

Book 15

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
This Book 15 is translated from the German book VI chapters 130 to 229.*

1. THE REPENTANCE OF THE PRIESTS



SAID: “These priests should travel to Chotinodora to their upper priest; there they will get the instructions what they have to do henceforth. The time of the old, empty idolatry and the most blind superstition on the one hand and a total none-faith on the other hand is over; from now on the people will begin to believe in the one, only true, living and for everyone findable and comprehensible God according to the fullest and most convincing truth and they will find themselves in such faith and recognize the immortality of their soul and its everlasting most blissful destination. If the time of the inner light and life has arrived, then there is no room anymore for your blind, imaginable multi-idolatry.

[2] Now the God emerges whom the citizens of Athens have also build a temple, namely the to them unknown God, in which however no idol pictures were set up, but on an altar were lying the books of the old wise of Egypt, and when once a year the people gathered in this temple, wise extracts from the books were read, and the people then edified themselves about it, while paying little respect to other idols. When now this only true God starts to act, all the trifle, false, deceptive and lie-gods must perish before His spirit. Go to your temple and you will not find another single idol picture therein anymore!”

[3] Here the priests clasped their hands together above their heads and said: “Lord, if so, then we are lost! What will the people say to this?”

[4] The captain said: “The people are under my power and I know what I have to do during a possible uprising. The people will be in all quietness and calmness informed about the meaning of this. If they are most probably content with it, since they were absolutely not content anymore with your handling of things, it will be something very good. Should however some of them behave dissatisfied because they were stirred up by you, I have sufficient means in my hands to bring them to rest and contentment again. However, beware of stirring somebody up;

because you know my seriousness!

[5] If however the temple, which anyhow means nothing here, is clear of any false gods, then consecrate it to the unknown God on my instructions and your betterment and inform the people accordingly, and they will be a thousand times more content compared to now where you call them together almost three times a week with your cymbals, to preach them the will of any god whom you have invented under all kind of silly and meaningless ceremonies, for which you demand from everybody a sacrifice.

[6] If any somewhat brighter person does not give something, he is threatened with all sorts of god's punishment for here and the beyond and is for some time excluded from the society of religious fools. And for that we unfortunately have to lend you a supporting arm, so that you can keep your reputation; if we would withdraw this support the people would immediately start to tell you something else! Since you only exist in all your fraudulence because of our support arm, you can, as announcers of the truth, even more lean on our arm. Can't you see that?! If the people pleasingly and willingly gave you an offer for your lies, they indeed will give you even more pleasingly a measured offer for the truth. As a layman it makes clear sense to me – why you as truthful priests and gods can't see this?"

[7] A more moderate natured priest said: "All this is quite good and true! It would be very good to preach the people the truth, if one only had it yourself; but from where should we take it? This is an entirely different question!"

[8] The captain said: "For that this Savior has given you the right advice already. Travel to Chotinodora! There the senior priests will give you the right directions; act accordingly and everything will go smoothly! Travel there still today and let you be instructed, then come back and teach the people the truth!"

[9] I said to the captain: "Let them stay here for today; but tomorrow they should do according to your advice. For today they might experience a few things here which might still open their eyes."

[10] The captain said: “Thus stay here in this society for today, which you should be worthy of as people but not as priests!”

[11] I now said a little secretly to the captain: “Since you are after all a person who pleases Me, thus give to these ten standing there wrapped in poor rags, proper clothes! I have adopted them and they are now traveling with Me as disciples.”

[12] The captain said: “Lord, your will prevails; since your will stands for me above the one of the emperor, for I now see it too clearly that also the emperor’s will must be subject to your will! It is easy to perform with large army masses who blindly obey the general and conquer nations and countries; however, all armies cannot, only by the means of their will, destroy metallic statues and heal an incurable fever in an instant. I myself possess great power to control many soldiers and mercenaries; despite all my power, I still had to see my son suffer for four years. Therefore, o you good, wondrous Savior, the power of your will is standing endless higher than the power of all emperors and kings on the whole earth, irrespective how large and wide it might be!”

[13] Hereupon he called upon his servants and instructed them to dress the ten men with the best clothes. This took place within a few moments and on top of it the captain copiously gave them Roman money. After that they returned to us completely dressed as Romans.

[14] Especially the giant looked awesome so that the captain involuntary proclaimed: “O, what marvelous man’s figure! If your soul is equally large and well formed, you will still do great things on earth!”

[15] I said: “Certainly, this can easily happen, it all depends on the right life seriousness! However, people who never could greet a friendly day, have toughened their seriousness in battles at night and will surely therefore not leave their life seriousness unattended at the friendly life-day.”

2. THE ROMAN COMMANDER FINDS HIS BROTHERS

[1] Said the giant, highly moved: “O you most divine elevated friend of the people! All ten of us were the children of a rich prince at the great Caspian Sea. We lived in peace and our nation was probably one of the happiest on earth. Then suddenly wild hordes came from the deep north and robbed, burned murdered everything they encountered. Then our father said to us: ‘Children, here is no counter fight possible, but we have to flee otherwise we are lost!’ The will of the father was holy to us and we fled to the mountains and escaped the wild hordes. We traveled over the mountains and finally reached this side of the high and wide mountains. Our father died five years ago and the Euphrates was his grave; since we could not give him any other grave.

[2] All the time for ten years we have lived in underground caves along the river and of necessity have lived from herbs and – unfortunately – by some harmless robbery maintained ourselves wretchedly. The silver and gold and pearls and gemstones originated mainly from what we have taken with us from the royal treasure, although lately we did not despise to take from the abundance of other rich people. However, what we hid in our caves we have given to you, o Lord and Master, when we experienced the never defeatable power of your word and your will.

[3] We asked you only for the mercy to allow us to follow you and to learn from you as most keen disciples, which surely will replace our great loss. And thus we can say: We have endured life’s most terrible and bitter experiences and know life’s wretched and bitter seriousness, and now anything can hit us as it wants to, we will not tremble before anything, and in the least before this what for the first time in our lives promises us a true light on the further ways of this our earthly life, with such infallible signs like no mortal eye has ever seen.

[4] Yes, Lord, in us you will have scholars of the most uncompromising will and seriousness! O, just make soon known

to us, what we should do and we will act accordingly with such steadfast courage which could only be found in those kind of people, who at all times are used to cold-bloodedly look death into the eyes!”

[5] I said: “Remain faithful to such your principle and you will profit endlessly more than you ever has lost!”

[6] However, when the captain heard such from the ten, tears came to his eyes and he said: “O brothers, all this the known God has wonderfully arranged! Can’t you remember to have lost a brother once of hardly ten years of age? See, your father was also mine! I was caught when completely carefree picking flowers in a grove. All begging was in vain; the child thieves dragged me over the mountains and in Sidon I was sold as a slave to a Roman ship. In Rome I again was sold to a noble Roman as a slave; he however liked me and since he had no children he adopted me, gave me the full freedom and raised and educated me as a soldier. In time I became what I am now, of course more by my money than by merit and has been placed here a few years ago as a commander.

[7] Yes, I already want to state, that this now most wondrous Savior in his divine clairvoyant soul secretly knew about all this and wisely arrange it, that we brothers find each other here. As such I had to come here as commander, because you as my unfortunate brothers were staying – unfortunate sadly enough – in my proximity; because if you had been caught by my soldiers and brought to court before me, we, just like now, would not have recognized each other, and I apparently had to find ways and means to free you from all evils. And all this we have to thank the one, true, to us still unknown God, who most probably send us in this Savior an Apostle, who had to free us from the dead gods and in their place show us the one, true God. – Is it not like that my dear, noble brothers?”

[8] The big one said: “Yes, most noble brother, it is precisely so! How much did we not cried about you and have searched for you in our whole big country and all the shores of the large lake were searched, nevertheless, all in vain! Until this hour we did

not hear anything from you. Only our only sister, who quite often had peculiar dreams, dreamt once, that she saw you in a great, beautiful city and also has spoken to you and that you specifically instructed her to tell us that we should not mourn so much about you; since you are alive and are in good hands. O, what joy would it be for her now, if she would be still alive! But she will hardly be alive anymore; because during the attack and the great escape, she, the only one, and her mother were lost and most likely fell into the hands of the wild hordes. Only the great, to us still unknown God will know what has become of the two poor! Perhaps they still live somewhere in great misery?!”

[9] I said: “O no, My friends, the still unknown God to you has also provided for them! They also came unharmed over the mountains to the vicinity of Euphrates and came with the help of a returning trade caravan to Chotinodora. There your sister is now the good wife of the toll collector Jored who you well know. He already had a few wives, but he also took this poor person as wife because of her beauty; she now is his favorite although she did not yet bore him a child. But he has children with the other wives, whom your sister loves as much as if they were her own. I stayed for three days in his house and his whole house has adopted My teaching; but I did not want to tell him anything about what still awaits him here. It will bring him even more joy if he shortly through you My captain, will learn all this. Until now he knows nothing who his beloved wife is and from where she has come; because either his wife nor your already quite elderly mother, who live very quietly with him, have – out of fear of any betrayal – told anyone who and from where they are.

[10] Therefore, if you go there, initially tell only Jored under four eyes and also tell him, how I have arranged everything! Then he and his son will have an exceedingly great joy about it and even bigger your sister and your mother. In short, if you go there shortly, you will see wonders over wonders, which took place during My stay there. However, let this be now; because

we still have to attend to entirely different and much more important matters here.

[11] Above all let us now go out into the open and we will immediately find something, whereby I can bring you in even closer acquaintance with the still to you unknown God, and this is surely worth more than a thousand of such romantic life stories of people, of which there is no shortage on this earth.

[12] All this I have long since provided for and knew about you and all your earthly life relations; but I also knew that My word will find a good earth with you and therefore came to you, to bring you all consolation. However, the very greatest consolation for you is, that in Me the kingdom of the still unknown God has come to you and with him the everlasting life of your souls!

[13] For behold: To what use are all the treasures of this earth to a person, if soon he has to leave them forever? Is it then not incalculable more clever for man, to gather such treasures which exist forever and assuring the soul forever the most blissful and most delightful life, namely that a person already in this earthly life reaches the clearest and undoubted conviction, that with him the true, most perfect and freest life only has its fullest and truest beginning after death of the flesh?"

[14] Said all, even the priests: "Yes, Lord, this would be of course the highest and best, what man on this earth could attain! However, there is a wall which until now nobody could break through, and the highly fatal veil of Isis, which until now no mortal has ever lifted. There existed here and there very wise people, who studied this matter to a certain degree, that some truth is stuck to it. But about the where, when and how there are still many thousand questions unanswered.

[15] I said: "If I would not be able to do this, no being in the whole of eternity would be able to do this, and without such My ability also no life in the whole, endless space would be conceivable; but because I am able to do all this, everything is and lives in endless space and improves by manifold existence-changes, from the mosquito to man and from the little sun dust

particle to the sun. But now let's move outside and see by what we might be approached!"

[16] Thereupon all got up and went with Me into the open.

3. THE COMMANDER'S CRITICISM ABOUT THE WAR IN THE ANIMAL KINGDOM

[1] The captain led us along the river onto a small hill sparsely overgrown with palm trees, from where one could enjoy quite a marvelous view all around into the far distance and overlook the river and its wide bends very far away, almost to the vicinity of Serrhe. There we sat on the lawn and enjoyed for some time the really nice distant view and the captain told us one story after another about occurrences taking place here and there and all listened to him attentively; for he was a good speaker and commanded the Greek language quite well, which everybody in our society understood, because this language was nearly in the whole Near East most widely spoken.

[2] While the captain was still busy with his story telling zeal, it occurred that a gigantic eagle flew quite low above us, carrying a rabbit as prey in its mighty claws.

[3] And the captain said to Me: "Most elated and most wondrous Savior, see, this again was a piece of a sad nature story, where one on the whole dear earth sees nothing than hostility over hostility! One animal is the enemy of another and this continues up to humans, who in the end is the biggest enemy of all other things and beings, yes even his own he does not spare in his rage and fury. Only the same species animals seem to have a kind of a not hostile love to each other; however, unequal species are mutually the biggest enemies. This apparently provides for an all-wise and all-good God a bad witness.

[4] Could the all-wise and almighty God not provide other food on earth for the animals, accept that they have to kill each other and feed themselves with the corpses? What bad could the poor rabbit have caused the eagle, that he took it in its mighty claws

and to carry it somewhere to tear it to pieces and eat it alive? And there exist many such predators who only feed on the flesh and blood of other, weaker and softer animals. Couldn't they feed just as well from the grass like oxen, donkeys, goats and sheep?

[5] The earth is truly wonderfully beautiful and decorated with everything man can look at; but as soon as one has selected a safe and quiet spot, to cheer up one's soul with elevated considerations, some evil and envious fate sets up a scene before one's nose, which spoils everything beautiful and elated for many days.

[6] I am a soldier, a warrior and it does not befits me that I am so tenderhearted, but I just have been made like this and therefore it is impossible for me to understand that an all-wise, all-good, almighty God being, if there is one, can find pleasure in the mutual and continuous killing and guzzling of his creatures. It truly must have a soul like those people in Rome who are amused by nothing more in the world than the wild bull fights and other terrifying horrible scampering of animals.

[7] If however this great, only true God, whom you dear friend, want to make us more familiar with, is such a patron, then spare us all his closer acquaintance and more so an everlasting life under his rule; since this would be my last and most terrifying wish! I then would rather prefer you as a God aeon times more! Yes, I also think that in the end similar experiences have influenced the so wise Diogenes, to flee and to despise everything which has the smell of an almighty God.

[8] Once in a wisdom school, where the human worthiness and greatness was over emphasized by orators, by letting a plucked but still living duck run free he said: 'There, there you have the worthiness of platonic people!' The actual human has nothing more than this animal, than his poor reason, which serves him to feel the pain even deeper, when from all sides the life feathers are plucked out of him!

[9] Lord and wonderful great Master of your secret art, if you can give us a sufficient explanation about this, you will provide

us with a great act of charity. I already feel that we should rather return to our house; because here another nature cruel case could easily take place and this would make me feel depressed and unhappy for days.”

4. THE PURPOSE OF MATTER. THE FREE DEVELOPMENT OF MAN.

[1] I said: “My friend, if there is nothing else to make you feel obliged to leave this graceful place, you just as well can stay, and I will here with just a few words explain to you, which makes you so disconcert in your soul! Behold, I knew about this your weakness in your soul and therefore allowed such to happen, that the giant eagle would carry his prey before your nose!

[2] It is true that on this earth all life is perpetually exposed to all kinds of enemies and must always be battle ready to assert itself as life. This battle however applies only to matter under judgment by the omnipotent will of God, which always has to suffer the most then, when its inner spiritual life which we call soul, separates itself from the loose matter and rises to a more perfect degree of life.

[3] Behold, all matter of this earth – from the hardest rock up to the ether high above you – is soul substance, however in a necessary and thus consolidated state. Its destination however is to return to a unbound, pure spiritual being, if it has reached, by this isolation, the necessary life independence. But to reach this continuously increasing self-activity, the soul freed from bound matter must go through all possible levels of life and must in each new level of life wrap itself anew in a material body, from which the soul again attracts new life- and activity substances and makes it her own.

[4] Once a soul in a body, which her spirit out of God can clearly see, being it the soul of a plant or that of an animal, by the necessary ripening has achieved the ability to rise to the next higher level of life, the soul’s spirit in the beyond continuously

developing the soul, arranges that her further unusable body is taken away from her, so that she then, already equipped with higher intelligence, can build for herself another body, wherein she again for a shorter or also longer period of time can work herself up to an even greater life- and activity intelligence, and this process continues up to a human, where she, as already totally free, reaches in her last body full self-consciousness, the recognition of God and love, which unification we call the new- or rebirth in the spirit.

[5] If a human soul has reached this degree of life, she is perfected and can as such a perfect independent being and life not be destroyed and devoured anymore by the most general divine all-being and all-life.

[6] The surest sign of the already attained life independence of a human soul is and consists therein, that she recognizes God and even loves Him with all her strength. For as long a soul does not recognize God as a being separated from herself, the soul is still blind and deaf and not free from the power of the divine almightiness; she then still has to fight immensely to free herself from such chains. But as soon as the soul begins to recognize the true God as outside herself and begins to properly perceiving Him intrinsic through the feeling of love, she then is already free from the bonds of divine almightiness and belongs then also already more and more to herself and is therefore self-creator of her own being and life and thereby an independent friend of God for all eternities of eternities.

[7] If so, the actual being loses actually nothing if the further unusable body is taken away from her, so that it can reach its final destination even quicker.

[8] What is it about the body of this rabbit with which the eagle satisfies its hunger, at the same time freeing the soul of the little animal, so that it already has the full ability to rise to a higher level of life? The eagle also has a soul striving for the same destination. In the flesh and blood of the rabbit exists also still more coarse soul substances. They will be united with the soul substances of the eagle so that the eagle's soul thereby becomes

a little softer and more intelligent and after the loss of its body can already become something of a human soul, gifted with a considerable amount of light, courage and power.

[9] On this earth it just has been the way for growing up of the children of God. Life is and stays a battle with all kinds of enemies for as long it has struggling succeeded to become a winner over all matter out of its own power. And as such you should not be surprised about all the material life enemies; since they are not enemies of the actual life, but only enemies of the material virtual life, which actually is no life at all, but only a tool of the true, inner, spiritual soul life, and is the means whereby she can work her up to the ever increasing, truest actual life freedom, which would not be thinkable possible without this temporary middle-life.

[10] God of course can with His almightiness produce a spirit with perfect wisdom and power out of Himself, and this in one moment countless many. However, all such spirits would not have any independence, since their will and actions are nothing else than those of the divine itself, which must uninterrupted flow into them that they are, move and act according to the divine will. For themselves they are absolutely nothing, but pure momentary thoughts and ideas of God.

[11] Should they however in time become possibly independent, they must go the way of matter or the judged and thus fixed will of God, in the manner as you have it before your eyes on this earth. If they have this, only then they are independent, self-thinking and voluntary acting children of God, who indeed also always do the will of God, but not because it has been imposed on them, but they recognize such as highly wise and decide by themselves to act accordingly, which is then for themselves life rewarding and provides for them only then life's highest bliss and happiness.

[12] You see, My dear friend, this is the way things are and because they are like that, you can increasingly recognize and admire the one, true God's highest wisdom, since you can see from that, how God out of His very own love and wisdom can

form and raise His very own thoughts and ideas to independent, Himself perfectly resembling children! If you have understood all this only to some extent, then tell Me your own opinion about all life of nature!”

5. THE STORY ABOUT THE WISE ILLYRIAN

[1] The captain said: “Listen, you exceedingly great Master Savior, I now truly don’t know what I should admire about you more, your most miraculous word and will power or your extraordinary theosophical wisdom!

[2] I have once spoken in Rome to a person who was born in Illyria and who was a person on its own. One could ask him about the most peculiar and often most secret things, he precisely knew about it. If you ask him about the destiny of any person, he said: “If you do this, then this will be your lot, and if you do this and that, then inevitably this and that will happen to you!” To me he precisely forecasted, that I will be stationed closely to the extreme end of the great kingdom in the east and that I will encounter many wondrous things, all that which became true until now.

[3] This person, whose appearance did absolutely show nothing striking, I confidentially asked him what he thought about the gods. And he said: “In the way they are now considered and worshipped by you, I regard them as nothing; for they exists nowhere, neither in nature and even less so in any kingdom of the souls and spirits. The pictures of them are only works of humans and the human imagination gave them their form. In ancient times they were only corresponding representations of the particular from the workings of nature forces recognized properties of the one, everlasting true God, who, however, is not recognized anymore by present man.”

[4] However these properties should not be taken as if among them the only true God existed, but only as such that He, by His highest wisdom and will power, calls forth man, as His own image, out of matter of the earth through many nature life levels

to finally humans. The earth consists of endless many souls and man's soul as the actual true human is also a manifold soul in one form and skin, namely as manifold as their intelligence and their inner and outer views and observations are. But man does not recognize this anymore and cannot recognize it, because man, through his carnal desires, has removed himself from himself too far. Self-love and prostitution has plunged man into a great and strong night of life, from which only God Himself can rescue him and – as he saw it – possibly also will do shortly. But He will not begin with Rome, although also not outside of the large kingdom.

[5] See, Master, as such spoke the strange Illyrian! If he would be able, together with his extended wisdom, to perform also some signs, he nearly would be regarded as a God. Through me he found many very inclined listeners and sponsors; however, after a year he said goodbye and said: 'I indeed have found many friends here but also an even greater number of enemies from the sphere of priests. Secretly they are after my life; therefore I also will leave from here very secretly.' I presented him richly and accompanied him safely to the coast of the Adriatic Sea. There he boarded a ship and with a good wind he sailed back to his native country.

[6] I only mentioned this person, to show to you, that I, from what you have so wisely explained, already had some pre-conceptions and therefore could understand you now more easily. But this, what you have now said about it, stands endless higher and is transparent and nearly for everyone clear to understand. However, if I now pay my close attention to your signs, your near omniscience and your wisdom, I also think of the strange prophecy of this Illyrian, according to which the great, only true God – and this very soon – will pull the nations from their night, and this within the boundaries of the great kingdom. In the end you are yourself such an envoy of the only true, great God – or even identical to Him?!

[7] If the one or other is the case, then say it to us, so that we can act accordingly!"

6. THE PERSONALITY OF GOD. THE POWER OF THE WILL.

[1] I said: “If so or so, this does not belong here, since if so or so, this must be announced by your heart! If I Myself would tell you, that I am this or that, you would not attain any spiritual advantage for your souls. That I am, just like you, just a person, you can see with your own eyes and touch with your hands; however, that also God is a most perfect man, otherwise man could not have been His image, you can also imagine.

[2] However, every person can also totally resemble God in every aspect, if he makes the recognized will of God completely his own. Until now you did not know this; but I do not only prove this to you by words, but rather a lot more by actions which I perform before your eyes.

[3] You now think by yourself, I only speak like this, as if also somebody else could do the same; however, for that I cannot give you any other rebutting proof than only this, that I will now call one of My older disciples and tell him to also perform some signs.”

[4] The captain said: “Yes, I do not doubt this in the least that every of your disciples can perform the same for our eyes which you yourself can do; however, the disciple will pronounce it, and you will want it, and it surely will happen what he pronounced.”

[5] I said: “O no, there you are immensely mistaken! He only will unite his will with the will of God in the same manner as I’m doing the same, and from such combined will the already accomplished deed will take place.

[6] I tell you: If you fully recognizes the one, true God and loves Him above all and makes His well-recognized will your own, and in addition also fully believes and not doubting, you can say to those mountains there: ‘Lift, and throw yourselves into the sea!’, and it will immediately take place what you together with God wanted!”

[7] The captain said: “Yes, yes, this can be so indeed; but the

question remains if God wants it and will allow it, what in this moment I want, even if I otherwise have fully subjected my will to the divine will, for something silly God forever cannot want. The destruction of those mountains, however, if I wanted it, would be in every case something very stupid and exceedingly evil, and God would not combine His will with mine! – Am I right or not?”

[8] I said: “This time not in particular, since I told you this only as an example. For it goes without saying that he who for once has united his will fully with the will of God, also adopted the divine wisdom – at least partially. Such a person will then also recognize if that what he wants, is also good and wise. If he sees this, he also only wants to do with God what is right and what he then wants, will also take place, if the person does not doubt; for if a person doubts, this doubt is a result of the still not full unification of his will with the will of God. But now ask from one of My disciples an arbitrary sign; it only has to be logically possible and reasonable!”

[9] The captain said: “So, you call one of them; since you know their abilities best of all!”

[10] I said: “Peter, come, if you have sufficient faith and listen what the friend wants!”

[11] Here Peter quickly went to the captain and said: “Friend, what is it you want me to do for you?”

[12] The captain said: “If you are also able to do something, look at the opposite shore of the river! There is a wild undergrowth grown around an ungainly rock. Therein many bad and very poisonous snakes occur and not seldom bother people and animals in a wide surrounding; get rid of them for me by the power of your and God’s will combined, and also destroy the loose brood of these animals!”

[13] Thereupon the disciple stretched his hands towards the indicated locality and in one moment it disappeared from existence.

[14] When the captain saw such, he said: “Lord and Master, if such your disciples can learn from you, then I myself want to

follow you and also be your disciple; because this is a 1,000 times 1,000 times more than 10,000 times 10,000 Roman soldier legions! Equipped with such ability the whole world belongs to me and I better it by wise laws.”

[15] I said: “This I could do Myself, if it would be good for all people in this moment! But then the wisdom of God says: They are still not ripe for it; therefore I also go here only to such places, of which I know, that their citizens are ripe for it, to accept a higher revelation. But now the sun has come quite close to the horizon and it will be good if we retreat to the house.”

[16] Said the innkeeper who of course was also with us: “Lord and Master, I’m very sorry that I cannot have the mercy to accommodate you all in my house! However, at least some of your disciples should also be my guests.”

[17] The captain said: “Friend, not today, since today you are also my guest; but tomorrow we all will be your guests and the day after tomorrow, if these wondrous people could not at all be persuaded to stay, we will accompany them to Serrhe! But now let us go; for I hope that at my place the ordered supper is already prepared!”

[18] Thereupon we got up and went back to the house of the captain, where supper was already waiting for us. The innkeeper still visited his house but soon came back to us.

[19] It was entirely a Roman meal and some disciples did not really dared to reach for the bowls.

[20] But I noticed this and said: “What I eat, also you can eat without worries!”

[21] They then took courage and ate and drank the Roman wine. Soon all became cheerful and we stayed up for the whole night, in which to all present the main principles of My teaching was made known.

7. THE SENSE OF BEAUTY

[1] We stayed awake all night as it was My wish and finally also the wish of all. Only one hour before sunrise we went to outside, namely to the beautifully arranged garden of the captain. There were graceful walkways of foliage and lawn benches, a lot of flowers of all kind, a rose forest, jasmine brushes and also spikenard oil plants existed in great quantities. In addition there were all types of noble fruit trees which grew anywhere on earth and all admired this skillfully, beautiful and useful arranged garden.

[2] But I said: “Behold, just like this model of a garden, also a right person according to the will of God should be arranged! He also should combine the true and good with the beautiful and elated. If he does this, he thereby will prove that he resembles God, his Creator in everything.

[3] Look at the great charm of all these flowers! How delightfully they are decorated and one outranks the other’s magnificence! Yes, why so? In the end following the blossom of a still so charming beautiful rose, is only a very simple and never good looking seed, whose predecessor was the blossom, and for the seed’s production the so beautiful blossom was not really necessary. However, God therefore also choose for all His works the aesthetic in the highest degree, so that thereby also in man for all bliss the necessary sense of beauty is awakened. Once this has been fully awakened in man, such person is then also receptive for all truth and for all good whose originator is the truth.

[4] See, our dear friend, the captain, has a lot sense for everything beautiful and therefore also for what is useful and good! If he would not have such sense, then also these My truths which guides man to the recognition of the only true God and to the recognition of himself, would be indifferent to him and he would not have accepted them; but because he possess a lot of sense for beauty – of which the outlay of this wonderful beautiful garden is more than sufficient proof – he also was the

first who was most concerned about the reception of My life teaching here and to follow it strictly and precisely. Therefore everyone should do likewise and such will be credited to him by God quite well!

[5] Go to the house of a person! If you find it very neatly and according to circumstances elegantly arranged, you already can reckon on it that this person's inner is arranged likewise. But if you come to a house of another person and find everything dirty and a generally total lack of homely order, you immediately can turn around and follow the sentence given to you by My disciples, namely to never throw the pearls of My gospel to the pigs! It would also be totally in vain; since as said: a person who has no sense of beauty, which is actually the blossom of truth, has also no sense for the truth, which follows the blossom as a useful life seed.

[6] However, by that I do not want to say that a person should do nothing else than strive by all kind of earthly costly means to elevate his house, his gardens and his fields and pastures to such splendor, so that all people are placed in the biggest amazement. Since such over-extensive sense of splendor would only too soon degenerate to the thickest self-conceit, self-love, arrogance and lust for power; for the poorer people it would only be a testimony that the owner of such splendor must be an excessively rich person. One would, to yield something from him, honor him too much by excessively admiring his splendor, whereby such person soon and easily could overdo it and invest even more to make people serving him even more and finally gain some imperious right over the admirers.

[7] Therefore such excessive sense for splendor and beauty means nothing, because in the end it is even worse than the decaying dirtiness. Such sense means arrogance and is a sin of human nature, which never promotes the soul to the everlasting life. However, the sense for beauty and order, which produces with its diligence and true zeal only everything beautiful, true and good, like this garden here, is a virtue which can be most certainly recommended to everyone.

[8] But now about something else; since now the captain and the toll collector are arriving, and I do not want to praise the garden too much in their faces; afterwards the captain will anyway hear about it what I meant by it.”

8. VISITING THE TEMPLE OF WISDOM

[1] Now the captain together with the toll collector came to Me and excused his short absence due to the necessary fulfillment of his office- and state duties. The same did also the toll collector but thereupon he invited us to the morning meal at his house and since the captain wanted to be his guest for the day, I agreed to it and we went to the spacious house of the toll collector, from which the trade caravan, arriving the evening before, departed an hour earlier. There we consumed the well prepared morning meal and afterwards the disciples taught the priests My teaching and showed them the very reason, why I actually have come to this world.

[2] I Myself taught the captain and his son, who accepted everything which they heard, with the greatest joy and most firm faith. And as such also this day passed with good conversations and works and I again advised the priests to visit Chotinodora, which they solemnly promised. Thereupon we went to bed and departed early the next morning by sea to the considerable old town Serrhe, accompanied by the captain and his healed son and under many greetings of the toll collector.

[3] On arrival the captain quickly led us to his family who stayed at the house of a colonel whom they visited and who was a close relative of him. How big the joy was of the wife of the captain when seeing her son completely healed whom she already believed dead, everybody can easily think for himself and it requires no closer description.

[4] Since we arrived in this town when it was already late in the evening, the arrival of a large group went almost unnoticed. We accepted the most friendly inn that was offered to us by the colonel where we stayed, with everything well provided for –

for five days.

[5] Not far from this town on a moderate high hill stood a temple which was dedicated to wisdom only. In this temple there was no idol set up, but on an altar were lying all kinds of books and ancient scriptures. In the books all kinds of wise proverbs were written and some prophecies from ancient times.

[6] On the fourth day we visited this temple and its three old priests. We were about four-hundred people, since many from the town have followed us. In town we healed great many illnesses, made the blind seeing and the deaf hearing again, and many accepted the teaching and subsequently followed its life's principles.

[7] When we arrived at the temple and the three priests saw the Roman colonel, they came out of the mostly locked temple and asked the colonel with the deepest reverence, what it was he wanted at this unusual time.

[8] The colonel however, pointed to Me and said: "This First and Highest of all first and highest has come and want to see your temple of wisdom and look at your scriptures. Therefore open the door and let us enter its holy halls!"

[9] The priest said: "This your request is very untimely for us, however, since you insist, we will do it; however you must take the responsibility on yourself, even towards the strict and relentless gods!"

[10] The colonel said: "Yes, yes, this I do without hesitation; since I myself must convince myself, if it is written in your ancient books of wisdom like this most wise and with all powers of the gods gifted Man has told me."

[11] Only now the three priests agreed completely and after a few bows opened the gate in front of the temple, which was one of the biggest. We now entered and the priests pulled an old book from beneath the altar, which was written in an old Indian language; only one of them could read it and only partially understood it."

[12] I Myself showed him the place which he should read and then translate it.

[13] He looked for some time at the place, read it and then translated it: “From the mountains where the jackdaws (Kauka) nests in large crowds, a stream originates, which mightily flows, wide and far. At its shores I saw cities large and small and on its wide back it carries the load of many. However, see there, I saw a load swimming on its back. There was a heavy night in the whole, wide vicinity from the beginning of the stream up to where it ends in the great world sea. But the load carried a person, whose face shone brighter than the sun, and from his mouth shot flaming arrows and swords. At the shores were lying many dead, and those who were hit by the arrows from his mouth, started to stir, became alive and it was fully daylight around them. But the load still carried other people who lived and also had a light in them and shone like the full moon. Also from their mouth came a light, which resembled the light of the morning star, and those who were touched by the light, although being dead before, became alive again and afterwards walked like during daylight. This had the effect that soon afterwards the whole stream became light. When the whole stream shone, it became cheerful on its shores and many rushed to it and washed their faces and see, all shone who climbed into the river and cleaned themselves in its bright shining floods!

[14] Later I saw the stream again and saw no light anymore, and again the heaviest night sitting on its back, and I looked at it for a long time but no light appeared! And I heard a voice like the rushing of many winds through dry brush wood and the voice spoke: “Woe you, bringer of night, if I will return! My judgment will hit you twice; since you were light and again became night! I say it to you and you say it again to your worms! This is the will of the First and the Last, the Alpha and the Omega!”

[15] Hereupon the priest bowed deep before his book and placed it, wrapped in finest linen, back at its original place.

[16] Then the colonel said to him: “Do you also understand what you have read quite well?”

[17] The priest said: “Lord, if I understood this, I would be sitting in Delphi on Pythia’s tripod!”

[18] The colonel said: “See, what you don’t understand, I understand quite well as a soldier and can explain it to you! Look, here this Man who has come from the heavens to us people and now spreads the light from Melitene up to Serrhe! Listen to Him and you dead will become alive and see in the brightest light your salvation! Those other men who came with him, are the same whose faces shone like the full moon. Their words are a true life morning star and who accepts their light will shine in their souls full of life just like the words in your book which are indicated under the picture of the morning star. – Do you now understand what time is it now?”

[19] The priests now were astonished about the wisdom of the colonel and asked him with great reverence who I was and where I came from.

[20] The colonel said: “I already have told you from where this God person is coming from; if you know that you anyway know what you have to do. Make sure that also you are made alive so that also you can shine in front of all people who will come to you to obtain from you the right wisdom of life of the soul!”

[21] Thereupon one of the priests came to Me and said: “High Lord from the high heavens, give us the right wisdom!”

[22] I said: “There are standing My disciples, turn to them and they will show you the way on which you have to walk and to act to attain the right and true wisdom. However not here in this temple but in the house of the colonel in town! Go there and let yourself be taught!”

[23] The priest said: “O High, this is for us a very difficult thing since according to our rules, we actually should never leave this wisdom height and go down to the valley! For symbolically seen, wisdom only resides on the pure heights and never sinks to the dirty depths, just like the mind of each person resides on the highest part of his body.”

[24] I said: “If this would be right, then I would not have left the bright and highest wisdom heights of heaven! But if I have done this out of love for you people, also you can leave for once in your life this your trifle wisdom height for the sake of a higher

wisdom; because to attain the highest it is worth the effort to leave such a hill. From now on everyone has to climb down into his own depth of humility, if he wants to attain the true life wisdom.”

[25] When the Priest heard this from Me, he went to his two fellow priests and said what he heard from Me. Initially they made doubtful faces, but after a thorough consideration they nevertheless agreed, then went to the colonel and ask him to be allowed to enter his house because I wanted it this way.

[26] And the colonel said: “This makes me very happy! Just come immediately with me – because we will straight away go back, and be today and tomorrow my guests, since this high Man of all men of the whole earth, will most mercifully stay with me until tomorrow!”

[27] Thereupon the priests thanked him and immediately accompanied us; just before leaving however, they gave their wives and children the instructions what they had to do in the meantime and what they had to say if a wisdom seeker would come during that time when they were away.

9. NATURE AND EFFECTS OF LOVE

[1] We just arrived back in town with the large crowd following us, when a large number of people met us, greeting us from all sides and shouted: “Hail to you, great Savior and forever thanks to you for having us freed from great hardship with your most wondrous almightiness!”

[2] This made the three wisdom priests wonder and this even more so, when they also saw some of the other priests among the people.

[3] We now reached the large house of the colonel. At that point the many followers greeted us and went to their houses and residences. However I and all the disciples went with the colonel and his brother-in-law, the captain from Samosata, and with the other house companions into the house, to consume the midday meal. But this was now a true problem; because the

captain's wife including the colonel's wife who was a good cook, did in the rush forgot, to instruct their servants to prepare something for lunch, and hence nothing of course was ready.

[4] About that the colonel was a little irritated and crustily; but he nevertheless recovered quickly and said: "Now then, put all your strength in motion right now, so that we do not have to eat our lunch in the evening!"

[5] But I said to the colonel: "Leave everything as it is; just open the gates to the large dining hall and there we will find everything what we need!"

[6] The colonel did this and was not a little surprised when all the tables were laden with the best and finest foods. He now of course asked the wives, why they did not told him earlier when he was asking about it.

[7] The wives again made excuse and said they were just as amazed about it then he himself, since they knew about the preparation of this midday meal just as much as he himself. This most likely must also be a miracle.

[8] The colonel then looked more precisely at the food and he noticed that all bowls, spoons, knives and drinking mugs were made from the most shining gold. He then came quickly to Me and said: "Lord, Lord, this is Your work! How have I, a poor sinner, a dark heathen, come to such mercy before You?! I am not even worthy that Your holy feet step into my dirty house, not to mention such most unheard of honoring which is even too noble for an emperor of Rome!"

[9] I said: "Whatever there is, there is; but now let us sit at the tables and cheerfully eat and drink what is on the tables! For if you want to become God's children, it does no harm if you still experience this for one time in this life, how one eats and drinks in the house of the Father."

[10] Thereupon all sat joyfully at the tables and started to eat and drink. But then the colonel, the captain, his son and both their wives, as well as their daughters and the ten brothers of the captain and all the other invited guests were completely overwhelmed by surprise; since all assured that never before

have they tasted such heavenly good food and such incomparable good wine and the women surrounded Me and asked how it was possible that one could prepare such good food.

[11] But I said: “Yes, My dearest, such does not exist on earth; if however the time will come that on earth among the people through the recognized word of God the right fire of love to God and to the neighbor will exist intensively, then also the people will prepare food at such a fire, which sometimes can even taste better than this. I say to you: The true and pure love is the most holy noble fire; it is capable of everything. It is the best cook, the best landlord, the best spice for all food and the best food itself. Truly, who is fed by pure love, is truly well fed, and who is satisfied by it, will not be hungry in eternity! If such love will enliven you, you will forever not feel or taste death. Therefore work hard for such pure love to God and your fellowman; for this love will give you everything which can make you exceedingly blissful! However, what this love is made of, you have heard during the past three days and thus I cannot tell you anything more about it.”

[12] All thanked Me for this teaching and solemnly promised Me, to become as big as possible in this love.

[13] Then one of the three wisdom priests said: “How possibly can a mortal, physical person love an everlasting and pure spiritual God? Would God not be in the highest degree cross with such cheekiness of a person? What would a earthly king say if one of us made his affection known to him? What however is a king compared to a God!”

[14] I said: “A stupid and highly arrogant king, who however did not created his subjects, might behave not too friendly if a very simple and stupid person came to him and said: ‘O great king, I feel great love for you! Climb down from your high throne and let met hug and kiss you!’ The king will surely view this person as a complete fool and by his servants show him the gate; and if he doesn’t go by himself, he will have to endure castigation. However, should the subjects show such king true

active love, he soon will accept them favorably and retributively and not showing anybody the gate.

[15] God, the everlasting truth, however, is not a stupid heathen of this earth. He Himself is pure love and hence also the highest wisdom Himself, why He also has created all worlds and the people out of Himself.

[16] Since He Himself is pure love, He wants that all people love Him above all and then also – because all people are His work – love each other like everybody loves himself. If God loves all people like a best father loves his children, why then should the people not love Him above all, once they have recognized Him in a right way?

[17] Verily, I say to you: Without the right love you will not find God, never recognize Him properly and will therefore also not be able to come close to Him! Only love shows you the right way to Him, your mind forever never! But who does not find the way to God, does also not find the way to his very own life and therefore walks in darkness and on the road of judgment and everlasting death. Remember this from Me. The rest you will hear later on from My disciples.”

[18] Then the three wise continued to eat and drink cheerfully.

[19] However, one of them was quite a bright head and a little later said to the other two: “This wondrous man speaks the fullest truth. Therefore let us listen to him and we will be just fine; since regarding the most solid wisdom he outranks us a thousand times thousand times!”

[20] For the rest of the meal I did not say anything further; after the meal the three wise turned to the disciples who taught them the main principles of My teaching, in which the three found great pleasure.

[21] I Myself, however, and the family of the colonel and the captain went outside and left the disciples working alone. It goes without saying that all the newer disciples were always keenly present if the older disciples were teaching and made notes for themselves of the main points. Only in the evening did we come together again.

10. THE WHEELING AND DEALING OF THE JEWS

[1] On this afternoon I visited with the colonel, the captain and their family members a few poor Jews, who operated all kinds of trade and haggling ins this area but profited only a little thereby because the clever Greeks were everywhere ahead of them. The colonel and the captain gave them some presents; I however advised them to move back home and do work with their hands, which they were good at, to earn their daily bread. Since in the country where someone is born with only few talents, he should stay and feed himself and his dependents fairly. Only people with many and great talents belong to the whole world, just like the sun, because with their spiritual light they should illuminate the life ways of all other people.

[2] Thereupon one Jew said: “Master, why are we provided with only so few talents by Jehovah for the travels through this poor world? Could He not provide us also with many talents?”

[3] I said: “O indeed; but He knows best what is good for every person, and therefore He provided you with just the right amount of talents that is necessary for you. No person is blest because of his many talents, since the credit for it does not belong to that person but only to God. To who is given a lot, will also be held accountable for a lot; however, to who is given only little, will also only be held accountable over a little. The same sin will one day on the scale of divine justice have a much heavier weight for the rich talented, than be committed by a poor talented. For if the law giver himself acts against his own laws, then this is worse as if someone sins against it, whom the law was given to. Therefore never envy someone to whom God has given many and great talents; because such will also have to endure a lot more on earth. Therefore be glad that God has provided you only with a few talents!”

[4] When the Jew heard this, he said: “Master, you have spoken quite wise and right, and it is so; but I think if someone walks at night with very little light, he surely falls much easier into the abyss than he who has a sun to illuminate his way! Once one is

lying shattered and dead in the abyss, it is afterwards irrelevant if one has found death in the abyss with little light or with a lot of light. And therefore I think that the one gifted with a lot of light is better off as the one provided with only a little light, because the first notices the abyss from far away and can avoid it, while the one gifted with only a little light, often does not see the abyss although he is already standing right at the edge.”

[5] I said: “In that you are quite right; but this is the very reason why the one with only a little light should nicely stay at home, where he knows the earth, on which he is standing, also at night and can walk with safe steps on it. In one’s own house everybody will know it best where to go and not make any lapses; but in a large, foreign house, which inner layout he does not know, he will not get along very well with his weak light. Those who God gave less light, He loves quite a lot, because thereby He sets up there life trial assignments as easy as possible, while He sow a lot of thorns on the paths of the gifted spirits and it is quite difficult to walk on them. Therefore, you small Jewish spirits, get up and travel back to your country! There you will find employment, congruously of your light, in abundance; but no wheat grows for you here.”

[6] Then also the colonel said: “Yes, yes, my dear people, the Lord is completely right! According to my good knowledge things are quite wretched and bad for you here and I truly cannot make your circumstances any better here. Move therefore back to your country; there you surely will find better opportunities than here! Your wheeling and dealing earns you nothing and our work you cannot perform because you are not trained for it; therefore you will be much better off at home. So that you can get more easily back to your country, out of love for this Master, who is also a Jew, I will give you some travel money.”

[7] When the poor Jews heard this, they rushed home where they were lived brought back their children and said that with those the trip to far behind Bethlehem would be troublesome, since they did not owned any pack animals anymore.

[8] Then the colonel said: “I will also give you a fair number of pack animals; but then you have to depart immediately! And if you still keep on be staying, I would be forced to remove you by force!”

[9] Thereupon all agreed immediately that they rather leave already today than tomorrow. After that all means are put into action and within one hour they had collected everything and immediately started with their departure.

[10] They counted seventy heads and therefore became quite a burden for this town that had quite a lot of local poor people. However, at home most of the Jews owned land and left it to bad servants to work it, because they thought that through their wheeling and dealing they would make greater profits. However, they impoverished and through Me were freed from their great suffering.

[11] This was surely also a quite good deed! Therefore every true follower of My teaching should strive to free similar prisoners from their suffering if he has the means for it, and I will repay him already here and even more in the beyond, as I have already in advanced repaid at this opportunity the colonel with a thousand pounds of purest gold, because I knew in advance what he would do!

[12] Further more nothing especially noteworthy happened in this town. The disciples have fully converted the three priests and I also have blessed a faithful doctor, so that he, by laying on of hands in My name, was able to fully cure many sick. And so also the following day passed quickly.

11. THE GIANT AND HIS SPEECH AGAINST THE JEWS

[1] We still stayed in Serrhe for the night and went the next day by foot under many demonstrations of love upstream, namely to Zeugma, also a small town at the Euphrates. The reason why we could not visit this place directly after Samosata was, because the captain led us to Serrhe for the sake of his family; and therefore we had to travel backwards from Serrhe to there. From

Samosata to Serrhe the road is twice as far as to Zeugma; however, from Zeugma on the other hand, it is closer to Deba than from Samosata and also from Serrhe, which according to present calculations – since in current times hardly anything is left of these places – was about thirty miles from Samosata.

[2] Now, in Zeugma we achieved similar results than in the other places. The heathens along the Euphrates were often visited by the Jews and therefore also had knowledge about their God recognitions, and hence it was not that difficult to communicate with them.

[3] For better reporting and understanding and to cap it all it can be added here, that the places visited by us which belonged for eight-hundred years to Syria, are now, during My times, regarded part of Kappadkien; while Deba, to which I with My disciples traveled after two days, belonged already to Syria, which during My times bordered to the actual Galilee and actually formed the north of Galilee.

[4] We did not stay long in Deba, because of their pig trade there was not much to achieve with its citizens.

[5] From Deba we traveled to Cyrrhus, a considerable Greek trade city; here we stayed for seven days, where we nearly in the same manner as in Chotinodora gained many followers.

[6] From there we traveled to the large city Antiochia, where we stayed almost a month. Antiochia was already quite old, had an extended trade in the whole of Little Asia and even as far as Europe. From there the news about Me came to the western borders of Little Asia, and to a small king from Lydia by name of Abgarus, who traveled from there to Antiochia to get to know Me. He fully accepted My teaching and even let himself baptize, converted at home his people and wrote several letters to Me, which I always answered him; but to follow his heart filled invitation to visit him, I could, because of highly wise reason, not comply with.

[7] From this city we moved back to Galilee, visited there still many small places and spots and yielded good results with the new teaching.

[8] With this trip which can be called quite fruitful, we spend the whole summer and when we arrived back at our innkeeper Matthias in Capernaum, autumn already started and with it the Tabernacle feast was nearing.

[9] The innkeeper was surprised about the ten new disciples, and in particular the true giant – who measured full nine hand spans, thus nine feet according to present day measurements – he admired respectfully. He could not admire him enough, for he never has seen such giant before; however, the giant was also with words a giant and his truly thundering words had a great effect. In his Roman clothes he looked even more impressive which gave his words a lot of emphasis. He tolerated no disaccord; since firstly he was by now firmly convinced and highly competent regarding My teaching and secondly he learned a lot about the old prophets through the contact with the disciples, and also, especially during recent times, with the so called Jew-Greeks, and as such he knew through his special speaking talent to thunder down every argument and opponent against the divinity of My being, that such lost all courage to engage further with him in a battle of words.

[10] During the time of My rest of about ten days in the house of our Matthias, many citizens and trade people came out and began to enquire about his state and what he was planning to do.

[11] He then looked at them very seriously and said: “As a heathen and Roman I will judge you, you wretched and incredulous Jews! Beelzebub must have fathered you, which is why you are so blind and cannot see that He is the sole carrier of the very same spirit who an endless long time ago as the highest spirit has created and consolidated just by His will heaven and this earth and everything that exists, lives, breathes and thinks on and in it.

[12] We blind heathens have recognized this at the first sign although we did not know anything about it, that His future arrival on this meager earth was unanimously forecasted several hundred years ago by many prophets, and even the time, the place and many other circumstances were precisely indicated

like when, where and how He, the Almighty Himself, will come from His highest heaven as a person down to this earth. Here among us stays the most sublime! Why don't you believe this? Because you are children of Beelzebub and never ever any children of God! Leave immediately otherwise you will be crushed by my rage!"

[13] When he started talking like this, everybody got up and left hastily; for nobody was in the mood to provoke him any further.

12. THE PLAN OF THE CHIEF OF THE SYNAGOGUE FAILS

[1] One day the already mentioned synagogue chief priest and his Pharisees and scribes came to Matthias and demanded to talk to Me, because he heard that I and My disciples were once more staying at the inn. He had received from Jerusalem the strictest orders to very precisely enquire about the Nazarene to what was he doing and what was his mission. Yes, he should even take him prisoner and bring him to Jerusalem, dead or alive.

[2] Said Matthias: "Lord, He stays with me, but I advise you not to attack Him in any way – because then you and all your helpers are lost entirely!"

[3] Said the chief priest: "You should never forget that his magic is not able to attack the highly consecrated priests!"

[4] Said Matthias: "Good, He is in that large room over there with His disciples and is currently busy with His midday meal! Go in and talk to Him yourself!"

[5] The chief priest then went to the closed door and knocked excessively hard against the door.

[6] And I said to the giant: "Let him come in and only you speak with him; for he is not worth one word from Me!"

[7] Here the giant opened the door and thundered towards the chief priest: "Just come in you most wretched goblins and scoundrels! Your nice intentions are known to us for a long time ago and we just have come here to hear them from your dragon's mouth. Thus just come in you wild night- and marsh

beasts, and speak, so that the judgment does have to wait too long to crush you according to merit!”

[8] This address made on the chief priest and his rogues such impression that they started to tremble and nobody was able to even stammer one word. They regarded the giant as a Roman vice dictator, who – by the emperor equipped with all governmental powers – has come to kill all Jews. When the visitors were standing terrified in front of the open door full of fear, the ones standing at the back showed signs to run away.

[9] The giant then shouted with his immense thundering voice to the innkeeper: “Lock all doors tightly, so that no one of these human beasts can get away!”

[10] The giant had hardly finished thundering these instructions to the innkeeper, when it was already way too late for the innkeeper to lock the doors; since these instructions added wings to the feet of the investigators so that they ran away heels overhead.

[11] But the giant jumped after the chief priest and immediately grabbed him at his clothes, lifted him like a feather into the air and asked him what he wanted.

[12] But the chief priest said trembling and shaking: “Lord, lord, according to instructions from Jerusalem I wanted to speak to the certain prophet, when you, most exceedingly terrible, confronted me the chief of the synagogue so terribly – and thus I was not able to speak to him!”

[13] The giant said: “Wretched rogue, you are also never ever worth to come nearer than ten thousand steps to this truly God-man, not mentioning speaking to Him! I know everything what the most wretched rogues in Jerusalem and you with your helpers have against this most elated God-man. Woe you, should you ever dare to touch Him with your Beelzebub claws! You then will get to know the big Roman!” – After that, he put the chief priest down on the ground again and said to him: “Did this purest and almighty God-man not perform any signs for you, so that you can believe that He is the very same Messiah whom all your prophets have forecasted that He precisely

during this time and in this country come to this earth to free the people from everlasting death? Speak, wretched!”

[14] Said the chief priest: “Of course did he already performed many signs, why all people are running after him and turn their backs on us, the old priests, who are also instated by God and therein lies the reason why the high priests in Jerusalem are after him! We however depend on Jerusalem and must do what Jerusalem prescribes to us.”

[15] The giant said: “How is it then that all heathens in the towns along the Euphrates are mainly following Him simply because of His elated teaching and that those who believed in Him, soon were equipped with some pure divine power?! A doctor in Serrhe got the miracle talent to heal many sick by believing in the almighty name of this God-man – and this in an instant -, so that the sick is standing there as if he never was ill. Yes, even dead people are getting a new life and are afterwards so well and healthy like a cheerful gazelle in the high mountains! If this is done by the heathens and they can see it, why not you Jews, from whom it is written that they are the chosen nation of God? But I say it to you in the name of the most elated God-man: You cannot do it since you are from birth on money bags of Beelzebub and thus the truest enemies of God. And if you try to deny this, then you deserve to be totally eradicated from this earth.”

[16] When the chief priest heard such from the giant, he started to beg and promised everything good. Thereupon the giant let him go under all kinds of threats and then came back into the house.

[17] The innkeeper however was very fearful about it because he knew about the great revenge cupidity of the chief priest.

[18] But the giant said to him: “Be completely without worries and trust the power of Him who awakens the dead, moves mountains and destroys idol pictures by His will! I say to you: hundred legions of such scoundrels I do not fear, not to mention this single one!”

[19] Said the innkeeper a little calmer: “Yes, yes, you are quite

right! I for my person also do not fear him, and I have the biggest trust in the Lord whom I already know from His youth, as well as His parents, since as a tender boy He already achieved things, which are only possible to God; but I'm only a little afraid about you, my most dearest guests, that you here in Capernaum get into trouble by these villains! Since I only know these scoundrels too well!"

[20] The giant said: "Just let them come, I alone will finish them off! For these wretched are forever not worth that the Lord, the Holiest since eternity, keep them back with His almighty will and punish them!"

[21] Thereupon the giant returned to us and told us how he, in his just rage, proceeded with the grasshopper of Babel.

[22] I said: "This was alright indeed, and I allowed it that you proceeded with these power-hungry Pharisees in this way, but also the innkeeper is right: We will not have to wait very long and he will be here with many armed henchmen to bind us and throw us all into jail. What will you do then?"

[23] Said the giant and with him his not less strong nine brothers: "Lord, just lend us some of Your almighty mercy and we will stop their evil craft for good!"

[24] I said: "Now good, try it; but do not take anybody's life!"

[25] Hereupon everybody emptied his mug and they went outside and positioned themselves along the road, each armed with a real Hercules club. It did not take long and a strong crowd of forty lance-servants and henchmen approached, behind them the commander, the chief priest and his helpers.

[26] Here the giant glowed and said to his brothers: "Let them come close up to ten steps, I then will shout to them that they should stop! If they listen, we will talk, if they don't, the clubs will be swung!"

[27] They now came close to ten steps and the giant shouted to them with quite a fear-striking voice: "Stop, or all of you will be dead!"

[28] Here the Roman soldiers hesitated and stopped.

[29] Then the giant asked them: "What is it you want and who

brought you here?”

[30] And the soldiers said to the ten, who they regarded as putatively high Romans before them: “Lord, the chief of the synagogue laid charge with the commander that evil agitators of the people are located here and we have to arrest them and put them out of action!”

[31] Hereupon the giant thundered: “O this most wretched scoundrel of a chief priest! Wait, you will get to know the king’s son of the Caucasus who now is a Roman! Give way you soldiers, retreat immediately and lay down your lances, otherwise you will be hurt!”

[32] The soldiers however said: “We can’t do that; because behind us stands the captain who gives us orders.”

[33] Here the giant quickly ordered five of his brothers to get hold of the chief priest, his helpers and the commander and he himself will deal with the soldiers.

[34] All this took place with lightning speed. The soldiers were blown into the sea like by a storm and were struggling to escape drowning by swimming.

[35] In the meantime the giant grabbed the chief priest, lifted him high up and said: “Wretched scoundrel, is this how you keep your given word?! This time, you habitually liar, will not that easily get away from me! Where are here any people-inciters and country traitors? We are completely calm in the inn and rest here for a few days since we are a little tired from long travels, and these black beasts denounce us as people inciters and country traitors! – Captain, where is the sea the deepest so that I can hurl him there and he certainly finds his end there?”

[36] Said the captain: “Friend, leave him; since now I know what this is really all about! This dog tried to use me to catch the to me above all dear Savior from Nazareth! Oh, if I just could have anticipated this, I would have spoken quite differently to him! But let him go now; I will deal with him further on and show him what it means to initiate a Roman to misuse his official duties through false and made up allegations! But now lead me to the Lord of my life!”

[37] Hereupon the giant once again shook the chief priest in the air so that he lost his hearing and sight and then put him roughly back on to the ground. The chief priest and his helpers then rushed away and he swore by himself never ever again to undertake anything against Me. Thereupon the ten returned with the captain to Me in the house, after the captain ordered the soldiers, who climbed out of the water, to go home.

13. WORKS OF LOVE ARE THE TRUE MERIT BEFORE GOD

[1] When the captain saw Me, he was in tears and could hardly speak because of joy. He asked Me forgiveness that he could undertake such against Me.

[2] But I put him at ease and said: “Who does something and does not know about it that he sins, does not have a sin and therefore also not you! However, the chief priest is truly a wretched scoundrel; but from now on he will be resting. Therefore do not undertake any further hostile steps against him!”

[3] The captain promised this and ate and drank with us, and I Myself explained the origin of the ten, about which he was full of joy. Thereupon the captain conversed with the ten and advised them how they could get through him, through the colonel Cornelius and through the chief governor Cyrenius to Rome, where they would be straight away instated in high posts, to be able to effectuate a lot of good.

[4] However the ten said: “Noble friend and fellow official of our brother at Samosata! This offer is very praise worthy and nice indeed, but we are now disciples of the most highest Lord and Master and this is a thousand times reason enough, according to which we cannot accept your love-friendly offer at this stage. Yes, once we have completed our life school, perhaps then your well-meant offer can still be implemented.”

[5] The captain was very glad about the open heartedness of the ten and said: “That you are completely right about this, requires

no discussion; however, since you are, as I have observed it, already familiar with all main principles of the teaching and precisely know what you have to do, according to my opinion it is time for you to go under the heathens and tell them about the great mercy light of God, which you have experienced. – What do you say to this?”

[6] The giant said: “Friend, in that we have no opinion at all; we do what the Lord and Master wants us to do! If we according to your offer want to undertake this what you have recommended to us, we then would rather like to do it for the sake of our orphaned birth place and want to bring to the still very raw and wild inhabitants this teaching of light, of love, of the spirit and of life!”

[7] Said finally I: “Yes, yes, you are completely right and therefore you can accept the offer of the captain! Since whether you for longer or shorter keep staying at My side, you therefore will not attain more light, love, spirit, strength and life; all this will be given to you by the loyal keeping of My teaching. And if at occasions you require a higher power as witness for the truth of your obtained wisdom from Me, ask Me in your heart about it and it will be given to you what you have asked about turning to Me!

[8] When I in the near future will have left this earth personally, I then will pour out the holy spirit of all truth over all My loyal disciples and brothers. He will lead and uplift them in all truth, wisdom, power and strength and will unite your souls with the spirit of love out of God from the beyond and thus bring about the rebirth of the spirit in you, without it there can be no true and free, everlasting life, but only a bound and judged life which is, compared to the true, freest life of the spirit, true death.

[9] Since, when a person does not live free out of himself but only through the almightiness of the divine will like a machine, he is by himself dead and is by no hair’s breadth better off than a stone, a plant or an unreasonable animal. However, who lives and acts strictly according to My teaching, will most certainly

obtain, what I not only now here, but have announced and promised already quite often everywhere. Whether someone walks here personally with Me or not, is all the same; to the contrary he will be looked at by God with even more pleasing eyes, when walking with Me only in the spirit, without My personal presence!

[10] Cornelius and Cyrenius know Me from birth. They will look after you well and help you wherever possible.”

[11] With that the ten were content and they accepted the offer of the captain; they only asked Me that they could stay with Me as long I was staying in Capernaum.

[12] And I said: “This you can do, although it will not be seen as a special merit on behalf of you; since the only merit before Me is, if someone effectuate love according to My teaching. For you impossibly could do any good for Me, since I do not require the service of any human; and who wants to do good to Me, I always can repay him a thousand times and in general nobody can give me something which he did received from Me earlier.

[13] However, who does out of love for Me to his neighbor something good, has the true reward of a worker on My field before Me and will harvest his reward. For what you do to the poor in My name, I will always look at as if you have done this to Me. Therefore you can leave here today or tomorrow and you will therefore not be any further away from Me than now; however, if you in My name do good to the people of this earth, you will be in the spirit much closer to Me than now.

[14] My flesh is not My I, but only My spirit is My truest I; however, with My spirit I’m present everywhere and be active continuously through the whole of infinity.

[15] What My flesh wants on its own does not take place, but forever only what My spirit wants. Wherever you will be, I am amid among you and if you be active in My name, I be active with you and in you; and if you speak in My name, it is Me, who creates the thoughts in your heart and put the words on to your tongue.

[16] Therefore, if you stay active in My teaching, you can

impossibly distance yourself from Me; only then you would distance yourself from Me, if you would leave My word and would become pure servants of the world like many. Only, this you will never do, and as such you can leave at every hour My visible personality without the slightest damage to your soul!”

[17] With this explanation the ten were fully content and also were ready to leave with the captain immediately.

[18] About that the captain was very glad to have recruited such men for Rome, who as warriors would please the emperor and as loyal followers of My teaching would be able everywhere to convey it manifold to the heathens. The captain thanked Me many times for this and promised Me to effectuate for the giant that he already be send as a captain together with his brothers to the emperor in Rome.

14. FUNCTION AND HONOR

[1] I said: “Regarding the worldly, it doesn’t concerns Me; since this is a matter of the human world mind. They can become worldly what in an honest manner comes their way, it does not mean anything before Me, only what they will effectuate according to My teaching and thereby to the will of God.

[2] The external standing of a person does not have the slightest value before Me, but only the standing of his heart illuminated by the word of God, which is full of love through the love to God and through the love for the neighbor. But if someone holds a high worldly office, he is thereby also placed in a position to do even more good; and if he does this, also his office will have merit before Me. However, the high office on its own, nothing whatsoever.

[3] Emperor and beggar are completely equal before Me and have as this what they are, absolutely no standing before Me, but only this has any value before Me, how they are what they are in My name; since the worldly standing does not count anything before Me. Let this be said to you all well, high and dearly!

[4] Wretched is he who regards his fellowman as less because he himself holds a high worldly office! The office should have a well-respected standing and the official only insofar as he represents the position; however, the official should certainly not regard himself important, since he is only a servant of the office and not the office itself!

[5] I only told you this, so that nobody regards himself important because of some worldly office; since who does this, is not in My love anymore and his office does not serve him to his life anymore but to his downfall.”

[6] Upon which My old disciples said: “Lord, if so, it is not good to occupy an office! We also have received an office from You and in time can’t help it if we are honored and regarded as something better by the people because of this office.”

[7] I said: “That the people should not honor you, I nowhere have given a command for it; however, you should not fancy yourself because of it, as if you were more than those who honor you, for then you already have received your reward, and your work would count before Me nothing and would be standing there unmerited.

[8] If you as My workers therefore want to be regarded before Me as merited and pleasingly looked at, then say in your heart, if you have done everything most conscientiously in My name: ‘Lord, we were lazy and useless servants before You!’ If you feel and recognize this in you alive, that you only had been voluntary servants of My solely acting spirit, I will look at your work as if did it Myself and still give you the just reward for it.”

[9] Said some disciples: “Lord, if so, we are then completely obsolete to You; since You have the power anyway to do everything without our help! If we can’t do anything out of ourselves and always have to think that everything what we even do under sacrifice of our lives in Your name, only You Yourself is doing and we therefore are nothing than Your blind tools, we impossibly cannot claim any reward from You! What merit can have a dead weaving machine before the weaver, who only uses it to comfortably produce his canvas?”

[10] I said: “The weaving machine does not have a free will; but you have it and can freely do what you want. If you voluntarily subject yourself to My will and act accordingly, then you do not act yourself but My will in you, which is good only! How do you then have any merit for acting accordingly? See, then you have no merit, but only for this that you have subjected your evil world will to My only good will and thereby have become one with Me through the help of your faith.

[11] Verily, I say to you: Without Me you can do nothing to merit everlasting life! If you recognize this in your heart, only then you are My true disciples – and even more: thereby you also have become My true brothers in the spirit of God!”

[12] Again some disciples said: “This is all quite nicely and very wisely spoken; but we admit it openly that all this is somewhat hard and does not sound very convincing. Because with the actual freedom of the own will it does not look very promising! And if you have done something good, it does not concern the voluntary doer; for the deed he cannot expect any reward, but only for that, that he voluntarily has given himself to the recognized will as a borrowed tool. This is peculiar! Therefore man is and stays nonetheless nothing else than a tool of the divine almightiness and is in and for himself forever a pure nothing. Truly, with such teaching even we, who have heard and seen so much from You, could become weak in our faith!”

[13] Here the giant said: “Dear friends, this opinion, I, as the youngest disciple of this Master and God-man, do not share with you! What about this child, in which quite often already from very early on, an evil will expresses itself? Must it not obey the wise will of its parents and finally only use its own will to do what its parents want? And if it has in time found its way in the will of its parents, the child itself gets wise, knows what is right and good and rejects out of itself the evil, false and injustice. It thereby only then attains a true self-consciousness and a true, reasonable independence. Would the child ever get there, if it had not made the wise will of its parents its own?!

[14] And as such also we humans can only then attain the true self-consciousness and true life independence, if we through our voluntary obedience make the revealed divine will completely our own; for in the divine will must apparently also lie the highest freedom, because God Himself is the most wise and thus freest being. And if we ever want to put a claim to true life freedom, we only can achieve this thereby, that we fully think, feel and will as one with Him and then also fully act accordingly. – Am I right or not?”

[15] Said the disciples: “Yes, yes, in this regard you are quite right and we only can praise you for that! However, it therefore is still also not untrue, that finally every person has to be content with the face he has received; since despite all his discontentment no other will be given to him. In short, all honor of the great wisdom, power and goodness of our Lord and Master. However, nevertheless there never will be a free God going forth from man and out of God never a limited person! And thereby we have said a lot and everything; because that man with his anyway very limited powers must do everything and finally has to admit by himself – and this even with his inner fully alive conviction –, that he has done nothing and was only a punishable lazy and useless servant, is such a strange request that something similar never has been heard on this earth!

[16] A wise father will only praise his children if they have zealously worked his fields; but here not only no mentioning is made about it, but it is even demanded, if one has done everything with the biggest zeal, that one should despise yourself more than a cadaver. Ah, this cannot be! How can a person ever attain the zeal for a good deed, if he must despise himself because of the good deed?! Yes, man should despise and abhor himself for the sake of sin which he committed carelessly, but not for the sake of a good deed! He only must have a right joy about it and even quietly give an elevating praise to himself in his soul and be calm in his conscience, also then, if the whole world would despise him for the deed!

However, to despise himself for it and be discontent with himself in the highest degree, if one has done everything with every possible zeal, whatever one has recognized as good and right according to the divine will, is truly expected too much from an anyway weak man!

[17] Lord, we ask You for a more complete explanation, otherwise also we have to go like the ones who have left earlier! You came to us and we have followed Your call and have all the time believed everything; but this we do not believe You as we understand and recognize it – and this therefore because it is not easy to understand and recognize it differently!”

15. GOOD WORKS THROUGH GOD

[1] Said I in a very jovially serious tone: “It is truly not very praiseworthy from you, to suddenly perform like this here! Is there any other life, strength and power besides God? God wants to make you as free and independent alive as possible forever and shows you here how you can achieve this, to attain a God resembling, freest and fully independent life. Why does such love of God annoy you?!”

[2] The means of an own physical life is nothing else than an arm by which you can draw the true life of God to yourself. If so, it has no other purpose than the one determined by God.

[3] If you then currently act only as physical living people and search for your own honor in such actions, and giving yourself a good testimony, you are identical to the Pharisees justifying themselves in the temple before God and say: ‘Lord, I thank You that I am not than many others, that I kept the law from the first until the last letter and fulfilled everything precisely what Moses and the prophets have prescribed!’ I already have given you this parable, but you have forgotten it! Would you have remembered it, you also would know that not the Pharisee but only the before God very humbling toll collector, left the temple justified.

[4] If you say: ‘We have effectuated this and that good!’, you

firstly lie to yourself, but also to God and to your neighbor, because no person can do any good out of himself, and this therefore, because firstly already his physical life is given to him by God – and secondly also the teaching according to which he has to live and to act. If a person cannot see and understand this, he is for himself as much as nothing and is still far away from any independence, because he still doesn't distinguish between his own actions and God's actions through him and feels and regards both as the same; only then does a person enter the circle of life's independence once he starts to observe, that his own life-actions are vainly and trifling and that only the divine work in a person is good.

[5] If a person realizes this, he will also more and more strive to combine his own actions with the well-recognized divine actions and to also unite fully with the life strength of God in him, through which unification man only then attains true life independence, since he then knows and clearly realizes, that the earlier divine kind of foreign actions have now become his own through the humility before God and by the right love for God. And therein lies the actual reason why earlier on I have said to you: And when you have done everything, then nevertheless say and acknowledge: 'Lord, only You have done everything; we however were out of our self only lazy and useless servants!'

[6] If you say this with true recognition in yourselves, then the power of God will grab you under the arms and will complete you; however, if you do not fully realize and acknowledge this in yourself and instead place only yourselves on the altar of honor, since you feel strong yourselves, then the strength of God will not grab you under the arms and will leave your extremely laborious life completion to yourselves, and it then will soon show how far you will get with your own strength. And therefore I also told you that without Me you will not be able to do anything meriting and to achieve your final objective. And if I thus do not keep anything from you what is absolutely necessary for the true, freest and fully independent life of your souls, why are you then annoyed by these My wise troubles that

I gave you?”

[7] Said Andreas: “It truly does not annoy us; but it is not too pleasant for us, if You occasionally comes with something new, which appears to be completely the opposite of an earlier teaching and if You do not give us an explanation about it free out of Yourself, but instead leave it to us to ask You about it. With Your true almightiness you surely must realize what we can recognize and understand! Because it is not very pleasant to ask You about an extended explanation, because one then always receives a not too pleasant rebuke. If You in future want to teach us something new, then give us immediately the right light with it, so that we then not need to bother You with all kind of questions! Otherwise You are extremely good – what we all realize just too clearly -; however when teaching, You are sometimes quite indigestible!

[8] I and we all know and believe that You are the Son of the living God, and that the Godhead in all its fullness like bodily resides in You; but this does not hinder me at all to always tell You very openly where we feel the pressure, when You are not feeling the pressure Yourself. Since we are humans as long as we live and feel all kind of pressure; and because this is for certain the case, we must be allowed to freely express ourselves where we feel pressure and pain also towards God. If God wants to help us, He will be doing the right thing, and if He doesn't want it, He must acquiesce to it that we will be wailing before Him for as long He keeps us in this sorry life. This we understand all quite well now and will follow it faithfully, but in future do not give us a teaching without explanation!”

[9] I said: “Brothers, of what I do I know the reason quite well why I'm doing this and that; however, what you do and speak, you do not know the reason at all! But there will come the time when also you will understand the reason of everything I have taught and done.

[10] But let's leave it at that! Since the time has come when the ten new disciples will leave us, and it thus is necessary to give them another strengthening for the road, so that they can

become strong to prepare the roads for you in also other parts of the world; since for this good purpose they have sufficient knowledge about My new teaching of life.”

[11] Hereupon I said to the ten: “So that you as people of heathen origin can supply the other heathens a full valid testimony of Me, who send you to them and that I am the One as you have got to know Me, I will grant you the gift to heal the sick, just like I have granted the same gift to the doctor in Chotinodora and to the one in Serrhe.

[12] Lay the hands on the sick in My name and they will become better immediately and they will believe your words! Beforehand you do not need anything further; but when I will have ascended from where I have come, the spirit poured over you will guide you in all further truth and wisdom!”

[13] The ten thanked Me for that beyond measure and the captain was full of joy about it and asked Me for how long I still will be staying here.

[14] And I said: “This friend, depends on the circumstances and the will of Him who send Me into this world; since also I as just a person for Myself, must direct Myself strictly to what the Father in heaven imposes on Me! Everything is also Mine indeed what belongs to the Father, and I and the Father are basically one. However, nevertheless the love in Me is always outranking its light, the wisdom. Therefore also My wisdom cannot give My love any laws, but only the other way round. But you will get to know it, for how long I still will be staying here!”

[15] Hereupon the captain thanked Me, got up and left for home with the ten, where some duties were awaiting him.

[16] For the afternoon the ten still stayed with the captain; the next morning however he send them with good guides and special recommendations to Cyrenius in Sidon, who at their arrival was overwhelmed by joy, when he learned that they were with Me and have accepted My teaching. He kept them for a month with him before sending them with a safe opportunity to Rome, where they again were well received by the emperor and

soon were assigned high military offices, and where the giant even stayed for a longer period of time in the palace of the emperor as his body guard and did many good things, since the emperor very secretly liked to obtain his advice in many things.

16. CRITICISM AND DOUBT OF THE DISCIPLES

[1] However I and the disciples stayed for the whole day in the house of Matthias and I told him many things what I have experienced on My travels during the past few weeks, which interested the innkeeper a great deal. The disciples, however, went to the outside – except for John and Matthew who ordered their recordings until evening to improve on the coherence. Also the twenty Jew-Greeks went on their own to the outside and enjoyed the view of the quite lively and moving sea.

[2] Only late in the evening the disciples returned to the house when the evening meal was already prepared for some time. We consumed the evening meal in all quietness and afterwards went to rest. We still stayed there for another few days and kept us busy with all kinds of good and useful things.

[3] The captain came every day to Me and I healed several sick named by him just through My word. About this several of My older disciples were annoyed, because I did it Myself and did not instruct them to do it in My name, what according to their opinion would have a greater testimony, instead of Me performing all the signs, what might be a testimony for Myself as being regarded as a divine Master, but would not be a good testimony for My disciples because the people are saying: ‘Now they are traveling for so long already with Him but have not learned a lot since they are not able to do anything!’

[4] Said I to them: “My friends and brothers! The time will also come for you to perform signs in My name; but it has not yet come. To the most of you I have given the same power to heal the sick of any kind, and you also have cured them and the same power is still in your possession except for one who let him

getting paid for it. However, if you are with Me, it is not necessary that you perform miracles in My presence; wherever it is necessary, I will allow you to perform very special signs. What do you want more?! I have not yet ascended from where I have come, to My God and your God and have not yet poured out the holy spirit of God over you, who will guide you in all truth and wisdom. Therefore be patient up to then, afterwards you will also do what I do! – Are you satisfied with that?”

[5] Says Thomas now: “Lord, with that we are quite content; however there is one thing we still don’t understand about You! See, at the heathens You nearly exceeded Yourself with performing signs! The heathen temple and idols You destroyed in a moment and the most stubborn priests submitted to you like lambs; why don’t You do the same in Judea? The clerics would long ago have become Your disciples if You had breathed away the temple with the same ease as You have breathed away the heathen’s idols at the Euphrates! Do the same in Judea and Your teaching is safe!”

[6] I said: “You speak what you understand, and I speak what I know from the Father and what I also understand quite well! You do not know the reason why this and that has to take place, to achieve this and that purpose with certainty; but I know it just too clearly and precisely why this and that has taken place, to achieve this and that purpose with certainty. Therefore it is really not nice of you, that you want to prescribe to Me what I should do! At various opportunities I already have explained to you, why I am doing this and that and why the relation of man to God is currently standing on such evil and dark ground, and why it even has to happen that this My body will be killed in Jerusalem.

[7] But you remember nothing and also never think about it deeper, so that My word never can take root properly in you; and see, for this reason your faith in Me is by a far cry not alive yet, and therefore you are not suited and able to perform signs from which the people can recognize that you are truly My disciples! – Why do you remember only so little and think about

it so little?"

[8] Says again Thomas: "Lord, strengthen our memory and we surely will remember everything and also think about it what we hear out of Your mouth!"

[9] Thereupon I said: "I have done this anyway as far it was possible; further, as your nature can stand it, it can't be done. However, when the spirit will come over you, he will guide you in all wisdom and henceforth you will not need your physical memory anymore. But for the development of the soul man also has received a physical memory, which together with a firm will is strong enough to memorize a countless number of words, truths and deeds; only when a person skims indifferently over all kinds of things and incidents, they also will not stick to the brain, and the reason for it I have shown to you quite clearly in Caesarea Philippi. Think about it and you will find it!"

[10] Upon these My words the disciples said nothing anymore and I then spoke to the captain, who was always present in these days, putting into perspective for him some of the circumstances in the world of that time.

[11] The disciples conversed among each other in their own way and made all kinds of mutual considerations. Some stated that God in His power was also limited, because in everything what He does, He is bound by certain conditions regarding time as well as the constitution of things, without it He would not be able to effectuate some of the things. Others said that such God does not do it for Himself, but for the sake of the creatures, to give them the necessary consistency by which they can become firm and stable for eternity. In addition it must cause Him some bliss if He sees His works growing ripe in time according to a certain order which He Himself has set up. However that God by His almightiness of His will can effectuate something momentarily, He has already provided many proofs of.

[12] There were again made counter remarks. In short thereby the faith itself became somewhat tottery with the biggest part of My disciples, that I perhaps was not more than a great prophet like Moses and Elijah, where there was also no

shortages of impressive signs. With those considerations and comparisons evening came and after the evening meal we again took our rest.

17. THE DISCIPLES GO ALONE TO THE FEAST OF TABERNACLES IN JERUSALEM

[1] In the morning already many Jews came from all areas behind Capernaum, to travel by ship over the sea to Jerusalem because the Feast of Tabernacles of the Jews was imminent. For that purpose from all sides and areas of the sea, ships arrived here to take the pilgrims over the sea.

[2] After the morning meal I and all the disciples also went to the sea and we watched the ships and the many pilgrims.

[3] Soon also the captain came to Me and said: “Lord, what do You think about these many blind fools? They go there to great expense and with a lot of trouble are searching for Him who is so close to them!”

[4] I said: “Let it be, also for them the time of recognition will come! Nevertheless, quite few are traveling for the sake of Me to Jerusalem, because they are of the opinion to meet Me there.”

[5] When the disciples, overcome by an old habitual urge to travel, hear Me saying this, they said very loudly to Me: “Then get ready and travel to Jerusalem and also travel through Judea, so that Your many disciples there can also see Your deeds You are performing. Nobody does something in secrecy of which he wants that it must be revealed to the whole world; since also You want it and does and effectuate, then reveal Yourself before the world!”

[6] The brothers however talked that way because their faith in Me has become very weak.

[7] Some might ask how this could be possible despite the many signs and teachings. O, this is with every person very easily possible! He only has to elevate himself a little and fancy his abilities a little and his soul immediately finds herself in a dubious darkness, from which she can only be free by a little

humiliation.

[8] And this was also the case here with the brothers, which was also the reason why I did not give them a little rebuke, but only said: “It is easy for you to talk! My time has not yet arrived; your time however is everywhere! The world cannot hate you, since until now you have not openly testified against it that its works are evil; therefore you still have a free time and a safe passage everywhere. However, the world hates Me everywhere because I openly testify that its works are evil.

[9] However, if you are feast thirsty, go to the feast alone! I do not want to go there; My time is not yet fulfilled.”

[10] The brothers looked at each other and did not know what they should make of it.

[11] One said: “Let us go up! Because of 4 to 5 days of our absence it will not be over!”

[12] Others however thought that I could be offended by this and in the meantime go someplace where I could not easily be found; since their aim was not to leave Me altogether. Again others thought it would be advisable to go up, since one could learn a lot at this opportunity what the people talked about Me. With this opinion all agreed and decided to go to the feast alone.

[13] However, at that moment the ship of Simon Juda (Peter) arrived and he came to Me and said: “Lord, let us go up alone! In not longer than five days we will be back!”

[14] I then said: “I already told you so what you should do and therefore all of you go up!”

[15] When I said such to them, they soon boarded the ship and sailed away. I however remained here in Galilee.

[16] When all the brothers were already more than halfway over the water, they all were overcome by a great sadness and remorse, so that they wanted to turn around, to beg Me for forgiveness for the contemptible words with which they had approached Me.

[17] And Peter said loudly: “Lord, Lord, which devil has led us astray this time, that we could have left You? O, let us find You again for just this one time, You everlasting Son and Father in

one person and we will never leave you again!”

[18] John and Matthew cried and insisted heavily to return; but a strong wind came up from precisely behind their backs and drove the ship with great speed to the upper shores behind Tiberias where the Jordan leaves the sea. When they went ashore they felt so lost that they nearly did not had the courage to continue their journey to Jerusalem.

[19] But James said: “That we all have done greatly wrong, is no doubt about it: for the strong wind which drove us so quickly here and arose precisely in that moment when we wanted to return, was a speaking example that He wanted to ban us for forever from Him. We stupid and blind oxen wanted to begin to prescribe to the most Wise and Almighty what He should do! O, we exceedingly wretched fools! Where is the most wretched Satan who deceived us? The most wretched beast of all beasts should step before us and he will get to know what it means to lay his hands on the friends of the Lord!”

[20] Suddenly a light figure appeared to them and said in a very serious voice to them: “Your accusations strike the lost son unjustly; for your own wantonness has done this to you. Therefore accuse yourself, you carrying the highest mercy, and leave him alone who this time has no part in your stupidity!”

[21] Thereupon the figure disappeared and the disciples said: “Lord, be lenient and mercifully to us sinners!”

[22] Thereupon they quietly and calmly went their way and arrived only late that evening at the already known innkeeper in the valley at Jerusalem. When he saw them and recognized them he was full of joy; but when he did not Me found among the brothers, he was very sad and asked the brothers why this time I had not come with them.

[23] And Peter said: “See, friend, we wanted to come to this feast, so that no Jew could accuse us of anything, as if were Samaritans. But this time the Lord did not wanted to come, so He let us travel alone since our time was everywhere, however for Him the right time had not yet come; and as such we are now here. The Lord, however, remained in Galilee, not far from

Capernaum, where He will expect us.”

[24] Said the innkeeper: “I don’t think so; since He is forever unfathomable in His secret decisions! The day after tomorrow is the great Sabbath; who knows if He gets earlier into the temple than we can enter its forecourts!”

[25] Said Peter: “with God all things are possible, but I hardly can believe this! But above all, dear friend, can we get a place to stay with you?”

[26] Said the innkeeper: “O certainly; since with me there still is plenty of room! Out of the greatest love and respect for your and also my Master and Lord, I give you everything for free as long you want to stay with me!”

[27] Thereupon a proper evening meal was prepared; but none of the brothers had any special desire to eat and to drink; since in them their behavior towards Me in Capernaum still occupied their hearts like glowing pangs of conscience.

[28] After the meal they told the innkeeper a lot about My travels and stayed awake for almost the whole night; and they felt better when talking about Me. Only towards morning they fell asleep and soon woke up again. For half a day they still remained with the innkeeper but the other half they spend in Bethany at Lazarus who also missed Me a great deal; but the many stories about My deeds and teachings during My travels in Great Galilee was to some extend a replacement for My absence.

[29] When, as it was shown, My brothers traveled to the festival, a day later I also got ready to travel to Jerusalem, but I told nobody where I was going, although the innkeeper and the captain insisently asked Me about it; since I Myself wanted it to be rumored that also I in all secrecy would go to the feast in Jerusalem. Therefore I went all alone on less used roads and required – as easily understandable – only a very short time for this journey.

[30] On the day of the feast however, when all My disciples and brothers already gathered early in the morning on the place at the temple and were recognized by the Jews who knew Me, the

very Jews thought: ‘Aha, these are the disciples of the Nazarene! Then he himself will also be here!’

[31] And they searched for Me all over and also asked the one or other disciple, where I was.

[32] And the disciples said: “This time we do not know where He is; since we went to the feast on our own and He remained in Galilee.”

[33] But then a great murmuring started among the Jews and many different opinions and demands regarding My person appeared.

[34] Many said: “This man is extremely devout and God has given to him all the gifts of the prophets like once to Moses, and he alone is suitable to free us from the yoke of the heathens!”

[35] Others said: “If this would be the case, it would not be necessary for him to be afraid of the Pharisees and scribes to come to the feast and would clearly show us what he actually wanted! But he is, as generally known, more a friend of the Romans and Greeks and therefore cannot find many followers among the Jews.”

[36] And still others came forward and said – but of course not too hard: “Oh what, he is nothing else than a hidden Essene and is equipped with all kinds of magic and deceives nice and neatly the people!”

[37] However nobody dared to too openly voice his opinion against Me, because out of fear for many of those Jews who firmly believed in Me and put their hopes in Me.

[38] However, amid the great hustle of the feast and through the intoxicated and senseless crowd, recognized and noticed by nobody, I walked up to the temple.

18. THE LORD IN THE TEMPLE

[1] When I got on to a podium in the temple, I asked for silence and the Jews recognized Me and secretly asked each other, how I suddenly came to the feast, since My disciples who were asked about My whereabouts, did not know anything about Me.

However, I firstly started to recite word for word the easy understandable but very meaningful fourth and fifth chapter of the Prophet Isaiah and secondly gave a sharply marked and thoroughly understandable explanation, which fitted precisely the present time as well as the stubborn and haughty Jews.

[2] The Jews were surprised by that and said: “How does he know the scriptures so well when he according to our knowledge never studied them? His teaching therefore cannot be false, because it is completely according to the scriptures.

[3] But I answered them and said: “This teaching according to the scriptures which you call My teaching, is not mine but belongs to Him who send Me! If someone wants to follow this teaching and wants to act according to the pronounced will of God therein, he will recognize whether this teaching is from God or whether I speak of Myself therein! Who speaks about himself, most likely searches for his own honor; however, who just like Me, only searches for the honor of him who has send him, is truthful and there is no injustice in him.”

[4] Hereupon some of the Pharisees started to grumble and said among each other. “The time would be right to grab this person and kill him and it will then not be necessary anymore to look for him at great expense in all the world where he easily can hide; for he apparently teaches against us and makes all our turpitudes suspicious before the people. Therefore, let’s get some courage and down with him!”

[5] But I noticed such their plans and said to them: “Did not Moses give the law to you? You say indeed: ‘Yes’, why then, does nobody of you act according to the law anymore?”

[6] And the Jews grumbled and said: “How can you say we are not keeping the laws of Moses?”

[7] Thereupon I said: “Good, if you follow the laws of Moses, why then do you want to kill Me?”

[8] And the people said: “Are you of the devil? Who tries to kill you?”

[9] Said I very seriously: “Not you, but those who are sitting on the high chairs! See, I have performed a single sign here several

months ago, for the person who was ill for 38 years and this annoyingly surprised you all! I was condemned as a Sabbath desecrator.

[10] Moses has instructed you to conduct the task of circumcision. Not that it was coming from him, but from the arch fathers, and you still circumcise the people on a Sabbath today. If you then also circumcise the people on a Sabbath without fear of thereby breaking the law of Moses, why are you then angry with Me when healing a whole person on a Sabbath?! I say it to you: If you then have to judge, do not judge according to an empty appearance, but judge in a just court according to the full truth!”

[11] Thereupon some distinguished citizens from Jerusalem said: “Is it not him whom the high Pharisees tried to kill during Easter? And see, he now speaks totally free and they are sitting there very calmly and do not answer him with one syllable! Do our senior clerics now recognize it with certainty that he is indeed Christ? However, this cannot be; for we all know from where he is coming. If Christ is coming, nobody will know from where he will be coming!”

[12] I then spoke very loudly in the temple and kept on teaching: “Yes, you know My person well and also know from where I am; but what you don’t know, is that I as a person did not come by Myself, but someone Truthful has send Me, and him you don’t know, and as such you also don’t know from where I actually been. But I know Him well who send Me into this world. Because you don’t know Him, you also don’t know Me! – Have you understood Me?”

[13] This My speech filled the arrogant citizens of Jerusalem with annoyance and they tried to grab and punish Me; however, since My time has not yet come, nobody was able to lay his hands on Me.

[14] But many people believed in Me and said among themselves: “Hey, if Christ is coming, will he do more and greater signs then him?”

[15] Soon the high Pharisees heard the murmuring of the

people about Me.

[16] And the Pharisees shouted: “Look, how he deceives the people!”

[17] Then they immediately send their servants to grab Me and bind Me with ropes.

[18] But I said to them: “Let it be for now! I only will stay with you for a very short time and then I go to Him who send Me into this world.”

[19] Then the servants stopped and nobody laid a hand on Me.

[20] But the Jews grumbled among themselves: “To where does he want to go that we will not find him? Does he want to go to the Greeks who are spread all over and teach the Greeks? What strange speech is this that he says: ‘You will search for Me and not find Me!’ and ‘Where I will be you cannot get there!’ Ah, this person speaks completely confused! He most likely fears the high priests and speaks that way, so that they do not arrest him.”

[21] I said: “Before My time nobody will be able to arrest Me!”

[22] Thereupon some of the Jews, scribes and Pharisees shouted: “This we will find out immediately if we are not able to arrest you straight away!”

[23] They then pushed their way to Me; but when they tried to grab Me, I suddenly disappeared out of the temple and the Jews and Pharisees looked with big eyes at each other and said: “To where has he disappeared so suddenly? This is a most obvious miracle!”

[24] But the Pharisees said full of annoyance: “What miracle, what miracle? Didn’t you notice how Beelzebub grabbed him when he was in danger?! Now of course we can look for him for a long time and will not find him, since he hides in some corner of hell!”

[25] Upon this remark an immense grumble arose among many Jews who believed in Me and very strong voices could be heard: “These wretched Pharisees truly can’t see the forest for all the trees! They themselves are the worst Beelzebub’s and are stuck with hair and skin in the middle of hell; but to beautify their

coarse depravities before the blind people, they say that this apparent man of God equipped with all divine powers, is the servant of Beelzebub. Oh, just wait, you true Beelzebubs! We will quite befittingly drive out your sanctimoniousness! We will tear down your masks so that you will reveal the truth for what you really are! Just wait you black and gray villains, payday will not have to wait too long!”

[26] When the people made their thoughts known quite loudly, soon no Pharisee could be seen in the temple and the servants who were supposed to arrest Me, were suddenly invisible. At home they were of course in a lot of trouble and had to explain to the Pharisees why they did not seized Me immediately.

[27] But the servants said: “Oh, why didn’t you lay your hands yourselves on him or at least encouraged us when we were hesitating?”

[28] Said one of the Pharisees: “Is this becoming for us on a Sabbath?”

[29] But the servants said: “Also we are Jews and must just like you keep the Sabbath holy!”

[30] Said the Pharisee: “Now good! If you see him tomorrow or the day after tomorrow when there is no Sabbath but only two cheerful feast days, then grab him immediately and bring him to us!”

[31] Said the servants: “O yes, this we can do; as long the majority of people are not against it!”

[32] Said the Pharisee: “Who will care about the people who are condemned long ago?”

[33] Said a servant: “Yes, condemned back and forth. However if the condemned people most certainly will stone us for it, what then?! Already today it was quite close! If we would not have left the temple in a hurry, we would not be that lucky! The cursed people would surely repay us their curse with usury interest! However, what did not take place today, can easily take place tomorrow or the day after tomorrow. We are of the opinion one should let the man go! If he is a prophet, send by God to us, with all our powers we will not be able to undertake

anything against him; however, if he is not a prophet, the matter will pass over by itself.”

[34] The Pharisees said: “You don’t know anything and speak accordingly! Is it not written that from Galilee, where all the malefactors are exiled, never a prophet will arise?!”

[35] Said one of the servants: “This is true indeed; but what we heard from other people – what is also expressed in our circumcision books – he is not a Galilean but was born in Bethlehem, and this is the old city of David, where he wrote down his prophecies. In addition it is also known, that the Prophet Isaiah often and long times spend in Galilee, just like the Prophet Jeremiah, and still they surely were the greatest prophets!”

[36] Said the Pharisee: “Are you also of the devil?! Who told you this?”

[37] Said all servants: “You yourself, not long ago during a speech about the prophets, when you told the people who the prophets were, how and where they were born and where they spend their time and effectuated! Are we then also not allowed to remember what you yourself have preached us?”

[38] Thereupon the Pharisee was very embarrassed, didn’t say anything further and retreated. The servants also left and secretly had a good laugh about succeeding driving the high and mighty Pharisees into a corner.

19. THE LORD VISITS LAZARUS IN BETHANY

[1] I Myself met with My brothers and disciples in a very remote inn outside the temple. It was this the same inn in which I often stayed during feast days with Joseph and Maria. The joy of the brothers when I came to them was indescribable, since they sat together sadly and exchanged among themselves their opinion, if I ever would have mercy on them to take them back.

[2] But I asked them and said to them: “Children, friends and brothers, do you have something to eat and to drink?”

[3] Then all fell to My feet and begged Me for forgiveness. But

I asked them to get up from the floor and speak very openly with Me, since they knew quite well that I never was cross about an open conversation. The brothers got up and thanked Me that I not have left them.

[4] While speaking to the brothers also the twenty Jew-Greeks arrived hurriedly. And when they saw Me they said: “Lord, You have preempted us! We were in the temple and have heard everything what You have preached most wisely; but when You suddenly became invisible because of the terrible behavior of the Jews and Pharisees, also we rushed out of the temple as quick as it was possible in the big crowd and wanted to convey the news to the brothers about Your presence, which would have made them exceedingly happy, and see, we already meet You here! Yes, this is for the brothers of course indescribable more gratifying and we are also beyond all measure happy to have You, o Lord, among us! From now on no such separation will certainly occur again!”

[5] I said: “Oh, there still will be times and circumstances when all of you will be annoyed about Me, and when the shepherd is slain, the sheep will flee and scatter! But when the shepherd then comes back, he again gathers the good sheep around him forever. Now, the Pharisees would have had quite a bad experience today, if it wasn’t for Me escaping from the temple so quickly; since the number who believe in Me, was by far the majority in the temple and if someone would lay a hand on Me, a large commotion would have started in the temple, and the great citizens of Jerusalem together with the Pharisees, scribes and temple Jews would have felt the worst of it. To avoid this I left the temple and am here now.

[6] Tomorrow we will do nothing and also for the rest of today; but the day after tomorrow when this feast like usual begins with the greatest pomp, also we will be in the temple and teach the people. But now we will leave this inn which is arranged too strictly and silly according to the old Jewish customs; since here we will not get something to drink and even less something to eat. Therefore let’s go to Bethany; there we will immediately

get something to eat and to drink!”

[7] All this was right; but then the innkeeper of the inn came to us and said: “Yes, what is this?! Is my inn not good enough for you? Why do you want to leave me, and especially you, son of Joseph from Nazareth, who already stayed many times with your parents here in this inn and I have been a close relative of Joseph?”

[8] I said: “Firstly you are too much of a Jew and regard the external as very important, but the inner truth and living is foreign to you; in addition one is everywhere better accommodated than in the house of the nearest blood relatives, for which reason I only very seldom can be seen in Nazareth, since the prophet is nowhere regarded less than in his own fatherland!”

[9] Said the innkeeper: “But your father Joseph always loved to stayed with me and we always discussed a lot about Moses and the prophets, and he also had told me quite peculiar things about you! Why don’t you categorically want to stay in my house while you have not been in Jerusalem for nearly three years?”

[10] I said: “If you would have informed yourself, you would have come to the knowledge that I have been here nearly for every feast! But you are an arch Jew and at the same time also an arch innkeeper, and as such you are not interested in what happens in the big city. Therefore stay what you are and I and these My disciples will also stay, how and what we are! We still do not owe you anything because we have not yet consumed anything; therefore let us go!”

[11] Thereupon we got up and quickly left for Bethany.

[12] However, afterwards the innkeeper said to his people: “I’m quite glad they have left; since with relatives there is not much of an advantage for the innkeeper!”

[13] I told such to the disciples and they became very annoyed about such an eye servant of an innkeeper.

[14] Before Bethany I said to the brothers: “Just walk a little ahead and say to Lazarus that he should prepare a good midday meal; But do not yet mention My name! I will then arrive a little

later about which he will have a great joy.”

[15] With that the brothers and the other twenty went quickly ahead and said such to Lazarus.

[16] He immediately enquired about Me and said: “Yes, my dear friends, this will immediately take place according to your wishes; but I would give a lot if also the great, holy Master could be with you! Half an hour ago a couple of Greeks came by and I asked them if there were any news about the feast. Since I only stayed for an hour in Jerusalem and then rushed home because of the to me highly annoying and irritating feast activities and therefore could not know if anything further has occurred.

[17] And the Greeks said: ‘We have heard that the famous magician from Galilee is active in the temple; but we did not see him since we could not get into the temple because of the heavy jostling.’ Now this I have been told by the two Greeks. Thereupon I immediately send some of my servants to find out more and immediately inform me, so that I can go and look for Him and invite Him as the dearest Guest; however, the send servants have not returned by now. – Tell me, dear friends, if you not have heard anything from the city!”

[18] This question was putting the disciples in a not too small embarrassment and they did not know what they should answer. But then I put an end to their short embarrassment, by walking into the room of Lazarus and greeted him as a brother. Lazarus was completely overwhelmed with joy and his two sisters cried out of happiness that I have visited them again. In short, there was a big joy in the whole house of Lazarus like it was not experienced before.

[19] Immediately everything was put in motion to prepare a best and most royal meal. About that, a real Jew and Pharisee were not allowed to hear anything, because such would have violated the high feast Sabbath before sundown in the highest degree. But on this Sabbath all the Pharisees had a lot to do in the temple and also their servants, and therefore a few things could happen in Bethany about which the temple would never be

informed. During the preparation of the meal we went outside to the already well known hill and sat down on the lawn benches underneath the shady palm trees and I told Lazarus what I experienced in the temple.

[20] At stage also Johannes and Matthew wrote down the gospel, but of course only the main points excluding most of the incidental circumstances.

[21] And when I explained the fourth and fifth chapter of the Prophet Isaiah to Lazarus, he said: “Yes, Lord, this fits in the greatest detail the present times and its people, so that there is not the smallest point about which one might say that it doesn’t fit precisely here! Yes, it is indeed very understandable that the clerics have targeted You sharply! Oh, this lecture was quite salutary for them; for these thugs already now pretend as if they are gods and angels themselves!”

20. PREDICTION FOR THE PRESENT TIME

[1] I said: “Friend as it stands now, it will be the same near to 2,000 years after us and the beginning for it will start already much earlier! Here the Jewish faith is now much worse than heathenism – since with the heathens reason still counts for something, while trampled on with the feet by the Jews – in those times however, My teaching, thus Christianity, will be much worse than the Jewish faith and heathenism together. There will be a great hardship among the people.

[2] The light of the true, living faith will extinguish and love will totally cool off. The haughtiness of the well-off people will exceed all boundaries and the rulers and priests will regard themselves as much higher as the Jews their unknown Jehovah and the heathens their Zeus.

[3] But then I will from time to time awaken men and maidens and give them the right light, and this light will increasingly become greater and mightier and in the end devour all the works of the great whore of Babel. Thus, do not be surprised that it is like now; because quite often already it was worse and one day

it still will become worse.

[4] The world will always stay world; nevertheless, I always will guide those who belong to Me and unleash My judgment over the world when it has become so bad, that next to its activities no spark of the true life light can exist anymore.

[5] Now it has gotten to such a point that in the whole Jewish country without John and without Me, every spark of the true God recognition would have been suffocated, and it was therefore necessary that I Myself came into this world, to again bring the lost light of life to all people who still have a good will and show them anew the ways to true God recognition. There will of course still be some battles be fought between My children and the children of the world, because the number of Mine on earth will always be smaller than the children of the world; nevertheless in the end Mine will win over all the world and it will not be able to harm them anymore. Even if all matter seems indestructible hard for you, it finally has to give way before the power of the spirit.

[6] God alone is Lord over everything and knows best what, how and why He allows and instructs this and that to happen, when to pour out the right light among the people and maintains it in all seriousness among his children, so that nobody can say: 'If there existed an all wise God, who has created everything which fills endless space, He must have had a lot of insight combined with love, so that He at least reveals and shows that much to his reasonable and thinking creatures, the people, that they could infer from it, that He is the true reason of all things and what man has to expect from Him, and how they have to live that such expectations can be realized at them!'

[7] If God would never and in no manner reveal Himself to man, man would have the full right, not to believe in any God and every person who says out of himself that nevertheless there exist a God or even more than one invisible gods, to knock him down and say: 'What does your stupid phantasy God concerns us?! If there is one, he should show himself to us and tell us what he wants from us! If he does not do this, he in all truth

does not exist anywhere, accept in the lazy imagination of a mad lounge!'

[8] A of himself fully conscious God as a central point of all wisdom and power, must reasonably consider man as his most perfect creation insofar, that at some stage he must reveal himself and must show them why they are there and what are his further plans with them. However, if this is not the case, and if according to the fullest truth it cannot be proved that he once or more than once has been present, he does not exist, and whoever speaks and writes of the existence of God, deserves to be sharply punished.

[9] Because it is sufficient that man gifted with all reason and insight and only too clearly conscious of himself, must carry all the most outrageous loads of a life which he cannot be blamed for, not to mention that he for nothing and again nothing has to follow hard, all nature opposing laws, prescribed to him by a nowhere existing God; for a God, who cannot reveal himself to the people other than by the tongue of a mad and work-shy fool, or being only a raw, stupid and blind power which only possess that much self-consciousness and reason that it without disgrace of being laughed at, can only dare to reveal itself in all secrecy to a very stupid, all knowledge bare, not understanding anything, naive fool.

[10] See, every reasonable person would be entitled to draw such conclusions about the Godhead, if the Godhead would never show and reveal itself to man other than by way of the lazy and non-worthy priesthood!

[11] But let's go back to Adam and we will find many subsequent time periods in which God before thousand times thousand people has revealed Himself in the most unforgettable manner and informed man about His will and His most wise purpose with man; but because man would not be man at all if not allowing him the freest will, man proceeded with the divine word not one hair differently than with the word of a person.

[12] A small portion still followed for some time the will of God; but the biggest part soon forgot about it completely and

finally regarded everything as a futile invention and blather of man and enjoyed the world joys to the fullest and regarded the wise as fools and utopians, who, because of a highly uncertain and not provable Kingdom of Heaven in the beyond, tread the true kingdom of this world with their feet.

[13] Through such views faith in a true God was on the one hand lost altogether, and this even more so, because on the other hand the lazy priesthood through its selfish falsification of the revealed word of God, in time made the sober and ripe thinking people become aware that with such revealed Word of God (as offered by the priests), man was even less satisfied than even the most stupid person on earth could expect. (In the original writings of Lorber there exists some confusion about the composition of the last part of this sentence. Here the understanding of the translator is given.) The teachings were a bundle of highly incomprehensible secrets, which nevertheless were regarded by the blind people as sacred, and who regarded themselves as highly unworthy to understand such high, deep and holiest secrets.

[14] Or is it differently today? Do not the stupid, blind people go to the temple and worship the scriptures? However, of its contents they know only a little or nothing and also do not have any need, because they are satisfied thereby that this is already understood by the consecrated priest and the common man do not need anything else than what the priest is telling him and that he does what the priest wants, since the priest surely knows why.

[15] If this is the way the revealed word and will of God is handled by mankind, it is no wonder that man already one-hundred years after even the biggest revelation of the truth hardly knows and believe more than sleeping children know what they have done during their awakened state?! Nevertheless God never desists from revealing Himself to the people in manifold ways, so that man by just thinking a little about it soon can discover that things did not happen according to natural means.”

21. TRUE AND FALSE PROPHETS

[1] (The Lord) – “To the biggest part God reveals Himself through the mouth of fully awakened prophets. Such prophets are always recognizable for the awakened person, firstly by their written and spoken word, secondly by some miracle activity additions, for example that they in an emergency can tell people future occurrences in advance, so that the people can take note of it and better themselves and ask God to stop the announced judgment of happening as it was the case with Nineveh. Thirdly such real awakened prophets by the will of God can also heal the sick through their prayers and by the laying on of their hands, if the healing promotes the soul salvation of the sick. And fourthly they are also able, combined with the will of God, to bring a judgment over incorrigible mankind, and on the contrary also bless a nation.

[2] Through such and several other properties they are properly marked as real prophets awakened by God and can be easily distinguished from false prophets, especially easy thereby that they as true prophets are always full of humility and love for their neighbor, while the false prophets walk in all kinds of decorated and by other things marked clothes, are full of haughtiness and full of the most outrages selfishness, only be visible at certain holy places, speak very little, and this very stupid and senseless, and at certain times perform false miracles by of course means kept very secret – and woe him who tried to copy them, while the real prophet does not keep his true miracles a secret, but on top encourages people that they in the same true and good manner also can perform the same miracles.

[3] Since thereby the true prophets can easily be distinguished from the false and every sober person can recognize from this that there in all seriousness exist true and false prophets – where the latter never would have existed if the true prophets would not have been there first, the people also can easily infer from that, that a true God exists, who never will let the people walk around on earth as complete orphans, but will also make His

will known to them and reveals His great and wise purpose to them.

[4] This type of revelation is for man who wants to take note of it, the most salutary, because thereby they are not coerced in any extraordinary manner. By the only seldom occurring large revelations, the people yield for their souls much less, because such revelations are more of a judgment for a degenerated mankind than it is any salvation for them.

[5] When Adam was sinning before God in Paradise, by not accepting the well-recognized will of God with his free will, he soon experienced a great revelation by God and regretted his sin; however, this large revelation was a judgment for him.

[6] Afterwards several large revelations of God were given to the degenerated children of the world who lived in the lowlands; however, this always was a judgment for the children of the world. (*See the "Household of God", 3 volumes by J. Lorber*)

[7] During the times of Noah, again a large revelation came to man; but it was a very large judgment for mankind.

[8] In the times of Abraham again a large revelation occurred, namely because of the terribly degenerated inhabitants of Sodom, Gomorra and the ten smaller towns surrounding these two big cities. It again was a judgment for the people; the Dead Sea is still today a speaking testimony of it.

[9] Father Jacob again had a large revelation from God; however his children had to suffer for it in Egypt.

[10] During the times of Moses there was an exceedingly large revelation of God and the thundering words of God to the people had to be engraved in stone boards. However, what terrible judgment was this revelation of God, especially for the Egyptians becoming too blind, too haughty and too inhuman, whose magnificence was thereby completely broken; but also the Israelites were not overlooked.

[11] When the Israelites left the desert under Joshua, again a great revelation of God took place, and the big Jericho disappeared from the earth.

[12] The same occurred at the times of Samuel and Elias and

also during the times of the other large prophets; and look it up the judgments which followed! Even the smaller prophets were not sent into this world without judgments.

[13] But now the biggest and most direct revelation of God to the people occurs before your eyes; however the subsequent exceedingly large judgment for the Jews will not have to wait for very long.

[14] From now on for nearly 2000 years countless many seers and prophets will be awoken, while at the same time even a bigger number of false prophets and even highly haughty, power-hungry and all love bare false Christs will rise. But also the judgments will continue and there will seldom be a ruler who because of his darkness will not together with his people, have to endure a severe judgment.

[15] Towards the end of the indicated period, I will awaken even bigger prophets and with them also the judgments will increase and become more widespread. There will occur great earthquakes and very destructible storms of elements, large price increases, wars, famine, pestilence and many other disasters, and as I have already remarked earlier, faith will – accept for a very few – not be among the people, and will be frozen in the ice of the people’s haughtiness, and one nation will attack the other.

[16] The people will be warned through seers and special signs in the sky, of which only a few of Mine will take note of, while the worldly people will only regard this as effects of nature and spit on those who still believe in Me.

[17] Thereupon the greatest revelation through My repeated return to this earth will take place; but this revelation will already be preempted by the greatest and sharpest judgment and be followed by a general thinning of the worldly people through fire and its projectiles, so that I Myself can establish a completely different plant-school for true people on this earth, which then will last until the end of times of this earth.

[18] I now say this to you in advance, that you certainly should not be of the opinion, that after Me it will be perfect like in My

heavens. Yes, very few will be equal to My angels, but many even a lot worse than are the people during these our times.

[19] Despite all this you should not become annoyed about this; because I already have told many times, that man without his free will, is not man at all, but only a human like animal.

[20] In the best case one could train such people like animals for a certain activity, but never place them on the level, that they recognize that such work for the true person and for the animal people are good and useful, so that they then decide for themselves to perform such useful work at the right time.

[21] Man who sins against the law, thereby also shows that he is a free man, just like the one who follows the law voluntarily. Therefore you should not judge and condemn any person, but only teach him with all patience and gentleness and show the lost the right way. If he wants to walk on it, it is indeed good for him; however, if he does not want to do it, you therefore should not coerce him in any way, but in the worst case ban him from a better and purer society, since a coerced believing person is ten times worse than an open unbeliever and apostate.

[22] Look at the Pharisees! They are all coerced believers for pretense; however in themselves they do not believe anything and do whatever they have a desire for.

[23] Therefore be careful if you in My name choose successors for you, that you firstly under no circumstances force someone and secondly do not accept someone, where you can see it already from a distance that he wants to step into your office only for a temporary interest.

[24] You will take care of such indeed; however, nonetheless countless will take your office, partially through outer compulsion and partly through the prospect to find a good and carefree life in your office. However, all these will be counted by Me to the regiment of the antichrist, and their works will cause a disgusting smell and look like a stinking cadaver before God.

[25] Verily, I say to you: all your successors who are not prepared by Me, but trained only by people in certain world-

schools to follow your office, will not be looked at by Me; since only the antichrist will qualify his disciples in this way.

[26] Those whom you will lay on your hands and baptize them in My name, will be filled with My spirit; it is them whom I Myself at all times will chose as your successors and will confirm them by the true granting of My spirit.

[27] However, during later times there will be only a few, because the antichrist will expand his regiment too much; but when he thinks to be the highest in the world, he will be brought down forever! Have you understood this well and clear?"

22. CHARACTERISTICS OF THE ANTICHRIST

[1] Said thereupon Johannes as My favorite: "Lord, then it is hardly worthwhile the trouble to make such efforts for the sake of the silly people! Since when Your most brightest life light given to the people only too soon darkens again through the always victorious efforts of Satan, then he should take the people as they are now, thus completely ripe for his hellish kingdom. Why should these people first be endowed with Your life light?! Truly, if this will be the fruits of Your divine teaching, it means – if one wanted to teach the worldly people Your teaching – to throw Your life pearls to all the pigs of the world as common grub! One should not give to them the noble stuff, hence they will not be able to spoil and pollute it!"

[2] I said: "Yes, My friend, for the sake of those people who do not believe in it what they might hear about My teaching and falsify it for worldly profit, the teaching of life from Me is not given; since for the soul of such people and their possible and further development I still have endless many and large school houses in the whole of infinity.

[3] Only for the true children on this earth I give this teaching and they are also included in the true redemption from everlasting death. However, they also will always maintain this teaching as purified and will never be subject to world deception, but they will diamond hard stick to the everlasting

life truths.

[4] What do we care about all the worldly people? The opportunity is given to them to also step into the rows of the children of God. If they want to do this seriously, they should not be hindered to do so, and if they don't, they should do what they want and you have not to worry about them any longer!

[5] See, this is the way things stand! For I have not come to free the world from its old judgment fetters, but only to free My children from the world and its judgment. And what and how I do it now, subsequently you and your successors will do it likewise.

[6] And what on this earth must be solved according to My order, you also will have to solve, and what you will solve, will also be solved immediately with Me in heaven; however, what cannot be solved, leave it bound, or if someone does not want to observe it, leave him in his fetters and bind him, so that you are not bothered by the bound, and verily I say to you, he will also be bound in heaven by Me and for a very long time remain a slave of his dark world will! – See, this is how things are!”

[7] Said Johannes further: “But how will we recognize such dark antichrists? Because this I can see quite clearly now, that Your teaching will be taken up by many, especially by the magicians, who will beautify their magic by it. Oh, just tell us also the distinguishing signs, so that we can recognize them quickly and immediately start to fight them!”

[8] I said: “You will easily recognize them in their works! Since no grapes grow on thorns and no figs on thistles. Who gives something and wants to take more in return, is truly not My disciple! Since see, I give everything for those who are Mine, finally even the life of this My body, and in return take from no one a sacrifice of this world, but only want that a person must love Me above all, so that I can give him even endlessly more and greater things.

[9] Do you think the antichrist will do the same? Oh, certainly not! He will give his followers dreadfully little – like perhaps nothing else than empty, fictitious promises of the great beyond,

but in return will ask for large offers, like done now by the clerics, who are getting paid for their several feet long prayers; however, these prayers are of no use to anyone, not for this world nor the beyond! And see, exactly the same the antichrist will do and the Mine will recognize him and his disciples and followers quite easily by these trifle and hollow fruits!

[10] What are the Pharisees doing presently with the sinners of all kind and types? See, they take a sin offer, either as money or also in other kind of rich offers and thereupon give the sinners a free pass for the already committed sins and also for those sins which a person, of which there are plenty, especially in the rich world, contemplates to commit in future and tell the people: 'It is better for you to sacrifice, if you cannot keep the heavy law!' And in this way the clerics lift the laws of God and instead promulgate their selfish worldly rules, for their sole purpose is a good life at the expense of poor, blind mankind.

[11] See, the antichrist will do it precisely in the way and also all his disciples and you will recognize him by this even more easily! And if his disciples in all the world will shout with open mouths: 'Look, here is the true Christ!' or 'There he is', such will not be believed by any of Mine! However, leave the true children of the world and do not call them, so that you have peace from the dragon and its followers; because for some time he will appropriate large powers to himself and will treat his enemies quite badly! But by this, he will prepare his own judgment and downfall.

[12] During that time I will allow the people to make great inventions, which, like glowing arrows, will penetrate the dark chambers of the dragon and will immensely destroy his wretched deceiving arts and his false wonder works, and he will be standing naked even in front of his most fiercest followers, who will soon turn away from him in large crowds.

[13] Therefore you should not worry what will become in time of this My teaching; since I alone knows about all the things which have to take place in this world and what must be allowed, so that one day it also will become life bright in the

blind world!

[14] However, it will not happen as quickly as you think; since I alone know the life elements in this earth and also knows best, what it takes to lead them in time to a higher life light. Therefore do not ask any further and be of a cheerful courage!

[15] See, there are still waiting quite peculiar wretched events for Me in this world, which will actually not have to wait very long! But because of it, you will not have noticed any sadness in Me. Let there come as it want to be. I alone am the Lord! Beyond My wisdom and beyond My will nothing can happen. What happens and what still is going to happen, is calculated and directed from above and has its deepest holy reason; however, who is with Me in the heart and in love and in the will, the very worst world cannot harm him in any way. However, who is one with Me only in wisdom, will have to endure many and evil battles in the world; since the world will in its material reason never recognize, that its apparent something, is actually nothing before the spirit. – Be content with this and have a totally cheerful disposition with Me!”

23. THE GREAT DIVERSITY AMONG THE CREATURES AND THEIR PURPOSE

[1] After this My speech, all became cheerful and we were invited by Martha to lunch. We ate and drank very light-hearted and were in a very cheerful mood and Lazarus told Me what he had to endure from the clerics during My absence and how he, despite all his patience, was to such an extend annoyed that he became substantially ill afterwards.

[2] In particular he told us by saying: “Lord, there is not an insect on earth that is of such tiresome obtrusiveness! You just can’t get rid of them, irrespective of what you do! If you threaten them with the laws of Rome, they try for several days like creeping snakes to prove to me, that they alone have the fullest right and that no worldly law has anything to do with them and that they are the only lawgivers of the world. Every

person, without exception, has to expect from them only, all well-being and woe.

[3] During such their arguments I really became furious and nearly assaulted these dreadful backstabbers and forbade them to ever come into my house again. But to no avail. Today I chased ten away, tomorrow there will be another twelve and will begin again innocently and smoothly on the same subject for which reason I refused their predecessors my house, and will behave in such a way as if between me and them there never had been any problem!

[4] To great expenses in this month I was forced to guard all my entry roads to my house with Roman guards, namely with the sharpest instructions that no cleric be allowed access to my house. Now, for some time externally I had some rest but certainly not internally; since these most impertinent temple goblins send all kind of threatening letters to me and bothered me then in this manner, because they were not allowed to do it personally. If You, o Lord, could just free me from this plague, I would be very blessed already in this world!

[5] Now, for these three days it is unlikely that someone from the temple will come to me, why I also let the guards go for this time; however, after the three feast days I will have to let them come back, otherwise I will have no peace because of those tiresome temple wasps. I know it quite well that Your great wondrous healing half a year ago and my well-known friendliness towards You, are the actual main reason why the clerics are pursuing me like that. However, if I put it as a reason to them, they do not accept it and say to me that the only reason is, that I do not want to hand over to them at least eight to ten of my servants. I said to the clerics: ‘Then negotiate this with the servants! You can have all of them if they want to go to you!’ But then they said: ‘This you say in vain to our faces; secretly you discourage your servants and therefore they do not come to us! You therefore will have a hard account before God!’ In this manner it continues and therefore I have taken Roman guards! What further will become of it, You will know!’

[6] I said: “Leave it at that; you also will not need any guards in future. I will place a guard for you who will accomplish more than army legions of Romans and the Greeks! Tomorrow we will let the feast and its madness pass unvisited; however, the day after tomorrow, when the feast is at its heights, I again will go into the temple and will hold a mirror of their mortal sins in front of them, so that they will be ashamed in front of the people and have to hide to avoid their stone throws. Therefore let us be peaceful and cheerful now; since now we are safe from their visits!”

[7] Said Peter here: “O Lord, if You would act here as at the Euphrates, the obscurantist would soon be of a different opinion about You!”

[8] I said: “You speak as you understand this matter; however within a few years you also will speak completely differently! See, look at the great diversity of flowers on the field, the great diversity of plants, trees, their fruit, then the great variety of the animals in the water, on earth and in the air, also the very different minerals and also the very different stars in the sky! Can you give Me the reason of all this diversity and variety? Does not your highly simple reason say to you: For that even God could not have a particular wise reason, but He did this out of a sort of divine mood because He Himself must have found it somehow pleasing to decorate His earth as colorful as possible and also populate it equally colorful chaotically. Why does a fig tree look totally different from an apple tree or pear tree? Why does the two types of fruit do not have the same form and not the same taste?

[9] Behold, when God did not have the great purpose, to develop His people creatures on this earth to become His children, He could have populated the earth for them as very meager with only a few types of fruit and only with a few tame domestic animals, just as He has done on countless many other world bodies, because on those the created people do not have the same high destination! However, so that man on this earth has an exceedingly great superior opportunity to exercise

themselves to observe and to think and thereby get to know the fullest freedom of his will, God has furnished for him this earth as his life's schoolhouse so exceptionally diverse, so that man from his cradle up to his grave has enough to think about, can make all kinds of observations and comparisons and can choose something appealing to him as good and something else as not appealing to him he can discard as bad.

[10] In this way the countless many species of animals are active in the most diverse manner and can be heard through all kinds of voices and can be seen with many kinds of behaviors, and man has an exceedingly great opportunity to learn all kinds of useful activities from them and to improve on them and transfer it into something big and coherent. In this way birds, some flies, beetles, crickets and even frogs were the first singing teachers of early nature man and the whelks taught people to build ships and drive around with sails.

[11] However, just as God for the sake of the people has created such extraordinary diversity of all kinds in all kingdoms of nature, He also created man himself in such extraordinary and never ending classifiable diversity with regard to form and character, that one among thousand times thousand people not easily find two who resemble each other as one eye the other. God arranged this with the reason, that people in everything and many things differ from another and because of that, approach each other with even more love. And that they should serve each other with more love, they are also well equipped with highly different abilities.

[12] What is said about individual people, applies also to individual societies and to whole nations. Because it is so, as shown by a thousand fold experiences, it must also be taken into account that not all people can be awakened and be taught and awakened for light and life in the same manner. What is applicable for individual people is also applicable to whole societies and to whole nations.

24. THE JUDGMENT THAT WILL COME OVER THE JEWS

[1] (The Lord) – “The Jews of Jerusalem require a totally different treatment as the Galileans or the Samaritans or even the heathens, and in turn they completely differ according to their countries and societies.

[2] Everywhere it is important to know on which ground they are standing naturally and morally. If one has studied this, only then one can determine the ways, on which one can get closer to these people in a productive manner and win them over for the truth and for the light of life. Therefore we would produce quite bad effect here in Jerusalem, if we wanted to convert these people to the light by the means used in Chotinodora, Malaves, Samosata, Serrhe and the like.

[3] The heathens are anyway stuck in dark judgment up to their ears. If I perform a great miracle there to break their old superstition and their old judgment into a new judgment, it does not harm them, because they are freed from their old and hard judgment by a soft judgment and can move freely in their new judgment through their believe in God and through their love for Him. However, if I here in Jerusalem – especially in present times – do the same as at the Euphrates, quite a few Jews would languish and die because of fright and fear and we would not have left too many people to whom we could bring the gospel. Those staying alive would flee from us and the priests would howl, curse and shout: “See, now Beelzebub has destroyed the work of Jehovah! Woe us! Jehovah has left His people and given us to the devil!”

[4] I have done before their eyes only something small, and they already scream that I am a Sabbath desecrator and a denier of God and effectuate My works with the help of Beelzebub! What would they say and then do, if I in one moment would destroy the temple with everything in it?! Oh, if I would do this now, you would experience horror on horror and finally flee yourself. However, since it is written that salvation will commence from Jerusalem, we must here only effectuate through words and in

the end rather suffer bodily death ourselves, than to show this nation any supernatural powers, by which it would physically and spiritually infallibly be destroyed.

[5] Yes, I say to you: This city and the temple will in no longer than 50 years be destroyed to such an extent that one will not know where the temple was standing; but this will take place by the external power of the Romans. It will be a mighty punishment by God and the Jews will be expelled in all the world and will never be a nation again, and will be despised by the whole world and miserably earn their bread among the heathens. This land will forever be taken away from them and be converted by the heathens into a desert!

[6] However, this great, infallibly coming disaster will nevertheless not destroy the soul of these people, as it would be destroyed if I would now clear away the temple for them; since the other they will ascribe to the cruelty of the Romans and many will convert to God again. But today's judgment would completely block their way to God; because they would interpret this as a most obvious and unreconcilable judgment of Jehovah and firmly regard it as such, and that thereby He had given them to recognize His most extreme and unreconcilable rage, that He before their eyes – and on top of it on a highly regarded feast day – allowed Beelzebub to clear away the temple together with the sanctum and thereby handing them over to him.

[7] If the poor people would not be involved, truly we would not worry too much about the priests, if we at least cleared away the loose contents of the temple; but for sake of the poor people, who still cling a lot to the temple because they still believe in the presence of the spirit of God therein, we cannot and will not effectuate any destruction.

[8] However, this My body as temple of the true spirit of God will be torn down and by Myself be rebuild within three days. And this will be a worse testimony against them and a worse judgment over them who now operate in the temple at will, than Me clearing away from a thousand such temples. Since what

will happen to this My temple, will arm all the believing people against the malefactors in the temple. They will abandon them and find support with the Romans. This will enrage the rich priests against the Romans to the highest degree. The priest will secretly hire mercenaries from all countries to expel the Romans from the land. And see, this will be the end for them! Therefore do not think about it any further; because everything will happen as I have shown you now in advance!

[9] Verily, I say to you: This earth and this now visible starry-worlds-sky will one day also pass, but My words and he who has them alive in himself, forever not! Since nobody uses a tool longer as it is useful to him; once it has been used up to the edge, it will be thrown away and he obtains a new one. And see, I do exactly the same!

[10] If somebody has an already old tube which for many years carried the spiritual wine, will he keep it any longer if it has become crumbly and porous? O no, he will put the old tube aside and instead obtain a new one. See, the same I also do, just like with an old and rotten tree and also with an old and rotten world. Since, once all of My thoughts and ideas laid down in a world, have gone over in a free, independent, pure spiritual life, then an earth like this is nothing more than an empty shell which cannot carry and ripen any new, strong life anymore. Then the empty shell will be dissolved and a new earth filled with new life germs will take its place. Everything in space and time gets old, becomes weak and dies and passes; only the pure thinking and creating spirit remains forever.”

25. WHY MATTER IS TRANSITORY

[1] Said one of the Jew-Greeks: “But Lord, since You are for once at it again to reveal such great things to us, give us also mercifully the reason, why nothing material of its kind can exist forever! Rocks weather, the greatest trees who resisted for nearly two-thousand years all storms, like the primordial cedars on Lebanon, die and rot to such an extent that nothing is left of

them. Also seas and lakes dry up, and in short, one sees on the whole earth nothing else than a perpetual forming and decaying! Only the starry sky stays quite nicely as before; since the same stars with their invariable positions, as seen by Adam, are still the same, invariable and imperishable. However, if You say that also they will one day perish, the very important question arises: If those over-sized world bodies according to Your statement are already exist for an inexpressively long row of our earth years, they just as well could exist forever. Where is the time of their first existence, who can measure it and count it in years or even in millenniums?"

[2] I said: "My friend, for the very reason because they are not actually matter, but in themselves are spirit under judgment. I already have told you at another opportunity, how everything created is nothing else than a thought of God, held firm by the almighty will of God.

[3] For as long a large thought of God is held firm by His will, for as long it also will appear as something existing by itself and is therefore so to speak separated from the countless many other thoughts, so that it in itself can consolidate and become forever an independent I. Once the thought of God has in itself resolved this task and made itself in all directions free and independent, why should it be kept firm any longer by the power of the divine will and kept as fully separated from all the other large thoughts of God?

[4] If a person has fully reached the inner, spiritual life ripeness – wherefore he requires a physical body – why should he continue to laboriously carry around the body? If a person has completed building a house and it is completely inhabitable, will he with the completed building also leave standing the scaffolds?! Or if you have cooked meat in a pot properly soft and made it enjoyable, will you also keep it together with the pot? Certainly not; you will take the meat together with the broth out of the pot and set the empty pot aside! See, therefore everything on this earth has its time!

[5] You see a tree which is full of buds in spring. Wouldn't you

also say: ‘Why these transient buds?’ But the bud swells, unfolds more and more and the leaves and beautiful, graceful, fragrant blossoms start to appear. You admire them because you like them very much. But soon they begin to become wilted and fall off. You again ask annoyed: ‘Why this destruction of the biggest splendor and elevating beauty of the tree?’ Yes, you are right, it would be nice to always look at a blossoming tree; but by looking only, no person will get fed, and as such the blossom, serving the fruit germ to become alive, must, after performing its service, be taken away again, so that a real fruit can develop for itself. And soon afterwards you see a lot of sweet fruit on the twigs of the tree, which you find very pleasing. Now, should the fruit also stay forever connected to the tree?”

[6] Said the Jew-Greek, who was a citizen of Jerusalem: “This, o Lord, is very clear to me. The one arises out of the other, and this continues for as far and as long a main goal has been reached from all the many processes. But why must also the tree, which often has carried for many years good fruit for man, finally die, decay and perish totally? He served well and still must make room for another!”

[7] I said: “See, all matter is a temporary collecting vessel of a certain measure of the spiritual life elements! From these a certain portion develops annually, makes itself free and goes over into a higher life sphere. After a greater or even lesser number of years of this earth, the last life element spark has disappeared from the already hard tree that becomes useless, and has gone over into a higher life potency and the tree is then standing there empty of any life.

[8] Should one now breathe new life elements into the old, hard and unusable tree, so that they are getting spoiled by the tree’s already coarse matter, just as even the best wine gets spoiled if one silly-like pours it into an old, dirty tube? Is it then not wiser to pour a new wine into a new and clean tube and to throw away the old ones, even more so if you possess new tubes in uncountable quantities? – What do you think about this?”

[9] Said the Jew-Greek: “Lord, here every opinion has come to an end! You alone have the highest wisdom and know all interrelations of all creatures and therefore must also be solely right in everything. We can only ask You, and everything You say to us, we can faithfully accept. Everything is, as You, o Lord, has mercifully explained it to us. Therein also lies the biggest and most living proof, that You in Your spirit has organized and created everything since eternity, whatever there exist in the whole of eternity.

[10] Your disciple John has in his introduction for the written words out of Your mouth, given You the most correct and truest testimony, by saying: ‘In the beginning was the word, the word was with God and God was the word. The word has become flesh and lived among us. It came to those of His’, and they did not recognize it.’

[11] See Lord, thus it is so! You came to us people and how few have recognized You, and how many still do not recognize You despite the great signs and most wise teachings! It is truly strange how tremendously stupid and blinded the people are!”

[12] I said: “This is so, and still, you will not be able to do anything against it; for the free will we are not allowed to take from them, because then they would stop to be people. To give them even more signs, would be a vain effort; because it would achieve nothing else than I already have explained to you at the given opportunity, when you thought that I also should perform signs as at the Euphrates.

[13] For this nation we only have the word; for whom it does not open the eyes, no signs will open them for him. There still will be signs performed for them, but not for their rise but for their apparent downfall.

[14] I say to you: The last sign which will be performed here in Jerusalem, will be similar to the Prophet Jonas of Nineveh, when he spent three days in the belly of the great fish. And because of this sign the great judgment will be unleashed over them, which will devour these culprits of all evil, like a fiery dragon its wretched prey. But leave it at that and let us go a little

outside before the sun sets!”

[15] All agreed to this and we rose from the table and climbed on the hill again, from where one could overlook a section of Jerusalem.

26. ACCIDENTS AND SICKNESSES

[1] When we were settled on the hill, Lazarus said: “Truly, it is forever a pity for this great and beautiful city, that it at one stage will be totally destroyed! But who can help if its evil inhabitants want it that way?”

[2] I said: “You now have spoken well; since to him who wants something still so evil for himself, in eternity no injustice occurs to him. I already was often there and tried to collect them under the wings of My protection, just like a hen collects her chicks underneath her wings; but until now all endeavors were in vain, and as such they alone are responsible for all hardship coming over them.

[3] Nevertheless, I therefore will not neglect all kinds of teachings and sharp admonitions, so that still some can be saved. And what I Myself will do now, even easier you will do the same after Me, because My last and greatest sign which will be performed by Me in Jerusalem, will enable you for it. Who will hear you, will also hear Me, since you will only speak what My spirit will place in your mouth and he will be helped, but those who want to remain in the old stubbornness, should also harvest its fruit.

[4] Because water just as fire gives death to man when either falling in deep water or being seized by fire during a large fire, should I therefore ban all water and fire from earth? Oh, certainly not! Therefore man has received reason, strength and a free will. He knows the good and bad properties of water as well as fire. He should use both with reason and both elements will be useful to him; if he either intentionally or out of great carelessness falls into a deep water or jumps into a lime kiln, then he is apparently – voluntary or often still involuntary –

responsible himself that he loses his earthly life. The truly responsible and carefully clever person will not likely meet such accident – and those who walk according to My teaching, not at all!”

[5] Said one of the Jew-Greek: “Lord, but everywhere the human reason and its prudence is still not enough! One just looks at this example: Because of some urgent business I had to travel by ship over the great sea to Rome. However, in the middle of the sea a storm comes up. The ships perished because of an underwater rock and sinks with all hands. Who is guilty about my misfortune? Certainly not me and also not the ship’s captain; since how could he know that a sudden storm will be coming up and how could I have known about it?”

[6] I said: “My friend, if something like this happens, it is most certainly a well justified permission from above, and it is more or less the same, if somebody dies due to any illness, because the illness was bad and incurable. For no person on the whole earth stays alive physically forever, and therefore a person can completely blamelessly die just as well in water as in fire. I think that we should not lose another single word about this. And therefore let’s go over to something else much more important!”

27. THE LUNAR ECLIPSE

[1] (The Lord) – “See, the sun has already gone down, the firmament is clear and already a few stars can be seen; there in the East the full moon is just busy rising above the somewhat hazy horizon. Today, within two hours a lunar darkening will occur through the very natural shadow of this earth, which will be positioned between the sun and the moon. This will result in a major hullabaloo with the inhabitants of Jerusalem and namely the stupid Pharisees, for this time the moon will disappear completely for half an hour. There will be howling and large offers will be placed in the chest of God; however we will look at this little play of nature with quiet eyes and enjoy it.

[2] By the way, this very natural phenomena will act quite favorably in our present effectuation; since the priests and the people regard this kind of phenomena as an indication of God's rage, and the people believing in Me will loudly accuse the priests, that they wanted to arrest Me today and the priest will have a difficult stand. But then the priests will excuse themselves and lay it in front of the door of the to them above all odious Essenes and will begin to curse and condemn them. In the meantime the moon will reappear again and the priests will say to the people with great pathos: "See, you exceedingly blind and stupid people, since we have judged our worst enemies with the perfect power which only we received from God, the rage of God has subsided and we can breathe freely again and out of great thanks place rich offers in His chest!"

[3] Thereupon at night immediately another sacrificial walk to the chest will be arranged, and the blind and stupid people will sacrifice with everything they can. But many of My followers will not seriously participate with the sacrificial walk and many present Essenes will dare the Pharisees and will hold a counter sermon about the lunar darkness, which will be quite rare; since the Essenes know the reason for the lunar darkness quite well and have calculated this one and still others in advance, which they will explain to the priests and the people.

[4] The people then will ask the priests sharp questions and many will demand the return of their sacrifices from the priests; but the priests will tell them that the offers will be used for this and that charitable purpose. This will appease some people, however enrage others even more, so that a real tumult will occur in the temple and also outside the temple and the Roman guard will intervene and with great seriousness bring calm again. See, all this will be effectuated this night by a completely natural lunar darkening; however, this will not disturb us in the slightest way. Some will flee before the seriousness of the Romans up to here; but we do not have to fear them. – Now, how do you like that?"

[5] Say all: "O Lord, quite exceptionally well; only the evil

priests are getting off too lightly thereby! For them a stoning, at least from the side of the Essenes would be quite in order!”

[6] I said: “O, in that you are quite mistaken! The stoning with words by the Essenes is way much better and effective; since they very clearly explain to the people the naturalness of this appearance, and the people are then all over the priests and in future completely discontinue their believe in them and swear to never again go to the temple for their sake. And see, this is for the clerics worse than be served with stone throws!”

[7] Said Lazarus: “Lord, since the lunar darkness is not appearing soon, we could still consume the evening meal in the meantime!”

[8] I said: “Dear brother, we only have risen from the tables an hour ago and it would be sheer wantonness to take the evening meal right now. Let the whole appearance pass which in all will last for three hours, we then can strengthen ourselves!”

[9] With that Lazarus was quite content and said to the two sisters that they should not worry about the preparation of an evening meal but later prepare a proper night meal. Thereupon Lazarus asked Me what the moon was really all about.

[10] I said: “Dear brother, see, this My disciples know quite well and I Myself have already once during a secret conversation between only us – also indicated to you what the sun, the stars and the moon are; but it appears that you have not understood the matter quite properly. However, this does not matter! Afterwards I will open your inner sight and you then will be able to observe the moon in the same manner as you can observe the surrounding of this earth, and this will be better than Me explaining this to you with many thousand words.”

[11] With that all were content and thanked Me already in advance.

28. SEEING THE MOON THROUGH THE SPIRITUAL EYE

[1] Now the shadow of the earth became visible on the moon. All eyes were now directed towards the moon and observed the growing shadow. Soon the whole moon was totally dark and at that opportunity a much greater number of stars became visible than previously with the bright light of the moon.

[2] Then Lazarus asked Me: “Lord, how did it happen that now such a great number of stars become visible which could not be seen earlier?”

[3] I said: “That, dear brother, is the result that the strong light of the moon does not disconcert your eye anymore. Your viewing pupil is now much more extended, and you now can even see the faint light flickering of the very distant little stars. During the day you see no stars at all, because the light of the sun necessarily narrows the viewing pupil of your eye substantially. That is why the eye of humans has been arranged by God so artfully, that it can see every degree of the light and even calculate it.

[4] Irrespective of the artful manner the carnal eye has been built, there is no comparison regarding the wonderfulness of the spiritual eye, which sees everything in the right proportions and sees everything through and through.

[5] Just pay attention to it how the smallest stars will bit by bit disappear, when now the moon exits the shadow of the earth, and you will convince yourself that this is effectuated by the continuously stronger growing light of the moon.

[6] However it is a complete different matter regarding the vision of the soul. It is not disconcerted by any earthly light and the night of the earth or its brightest day is the same to her. For the soul therefore only a continuous day exists and never any night, this means for such a soul who lives and walks in My light; however for a soul who only walks in the light of this world, which means in the teaching of the world, there also exists only night and darkness beyond the grave.

[7] But now, all of you pay attention! For a few moments I will,

so to speak by force, awaken your inner for a few moments and let you see the moon as if you were standing on its surface!”

[8] I wanted it, and all started to scream at the same time of terror and Lazarus begged Me that I should close his inner sight again; because the moon earth appeared to him too desolate, waste and empty.

[9] However, I said: “Just look more closely and you also will discover beings, resembling the people of this earth!”

[10] All strained their eyes even more and see, they discovered human beings, namely on the side always facing earth, a kind of small looking human beings who were quite aery, nearly totally transparent, but at the same time still looking very atrophied, and the group did not know what to make of them; but on the opposite side of the moon they liked it a little more. Since they only could observe them during the fourteen-day nighttime, they found, because of very natural reasons considering the moon-night, the people and the few animals fast asleep.

[11] When all had looked at the whole moon and began to express themselves, that they now have looked at the moon’s surface abundantly and for long enough and that I should take their inner view away from them again, I did that; since all were overcome by a sort of fear that they had to stay on this very sad looking world.

[12] When all saw the moon with their carnal eyes again, they were very glad and an elder Jew-Greek said to Me: “Lord, if there exists a world somewhere in Your large creation, where the souls of the condemned are tormented, the moon is truly perfectly suited for it, especially on the side facing us! And the strange, very nasty looking, dark-gray, transparent and fog-like aery human beings are surely nothing else than such not at all enviable, unfortunate souls. If a person on our earth travels to regions and countries, he often comes from one beautiful area to the next much more beautiful place; however on the world up there, the opposite is the case. Already the first and surely the best spot which can be seen, looks so terribly desolate, that one gets a fright like standing in front of a monster. The other points

and areas are then looking even a lot more deterrent and gruesome, and in such areas are living human beings, and they are looking so sad and atrophied, that one could call the inhabitants of our worst and stinking puddles, true kings. Lord, Lord, what are these beings?"

[13] I said: "Yes, yes, these are not so lucky beings, and they carry a lot of the infernal in them; but nevertheless, in time they can and will go over in a better life, of course not with too hasty steps. Those who are drifting around the lunar surface and have reached some kind of transparency, are in any case already better off; but those who still live in deep caves, holes and craters, are still in a bad state and it will still take a fairly long time, until they will pass over in a better state of life.

[14] See, these are souls of people of this earth, who, during their physical life on this earth, has dwindled into the most insane world addiction and self-love. These actually most physical souls are fitted on the moon earth, out of themselves, with a sort of half-material body, by which they still can experience the bad material impressions like cold, heat, as well as the light of the sun and the reflection of this earth and other stars; but they cannot satisfy their greed with anything physical. They can see this earth quite well and also know that they have lived in abundance on its surface, and possessed many goods and had a big reputation and that many people have served them; now they are left to themselves naked and except for the thin air they have no food, even no water and even less so a wine. Their earth is a pumice-like rock and no single moss plant occurs anywhere.

[15] And as such the moon surface is for such souls a quite suitable place, on which they are eroded quite properly and get to the recognition that all earthly goods are highly deceiving and are worthless, and finally they will be seized by the longing to pass completely and not to exist anymore.

[16] Many try to commit suicide, others try to rid themselves from any further view of the world by a kind of sleep; however, neither the one nor the other is possible. Thereupon they start to

search if there is not a way out from their pits and valleys of their suffering, to an area where they could make contact with perhaps more wise people, to discuss with them the reason for their so very sad existence. And see, it then happens that they with a lot of trouble and effort find a way out. They then coming to very large plains, climb the very high mountains and meet there with wise spirits, who teach them quite wisely and also tell them about the existence of an almighty, most wise, exceedingly good God, in whom they should believe and whom they should love, and if they would do this, it soon will get better with them.

[17] They also accept this gladly and soon afterwards lose their physical body and get a spiritual garment and thereupon they are taken to another earth, like perhaps Venus or Mercury, later Jupiter or Saturn and to still other planet-earths. There they normally rid themselves of everything material through actually the matter of the smaller and bigger earths they have to transmigrate. Thereupon they can go to the sun where they can make a lot of love and wisdom their own. Only from then on they become pure spirits and go over to the purely spiritual sun, where there is truly no shortage of countless many most wise teaching institutions.

[18] Thus also such material people can after many and long time periods also become pure and can enjoy great bliss; nevertheless, they can never get there, where one of My least children will get.

[19] But also for these wretched moon inhabitants' redemption will come, if I again return to there from where I have come. – Thus, do you now know what the moon is?"

[20] Said Lazarus: "Yes, Lord, this we now know very precisely, concerning the side facing us! However, the backside seems to have more resemblance with our earth. There we saw plants and waters, and we also saw clouds in the sky there. What happens there?"

[21] I said: "Very much natural people like in the deep north of this earth, but of course because of the very different day and

night relations of the lunar earth, a little differently organized. Anything further the spirit will teach you. And since now the phenomenon has ended, we can go into the house again and take a modest night strengthening.”

[22] All agreed to that and we went into the house where I advised all not to tell the other people about their vision.

29. REBIRTH AND SPIRITUAL GIFTS

[1] In the room we sat at the large table as we used to and Lazarus ordered wine and bread since there was nothing else prepared. Martha nevertheless wanted to go to the kitchen to prepare something better at least for Me.

[2] But I said to her: “Leave it, My sister, bread and wine is anyway the best food for the human body! If you make a fire now, some fugitives from Jerusalem might notice this and come here, which would not be pleasing for Me and neither for you. Therefore leave what is not necessary! Tomorrow there will be a better opportunity.”

[3] Martha then let go of her zeal and we ate and drank.

[4] When we have given the necessary strengthening to the body, a few servants of Lazarus came to us into the room and told us that outside the walls surrounding Bethany, a lot of people gathered and telling each other that during the lunar darkening in Jerusalem a real and bad tumult erupted, so that finally the Romans with weapons in hand had to restore peace otherwise the whole thing could have turned for the worst.

[5] Many of the pilgrims just fled. Those who fled to here, tried to enter; however they were not able to, since we already locked all the gates firmly with sunset. Some asked if the Prophet from Galilee was here. Thereupon others said: ‘O, he is too clever and surely have smelled trouble brewing already this morning and thus left at the right time!’ – Lord of the house, what should we do with these people? Should we allow them to enter or not?”

[6] Said I instead of Lazarus: “Just leave them outside; they are

not any longer pursued! Tomorrow the whole thing has blown over and the feast will continue without any further disturbance.”

[7] The servants then left again and kept guard with the other servants so that nobody could enter the large courtyard by perhaps climbing over the wall.

[8] I drew their attention to the effect of the lunar darkening in Jerusalem which I already explained on the hill, and they were amazed that I could have known all this in such detail what effect the phenomena could produce, without being in Jerusalem Myself.

[9] And I said to them: “How can you be so amazed about it? See, this could also another clever and wise person tell you in advance just like Me, if he out of his vast experience knew, how the greedy clerics behave during such events, and how they understand to utilize such nature phenomena for their own advantage! To see something coming like this is really not such a big deal; however, to determine when such phenomena takes place without calculations, is of greater significance, although the Essenes can also quite accurately determine such in advance by calculations and always have made such their secret calculations useful to them.

[10] The later successors will be able to determine such phenomena much more accurately by calculations only and will not be in the least omniscient, and therefore there is not really too much to it as you might think.

[11] But there is much to it to test the thoughts of a person in his heart! Who can do this, is like God omniscient and omni-seeing and omni-feeling. Who live according to My teaching and thereby attain the rebirth of the spirit in their souls, will also be able to do this; however, those who will not be able to do this, will also never be able to achieve anything really spiritually.

[12] The body of a person forever does not know what is hidden in a person; for he does not have an eye to see such what is inside him. The spirit however, who is inside a person, is the only one who sees and knows everything what is inside a

person. Therefore everyone should endeavor to attain the true rebirth of the spirit; since without it nobody can enter the Kingdom of God.

[13] However, before I have ascended, nobody will be able to attain the perfect rebirth of the spirit in his soul, but after My ascension, everyone who will believe in Me and live according to My teaching.”

[14] And the disciples said: “Lord, when will this happen?”

[15] I said: “This you will soon experience and see with your own eyes. More you do not need to know beforehand. Rather think about of everything that we still have to accomplish before this happens, and that I still have to suffer a lot, so that from all judgment in which all mankind is still stuck, the sting of death is removed! However, let us rest now so that tomorrow we can do our work with all strength again; for a sleepy person is never suitable for the work of the spirit.”

[16] Thereupon we retired and were fast asleep till bright morning.

30. THE DISCIPLES AT THE FEAST IN JERUSALEM

[1] When we woke up, which this time round occurred a good hour later than usual, the morning meal was already prepared and set on the table. We immediately sat at the table and cheerfully consumed the well prepared morning meal. After the morning meal the disciples asked Me what I wanted to do on this day.

[2] But I said: “This day I will turn into a holiday for Me and thus will not do much. However, you can go up to the feast and have a look at everything that takes place and everything that will be talked about! And when you return at noon, you can tell what the people are talking about Me; for today I want to be present at the feast with My spiritual eyes and ears, since today a real heathen feast will take place. However, who wants to stay here, can stay and do not think about the stupid feast!”

[3] Thereupon some disciples got up and with slow steps went

up to the feast; however, Peter, John, Jacob, Andrew, Simon and Matthew and the Jew-Greeks stayed with Me, since the latter were not in the mood to be recognized by anyone in their Jew-Greek dresses.

[4] When the several disciples arrived at the feast, they soon were recognized by some Jews who surrounded them and asked with harsh words: “Are you not Galileans and disciples of the carpenter from Nazareth? Where is he so that we can talk to him ourselves?”

[5] The disciples however did not give the Jews any answer to such their questions. The Jews then penetrated even deeper into them.

[6] This annoyed Nathanael and he said to the obtrusive: “Why are you asking this? Go and look for Him yourself! We are pilgrims here just as you are and you have no reason to bother us. If however you want to continue to trouble us we will know how to get rid of you by the Romans.”

[7] Hereupon the Jews grumbled and let the disciples go; thereafter the disciples walked around the forecourts of the temple.

[8] Here and there a lot has been said about Me and many Jews who believed in Me, were looking for Me and asked others if someone has seen Me somewhere. However, nobody knew where I have gone.

[9] And some said: “He has spoken quite right yesterday when he said: ‘You will look for me and still not find me! And where I will be, you cannot get there!’”

[10] There were several however, who said that I have been a swindler and a skilled magician. Others said that I clearly was a prophet since I perform deeds which no magician can do. Again others said that I was only a very devout person. Others stated and said that I was possessed by some powerful spirit of the underworld, who performs his miracles through Me and thereby deceive the people. However, nobody alleged and believed that I was Christ.

[11] The feast however appeared to the disciples extremely

desolated and deserted and therefore they soon came back. When arriving again in Bethany, they were asked what was going on at the feast. And they told everything in great detail what had happened to them and what they have seen and heard. Upon this Lazarus, the other disciples and the Jew-Greeks were annoyed that the people were so very obdurate.

[12] And Lazarus said: “No, this is really most inconceivable to me that especially this nation must be so obdurate! What signs have not been performed and what teachings have not been given, and everything in vain! No, no, this is too much! Someone like You, o Lord, who does nothing than continuously render the greatest benefaction to the people and to my knowledge has never taken only just one single stater from anybody, but instead has made so many poor exceedingly happy and immediately has compensated everyone a thousand fold who showed Him friendship, is regarded by them a swindler! O Lord, just give me for some moments Your omnipotence, and this place will be cleaned from all its old refuse in a moment! O you hopeless humanity! No, they do not need fifty years until they are ripe for a sharpest judgment; they are already now overripe!”

[13] I said: “My dear brother, do not get worked up by that and think that I Myself see this best of all why such insane behavior is allowed to them! Still, we will not judge them, but only the very understandable word which I have spoken to them in vain already so often, will judge them. But it is good that also you heard what most of the people are thinking about Me. Tomorrow, on the nicest feast day, I again will teach in the temple and show them to the last detail whose spirit’s child they are, and what they have to expect as such. Therefore let us leave it at that and keep us busy with something better!”

[14] Said Lazarus: “Yes, Lord, this will be best! But what is there that we could do right now? The midday meal will only be ready within an hour.”

[15] I said: “O, do not worry about this. I will determine and organize it!”

31. THE STARRY WORLDS AS SCHOOLS FOR SPIRIT BEINGS

[1] (The Lord) – “See, when Noah according to the decision of God built the Ark, he was mocked and laughed at by the very worldly neighbors and it was said: “There, look at the old dreaming fool! High on the mountains here, far away from any sea, he is building a water box, because he is of the opinion that God will allow such waters to come, and drive its waves even over such high mountains, and he will climb into it and save himself from drowning!”

[2] Such speeches and even worse Noah had to endure; yes, even his brother Mahal laughed at him and went with his daughters to the deep of Hanoah. The neighbors wanted to tire Noah’s building zeal, by destroying at night what he had built during the day. He then asked God for a remedy from this plague. And see, God send him a great number of large and aggressive dogs, and who dared to come too close at night to the building site, was torn to pieces by the dogs and Noah had a lot of time to build the Ark.

[3] See, you have hired very expensively Roman soldiers to guard your houses! There I can provide for you quite different guards; they will cost only a little and cannot be bribed by anybody! They will recognize your enemies instinctively and chase them away far beyond your property borders with a terrible howling; but they will also recognize the true friends of your house and will not chase them away, however let them pass unflustered.”

[4] Said Lazarus: “O Lord, provide for me such guards very soon; certainly they will have no shortages in anything with me!”

[5] I said: “Now, let us go a little into the open and the guards will be there immediately!”

[6] We now went into the large courtyard and straight away seven large dogs came to us, barked strongly and then affectionately were around us. All had the size of a two year old

ox and had strong teeth and brown straggly hair.

[7] Lazarus was very glad about this and asked Me what would be the right hut for these animals. And in one moment, just by the power of My will, I provided for him such at the most suitable place, which left Lazarus in the highest astonishment; however the disciples explained to him, how I have provided very large dwelling houses for people.

[8] And Lazarus said: “All this is done by the Lord and the wretched people up there still don’t believe in Him and on top of it say that He is a swindler! O, where is the goal of evil of mankind and the end of their malice?!”

[9] But I said to him: “Leave all that! Time is everlasting and space is infinite; there can happen many things and each deed finds its place. Last night, during the lunar darkness, you saw countless many stars, and it was nearly not a 10,000th part of the stars, which flaunt in the vicinity of visibility before your eyes. But I tell you, that all these still visible stars do not even comprise the remotest part of multiplicity of those stars, which have never been seen, not even by the sharpest eyes of a High Indian Burmese, and still some of those High Indian sharp seers have such good eyes, that they quite comfortably can see the mountains and holes on the moon. And see, all these infinite many worlds are schoolhouses for all kinds of spirits, and from this you can infer, why it says in the scriptures that God’s decisions are unfathomably and His ways are inscrutable! Therefore be unconcerned about everything which apparently occurs still so counter-reasonable; for only God knows everything and knows the spirits and the ways on which He allows them to pursue their goal!”

32. A GOOD EXAMPLE IS THE BEST TEACHING

[1] (The Lord) – “Everyone however, who knows the ways of light and life out of My mouth, should mainly be concerned to stand pure before God and should not judge its neighbor! Who does this, does everything and gives by his example to his brother the best and most effective teaching.

[2] If your brother sees you acting good and honorably, he will soon come to you and ask you: ‘What is the reason for your actions?’ And you will give him faithfully and truthfully the reason and say: ‘Go, do the same and you will live!’ And see, he will go and soon endeavors to do what he has seen you have been doing! But if you go and reproach him for his mistakes and then gives to him the teaching how he should act in future, he will get cross with you and ask you: ‘Who made you the judge for me? Sweep in front of your own door and I will take care of the door of my own house!’

[3] Therefore I say to you all: Let the good works of the teaching lead the way, and the people will soonest recognize, that you are truly My disciples! Do good works even to your enemies and you will collect glowing coals above their heads!

[4] All of you take an example from Me! For I Myself am with My whole heart humble and gentle and does not judge anybody and condemn nobody; however, everybody who is troubled and laden with all kinds of afflictions, come to Me and I will refresh you!

[5] But how I Myself am towards all people, the same you should be! Or can you, My old disciples, say from Me, that I was hard and cruel against the people, who without their fault were brought before Me as arch-bad?

[6] Only those few had to taste the sharpness of My justified rage, who with the most evil will of all the world wanted to destroy Me and you ahead of our time, which is determined from above. Also therein I gave you an example according to which also you can act in similar occurring cases; since you will not lack the power for it. However, before getting serious, you

should not leave one way of leniency untried. Seriousness should only then be used, if the person acts against you with willful malice, pursues you and does not accept any word of reconciliation from you.

[7] Who will pursue you because of My name, therefore, that he receives a reward from the high priests and their accomplices, admonish him seriously! If he takes note of your admonition, let him go in peace; however if he does not take note of your at least threefold admonition, threaten him seriously! If he also does not recognize this threat, then turn the threat to action as a warning example for all those who resolved to stubbornly pursue you for the sake of an earthly profit! However, only for this very single case, you have the right to become serious.”

[8] Says Peter: “Lord, what should happen if someone goes through the trouble to deceive us by lies and flattering words? We surely would recognize such evil cunningness immediately; but if we recognize this and confront the person with this, but he still continues through all kinds of promises to deceive us, what should we do with such a person?”

[9] I said: “But can you still not think that much and draw a comparing conclusion, that it is not the means, but it depends on the goal achieved by the means, which the so or so acting person wants to attain with someone? If someone tries to attain this with sword, lance or chains or with deceiving flattering speeches, is all the same; if he does not take note of your repeated admonitions, it will be turned into a deed on him! I think that you will recognize now, how and when seriousness in the fullest sense of the word will be applied.

[10] There is still one thing to be considered, namely: When everybody’s time has come, as it will be in the near future with Me the case, then the own seriousness counts nothing, and it means that one has to submit to the seriousness of God, if one wants to come in the spirit to God.”

33. CAUSE AND PURPOSE OF SICKNESS AND SUFFERING

[1] Here one of the Jew-Greeks remarked by saying: “Lord, why can the anyway poor, mortal person only come to God through all kinds of pain and suffering? Could this also not happen through a healthy and suffering free life according to the recognized will of God?”

[2] I said: “Like man wants it; it depends mainly on himself. Even most of the life sicknesses are the result of all kinds of sins which a person already commits continuously from his youth until his old age and finally also out of a sort of habit. Some illnesses of a person are an inheritance of the parents and grandparents to their children and grandchildren, because in that case the parents and grandparents have already sinned. One then cannot accuse God if the people inflict all kinds of sicknesses, pain and suffering on themselves. One could say to Me: ‘If man is immediately taught by God what he has to do, to live and exist in the right order in the world, and he does not act accordingly, he obviously is guilty himself if he falls into all kind of suffering; if however, man has to learn everything from nature and by all kinds of adverse and often by bad experiences, then man is not guilty of his suffering and is then the most sorry-felt creature on earth!’

[3] Yes, I say Myself, man would be like that, if it would be so! However, that this is not the case is proven by the creation of the first human couple in Paradise, who almost uninterruptedly were taught by God in all kind of things for more than a hundred years. And in addition God awakened during that early time period on earth on and on seers and prophets, who taught and revealed the will of God to the more and more worldly becoming people.

[4] Under such circumstances no person could say that he was taught by nobody, how he has to live according to the will of God. But man began to cultivate himself and his earthly dwelling world quite considerable, build cities and erected one

work of splendor after another, and in that way they fell in love with their world and because of all these worldly things they forgot about God and even became God-deniers. When a seer came, awakened by God, to these people, he was laughed at and nobody paid attention to the sense of his speech.

[5] Now, such people had to learn their cleverness of course by all kinds of bitter experiences and laboriously had to determine some rules of life therefrom. These life rules, like for example now among the many heathens, were however to the biggest part already sins against the true, divine order, and from it necessarily all kinds of bodily and soul sicknesses had to become a common occurrence among the people.

[6] If God now wants to preserve the soul of such people for the everlasting life, He must help her through all kinds of bodily suffering, namely to such an extent, that such a too much to the world attached soul through some suffering and pain is more and more pulled away from the world, since otherwise she would be totally attracted to and consumed by matter and the world and its death and judgment. And see, this is the reason why now on earth people have to endure a lot of suffering!

[7] But also we will have to suffer a lot for the spoilt people through their own fault. However, our suffering will not come over us based thereupon as if we would not have any knowledge about the pure divine order and as if our deeds would be contrary to it, but we will, through our suffering, make the blind seeing again, namely thereby, that they can see from us how little value we place on the life of this world, and what great value the life of the soul must have, if one reject all earthly advantages for the sake of it. And see, only therein will consist the first actual redemption of the people from death to life! But now enough about all this! Since lunch is ready now, let us go into the house and consume it!”

[8] However, the Jew-Greeks were not very happy about it, that they as the future proclaimers of My word had to suffer, yes even risk their lives for it.

[9] But I said to them the famous words: “From now on it will

be like that, that everyone who loves his life will lose it; however, who despises and flees his life, will keep it for everlasting!”

[10] Then the Jew-Greeks said: “What is this? Who can comprehend this?”

[11] I said: “It means this: To what use would it be for man if he with this earthly life would profit the whole world, but suffer harm in his soul? What can such a person give to save his soul? Therefore man must use this bodily life for the sole purpose to attain the everlasting life of his soul. If a person does not use his bodily life for only that purpose, it is his own fault if he forfeits the life of his soul or at least weakens it to such an extent, that he afterwards in the beyond has for an exceedingly long time to do, to collect himself insofar, that he is able to go over in an only somewhat brighter and better spiritual life. Since for as long a soul clings to its bodily life and its advantages, she cannot be completely reborn in the spirit; a soul however who is not completely reborn in her spirit, cannot enter the true Kingdom of God, because no atom of anything material can exist therein. – Now you know enough, therefore let’s go into the house!”

[12] We now went into the house and consumed the well prepared midday meal, and while eating, not much was said.

34. FAITH WITHOUT WORKS IS DEAD

[1] After the meal an elder of the so called Jew-Greeks stood up and said to Me: “Lord, while we ate I have thought a lot about it, how one should not love the bodily life, but rather despise and flee it, to thereby attain and maintain the life of the soul! This is now quite clear to me; nevertheless there is still one point which does not make real sense to me. There exist people who are true arch enemies of their own life, and if they for one or another reason become tired of it, they take their own life. They then should above all attain the life of the soul! – What is Your opinion about this?”

[2] I said: “Has God given them the bodily life so that they can destroy it?! The life of the body is the means given by God to man through which he should and must attain the life for the soul forever. Now, if he however, destroys the means prematurely, with what will he then maintain the life of the soul and actually attain it in the first place? If a weaver destroys his loom, how will he then weave his canvas on it? I say it to you: The suicides – if they are not insane – will with great difficulty or not at all possess the kingdom of the everlasting life! Since who has become such an enemy of his own life, in him is no love of life; but a life without love is no life, but death. – Do you now know how to understand this?”

[3] Said the Jew-Greek: “Yes, Lord and Master, now I am in the clear and this will become a main part of Your teaching, which cannot be preached to the people enough!”

[4] I said: “Very well, but above all, the preacher himself must completely be in order before he teaches somebody else; otherwise the teaching is hollow and also leaves the student hollow. If somebody himself is a keen follower of that what he teaches, also his disciples will eagerly endeavor to become as perfect as there is perfect their master. If however the disciples soon discover here and there gaps and imperfections, they will soon decrease their zeal and finally say: ‘The master is a blunderer, what should become of us?!’ And I say to you: The disciples will soon turn their backs on such a master; since bungling belongs to the common craft and never to the sphere of arts and even less so to the sphere of wisdom. Therefore you must yourself in everything be perfect, which means with regard to the teaching and the actions accordingly, otherwise you will not be able to become true spreaders of My gospel.

[5] (An example): Say somewhere there is still an old hero school wherein the strongest and most courageous people trained as war heroes. The master would especially lay on their hearts to disdain death and say that a coward person who fears death, never can become a true hero. However, when it then comes to push, where the hero master has to show his disciples

how to approach death cold-bloodedly, but himself would hesitate and finally even flee, would that inflame his hero disciples to true courage? Surely not; since the disciples will think: 'Oh, he just wants to talk us by well-chosen words into defiance

of death; indeed, he is hundred times more afraid of death than even the most timid among us! He rather should open a school for cowards than for heroes!'

[6] The hero master will effectuate something entirely different, if he, in front of his disciples, takes up a fight with a lion and defeats him through his strength and skill. His disciples will then admire him and in themselves animate the growing desire, also be able to fight such a battle. And the proverb always stays true, that only the spirit of the deed enlivens, however, the dead letter of the word kills. Since what is dead itself, cannot enliven, but only the spirit, who reveals itself by the living deed, makes everything alive.

[7] I say to you: Not those will enter the Kingdom of God who will say to Me: 'Lord, Lord!', but only those who will do the recognized will of My Father in heaven. It is not enough that somebody believes that I am Christ, the anointed of God, but he also must do what I have taught, otherwise his faith is of no use to him; since without works the strongest faith is dead and does not give to any soul the everlasting life. – This remember all well and do accordingly, and you shall live!"

[8] After this My teaching nobody asked Me anything further; since they all had enough to think about and to discuss among each other.

35. THE BAD CONSEQUENCES OF ANGER

[1] But I went outside with the two sisters of Lazarus. When we came to the large courtyard, the big dogs sensed that foreigners approached the settlement Bethany and with strong barking they ran towards the gate of the large courtyard and Lazarus asked Me what this means.

[2] I said to him: “Several Jews and a few old Pharisees who did not have anything to do today, wanted to pay you a visit and at that opportunity warn you about Me; but they only have undertaken this, to spy on you if I was not staying with you, or if I possibly have left you and went somewhere. And see, the dogs are sensing this very accurately, that these are no friends of yours and Me and therefore run to the gate, to urge those Jews and Pharisees to quickly retreat! Since as these approaching see these animals already from far away, they will abruptly turn around and take to their heels. Thereupon also the dogs will very calmly return home.”

[3] Thereafter we moved in the same direction in which the dogs had run. We just arrived at the gate when we saw a black club of people. The dogs then left the gate with a terrible barking and ran with a furious speed towards the approaching. However, when they saw the dogs, they turned on their heels and with the speed of an arrow left in a frenzy.

[4] When they saw that the dogs did not follow them anymore, they started to walk slower and sulked a lot about Lazarus that he now used tearing beasts to protect himself and to keep himself and his house free from visits of the men from the temple; but he should not drive the patience of the temple to the edge, otherwise he will be served quite badly. From whom might he have gotten these dogs? And thus they sulked until Jerusalem; however, at home they said nothing because they were ashamed to have run away from the dogs.

[5] When I told such to Lazarus, he asked Me what he in the worst case had to fear from the temple.

[6] And I said to him: “Absolutely nothing; since if they want to

do something to you, you have the Roman court and with them you have sufficient world-judicial protection, for this your place is already for fifty years under the exclusive jurisdiction of the Romans. Yes, if this would not be the case, the clerics would have handled you completely differently; but as it stands they have no right. They are just trying to exploit you as a Jew to their advantage and make all kinds of threats; but in reality they can't do anything against you. You constantly follow your obligations conscientiously and thus they cannot really bring anything against you. But this is also their worst wrath towards you.

[7] They only know it too well that you are the richest man of the whole of Judea, since your properties alone forming already a small country and falling under the Roman jurisdiction. Thus they have no right to tax you and this horrifies them. They want to arrange it in such a way, that you leave the Romans and become a sole subservient to the temple. However, since you do not do this despite their insistent obtrusiveness, they bother you on all places of your property, incite your servants and in secrecy do this and that against you. But from now on you are safe; and as such they can be incensed about you in secrecy for as long as they want to, they still can't harm you, and thus you can relax completely!"

[8] Said Lazarus: "Lord, I thank you for the good clarification! I now have a lot of and great consolation in me and truly, I now breathe easier again; however, nonetheless is it for me a pleasant appearance, if I have to tell myself right into the face: 'You are a person, who according to his best knowledge and conscience has done everything possible, what under even an appearance of any form of legality was required, and beyond that out of a free, kindhearted impulse did a lot more good openly and in secrecy what one never could have expected from him, and for that I am hated by the wretched clerics!' Oh, Lord, this is apparently too much for me!

[9] Those wretched creatures want to possess everything for themselves and do not in the least take into consideration, that I,

to save the temple its perfunctory maintenance cost for the poor, at least provide for a thousand poor people annually and on top of it make a considerable contribution to the poverty fund. I also have made some large donations to the temple, and all this means nothing to those wretched! For that they try to run me completely into the ground, what they even would try to do on a Sabbath like today, if it was possible for them! Yes, Lord, I only know it too well, that they can't do anything to me; but it nevertheless annoys me terribly, that these wretched still hate me, when I did them so many favors!"

[10] I said: "But look at Me! Didn't I create this earth and sun, moon and all the stars? Don't I uninterruptedly provide for the earth that it can produce all kinds of food for all creatures? Don't I maintain everyone's life? I have destined this earth for the development of My children, I Myself have come to this earth according to all known prophecies, to reveal Myself as Lord of heaven and earth in the form of a man through word and deed, to teach them Myself that they are truly My likeness? And what is it that these temple heroes are doing? They hate Me, pursue Me and everybody who believes in Me, because I tell them that their deeds are evil? They continuously try to kill Me and soon the time will come, when I Myself will allow it to happen, that they be able to commit this horror deed on Me. And see, I do not have any annoyance for them in Me! However, also in the beyond I will forever be the Lord, and there it will truly not remain unpaid, what they do here!

[11] That I as the primordial First and the only biggest Benefactor of man do not get annoyed, you also should not get annoyed about them, while you, compared to Me, have done only very little to them! There, look at this stone, which lies on the in the way before us! Who maintains it as what it is, except for Me? If I in this very moment withdraw My all maintaining will from it, it will not exist as matter anymore, but it returns to its spiritual-specific state, thus to the realm of My primordial ideas, and the same I could do with the whole earth, if the actions of its inhabitants were to annoy me. However, because

they do not annoy Me and never can annoy Me, everything continues to exist and I allow My sun to shine equally over good and bad, righteous and unrighteous. Only in the beyond the large differences will show and everyone carries his own judge in himself.

[12] However, if you want to be forever with Me in the beyond, you must in everything be equal to Me, so that you never get annoyed about anyone. Who follows Me, must follow Me entirely, otherwise he is not My perfect disciple.

[13] In addition I tell you something else, and this consists therein, that annoyance is absolutely not conducive for the necessary bodily health; since it produces too much gall and this pollutes the blood and puts the human life at risk each moment. Thus also in this respect, beware especially in this regard about too much annoyance, otherwise you soon could lose your bodily life! Think about this quite well, and you will not have to fear any physical evils!”

36. THE INFLUENCE OF SPIRITS

[1] Says Lazarus: “Yes, Lord, I now recognize this only too well; but I nevertheless cannot guarantee You that even with the best intentions, that I will not become angry anymore when similar misfortunate occurrences might arise, since to get annoyed has already become second nature for me. Even with the best will of mine, I cannot endure any injustice!

[2] However, on this earth it is strange though: Every person knows that he has to die one day and must leave all temporal; he knows the laws of the divine order and the divine will; he has reason and mind to distinguish between good and false, evil and good, right and wrong and night and day; he knows – partly from revelations and partly from self-experienced, bright experiences -, that the soul continues to live after the death of the body, namely in the same form as she lived on earth; and still he just keeps chasing after the dead earthly goods, turns his back on the well-recognized divine laws, treads everything

right, good and true with the feet, hates everything except himself and commits one deadly sin after another; he fornicates, commits adultery, deceives, steals, robs and murders and God is to him as much as nothing! Yes, now the question arises, how possibly can God allow this to take place!

[3] Is man doing all this out of his free will, because then he is more evil than Satan and all his devils, who are quite often referred to in the scriptures; however, is he driven, like Saul by an evil spirit, to commit all evil, so that he cannot act otherwise than to do evil, despite him recognizing the good and true, then he is apparently innocent since he is coerced by invisible forces, and the guilt falls on the evil deceiver and partly – frankly spoken – also on Him who allows such temptation for poor, weak man. Since against an open enemy one can protect oneself by all kinds of means; but who can protect himself and fight against an invisible enemy, who as a spirit can penetrate man and apprehend him and even can bind the will of man with mighty chains? – See, Lord, these are strange things which even the most sensible and best person cannot comprehend!

[4] If man without any foreign, evil influence, thus purely out of his own free will, commits evil, he is before me a detestable sinner and as such should be removed from all good societies – for such a brute is according to my opinion forever worth nothing better, if he does not better himself in everything seriously -; but who can judge badly a person deceived by a devil?! Such a judgment appears to me as if one wanted to punish a person because he was struck by a bad illness – Lord, give me also in this regard a right light!”

[5] I said: “Yes, My dearest brother, your appraisal of this matter carries a lot of good and I cannot say to you: ‘See, you have judged incorrectly!’; but now the matter looks quite differently and as such you are falling into the brook with your appraisal!

[6] In a world, on which it is all about to educate man to become perfect children of God, the people, alongside their freest will and the brightest mind, must also have laws in which the will of

God expresses itself clearly. Man should seize such laws and exercise them. However, how could they do this, if it wasn't for an equally powerful temptation not to keep the given laws?

[7] This opposite temptation provides to the human will the most perfect freedom and gives him the fullest strength to also resist the temptation and puts the recognized will of God in its place.

[8] I say it to you: A person who does not have the fullest ability in him, to become a perfect devil, can also never become an absolutely god-resembling child of God.

[9] Would infinity of space with any kind of limit, still be infinity, or would God be almighty, if it would be impossible for Him to create even the smallest thing? Or is God therefore lesser a God, because He created next to the wholesome herbs also the harmful poisonous plants, and because He also seeded alongside the wheat all the weed, so that it can sprawl similar to the noble plants?

[10] See, just as there is in God no limit whatsoever – neither upwards nor downwards – also in man, who is supposed to become a true child of God, no limitation – neither upwards nor downwards – may ever exist; since with any such limitation, man would not be man anymore but only an intelligent animal, whose will has only the appearance of freedom to only such an extent that it prods the animal to those actions for which it has an instinct-like ability in itself, but beyond that it forever cannot move one hairbreadth further!

[11] A simple animal soul can never become a human soul and therefore it is said that animal souls die with the animal, what however must only be understood, that namely an animal soul after the death of the animal, for example an ox, entirely ceases to be an ox-soul, because after its exit it soon combines with many other free animal souls to a new and more perfect soul, qualifies for some time as a human soul and afterwards be procreated into a human body, an old science which was common knowledge in its fullest clarity with the primordial fathers and is still today common knowledge in High India.

[12] To negotiate this any further would be useless, since it is fully sufficient that man therefrom should recognize God as his Creator, Benefactor and finally as his only true Father, Whom he as a person should fully resemble in the spirit if he wants to. Tell Me now if you have understood all this!”

[13] Said Lazarus: “Yes, Lord and Master from eternity! But evening has approached. How would it be if we went into the house again?”

[14] I said: “Let us do this! But do not say to the disciples anything what we have discussed down here; since they anyway know a lot about these things and it is therefore not necessary to reveal this again to them. Tonight however, we are going to experience a little spectacle, which will however not be of an evil nature; therefore you should not become afraid if it occurs, but let’s go now otherwise we will be called, since your sisters have already prepared the evening meal!”

37. METEORS AND COMETS

[1] We now went back to the house and when we still had thirty steps to go, a large fire meteor occurred, coming from the north, flying directly above us towards the south, and this with such speed that it hardly required a few moments to cover the total distance of at least 400 hours.

[2] Said Lazarus, who was at such phenomena still a little superstitious, with some excitement to Me: “Lord, this signifies nothing good!”

[3] I said: “Why then? How should such indicate something bad?”

[4] Said Lazarus: “An old legend explains such phenomena as follows: When anywhere on this earth a great evil person dies, seven of the worst devils seize his soul and pull it through the air. Because of fright, fear and pain she let go of everything underneath her, and since she already belongs to the lowest hell, everything is fire what she in fear leaves behind. Such devilish and infernal refuse however, pollutes the air and where it partly

falls onto the ground, one accident occurs after another, and it requires many sacrifices and prayers to purify such place from its evils. This is what the old legend says. I certainly do not take it for the absolute truth; but there is still something about it that the things one has, so to speak, sucked in with the mother's milk, one cannot rid oneself that easily. There is always some kind of believe left behind, which renews every time when otherwise completely incomprehensible appearances occur, and fills the soul with fear and fright. – You, o Lord, can tell me if there is any truth to it!”

[5] I said: “There is not a smallest spark of truth about this old legend; however, the appearance itself, as something quite natural, must be true, because otherwise it could never occur. However, what this appearance is in itself, I will show you right now practically. Thus pay attention!

[6] See, there is a stone! If someone with an extraordinary strength would be able to hurl it with such power through the air that it in one moment reaches the distance of one-hundred hours, it would glow like molten metal caused by the great friction with the air layers. But also the air being cut by the stone, would start to glow and leave a glowing looking stripe behind the thrown rock, which however would soon cool off and thus disappear, precisely as you have seen it occurring with the meteor flying just above us. Such stripe is then not some refuse of a soul in the claws of any devils, but only the glowing air caused by the extremely quick flying rock. So that you understand this even better, I now take this rock and will drive it around the air with high speed by My will and then bring it back here, whereby you will rid yourself completely from your old child believe.”

[7] Here I lifted the by ten pounds heavy rock and guided it with the speed of lightening for a few seconds in a wide circle through the air, where it shone even more than the earlier quite natural meteor, and when it fell to the ground in front of us, it was still glowing like molten metal and spread a great nearly unbearable heat; and when wood being placed above it, it

immediately began to burn very brightly. About this Lazarus was very surprised.

[8] And I said to him in a very leisurely voice: “See, brother, there you have the villain’s soul carried by the seven arch devils! Within a few hours it will have cooled off completely.

[9] However, did your inner never told you that at all times the priesthood understood it to exploit all unusual natural phenomena for its own use?! The lunar and sun eclipses, the comets, great storms and great, fiery appearances in the air and still other rare phenomena they declare as extraordinary, evil signs of the heavens and soon order great prayers and sacrifices. This was already taught to the children, and when such a phenomena occurred, the frightened people immediately ran to the priests and they immediately prescribed what was most useful to them. – Now, brother, I ask you, if you still not recognize this sting!

[10] Said Lazarus: “Yes, now I recognize it quite well; but earlier this was not possible for me. These priests are truly some characters who are anointed with all balms of the devil! Now, I thank You, o Lord, for this explanation; only now I am fully in the clear what I have to expect from these black peoples deceivers. – However, the comets should in all seriousness be signs for wars?”

[11] I said: “They are, and they are not! They are because the people believe it, and therefore the angels are choosing such quite innocent sign, to indicate to unrestrained people the admission of a judgment. If the people start to believe again and are doing atonement, no war will follow the comet; however, if they do not better themselves, war will come, which at all times was the forerunner of subsequent greater evils than war itself.

[12] Actually, comets are nothing else than growing earths, which in time develop according to the divine plan to what they should become, and then they are no forerunners for wars.

[13] You think now of course that God can also create a world in one moment. O yes, He could do that; but then there would be no order in God and also not in any creature going forth so

suddenly. God created the world out of His order, and there one thing originates after the other, and thereby a perfect unity of the countless many divine thoughts and ideas are forming.

[14] Such a comet is then also a growing great judgment for a certain type of spirits. In time they must seize each other increasingly intimately, so that finally in space and time a colorful material mass is formed. This forming of the visible, firm mass we call the wrapping of spiritual potencies, and this wrapping is the actual judgment, from which then after long periods of time the spirits captured in judgment, can attain their independent life freedom. And since the comets are growing judgments, also their effect, when coming too close to a long ago completed earth, is of such nature or is used by the angels of God for an old earth, to awaken a judgment on it, namely to excite people against people, of course only then if it is necessary, this means if the people start to forget about God and regard themselves as Gods. – Now you also know what to think about the comets and we can leave this place. Or do you still want to ask something?”

[15] Says Lazarus: “Lord, only two small things; for I already know through Your goodness this, what I know, I want to know a few little things additionally, so that my knowledge is not too much of a patchwork! The two small things however are as follows: Firstly I would like to know from where the natural meteorites are originating and who hurls them with such extensive fierceness into the air and secondly I would like to know from You to where the comets are disappearing in the sky after becoming invisible.”

[16] I said: “Regarding the meteorites, they have a twofold origin. They are either ejections of the sun; for the sun is a thousand times thousand bigger earth than this earth on which we are standing. From time to time in the same relation bigger and more violent eruptions occur on its surface than on this earth. During such eruptions a large number loose, greater and smaller, harder and also softer masses are hurled with such for you unimaginable power into wide space, of which some always

get close to this earth. And as soon as they are getting a little in contact with the region of air of this earth, they start to glow and become visible as flying stars. And if they hit too deep into the denser air mass of the earth, their speed is restrained and as heavy bodies are attracted by this earth and fall quite naturally on to the ground of this earth, either on a dry or on a wet surface which is considerable bigger.

[17] This is then the one and more frequent way of appearing meteorites on this earth. Another and rarer way of meteors, as there was the earlier one, originates from this earth itself. In the large mountain ranges of this earth there also exists such mountains which are connected to the innermost earth by certain large organs and are fed by them with such food which in time gets into violent fermentation and filling the large, hollow spaces with such types of air which can easily ignite if pressured too much. When the act of inner ignition has proceeded, the burning types of air are destroying the lesser firm parts of the mountain, break as brightly lit fire masses through and shear off the more loose lumps and hurl such – like the one we have seen earlier – with an immense suitable power either straight up or sometimes also into another direction slantwise over the earth, often several hours away from the place of origin. They then fall on to the earth, without doing any harm to it.

[18] Closer to any fire-spitting mountain you would more often and from close by see such phenomena; but they arrive here only from the Caucasus mountains which coincidentally take their direction to here during the eruption and are hurled with the necessary power. For that they already had to have been in a glowing state during the eruption, whereby they more easily defeat the restraining air, since it is in front of them momentarily diluted and therefore reduced the resistance compared to a cold and thus denser air.

[19] And now I have explained the matter to you in a natural, worldly wisdom manner, with which you can be fully content. A deeper, completely spiritual explanation I cannot give you now, because you would not understand it; however, if I send

the spirit of truth to all of you, he then will guide you in to all wisdom. – Now it is high time to go into the house. Look, the two sisters are already coming to get us!”

[20] Whereupon we went into the house, sat at the table and ate and drank quite cheerfully.

[21] Some of the disciples however, were asking what we have done outside for such a long time.

[22] And I said: “That what you not have done; and this was of greater value than your argument about the vague personality or none-personality of Beelzebub. But now eat and drink, so that you have the strength for tomorrow, to steadfastly endure a hot day!”

[23] Thereupon nobody asked anything further and everybody ate and drank what was in front of him.

38. LAZARUS BECOMES OWNER OF AN OIL WELL

[1] When we had consumed the evening meal and one disciple after the other was overcome by sleep, I said to them: “But can’t you keep awake for at least a short time longer?”

[2] Said Peter: “I really don’t know it myself why today after the meal we are so overcome by sleep, despite having more rested for the whole day than having done something!”

[3] I said: “Thus be always active in My name and you will be a lot less sleepy!”

[4] While I was still talking, see, a hard bang occurred, as if lightening had struck close by. The walls trembled and the door to the room opened by itself and made a strong oscillating movement. Suddenly all sleep vanished from the disciples and all wanted to go outside and see what had happened.

[5] But I held them back and said: “It is not advisable to go outside! There is a considerable naphtha fountain nearby, although quite deep inside the earth. Above the fountain exists a large to all side firmly closed off cave. In its lower parts it is almost glowing because of a nearby fire vein and therefore in this cave there always exists a considerable heat. This causes the

naphtha fountain flowing into the cavity to continuously evaporate and fills the whole cave with naphtha vapor. If the evaporation is not too intense, the vapor is absorbed by the rock masses forming the walls of the cave. If however, now and then the rock walls glow stronger it also causes a stronger evaporation of the naphtha. The stone walls then cannot absorb such large volume of vapor anymore, and it then happens that the naphtha vapor causes an increasing tension in the large cave, which then squeezes and rubs against the glowing hot rock walls and thereby soon and easily ignites.

[6] And see, such an underground nature spirit act has just taken place, which was also quite good; since through this ignition of the naphtha vapor the about twenty man-heights thick rock crust has been blown apart, and you Lazarus have thereby come into possession of a quite rich naphtha harvest. The blasting of the cave has fortunately proceeded in such a way that you quite easily can reach the actual naphtha fountain and with only some diligence can produce about hundred pounds daily.

[7] How famous and what the demand is of naphtha oil, you know anyway; and as such you have come to a new source of income, which with the easiest effort of the world will earn you many thousand pounds of gold and silver. Since such beneficent people like you should also be on earth as rich as possible, so that they can become true providers for the poor and the weak. Tomorrow I will show you everything. However, tonight it would not be advisable to go close to that place; since the strong vapor would not be conducive for anybody's bodily health. But tomorrow afternoon we will without any worries go and have a look at the place."

[8] Said Lazarus: "Lord, this again was brought about by Your omnipotence! For my ancestries up to me have never known anything about a naphtha fountain. Only now and then on very warm days at night times a very slight odor of naphtha could be smelled, which was always explained that such came from Jerusalem, if the wind was blowing from that direction; since in Jerusalem a lot of oil is burnt, which mainly comes to us by

trade from Persia and Arabia, but is always very expensive. However, that on my property should exist such a rare fountain, nobody could ever think about! Yes, I can do nothing else than only to thank You, o Lord, for me and on behalf of all the poor people who now will find some good sustenance thereby!”

[9] I said: “Leave it at that! That you are using your earthly treasures according to the will of God, just like also your earthly father has done, I know; however after you and your sisters, since you have no descendants, the children of the brother of your father will take over your possessions. Therefore instruct the heirs well to walk in your footprints; for if he would walk his own, worldly road, the goods would be taken away from him and the begging stick handed to him instead, the goods however would we given to the heathen. Therefore instruct him about this, so that he knows what he has to do! But now the time for rest has come, and as such we want to grant our limbs some rest!”

[10] Thereupon all retired for the night.

39. LAZARUS AND THE TEMPLE SPIES

[1] Early the next morning, all resting in the house, were awakened from sleep by the strong barking of the seven dogs, and Lazarus went with his servants to see what it was. He saw a large crowd of people of both genders, who were standing outside the gate but being surrounded by the dogs in such a way that they could not dare to move one step closer or backwards. When they saw the well-known Lazarus with his many servants approaching, they screamed and begged for assistance. Lazarus called the dogs back and asked the crowd what they were looking for in Bethany so early.

[2] A young Levite took the word on behalf of all and said: “Friend, last night we heard a mighty thundering bang from this area and wanted to enquire if you could tell us anything about it. When we came here, we were met by these terrible fierce beasts that stormed us with a frightening howling and had

an expression to tear us into thousand pieces! One such exceedingly strong truly lion-like beast could master one-hundred unarmed people, why are there seven?! Now no person can come near your hospitable house again!”

[3] Said Lazarus to the Levite: “In the great nature of God quite often unusual things occur, why not also a big bang? Go to Sicily; there you will hear a lot of such bangs! We also heard the loud bang just as you are, we also had a fright, but did not went to see from where the bang could have come; since therefore there is time enough! Why are you citizens from Jerusalem so concerned about the big bang? I think that you have come for a completely different reason so hastily, and not about the big bang! All of you are lured here for some bad motive and these my guards have noticed quite well and have therefore met up with you so furiously. Tell me in all honesty what you really were looking for!”

[4] Here all hesitated and one said with a subdued voice: “Nothing can be done in this world anymore, we are betrayed again! One cannot even trust the four walls of your own house anymore, yes not even your very own thoughts; since the people read straight from your face what one has thought!”

[5] Lazarus who heard these words very clearly, said: “Yes, there you are right! The people have progressed so far now, that they with considerable correctness can tell you what in 10 years time will happen to you, and therefore I ask you again in all friendliness, why you have come so early to me. The bang you only used as a pretense; actually however – to save you your speech – you only have come so early, to spy on me to find out who might be staying with me under my roof. And this you even did on this marvelous feast day, so that you clerics in your great annoyance can have a case against me! Since for quite some time I have seen through your contemptible intentions, I have, as a fully Roman citizen, put a strong bolt to my door, which you with your imagined powers will never be able to break. As a Jew I will always comply with my duties, but only those which are prescribed by Moses; all others are not my

concern! Have you understood me completely?

[6] Go now and tell this loudly to all your seniors! Also tell all: woe every cleric who ever dare to visit my house with hostile intentions! Verily, he will be served badly! I leave everyone alone and give to everyone without holding back and what is due to him. Who asks more from me, is a thief and a robber; since he demands what is not his, but belongs to his poor neighbor. And such a person – and even if he would be a priest thousand fold – is my enemy and is not allowed to come near my house, for as long as I live! Understand this well and follow it for your devotion! And now see to it that you leave immediately, otherwise I will let lose my guards!”

[7] Nobody said a single word and all returned in a great hurry.

[8] When they arrived back in the temple, they were immediately asked about what they have seen and experienced.

[9] But the Levites said: “With all our cleverness we will not achieve anything further there; once and for all it is over! If you lords of the temple do not believe us, you yourself go there and be torn and eaten by his lions! These beasts are trained in such a way that they can smell the innermost thoughts of people; you only need to carry any hostile intentions towards Lazarus in you, and the beasts sniff this from a distance, and you are done for! We have seen this and partly also experienced a little. If it wasn’t for Lazarus who came to assist us with one-hundred of his servants, our meat would now be resting in the bellies of these large, tearing beasts! This is all we have seen and experienced; if you do not believe us, go there and convince yourself!”

[10] Thereupon the seniors said nothing anymore, but became full of wrath and said among each other: “All of this is done by the despicable Galilean! If we do not catch him soon and get rid of him, he will deceive the whole nation and we can search for work elsewhere! If the Galilean is coming to the feast again today, everything must be done to remove him from this world!”

[11] Said the Levite: “Just let go of this desire! Is not already

more than half the nation for him?! And do you know about his unlimited powers? He knows about your thoughts even before you have thought them, and therefore can destroy you, even before you could expect it for yourselves!”

[12] Said one of the seniors: “What can he do to us? His powers are from Beelzebub!”

[13] Said the Levite: “Very well; but he also turned the lions of Lazarus into Beelzebubs! Go there with the Ark of the Covenant and with Aaron’s stick in your hand, and the fierce beasts will tell you what Beelzebub-time it is now! The Galilean was several times here in the temple and taught the people freely and openly; what were you able to undertake against him with all your wrath? Nothing! What will you be able to do against him today? – He will come and teach in your faces, and you will not be able to do anything against his alleged Beelzebub powers!”

[14] Said one of the senior: “Are you also already deceived by him like the stupid people, who are cursed therefore?”

[15] Said the Levite: “Certainly not; but I have enough healthy senses that I clearly see, what is possible and what is not possible! We have heard from faithful and true witnesses what the Galilean is able to do. However, if you want to pick up a fight with him, it surely will show in the end who will be pulling at the shorter side, just as we have pulled on the shorter end today in Bethany!”

[16] Said the senior: “This we will see; we do not fear him! – And now go to do your work!”

[17] Thereby the Levite has made the senior taken aback, and I therefore could move around the temple more freely later on.

40. THE LORD REFERS TO HIS CRUCIFIXION

[1] At home, when Lazarus returned to the house, the morning meal was prepared, which we soon consumed. Lazarus wanted to tell us about everything what has happened outside in the early morning.

[2] But I said: “Leave it at that; since I already know about everything and also told the disciples what had happened when you were outside and also in advance what the Levite just now has told the senior about the news from Bethany. However not what you instructed him to say, but quite differently which will be conducive for Me to move around the temple more freely! It was thus a good thing that it happened early this morning. We will also get ready now to travel up to Jerusalem; since today as the third and last day of the feast, when the same is most glamorous and attended by a lot of people, I want to appear again in the temple and teach the people.”

[3] Said Nathanael: “Lord, this will result in one spectacle over another; I only wish that we will get away with an undamaged skin!”

[4] I said: “Worry about something else; you will also then get away with an undamaged skin, if I will be hanging between two culprits on the cross!”

[5] Said Lazarus: “What are you saying, o Lord? You will be bound to the cross? No, before this is going to happen, I rather will burn down the temple with my servants and all the evil clerics will burn to ashes!”

[6] I said: “Leave it that, My brother! For if man should attain the fullest God resemblance, his will must be set free to infinity, so that he even with mistaken senses can lay his hands on his God and Creator. Since – as I already have told you – if man does not have the ability to become a most perfect arch devil, he also does not have the ability to attain the fullest God resemblance.

[7] Man thus has the freest will which he recognizes through the given laws in himself. To what use would these laws and what

the free will be, if the stimulus would not be in him to transgress these laws whenever and wherever he wants?! Without such stimulus man would be nothing else than an animal, which cannot act differently as driven by a must-law placed in it.

[8] For man however, no must-law is given for his spiritual part, but only a spiritual law under the expression 'You should'. Thereby man is totally free in his will and desire and can even lay his hands on My body, which is only a carrier of the spirit and will continue to exist spiritually.

[9] I only have told you this, so that you should not be astonished if such will happen to My body. However, for those who will do such, it will be completely in vain; since on the third day thereafter I will be among you just like now. Only then will the judgment for the evil temple brood begin. Since you all know this now, be cheerful and follow Me to the temple!"

[10] Hereupon all got up and we traveled up to the temple.

41. THE LORD TEACHES IN THE TEMPLE

[1] When we arrived at the temple, the disciples stayed a little in the background and mingled among people, to listen to their opinion about Me.

[2] I however, stood in the center of the temple on an elevated place, while still all kinds of festive ceremonies were in full swing, and called loudly to the people: "Who is thirsty, should come to Me and drink!"

[3] Some Jews standing close by said: "Where do you have something what we can drink?"

[4] Thereupon I said: "Who believes in Me, as the scriptures are saying, from his body streams of living water will flow!"

[5] Thereupon the Jews looked at each other and asked among another, what this means; since they did not know that I only was talking of the spirit, which those who believed in Me should receive. Since – as I have explained already several times – the Holy Spirit could not be there before My transfiguration, except in Me alone.

[6] However, many people who heard these words, said among each other: “Truly, this Galilean speaks like a true prophet and therefore is a perfect, true prophet.”

[7] Again others, who knew Me better from My deeds, said: “What prophet, what prophet! He is Christ, the promised Messiah! Since also God cannot do greater things than He does!”

[8] But some asked and said: “Should Christ according to the scriptures come from Galilee? Do the scriptures not say: ‘Christ will come from the seed of David and will come from the place Bethlehem where David was!?’

[9] Then some, who were well informed about My parentage and My birth, said: “Yes, if you require this, it all fits this prophet anyway! Firstly he is a son of Joseph, the well-known carpenter from Nazareth, and Maria, a daughter of Joachim and Anna, and both of them are proven descendants of the tribe David. And secondly, it is common knowledge, that he was born in Bethlehem in a stable during a general population census ordered by emperor Augustus, and was circumcised eight days later by Simeon and received the name Jesus. If so, why do we still doubt that He is Christ?”

[10] In this way there was a division among the people with regard to who I actually was.

[11] Some friends of the Pharisees were encouraged by the Pharisees to seize Me; since the clerics could not endure any longer, that some of the better people started to call Me Christ. Therefore some came to Me to seize Me; however in My proximity they lost their courage and nobody dared to put a hand on Me. In addition to the Pharisee friends, also the Pharisee’s servants were instructed by the Pharisees to seize Me and deliver Me to them; but also they came to halt before Me and listened, how I explained to the people the commandments of God and the commandments of love in the same manner as I have explained it quite often at other places, and therefore it is not necessary to repeat the often given explanation here again. The servants however, also saw the large crowd who believed in

Me, and therefore did not dare to touch Me.

[12] When I paused during My teaching, the servants returned empty handed to the Pharisees. But when they came back without Me, the Pharisees scolded them furiously and said: “Why didn’t you seize him and bring him to us? Don’t you see yourself that he disturbs us in the middle of the marvelous feast and on top of it turns all the people away from us? Why haven’t you seized him and brought him to us for a just punishment?”

[13] And the servants answered: “Listen, never ever has a person spoken so wisely than this Galilean! He truly must be filled by the spirit of God!”

[14] Then one of the Pharisees answered him: “What do we hear from you? Are you then also deceived by him? Does any of the Pharisees or senior priest believe in him? No, only the stupid people!”

[15] Said the servants: “We already have told you before, how it stands with the by you cursed people, and we stand by that! If you however are not happy with that, then go yourselves to the people and tell them, that they are cursed because they believe in the Galilean, then the people will let you know how content they are with your curse! You anyway have decided to curse every dissident, without investigating whether the other faith in some regard might be even better than ours! But we as very common servants find this unfair; since for as long God does not judge and condemns a person, for as long also we mortal people should not preempt Him and thereby signal to the All-wise that we earthworms are wiser than He is. Just once also curse the faith of the Romans – but pretty openly! -, they will tell you what they think about your judgment!”

[16] The Pharisees said: “Make that you get away from here; since we can see that also you have been deceived!”

[17] Said the servants: “It is bad enough from you that you do not know how to educate us and the people any better! For you do not expect from us that we should respect your false and bad miracles, since we always were ourselves the tools and secret miracle performers?! However, the miracles were always the

only thing that gave respect to the people, while all your anti-Moses sermons and teachings were too stupid and too bad for even the silliest people! You truly should not undertake anything against us, otherwise we will tell the people all about your old and inexpressive miracles, and you can see how you will get along with the people!”

[18] Here the Pharisees became more friendly towards the servants who the left.

42. THE LORD ON THE MOUNT OF OLIVES

[1] When the servants were gone, the Pharisees turned to the senior Nicodemus – who was a great wise and was moved by My teaching when he came at night to Me the first time when I openly traveled through Jerusalem with My twelve disciples – and asked him what should be done.

[2] And Nicodemus said to them: “You were quite annoyed about the perky contradiction of our servants; but I myself must openly confess here, that they were quite right. Since investigate yourself whether it is written in any law, that one should judge a person before he was interrogated from which it was recognized what punishable deed he has committed! I as a scribe do not know such a law; according to which law do you want to judge a person before you have interrogated him?”

[3] The Pharisees said: “You are one of the best scribes what nobody can deny you, and therefore you are a senior among the scribes; but you are nevertheless a Galilean and therefore also a friend of this Galilean! However, go and study the scriptures, where it is written: ‘No prophet will rise from Galilee!’

[4] Said Nicodemus with a smile: “This is true indeed, and you do not need to refer the scriptures to me, since I truly know them better from alpha to omega than all of you together; but I refer you to something else, namely the circumcision protocol of the year of the first population census of the emperor Augustus, and there you will find that this current Galilean is not born in Galilee but in the city of David, Bethlehem, and that

both his parents are direct descendants of David!

[5] Therefore your quoted remark of the scriptures cannot be applied to this Galilean even in the remotest sense, and this even less so since it says explicitly in the law: Every Jew has his lifelong native country there where he was borne and circumcised, and the society must provide for him if he gets weak and unfit for work. A heathen however, receives his native country there, where he was circumcised and registered as a Jew, and must be regarded and accepted as a member of such society.

[6] See, friend, if we cannot repeal this law and it otherwise is undeniably confirmed by the Augustine circumcision and registration protocol, that this peoples teacher is no born Galilean, the people have in truth no reason, not to regard this person as a true prophet!"

[7] The Pharisees said: "We should however possess that much worldly cleverness, to get rid of the protocols!"

[8] Said Nicodemus: "O yes, those which are in our archives. However not those which are in the archives of the Romans! And they revise annually, by critical comparison, the protocols of the temple! Woe us if there is anything missing or found as changed! I truly do not want be stuck in one of our skins!"

[9] The Pharisees said: "Hm, hm, this is of course nasty!"

[10] Thereupon they did not know what to say and very quietly left the temple and the feast, and each of them went home quite calmly.

[11] While this scene between the servants, Pharisees and Nicodemus took place in front of the temple, which was given here faithfully and in all detail without omission of what has happened and what was said, I taught the people without any interruptions and also showed them clearly the empty and totally unlawful doubletalk and deceptions of the clerics. And there was not one who tried to counter state that I have spoken anything untrue about the clerics, and the people asked Me to come again the following day, the after festive day, to the temple and to refresh them with the most enliven words of the

most tangible truth.

[12] And many said: “Master, we thank you for this divine drink; since we are for a long time already thirsty for such truth, and you now have satisfied our great thirst in such a way, that in eternity we will not get thirsty again, like we were thirsty at this very hour! You are truly a descendant from David and are the promised anointed of God!”

[13] I however, look at them most friendly and promised them to come to the temple the next day and to give them an even bigger light, for which the people called: “O come, come and illuminate for us the night of the temple!”

[14] Thereupon I left with Lazarus and all the disciples the temple.

43. THE LORD AND HIS DISCIPLES AT LAZARUS' INN

[1] When we were outside, they (the disciples and Lazarus) asked: “What are we going to do now? Should we return to Bethany or should we undertake something else in Jerusalem?”

[2] Lazarus asked Me about My opinion.

[3] And I said to him: “You yourself can do what you want; but today I cannot go back to Bethany because the clerics have posted spies towards Bethany to find out if I will be staying with you. And if they would find out about it, they would cause you even more frustrations. I therefore have decided to stay for this day and night on the Olive Mountain in the small and very poor inn.

[4] Said Lazarus: “This is very praiseworthy; for half of the olive mountain and the inn also belongs to me! Oh, there we will be looked after quite well! The inn was until three years ago strongly visited; however, since my friction with the temple the visits have decreased, for the Pharisees have declared it as a sin for every Jew if he would visit my inn on the Olive Mountain. The reason for this lies apparently therein that I also have placed this my property under Roman jurisdiction, when the clerics did everything possible to talk me into giving them

the property. I thereby have put a lock to the door which of course annoyed them enormously. However, since also this property falls now under Roman jurisdiction, the clerics declared it as totally impure, and every Jew who visited this inn will be made unclean for a whole year. See, this is the reason why my Olive Mountain inn is a lot less visited than before; only Romans and Greeks visit there quite often. Nevertheless, the inn is stocked with everything quite well and we will not have a shortage of anything. Especially from this inn one has a very nice view over nearly all of Jerusalem and the whole surrounding, and I am convinced that You will be pleased with everything up there.”

[5] I said: “Very well, My dear brother! I know about this and therefore have chosen to spend this day and night on the Olive Mountain; since up there we are quite safe from all tiresome visits of the Jews and Pharisees. And thus we can start our way and go there!”

[6] All were entirely content with that and I went with the disciples to the Olive Mountain. Lazarus hurried ahead to tell his servants what they had to do and what to prepare. All feet and all hands were immediately put in motion, so that a truly festive midday meal was prepared for us.

[7] However, we took our time and quite leisurely climbed the Olive Mountain, which got its name from the many olive trees planted on the stoneless surfaces. The biggest part of the oil rich trees belonged to our Lazarus; but the smaller city-sided and mostly rocky part belonged to a Greek, who neglected the property to a large extent and left the annual oil harvest for a few silver pieces to Lazarus, and thus he also was half-owner of the city-sided Oil Mountain.

[8] The Oil Mountain was not really a high mountain, but still contained some places which were quite steep and therefore one required nearly half an hour to reach the highest top. The temple was also standing on a considerable hilltop and was itself a very high building; however, nevertheless from the top of the Oil Mountain one had to direct ones view rather downward to see

the high dome of the temple. In short, in the close vicinity of Jerusalem the Oil Mountain was the highest mountain.

[9] We soon caught up with the hurrying Lazarus and settled around the inn under the oil trees and made our considerations, until Lazarus came and invited us to the prepared meal. We stood up from the ground and went into the inn, in which the dining room did not count as small; for one-hundred guests would comfortably find sufficiently room in there. The large table was fully laden with bread, wine and all kinds of noble fruits, and in the bowls one smelled well prepared fishes from the river Jordan and from the strong brook Kidron. And just by looking the disciples already had watering mouths. We soon sat at the table and ate and drank with a lot of appetite.

[10] Lazarus was tremendously pleased that also I ate and drank with a lot of joy and good appetite.

[11] But I said to him: "Friend, you are full of joy that also I eat and drink with a good appetite; but believe Me: Irrespective of how good it tastes to me what is standing here on the table, the morning meal in temple this morning however, tasted a lot better, since today I made a big harvest for My kingdom in heaven. Tomorrow however, a new harvest for My kingdom will turn out to be considerably less profitable. What today became Mine, will stay Mine; however tomorrow not much new will be added. The black brood down there will tempt Me, but in exchange be uncovered before the people to their disgrace! But let's eat and drink now and then go outside again! Today you still will see a few things."

44. THE LORD VIEWS JERUSALEM

[1] Within an hour we finished the meal, got up from the table and immediately went outside; since especially with the illumination in the evening, there was a particular nice view towards the east and suited our considerations quite well.

[2] When we looked at the large, widespread city with its many palaces, Lazarus said: "What a graceful splendor lies in this large city! And at the same time what shame of those people who are supposed to be an example for all the others!

[3] Down there lays the temple for which already David, the man according to the heart of God, has collected the material. Solomon, his son, has built it, so that all Jews could gather there at certain times and give God the honor. But who does now requests the honor from the people? O, for a long time already not God anymore, but the wretched Pharisees, the scribes and high priests! The old, miraculous ark of the covenant has nearly twenty-four years ago already gone over to the archive of the deaf and powerless relics, and the new is dead and has no power anymore; nevertheless, the blind Jews sacrifice more to it than they ever sacrificed to the true old one.

[4] From that one can easily infer how the wretched clerics influence the poor, innocent people, and how they don't believe in a true and only God at all, since they tread His laws given to Moses and all the other prophets so disrespectfully with their feet and instead encumber the people on life and death with their own doctrine, which as a pure lunacy cannot be believed anymore by any reasonable person. O the great disgrace! All sigh under the intolerable pressure of mainly the clerics; and still, nobody has the courage, to spit these most apparent deceivers of people in the face and shows them the great iniquity they are causing to mankind.

[5] You alone, o Lord, have opened the eyes for man, so that they now can see what the temple is all about. But it still is of little use; since they carry on doing in the perkier manner of the world what they want and no punishing lightning strikes from

Your clouds among them! You, o Lord, are now Yourself in living human form on this earth, an appearance of which the whole past eternity cannot show a comparing example, which is a mercy of all mercies which God ever provided for His creatures. Thousands and again thousands of people, among them even many heathens, recognize this with the highest joy and thankfulness, and they down there hear this holy truth loudly from all sides and from big and small, confirmed. But instead to accept such message with all joy as fully true, they curse the people who have livingly accepted such truth! Question: What are those beast-like people worth?"

[6] I said: "My dear brother, do not get worked up so much; since you can see that everything on this earth has its certain time, and that one cannot break an old cedar trunk over the knee like a thin stick! See, I will remain here for a few more days and will teach daily in the temple for seven consecutive days. Who will convert himself, for him it will be good; but who will remain in his blindness and therefrom in his malice, will perish on the day of judgment which will break loose over Jerusalem and destroy all creatures.

[7] All of you look at this great city! Truly, not one stone will be left upon the other! All the blind and pregnant women who think that on a Sabbath one is not allowed to flee, should pray that the judgment is not taking place on a Sabbath; since then no Jew will get away alive.

[8] However, before the judgment is coming over all the godless, many and big signs will take place in the sky and on earth. But the judgment and the end of this city will not have arrived yet; for there still will be waited for someone to better and convert himself. And if the signs are not taken serious, a big misery will be allowed to happen, so that the people can turn to God again. But if also this is of no use, I will still send prophets, who will with a powerful voice, which will sound like trombones of war, try to awaken the truly spiritual dead in all four main directions of the wind. Those who will allow themselves to be awakened to the light of live, will also rise to

the everlasting life; but those who, through such My trombone call, will only awaken to rage and fury against Me and My word, will rise – however, not to life, but to death through judgment, and will be thrown where everlasting darkness rules in judgment, and there will be a lot of howling and crunching of teeth.

[9] However, when the judgment will come, every righteous should flee! Who already is standing on the roof of recognition of the pure, divine truth, should not climb down into the house again, to collect an old Jewish dress (teaching of the Pharisees), but he should stay on his new height of light! And who already is in the field of the new activity according to My teaching, should not turn around to the old home country the blind and valueless ceremonies, but stay on his new field and he will preserve his life!

[10] It will be that there are two in the same house, if the judgment will come; the one will be saved and the other will perish. Who will act according to My teaching will be saved; who, however, will have My teaching but act according to the old sour dough of the Pharisees, will perish.

[11] In the same manner two will be on the field and two will grind in a mill; also the one will be accepted to life and the other left in judgment. – Therefore be aware of the old sour dough of the Pharisees; since truly, with that nobody will escape the judgment!”

45. BEFORE 2,000 YEARS

[1] (The Lord) – “How it will go with the judgment of Jerusalem, it also will happen with a future large world judgment, when I entirely will finish off the great whore of Babel. But this will be a judgment like during the times of Noah and like during the times of Sodom and Gomorrah.

[2] Also then big signs will take place on earth, at sea and in the sky, and I will awaken servants who will foretell the future and who will announce the coming judgment several times. But the

haughtiness of man will not hear them, and even if he would listen to them, he still would not believe their words, but laugh them off as fools. But this will be a sure sign, that the great judgment with great certainty will take place, which will consume all culprits of evil.

[3] Also during that time some youths will have visions and some maidens will foretell the things to come. Good for them who will thereby better themselves and truly become converted!

[4] This, however, will be easily recognizable, like one recognizes from a figtree that spring is near, namely when the (bods) become juicy and start to break open.

[5] There will be large separate wars among the nations and one nation will attack the other; there will also be high inflation and all kinds of pestilence illnesses will arise, as it has not yet occurred among mankind. Also large earthquakes will take place in advance so that the people can admonish themselves to atonement and loving actions. Good for them who will do accordingly!

[6] But many will not take any note of it and will ascribe everything to the blind forces of nature, and the foretellers will be scolded swindlers and many will be thrown into the dungeon for the sake of My name, and under great threats of punishment they will be prohibited to speak in My name and to announce the coming judgment. Who will not do the will of the great whore of Babel, will be in big trouble.

[7] But all this must take place about seven-hundred years before the judgment, so that in the end nobody can say, that he was not warned sufficiently. From now not fully 2,000 years will pass; and this will be apparently a youngest but at the same time also last judgment on this earth.

[8] Only from then on Paradise will be placed on earth and a lamb and wolf will peacefully live in one stable and will eat from one bucket.

[9] However, close to the judgment the sign of the Sun of Man will be seen in the sky, which means the heaven in man will recognize Me as the only Lord of heaven and earth, and man's

soul will praise Me a lot.

[10] But this is still not the perfection of man. However, if I will then appear illuminated and bright before all mankind in the clouds of the skies with all heavenly powers under the sound like many war and judgment trombones, namely the true heaven, which is in the heart of man, then the judgment of the world will be there.

[11] The right person will then enter My magnificence and the culprits of evil will be consumed by the fire of My just rage and enter the kingdom of their evil works, which is prepared for all incorrigible devils. Since who voluntarily choses hell, he then should also be cursed in it, as it is cursed in itself. Just like the good forever stays good, evil will also forever stay evil in itself and will be the everlasting foundation which forever will serve Me as a rest for My feet.

[12] I Myself out of My primordial divine personality will not judge anybody, but all this will be done by My word which I have spoken to you. Since once I have ascended to My kingdom, I will never return to this earth in the flesh, but only in the spirit, in the word, and it will be as it was in the beginning where it says: In the beginning was the word and the word was with God and God was the word. But the word has taken up flesh and lived among the people. He, which means, I came to My own and Mine have not recognized Me; for the world and its flesh have made them all blind and deaf.

[13] I am now with you a person in the flesh; but therefore I cannot give to you all the power of My spirit. However, if later on I will not be among you in the flesh like now, but be among you only in the spirit, then I also will be able to provide you with all strength and power of My spirit, which of course I am since eternity. In the spirit and the power I will stay with you until the end of time, for which this earth will still exist, and until it has ripened for Me the last judged spirit. However, with this earth the cradle for the children of God will forever extinguish. From then on everything will be judged spiritually.

[14] I have told and showed you several times already, how it

will be on this earth. Therefore wait with patience for the certain redemption, which will not stay away, and do not wish for a world judgment before its time! Since when it will come, it will still be too early for you and even more for those who will be judged; since in judgment love and mercy are far away, and each soul will be handed over to its own help, so that she bitterly can experience, how totally useless her futile, temporal help of the world people was. – and now tell Me, if you have understood everything well!”

46. LAZARUS’ DOUBTS

[1] Said Lazarus: “Yes, at least I have understood it well! Frankly said: the whole history of mankind does not look very cheerful! Basically the people are not predominantly responsible for being so evil but rather the circumstances under which they are procreated, born and educated. Therefore every judgment is nevertheless ‘n highly willfully and tyrannical act by Him who has the power to judge the people.

[2] It is of course said: God provides for every person a right recognition of true and false and of good and evil; but when does this take place? According to my experience only then, when man has firmly acknowledged himself in everything false and evil to such an extent that no other pure teaching is of any use anymore. When people have lived for several hundred years without any noticeable divine influence, in time they necessarily start to forget about God, make for themselves own laws and life prescriptions, by which however, even if followed so strictly, cannot achieve salvation for man. Then finally, when humankind will have become completely like animals, revelations will come through awakened people – although in the beginning only little ones. And if they are fruitless, only then appear the stronger revelations. And if also they are fruitless, then the judgment arrives. Lord, why this has to be so, I still do not grasp by a long shot.

[3] From Adam to Noah and especially with the descendants of

Cain, there was only little or no talk at all of any revelation. During the times of Noah all kinds of signs and revelations did occur, but too late since especially the people of the lowlands had totally gone over to the devil. The people then of course did not pay any attention to it and kept on living in their own frenzy; but then also the most terrible judgment occurred.

[4] Later it continued up to Abraham in which long period of time nearly no revelations took place. With Abraham the divine revelations started again; but on its heels already the judgment followed over Sodom and Gomorrah and the surrounding ten cities.

[5] From Abraham, Isaac and Jacob it went on until Moses. During the times of this prophet extraordinary things came from the heavens to the people. For the first time they became specific laws according to which they had to arrange their lives; but the judgment was also extraordinary. The Egyptians had to die by the hundred thousand and the freed Israelites were afterwards not much better off for forty years in the desert. All of them, the Egyptians and the Israelites had for too long heard nothing of any particular revelation and in time became more tepid. The earlier, living faith turned into a lazy and traditional faith, which nearly is not much better than no believe at all. In the same way their faith was constituted, also the following of life principals were executed!

[6] If the revelation pause continues for too long, people losing all faith in a true God and make for themselves god's to their own desire and thereby fall into complete idolisms. Reasonably speaking, can one directly blame them for this? According to my always very rationally humane opinion truly not!

[7] Under the judges and also later under the kings, for us Jews quite a few prophets were awakened, but always only then if they already had sinned themselves to death; but then also the judgment followed immediately, which exterminated the sinners.

[8] Now, You o Lord, are here Yourself. Now surly the very biggest revelation to mankind takes place; but then judgment

will also not have to wait too long. Only after a few hundred years the people will be even in Your teaching not by one hair be better than the clerics down there! The converted heathens will again become heathens and the Jews will become even darker than they are now, and thereby it will never get properly illuminated and good on this earth. I therefore think that from now on bright revelations should not be absent for too long, otherwise will the descendants, who cannot be present during this current revelation, fall into the old night blamelessly.

[9] The Philistines were destroyed because of their godlessness and, as far as I know, have never received any revelation; likewise the old Phoenicians, also the Trojans, the Babylonians, the Ninivites and also some other nations, which according to my knowledge have also not received a particular revelation.

[10] Yes, why this so unfavorable play with the people of this earth? See, no person can help it, that he exists! However, once he is there according to Your almighty will, he then is already very unfortunate from the cradle to his grave and must endure one judgment after the other. Yes, why so?"

47. THE WORKERS IN THE VINEYARD

[1] Said I to Lazarus and also to the other disciples, since also they shared a little the heated opinion of Lazarus: "Pay attention, I will give you a picture; it will give you the answer to the question of Lazarus.

[2] There was a lord who recruited workers for his vineyard. They came in the morning and the Lord agreed with them to pay one coin per day wage. And during midday he went out where he still could find some idle people and said: 'What are you standing here idly? Go to my vineyard and I will give you what is right!' And they went and worked. But towards evening the lord still saw many workers standing idle. And he went and said to them: 'Why do you stand the whole day doing nothing?' And they answered: 'Lord, nobody hired us!' And the lord said to them: 'Now then, also you go to my vineyard and work this last

hour of the day and I will give to you what is right!’ They then went and still worked hard for the last hour of the day.

[3] In the evening however the lord called first the workers who had worked from the morning, and gave to each the agreed coin. He then called those who only worked for half a day and also gave to each one a coin. Thereupon he called those who only had worked for an hour and also gave to each one coin.

[4] Then those who worked for the whole day, said: ‘Lord, how can you give to those who only worked for one hour the same than to us, since we endured the load and heat for the whole day?’ And the lord said to them: ‘What are you concerned about if also I want to be good and merciful. Am I therefore unreasonable if I out of my good will also give to the last the same as to you? Didn’t I and you agreed upon the one coin? You yourself have not demanded more! And if I now give to you what you have demanded, what do you want more from me? Am I not the lord of my money, with which I can do as it pleases me?!’ Thereupon the first workers could not say anything more against it and were content with their daily remuneration.

[5] And I say to you all, that the Father who is in Me, will do the same with you, and then also the first will be the last and the last will be the first.

[6] The vineyard however, are the actual people of this earth who are the shoots which have to be worked on. They do not have an agreement with me, but they are there to be treated, so that they bare God the Lord good fruit.

[7] All the prophets however, like you are now, according to their souls are not from this earth, but they are hired workers from above and have signed up front a fixed contract with Me for the attainment of the childhood of God, which is only possible on this earth.

[8] All the great prophets from the beginning until now, you are included, who received a great revelation, are the workers hired first for the vineyard of the Lord.

[9] The small prophets who only have to do half the work,

namely the maintenance of the once given great revelations, are those, who will come in My name after you, they will also receive certain small revelations and do some prophesying from it, but the strength and power which I will give to you, they will not possess. They will have the same reward as you are, since their faith has to be stronger; for they do not see all the things you are seeing and experiencing now, their voluntary faith will be credited to them to a higher life reward. If they then will obtain the same reward than you are, think that it was more difficult for them to believe, what now takes place for the salvation of all creatures, since they were not witnesses of everything like you are.

[10] Finally in later times again shortly before another big judgment, seers will be awakened and being allowed, who will have the short, difficult task, to purify the teaching which became unclean, so that it is preserved and is not rejected by brighter thinking mankind as an old priesthood deception. These third kind of workers in My vineyard will not act through great miracles, but will only work by means of the pure word and the script, without receiving any other striking revelation, except the inner, living word in feelings and thoughts in their hearts, and they will be full of the clear and reasonable faith and will thus without miracle deeds raise the withered people-shoots of My vineyard and will then also from Me receive the same reward, which you have received as workers for a full day; since they will encounter it as much more difficult to believe what more than a thousand years ago happened here.

[11] If thus the large revelations are quite far separated from each other, God will still take care that always and immediately new awakened seers will come to the people, as soon as the teachings of the great revelations in anyway start to become impure, and this is done in such a way that the free will of man does not suffers any force, since this is the reason why the great revelations in time are spaced further apart, so that the people can move even more freely with their free will.

[12] If at the end of the world the people are diverted too far

from their spiritual path, then of course there is no other alternative then to launch another large revelation, which of course always has a judgment behind it, because it is itself a suffering judgment for the people. For as long you do not put fire to the dead wood, it will not burn; however the fire will ignite it. And see, what the fire is for the wood, a large revelation is for man. – Do you understand this now?”

48. ABOUT FAITH

[1] Said Lazarus: “Yes, I understand quite well what You wanted to say by it; but there is still a back-thought of which I still do not know what to make of it. Should therefore all people who directly received a large revelation, be seen as judged? And do only those receive the blessing of a large revelation, who only have an indirect, thus purely faith portion in it?”

[2] But then the carriers of large revelations are in a great disadvantage and this therefore because from the origin they were better and more pure people, so that they could be able to accept and understand a higher and large revelation. Since the actual pure world people would out of themselves not be able to understand the large revelations, because they not even understand a small revelation, but just standing there like chicken when seeing a lightning strike from a cloud.”

[3] I said: “Who says that the carriers of a large revelation should be seen as a judgment? I of course will know whom I have to choose for a large revelation, so that it does not harm him!”

[4] Moses was certainly one of the carriers of a large revelation; but under him there were many who only indirectly shared it and in the end were much stronger in faith than Moses himself, who by himself did not trust the promise that I will give to the Israelites praised land where milk and honey will flow. But because Moses did not fully trust such promise, he was allowed to see the praised land from a high mountain, but was not allowed to go there.

[5] This proves more than enough, that no carrier of any revelation was ever bound by himself and from now on will be bound even less, but by himself always is free what to believe and what to do, from which he is blessed only; since therefore that someone is the carrier of a revelation, he will not be blessed, but only if he trusts the revelation and lives accordingly.

[6] The same is with all of you the case. You are now rather forced to believe that I am Christ by My deeds, and that My words are the word of God, compared to those who will only hear about the gospel through your mouth; but for that you will be still overcome by heavy doubts and have thereby the opportunity to strengthen your faith. For if the shepherd is slain, the sheep will flee and scatter; but at the right time I will collect them again and strengthen their faith. Therefore no carrier of a true revelation is judged. Since firstly such a person is always from above and because of that no revelation can coerce him in any, for his soul already went through a pre flesh life trial on another earth and is therefore a lot more solid and compact, than a soul which only had to collect itself on this earth; and secondly greater trials of faith are imposed on such a prophet soul than on those from this earth who are only too gullible souls. A soul from this earth is satisfied with the word only, and hardly needs a sign. But souls, who are from above, require more, since they are difficult believers and therefore also need stronger and greater proofs, until they fully believe and therefrom act accordingly.

[7] Yes, if I travel to Persia, to India or even to Athens or also to Rome and performed such signs there as I have done here, no person would dare to do everything else than what I have ordered. Such purely earthly souls would apparently thereby be bound to the highest degree, and the trial of its free will would be over for a long period of time. But you are not in the least harmed by My signs because you are not easy believers; since until one has moved you to a firm faith, one has to do a lot before your eyes, and even then you are still full of all kind of

doubts and soon ask about this and then about something else. However, who does this before Me, does not have any coerced believe, but a free faith; since he demands to fully understand what he believes, and what he does not understand, he does not believe.

[8] The best proof for this is that I have to explain in one breath what you hear from Me. You know who I am, and can also believe Me without the always special explanation what I teach you. But you do not do that and at a few occasions already have shown Me, that you because of a very secretive teaching did not believed Me, and tell Me in My face that this is a hard teaching; and not seven days have passed, that all of you have left Me, also because of teachings you didn't understand.

[9] From that it arises that your souls are stronger than the souls of the actual children of this world. Such people like you are now, however, will always exist on this earth, and I will awaken them and also give to them the inner word of the spirit out of Me just like to you now, and they will teach the actual children of this earth, whereby their will, will be kept totally free. But the teachers must therefore not fancy themselves, that they as teachers and wise are standing higher with Me than the children of this earth; for with Me it will always count and apply: Let these small ones come to Me and do not hold them back! Since who will not be like these little children, will not enter My kingdom; since it belongs to them and for the sake of them it is made. Who however is a wise man and therefore a teacher and at the same time is wholeheartedly totally humble and gentle, will one day also be there where I will be a true Father among My children from eternity to eternity!"

[10] When all the disciples have received such teaching from Me, they were quiet and did not know what to answer Me.

49. TWO KINDS OF PEOPLE. SOULS FROM ABOVE.

[1] Only Lazarus said and asked: “Lord and Master, am I also from above?”

[2] I said: “Indeed, since otherwise you could not have endured the multiple signs which I have performed before your eyes with such calm and equanimity, as if something quite natural has happened. Everything only surprised you because it happened. A few moments later however you were indifferent again, since you thought by yourself: For a person it is impossible to fly like a bird in the air. But I am God, and therefore it is quite natural for Me that everything must be so easily possible for Me like for a bird flying in the air, and therefore it is absolutely no other miracle than all the other things created by Me. The moon, the sun, the stars and this earth and everything which is in it, on it and above it, lives and moves, are all remaining miracles of My wisdom and power, and the current miracles are only witnesses thereof, that I am the very Same who has filled since eternity infinity with countless and remaining miracles. If I then effectuate miracles as God, it is nothing miraculous, but the actual miracle about Me is My inconceivable love for you My creatures, and My so big meekness and unselfish goodness, gentleness, patience and actual humility in front of you people, whom I could blow away into nothingness with one breath.

[3] ‘Yes’, you say further to yourself, ‘if all this could also be done by a person, it then would be a miracle, just like it would be a miracle if a person could lift up into the air like a bird and freely glide around.’

[4] See, if you would not be from above, you would not be capable of such thoughts, and I would not have performed such signs before you, out of a wise consideration to protect your free will! Those down there are not from above, but from this world, and therefore I cannot perform such signs for them then I have done for you and these My disciples. They only are allowed to

hear about them but certainly not see them; for if they would see such big signs which I effectuate and have effectuated, it would kill them completely. Therefore they must only gnaw on My words.

[5] However, there also will be a sign given to them, but no other than this of the prophet Jonah; since he only spend three days in the belly of the fish and then was put ashore alive, also I will spend three days in the grave and then will emerge alive again to the biggest fright and judgment for those down there.

[6] All of you remember this well, that the children of this earth can only be won for My kingdom through the living word and not by signs! Since the most children of this earth – if not already spoiled through all kinds of false signs – are gullible and not obtuse and therefore can soon and easily be won for the truth through a right speech; but through too strikingly signs, they would entirely lose all own ability to think and to will. – Do you, Lazarus, now know whether you are from below or above?”

[7] Said Lazarus: “Yes, that I can understand that I also come from somewhere above; from the people we are going to meet, how will we distinguish between who is from above or who is from below?”

[8] I said: “If it is necessary, the spirit in you will tell you. But there also exist an external sign which is seldom misleading, through which it is soon recognizable from where a person’s soul originates.

[9] See, the soul retains also in its necessary dark flesh ‘n certain feeling from where she originates and turns the ears of the flesh and especially the eyes towards that direction from where she originally descended from. People who like to turn their eyes up and like to climb the heights of mountains, also like to listen to those sounds which are coming from any high places to their ears, are most certainly also from above. But people who direct their eyes mainly to the ground and rummage in it to look for all kinds of treasures and only seldom turn their ears and eyes upwards, are most certainly from below.

According to this, if you pay attention to it, you can quite clearly recognize whom you have in front of you.

[10] People who are from above are normally also very inventive and producing all kinds of arts and sciences; but they are all more or less difficult believers, since they want everything very clearly be proven. The Greek Philopold in Kane near Kis did not believe, until I showed him this particular sun-earth on which he carried for the first time a flesh; and almost all Cynics are very much the same. In front of them you can create worlds, in their eyes it will have as much effect as if you would say to a person of this earth: 'Go and do this!' He will hardly say to you: 'Yes, why?', because he will do it faithfully since a wise has told him so; the cause for it he still hopes to find later on. But a wise from above will seriously look you in the eye and asking: 'Why so? Without reason I do nothing! Explain it to me and I will see if there is something about it, why you have said: Go and do it!'

[11] For I say to you, it is quite important to make sure about the spiritual children you as a teacher are dealing with, and who are the shoots in My vineyard; since the same word can have the best but also the worst results, depending on whether you convey it correctly or incorrectly to the character of the listener.

[12] The weak small children of this earth soon and easily believe everything what they are presented to believe, and only require the explanation afterwards, once they accumulated a large supply of believe principals. With them however one should pay close attention, that only the purest truth is preached to them, and woe him, who wants to annoy the little ones of this earth with all kinds of false teachings and examples, as I have already shown to you in a smaller picture in Galilee! But with the children from above the explanation must be either already given in advance or at least at the same time when the teaching is given, otherwise she will not easily accept anything else than the full truth.

[13] You already many times have witnessed when I spoke to the Greeks or the Romans; also you do the same and you will

win them over even more easily, because you have Me and My works in front of you, to which you always can refer fruitfully! In an emergency you yourself will be able to perform signs; however be sparingly with them and only perform a miracle if you are guided in the spirit to do it! For a sign effectuates something good indeed, but a living word a thousand times more and better, since through the word the no compulsion is imposed on the human heart.

[14] Since the word firstly illuminates the mind of a person. The mind then awakens the will and the love in a person's heart. Love becomes a mighty flame. This then illuminates and enlivens the will in the heart and this acts according to the prescription of the own mind, and what a person thus does freely out of himself, is an own, rewarding deed, and only then did man find his own life cooker.

[15] The sign however strikes the human mind down for a long time and startles only love and its will to act. But this action is similar to a stone thrown through the air, which flies through the air for as long the throw strength is connected with the mass; as soon however this connection fails, the stone with its mass falls on to the ground as dead and immovable and remains there in its old judgment.

[16] The soul of a person converted by a sign, resembles entirely the thrown stone and then acts blindly out of fear for the sign; when however the sign in time loses its power, also the love and will of the soul weakens, especially with the descendants who have seen no signs, and becomes totally sluggish and regards the sign either as a piece of magic or as a flat lie and invention of the ancestors. Since if the soul asks the mind what it is about the sign, it cannot give to her any explanation, since the mind itself never received one and the mind then quite justly judges: 'Are we then less human than our ancestors, who received all kinds of signs and then could easily believe? We now should believe what we do not understand and the signs which we only hear about, should now serve us as a motive to believe? No, this is totally wrong! This can a wise

God, if there is one, never ever demand from us! Therefore also we demand signs or at least such an explanation, which gives us a right light about what we should believe and what we should do, so that we can recognize the right reason. We demand such believe motives which for all people at all times appeared as effective, but not such which we first have to believe, so that also we can believe, which we were coerced to believe.’

[17] See, this is how the mind of man reasons, and this rightly so! Since if the teaching with the given signs is not put in the right light for the human mind, soon it sinks with all signs and the people are losing in the process all faith and fall in their old, sluggish and wild life until a clever magician comes to them and brings them soon and easily on his side.

[18] Therefore I say to you again very seriously: Teach brightly and clearly and be in the highest degree sparely with signs, then you will develop remaining and unalterable disciples! Since the sign passes; but the bright and pure truth stays forever and does not require any sign for its confirmation, because it is the highest sign itself, which is given at all times to the people who are searching for it.

[19] But there are signs which you can effectuate; but then the sign should only be a charitable deed for poor and ill people without consideration of standing or faith, but it should not be a special means of evidence for the pure divinity of My teaching.

[20] The teaching must through its light prove itself as purely divine, even without any signs and everyone who does accordingly, provides himself with the inner, living proof of its fullest authenticity. If you pay attention to this, you will truly educate good disciples for Me; however, if you do not do all of this very precisely, you yourself will open the gates for the antichrist, and apparently you yourself will have to search for a place to hide.”

50. THE ANTICHRIST

[1] Said Lazarus: “How should we understand the antichrist?”

[2] I said: “The antichrist will arise from the fact, that there are certain smart and work-shy people, who see that My teaching gains more and more followers, and that My disciples are increasingly better off, so also they will accept My teaching. And when they hear about the signs I effectuated and also about the signs which you will be effectuating at given opportunities, they will start to perform great signs of blind magic with absolutely natural means like the heathen magicians and the Essenes have done it. This will deceive the gullible and this in the end to such an extent, that many of your followers will regard you as false teachers and prophets and start to pursue you.

[3] Therefore pay great attention to it that you only take from those who accept the gospel, what you require to live! For if the idlers see that the preaching and signs provide you with a lot money, they will do everything possible to oust you. Therefore you will earliest recognize the false prophets in their works. For the real prophets will always walk in My poverty and only accept from their congregations, what they need as basic life requirements; however the false will do like the Pharisees are doing now – and in many cases a lot worse – and for everything they do in My name for the congregations, they are going to insist to be paid highly and expensively, and all people will regard them as servants of God and by punishment they had to believe that God listens only to their prayers and looks at their sacrifices with great pleasure. Like now for all Jews this one temple is standing there, the antichrist will build countless many temples with great splendor and therein they will perform magic and sacrifices, and make bad, selfish speeches before the people. They will pray in foreign languages to make the people believe that such their speech is the most pure and therefore also to God most pleasing.

[4] This is sufficient for everybody to recognize a false prophet

and to distinguish him from a true one. They will of course make a lot of noise and shout to the whole world: ‘All of you come to us since Christ is here and He is there where we are!’ However, do not believe it, irrespective when shouting even so much harder and perform even greater miracles; since they are never ever My disciples, but deceived disciples of Beelzebub, from whom they also will harvest their reward in the mud pool with howling and crunching of teeth! Pay attention to it and perform as little miracles as possible, but keep to the word and its everlasting truth, the pure teaching will remain among many people until the end of the world! But now let’s go back into the house again, and you Lazarus, provide us with bread and wine; since now I am very thirsty!”

[5] Thereupon we went into the house and Lazarus immediately asked for the right quantity of bread and wine. We sat at the table and strengthened ourselves.

51. THE RIGHT KIND OF PRAYER

[1] During the meal I did not talk much; but when the good wine loosened the tongues of the disciples, soon the inn became quite alive. Also the innkeeper who managed the inn on behalf of Lazarus, came to Me with his family and asked Me if I could bless him and his family; this would be the most strongest antidote against the curse of the clerics.

[2] Said I to him: “Friend, where I am, the blessing is already with Me; anything more is not required! Live also you according to the teaching which I have given to My disciples and only thereby you will attain the true, living blessing, which will be for the greatest use to you, not only for this world which is for everyone of a very short duration, but for your soul who will live forever! Such a blessing as you imagine it for yourself is of no use. Look at the Pharisees how they distribute all kinds of blessings and are getting paid for it. However, was it of any use to those who received such a blessing? Yes, it was useful to the Pharisee, but the blessed had to be consoled by his faith

which provided him with a weak reassurance.

[3] But I bless the people truly thereby, that I give them the true light of life and through it the everlasting life, if they act according to My teaching. All the so to speak magical blessings are of no use and only increase the superstition of the people. But who walks and believes in My teaching, that I am the true Christ, he can lay his hands on a sick in My name and it will be better with him. And even if the sick is far away, and you pray in My name for him and stretches your hands towards him, he will be cured if it is for his salvation. And see, this is a much better blessing than the one you, according to your opinion, want from Me! – Tell Me now if you are content with this!”

[4] Said the innkeeper: “O Lord, I thank you for that; for I can see now that the pure truth is the biggest blessing for man and the lie and deception is the biggest curse for him. Now I still want to hear from You, if the prayers of the priests also have no value before God and also will not help anybody, even if someone faithfully and in the best sense is of the opinion that he is unworthy to pray to God, and goes to a priest and pays him so that he can pray for him to God. How should one understand this according to the truth?”

[5] I said: “Is it not written: ‘Behold, this nation honors Me with lips; but their hearts are far from Me!’ How can the prayer be useful to him who paid for it? He as the believer does not dare to pray to God and the paid priest does not pray to God and obviously can’t do it, because he himself does not believe in any God. For if he believed in a God, he would not allow to be getting paid for his prayers, but say to the prayer payer: ‘Every person, and even if he has so many sins as there is grass on earth and sand in the sea can ruefully and in humility pray to God and God will hear his prayer. The love for one’s neighbor as instructed by God, makes it in anyway compulsory for me to think in my prayers for all the people, and therefore go and pray to God yourself, which can and will be useful to you only; since a paid prayer is a horror before God!’

[6] See, this is how a faithful priest should speak to him who

wants to pay him for a prayer! But because the priest himself does not believe in a God, he lets himself get paid for a prayer which he mumbles from a book without thought or will with a hypocritical expression and is therefore in everything a liar and swindler. How can such a prayer please God?

[7] I say to you: Even if God would help a person out of his troubles for the sake of his humility, who, because of his thought unworthiness, does not dare to pray to God, God would in this case certainly not help him, in order to free him from his superstition.

[8] If you see a poor who prays to God because of some necessary help, go and help him if you have something to help him; however, if you do not have something, then also you pray to God on behalf of him, and I say to you: God will listen to your and the poor person's prayer! Since where two or three truly pray to Me, their prayer will most certainly be heard. But nobody should turn to God in prayer for silly and pure worldly things, since God will not listen to him; but if someone prays for really necessary things to sustain the life of his body and to strengthen the faith and the soul, it will not be withheld from him. – See, this is how things are standing regarding true prayer according to the truth, which is also a true and right blessing in the heart of people! Do you understand this?"

[9] Says the innkeeper: "Yes, Lord, this I understand quite well, because it is a too clear truth; but the magical prayers of the priests I never have understood, and this for the very simple reason because they are an all-out swindle which cannot be understood anyway. O, these evil swindlers! How they do everything possible to present their trifle prayers to the people, as if such in degrees are always more effective and stronger, depending on the seniority of the priest and the extreme holy places where the prayer is conducted, and that the same prayer prayed by the same priest, gains strength and effectiveness in the same measure as more pounds of gold and silver are paid for it! And see, the people still believe this firmly! Woe him, who tried to talk them out of it and says that the God of Abraham,

Isaac and Jacob does not have any pleasure in such prayers, and that it would be extremely unfair if He only listened to prayers of people, who can pay the priests a lot of money to pray the prayer for them, the poor however, who cannot do this, He would not listen to them and without helping turn away from them! O, this would be of no use to these blind fools! They would regard such a wise enlightener of the people only as a blasphemer and temple desecrater and charge him in the temple accordingly, whereupon he will be dealt with for the whole of eternity in such a way as one cannot wish it any better.

[10] Ah, my most elevated Friend and divine Master, there is no place anymore for an honest and educated person! Truly, in this regard this inn is much more a true temple of God than the hall of Solomon down there; since in it there is nothing else than lies and deceit and the biggest hate for people! I have not been in the temple for about ten years – and also will avoid it in future! In the very least a feast can bring me to the temple; since then the greatest fraudulences are carried out in the cheekiest manner, and no law protects me from them. During feasts the clerics are carrying on with the biggest mischiefs without any responsibility as Gods for themselves; I however, cannot look at it without the greatest annoyance and therefore I rather stay away. – Am I right or not?”

[11] I said: “Absolutely; since you cannot change this, and therefore it is better for you to stay away from the place, where you cannot experience anything good or true and on top of it, as still an old real Jew, becoming annoyed. But I have come, to make everything crooked straight again, and what is blind and deaf, to make it seeing and hearing again. But let’s leave the temple now, since its total uselessness is only too well known to you!

[12] Soon we will get an increase of new guests, namely real Romans and Greeks. They will eat here and most probably also spend the night here; since down there in the whole city nearly no inn can be found, and you as innkeeper can prepare yourself a little.”

[13] When the innkeeper heard such, he hurried outside to his people and drew their attention to it; and they now paid attention, if the guest would arrive. When they looked down to the garden gate through which the people had to pass to get to the top of the Oil Mountain, they already saw a group of thirty people going through the gate and therefore quickly went to work, to serve the arriving guests in a proper manner. The room, in which also we were sitting, was large enough to accommodate about one-hundred people. There were also some quite spacious side rooms available, which were used as sleeping rooms, and therefore nobody should be concerned about a lodging for the arriving foreigners, who had a female guide with them, who was a free woman in Jerusalem and dealt a lot with strangers. Later on we will get to know her better.

52. ARRIVAL OF THE ROMAN STRANGERS IN THE INN

[1] It of course didn't take long and the foreigners were already there. The innkeeper and also Lazarus met them politely and welcomed them. Thereupon the foreigners came into the house and greeted us according to their custom and we responded their greeting. They sat at a table and immediately asked for food and drinks; since they were already very hungry and thirsty, because they couldn't find anything acceptable elsewhere in the city.

[2] And the innkeeper said: "Bread and wine you can have immediately; but for a proper evening meal you have to wait a little longer!"

[3] With that they were content, and immediately were served with bread and wine in abundance and cheerfully ate and drank, praised the wine and were in a good and joyful mood. Also the free maiden was very cheerful and told them all kinds of amusing things. But we kept quiet and the disciples, who mastered the Greek and Roman tongue, listened eagerly what the foreigners had to say.

[4] Among them there was a very respectable man. He was a Roman and came for the first time to Jerusalem. He said to the

others: “Listen, we now have brought up a lot of joyful things and therefore can for a change speak about some more serious matters, so that the honorable society which we have met here, do not secretly think that we are nothing else than pure clowns. And therefore I want to make a beginning and say:

[5] We all come from Rome to this large Jewish city, which is called ‘holly’ by the Jews. Through the assistance of our beautiful Jewish guide, we came to this mountain inn, which according to the information of our guide has a bad reputation by the Jewish priests, but nevertheless has proved itself to be the best and cheapest in the whole of Jerusalem for a long time. What our dear guide recommended to us as good in this inn, is now fully confirmed; since we are here ourselves now, the bread, the extremely good wine and the very special friendliness of our host are providing for us the best testimony. Therefore we must show our special gratitude towards our beautiful guide, which should also be the case according to our old Roman custom.

[6] But we have been here in this city for already a few days and from yesterday until today we had to keep up with the worst kind of inn and today the good gods have provided us with something better. That we yesterday, because of all the searching for an inn, could not attend to the matter for which we actually have traveled from Rome to here, is easily understood; but now we have found a proper inn and according to my opinion it is now the time to start thinking about, for which we have undertaken this great and dangerous journey. For the journey from Rome to here is truly not a trifle matter! Our dear guide who has shown us the way to this good inn, will perhaps tomorrow also be able to give us some information in this regard, perhaps also our landlord; but him we first have to get to know a little better, since this seems somewhat of a sensitive matter for the Jews, and they – said between us – always have been sly old dogs.

[7] That our beautiful guide is a very honest and upright personality, we already are pretty well convinced of; and as

such we will secretly turn to her, and she probably most willingly will be able to provide us with good information, so that we can know whether we have traveled here in vain or have not traveled here in vain. For if there is some truth to this matter, we will stay for as long it takes to fully understand what this matter is all about; if however, there is nothing to it, we will leave within a few days for home again.

[8] A thunderstorm always looks more dangerous and threatening in a distant than when soon it is close by, and probably it will also be the same with our case. However, it is quite peculiar that here in the Jew country we nearly never heard someone say something about it. Nevertheless can we enquire about it more deeply; and as such I want to ask you, loveliest guide, if you haven't heard anything about a newly arisen, Jewish prophet, who supposedly is able to bring about incredibly miraculous things.

[9] Tell us sincerely and truthful, if and what you have heard about this prophet, and what this matter is all about! Have you seen and spoken to him already or have heard other plausible people speaking about him? And if they have spoken about him, you perhaps will know what they have spoken about him? Tell us everything what you know about this matter and we will – as already said – be much appreciative to you!”

53. DISCUSSION BETWEEN THE GUIDE AND THE ROMAN ABOUT THE LORD

[1] Said hereupon the maiden: “Yes, my most honorable friends, with that I will not be able to provide you with a proper service! I have – more in general – heard a few things about him; but everything I have heard about him, sounded a lot more fable-like than the stories about your gods.

[2] By the way, he seems otherwise be quite a wise and exceedingly good person, what in general is said about him in better circles; but next to his wisdom a large number of all kinds of miracle deeds appear, which of course a quite reasonable

person could still not believe, even he had seen the prophet doing it! I myself also does not believe it about this person; but among the people it is what all believe. As soon as a truly intelligent person rises among the many stupid people and teaches them about their great stupidity and the blind later recognize that in all truth he really is a wise man, then they immediately regard him as a God! He then presents some artful performances of his abilities, which most likely are based on quite natural principals, and he effectuated miracles like a God, and the people follow him from all corners of the earth! And as such, it will be the case with the good and otherwise quite intelligent person, who will be just as little a prophet than we ourselves.

[3] He seemed to be here in Jerusalem several times already, performed also some miracles and then taught the people in his own manner; but then he collided with the Pharisees, and they have, I believe, prohibited him to openly continue his crusade, and as such he will be seen more seldom during recent times in the city. He mainly carries on with his crusade in Galilee; therefore one here does not really know anything accurately about him than perhaps in one of the cities of Galilee.

[4] I myself have never seen him and does not really have a particular wish to see him. About his wisdom I would understand despairingly little, and magic of all kinds I already have seen a lot – and this from the Essene who actually make the dead alive and healthy again – and therefore I do not have any particular desire to see the widely famous wonder prophet. But now I already have finished and cannot tell you anything further, pro or contra, about this prophet.

[5] By the way I must openly confess that I never regarded any prophet as something important; for firstly everyone was so boring and gloomy like a foggy day of late autumn, secondly so incomprehensible like the starry sky and thirdly so gloomy and unfriendly like a thunderstorm night in Egypt. Who can ever become friends with such people? However, this is only my private opinion, which I do not want to impose on anyone; for I

will surely never be prophet, and therefore I couldn't care less what the people believe, as long as they are good and honest."

[6] The Roman said: "See, your natural house mind is truly not that bad! You have a very healthy sense, which pleases us; nevertheless, there must be more to this great and new prophet than you could tell us about him. Now, that such might interests you little or not at all, can be ascribed to your considerable youth and your feminine flighty sense; however we are people and men of already considerable advanced years, from the first and greatest city of the presently known world, and are quite interested in such a rare man, otherwise we would not have made the great trip to here, and therefore you will understand, that we have to find out more about this man. But this you will know with your skillful senses, whether we can ask our innkeeper something like that; for here the priests' and Herodes' informants should have quite long ears and eagle sharp eyes. He will not be one of them?"

[7] Said the maiden: "O, there you can be quite unconcerned! The landlord is mute like a wall and according to my knowledge has never ever betrayed anyone. Him you can ask, and the group of about 30 guests seems to be friends of the actual owner, by name Lazarus, and he himself is totally against the temple, why the priests always trouble him wherever they can. But he is undeniable one of the richest in the whole country, and as such they cannot easily harm him, and this even less so, because he and all his properties are standing under sole Roman protection. O, there you can speak with the one or the other, and this quite freely, and nobody will betray you! Myself in the least; since what is my respect for the temple, I already have explained to you quite firmly, and anything further is superfluous!"

[8] Said the Roman who commanded the Greek tongue: "Well said, dear guide! It is good that we now know with whom we are dealing with; everything else will fall in place!"

[9] My disciples quietly murmured among each other about these foreigners and made their glosses and the somewhat quite frivolous maiden was not all that acceptable to them; but I told

them that they should not become loudly prematurely. And they did this.

[10] It did not take very long when Lazarus and the innkeeper came into the room and announced that the evening meal will be served. This of course was for the foreigners surprisingly good news.

[11] And when a lot of very tasty dishes were put on the table in noble tableware, the foreigners' eyes widened and they said: "Truly, one cannot have it even more tasteful in Rome!"

[12] When they then started to eat, they were completely flabbergasted, and they could not sufficiently praise the goodness of the food. However, also our table was abundantly served with food and we ate and drank; we however, did not raised the praise too loudly, what for the foreigners was somewhat unusual, and they thought that our food was less good than theirs.

[13] But Lazarus, together with the innkeeper, who dined at our table, said: "My friends, this is with me always the same! Every guest, high or low, is served equally! For everyone the best I have, served with a lot of joy."

[14] With these words the foreigners were completely content, ate and drank and during the meal did not ask about anything further.

54. THE ROMAN ASKS FOR JESUS

[1] After the copiously consumed meal, it started to become louder in the dining hall, and since the wine encouraged the foreigners a little, they repeatedly began to discuss their old subject about the new prophet and our respectable Roman turned to our innkeeper and asked him by saying: "Dear innkeeper, you will not take exception if I ask you something special!?"

[2] See, the call has spread from Judea to even Rome, that in the Jewish land an extraordinary man, sort of a prophet has arisen, who can foretell the future and all powers of nature should be

submitting to his will! For a long time we did not wanted to believe this; but only recently again news from very trustworthy sources came to Rome and therefore also to me –since I am one of the first Patricians of Rome – and I and all these my friends, who also belong to the most respectable people of Rome, thought: There must be something about it – what will it be? We have enough ships and many hundreds of sea-hands, thus let us make a journey to Asia, namely to Judea! There we will learn it soonest what is it all about!

[3] And see, fourteen days ago we departed, partially we had a good wind and are now here! But strange, in Rome we hear apparently more than here in this country, where the wonder man should be present! Whoever we asked about him during our journey to here, people could give us either no information at all or not anything better than we brought with us from Rome.

[4] Jerusalem as the capitol of this country should be primarily be well informed! Therefore we specifically came here. But also here everything is quiet! This our quite pleasant guide, which we engaged today for the purpose to guide us through the city, has given us the most information until now, which however cannot be sufficient for us regarding such extraordinary matter. Therefore I have now turned to you in this matter; perhaps you can give us a better answer. Tell me! Does such a man exist in Judea and what can he do? What is your opinion about him?"

[5] Here the innkeeper looked at Me and so to speak asked Me with the eyes, if he could make Me known to them. But in himself he heard the clear answer: "Not now, later on they themselves will recognize Me!"

[6] Thereupon the innkeeper said to the Roman: "Yes, my most honorable friend, the man exits, just as you have received news in Rome about him; but our over-selfish and power-hungry priests are in the highest degree against him and equally to everyone, who is friends with him, and therefore we are not allowed to say too much too loudly about him for the sake of health of our skin.

[7] I of course do not know you and also do not know the

intentions why you want to enquire about him, and for the time being you must bear with me, that I cannot tell you anything further about him than this: He exists very much in the way he was described to you in Rome; however where he is right now and what he does, I cannot and I am not allowed to tell you.

[8] Also this lord over there, to whom the whole old city Bethany belongs and who is the owner of this mountain and its inn, also knows him very well and knows what the great man is capable of! According to the fullest truth he can testify to you, that the wonder man still exists and operates; but about the 'where' also he will be quiet. We know it quite well that all the priests, who regard themselves as gods, can forever not do anything to him; however, we still want to prevent all sensation, to have peace from the poisonous priests. More I cannot and I am not allowed to say."

[9] The Roman said: "I am already happy with that; I still want from you, landlord, to confirm this statement! What are you saying about this great man?"

[10] Said Lazarus: "What the innkeeper told you, is true, and more I cannot and I am not allowed to tell you! However, since you are not departing tomorrow or even the day after tomorrow, it can very easily happen that you, if your intentions with Him are pure, might get to know Him personally! Since He likes to meet those more than halfway, who have a reasonable sense and who are truly of a good will; but He hates the traitors, not for the sake of Himself, but for the sake of their own despicable malice. He is so mighty in His will, that He only needs to will and it happens in a moment what He wants. As such, for example, He might want this whole earth not to exist anymore, and it is already not there anymore! Therefore He does not fear any enemy; however, He therefore is not for him a counter-enemy either, not as if He feared any enemy, because He Himself does not impose anything more strongly on the hearts of people than mutual love. As such the evil enemies of the people are a horror to Him, and woe him who is seized by His justified rage! In short, He is the most wise, best and almightiest

true God-man in the whole world! More I do not need to tell you.”

[11] The Roman said: “I am also fully content with that! That we all have come here, motivated only by the best will for the great man, you can be totally assured of! If we had all our treasures with us, which we to the largest part left behind in our ships, I would want to place them all on the table for you regarding our good intentions for the great man! But you can trust us; for a real Roman walks open roads and despises every back-road. Should we meet with him somewhere, he will not have our respect only in words and as a deep bow before him, but will get to know us in the fullest and most tangible deed!”

[12] Lazarus answered: “In the least do not come to Him with gold, silver and precious stones; since if He wanted something like this, He Himself could turn mountains into sparkling gold! With Him nothing else counts, than only a pure and good heart. Who comes to Him with this biggest treasure, is His friend, and for him He does everything what He sees that is useful to him. But stay away with gold and silver from Him; since He hates those things, for it makes the people hard and very evil. Everything what can be called great and glittering before the world, is in His eyes a horror. Now you know the way He is constituted; hence behave accordingly once you have found Him, and He will pleasingly give you His love, the truth and everlasting life!”

55. LAZARUS TELLS ABOUT JESUS

[1] The Roman said: “I see it in your faces that you speak the truth and do not lie, and our desire has increased to personally get to know the great man. If he without doubt is as you both have described him word for word, he could easily set himself up as the king of the Jews. Since the power of his will would be sufficient to throw us Romans out and also make it happen that forever no Roman comes into the country again! We Romans know it for a long time already that all Jews according to the

announcements of their old prophets, are waiting for a great king. In the end their long awaited hope is fulfilled with this great man, and we Romans on a nice morning will be thrown out with lightning speed through his almighty divine will! What is your opinion about this?"

[2] Said Lazarus: "This the Romans have absolutely nothing to fear from him; since firstly He is a great friend of the Romans and secondly must the prophecy of the old prophets be interpreted in such a way, that according to the old prophecies, the Messiah who now has come in all truth, does not have the slightest intention to establish a worldly kingdom on this earth, but rather a spiritual kingdom of love and true wisdom of God within all people of this earth, who accept His teaching from God, about His Kingdom of Heaven and about the everlasting life of the soul after the death of the body and live and act according to His revealed will. See, this is His purest and truest intention; but about an ousting of the Romans out of this country, is forever no talk with him!

[3] Yes, that there are many spiritually blind Jews who believe this, I can absolutely not dispute. And if He says to them that He is the Promised, they still don't believe Him, despite all the miracles which He effectuates before their eyes, but instead accuses Him of blaspheme and call Him a desecrater of the Sabbath, and if it would be possible, they would be the first to kill Him! What I tell you here is the full truth and you not need to have the slightest fear that He ever will free the Jews from you Romans, but rather the opposite!"

[4] The Roman said: "Now, if so, he should rather move to Rome; there he surely will be carried on the hands and be idolized! What is such a great and only man doing among the well-known silly Jews, who regard themselves as children of God, but regarding their thinking and actions are more stupid than the Scythes of the north?!"

[5] Said Lazarus: "If He wanted it out of His unfathomable deep wisdom, He long since would be in Rome! Who could block His almighty will to do so?! But He knows why He mainly has

to stay with the Jews! However, we people are altogether too stupid to tell Him: ‘Lord, do this or do that!’; for He is truly the only Lord of all wisdom and all power. Who could advise Him in anything?!”

[6] The Roman said: “Yes, if so, then it will be difficult to speak to or negotiate with Him! Never mind, we still will be grateful to him to the highest degree, if he only once would regard us as worthy, that we only could see him! We would be sparkling grateful to you two, if you in anyway could arrange an opportunity, that we could see him?!”

[7] Said Lazarus: “That would be very careless of you! Since if I and my innkeeper would be greedy, it would not be difficult for us to persuade any person for a good payment to act as an imposter for the great Man; and if you would ask him if he really was the wonder-man, he also would be able to give you a good and true sounding answer, since that we also could have arranged in advance. See, this would be imprudent of you and bad from us! You have to recognize Him out of yourself, without the necessity of a sparkling gratitude from your side to us, for telling you: See, it is him or him!”

[8] When the Roman heard this from Lazarus, he praised him as a seldom clever and noble man.

56. HEALING OF THE POSSESSED MARY MAGDALENE

[1] Soon thereafter, about an quarter of an hour later, it came to pass that the guide of the Romans, who otherwise was a free maiden for licentious men, because of enjoying too much wine, was struck by terrible cramps and screamed pitifully, her face became distorted and her limbs and muscles pulled frightfully.

[2] The Romans were horrified by it because they regarded such an appearance as an extraordinary *malum omen* (bad portent). They said: “Woe us, the gods have become enraged by us, because we went to search for a foreign god! What are we going to do now?”

[3] Said Lazarus: “Nothing, just stay where you are! For this

person I already know for some time; she has this illness for several years now, and it quite often already happened to her, especially if she has enjoyed too much wine. We Jews call this being possessed by one or even several evil spirits. During earlier times, when their still existed many devout people, such evil spirits could be expelled from a person by the prayer of a devout; but in our time such nearly doesn't exist anymore. Of course, our great Man could effectuate something like that immediately, if He wanted to!

[4] See, this is what this appearance is all about, nothing else! How could your Gods become enraged, if they exist nowhere else than in the imagination of the people, who doesn't know anything about a true God, since they never have heard anything about Him? Why not? This lies in the everlasting great wisdom plan of Him, who has created the people."

[5] This calmed down the Romans, and they again could look at the guide, who was in a wretched condition, and they even were able to call up some compassion for her in themselves.

[6] The first Roman however, came to our table, where we were still sitting quietly, and from all the people he had selected especially Me and said: "But, dear friend, is there than nobody among you who could assist this unfortunate maiden in any way? You are sitting there so apathetically, while this poor girl battles with death! I surely want to help her, if I would know a cure for such illness; however we Romans, especially regarding such illnesses, are exceedingly badly devised."

[7] I said: "You have turned to Me without knowing who I am; but your partial trust that someone at our table could help the possessed, has lead you to Me. And I say to you, that your spirit has directed you to the right Man, who will help her for her bodily well-being and the well-being of her soul. Hence pay attention by which means I will help this maiden forever!"

[8] Hereupon I got up from My chair, went to the maiden who was already completely stock-still, stretched My hands above her and threatened the seven evil spirits inside her.

[9] But the spirits screamed loudly out of her belly: "O Jesus,

You Son of David, leave us for still a short while in this our dwelling!"

[10] But I threatened them again and in the same moment they left the maiden.

[11] And the maiden got up and was so cheerful, fresh and healthy as if there was forever nothing wrong with her. But when she saw Me at her side and she was told that I helped her, she looked firmly at Me and said: "O, is this not the marvelous man, for whom my heart already a year ago started to beat more livelier! And especially him, whom I loved so endlessly and still love, when I only once saw him in passing by, came to help me now! O friend, you should rather have let me die, than to see you again for the biggest torture of my heart, without ever having the hope, to also be loved by you! Since you are a pure person and I am a rejected whore!"

[12] Hereupon she fell to My feet, kneeling she clasped My feet and wetted them with tears of love and remorse.

[13] Then some of My disciples came forward and wanted to pull her away from My feet, and remarked to her that this was not appropriate.

[14] But I said to the disciples: "What are you concerned about?! Am I not the Lord over Me and now also over her? If it becomes too much for Me, I will tell her what is appropriate or not appropriate! I say to you: This maiden has sinned a lot, but she loves Me more than all of you together; therefore she will be forgiven a lot. And I still say to you, that everywhere, where My gospel is preached, this incident and this maiden must be mentioned."

[15] Thereupon the disciples retreated and were content.

[16] But I said to the maiden: "Stand up now; since you have been helped and all your sins are forgiven! But go now and do not sin anymore, so that thereupon not something worse will happen to you! For if an evil spirit leaves a person, he travels through dry steppes and deserts and searches for a dwelling, and if he does not find anything, he returns. He then finds his old dwelling clean and swept, so that he has a great desire to move

in again. However, if he discovers that he alone is too weak, he gathers another seven spirits who are worse than he is, and all of them are then moving by force into the cleaned dwelling, and this second state of a person is then much worse than the first. Therefore, be aware, that same doesn't happen to you! Hence, stand up, go and do not sin anymore!"

[17] Here the maiden got up and because of all the love and gratitude she nearly couldn't help herself. After a while however, she asked Me, whether she could not stay here at the inn for only one night, since it was already late in the night.

[18] And I said to her: "I did not speak to your body, but with your soul and with its manifold worldly desires; with your body you can stay wherever you want!"

[19] With that the maiden was content and sat at the table again, but her eyes not for one moment turned away from Me.

57. THE ROMANS AND THE YOUNG WOMAN HONOR THE LORD

[1] But now also the Roman started to look at Me more closely and said to Me: "Friend, forgive me, that I bother you with an urge of my heart with a significant question! My earlier inquiries about the great man of this country will not have escaped you. You now have performed a miracle healing on this maiden as I have never seen something similar before. You healed her only by the power of your will. How, if in the end you would be the great man, the truest God-man himself, of which the news also reached Rome?! And if it is not you, you surely will know about him. Is this the case, then lead us to him, and the treasures I have with me, will be yours!"

[2] Thereupon I said: "Since you have made the long journey from Rome with these your companions to here, I say it to you, that you already have arrived at the right town and the right place; since I am Him, who you have been looking for. What are your intentions now? Why did you searched for Me with such big sacrifices?"

[3] Said the Roman totally enraptured about this My confession: “O friend, if it is You, then I and all these my companions have found our salvation; since for myself I want to learn about Your teaching and see Your great power and magnificence. But only tomorrow will we bother You further; this night however, we want to spend like old, good friends.

[4] Above all now my thanks for the healing of this truly dear maiden. And you two innkeepers bring more wine; since now we have found our highest salvation, and tomorrow the poor of this city will be fed at our expenses! Fiat!”

[5] Lazarus and the innkeeper went and brought more wine and it was poured into the mugs.

[6] Thereupon the Roman took the full mug and said: “Hail us, and honor, love and gratitude to You, great Master! Even if the dark-stupid Jews do not recognize You, the Romans will recognize You even deeper and better!”

[7] Here he emptied the mug completely and afterwards praised the wine. Thereupon all the others did the same. Only the maiden did not drink, since she feared to be overcome by her earlier state.

[8] But the Roman said to her: “Listen, you lovely maiden! We Romans have an old saying which states: ‘In the presence of the doctor nothing can harm you!’ Here we have a doctor of all doctors and therefore to honor Him you can empty your mug!”

[9] Said the maiden: “If I knew that I thereby can pay Him the right honor, by drinking the wine, I would like to empty all the tubes in the whole of Palestine and then die for Him; but I know it that by drinking the wine I do not increase His honor in the slightest. Since He is honored in the highest degree by all powers of heaven and nature of this earth, next to such highest honor, my honoring counts as much as nothing and therefore I will not drink the wine; but out of love for Him and also to you, dear men from Rome, I nevertheless will drink the wine! And thus this mug of wine represents the following: My heart to Him only, and my respect to you all!”

[10] Upon this good salute she emptied the mug, got up from

her chair, came to Me and said: “O great Master, let a most unworthy maiden touch and kiss the hemline of Your dress, so that it can give my heart a little relief!”

[11] Hereupon she knelt down, took the hemline of My dress and kissed it many times, wetted it with her tears and could not separate from the hemline of the dress.

[12] Some of the disciples grumbled and said: “But Lord, turn her away from You; she dirties Your good dress!”

[13] I said: “What does it concern you! If it is right for Me, why not for you?! She was a sinner, is now a right penitent and is therefore much dearer to Me than many righteous who never needed atonement.

[14] See, there once was a man, who had one-hundred sheep! And it happened that on the large pasture one sheep got lost in the bushes. When he counted his sheep in the evening, he noticed that one sheep had gone missing. He did not thought long, left the ninety-nine sheep behind and quickly went to look for the one lost sheep. And when he found it after a long zealous search, he put it with great joy on his shoulders and carried it home. When he was back at the ninety-nine, he had more joy about the fortunate found one than about the ninety-nine who never got lost.

[15] And see, also in heaven there will be more joy about a sinner who really does atonement, than about ninety-nine righteous, who never needed atonement!

[16] There also was a woman which lost a coin from her money. She grieved a lot about the lost coin, soon ignited a light and looked for the one coin for as long as she has found it. When she had found the coin, she invited the neighbors over to her and gave a meal so that also they shared her joy.

[17] See, the same it will be in heaven about one sinner who, through the right atonement, could be found! For the angels always look at His face, observe the actions of the people and have an exceedingly great joy about a person, who voluntarily abstains from sin and with all his actions turns to God.

[18] And as such also I have now a lot of joy about this sinner,

who now has turned away from her sins forever; and also she is joyful, since she has found her true salvation. Therefore let her be joyous!”

[19] Thereupon the somewhat jealous disciples were quiet, emptied their mugs and immediately refilled them again.

58. ABOUT THE EFFECT OF WINE

[1] But I said to them: “My dear friends and brothers, wine, enjoyed in the right measure, is a proper strengthening and makes the body limbs strong and healthy; but if drunk excessively, it awakens the evil spirits of the flesh and dazes the senses. The evil spirits then awaken the desire of the flesh, which is called lewdness and bawdy, whereby the soul becomes impure for a long time, also ill-humored, argumentative, sluggish and often nearly like dead. Therefore also in drinking wine keep the right measure and you will have peace in your flesh!”

[2] Says Peter: “Lord, are we possessed too, since You have spoken of evil spirits in our flesh?”

[3] I said: “Indeed; since the flesh and the blood of every person are full of natural evil spirits, which are called evil, because they are still standing in judgment; and if they would not have been in the judgment, they would not have been your flesh and blood. When however your body will be taken away from you, it soon afterwards will be dissolved, and its spirits will then be guided towards a freer destination.

[4] However, not only in your flesh, but also in all elements are such spirits, which for a long time to come cannot be called good. Only for him who already became clean through Me, for him everything is clean and good through the destination it carries in itself from God.

[5] See, a stone which lies totally dead on the ground, is only seemingly dead! Just offend it by immense hitting and rubbing, and by flying sparks it will tell you that it consists of purely judged spirits! And if you place it in a hot fire, it will become

soft and start to flow. And if not so, how otherwise would people produce their expensive glass?

[6] Thus, the evil and unfermented nature spirits exist everywhere, like there exist bodies, water and air, and the earthly fire is nothing else than a redemption of the already riper spirits, which thereupon are already guided again towards a higher destination.

[7] Nevertheless, there exist a great difference between those evil spirits who often possess people and the unfermented nature spirits, of which the whole earth in all its parts and elements consists of; however, they still have this relationship and mutual relation, that a person, who does not awakens the nature-spirits of his body too much, is also not that easily possessed by real evil human soul spirits, regarding his body.

[8] However, therefore I warn you to be aware of all passions, since they are in itself a result of the awakening of the various flesh- and blood spirits. Once they are too awake, then soon they are joined by still unclean souls of deceased people who are quite often present in the lower regions of the earth; and if that happens, then such a person is in all seriousness possessed. – Do you understand this?”

[9] Said the disciples: “Yes Lord; because such matters you already have explained to us quite often, but never so openly clear than today, and we therefore must thank You a lot and will not drink wine anymore for the rest of the night.”

[10] I said: “Do this, and you will feel good in the morning; since a sober body preserves a healthy soul, and a healthy soul is the best doctor for a sick body!”

59. THE IMPORTANCE OF REASONING AND CREDULITY

[1] The Roman said: “Listen, great Master, even if I would not see any miracles, but only listens to Your speech, I would know that in You a lot of a truly divine spirit must reside! Without its influence no person can speak so wisely and the old motto for

all of us fully applies: *Sine afflatu divino non existit vir magnus.* (Without divine breath, no great man can exist!); since You are surely have been breathed at by the highest God the most! With such extraordinary wisdom it is understandable, that also the will must be unusual powerful, since it only knows too well what it wants and what means are necessary and suitable for its effectuation. A stupid person can in his whole life not effectuate something great and miraculous, but only he who is fully clear and aware of the effectuating work as well as the required means for the work.

[2] Who is wise in words, will also be wise in his works; however, who is diffident with words or even stupid, the people will probably never admire his works. Even if sometimes a blind hen can hit a barley corn with its beak, it is therefore still not a symbol for wisdom like the night-owl, which also at nighttime can see where to find its prey.

[3] Those people who build famous construction world wonders, have first designed building plans, where everything was precisely specified in advance, how the large construction artwork must look like and of what it must consists. The building master of such a wonder building, which – like the pyramids of Egypt – have resisted several thousand years already and will still resist another couple of thousand years, was surely not a blind hen, but a night owl which can also clearly see in the dark, otherwise it would impossible for him to effectuate such building wonder. And as such I am of the opinion, that it is only the predominantly great wisdom of a person breathed at by a mighty God, who is capable to produce miraculous things before the eyes of the other weak people, since wisdom is the master and power of its will and also is the sole identifier of the most suitable means, to always convert to a work what it wants, and through the work also always attains unhindered the preset purpose.

[4] You, great and wise Master, therefore do not need to prove to me anymore by some miracles, that everything, whatever You in Your great wisdom wants, must materialize; since for

me Your incomprehensible great wisdom and the great determination of Your word, is the most certain and most undoubted surety for it. – Am I as a Roman right or not?”

[5] I said: “There, look at this heathen in comparison to the Jews, who say that God is their Father! For them all the great signs are not sufficient which I have effectuated before their eyes and ears so many times, and this heathen recognizes Me from the word! Therefore I say it to you Jews down there in the large city: The light of heaven will be taken away from you and given to the heathens!

[6] But for you, My dear Agricola, I will nevertheless give you a sign, because you also believe Me without a sign; since the healing of this maiden which now has become very dear to Me, is for a thinker of your kind, too small, since some from your society have secretly thought by themselves: ‘See, the person is clever! He waited with the healing, until he noticed that the maiden would get better by herself! When the for a doctor recognizable self-improvement-moment arrived, only then he called her and she awakened, as she surely also would wakened without his call!’ See, this is what your deep thinking companions thought and partially also you!

[7] By this I do not reproach anybody, since a free thinker is dearer to Me than a thousand gullible souls, to whom it is equal whether you present to them an alpha or an omega. For, he who doesn’t think will also not learn and understand anything, and finally gold or lead is one and the same to him; but the thinker never buys a cat in the sack. Therefore, after the healing of the maiden, you said to yourself: ‘The sign was quite successful before our eyes, but I first have to hear him speak, only then it will show, if he really possesses the ability out of his wisdom, to effectuate such signs by only his will!’ However, when you heard Me speaking, the doubt gave way in you; since My words provided for you and your companions the surety for the full truth of the sign and for the actual purpose of My existence.

[8] However, because you, including your companions, have believed the words and not the sign, I now will perform a great

sign before your eyes.

[9] See, where I am, I surely am not alone, but countless crowds of the mightiest, brightest angel spirits of all heavens are serving Me! If an emperor or king travels somewhere because of a great governmental project, he surely does not travel alone, but according to his will a strong and large contingent accompanies him. And see, this is also even more so with Me the case, for also I as the only Lord of the whole of infinity since eternity, have now in this world-time, specifically on this earth in the flesh of its people, undertaken an endless important journey, because of a great and new world- and spirit government project, without which journey no person on this earth can attain a true, everlasting life!

[10] And since I, also as a biggest monarch, have undertaken this journey to this earth because of a very important reason of life, you can imagine yourself, that also many legions of My serving angels accompany Me on this journey and are always around Me and listen to My signs and to carry out My orders on all the stars.

[11] You cannot see and observe them with your eyes of the flesh; but if I for some time will open your inner vision, you will certainly see and hear them and even speak to them and ask them to do this and that. But first I have to pose quite an important question to your free will, namely if you in all seriousness want to see and speak to My companions; since compulsion never takes place with Me!”

[12] Now the Romans hesitated for a few moments; since this My explanation was then really a little too much for them.

[13] But Agricola said to the others: “You know what? Let us see this story and then we will see what this is all about! I have noticed quite a few things about Him! Who told Him my name?! Because of certain security reasons, until now I have not entrusted my name to anybody. How can He know that?! And see, still he knew every detail! Ah, you know, this truly is no trifling matter anymore! Now He tells us that He is not alone here, but that countless crowds of the mightiest spirits are with Him!

Friends, if this is so, He most apparently is a complete God optima forma (in best form), and we all have the never previously existing luck, to see the true Jupiter personified! We thus all agree to see and to hear what He wants to show us, if we want to see and hear it. Now, we want this, and as such we will ask Him, that He should show us His mighty travel companions, if this possible to Him!”

[14] All, even My earlier disciples, fully agreed to it, that they wanted to see such.

[15] And Agricola came to Me and said: “Great Master, if it is possible for you, than show us Your countless and almightiest secret and invisible companions, and we will see, what kind of beings they are. We all ask You about it, that you show us, what You earlier promised to show us!”

[16] I said: “This will take place immediately! However, collect yourself properly; since what you now will see, even though softened by My will, it will seize you quite substantially, despite you being courageous Romans!”

[17] The Roman said: “Master, our motto is: *Si totus illabatur orbis, impavidum ferient ruinae.* (Even if the whole world is in ruins, the ruins will carry the unshaken!) Who does not fear death, does also not fear the good spirits and even less so the bad, whose power cannot be that big! We are fully prepared for the even so extraordinary, and You can begin to effectuate Your sign. We are all very eager for it!”

[18] I said: “Thus stand up from your seats and go with Me outside! There you will for one hour see the magnificence of God the Father who sent Me, meaning in this body into this world for the sake of salvation of the people.”

[19] When I had finished speaking, all got up from their seats and went with Me outside.

60. THE ROMANS VIEW THE WORLD OF ANGELS

[1] When we, in all seventy people, were standing in good order in the open, I said above all of them: “Epheta”, which means “Open yourself!”

[2] And all were in the second sight and saw endless crowds of brightly shining angel spirits, of which several descended to them, this means to the Romans, and spoke with them.

[3] The Romans were astonished and Agricola said to Me: “Lord and Master, this looks like our fabulous Olympus! No, these countless masses! Who could imagine something like this in even the brightest illuminated dream! Or is this only an enlivened phantasy in us enhanced by Your will power, which manifests itself plastically outside ourselves? These beings look totally bodily, especially those, who walk around among us here on the ground of this earth! How should this be taken?”

[4] I said: “Look, next to you is standing an angel; ask him and he will answer you!”

[5] Agricola then turned to the angel and said to him: “Speak, you peculiar being! Are you a real being or are you only a product of my own somewhat strongly heated imagination? If you are a real being, give me a tangible proof, so that I can believe it!”

[6] Said the angel with a clear voice: “We all are by far more real than you people: since your bodies are absolutely no reality; since they are not what they appear to be. They indeed have a human form, which, by way of limbs, moves according to the will of the soul; however, when this form disappears, it immediately dissolves in countless many other forms. Only the pure truth (the word “truth” is added in the manuscript by a foreign handwriting, since Lorber unintentionally omitted the word. The sense of it can perhaps be complemented as “life force”, “vital force” or “idea”) is a real reality, everything else of you still earthly people is phony and a necessary deception of senses. Since for as long a person works for his body, to collect treasures of this world, for as long also his soul, out of the

deception of its body, remains herself in the biggest deception; since who regards the body life a life and considers it as such, his soul is considered dead for as long she does not recognizes it in herself, that the life of the material body is actual real death.

[7] We however, are by all means true reality, because we do not have a variable body, but are the vital-force ourselves, which never ever changes and never ever can be destroyed. If a rock falls on to your head, it will kill you. In short, for your body you can in all elements find certain death. This is with us forever not the case; since we are ourselves fully out of God the vital-force itself and penetrate everything; and no material element can ever harm us in any way. We have in us the never defeatable power and strength, to destroy all material elements in one moment or to create an element world. We control everything; however, we can never ever be controlled by anything, except by ourselves, because we are the most perfect expression of the divine will.

[8] So that you as a thinking Roman understand this even better, pick up the stone and throw it with all power on to my head and it will do nothing to me! Would I do the same to you, you would be dead in an instant regarding your body. Go and try it, and convince yourself that it is so and not otherwise!”

[9] The Roman tried this, and the rock fell through the angel onto the ground, and the angel stood completely unharmed in front of the Roman.

[10] Thereupon the angel picked up the rock and said: “If I did the same, you would be lying dead on the ground with a shattered head; but I will not do this to you, but instead something else. There, look at the stone, which is very hard! Take it again in your hands and try to destroy it!”

[11] The Roman took the rock and tired his physical strength on the hardness of the strong compactness of the rock; but all hitting and throwing onto the very hard rocky ground was all in vain, the stone, except for a few scratches, remained absolutely unscathed!”

[12] The angel then took the same rock out of the hand of the

Roman and said to him: “See, this is the same rock which you earlier have thrown through me and which you have tried to destroy! You see now that I can hold the rock in my hands just as you are, and this in all truth much firmer than you could hold it. Try to take it out of my hand, and you will convince yourself of my strength!”

[13] The Roman tried this with all his strength; however it was even impossible to move the hand of the angle by only one hair’s breadth to the left or the right or up or down, and even less so to remove the rock from the angel’s hand.

[14] Then the angel said: “See, this will be certainly more than just your heated imagination?!”

[15] The Roman said: “Yes, friend, whoever and whatever you are! If I am dreaming, then I would not see the city down there and not hear the people’s noise up to hear, and I would also not see all these my companions next to me and surely not this inn in its totally natural environment! Since I quite often had very brightly illuminated dreams and have seen in it existing areas of the earth; but they never looked completely as they exist in nature. Only when I dreamed about the one or other of my friends, then they always looked – at least their faces and voices – spoke and acted the same as in the natural world. But here this is not the case; since here I see the natural things as they are, but at the same time also see you unnatural beings, and therefore I regard you as true and not as dreamed realities. – What are you going to do with the stone now?”

[16] The angel said: “This you will see right now! See, you earlier have tried your strength on the rock, to break it; but the rock resisted you quite stubbornly! Now I will show you how I will totally crush this rock in my hand! Look, there is still the whole rock, and look now and you have several hundred pieces! And look at this now! Where are they now? See, there is nothing left of them! I have dissolved them in their primordial substances!

[17] However, if I can do this as a spirit with the greatest ease, is then my pure spiritual being not endlessly more perfect than

the being of all body persons of this earth?! Therefore is our being only a true being and yours on this earth only insofar, as it is a life according to the will of the Lord, who lives now in His endless mercy among you and truly teaches you to live, and who is all in all from eternity, to whom you should listen and to live and act according to His word.”

61. THE DIFFERENCE IN THE TASKS OF LIFE OF ANGELS AND MAN

[1] The Roman said: “Indeed, indeed, this I can understand quite well now, but since you mighty spirits are here now and your existence is apparently truer than ours, why don’t you reveal yourselves more often, to teach and console us? We now have seen you, and if I now tell this to our fellow people, some will believe it. However, many will laugh about it and regard us fanatics and half fools. Would it then not be better, if the one or other of you would appear to provide some valid proof to support the truth of our statement?”

[2] The angel said: “We always follow most precisely the will of the Lord; what He wants is good only and this is what we do!

[3] If it would be beneficial for the nascent people of this earth and necessary for their soul salvation, we always would be visible among the people; but this is not the case, and therefore we are only allowed to guide the people unseen, so that their free will does not suffer any force. Since nobody can exist before God, if he not previously, fully isolated, has gone through a full life freedom trial in his flesh for a certain period of time. This is the Lord’s love, wisdom and will, and therefore everything must take place, exist and be accordingly; and if something does not take place, exist and be, it is as good as a pure nothingness. However, if you people from now on will live and act as the Lord it wants, also you will after laying off of the body, become and be what we are now; since also we were once on a celestial body, the same as you are now.

[4] But even the least person of this earth, is already in the

cradle many times more than we are in all greatness, wisdom and power; since the right people of this earth are the children of the pure everlasting love of God, and the highest wisdom and power must develop in them totally free out of their love for God, their truest Father. We have gone forth as creatures of His wisdom; therefore we must first out of our great wisdom create the love for God in ourselves, which is nearly incomprehensible more difficult, than for love to God find the highest wisdom and power in oneself.

[5] For that reason however, that you people of this earth have emerged from the pure love in God, thus yourself are the love in God, we wisdom creatures are not allowed to bother you in your free development out of your primordial love of God in your being, and you, earthly brother, will now understand a little brighter, why we angels of God are not allowed to surround you visibly. Because we are only allowed to waken the sleeping wisdom and power in your love for God, very gently and unnoticed, but never ever breathe only one single spark from our actual wisdom into you; since this would not waken your wisdom, but only suppress it.

[6] But this is also among you earth people the case. Since what would become of a child, if you take it from the nurse and immediately put into high school, where highly wise and highly learned teachers present to their properly prepared scholars the deepest and for the ordinary person fully incomprehensible sciences and secret arts? Such a child would in the end be able to repeat its teacher's words, but never understand the deep sense and its meaning. Therefore let the children first be educated by the nurse and guide it through all kinds of play to the first, child-like thinking. From year to year the child then becomes riper and more prepared for a higher education.

[7] What you do with your children, we angels do with you people, and must do it therefore, because you people of this earth are children of the Lord.

[8] If you had been born on that world on which we once lived in the flesh, you would already have all the necessary wisdom

be brought with you into the world and would nearly need no other education than only to find the love to God in the light of your great wisdom.

[9] Look at all the animals of your earth! They are also creatures of the wisdom of God; therefore they also do not require any education, whereby they troublesome have to learn what they have to do according to their abilities and nature, but they bring all this with them during birth and are immediately in their particular way perfect artist. Whoever taught the bees herbalism, who showed them where the honey is located inside the flowers, and where the wax? Who taught them to build their cells and to produce inside their bellies fragrant honey from sweetish flower nectar? Where did the spider learn to prepare its thread and to weave a highly useful net? See, all this is provided to the animals by the wisdom of God, whose products they are for the time being. But because they are only that, they have that what they have in the highest perfection, but since they nearly totally lack love and its free will, they cannot learn much additionally.

[10] There nevertheless exist animals, to which already certain symptoms of higher love has been so to speak mixed in. And see, such animals are therefore already able, to accept some side training from the people and thus can be trained for certain tasks! And the more love is present in certain animals, like for example dogs or some birds, the more the ability of such animals for a better training for different tasks.

[11] Now this however is in the highest degree the case with human creatures on other world bodies, because they are coming to earth with all thinkable abilities already provided. They don't need to learn anything in a school. But since love only develops in time as a product of their wisdom, they nevertheless have schools, where it is taught, how one out of pure wisdom also can attain free love and a free will. If such a person has managed to reach such goal with a lot of hard work, he only then is able to get close to God and also to His children of this earth.

[12] And hence you again can see a little clearer, why you true people of this earth, are not allowed to have a continuous visible- and feel contact with us during your wisdom development. In short, your task is to develop and search for wisdom out of love, and our task was it, to search and develop the love for God out of wisdom.

[13] The indescribable large difference lies only therein, that you people of this earth can become equals of God, but never we, except if we once more take on the flesh of this earth, for which however, until now we do not feel a great desire in us; since we all are more than happy with our lot and pleasingly pass for a better one.

[14] Who manages to become a perfect child of God – which really requires a lot – is of course endlessly happy; but we are also perfectly content with our lot, and do not require anything more or higher!

[15] Among these countless crowds which are still visible to you for a short period of time, there are already a few children of God. However you, who are now taught and guided by the most Highest from eternity, are inexpressively better off! Since it is really not one and the same, if one is a son of the house or only a servant. To the children belongs everything what the great Father owns, to the servants only that what the Lord wants to give them. – Do you, my dear Agricola, understand this?”

[16] Here our Agricola became nearly speechless, and truly did not know how to accommodate all this; since the angel applied for him too much of a categorically language, to which he of course could not object in any way. At the same time the otherwise quite upright Roman lacked all possible pure spiritual knowledge to engage in any further discussions with the angel spirit.

[17] Therefore he came to Me and said (Agricola): “Lord and Master without equal, this is certainly not a dream, and the spirit – or whatever else he can be – develops ideas in front of me, of which truly no person could ever have dreamt about! What should one make of it?! The best is that he says that at one stage

also he has been a flesh person on any other world body. But I ask where can there be any other world body except this earth! I and countless other people never heard anything about it. What strange talk is this?"

[18] I said: "Just be calm, My friend! Go to him and he still will show you other earth bodies, of which there are endless many in space! I say it to you, that this spirit has not spoken one untrue syllable to you; but go to him and inform yourself more closely about, of which you have doubts, and he will explain all this to you practically!"

62. THE SECOND AND THE THIRD SIGHT

[1] The Roman thanked Me for this My advice and again went to the angel and said to him: "My dear angel spirit, I indeed owe you a lot of gratitude for all your light words which I have heard from you, but we inhabitants of this earth and supposedly or nascent children of God can absolutely not get along with your celestial wisdom! What do we know of still other earths in endless wide space, since we do not even know our earth properly! Be thus so good and give us tangible proof for your statement, otherwise you truly will not make a great impression on us!"

[2] The angel spirit said: "You demand a lot from me, which I have to grant you, since the Lord wants it like this. Your vision has been opened to such an extent that you can see us pure spirits with the eyes of your soul, but also only so, because we have from your outer-life-sphere, formed so to speak a substantial body for us.

[3] If we would be in your presence as pure spirits, you would still not see us, despite your second sight now. However, one day when you will be seeing purely spiritually, which you call the third sight or the innermost sight of the spirit, then you will be able to see us clean and purest spirits. But this third sight is also necessary, so that you, just like us, can see all the other world bodies, which correspondingly in the smallest scale are

also present in you, but cannot be seen by your soul, until your soul becomes one with the spirit out of God.

[4] However, with the admission of the Lord we also can effectuate that for you people for a while, so that you can also become fully awakened in the spirit and thus thereby be enraptured into the highest and purest sight.

[5] I first will place you between the moon and this earth, so that you will be able to notice that the earth is also just a ball, just as you can see the moon and the sun with the eyes of the your flesh. Thereupon I will take you fully to the moon and only thereafter to several other worlds and earths. – Are you content with this My recommendation?”

[6] The Roman said: “Indeed, but this thing will not take too long, does it? Since if those stars are worlds, larger than this earth, they must be pretty far away from this earth since they appear so small, and it is self-explainable, that an even still so fast spiritual journey to there, cannot be that short.”

[7] The angel said: “For the pure spirit, time and space does not exist. Here and there in an endless distant from here is one and the same, and ‘now’ and ‘eons of years ago’, is also one and the same. In a pure spiritual state you can see and experience in one moment more, than what you can experience in your flesh in several thousand years only vaguely by means of word education, for which of course man’s life time here on earth is much too short. This has another big advantage, because the soul with us, in one moment learns and experience so much more and purer and truer, than she would be able here on earth in a long row of years. Since once a soul has become only to some extend independent in her body, it becomes a major advantage for her life, if the heavy and suffering flesh is taken away from her and she then enters our society and receives from us the fully alive true life education.

[8] But now pay attention: since I will now free you all in your spirit, which is the actual live of love out of God, and for that reason you are the children of God or surely can become, if you live according to the will of God, as He has explained it to you

extensively. It is! Be free and see the everlasting creation of God related to you!”

[9] After this exclamation of the angel according to My will, all fell with regard to their bodies into a sleep, but nevertheless could speak with the mouth, although in this condition they were robbed of all their body senses.

63. SPIRITUAL CORRESPONDENCE BETWEEN THE TIMES OF THE DAY

[1] All rested on the ground. Only Agricola sat on a bench and soon started to speak, saying: “Thus down there the great ball is the earth, and up there is the moon as the smaller ball and even deeper beneath the earth unmistakably the sun! O this is a wonderful sight, and the apparently empty space is filled with beings of my nature! Some descend down to earth and others again way from it. And, oh, oh, there already is the moon earth! It resembles a lot our earth; but everything looks so drearily and desolate. I truly do not like it and also the inhabitants seem to like it not too much; since they all make very sad faces and look quite atrophied.”

[2] The angel said: “These are only certain souls of earth, who are so to speak weaned from their too great world addiction, to prepare them for a higher spiritual education. Look, here on the opposite side of this earth it looks already more cheerful and more natural! These are the true inhabitants of this moon earth.”

[3] The Roman was content with that and continued to make his great and surprising observations.

[4] From there it went to the sun.

[5] When Agricola came into the proximity of the sun, he said to the angel: “Friend, this world is too big for me! Here I dissolve and become a total nothing. Bring me to a smaller earth!”

[6] The angel said: “Yes, my friend, this does not lie in my power, since I must act according to the will of the Lord! When we stand on the ground of this light world, it will appear more

friendly to you. Thus just in with us!”

[7] In a moment they found themselves on the nicest spot of the mid-belt. Here the Roman lost his senses because of too much splendor. And when then saw the people, who were unusually beautiful, he didn't wanted to leave again and asked the angel if he could take one of the maidens from this large earth to the small earth with him, so that all people could convince themselves, that also the sun is a world on which much more beautiful and also much better people are living.

[8] The angel said: “Yes, friend, this is totally out of the question! And even if I could bring her to earth, it would be completely impossible for her to continue living on earth, because the air of the earth would be for her very much the same as there is the water of this earth for the flesh people. You can see thus that the people of other worlds are only of such nature, that they only can exist on the world assigned to them. – But let us go further!”

[9] Away from the sun the planets were visited and some of the closest suns, on which the Roman still liked it the most, so that he continuously regretted not to be an inhabitant of such big and most glorious beautiful light world.

[10] But the angel said to him: “Yes, my friend, precisely on this light-world you have lived according to your soul for four-thousand earth years in a body! And see, there still is your most beautiful dwelling; and the people there who are coming and going, were according to your body your next relatives.

[11] But when you were taught by a traveling wise that somewhere in endless great creation space there exists a world, on which the people sooner or later can become absolute grandchildren of the great God, if they could decide to become detached from this world according to their soul, and to go through another love-life-freedom-trial in a laborious body, but without a temporary backwards recollection about this most beautiful world, because the world there is not the seeing wisdom, but only a world, especially in the beginning, where the totally blind love forms the foundation, with which you were

content. And see, thereupon you were immediately transformed and your freed soul was immediately conceived into a mother's womb on this earth, and this in the most glorious city on God's earth, so that you during certain bright dreams not became secretly a longing, to wish to be here again!

[12] And see, thus you were once already on such a beautiful world, which you indeed can recognize in your spirit and also remembers everything what you have done about fifty years ago! But that your longing does not become too awoken again, we immediately will return to our God's earth."

[13] In this moment all, this means all the Romans, were restored again from the third sight to the earlier second sight and thus woke up again, but with the precise retention of all visions and what was heard faithfully and clearly.

[14] When all got up from earth again, the Roman said: "I have seen this and that! Have also you seen and heard something similar?"

[15] Everyone told with short words what he has seen and heard.

[16] And Agricola said: "Now I also believe it that it will be so what I have seen and heard and experienced, since all of you have precisely seen and heard the same. Thus these are all suns and earths, and most of them immensely bigger and more beautiful than our earth, and all this is supposedly be created by the spirit of the miraculous Jew?!"

[17] The angel said: "Yes, you my earthly brother, all this and still endlessly more, greater and more miraculous! And He, the most sublime, everlasting spirit, has now as a person of your earth, effectuated these signs, so that you veraciously can recognize, to live according to His words and then become His over blessed children. And now go and thank Him from the bottom of your hearts that He revealed and showed to you such big things, that He is the only Lord of all things and all life!"

[18] Hereupon all did this and I awakened them from the second sight and all the crowds of angels became invisible again.

[19] And I asked them how they liked this sign.

[20] Said all: "Indescribable well!"

[21] But they now longed for the nightly rest and said that they will only be able to talk about it more soberly the next day. And as such we went into the house and took the night's rest.

64. SPIRITUAL CORRESPONDENCE BETWEEN THE TIMES OF THE DAY

[1] In the morning, with sunrise, we were already outside. It was a clear day and the sun rose wonderfully purely.

[2] Together with the disciples I looked at the beautiful scene of nature and John said to Me: "Lord, I truly don't know why such a beautiful morning always makes such a pleasant impression on me elevating marvelously my heart, while I am quite indifferent about the midday sun and the evening sun makes me feel serious and sad!"

[3] I said: "This originates from man's better and right feeling of life. Morning resembles the cheerful and innocent youth of man. Therefore it makes any pure and right feeling person feel youthful and cheerful.

[4] Midday resembles the strong man who must work for his bread in the sweat of his face; therefore midday does not awaken such tender feelings as the morning. Since in the serious man's age the juvenile life poetry has come to an end, and only the certain anxious seriousness of life has taken its place, and this really does not awakens a charm in one's right feeling soul, but only a certain seriousness, about which the heart does not have a particular joy, although it must be present for the attainment of true life.

[5] And finally evening as the symbol of earthly death and vanishing of all things cannot leave any other impression on a right feeling soul than gloominess, although the evening is just as necessary as the morning and midday. For if there did not existed any evening of life for man, the everlasting life-morning could never emerge and become an everlasting truth.

[6] See, therein lies the simple reason of your quite right

feelings, which however is not similar in all people! Because there exist people for whom the evening is way more pleasant than morning; yes, there are people for whom morning does not at all leave a pleasant impression, midday somewhat better and the best by evening or especially night. Although, these people belong mainly to the wrong kind and it is difficult to teach these people anything better and to bring them on the right track of faith and feelings; since they in this world gathered only those treasures which are attacked by rust and which can be consumed by moths. And once they are having such a viewpoint, it is difficult to get them to another.

[7] Therefore I say to you all: never gather such treasures in this world which can be attacked by rust and which are easily consumed by moths! Do not worry about the coming day, about what to eat and what to wear! It is sufficient that each day produces its own worries. The Father in heaven knows precisely what you need. Look at the sparrows on the roof and the flowers in the field! They do not sow and harvest anything and still are provided for by the Father in heaven with everything abundantly. Did the sparrows not have their dress and food and are the flowers in the field not dressed more delightfully than Solomon in all its splendor? Are you then not a lot better than the sparrows, of whom you can buy a dozen for a pfennig, and better than the grass on the field, which still blossoms today, but is mowed tomorrow, then dried and thrown into the oven and burned as bad animal food?! But if you know this from Me, behave and act accordingly, and you will as My chosen disciples manage your offices quite well!

[8] Didn't Moses say, when determining the tenth for the priest tribe Levi: 'Who serves the altar, should also live from the altar?' And I say to you now the same with other words. Therefore I have said this only to you and does not thereby want to give to you another commandment, according to which no one will work the fields anymore and no one will maintain the vine in the vineyard anymore, but this applies only to you My chosen workers in My spiritual vineyard; since to the others I

say: Who doesn't work, should also not eat! But who searches for My kingdom and its justice, to him, just as to you, everything else will be given as a free gift."

[9] Then especially John thanked Me for this teaching and asked Me if he also should record this.

[10] And I said: "Absolutely, but mainly for your successors, since if this would apply to all people, it soon would look quite desolate on earth."

65. THE LORD AND THE 30 ROMANS

[1] (The Lord) – "Now also our Romans got up and soon will surround us; but do not bother them too much! For the necessary I will handle them. As heathens they are basically good people; but they are still heathens and have a good sleep. You will convince yourself how little they toady, as wine sober people, will take note of everything they heard and seen yesterday. They remember all this well; but it appears to them as if they only have dreamt about it quite animated. Therefore I say to you, that you should not speak to them about it and remind them of it.

[2] The maiden however has already left this morning very early, after leaving a love burning salute for Me with the already awakened innkeeper with the most living assurance, that she will not sin anymore in future. And I say to you that she also will keep her word given to Me. Thus what I have said to you about the Romans for this moment, keep to it as best as possible; then you will soon convince yourself that only I always and forever am right!"

[3] The disciples were surprised about it that these thirty Romans, who last night glowed in such extraordinary manner for Me, should today regard everything as an animated dream.

[4] I said: "Do not let it surprise you too much; since these people have already yesterday in the city enjoyed too much of the good and then here good seven times more than all of us. Therefore they also have dreamt already more than being

awake, since an intoxicated person dreams with open eyes. Therefore everything they experienced last night will appear to them even more so as a bright dream. But the best about the thing is that they now mutually tell each other the dreams they had and each one tells exactly the same dream. Now they can't explain this and accusing the wine for it, which was enchanted by a magician. They are not even missing the maiden.

[5] For that very reason I have effectuated such extraordinary sign during their intoxication. For if they would be totally sober, they would have regarded and proclaimed Me as one of their gods; as it is now, it is good and it is for the freedom of the human soul always better, it is given an obvious sign in a dream than in a completely sober awoken state. And this was also with the Romans yesterday the case. You will soon see how this case will turn out.”

[6] When I decided such with My disciples, Lazarus and the innkeeper came to us in the open and the innkeeper first conveyed the salute from the maiden to Me.

[7] And Lazarus said to Me: “But Lord, this is really quite strange about these Romans, in particular with the yesterday so talkative Agricola! The most talkative is today so monosyllabic as ever possible and all regard the by You extraordinary effectuated signs as dreams; and the best is that of course all telling exactly one and the same dream! One part regard it as the effect of the enchanted wine; Agricola however thinks that the dream originates from their phantasy which, for some time now, is too much occupied with the famous Jew and therefore has created in all of them such a picture without their consciousness, which has occupied them all at once during the night. But really the best of all is, that they actually do not know how they came onto the mountain inn! I said to Agricola that they already late evening were brought here by a maiden; but now they cannot even remember this anymore! Yes, this someone can understand about these people who want to understand it – for me it is bend too much!”

[8] I said: “Leave it at that! It is quite alright as it is; for if those

people would be fully sober yesterday, I could not have revealed Myself to them. However, for they under their strong intoxication were dreaming more than being awake, the case presented it still quite well. Remember it quite well that you should not betray Me! If they asked one of you about the famous Jew again, tell them that during the morning He will teach in the temple! They soon afterwards will penetrate the temple and demand to see and listen to Me. Only later they will become riper to hear more about their seeming dream visions.”

[9] Said Lazarus: “Very well! But Lord, the morning is now ready! Don’t You want to consume the morning meal first and then go to the temple?”

[10] I said: “O, certainly; but put it in a different room so that we do not meet with the Romans too openly! Soon some will come out and enquire about all kind of things. My disciples then already have their instructions what they have to do; but I will handle them very easily. In the meantime set up our morning meal in another room and we will soon come and consume it and immediately afterwards go down to the temple!”

66. THE 30 ROMANS SEEK THE LORD

[1] When both of them heard this, they immediately went into the house again and did everything according to My wish. They were hardly in the house, when several Romans came out and enjoyed the beautiful view from this mountain.

[2] One however went to one of the disciples and asked him, if he also was in the inn during the night and perhaps the others as well.

[3] The disciple however referred him to Me and said: “He also commands your tongue, go and speak to him!”

[4] The Roman, who also understood a little Jewish, understood this, immediately came to Me and asked Me the same as earlier the disciple.

[5] And I said to him: “Why do you ask us about that? We did not ask you if you had been in the inn during the night! We

were here indeed, but this should not concern you foreigners, since we did not bother you in any way in your rest rooms! But tell me now, why do you want to know this from us!”

[6] The Roman said: “O, since yesterday and the day before yesterday we were looking for the famous Jew and by coincidence have come to this inn! However, we all were a little intoxicated by the strong wine, and when sleeping one after the other had the same wonderful dream: We found the miraculous Jew. He guided us to this very spot and showed us his whole divine power and glory so that we were in the highest degree enraptured and regarded the miraculous Jew as a God, who for some time wrapped himself in a pro forma human body, to teach the better people a higher life. But this is only a very short brief of our dream picture. Only, if this was dreamt only by one of us, now, this would then be a courteously seldom nice dream; but now all of us had without exception, exactly one and the same dream, which certainly is quite unusual! We attributed it to the wine and therefore wanted to ask you, if you also had stayed here for the night and if you yourself had not a similar dream. Be not annoyed about it!”

[7] I said: “O no, not in the least! But can’t you remember at all how the famous Jew looked like?”

[8] The Roman said: “Yes, this is somewhat difficult; however if I could speak on my behalf, according to my weak recollection he more or less looked like you, best friend! Please, be not annoyed about it!”

[9] I said: “Well, this doesn’t matter; it finally could have been Me!”

[10] Said the Roman smiling: “Hm, hm, good friend, you like to joke? But I tell you: The strange dream was absolutely no joke; since if you had such a dream, you also would be quite strangely excited by it!”

[11] I said: “You can’t know this, if I had not exactly seen the same as you are! However, let this case be good for now! We still will stay here for tonight and if also you stay here, we can come back to this issue. But now we want to consume our

morning meal and then attend to our business! Where today the miraculous Jew can be seen and heard, the lord of this inn will tell you later on; since he surely will have knowledge about it.”

[12] Said the polite Roman: “Then I wish you a good tasting morning meal! The landlord will then be so kind to bring us the news where the famous man can be seen and heard!”

[13] I said: “Very well! But the stay sober, otherwise you might miss Him again by sleeping and dreaming, how it already happened to many and still will happen to many! But let us now go to the morning meal!”

[14] Here we left the Romans and went into the room where the morning meal was waiting for us. The Romans did the same, only like yesterday in the large dining hall. We soon finished breakfast and then went quickly to the city below where we looked around a little; since before nine o’clock (according to current time calculation) nothing could be done in the temple, which means today at the post feast day.

67. THE LORD TEACHES IN THE TEMPLE

[1] When the temple opened in the morning, I on time went with My disciples to temple and was thus one of the first to be there. And when the people saw that I went into the temple, they came in large crowds to Me and I sat down and started to teach them by parables, pictures and examples, as it often appears in the gospels.

[2] I showed them the great love, goodness and justice of God the Father, and I also showed them of what actually constitutes the Kingdom of God, which now have come close to them.

[3] And many believed in Me.

[4] And many said: “This is truly a great prophet, and we are quite surprised that the Pharisees do not recognize it! At the same time He is in the highest degree unselfishly; since for the many he already provided so exceedingly great acts of relief according to our good knowledge, he never accepts any compensation from anybody, and it is certain that wherever he

and his disciples have been cared and provided for with hospitality according to the old custom, the innkeeper always was provided in a miraculous manner with some act of relief, which always exceeded what he has received from the innkeeper by a thousand times. At the same time he is not prejudice and treats all people equally and if he now says: All of you who are laborious and laden, come to Me and I will refresh you, and you will find the right consolation of life and its true rest with Me!', we must believe it!

[5] A person however, who speaks so wisely and heartedly and acts in the same way and performs great signs, is truly a prophet indeed, nevertheless from where he is coming from! And if the Messiah will be coming, the question arises if He will do greater signs! If He does not come with thunder, lightning and sulfur rain, the Pharisees will just as little believe in Him than this one!"

[6] Others who were even more faithful, said: "We do not have to wait for any other Messiah; since we regard Him already as the right one! For His words have power and life and His deeds are of a divine nature, and as such He is perfectly the right Messiah for us. Those who wait for someone else, should wait and deceive themselves!"

[7] Again others said: "We are still standing too much under the rule of the Pharisees and cannot do what we want. To what use is truth and faith as long as the Pharisees have the power in their hands, and this now under the Romans more than ever before?!"

[8] To that I said: "God Himself is the everlasting love and the truth Himself! Nothing in the world can make you free than only the truth. Who commits a sin, which always is a lie, is also a servant of sin and a slave of the other even greater sinners, who have no conscience and no love than for their own shameful I. However, who carries the truth in himself, is a mighty enemy of the lie and sin and is free; since nobody can lead him into sin. Therefore choose the truth and do not fear those, who can kill your body, but cannot do anything further to your souls; rather fear God, who can kill and destroy your soul

and your body!

[9] For the damage to your body God will one day repay you a thousand times; but for the damage to your soul God will never repay you. Because therefore God has given the soul a mind, reason, conscience and a free will and the law, so that she can assess what is good and bad, and she can, with her will, choose the one or the other. However, what she will choose, according to it she will judge herself, either for death or for life.

[10] The Father in heaven wants, that you all should obtain the everlasting life, and has therefore send Me into this world. Therefore I say to you once more: Who believes in Me, will have the everlasting life; who, however, does not believe that I have been send by the Father to you, will lose his life which he so easily could have taken now. The Father in heaven loves Me, and also all who believe in Me, and I Myself will give to him through the truth of My words the everlasting life!”

[11] Here some said: “It is however strange, how this person speaks out of himself as if nearly putting himself equal to God. It surely is a true miracle, that today the Pharisees can endure him for so long!”

[12] Again others said: “He speaks free and openly, and we do not find anything unseemly in his words! He speaks openly the full truth, and the Pharisees first have to search to find something against him!”

[13] Again others said: “O, be concerned about something else; they soon will find something!”

[14] Said a toll collector standing nearby: “O yes, with which they will leave the field again, as always! Long since these lacy dogs cannot find anything against this True One anymore!”

[15] Thereupon there was quietness for a while and the Pharisees became full of rage and thought about it how they could catch Me with a word or a legal phrase of Mine, so that they can accuse Me of anything untrue and say to the people: ‘There look at your true prophet or your nice Messiah now! He now stands as a liar before you!’ But despite their intense contemplation nothing really substantial could be found.

68. THE ADULTERESS

[1] While they were contemplating, their sent out henchmen brought an adulteress to them, who was caught red-handedly and according to Moses should be stoned to death, which however was always converted by the present Pharisees into a large money fine, if the adulteress was rich. If she was poor, but young and beautiful, she normally was whipped and had to serve the temple; an old and ugly woman however, was in anyway protected by nature from adultery. The present adulteress however, was still very young but poor and wanted to earn herself during this feast time from a very rich foreigner a large emergency pfennig, in order to provide for herself more easily. She obviously would also fall into the hands of the temple if it wasn't for Me, and if the clerics were not coerced to use her as a main means, to, according to their opinion, most certainly catch Me.

[2] Thus this poor adulteress was brought by the most wise Pharisees before Me and hence in the center of the people who surrounded Me on all sides.

03a] And when the woman, plagued by the fear for death, was standing in front of Me, one of the highly wise Pharisees asked Me: "This woman has been caught red-handedly during adultery.

03b] Moses instructed us by law, to stone such a person, and Moses' law is as good as God's law. What are you say to this?"

[4] Needless to say, that they only did this to tempt Me, because on the one hand through the hard law of Moses and on the other hand by My speeches about the great mercy of God the Father and also through My well-known goodness towards sinners, I would, according to their reckoning, inevitably become embarrassed and, as said before, they then find a case against Me to tell the people with great ceremonial pomp: "There, look at the great swindler and demagogue whom we are going to seize now and hand him over to the courts!"

[5] But I did not gave them an answer as quickly as they

wanted, but instead bend down and wrote the guilt of the sinner into the sand on the floor, since after great feasts there was always a lot of sand on the floor, and the temple was only swept again after the feast was completely over, in order to afterwards sell the dirt to all kinds of superstitious Jews.

[6] But when the Pharisees and temple Jews continued with their questions, I stood up and said to them: “It is fully true that Moses has given such a law; but those who had the right to stone such a sinner had to be without sin, this is also written! At least the one who picks up the first stone, had to be totally pure and without sin! Who thus among you is without sin can throw the first stone to this sinner! God’s mercy thereby suffers no harm; since Moses gave wise laws to the people. Who knows them and does not follow them, has judged himself and sealed his own death sentence.’

[7] Thereafter I again bend down to the floor and wrote as previously.

[8] However, when hearing these words from Me, which they did not expect, and their own conscience told them: ‘You are yourself multiple sinners and adulterers and all the people know you as such!’, from the largest to the smallest no one said a word anymore, and everyone left the temple as fast as he could and went outside.

[9] After a few moments no Pharisee or temple Jew or Levite or servant or henchman was present in the center of the temple anymore, except Me, the sinner and of course in a wide circle the people and My disciples. But the people were pleasantly surprised how I, with only a very few words, chased the Pharisees away to flee.

[10] And some said quite loudly: “O, they just should have tried to pick up one stone; we would have torn those old scapegoats apart! For a sinner is never allowed to judge another sinner, especially not a much smaller sinner.”

[11] At this opportunity I got up again and saw none of the judges in the circle anymore, but only the woman which was supposed to be stoned.

[12] And I asked her: “Now, where are those who charged you? Did anybody condemn you then?”

[13] Said the adulteress: “No, Lord, nobody has condemned me, but they all left hastily!”

[14] Thereupon I said to her: “Then I also will not condemn you! But go now back to your home and henceforth do not sin anymore! For if you sin, evil will befall you!”

[15] The sinner then thanked Me for the mercy shown to her, but asked Me that I should give her advice, how she could get home safely; since she still feared that the henchmen of the Pharisees would wait for her on her way and harm her.

[16] And I said: “Do not fear them; since they will be glad not to be seen by you that easily! Go now among the people, they will protect you and bring you home safely! Just look towards the curtain of the temple, and you will see them all who earlier on were standing here! Since they were asked on the outside by the people what had happened, since they were fleeing so hastily out of the temple. They however were ashamed to speak the truth, made a clumsy excuse and returned very quietly back to the temple through the gate pointing to the morning. But just walk among the people who believe in Me and you will be safe! I will now continue to teach the people and then they will immediately show up again and press forward towards Me; since they are now even more enraged about Me, because I have shamed them and saved you from their claws. But go now safely to where I have sent you, be devout and henceforth do not sin anymore!”

[17] She then went shy among the people and they accepted her well and through loud threats towards the Pharisees, gave her new courage.

69. THE LORD MAKES HIMSELF KNOWN

[1] When calm returned again to the temple, some of the people said: “Lord and Master, do not be intimidated by the Pharisees and continue to teach us Your mission and the Kingdom of God; since if You speak we are completely eyes and ears, and our hearts are truly beating loudly for You!”

[2] Said I to the people: “Thus pay attention and notice quite well; since I will say it to you openly and will not hold back anymore who I am!

[3] Listen! I Myself am the light of the world; who follows Me, will not walk in darkness, but will have the true light of life.”

[4] Here the people rejoiced loudly and said: “Yes, this is true; since You, Master, has come as a brightly shining light into this world, and how much does Your light pleases us, who have for so long wandered in the thickest night of our souls!”

[5] This was too much for the rage filled Pharisees so that they again pressed forward towards Me and said: “Since you testify about yourself, your testimony is not true!”

[6] Thereupon I Said: “Even if I would testify about Myself, My testimony would still be true; since I know from where I have come and also know to where I am going. Only the Pharisees doesn’t know, because of their haughtiness they don’t know from where I have come and to where I will go. You assess and judge everything according to the flesh, since you do not know any spirit. However, therein I do not judge anybody. But if I judge, then My judgment is right; since I’m not alone here, as you think I am, but I and the Father, who send Me, are one. Is it not written in your laws that the testimony of two people is valid? And as such, firstly I testify about Myself and secondly the Father who send Me into this world. How many more witnesses you want?”

[7] Here the Pharisees became upset and said: “Do you regard us as fools? Where is your father so that he can testify about you before us?”

[8] Here I got up and went to the pole where the so called chest

of God was mounted, which carried this name because it was used for the offers for the temple, and spoke loudly into the chest: “You blind know neither Me nor My Father! Since if you know Me, you also know My Father!”

[9] When I had spoken these words loudly into the chest of God, they asked Me why I now have spoken into the chest.

[10] I said: “Because it is all the same if I had spoken these words to your faces or into this now empty and dead box! At least the chest accepts the words patiently, which would not be the case with you.”

[11] The people liked this and insisted with the Pharisees to let Me speak unhindered. Upon that the Pharisees withdrew somewhat.

[12] But I continued to teach the people and ruthlessly spoke out against the Pharisees, and the more I revealed their infamies before the people, and I so to speak counted for them on the fingers, what damnation they had to harvest for it, the more the people rejoiced and the more enraged the Pharisees became. But they did not attack Me, since My time has not yet come.

[13] Then however, some other Jews, who still supported the Pharisees, but who also acknowledged Me in some respect, came to Me and said: “But tell us, where do you want to go with such your speeches!”

[14] I again said to them: “Know! I will go away from here in a way, which you do not know, and you will look for Me and not find Me and thereby die in your sins! Since where I go, you cannot get there.”

[15] They then spoke among each other: “Does he now out of despair want to kill himself, because he has enraged the Pharisees too much and cannot escape their revenge that easily anymore? Since then he could not say with a sound reason: ‘Where I go you cannot follow Me!’”

[16] But I said with a very cheerful expression to them: “Do not break your heads about it! I Myself will show you within a moment the true reason, and you then will easily and immediately recognize, why you, as you are now, cannot follow

Me where I will be going.

[17] See! You are from below and will return thereto; but I am from above and most certainly will return thereto, and you will not be able to follow Me.”

[18] Then also these Jews became annoyed and said: “What does it mean? Can you even promise us hell?”

[19] I said: “O no, but the matter is as such: You are from this world also according to your souls; but I am not from this world!”

[20] And the Jews said: “Where is then another world? We do not know another world!”

[21] I said: “Yes, indeed you do not know another! And therefore I have said such to you, because you will die as unbelievers in your sins. Since if you do not believe that I am the Promised and have now come to you as the Messiah, you will die in your sins and never come to the place where I will be with My chosen ones. And if it would not be like that, truly, as a pure human being, as you are, I never had the courage to tell you such!”

[22] Then the Jews said: “What are you saying about yourself? Speak clear and true, who you really are!”

[23] And I said: “It is difficult to speak to totally deaf ears. Because you haven’t understood Me before, listen to Me now! Firstly I am who is speaking to you!”

[24] The Jews said: “Now, who you are secondly?”

[25] I said: “Just be patient, the ‘secondly’ you will find yourself from My speech; since I have still many things to speak and to judge before you! Listen! He who send Me, is in the highest degree true, and only what I always heard from Him, I announce to the world, which are all of you.”

[26] Since the same blind Jews still not understood, that I spoke from the Father or the everlasting Love in Me to them, they again asked and said: “But by the temple and Sinai! Who is he who has sent you?”

[27] I then said, also with a serious expression, to them: “Listen! When you will have elevated the Son of Man, then you will,

although too late, recognize, that it is I, who as a man does not do anything out of Myself, however as My Father has always taught Me, I speak and act. And still know some more: the Father who send Me, is not somewhere far from here, but He is here with Me. The Father never leaves Me alone; since only I always do what please Him, and like Him, I do not fear any person in the whole world. If it wasn't so, I would not have told you."

70. THE LORD AND HIS ADVERSARIES

[1] When I spoke such with all seriousness to the Jews, their eyes widened and they said: "Truly, the person speaks like someone who has power, and nobody dares to touch him or forbids him to speak such in the temple! If someone of us would have spoken such against the Pharisees, they would have stoned him ten times already, and him they allow to speak to their obvious disadvantage and does not dare to come forward. This is truly something supernatural, and we are going to believe his words!"

[2] Thereupon I said to the Jews who started to believe in Me: "If you stay with My words, you thereby will become My right disciples. You will recognize the truth in it, and this truth will make you free, as I already have said earlier."

[3] Thereupon the incredulous part of the Jews said: "Remember, we are the seed of Abraham and never have been anybody's servants or slaves! How should we as free lords and citizens become even freer?"

[4] Thereupon I said to them: "Truly, truly, I say to you: Who sins, is also the servant of sin, as I have mentioned earlier! However, the servant is not free, since he always has to obey the itching and passions of his flesh. The servant does not stay forever in the house, but only the Son. Every sinner is a servant, and the house is the Kingdom of God and its justice, and the Son is the truth. But if I as the true Son of the Kingdom of God make you free, you are truly free."

[5] Said again the unbelievers: “Do not forget that we are the seed of Abraham and never have been anybody’s servants! What are you talking all time that you will make us free?”

[6] I said: “O, I know it quite well that you are descendants of Abraham, according to the body I am as well! Despite you saying that as the seed of Abraham you never have been anybody’s servants, still your fathers were servants in Egypt and later on in Babylon and now you are servants of Rome, if you then want to speak about the physical circumstances. But I speak of the inner relationships of life, and according to those you always were servants of your passions and allowed yourself to be controlled like possessed. That it is so, is proven by the fact, that you try to kill Me, just as zealously the Pharisees are trying to kill Me. And you do this for the reason because My words does not strike among you, and you do not understand them and you therefore hate Me because I speak the truth. I only speak to you what I always see and hear from My Father, and you do not pay attention to it, but only to this what you also have seen and heard from your fathers, which however is of no use.”

[7] When I have rubbed such under their noses they again said: “Do not forget that Abraham is our father! This cancels all of your accusations against us. – Do you understand this?”

[8] I said: “Oh, I understand this quite well! Oh, if you would have been the children of Abraham, you also would have done the works of Abraham! But now you are trying to kill Me like the worst criminal, and this only because I tell you the truth, which I always hear from God. Truly, this, Abraham would never wanted to do to the three youths, because they have told him the truth. You do the works of your fathers indeed, but not those of father Abraham! Understand this!”

[9] Then the already very angry Jews said: “Friend, we were not born illegitimately! We all have a father, and this is God Himself!”

[10] Said I to them: “O, if God was your Father, you also would love Me, like those love Me who have recognized Me; since

according to the spirit I have gone forth from God and I am coming from God. Since truly, I have not come from Myself like a human, but God has send Me, this means this body, through which He reveals Himself to you and which body you now try to kill. If you are the children of God, what might then be the reason that you cannot hear My voice?"

[11] Said the Jews: "Are we not hearing you then?"

[12] I said: "O yes, you certainly listen to Me with the ears of your flesh, but I only ask you, why don't you like the meaning of My words. Why does it appeal to the many others, even to the Romans over there, who have surrounded the chest of God?"

[13] Thereupon they were quiet and did not know what they could have answered Me; since they feared the people and did not dare to become too loud with their answer, which of course would be quite coarse and offending.

[14] But the people shouted to Me: "Lord and Master, see to it that You can get rid of those rich dark characters; since we want to hear from You only salutary light words, but not the continuous and exceedingly stupid replies from those blind. For once, tell them clearly and straight, what and who they are, so that they can go!"

[15] I said: "Only patience! I already have told them that they are not children of God, and this should be sufficient for them!"

[16] Said the Jews very angered: "How can you say that we are not God's children?!"

[17] Said also I with a fully serious expression: "I have showed you the reason clear and true. Why do you ask Me any further?! Yes, I then will also tell you further what you are, since you have asked Me about it! Know whose children you are: You are children of the father of devils! He was a murderer from the beginning and did not pass the truth; since the truth was never in him (in matter). If this spirit, who is your father, speaks lies, he speaks of his own; since he was always a liar and a father of lies."

[18] Said the very angry Jews: "Who gives you the right to speak such in front of the people? Why are we children

of Satan?”

[19] I said: “Because I speak the truth to you and you don’t believe Me!”

[20] Said the Jews: “Why should we believe you?”

[21] I said: “So that you do not die in your sins and can become blessed!”

[22] Said the Jews: “You are also a person like us; why exactly should your word make us blessed?”

[23] I said: “Indeed, now I am also only a person, but a person who can say: ‘who among you can accuse Me of a sin?!’ If I as a sin-free person before God and all people speak the truth, why don’t you believe Me then? Who is out of God, also loves to hear the word of God. But My word, which is God’s word, you don’t want to hear, because you are not out of God!”

[24] Said the Jews, already quite stupid of anger: “Are we not right, that you are a Samaritan and have the devil in you instead of the spirit of God?”

[25] I said: “I am not a Samaritan and even less so have the devil in Me, as thousands can testify for Me, but I always truly honor God, My Father. Why do you dishonor Me and so many others not, who indeed have recognized Me and the Father?”

71. WHO THE LORD IS

[1] Here the believing people became impatient again and said: “Lord, we beg You, let these blind fools get away from You; since they bother You and us! If they not become quiet soon, we will make them quiet by force; since we have stayed here for You, want to hear You and not these stupid dark-hearts. Since already a child in the cradle has more reason than those senseless fools!

[2] All of us, more than two-thousand in number are fully in the clear about You and Your divine mission. We have noticed quite well when You indicated by saying: ‘I am not alone, but the Father is always with Me!’ But these stupid did not noticed it and will forever not notice it, that the Father and You are one

and the same, and that, if You say: ‘the Father has send Me!’, You only wanted to indicate to the weak mind of the people, that You, Everlasting, has created a body for Yourself, to become for us worms of this earth a visible God, teacher and comforter in our great need. Your holy body is your Son, and You are in Yourself before us bad sinners and worms of this earth, the Father!

[3] And these fools do not understand this, but still boast about it to be knowledgeable about all the prophets, who very specifically determined the time with all colors and circumstances, in which the Messiah will come. And this time has now fully arrived; why should the Promised not have showed up?

[4] If the great seers filled by the spirit of God, could indicate nearly a thousand years ago the current time as it is now, and this time has come now precisely as it was forecasted, why should the promised Messiah of this time stay away?! However, He did not stay away, He is right there among us; we have recognized Him immediately and easily!

[5] However, these blind descendants of those who already in the desert at the foot of Sinai, when Jehovah under thunder and lightning gave Moses the holy laws, worshipped the golden calf and did not paid any attention to Jehovah – although announcing His laws directly under their noses – are now in the face of God still the same worshippers of their golden calves and with all their immeasurable stupidity are still perky enough, to even try harming You. O Lord, let them go and teach us that we get to know You better and deeper, and also our great sins which we so often have committed before You!”

[6] I said to the people: “Be calm; since I also have to tell them who I am, so that one day they cannot have any excuse, that it was not said and indicated to them! I already have told them that I do not look for My honor and in the least not with these people, and that there is One who looks for them and judges them. However this blind and devious kind will never recognize and understand it, until the ax is put to the root. Therefore I tell

them one more time: Truly, truly, if someone will keep My word, he forever will not see death!”

[7] Said the now already totally blind infuriated Jews: “Now we really recognize that you have the devil in you! If your word is as good as God’s word, it was also God’s word which was kept by Abraham, Isaac and Jacob and all the prophets, but nevertheless all have died! Is your word then more divine than this of the fathers and the prophets, when you say: ‘Who keeps My word, will forever not taste death!’? Are you then more than our father Abraham who has died, and the prophets who all have died? What are you making of yourself?”

[8] I said: “If I would honor Myself, My honor would be nothing; however, it is My Father who honors Me, from whom you say that He is your God. But you don’t know Him; but I know Him. And if I would say: ‘I do not know Him!’, then I really would, just like you, be a liar who says that He is your Father! But I truly know Him and therefore keep His word!”

[9] But I tell you something else, from which you can see, that your father Abraham is not unknown to Me. See, Abraham was joyful, that he could see My time on this earth! But you say that Abraham has died; but I say to you, that he nevertheless has seen this My time from the first day on and had an exceedingly great joy about it; he still sees My time and is joyful!”

[10] This was for the blind Jews too incredulous and they said with wide gaping mouths: “What?! You are not even 50 years old and have seen Abraham?”

[11] I said: “Verily, verily, I say to you: Endlessly before Abraham I already was there!”

[12] This made the Jews burst from anger. They did not have words anymore, to express their fullest indignation. They then bend down to the ground to pick up the loose stones, of which there was no shortage in the temple, since one seldom used anything from the floor, and tried to throw them at Me; but I quickly hid, became invisible and went out of the temple, amidst of them. The disciples and Lazarus with the Romans followed Me quickly, and we quickly went back to the Oil

Mountain.

[13] But in the temple a very rare occurrence took place, which most likely never happened before during feast times. The people attacked the Jews and started to strangle them to such an extent, that the soldiers had to be called in to restore at least some calm again. But the people could hardly be calmed and insisted from the Roman soldiers, to arrest all the evil Jews, who so immensely disturbed the calm and hand them over to the courts, what actually took place – at least pro forma. Only then were the people satisfied.

[14] Thereupon a scribe came to the center and wanted to teach the people against Me; but he hardly spoke ten words when he was forced to take to his heels.

72. EXPOSING THE SEDUCER OF THE ADULTERESS

[1] It was already beyond midday when also the large crowd left the temple and returned to their inns and also our adulteress headed for home and uncovered everything to her husband what had happened in the temple.

[2] Thereupon the husband became sad and said: “Not you, my good wife, but I carry the main guild for it!”

[3] Then one of those who brought the wife back home, asked: “How is this possible, that you carry the guilt about the adulterousness of your wife?”

[4] Said the husband: “Friends, truly, only the greatest distress has forced me and my wife to accept the shining proposal of a foreigner! But the foreigner had to be either a dressed up henchman or even a randy Pharisee, who was lascivious about my wife for quite a long time already. For when I took the money and carried it into another room, the henchmen already appeared and grabbed the wife from the arms of the foreigner, and I had to ascribe it to myself to have thrown my wife into the biggest misery. That she is back again indicates that something extraordinary must have taken place; since none of the many who were caught in this manner have ever seen daylight again.

What was it that this my wife was freed again? You dear men were surely witnesses of everything that happened in the temple. Don't you want to tell what you have seen?"

[5] The men said: "All this, your wife will tell you. This poor woman has only to thank the great Prophet from Galilee for her release. But he also said this, so that henceforth she should not sin again; because if she did, her misfortune would increase manifold. This to your life-guideline."

[6] Here the man asked if he could not be that very lucky to somewhere meet with the Prophet, so that he could thank him in a worthy manner.

[7] Said the men: "Where he is right now, we cannot tell you; but we have learned that every time he comes to Jerusalem, he stays with Lazarus from Bethany. We ourselves want to go and look for him. You can do the same! At least there we will learn to where He went."

[8] Said the husband: "He then is possibly on the Oil Mountain, since Lazarus usually stays on the Oil Mountain during festive times, since he owns a large inn there, which is strongly visited by foreigners."

[9] Said the men: "Even better! We then will look for him there first! And if he is not there, we travel to Bethany!"

[10] Here the husband and his wife thanked them for the news and after locking his small dwelling he, together with his wife, went along, which was accepted well by the men. However, on the way they passed some Pharisees, and there was one who immediately was recognized by the husband and his wife, as the foreigner dressed up in Roman clothes, who earlier in the morning made the beautiful young wife an adulteress for money. This the two told to the accompanying men.

[11] The men went to the Pharisee and asked him quite gruffly: "Hey, friend, do you know this woman whom you enticed to cause adultery for money while dressed up in Roman clothes? That it was you is proven by your shaven head, and both of them have recognized you already from quite a distance! What do you say to that? See, we are seventy-two in number and will

drag you before the Roman court. What do you say to that?"

[12] At that point the three wanted to run away; but the men did not allowed it to happen, grabbed them and once more asked the shaved one. But he started to curse and to swear that it was not him.

[13] But the man and the wife said: "This wretched swearing is of no use; since you know that the testimony of two people before the court is valid. Therefore go with us to the court, so that you wretched fall into the grave which you have dug for us!"

[14] Thereupon the three started to beg and wanted to give to the man a large sum of money. But the man did not accept it, but instead insisted that the temple should leave him alone in future. This they promised ceremoniously and the men let the three go, however, under the strict promise that they immediately will go to the Roman judge if they only would hear the slightest news that the temple expressed it unfavorably towards them. That the married couple was thereafter left alone by the clerics is easily understandable.

[15] And thus also this incident was caused by My will; since without it the poor couple would have had a bad standing in Jerusalem and would be constantly in great danger.

73. WORKERS VISIT THE LORD ON THE MOUNT OF OLIVES

[1] Thereupon all went to the Oil Mountain where I, the disciples and also the thirty Romans were just busy having lunch. When they (the seventy) arrived they asked one of the servants of the inn if I would be there. And the servant affirmed the question. When the thirty men received this for them very good news, they rejoiced and asked the servant that he should go into the room and ask Me if they could join Me.

[2] The servant then came to Me and asked Me.

[3] And I said to him: "Go outside and say to those who have sent you: Who is hungry should come and eat until he is

satisfied and who is thirsty, should come and drink! Since who is fed by Me, will forever not become hungry anymore, and who has drank from My wine, will never be thirsty again; for from his loins there will be flowing brooks of living water. – Go now outside and tell them this!”

[4] The servant went outside and said it to the men word for word.

[5] When they heard this, they did not know what to do and asked each other if I wanted to give them a free meal, for which they regarded themselves as too unworthy.

[6] Therefore they said to the servant: “Be so good and go inside once more and say it to the good Master and Lord, that we not have come to drink and to eat, but only for himself, to learn from him the words of light and life!”

[7] Thereupon the servant again went into the room.

[8] However I Myself went to meet him halfway and said to him: “I already know what you want to tell Me. Go now and do your work. I will talk to them Myself!”

[9] Thereupon the servant left and I went outside to the men and said: “Who has ears should listen and understand it and who has eyes should see and comprehend it! For which you have come here, is the true food and the true drink what I want to give to you. The food of the body does not promote the everlasting life of the soul, but only My word and your faith and your actions according to My word. My word is the right food and your faith and your actions is the right drink. Therefore all of you who are laboriously and laden should come to Me; since I want to refresh you all!”

[10] Said the men: “O Lord, how good and wise are You. If You allow us, we want to go into the room and wait there for such Your spiritual food, until it pleases You, o Lord and Master, to strengthen and enliven us with a few words. But look, in our midst is she who today in the temple was snatched away from the insolence of the Pharisees by Your great wisdom and also her poor spouse! They came with us to once more thank You for the benefaction you rendered to them! If You want to, they can

also come with us into the room.”

[11] I said: “Therefore I have come into this world, that all should come to Me, who are laboriously and laden. Since I am a true doctor who goes to the sick to help them and not to the healthy who never required a doctor. Therefore come all into the room!”

[12] I now went back into the room and all followed Me.

[13] The innkeeper already set up a large wedding table on which the seventy men together with the woman found sufficient room. When all sat at the table, the innkeeper asked them if they wanted something to eat and to drink.

[14] Said one: “Friend, we are all more or less poor and we do not have a lot of money, that we also could order wine; therefore bring us bread and a few jugs of water and we will be content with it! We are all day laborers and live off the work of our hands. These ten feast days are the worst for us, because we are not allowed to work. If however there is no work, we also earn nothing and therefore no money with which we could afford anything else beyond the daily bread, since our little savings are anyway used up.”

[15] Said the innkeeper: “But you surely have wives and children! From what do they live if already you men are on the edge?”

[16] Said the man who spoke earlier: “O friend, this luck, except for the one whose wife is with him present here, is not granted to us! Wives are only for the rich on this earth; we poor cannot take a wife, and even less so to maintain her. See, we are single and do not have to provide for any wives and children! During these worst of times we nearly can’t survive ourselves; how would we cope with wife and children? Thank the Lord Jehovah that we are single!”

[17] Here said Lazarus: “But, my dear friends, if Jerusalem becomes too scarcely for you, why did you not come to Bethany to me? There you would have found a lot of work! And with me nobody can complain that he is not provided for sufficiently.”

[18] Said the man: “We know this quite well; but we also know

that everyone from far away goes to you and looks for work and compensation, and as such we did not dare to ever bother you. But in future we will make use of this your offer.”

[19] Hereupon Lazarus ordered the innkeeper to provide all these people with bread and wine in abundance. The innkeeper went with his many servants and brought bread and wine in sufficient quantities.

[20] When these guests also saw the wine, they thanked him and one said to Lazarus: “Lord, we will drink the wine, but will not be able to pay for it! However after the feast days we will loyally work for you to pay the bill.”

[21] Said Lazarus: “Eat and drink without worries; since what you eat here is already paid for!”

[22] Then all asked who has paid already for everything; since they wanted to know this so that they could thank their benefactor worthily.

[23] But Lazarus said: “Do not ask about it, but eat and drink; for the benefactor is already fully content with your good intentions!”

[24] Here all stood up and said: “We hereby offer our fullest thanks to the benefactor who wants to stay anonymous!”

[25] Thereupon they sat down again and started to eat and to drink.

74. REASON FOR THE UNBELIEF OF THE TEMPLARS

[1] We also sat and ate and drank, and the Romans did the same and talked a lot about Me; they only couldn't understand properly, how and why I with such My divine power and strength could have fled out of the temple from such a little crowd of Jews.

[2] I then said to Agricola: “You are mistaken if you think that I have fled from the Jews because I fear them! But I know why I did this. The main reason consists thereof, that the people recognized Me, and that they also got to know better the evil, incredulous and selfish Jews, as this was ever the case before.

Therefore they also attacked them later on and paid them a tribute which they never will forget during their whole life. Why should I have attacked the evil ones, since I knew in advanced what is going to await them once I have left the temple? Here are sitting seventy witnesses who know quite well, what happened to the incensed Jews.”

[3] The Roman said: “Listen, You divine Master, we are Romans, and know only very little about God’s teaching of the Jews, but we still believe that you are truly the promised Messiah of the Jews! Why does the higher up Jews don’t believe this, since they are surly the best informed about God’s teaching of the Jews? What reason do they have not to believe this, since they can see that many others believe it?”

[4] I said: “This is caused by their selfishness, their limitless haughtiness and their equally boundless lust for power. According to their idea the Messiah will descend with a heavenly pomp beyond imagination and under thunder and lightning from heaven to earth, move into the temple and equip the high priests, Pharisees and scribes with all power and riches to drive the Romans out of the country and at His side equip the clerics with all power and rulership, so that they soon can rule the whole world.

[5] But since I have come in a completely different way to this world, which was already determined before this earth was created, thus in external poverty and bareness, these blind do not believe that I have been the promised one, and hate Me, because they nevertheless recognize that through Me all their reputation and power will soon be destroyed.

[6] The people only now get to know them properly and does not have any respect for them anymore, what they quite well feel, and therefore always trying to kill Me. If you think about this in depth, you will understand why the priests do not believe in Me.

[7] Quite a number of priests however have already converted to Me, because they have recognized that I am really the Messiah, and they are sitting here at My table in Greek clothes and

already moving as My disciples around with Me for more than half a year and are witnesses about many of My teachings and deeds. Ask them about it and they will tell you everything!

[8] And these twelve sitting next to Me are with Me since the very beginning of My ministry and know everything what I have taught and what I have effectuated for the salvation of all people. You can also speak to them and they will not keep anything from you. But let us eat and drink now; afterwards we will talk further!”

[9] With this explanation the Romans were very content and Agricola said: “And so the clerics are everywhere the Pluto! One should remove them completely and only teach Your truly pure divine teaching to all people!”

75. EDUCATING HUMANITY IN THE KNOWLEDGE OF GOD

[1] I said: “My friend, what you wish will also happen! But as easy as you imagine, it truly cannot happen. Because the old priesthood has too deep roots already and this cannot be eradicated from today to tomorrow! This require centuries. And even then it will have its own ways: and within a few thousand years this earth will still not be freed from all priesthood and even less so from all heathenism.

[2] The world people like themselves in the world and as such also God’s teaching must look all worldly, if it should find approval with the people.

[3] The truth will always be given to mankind in a concealed way; since the people could not endure it uncovered, just as you cannot endure the light of the midday sun with open eyes. People must learn to think, then search and then find it themselves. And if a person has not found the inner light of life himself, a thousand teachers are of no use to him. And in the end it is one and the same if he regards the light for darkness or darkness for the light.

[4] Therefore a person needs a push to search for the truth, but

never all of a sudden the full truth; because this no person could endure without the loss of his earthly life, if it would become clear to him all at once. And as such we will, with the people of this earth, for a long time to come not be able to emerge with the full truth so quickly. You are a purely reasonably educated Roman, and I therefore cannot otherwise speak to you than absolutely naturally. But now judge for yourself whether I am not fully right.”

[5] The Roman said: “This is true; but I do not understand the wisdom of God and even less so His almightiness! Didn’t He created this whole earth with all mankind, and doesn’t all beings depend on Him?”

[6] I said: “Indeed, but also the true, inner life development and above all the possible full independence and self-power of the created life of each person! And this God can only make possible by staying as much as possible in the background and only by His gentle influence over time into the soul of man.

[7] Therefore man must initially through all kinds of appearances in the physical world and then through some dreams and even through little inner pushes to the point, where he starts to think about the observations, and this not immediately with all the people, but only those, who are very secretly destined by God for it. The others only hear it from such an awakened person, also make observations and start to think about it.

[8] If especially awakened persons think a lot about it, it will be allowed that they are getting on track by themselves, that there must be a God who creates everything and orders and guides everything. In this way the recognition of an almighty, all-good and all-wise God being develops along quite natural ways.

[9] Once mankind has come in general to this recognition, only then greater revelations and more precise determinations are admitted, from which the people more clearly and with greater confidence begin to recognize the God being, but at the same time still have an absolutely free choice, to accept everything revealed to them as true and to act accordingly or to reject it and

do not act accordingly.

[10] Who accepts the revelation as true and acts accordingly, will soon come to brighter recognitions and to the true, independent, free life. Who, however does not accept it, but only bases everything on his reason and his experience and acts accordingly, does not commit a sin thereby, but nevertheless stays behind and will take much longer until he has attained the pure recognition of God and the completion of his inner, true life.

[11] Who however accepts the full truth of a revelation and clearly recognizes with his mind, but acts idiosyncratically against it, sins and thereby spoils his life also in the beyond for a for you often unthinkable long periods of time; since he is bare of any inner light, because he did not willingly follow his absolute mind nor the well understood revelations.

[12] When however a soul through her own fault falls into the thickest life darkness, God with all His almightiness can also not help her, but must leave her in her own state for so long, until she still possibly begins in herself to attain some sort of recognition. If this is the case, God's love and wisdom has the most suitable means and ways in endless abundance, to bring such a soul in the most covert manner on the right track. And see, this is the relationship between God and all people on this earth, which is there, to carry the children of God.

[13] What the relationship is to God by people on other globes does not concern the people of this earth in the least; once they are completed as children of God however, then they will have the fullest right from God their Father, to also be concerned about that.

[14] But now the highest revelation from God to mankind takes place; since more than I Myself in the flesh, can forever not come to the people on this earth. Good for him who believes in Me, does not get annoyed about Me and thus lives and acts as I openly teaches it here! Since who keeps My word and lives and acts precisely accordingly, will soon notice it in himself, that these words which I now speak to you and have spoken to you,

are not human words, but God's words, which in themselves are life, light and the everlasting truth.

[15] Therefore we are going to leave those down there, also if they do not want to believe in Me; since besides them there are already many who do believe in Me, and therefore already carry now the true, everlasting life in themselves; since truly there are already those who will not feel nor taste death! Truly, I am a right bridegroom, and who believes in Me and loves Me, is truly My bride! And the bride will also have the everlasting life in her, as I have it in Myself, and can give it to whoever I want. – Do you understand this?"

76. FREEDOM OF WILL AND SPIRITUAL MISSION OF MAN ON EARTH

[1] The Roman said: "Truly, You are a God! Since if You would have been a person like me, You never could have spoken so wisely. Your miracle signs from yesterday only now getting the fullest confirmation for the truth through these Your words and also by Your words in the temple today. We already heard a lot about You in Rome; but all this talk is nothing compared to this reality. But let's now eat and drink again; since what we heard is endlessly great and deep, and we have to bring this properly under the roof of our mind, so that we can become able to absorb anything further from Your mercy and love. Because You are not just talking like a normal reasonable person talks about an artful and glorious building, but You are talking like a builder master, who has built the building from the ground upwards himself. And therefore it means to collect oneself properly to neatly understand Your words from point to point, if one wants to draw the true use for one's life from it. Therefore a short break; some bread and wine will make the deeper understanding somewhat easier!"

[2] Thereupon the Romans ate and drank enthusiastically again and we ate and drank too. Also the seventy men and the saved women ate and drank to their hearts desire, discussed My words

to the Romans and also the testimony which the Roman quite openly and overtly has given to Me.

[3] Also My disciples were secretly surprised about the mind of the Roman and said: “Just look, how soon this arch heathen understood everything and the Jews down there still can’t see the forest because of all the trees! It is really in the highest degree strange, that such people to their even earthly greatest advantage cannot or does not want to see most joyfully the brightest light of life.

[4] Said one of the thirty Jew-Greeks: “O, they could understand it, but they don’t want to, because they are of the opinion that thereby they lose their reputation, their great riches and their good life. And even if the angels come down visibly from heaven and tell them that our Lord and Master is Christ, they still will not accept it for the very reason I just mentioned, what I know quite well, for I know how they behaved during the times of the devout high priest Zacharias. I and many others saw the angel of God speak with the devout man and were in ourselves fully convinced, that this was a real appearance; but the unlimited haughtiness of the other Pharisees and their selfishness placed themselves above this truth and immediately afterwards strangled him between the sacrificial altar and the sanctum. How they were at that stage, they are still the same up to this hour and even would engage in a battle with Jehovah during the times of Moses, if they had lived during those times. And they are still tolerated priests and so-called servant of God by You, o Lord, while they are even became too evil for Satan!”

[5] I said: “Leave it at that; since I just explained to the Romans, how all mankind is educated by Me to life and the priests are also people. But nevertheless their voluntary stubbornness to remain in all sins, still serves you as a clear proof, how much the free will of man as the only germ to attain an independent, free, everlasting life of the soul, is protected by God. And because it is so highly regarded and protected, therein lies the biggest proof, that God has not created man for only this earth and its short life, but for an everlasting, spiritual life, which

however can only be attained through the fullest freedom of will of the soul in this short bodily life, which however can also be lost, if a person remains until the end in the free stubbornness. This means: the soul will never fully stop to be a soul; but what a soul, this is another question. Since in the beyond the same perfection cannot be attained anymore like in this life. The why I often already have explained to you. If we have strengthened ourselves, only then we will continue with further considerations and speak about the great mercy of God.

[6] Today there will still all kinds of sinners and toll collectors as well as several disguised Pharisees come here, who have learned that I stay here. With them we will have some trouble – but let’s consume the food and then return to our work! For as long I will rest and eat, do not asked Me about all kinds of matters! So it will be!”

[7] Thereupon everyone ate and drank his food quietly and the sitting at the table came soon to an end.

77. SIN AND OFFERINGS

[1] There nearly were only three hours left until sundown when we got up from the tables and went outside. For about an quarter of an hour we walked around on the mountain and then settled beneath a group of olive trees. Then already many people came to the mountain and asked the servants of the inn, if I would be here. The servants confirmed this and pointed in the direction where I was sitting. Since the new arrivals saw a lot of people around Me, they did not dared to come any closer.

[2] But I said to Lazarus: “Let those people come here; since they are those which I earlier mentioned in the house, that they would come. They searched for Me and thus they should have found Me.”

[3] Then Lazarus went and said it to them, and with shy steps they came closer to Me.

[4] When they were close by, I rose from the ground and asked them why they have come to Me.

[5] And a toll-collector took the courage and said: “Lord and Master, we are great sinners, and because of our office we could not attend for many years already any temple feasts, sacrifices and sermons; but today we were in the temple because of You and heard Your words. Through these words we became quite enlightened and became convinced that You are infallibly the promised Messiah, although the Pharisees do not want to recognize You as such.

[6] But we also inferred from Your true words, that You Yourself do not find too much pleasure about the temple, and as such we want to ask You, the most Truthful, if and how we can attain forgiveness from God for our great sins. What are You, Lord and Master, are saying to our sins? Can we still hope that God will have mercy with us? You have said in the temple that all who are troubled and laden, should come to You and that You will refresh them, and so we have come to You, to get the true refreshment from You.”

[7] I said: “Listen, what I said today in the temple, applies also to you here on this mountain! Who sins, is a servant of sin, and the truth is not in him; where however the truth is not in man, there is also no freedom.

[8] That you because of your office cannot visit the temple and its activities is not your biggest sin; but too often you pressurize the poor when they have to pass your toll gate, and quite often you have retained the wages from those who work for you. See, this is truly a sin, and who does this, does not get to heaven, but into judgment and death!

[9] Since who does not have any love for his neighbor, has even less love for God, who he then should love above all. Since who doesn't love his neighbor whom he can see, how can he love God whom he can't see? The love for God and therefrom the love for the neighbor is the actual life of the soul; who does not have this, does also not have any life, but only has judgment and death in himself.

[10] But I now say to you, that your sins are forgiven by Me, because you have recognized such, have remorse and abhor it;

but for the full forgiveness of your sins it is also very necessary, that you, wherever possible, make good to those whom you have wronged, and that you in future do not sin anymore. He who will not have paid to the last cent everything he owns to his brothers and sisters will not enter the Kingdom of God until he compensated for how he sinned against his brother. Do so and you will harvest the everlasting life and your sins are fully forgiven!

[11] Nobody can serve God and Mammon of this world at the same time; since who searches and loves Mammon, cannot love God. But who doesn't love God, does not have a true life out of God in himself, but only a false life from the prince of this world, who is dead in himself and can give to nobody anything else than death, which is his being forever. You know now what you have to do; do this and you will live forever!"

[12] The toll-collector said: "O Lord and Master, we thank You from the bottom of our heart for this great consolation! We will spare no trouble, to punctually fulfill everything, but still ask You for advice which You might want to give us in Your great mercy. See, as Jews we have sinned a lot against the temple! According to your opinion, do we also have to repay the temple everything which we withheld from it because of our apostasy?"

[13] I said: "You can also do that, but God does not pay attention to it; since with God only a gentle, humble and loving heart is important. But what you can do, consists thereof, that you can give to the poor according to the right measure and goal and foremost the poor widows and orphans, since this pleases God?! But to enrich the temple even further, does not have the slightest value before God.

[14] Do you know what is written in the prophet about the honoring of the temple? See, it is written in the prophet: "These people honors Me with lips, but their hearts are far from Me!" I say to you: All great sacrifices, inclusive burned sacrifices, are a horror for God; since all this He does not need. For what can you give to God from all these earthly things, which you have not received from God previously?! God does not require the

burning smell of slaughtered animals; but He, as your Father, needs the fire of love of your hearts from you, His children. – Do you understand this?”

[15] Said someone from the background, of course a disguised Pharisee, to tempt Me: “Master, if the sacrifices before God do not have any value, why did Moses and Aaron ordered them on instructions of Jehovah?”

[16] I said: “To give you a picture of the sacrifice of Him, who during these times will voluntarily sacrifice Himself for all mankind out of purest love. Then the burn-sacrifice and the slaughter-sacrifice also serves as a testimony against you, that you also should be reminded that you always were sinners before God and became apostates from the one true God and therefore required an expiatory offer, which as a suitable picture always tells you, that you have turned away from God through your many sins and need a mediator, who can reunite you again with God.

[17] And as such the ordered sacrifice has no other value than this of teaching. Therefore, as performed by you, it has no actual value which could have counted something before God, but its only value is to teach you the word of God, given as a corresponding sign, which for the wise is most understandable. Who understand this has already everything what the sign teaches. But if the sign should also have any value before God, man must act in his heart that his actions correspond with the spiritual meaning of the sign.

[18] The actual spiritual meaning of the sacrifice, which you still perform totally blind and meaningless, why it has no meaning for anyone anymore, consist therein, that you should love God above all and your neighbor like yourself, and that you should not commit all kind of sodomy, harlotry and adultery. – Do you understand this?”

[19] Here the Pharisee’s eyes widened and he said to the person next to him: “What do you think? What does this man say and what does he teach?”

[20] Said the person who was asked: “The man has a clear

mind, what cannot be denied; but now I will ask him a question and we will see how he will answer it.”

[21] Hereupon he turned to Me and said: “Master, you have answered correctly; however, if one should love the neighbor like oneself, the question arises who actually is your neighbor.”

[22] I said: “First every person who in any way requires your help, and secondly also every foreigner, even if he would be a heathen from the end of the world. But I will give you a simile according to which you then can judge for yourself, who is your real neighbor.”

[23] Hereupon I told them all the simile of the merciful Samaritan and then asked the questioner: “Who was the neighbor of the nearly killed person?”

[24] Said he: “He who provided relief for him!”

[25] I said: “Good, then go and do the same, then you will bring God a highly pleasing and true sacrifice, which will be better than your burn- and slaughter sacrifices!”

[26] Hereupon none of the disguised Pharisees replied anything anymore; but all the others praised God, that He has given such wisdom to a person.

78. JERUSALEM AND THE END-TIME. THE MILLENNIUM.

[1] But I fully got up and walked around a little with the disciples. Because of the beautiful view several benches and other seats have been installed. I stopped and sat down. From here one had the best view of Jerusalem.

[2] The disciples looked at the beautiful city and John said in a somewhat wistful voice to Me: “Lord, You are my love, isn’t it forever a pity about this city, that it according to Your announcement will be wretchedly destroyed within the near future?”

[3] I said: “You, My dear John, has here for this point made quite a suitable remark and also see in My eyes tears. But what can one do more here to prevent it?! See, for the sake to

maintain these walls to destroy all citizens by an angel of death, is surely not something very wise, but rather something very unfortunate; since there are still living several thousand within these walls, who in time still will believe in Me! And you see there the seventy and the many toll-collectors including the disguised Pharisees and scribes; they will still today believe in Me fully, and there are still many among the nation, who subsequently will also be converted. Therefore this place should be spared as long as possible from any kind of too great a judgment. However, when all the good little fish has been saved from this pond, and nothing else is left than adders and revolting frogs to swim around, then the time has come to ruin the wretched marsh by fire and earthquakes.

[4] O, look at this whole landscape! How did it look like ten times thousand times thousand years ago?! There existed only very little mainland and from these in abundance covered mountains and valleys no trace existed. Only by later subsequent for your mind unthinkable greatest and nearly over the whole earth generally raging fire eruptions lasting for thousands of years, did the earth over time developed to such this landscape.

[5] And see, just as the natural formation of the earth progresses, also the spiritual development of man will go forward! At this point in time the souls of people are still full of raging storms and eruptions of the wildest fires. The wildest passions free themselves and destroy everything in and above themselves. But leave it at that, since their will come a time, when all such passions will transform into a calm and fertile ground, and only then it will become truly bright and joyful among the people! However, the truly good and pure people will always be rare in numbers, compared to those who more or less will still be ruled by their world passions.

[6] Such a better time will last for a thousand and some several years and will similar to the current form of this earth, which now, only plagued by a few storms, is in a certain calm and order full of lush and fruit rich regions, but nevertheless has

alongside it by far more unfertile and very stormy regions than calm and fertile regions, apart from the great world sea.

[7] However, after such more than a thousand years of time, the earth will again have to endure a great fire trial. During such time the mountains on this earth will turn into level and fertile lands, and the sea will have to give up manifold the dead land which still lies buried in its deep, and the better people will take ownership of it and turn it into Eden. Afterwards, until the total dissolving of the whole earth, true peace will rule and death will never again have its right.

[8] But just as the mountains of the earth will become equal to the level land, also the people will have to completely down their haughtiness through hard trials, otherwise it can never come to a true, inner peace among the people of this earth. Since war is only born by haughtiness; if haughtiness ends, also envy, jealousy, stinginess, hatred, strife and with it all quarrels, arguments, struggles and wars end.

[9] And as such this now so famous and nearly oldest city, of which already the great king of Salem has laid the foundation for its walls, will now, as a mountain of haughtiness, morally and physically be degraded and made equal to the level land, and it will happen with it like with an old, very high cedar tree, which, since it became dry, rotten and dead, will be broken off at its rotten roots by a storm, then the loggers will saw it up and chop it up with an ax after which it will be burnt in the fire.

[10] With the tree it was caused by its nature, with the people however it is caused by their evil will, which does not want to submit to even the wisest laws, just as once the Hanochites through their unrestrained disobedience, brought the Deluge over themselves, in which they all badly perished. How many thousand times were they warned by Me through many seers, to leave the mountains alone! Only, nobody of them paid any attention to it. They ate, drank, indulged and sinned in all possible manner, they flirted and held large wedding banquets, until the flood surrounded them from all sides and drowned all of them. The same will take place here.

[11] This exceedingly haughty snake brood will in time in their blindness and their power-mania raise above the Romans to drive them out of this country. And this will be the end. The general and later on also emperor is already born, which will destroy this city and its people.

[12] And at the end of this worldly people period – however, not the end of this earth – it will happen as follows: Humans will during that same time, rather not level mountains to the base like the gold and gemstone searching Hanochites did, they will also not be able to antagonize the Romans anymore, however, they will by means of all kinds of machines driven by fire power, begin to drive unbelievable deep shafts and holes into the inner of the earth, whereby the highly flammable gasses push in great masses onto the surface of the earth. And once the atmospheric air is too much saturated with such gasses, it will start to ignite almost around the whole earth and burn everything to ashes. Only a few people will stay alive. However, those who will survive, will be people of the best kind. They will truly inhabit a totally new earth, and you and many who will come and be awakened after you in My name, will be their teachers and leaders.

[13] Only from then on will My kingdom on this earth be fully spread out, and the people of the sun will with the children of this new earth, step into a full and equal relationship and grow up in the love of My true children.

[14] This, what I now have told you, keep for yourself; since in this time it would be not useful to anybody's salvation, if he knew about it in all clarity. At the right time I Myself will explain this to the people in detail if they can endure deeper knowledge. – Did you all understood this well?"

[15] Said John: "Lord, You my only love, I have understood this well; since now You have expressed Yourself very clearly, and therefore I could understand it very easily from You! If the other brothers also have understood all this so well, they of course will know it best for themselves!"

[16] They all said, except Judas, that also they had understood

everything well.

[17] Only this disciple said (Judas): “To me, Lord, not everything is clear!”

[18] I said: “If it is clear to the other brothers but not to you, who always knew to boast the most with your mind, go to your brothers and they will explain to you what you did not understand! However, humility always understands anything quicker than the stubborn, willful arrogance, which, if you still any longer remains with it, will become your devil, your judge and your death. What is it that you have above all the others which makes you think that you are better than they are?! Humble yourself, so that you can escape from the snares of Satan!”

[19] Here Judas turned around and went to Nathanael, with whom he still harmonized in the best manner, and asked him about this and that which he did not understand, and Nathanael explained it to him. And when also this disciple was more or less in the clear about the things which I earlier have prophesied to the disciples, he calmed down again and did not ask anything further.

[20] One of the Jew-Greeks who were also with Me, said that it perhaps would not cause any harm, if one also told some of it to the other Jews.

[21] I said: “What is necessary they will learn at the right time; however, they certainly have not to know everything. – But there is our Lazarus. We will wait for him! He has spoken a lot with the disguised clerics and we will see what he will tell us.”

79. LAZARUS TELLS ABOUT THE UNBELIEVING PHARISEES

[1] Lazarus came soon and said: "Lord and Master! I'm indescribably sorry that I could not stay with You; but I recognized that You wanted some rest, and therefore I went back to the people to hold them back, so that they don't follow You on Your heels and bother You during Your rest. Of course nothing else was spoken about, except You, however, a lot of pro and a little contra.

[2] The Romans have worked on the disguised clerics very intensively, so that finally the clerics were not able to bring forth any objections anymore. Two are close to believe in You; but the others still riding the argument that no prophet can arise from Galilee. But the saved woman had made them a good objection, saying: "Therewith you are quite right, since it is truly written like this that no prophet will rise out of Galilee; but He is not a prophet, He is the Messiah, thus the Lord Himself, who was announced by the prophets in advance! There is nothing written that the Messiah Himself could not arise from Galilee! In addition I have heard from these men as true, that this Lord and Master whom you pursue, and in whom you do not believe, is not born in Galilee but in Bethlehem in Judea and eight days after His most noteworthy birth, he was circumcised in the temple and received the Name Jesus from Bethlehem. If however the facts about this God person are like that, how can you say that from Galilee no prophet can arise?"

[3] Lord, when this truly extremely graceful woman had worked on the clerics like that, the Romans, the seventy men and also the present toll-collectors gave her the fullest approval and urged the clerics to disprove the argument of the woman; but nobody could reply to her in any way; and as such the woman triumphed quite enthusiastically in front of the people against the highly wise Pharisees and scribes, which was a true balsam for my heart. I therefore immediately have promised the wife and her husband that they will be provided for with everything

they need, for the rest of their lives, about which the clerics were not very happy, but nevertheless not dared to say anything.

[4] Thereupon the Roman Agricola turned to the greatest incredulous clerics and said: ‘It is, my friends, truly very strange with you people! As priests and teachers of the people, you are obviously quite competent regarding your scriptures and teachings in which it is tangibly written about this very man. All circumstances mentioned in the prophets, under which the Messiah will come to You, are exactly matching with this man. How can you still say, it is not Him, as what He announces Himself openly through words and deeds before all the world without the slightest concealment?!

[5] You are also people and have the money in abundance, through which the one or the other of you could dress himself in gold and silk. And if he, dressed in imperial splendor, presents himself to the people and would say: ‘Listen people, I am the promised Messiah of the Jews’ – now, even the most mischievous and daring of you all, would not have the courage for it, because he would know in advance how such a declaration would be regarded by the people and his earlier colleagues. Who then gives to this plain and simple man the courage, to loudly announce before You and before all the world, that only He is the promised Messiah of the Jews and actually of all the people of the earth?! And what He says about Himself, He confirms with words and deeds. If however before the eyes and ears of all the people, why don’t you believe it? Why can we heathens believe it undoubtedly – and why not you? Because you are full of haughtiness and full of the dirtiest self-love!

[6] We Romans have never been like that; since with us the old legal principal still applies: Give to everybody what it is his, offend and deceive nobody, and live honorably! Examine everything, and keep what is true and good, and what you do, do it cleverly and think of the consequences! According to these our principles, every honest Roman lives faithfully and is with his whole soul occupied for everything great and miraculous.

But you say, that you are as much as the gods themselves; and if something divine appears among you, you hate it more than death and you do not want to know or hear anything about it. Yes, what kind of people are you then?’

[7] Thereupon said one of the disguised Pharisees: ‘Yes, yes, you Romans as now our lords and rulers, for you this weak Messiah, who is more on your side than ours, is of course right, and it is understandable that you always will be sympathetic towards such a person; but if the true and mighty Messiah will come, to drive you out of the country, he himself will rule in our country and soon afterwards also over the whole world!’

[8] Here the Roman restrained himself and said in a very calm voice: ‘That you imagine the Messiah like this, was indicated to us down to the last detail today by the very Messiah whom you do not believe in and whom you do not accept. But let me tell you: for such a Messiah you will wait for in vain! However, if you say that such a Messiah is for us Romans acceptable, because He is weak and does not have any power, then you are evil willful liars and deny what you very well know about this man! I say it to you: This One has endless more power and strength in His will than all still so powerful kingdoms in the whole world! This we know and are familiar with, since we have heard it up to Rome from the most trustworthy eye- and ear witnesses. And you are here and say to us Romans impertinently to our faces that we sympathize with Him because of His weakness?! Now, just wait, if He returns, we will ask Him to give you a little example of His omnipotence to taste, and we will see if you still say that He is weak!’

[9] Thereupon the disguised were quiet and the Romans discussed it among themselves, what they should do; for it seems that they did not regard the matter of the disguised too indifferently.

[10] Since I indeed saw that some more quick-tempered Romans regarded the matter about the impertinence of, say, only two disguised Pharisees, inauspiciously, I said to them: ‘Dear men from Rome, the great emperor's city! Do not pay

attention to this senseless chattering of these two blind! For if they had one spark of a brighter mind, surly they would not utter such words. All of us are also Jews, and our Lord and Master too, and we respect you highly and owe the wise government of Rome a great deal of thanks; since it is our protection and umbrella against the too immoderate oppressions from the temple and from the land tenant Herod. We know it what we have in the Romans; but those as putative self-lords do not know this or do not want to know it, and as such do not pay any attention to their empty talk! But I myself will beg the Lord on my knees, that He should give these blind a little test of His almightiness, so that these fools cannot accuse you of holding on to Him because of His weakness!’

[11] With this speech I calmed down the Romans and went over to You to ask You, to show these blind Pharisees that You are not a weak, but an almighty, strong Messiah!”

80. THE MIRACLE IN THE INN

[1] I said: “O you My friend and brother! These blind out of their own evil will are knowing it just too well that I am very powerful, and they do not need a still greater proof of My wisdom, strength and power; since they hate Me for this very reason, because they fear Me for My wisdom and power. Therefore it is truly not necessary, to give to these blind a new proof of My power; but for the sake of the Romans I will nevertheless do something unexpected, so that the Romans have a case in their mouths against them. But now the sun is already very close to the horizon. Let us therefore go into the house. Who wants to follow us, can then find us in the house; since for today I will not speak nor do anything in the open anymore. And thus let us go into the house!”

[2] Said Lazarus: “Lord, my house is quite spacious, but whether it can take all of those who are here now, I don’t know!”

[3] I said: “Do not worry about it; for there is a lot of space for

peace loving sheep in one sheep stable! The two somewhat mangy Pharisees are of no concern. Let us go!”

[4] Thereupon we went and soon arrived at the house at our table where there was already bread and wine. We hardly had sat down when all who lively exchanged words which each other outside, came to us into the large dining hall; but irrespective how many there were, they all had comfortably space and Lazarus and his innkeeper were amazed about it.

[5] And the innkeeper said: “Either the people are smaller – or the hall has become bigger! Never before were there so many people together in this hall! And from where came all the best placed tables and chairs, and from where suddenly so much bread and wine? I have not served one drop of wine and also not one piece of bread. How did this happen? Did you secretly instruct the servants to do this?”

[6] Said Lazarus: “I less so than you are! This was again effectuated by His almighty will. I and the Romans here have asked Him for a sign for the sake of the disguised Pharisees, and as I can see it now very clearly, He already has effectuated it unnoticed. And look at the table of the Romans! The wine jugs are of the purest silver and the mugs are shiniest gold! Do you have those to serve the guests?”

[7] Here the innkeeper’s eyes widened and even more so those of the Romans.

[8] Agricola was completely beyond himself with admiration about such honoring and said to Lazarus: “Friend, why do you honor us tonight so much and why haven’t you done so already yesterday and today during the day? Since this is such a majestic honoring for those, who can afford it, to show exclusively to the emperor.”

[9] Said Lazarus: "My friends! If I had such crockery yesterday and today, truly, you would always be served like that; but this crockery was brought into this house and on to this table totally unknowingly to me, and therefore I am of the opinion that this is already the certain little power test for those doubting His power!

[10] Everything appears quite miraculous here. Look at the many tables in the hall! They are just there and neither I nor my innkeeper knows where they have come from! There is also bread and wine in abundance on the tables and neither the innkeeper and I, nor any of our servants did place anything on the tables! In addition, I precisely know how many people in an extreme case can fit into this room. And now there are five times as much many guests and still, there is more than enough space for twice as many people but nevertheless did the original shape remained unchanged. If you look at the matter in the right light, this is by far more than the little test of power you required of the pure will of our Lord and Master!”

[11] Said the over and over surprised Roman: “Yes, friend, you are absolutely right! Even if you secretly would have brought the precious crockery from your Bethany to here, whereby we thirty surly would have noticed that something was brought in to the house, except if you have an underground passage from here to Bethany, which however is very doubtful since, within the few hours it would still not possible for you to carry all the many tables and chairs here and extend the hall! And therefore this is truly an unheard of miracle, and the one who effectuated it, is a God and not a person anymore!”

[12] Here the in all five Pharisees and some Levites did not know what to say to all this.

[13] Since it became quite dark in the hall, lights had to be lighted, which was always a little unwieldy; for during those times one did not have lighters like today. If the so called everlasting light, of which every home had one, went out, one had to go to a neighbor and borrow a fire, or one had to rub certain pieces of wood against each other until they started to burn. This time also the fire in this house went out and the servants rubbed the certain pieces of wood, which however today did not wanted to burn. And so it became darker and darker and nobody could manage a light.

[14] Then Lazarus came to Me and said: "Lord, in the whole house the fire went out and we cannot manage a light! For You

everything is possible; if you want to, produce a light for us!”

[15] I said: “Thus place the lamps on the tables and also prepare the wall lights; I then will see if we can produce a fire!”

[16] After everything was prepared, I said: “Like it is written in the first book of Moses, when God spoke to the darkness: ‘There shall be light’, and there was light in the wide creation; in the same manner I also have the power to say: There shall be light in this hall and the whole house!”

[17] When I had finished speaking, all lights in the whole house lit up and in the kitchen the wood burned in the stove, so that the cooks could start with the preparation of the food.

[18] When the Pharisees saw this, they were flabbergasted and they looked at the Romans and waited what they would say to such an appearance. But the Romans also could not get hold of themselves, and so almost half an hour went by before the tongues could be set in motion again.

[19] But then Agricola got up, went to the separate table where the disguised Pharisees were sitting and said to them: “Tell me, how do you like this weakness of the truest Messiah? Do you still call this a weakness, or can you also effectuate the same with only your will? Can you also create such precious crockery and fill it with the most delightful wine? Can you also produce bread out of thin air, also tables and benches? Your table and your benches and chairs are surely solid enough, and they are not made but have been created through the pure will of Him, of which you maintain, that we Romans are only sympathetic towards Him because we do not have to fear His weakness. What are you saying to this?”

81. THE PHARISEES DOUBT THAT JESUS IS THE MESSIAH

[1] Said thereupon one of the Pharisees with a strongly embarrassed voice: "All this is quite extraordinary and never heard before, that a person ever has performed such deeds! But we also have seen other magicians who also have produced incomprehensible things, if by natural means or with the help of assisting spirits, we are not able to assess. And as such also this man can possess secrets, which he made his own through his great talents and which he will tell nobody. Before one can accept such a person as a God, one has to examine many things, actually everything to see with whom you are dealing with. I do not deny the possibility that he can be the real Messiah; but to accept it without a proper examination is a doubtful thing.

[2] With us Jews exists a law according to which there only exists one God in which we have to believe and we do not should have any foreign gods next to Him. If we also accept him as a God, what happens then to the old law? Then we must believe in two gods, first in a visible God who is here close to us and then in an invisible God, about it says that no mortal can see Him and stay alive.

[3] You Romans have it much easier with your multi god teaching. In total you have many thousand gods which you honor, and then it really doesn't matter to add another one to your memory and the Olympus and the Pantheon. However, with us Jews this is sky high different. We can only imagine the coming Messiah as a mighty prophet, an exponential version of Moses or Elias, who, alongside His spiritual power of a high-priest, has also the power of a king, like once David possessed; but that the promised Messiah is either the old Jehovah Himself or at least a true son of Him, is for us Jews, bound to the old law, despite the truly great signs which he effectuates before our eyes, a difficult matter to accept.

[4] He of course says, that everyone who believes in him will have the everlasting life; but then the old Jehovah should also

say something and indicate, that this Nazarene is truly His Son, and should lift the old exceedingly tedious law, and we will pleasingly believe in two Gods instead of one. But such does not take place, at least not before our eyes and ears, and thus for the time being we have no other choice than stick to the old law.”

[5] The Roman said: “Factually you now have spoken quite well; but we Romans know it just too well, how much you think about the old law. You are only interested in what you earn from your God teaching and your temple; your Jehovah together with Moses and the other prophets every one of you sells them for a few pounds of gold and silver! If it was not so, you would not hate and pursue the Samaritans because they do not accept your new doctrine and staying putt with Moses and the old prophets!

[6] Look, we are Romans, but in Rome we know about all the circumstances in our Asian countries! And as such we know exactly that in front of the people you are indeed pro forma priests, but in truth you are atheists, even worse than our Cynics and Epicureans. You believe in no God at all and therefore are always ready to commit the most gruesome crimes against every civil and even more every divine law. If you would not fear our strictest and relentlessly executed worldly laws, long since everyone had to fear for his life from you.

[7] That you do not want to accept this true God-man as this what He truly is, has nothing to do with your Jehovah nor your Moses, but only the fear that you might lose your reputation and your good earnings. In your unscrupulousness you are very glad that you have rid yourselves of every little spark of believe in a God! Now suddenly you want in all seriousness begin to believe in a God, which might be for your deaf conscience a quite uncomfortable experience! Quite seriously, stay away from it! There is only one thing which you cannot be indifferently about, and this apparently consists of the fact that now so many people believe in this true God-person, and that thereby they become wise and informed and thus must eventually turn their backs on

you. And to this I want to say to you: *Hinc ergo illae lacrimae?* (Hence those tears! Which means: This is thus the reason!). According to my clear mind, I now have told you the fullest truth; but you still can do what you want!”

[8] Upon this vigorous speech of the Roman, which I, quite easily recognizable, placed onto his tongue, one of the two stubborn Pharisees was completely taken aback and from all the annoyance he did not know what to answer the Roman.

[9] But then another who was more faithful and secretly started to believe in Me, said to the Roman: “Dear friend! You have judged us a little too harshly! I do not want to deny that are perhaps some among us who are as you have described them; but I and several others do not belong to them. We still believe firmly in the old Jehovah and in the prophets! We, however, did not invent and made the new doctrines; but we still have to uphold them since they are there. We are of the opinion that they could not have originated, if Jehovah would not approve of them; for during the old times the priests were not allowed to change the old laws. And if somebody dared, the punishing rod with the prophet who announced it, was already there. But all this lies deep in the past. God therefore must have approved the new doctrines of the temple, because to our knowledge He did nothing and also did not send us an acceptable prophet.

[10] Now, the Galilean might of course be decorated with all signs of a prophet, and we also would accept him as such, when he as that what he is, would not have risen from Galilee. The same was also the case with John the Baptist. His speech sounded very much like that of a real prophet; but otherwise he was a arch Galilean, and as such we as scripture believers could not accept him as a true prophet. It is however true that both are not born Galileans, but are born in Judea; but the scriptures do not regard the place of birth but only indicate the place of rise of a real prophet. Since it says that from Galilee no prophet will rise, we cannot as easily as you are accept them as real and true prophets. And you cannot be cross with us if we say that we still have to check a few things, before accepting the Nazarene as a

prophet. Only then we will see how it stands with the Messiah. You said it yourself that you Romans first examine everything and only then keep what is good! Are we wrong when following your wise advice?"

[11] The Roman said: "O, certainly not! But there is nothing left which requires to be examined anymore, but there only rules the fullest and most infallible truth, which only a too great blindness cannot notice, since the blind also cannot see the midday sun.

[12] We Romans and Greeks do not belong to the so very gullible people and have a lot of astuteness, to examine a person, who produces something extraordinary, in every aspect. We are also knowledgeable in the sphere of magic and the Egyptian as well as the Indo-Persian secrets are not foreign to us; but works as performed by this Man, and His words and teachings, were never before performed and spoken by any person. And these are for every free thinking person sufficient proofs to tell him: 'See, here is not a person anymore, but a God, to whom we are obliged to pay the highest respect!' Then it is not enough anymore that one only believes, but one has to come, see and worship and love the unmistakable God!

[13] But the truth can only be recognized by him, in whom the truth is at home beforehand; however, in whom is not this light of the soul, can also not recognize this light just like you are. You want to examine the works and teachings of this God-man?! And we Romans are asking you with what do you want to do this. Who wants to examine, must first educate himself in all kinds of knowledge and skills thoroughly. But from where could you have ever taken such knowledge? In your rusted temple certainly not, and otherwise you have not traveled far, where you could have learned something good, useful and thoroughly. Your old scriptures you do not understand and your new writings are not worth one cent. But is there anything else you know?! If you then do not know anything further, how and with what do you want to examine this God-man? Admit it to yourselves that we Romans read you like a book!"

82. AGRICOLA MAKES A BET WITH A PHARISEE

[1] Said one of them who was more believing: “Also in that you are not altogether wrong; but with us Jews there also exist people who have learned something and thus also understand something and therefore also are able to examine and assess a few things. And as such there exists priests who understand a little more than a foreigner might think.”

[2] The Roman said: “Ah, I am too of the opinion that you Jews must have learned something! However, what you have learned falls far short to even assess the mind of a Roman, not mentioning the wisdom of this God-man, which is truly unlimited and for which we have the highest reverence.

[3] I want to make with you seven a bet for a thousand pounds of gold, that you will not be able to give me on any question a right answer, which only I from the top of my head can give you. If you however cannot do this, with what means do you want to prove to us, that this God-man is not the absolute right and true Messiah? Let the most knowledgeable of you come here, and I also will make a bet with him! As a counter proof I will then ask this God-man the most difficult questions, and I bet even ten-thousand pound of gold that He will answer all of them. However if He would ask me, out of a thousand questions I will not be able to answer Him only one, although I surely understand a thousand times more as the most wise of you.”

[4] One Pharisee said: “Friend, then you would place your gold on a very risky play, since we know many things!”

[5] The Roman said: “Good, my gold means nothing to me, since I still have more than a thousand times more which I can bet, than what this bet is worth! However what I say as a patrician of Rome, I stick to it on life and death! Do you understand this? Let me thus ask you! And answer the question correctly and you have won a thousand pounds of gold; however, if you can’t do this, you will pay me only a hundred pounds as punishment for your presumption towards us Romans, your masters!”

[6] Then the seven asked one another if they should accept this shining bet. One said that this might be very risky since one could not know what the Roman might be asking.

[7] But one of the most incredulous of them said: “I think that the heathen will not be able to give me one reasonable question which I will not be able to answer him. I accept the bet; but there must be umpires who must decide whether my answers are good and right.”

[8] Said he now to the Roman: “If we can have here an expert and impartial decision court, I accept the bet!”

[9] The Roman said: “Good, thus set up one for you! Here are hundreds of people; they will be able to decide if your answers are true, good and thorough? I already have my umpire.”

[10] Said the Pharisee, over-confident: “Good then, ask – the bet stands!”

[11] Now the Roman got up and once more said to the Pharisee: “Friend, be not careless! Since I say it once more to you, that you will not be able to answer only one question, and the one-hundred pound gold will not be condoned.”

[12] Said very proudly the Pharisee: “Very well, it stands! I only add the condition that you also must answer the same number of questions to me which I’m going to put to you. Only if you can answer all my questions correctly, you can have the hundred pounds of gold.”

[13] The Roman said: “I’m fully content with this condition and as such I will ask you only ten questions. Thus listen to me!

[14] Since also we Romans are quite knowledgeable about your prophets, I want a proper explanation about what Isaiah means in the tenth chapter when he says:

[15] ‘Woe the scribes who make unrighteous laws, and afterwards write an unjust judgment, so that they can bend the cases of the poor and exercise power over the good right of the wretched among My people, so that the widows become their robbery and the orphans become their prey! What do you want to do on the day of the great disaster and on the day of the great misfortune, which will come from far away over you? To whom

do you want to flee that he could help you? And where will you leave your honor, so that it does not land among the prisoners and does not fall among the killed? In all this the Lord's rage does not stop and His hand is stretched above you.'

[16] This, my friend, would be the first question totally out of your field, so that you cannot say I have asked you anything completely foreign. Give me a valid answer for it!"

[17] When the pompous Pharisee heard this question and this particular text of the prophet embarrassed him more than death, his tongue came to a total stalemate, and he did not know what he should answer, since these very texts expressed the horrors of the Pharisees very clearly.

[18] When the Pharisee hesitated with the answer, the Roman said: "Yes, friend, if you are going to answer the remaining nine questions in the same manner, our umpires will have an easy judgment! Are you then not familiar about your scriptures?"

[19] Said finally the Pharisee: "O, indeed; but to explain this here is not appropriate, but only in the temple, and even there it is better for the people that they do not get to know and understand everything!"

[20] The Roman said: "O, this I fully believe you; for if you had explained this to the already totally plundered people by you, they would have long since burned you like wall lice! Did I as a heathen told you earlier a lie when I openly maintained to your faces that you do not believe in any God at all? Since if you would believe in a God, your most famous prophet would not have given you such an ungodly testimony. I say this to you: The time of your great disaster and misfortune has now come! To where do you want to flee so that somebody might help you?

[21] But let's leave it at that! The first question is thus as good as lost. Let us go over to the second question; perhaps it will suit you better!"

[22] The stubborn Pharisee said: "But I asked you for a better one!"

[23] But the people rejoiced quietly and wanted to hug the Roman.

83 AGRICOLA EXPLAINS PROPHECIES FROM ISAIAH

[1] The Roman came now to the second question and said: “Pay attention! This is the second question: How do you understand the following text from the same prophet which reads:

[2] ‘The people, who walk in darkness, see a great light, and over those who live in the dark country, it shines brightly.’

[3] Where are the people who walk in the dark? Where is the dark land and where is the light? Answer me this surely very easy question!”

[4] The mischievous Pharisee noticed it quite well what the Roman wanted to draw out of his mouth and once again remained mute.

[5] When the Roman again requested him to talk, the Pharisee said: “This is again a question which can only be answered in the temple, and even there only between four eyes and behind locked doors. Therefore I cannot answer you here.”

[6] The Roman said: “I can see that you here quite openly is telling a lie. See, even in Rome in an open field I heard from one of your apostles, reciting and explaining all your prophets, and it was not bad at all! But the apostle held his talks for nearly a year quite openly, and who wanted to be initiated even deeper and clearer in your case, he came to their house and taught them for an arbitrary fee. I myself was taught by him privately for 3 years. According to the apostle’s testimony, he was a priest out of your temple. Why could he and was he allowed to explain the prophets to us Romans so far away from the temple, and why not you? See, I again will tell you the real reason why you don’t want to explain this text to me! Listen! You fear the people here, although God, in whom you do not believe, you don’t fear at all. For the people know it, that it is actually the people who through scribes are walking in darkness, and that it is this very country, which has been made dark by you for a long time already.

[7] However, over there at this table sits the great light, which indeed is seen now by the people; since it shines brightly in this

dark country. When however the people see this light out of God and is very glad about it, why not you? You don't want to look at it because you are full of haughtiness, full selfishness and full of the most boundless lust for power and want that the sun, moon and all the stars and the whole earth should bend under your scepter. Therefore however, soon will happen to you what the referred great prophet has prophesied about you, where he in the tenth chapter from verse 16 onwards says:

[8] 'Therefore the Lord Zebaoth will send among His fat (you are) the drought (your stubbornness), and His glory (His biggest power and wisdom) He will light before you (as it is the case right now), that it will burn like a mighty fire.'

[9] This light which sits there among us is the fire in Israel, and His holiness is the flame and will kindle you as His thorns and hedges and consume in one day. The old glory of His forest and His fields will perish. Who is His forest and His field, I really do not need to describe any further! From your souls up to the last fiber of your flesh, which is now your true God, you will perish and melt like butter in the sun and disappear like a morning fog in the sun's rays. You as the left-over trees of His forest will be easily counted and recorded by a boy.

[10] See, I as a Roman understand your scriptures better than you one of the first Jews in the center of your country and in the center of your God-city! However, it doesn't matter now. The bet is made, and a Roman does not withdraw from a bet which he made before witnesses. The second question is thus also lost, and therefore let's move to the third!"

[11] The Pharisee said: "Did we already lost because we could not answer the first two questions?"

[12] The Roman said: "O, you are not dealing with a scrooge! If you only can answer one of my ten questions correctly, you have won the bet! But I asked you what I want. If thereupon you want to ask me – as it was decided – I also will not prescribe to you what you should ask me. And therefore let's start with the third question!

[13] See, I read in Isaiah the twelfth chapter and it says:

[14] ‘At the same time (which is there now) will you (Israel) say: I thank You, o Lord, that You were angry about me and that Your anger has turned and comforts me. See, God is my salvation, I am safe and do not fear; since God the Lord is my strength, my psalm and my salvation. With joy water (wisdom and life) I will scoop from the well of salvation (the Lord’s love), and you people will at the same time say: Thanks the Lord, preach His name (word of life), reveal His deeds among the other nations, announce, why His name (the word of God) is so great! Praise-sing to the Lord; since He proved Himself glorious! Such should be made known in all countries! Rejoice and boast, you resident of Zion (the orphaned recognition of the Jews); since the Holy of Israel is with you!’

[15] Now, my blind friend, what are you saying to this extraordinary exclamation of the great prophet? To whom is this directed? Is it not according to all most indisputable signs, the Holy of Israel among us?”

[16] Here the Pharisee looked at the Roman quite baffled and said after a while: “Friend, tell me, where and when did you studied our scriptures so well! All the prophets are so familiar to you, as if you were a scribe of the temple! I know this chapter quite well; but it has a pure spiritual meaning and according to my opinion does not refer at all to our present times. These are quite normal spiritual praise exclamations of a prophet, which are of no use to any general person. This is a kind of psalm for God the Lord.”

[17] The Roman said: “Friend, there you are enormously ill-advised! I as a heathen say to you now what already hundred thousand of people will tell you: The Holy of Israel sits there at the table among those who very well and much better know what I just have told you! You know now how I have clearly proved to you, that since your youth days you never have believed in a God. What is stopping you now to believe in this true Holy One of Israel, from whom alone you can have the everlasting life?”

[18] The Pharisee said: “I’m not the highest in the temple, and

my sworn duty it is to keep what the chief of the temple instructed me; since my existence depends on it and the salvation of my skin. If my state seems not right to any God, with His wisdom and power He easily could have prevented, that I not have become what I am now; but because He did not prevent it, I am what I am, and speak and act according to what the temple instructs me to do. If I act wrongly, God Himself – if He is one – is responsible, that He made me become like that. And since I am what I am and thereby have found my worldly provision, I remain what I have become without my fault.

[19] I only know it too well, that our whole Moses including all other great and small prophets, is nothing else than the phantasy image of many old priests, and that in any kind of divinity – if heathen or Jewish – is no syllable of truth; but the star-addicted people have, in their lazy phantasy, invented a God and left us for the gullible people masses an inheritance, and we fools cultivate and maintain the case of old-human nonsense, for as long as possible. Once our case has become a bump, it will apparently go under, what is already now most clear to me.

[20] Thereupon most probably this apparent miraculous person's teaching will for some time continue to sprawl; but finally also it will have to expect the very same lot. Since everything which mortal man has established, passes like himself; only what an to us unknown God has created, will stay forever, like for example sun, moon, stars and this earth. And now you know from me, that I for myself believe in nothing, but maintain the old things and cases for the sake of the poor people, because otherwise the biggest anarchy will break loose among the people, through which everything would go under, since even now, despite all our watchfulness, several things take place which put a shame on mankind.

[21] From this you can defer, that I believe in nothing, and in the least in such a God, who at some stage has given laws to the people of this earth. If there was a God who has created everything out of Himself, He also would through the power of His will, have placed great laws into nature; but that such a

being ever gave any moral laws to man, I cannot believe for the reason, that He, from early times onward, has given to only one man the laws for all mankind, while according to my view all people are equal. Since I have shown myself to you, who I am and how I think, thus spare me any further questions from our scriptures; since I do not believe in its authenticity!”

84. THE IGNORANCE OF THE PHARISEES ABOUT THE SUN AND THE FLOOD

[1] The Roman said: “I knew it, that you and probably many of your kind, do not believe in a God, but at the same time force the people to believe in you and prescribe all kinds of laws to them to suit your bellies! But this doesn’t matter now; the conditions of the bet must be fulfilled! If you do not want any questions from the bible, we surly will have other questions. Let’s thus move to question five!

[2] What is the sun in itself!

[3] See, this is a very natural question! Answer it, but correct and true!”

[4] The Pharisee said: “This is a ridiculous question! Who can know this? Such a question you could give to a God, but not to a person! Who has been at or even in the sun, that he could say what the sun actually is?! We people can only say that, what we see and observe about the sun.

[5] It is quite a large, exceedingly luminous disc, and its mightiest light produce warmth and sometimes as in the large desert of Egypt, such a heat, that the rocks are starting to melt. The sun comes up and goes under, which effectuates day and night on this earth. Regularly in winter it rises more to the south and in summer more to the north, which results in dividing the year in four parts. At the same time the sun effectuates according to the gradation of its light and its warmth the growth of plants and the birth of countless many insects. Sometimes it is darkened, which however is a very rare occurrence. How such darkening takes place, no person in the whole world will know,

also where the sun at night time is located.

[6] See, this is already all what people know about the sun and can know, and therefore I cannot tell you anything further! That the sun in itself is probably a strong fire, can partially be inferred from the fact that its light from so far away is still very warm; it is only very strange that high on the mountains it is always considerable colder than down in the valleys, although the high mountain peaks are closer to the sun than the valleys. Further we people, as already said, do not know anything further about this star in the sky. – Do you also have something to say against this answer?”

[7] The Roman said: “O, quite a lot! Since what you have said there knows every still so common day worker, who is not a scribe and his wisdom, which, as yours, is truly not that broad, and cannot be worshipped by the people, as you demand it from the people! Why do we Romans and the many disciples of our great Master and Lord precisely know about it and why not you? See, therefore, because you do not believe in any God, as most of your kind! However if somebody comes and want to guide you in all wisdom, you immediately pursue him with all your powers; because you fear that his overwhelming wisdom could reduce your old, rusted stupid reputation. And as such you do not want to learn and experience anything higher and also do not allow that your blind followers could learn and experience anything. Therefore you are punishable twice.

[8] Who does not believe in a God is apparently an atheist. However, without God the soul is dark and as good as dead and does not see nor hears anything of all this what God has created according to the fullest truth into her spirit. However, the by God inspired and enlightened person, sees everything and understands everything. He thus can also see the sun and the moon, the stars and the whole earth in himself as if he himself was already there. And if he has this, he also knows how the sun is constituted and also everything else.

[9] To me and many others who are also here, such mercy was given; therefore we all equally know what the moon, what the

sun and what are the stars. Since you do not know this and even not know as much as the Essenes know, who are well known to us Romans, you have answered this fourth question quite shallow and incorrectly. If you want to convince yourself, we will have the means to convince you of it.”

[10] The Pharisee said: “O, this is not necessary! Since people like you, who are well trained in all magic, could enchant me above all clouds into the sun, and of such air travels I’m not fond of at all. I’m already content and accept that I have answered also this fourth question hardly at all. As such you can ask me the fifth question!”

[11] The Roman said: “With all the questions you will have the same problem! That you are not familiar on the firmament I already have seen; perhaps you might do better on this earth!

[12] What are you saying about the great Deluge during Noah’s times? Did Noah take of every animals specie a couple into his ship? How did he feed with his family all the many animals? From where did he took the meat for all the tearing beasts and from where the fish for the fish-eaters? How did the predators feed when Noah released them from the ark? Since then the earth was still desolate and empty and nowhere was a sheep- or pig herd, which could have served the lion, tiger, hyena, the wolf etc. as food. The water was standing high above even the highest mountain peaks of the earth. To where did the water finally ran off, since the whole earth was covered by the same level of water?

[13] Give me a reasonable answer about it! Since this is even for me somewhat unbelievable and I can’t get on top of it. Perhaps you know to give me a satisfying answer about it? Speak!”

[14] Said completely stunned the Pharisee: “Friend, you are asking me something which you apparently do not understand yourself! What will you do if I ask you about something similar?”

[15] The Roman said: “Then you will lose nothing! Whether I myself understand this matter not better than you is another

question and it will subsequently show. Now it is your turn to speak!”

[16] Said further the Pharisee: “Yes, my friend, about this highly mysterious point of the script of Moses one cannot say and explain much! For this matter, considered with our own mind, is the greatest nonsense against nature. We do not have any other historic facts, and therefore it means: either to believe this nonsense as it is given, and think of the in those times quite moody almightiness of God as a great helper – or throw all this old junk overboard!

[17] The book speaks of a most general flood, which according to us more and more familiar laws of nature are completely impossible. If one asks the old Indians, who possess even older books than we are, they do not know anything about a Deluge of Noah. What they say however, that many thousand years ago a great comet came very close to earth. And the star was pure water. Thereby a large part of the lower India was placed under water, which only in time combined with the great Indian world sea. During that time everything was killed which lived in the valleys: People and animals. However those living on the mountains recorded such, so that children and children’s children had knowledge about it. This is an Indian and also Persian legend.

[18] The old Egyptians, except about their flooding of the Nile, do not know anything about another flood. Only the Negroes say, that there where now lies the large desert Sahara, there once was a large lake.

[19] Our returned apostles told us about an exceeding large kingdom in the furthest morning of Asia, where they talked by means of the Indian tongue with the guards across the great wall. They also asked them about the great flood, and if the wall was built before or after the general great flood. However, those very comfortable guards could tell them a lot about mountain fires, but about a great water flood they could not tell them even one syllable. This we know from all kind of experiences. And therefore it is difficult to imaging a general deluge and even less

so to believe it.

[20] Also you Romans refer in your multi god teachings about two great floods: the Ogygian and the other from Deucalion and Pyrrah. Whether there is any truth to it or not, can neither we Jews nor you Romans assess and know. Once the generality falls away with the Deluge of Noah, also the ship and everything else falls away.

[21] However, the picture of the Deluge of Noah has most likely a complete different meaning than the one, which cannot be believed, since so many other facts speak against it. But who has the key for it? You can see thus from all this that I cannot give you an answer which will be acceptable for your mind, and hence your question is as good as unanswered, however thoroughly excusable.”

[22] The Roman said: “Yes, this I inferred quite well from your speech; only, it does not serve me any good, and I see in you as a priest the depravity, that you demand from the people an unconditional faith, for what you declare as total nonsense. But I say to you, that this our great Lord and Master could explain it to you clearly and precisely what are the true circumstances regarding the Deluge of Noah; but since you do not believe in any God and even less in a pure divine mission of this God-man, you can stay in the night of the judgment of your soul! Thus with the answering of the fifth question it is as much as nothing! And thus let’s move to the sixth question! Perhaps you can do better with it!”

85. THE BOOK OF JOB AND THE TEMPLE OF JABUSIMBIL

[1] The Roman said: “Tell me: What do you think of the book Job? How do you like the dialogue between God and Job, and this between God and Satan? What are you saying about it and how do you explain this strange story?”

[2] Said the Pharisee: “This is again a question that cannot be answered by any reasonable person! What are you saying to your Icarion, to your Bacchus and to your Orpheus? Our Job never ever existed, and everything is a devout legend, written by an old seer who once wrote down his poetry with a morally dark luster as he understood things. We see in this an extremely upright man to whom God Himself grants a lot. Firstly God lets Himself be persuaded that also this Job would fall if he, Satan, could tempt him. Then secondly He grants Satan the right to tempt Job’s patience in a most shameful manner, and this as long as finally the poor Job runs out of patience and he rebels against God. Then God sends him a speaker who reprimands the poor Job quite sharply; and when Job fully surrenders to the hard will of God, God again shows mercy on him.

[3] Now, who finds anything wise of a supposed to be wise God, must have lived during the times of this severely afflicted man! We read this story with weariness and declared it as Apocrypha already many years ago; since in this story lies just as little truth and wisdom as with your Atlas who continuously must carry the whole heaven on his shoulders, and one also cannot provide a reasonable answer for it.”

[4] The Roman said: “Now, now, you are truly well organized! Because you are too lazy to search, to think and to learn, you rather reject everything that does not fit your business! With one glance I found in Job the inner spiritual development of man, and you declare this as Apocrypha! Isn’t it clearly shown how the soul in time should separate from everything of the world and the flesh?

[5] For a person of prosperity in each direction, it is easy to

praise God, because it goes well with him; but it is not of much use to his soul. Now man is put on trial to see how he behaves towards God during times of misery and need, and for that in Job he is given a marvelous picture, how one should recognize and praise God in extreme misery and not only during prosperity. And such you call injustice and regards it as sense- and mindless stuff?! O, you are still standing deep down in the murky pool of judgment and death! But let's leave it at that, and for the seventh time I will ask you about something quite natural and easy! Thus listen!

[6] See, in upper Egypt there still exists quite well maintained a temple of God chiseled into a granite mountain! Its name is Ja-bu-sim-bil. This temple – entirely different from this temple in Jerusalem – is built with the most inexpressible difficulty of the world by the primordial inhabitants of the most memorable country of the whole earth, thus by people knowledgeable about God. In front of the entrance in a sitting, thus in an everlasting position of rest, are the four elements of this earth personified represented. Their colossal portrayal should represent the immense power of God in the laws of the whole of nature and its rest the never changing order of the divine spirit. The inner of this temple, a very spacious hall, nevertheless consists of three divisions. In the first are standing gigantic human figures, in the second people of our kind and in the third are among various signs completely in the background, although already severely weathered, we find the word signs Ja-bu-sim-bil engraved. – How would you, as a scribe, explain to me the inner of this memorable temple of the earth? For I believe that this is not unfamiliar to you.”

[7] The Pharisee said: “Yes, yes, I have heard a lot about it, and the case will most likely be as you have described it to me; but the temple is tremendously old and who knows who the people were who build such temple? There signs are unreadable for us and who can precisely guess what their meaning is? It does not have the slightest resemblance with our writing, and therefore it is dead for us. You write from left to right and we the other way

around, and thus you can read the primordial writings of Egypt easier than we are, since it is said that also the old Egyptians have written from left to right. We write the other way round and thus are not familiar with these old writings. What could the three halls and the strange large and small sculptures in the first two halls represent, and what finally the third hall with the certain inscriptions, which we Jews cannot read?”

[8] The Roman said: “O you supposed to be children of God, who walk around inflated like marsh frogs as if the wisdom of the whole world belongs to you – and as if you had created the whole earth! That what lies so close to you, you do not understand but still want to be educators and leaders of people chosen by God according to your scriptures! Nobody can give something to somebody, which he himself does not have, but only this what he has! However, you have only the stupidity and total ignorance in all things! What thus can the poor people learn from you? Nothing as your inconceivable blindness! Since truly, I already have heard in Rome the quite old saying: ‘See, the person is even more stupid than a Jew!’, and now I truly convince myself of it!

[9] We Romans never regarded it beneath our dignity, to precisely understand the spiritual Gods-teachings of every conquered nation and to be fully educated about it, and still we are regarded the heathens, and you as the people of God do not believe in your great God, but at the same time also despise every other God teaching, without having studied it in even the slightest manner! What kind of people are you? Truly, more than even the most common Epicureans, you have become stomach-belly people!

[10] See, I, a heathen by birth, will tell you now, what is the meaning of the memorable temple of Ja-bu-sim-bil, which also has guided me to an entirely new understanding of the true Godhead, compared to what I had earlier.

[11] When I about ten years ago had to travel to Upper Egypt because of governmental affairs, I also came to the said temple, which made an indescribable impression on me. I looked at

everything with the greatest attention and was instructed by a completely impoverished priest and attendant of this antiquity, about the meaning of this and that. The old man, full of love and humility, was in the highest degree helpful and explained everything so well, that I had to tell myself: See, this man is wise and speaks the fullest truth!

[12] He said to me: 'See, friend, the gigantic statues to the right are representing the seven spirits of God, through which man on this earth attains all kinds of recognitions on which he prides himself manifold and gigantically! The figures to the left represent man's wild and uncontrollable desires, which is why at their feet are all kinds of signs for death and judgment are visible. And see there the second hall! It is considerable lower than the first, and one can only get there through a considerable narrow gate. This shows man's humility, without it, it is impossible to attain the true recognition of God. Therefore you see here already quite moderate people figures in deeply stooped positions. And now here in the third and last hall you see nothing else than only spiritual things, presented by well corresponding signs. And there, high up, you see in a circle: Ja-bu-sim-bil, which means: God's word in the heart of every person, who loves and searches for God. And the signs say: I have been, I am and I shall be. I am the Only, and except Me there exists no other God!'

[13] My friend, who searches, shall find, and I have searched from my youth and have found a lot! However, the very highest whatever can be found anywhere in this world, I found here, but not in the blindest being of your temple, but there! And there He sits most friendly in human form, about whom it is written in the third temple: Ja-bu-sim-bil! There is however nothing to it whether you and many of your kind, believe it or not; but nevertheless it is so how I and many thousands believe it now and will always believe it.

[14] Thereby the seventh question has also been left unanswered, and I will now ask you the eight question and see if you can find an answer to it!"

86. THE ORACLE OF DELPHI. LIFE AFTER DEATH.

[1] (The Roman) – “Listen! What do you think of the still existing Oracle of Delphi? – This question is really short and close to you! Speak!”

[2] Said the Pharisee: “I once have heard something about it; but how can I tell you what I think of this matter, which is hardly more known to me than by name?! That there exists a fortuneteller in Delphi by name Pythia who sits on a tripod and provides quite smart answers to the people for money, I know; but how this Pythia manages this, and how the temple and the tripod of this fortuneteller look like, and if her soothsayings are true or not, I can’t tell you and thus cannot give you any other answer than what I already told you.”

[3] The Roman said: “Really, I regarded you a little more experienced than you in all seriousness and truth are! And with such incredulity and with such poor knowledge you dare to assess and to examine this Wise of all wise?! No, this is a little too much! But I already have heard this in Rome, how you in your Sabbath speeches caution most eagerly the people against heathenism and threaten every Jew with everlasting damnation in the most ghastliest manner, who would ever dare to go to such a temple and look at it and let himself be instructed about its workings, so that he can become educated and then easily recognize the light- and shadow sides of other nations.

[4] But I ask you now for the ninth time and say: How can you do this, since you do not have the slightest idea what the actual heathenism consists of? You do not understand your own scriptures, you do not believe in your own God, and still you want to be judges over people, who are interested to provide a higher education to their spirit through externally made experiences! Tell me, how and why are you doing this!”

[5] Said the Pharisee quite embarrassed: “We must do it because the upper leader of the temple strictly instructs us to do it. We have not to be worried about the actual why, and it doesn’t

concern us; since those who give us such instructions are responsible. We are only their machines, who however live quite well at the same time and who secretly can laugh at the whole world; since the more stupid it is, the better it goes with us. Also with us there are people who with all kind of sacrifices and self-denial searched for the Kingdom of God and finally have found nothing else than death like any of us also soon will find. Is the one who enjoys his life not obviously wiser than any unusual devotee who emasculates himself for the sake of hope for an even more uncertain kingdom, and finally does not eat anything else than grasshoppers and wild honey collected in earth holes by wild drones and bees? Anybody can tell me what he wants, I for me remain hereby: One should take care to live comfortable and healthy without worries as much as possible; everything else is not worth a blow on the nose! Who doesn't have learned much, in the end also needs not to forget a lot.

[6] At the end of our lives it will not make any difference, whether we are consumed by worms with a lot of knowledge or as fools! Whether there one day will be a resurrection or a soul life after death of the body, is a question which no mortal has ever answered other than with his blind believe. This answer will certainly be enough for your question?!"

[7] The Roman said: "You know, totally dark and soulless person, to such your remark – on top of it in front of the people – I cannot reply in any way! I have spoken already with many about spiritual matters; but never, even among fanatic heathens, have I met such a stone-blind fool! I as a heathen could provide you with hundreds of most speaking proofs, which put the life of the soul after the loss of the body in the most brightest light, and you as a priest speaks more stupid than the worst animal could speak, if it would be able to speak!

[8] See, as a friend of the light and truth with regard to the tenth question I want to shortly tell you about a full true case which I experienced in the presence of many witnesses and I am quite eager to hear your answer about it!

[9] Seven years ago I was send to Hispania (Spain) in state

matters. The name of the place in which I had work to do was Saguntus. I stayed with my servants in one of the greatest inns of the little town, where I was served quite well. On the third day, early morning when I was fully awake, my late father who died already twenty years ago, came to me and called me so loud by my name that even my servants could hear the call, as they all also saw the figure.

[10] I asked the spirit what he wanted.

[11] And the spirit said: "What you mortals cannot anticipate, we immortals can see in advance in all clarity long before! Leave this inn not later than one hour from now on and also do not enter any other within the next three hours, but stay in the open, far from any walls: Because during such time a earthquake will come, through which this house and other weakly build houses will collapse, during which several people and animals will perish! But first make a lot of noise in the center of the city, so that even more can save themselves! If all danger will have passed, a boy will come to you and guide you to a safe inn!"

[12] Hereupon the figure disappeared and we all were gripped by an uncanny horror. With bags and baggage we hurried outside and by our noise we woke up the people of the house, who also hurried outside, who in turn still woke up many other people, who also fled their homes; since these people were quite gullible and believed our vision, and by fleeing saved their own lives.

[13] The ominous hour came and a violent earth tremor struck by which immediately about twenty houses, as well as our previously inhabited inn, were ruined right down to the foundation. Thereupon followed several aftershocks through which however not much damage was caused. After three hours of our sad-full waiting, the boy came to us and guided us to a somewhat distant but totally undamaged inn, where we were accepted and in which we found a safe lodging. For the fullest truth of this fact, all my present companions who were also at that stage with me can vouch for.

[14] Now you tell me, what do you think about this most true occurrence! Does the soul continues to live after the death of the body, or does she die together with the body forever?"

[15] Said the now already very surprised and confused Pharisee: "If the story is true, one could suppose that a soul continues to live; but what the soul is and how and where she lives, we still don't know."

[16] The Roman said: "When the spirit of my father knew what was going to happen, and where I was staying, his life and being had to be apparently more perfect and more enlightened and thus also better than this blind flesh trial life. When we heathens know about it and still searching to learn even more about it, why don't you do it, and why do you pursue Him, who could give you the highest and purest light about it? Why are you trying to even kill Him in your blindness, as you have just too obviously showed it during the morning of today in the temple?"

[17] All the Pharisees said: "This only the Jews wanted to do, not us! We however are not here on behalf of the temple, but on behalf of ourselves did we came here, namely to see and assess what it is about this matter. Should we believe or not believe? However, until now what we have seen and heard is not entirely sufficient, and we therefore wait for something additional. Should we get a bigger conviction, also we can become the disciples of this Master. Therefore you should not force us! You, friend, have conquered us with your questions, and we owe you one-hundred pounds of gold; but now we have the right to put ten questions to you! If you can answer all of them, you will immediately receive the hundred pounds. Do you agree?"

[18] The Roman said: "Absolutely; just keep asking! The answers will not be left outstanding!"

87. THE 7 BOOKS OF MOSES

[1] Hereupon the previously speaking Pharisee asked the Roman if only he or if also somebody else could ask him a question.

[2] The Roman said: “This is one and the same to me! Anyone of you who knows to ask, can ask me!”

[3] With this ruling they were content and another came forward, a scribe of the first rank, opened his mouth and said: “Listen! Only one question which you cannot answer to a general contentment, you will, according to your own ruling, loose a thousand pounds of gold!”

[4] The Roman said: “This we know already! You should not think of the gold anymore but about a wise question! Since the question will make you more sweat than the negotiated gold, which you not yet have won by a far cry. Just give me the first question, so that I can learn its spirit!”

[5] Here the Pharisee thought for a while, which question he should ask him first and which the Roman will not be able to answer that easily. Then it occurred to him that the Roman could not know how many books were written by Moses, since in general among the people it was known that Moses had not written more than five books. However, that Moses had actually written seven books and a purely prophetic appendix, which the Pharisee knew quite well, and at the same time assumed with great certainty that no one could know this except for the deepest adepts of the temple, which is why he ask the Roman whether he would know how many books were written by Moses.

[6] Thereupon the Roman smiled, which was a rare appearance of the serious Romans, and he said to the Pharisee: “Truly, you could not have given me a more desired question than specifically this one; since from the clear reply it will clearly show how little you have regarded God and Moses for already a long time! Even during the times of Samuel you already were more enemies than friends of God and the people and therefore

have without any fear for God and the people kept the nearly most important two books and the prophetic appendix, in which your unscrupulous actions and also your end has been described in great detail, from the people. But during the times when you were conquered by us Romans, all your books from alpha to omega had to be handed over to us Romans to make copies, and as such we Romans became familiar with all your secrets and know quite well that Moses has written seven books and a prophetic appendix.

[7] In the sixth book he described in detail the natural origin of the earth and described its conditions from the beginning until his time, and from thereon in a prophetic manner further on until its total dissolving. In this very sixth book the great man described also the starry sky, the sun, the moon of this earth and their movement, as well as the movement of all the planets, what they are, how they look like and how they are constituted as worlds. He also described the comets, the sun- and moon eclipses and also showed how people, who understood to make calculation, could predict them. And finally he also explained what are the fixed stars, indicated their sizes and tremendous distances and said at the end of this important book that all this should be taught to the people, so that the people of God could walk in all truth on earth and in the stars and not fall into all kinds of heresy of the heathens.

[8] However you priests soon thought otherwise. You knew that the blind people always had a great fear about the extraordinary appearances in the sky. Then you thought: 'Why do the ordinary people need such knowledge? It is sufficient that only we possess it! We will calculate the eclipses for ourselves, and threaten the people, who does not know anything about it, and force them to make greater sacrifices, and they will sacrifice and believe, that we have driven away the darkness of the moon or the sun!' With even more such reservations for yourselves, you unscrupulously kept the sixth book from the people and used it for your earthly advantage.

[9] The seventh book contained the true creation of man, his

spiritual development through the continuous influence of the spirit of God. It explained for every person to understand the first book of Moses and mentioned the books of the patriarchs Kenan, Enoch and Lamech and explained them. Finally it described the wars of Jehovah or the loyal history of the people of the low lands of the earth, and at the very end a strong and very threatening admonition was given to the teachers of the people, that they should teach all this to the people, and that nobody should marry or be assigned an office, before not fully understanding the content of this book.

[10] However, such admonition you also disregarded and said: 'It is better for the people to remain uninformed about all this; for if the people were too deeply initiated in all this, soon it would not need priests anymore, and they would be forced to also earn their daily bread with their hands.' This assumption however, was certainly very stupid, since Moses has specifically instructed that the tribe Levi should live from the tenth.

[11] Now comes as almost a separate book the appendix to the seventh book. It is entirely prophetic, but still shows very clearly that the priests and judges and kings will do everything against God, and how He will always punish them for it.

[12] Therein also the great Messiah is described, how He will come into this world, how He will live, what He will do and teach and how He will be hated and pursued by the priests. Then comes the downfall of Jews, the church of the Messiah, its long persecution by the anti-Messiah, then comes the end of him and thereupon the glory of the pure church of God on this earth. At the very end of this appendix again a most strong warning is given, that this appendix should always be kept open to the public. – Did you ever do this?

[13] Yes, already during the times of the prophets you never mentioned any of this to the people, and this is why the prophet Isaiah, by taking up the prophecies of Moses, indicated in the tenth chapter about what I was asking you about in my first question. And as such, especially the four great prophets, emphasized that it should teach the people what Moses wrote in

his appendix, which you however always have kept away from the people for the already well-known reasons, and in the most recent times you even were too lazy to instruct yourself about it, and now has to acquiesce in it that even the Essenes have taken away the earthly advantage from you; for at least they know the visible starry sky, calculate its appearances and use it to their earthly advantage. See, also this is a justified punishment from above! And I am of the opinion that I have answered your first question to the fullest truth and strictly scientifically.”

[14] Said quite embarrassed the scribe: “Yes, unfortunately only too precisely true! I feel now that I should not ask you a second question, since it is difficult to ask a man with such a comprehensive knowledge anything. We rather would like to pay the one-hundred pounds immediately, rather than to ask any more questions! Since we betray ourselves with every question anew and land increasingly in a greater embarrassment in front of the people, which will certainly not keep quiet about it.”

[15] The Roman said: “This concerns me little! The bet must be complied with, even if the earth together with us is put in ruins, and as such you must ask me the remaining questions! Ask, and I will answer you; since now I am very proud about it that I am a Roman!”

[16] Here the seven clerics put their heads together and consulted each other what they could ask the Roman.

88. THE SONG OF SOLOMON

[1] After quite a while of consulting each other they came to the idea, to ask the Roman how much sand was there in the sea and how much grass on earth.

[2] The Roman said: “Only fools and never ever thinking and reasonable people could ask such a question, of which the numerical answer is forever foreign to themselves and will stay unknown to them and also must, because firstly the counting for very comprehensible reasons is for every mortal totally impossible; and secondly, even if the counting of the grass on earth was possible, we until now do not have a known number, which could quantify the manifold of the grass on the whole earth; and finally thirdly, and even if I would give you a nearly endless accumulation of for us known highest numbers and digits to indicate the quantity of the sand in the sea and the grass on earth, I still ask you: Who will be able to tell you, whether I have given you a too high or a too low number? And if someone would say this, I as a high standing Roman provided with multiple governmental powers by the emperor, will be entitled to demand from the opponent of my answer on life and death, a mathematically proven rebutting evidence, which however no person but only God could give me; since the person had first to count in front of many witnesses the sand and the grass, what would be totally impossible, because of the elementary conditions and also the human age, and as such within a thousand and again a thousand years you could not provide me with valid rebutting evidence.

[3] Thus, what for such a ridiculous question, which nonsense the sparrows on the roof must recognize? You can only ask me about things of which you yourself know the answer quite well and of which you can assume that it will be unknown to me. But with questions which I can answer as I want to, and to which you forever cannot prove that I have given you an incorrect answer, I will beat you all the time most easily! Thus with your second question you have gone down even worse than with the

first; therefore just give me the third, but reasonable question!”

[4] Here the people started to rejoice about the stupidity of the scribes and praised the Roman because of his sober and clear mind. The Roman however asked the people to be quiet, since he was not yet finished. Once he had finished answering, the people could rejoice to their heart’s desire. The people became quiet again and the Roman demanded the third question.

[5] After a short pause the scribe asked the Roman: “Since you are so competent with our scriptures, I asked you whether you are familiar with the Song of Solomon, and what it means.”

[6] The Roman said: “O yes! This song because of its high poetry and mysticism, I long ago became fond of it. In all truth, until now I did not fully understand its deep meaning; however since I have found Him to whom it exclusively refers to, I can assure you that it contains no verse, which is not clear to me as the brightest sun at noon. If you want to, I immediately will give you a test in front of the people, to indicate that I understand the song quite well.”

[7] Here the scribe reconsidered to ask the Roman any further; since he noticed it quite well that the Roman will point everything spiritually to Me and My teaching, and that it is the new church which has found in Me its long searched friend and invited Me as guest of love and life.

[8] The scribe therefore said: “We already can see that also with this question we have made a mistake and voluntarily give it up as lost. Since we have to ask you, we want to ask you the fourth question.

[9] What is the soul of a person, and where is she located in the body? This is surely a very proper question, to which no complaint can be made!”

[10] The Roman said: “O, for sure, and I will answer it to you according to psychology and according to my own experience truthfully, although I only too well know, that nobody of you know what the soul is and where she resides in the body!”

89. AGRICOLA SPEAKS ABOUT THE SOUL

[1] (The Roman) – “See, the soul as a spiritual substance is completely a person, in figure as well as in all its limbs and components according to the body! And if this would not be so, she could not make the possible perfect use of its body. The hands of the soul are in the hands of the body, its feet in the feet of the body and so forth all parts of the soul in the corresponding parts of the body. If the body becomes ill, the soul is also present in the ill body parts and endeavors to heal such. If she does not succeed therein, she becomes inactive therein and the result thereof is that such a body part becomes paralyzed, nearly without feeling and thus inactive. This is a good and true teaching of all old and new psychologists. But the question is here how such wise found out about this secret. This question can be answered quite easily.

[2] Firstly a sober thinker is guided by reason to it; for if the soul is the actual life principle of man in all his parts, it must be present in all parts of the body, since otherwise certain parts of the body would obviously not be alive and would be just as dead as the whole body is dead if the soul has left it. And as such the soul is, already based on the infallible reasons of a pure and healthy person, undoubtedly totally a person in spiritual substance and has its seat – nota bene – in the whole body.

[3] However, somebody could say: ‘Yes, this sounds quite good; but where are the tangible proofs for it, which can only serve as long-lasting witnesses for the full truth of reason?’

[4] O, also such tangible proofs we have out of multiple experiences of all times, countries and nations! Firstly are valid those which of course one as a healthy and truth-loving person has experienced oneself, and then can the experience of many other people support one’s own truth.

[5] The strange story from Saguntus in Hispania you know. The living spirit of my father was a complete man as he was during his bodily life on earth. This proves that he also as soul had to be in the body, namely a complete person with head, body,

hands and feet.

[6] However this is not the only experience in this field. When several years ago I had to travel to Egypt, I had a very strange experience: I was with most of these my companions in Sicilia to sail by ship to Egypt. In the morning we boarded our large and solid ship which survived already many storms. We all gave us fully devout and fervor over to the protection of the God of the Jews, which I became familiar with from your scriptures. When we wanted to depart, the ship could not be made afloat for whatever price. I immediately ordered a complete search, but nowhere anything could be found which could have prevented the ship to become afloat. Thereupon everything was mustered to make the ship leave the land, since it was floating in quite deep water; but all this was work in vain. I, with several of these my companions stood full of annoyed thoughts on deck, looked up and down and back and forth and down to the sea to perhaps find some reason, preventing our departure.

[7] I then suddenly saw a man dressed in white clothes walking up and down along the shore, with his eyes fixed on the ship and not leaving it out of sight. I called several of my colleagues closer to me and drew their attention to the figure on shore. They thought that this could perhaps be a shore magician, and one had to give him a sacrifice, so that he would release the ship. We therefore left the ship and went ashore to the appearance that waited for us with a steady look. When we arrived at the supposed to be magician, with a firm courage I asked the figure: 'You are holding my ship with your magic powers. For what reason? Do you require a sacrifice as redemption for the ship from us? Speak, since my trip to Egypt is urgent!'

[8] The figure looked at me steadfastly and seriously and said loudly and very clearly: 'I am not a magician and I do not require any sacrifice from you. However, since you placed yourself under the protection of Jehovah of the Jews, I have been send here to protect you from perishing. Since when you depart today, you, together with your ship, will be a prey of the

sea during the third hour of the night! Twenty hours walking from here a great storm will rage. Woe him, who is caught by its fury! Tomorrow you can sail and you will complete your journey unharmed.'

[9] Thereupon I asked the spirit: 'Who are you and what is your name?'

[10] And the spirit answered: 'I was your great-grandfather, a honorable Patrician and always just and good towards everybody and therefore also blessed, however not yet fully perfected. You will still experience great things on earth. If this happens, think of me, who made known to you such through the admission of the only true God!'

[11] Thereupon the spirit disappeared and we stayed on shore.

[12] Now, this was the spirit, seen by all of us, of a living soul of a body which has died already long ago and which is already completely destroyed. The soul did have a perfect human form and spoke clear audible words for my salvation and proved a power of its will, against which all our physical power disappeared into nothingness. This appearance is absolutely true and can be attested by most of my companions. – However, let's go over to another which we experienced in Upper Egypt!"

90. SOUL AND BODY

[1] The Roman: "We came to Memphis and took lodging which the local Roman colonel arranged for us, which was in his large palace. For the first three days we toured the city, its surrounding and the old temple and their surroundings, which of course interested us Romans very much.

[2] On the third day, still quite early, I observed, that something was moving in my large bedroom. Also the servants, who guarded my room, noticed this. I soon asked them what it was and what was the meaning of it. However the servants were unfamiliar with it and indicated that they never before have noticed something similar. It resembled a shadow against the wall and then again like fog which rose from the floor of the

room and floated back and forth, as if moved by a soft breeze. There was nothing that could have been ignited that easily, since everything was of stone, even the tables, beds and chairs. We looked at this ostensible play of nature for some time with mute resignation, and everyone waited with a certain timidity how this would end.

[3] But it did not take long, when suddenly this shadow and fog play disappeared. Thereupon a strong noise could be heard and a very youthful, but otherwise very sad looking female figure emerged; according to the strange dress she resembled an old Egyptian woman.

[4] I took courage and asked her with my soulfulness voice who she was and what she wanted.

[5] In the same moment the being stood up and said: 'I am the daughter of Sesostris, and my name is Isia. You are from the same tribe and can free me from this castle of misery and despair, in which I already stay for a long earth time. Give me news about a right and true God! He alone can free me from this long torture; but your and my gods are nothing than dead thoughts of blind people.'

[6] I said: 'Thus turn to the God of the Jews!'

[7] When I finished speaking, the figure became completely white and disappeared.

[8] Anything further we do have to discuss here. The appearance was this time a female person and resembled a girl of not more than twenty-three years of age. As a daughter of Sesostris she surely has once walked on this earth in the flesh, and it would take a lot if she would not have the fullest resemblance with her flesh-figure of the past.

[9] But therein lays the absolute irrefutable proof that firstly every person has an immortal soul, and that she during the life on earth has dwelled in the whole body and after the loss of the body keeps exactly the same figure which she had in the former body. For more you did not ask and as such I have nothing further to say.

[10] However, that the soul occupies the whole body of a

person, I can prove to you by another self-experienced fact and thus listen to me!

[11] I knew a person in Rome who lost a foot up to the knee in a battle and then recovered. When I asked the person if he could not feel, like a back-memorable notion, the lost foot anymore and whether it seems to him that he lacks this limb, he assures me that it feels to him, as if he never lost a foot. In such feeling it quite often happened to him, that he wanted to step on the 'lost' foot and as a result has fallen down several times.

[12] From this true occurrence it again can be concluded, that the soul firstly penetrates the whole body and cannot lose as limb, even if the body would be completely mutilated, and secondly that the soul in itself is immortal and continues to live after the death of the body and develops further.

[13] I am now of the opinion that I have answered your question properly. I still could tell you many such occurrences from old times and from all nations known to us; but this would not increase the truth of my answer. And therefore I also have answered this question fully and as such we can go over to the fifth question! What are you saying to this?"

[14] Said the scribe: "That you have answered this fourth question quite well, we must admit. But we also admit to you that we are not able to ask you any more questions; since you are a deeply learned and with many experiences enriched man, to whom we all can go to school. What else could we asked you about?! We will pay you the hundred pounds of gold and by that the story has come to an end."

[15] The Roman said: "Very well! In the meantime we could let go of this story, since you are now convinced that we Romans are not that stupid as you used to believe such. You now have seen that we strictly examine everything and keep what is good and true about it. But since you are now convinced about it, I ask you and say: Am I right, if I accuse you of the greatest foolishness that you do not want to recognize this God-man over there, what He undeniably is according to my appraisal?"

[16] The Pharisees said: "Dear and truly quite wise friend! We

want to do this and secretly we are already convinced, that this Galilean can and is the promised Messiah; however, here we can also tell you an old proverb of yours, which says: *Ultra posse nemo tenetur* (One should not demand more from anyone as what he is capable of). And thus it stands with us. We cannot do it because of our office which we unfortunately occupy. For if we openly acknowledge to be His disciples, we will be relentlessly cursed and expelled by the temple. To where should we go, and what are we going to do then, and who will give us shelter and food?

[17] Yes, if one could live like the birds in the air, it then would be quite easy to accept a teaching, which in itself is full of the purest truth, what however is the complete opposite of our current Jewish believe! We can thus accept and believe it for us personally in all secrecy. However, openly we have to be against the matter, because otherwise we could not live anywhere else. Who considers this will recognize what we are able to do or not to do.”

[18] The Roman said: “This your excuse is so futile and empty as a blown out egg and does not contains in itself the slightest reason, which could prevent you from accepting the truth. Since you now know and must recognize who this God-person is, you can impossibly asked what you will eat, with what you are going to clothe yourself and where are you going to live. If the highest spirit of God dwells in Him, who has created heaven and earth and maintains and governs everything, and on who depends every breath and every pulse, He will also be able to give to those who believe and love Him, what they require for maintaining their lives.

[19] Look at the crowd of people here! They eat and drink and are dressed quite well. Even when having clothes before, they did not enjoy the food which they get here. Also you enjoy the wine which never before was in a tube and eat bread which never was in a baker’s oven. If you are convinced about it just like us Romans, how can you come with such empty excuses?

[20] To what use is finally your current office and bodily

provision? Will this assure you the everlasting life? Who will one day provide for your souls, if you turn your backs on Him, who alone can do such for you, as He Himself explained it loudly to you this morning in the temple, that he who believes in Him, will not in eternity see, nor feel, nor taste death?! If you now according to your statement recognize that He is the great Promised One, then there is for you and for no one any lasting reason not to believe in Him openly before all people and to live according to His teaching. – Am I right or not?”

[21] All those who were present said: “Yes, you high Roman are right in everything; it is so and forever not otherwise! Good for everybody who now has the fortune, to see the Lord and to hear His divine teaching, as we all enjoy such fortune, which we are not worthy in the slightest way!”

91. TURNING AWAY FROM THE WORLD

[1] Hereupon I said: “And blessed is also he, who is not annoyed about Me! You blind Pharisees say: ‘If the sky is red in the evening, tomorrow will be a nice day; however if the morning is red, the day will be murky!’ These signs you can assess: How can you not see the signs of these great times, which are given to you by Me? But you also see these signs and understand them as well; but because of your love for the world, you do not want to accept them and also prevent the people from doing so. And as such you don’t want yourself to enter the Kingdom of Heaven but also prevent anyone else from entering; and therefore one day you will be overcome by even more damnation!

[2] If a blind bumps against a rock, nobody can accuse him of any mistake. But if someone seeing does so, it is obviously a coarse mistake, since he could see that a stone lies on the path. And it is even more so with spiritual matters. Who, based on his soul blindness, cannot understand these signs and words which I do and speak, it will not be counted as a sin against him, however to him manifold, who sees and still stays an enemy of

the truth!

[3] This is the case now with you Pharisees and scribes. You recognize it yourself quite well that I am the Promised; but at the same time you also recognize that your completely destroyed Judaism cannot exist alongside My teaching, because you have nearly abolished Moses and the prophets altogether and instead have set up your own doctrine to suppress the people, the widows and the orphans rather than to uplift them. And because you do that and not convert to Me, your sin remains with you and together with it, judgment and death! Truly, with the same measure you are measuring, one day you will be repaid by My true Father!”

[4] Said one of the Pharisees who was previously a complete unbeliever: “Master, this is a strange speech from you! Can it then never happen that from now on we also can become your disciples?”

[5] I said: “You can become My disciples indeed, but not that easily as you might think; for who wants to become My disciple, must break from the world completely and may not look at its temptations; since all the world is a continual judgment and perpetual death! Who loves the world, is not suitable to become a true disciple of Mine; since the love for the world has no life as foundation, but only judgment and death. However I do not need dead disciples but totally free and living disciples. If you can become such, you can also stay with Me!

[6] Since I did not come into this world, to judge all the blind and shortsighted people, but I have come to search for what is lost, to heal the sick, to uplift what is bending down and to redeem all the prisoners. Who is helped by Me, shall be helped forever; but who does not accept My help, nobody else will be able to help him, not in heaven nor on earth.

[7] I do not mean here My personality, but My teaching; since this is the Kingdom of God which has now come close to you and gives to everyone, who lives accordingly, the everlasting life. Verily, I Myself will not judge anybody; however the word, which I speak to you, will judge you, just as the truth judges and

the lie kills!”

[8] The scribe said: “Master, you have now spoken well and wise, and it is so; but there is still something with which I cannot get along so well, and this consists of the following: You said that one should not love the world because the world is the judgment and death. Now, this is quite true, but now one should consider how large the earth is and how many people involuntary live on it. Who comes to them and bring them consolation and the gospel from heaven? They grow up wildly like weed on a pasture and know nothing. Should also such people, who were put totally blind by the almighty will of God on this earth which carries and feeds them, have no love for it?

[9] Our Judaism is already more heathenism than a true Judaism; how does it then look like with other nations and people? Since according to our knowledge, thinking and memory, no person can help it that he is born without will into this truly bad and wretched world! Once he is there however, he is immediately plagued from birth to the edge of his grave by everything possible. This is then concluded with a painful and bitter death.

[10] Yes, if one thinks this over a little, involuntary the very important question arises: Why I am a person in the first place? Who placed me in this vale of tears and why?

[11] When man considers his whole misery, he cannot really be blamed, when starting to search in the world for a little place, where he can make his lot a little more tolerable. Now, after a lot of hard work and troubles he finally finds such a little place, where it goes a little better and more quietly for the remaining moments of his life, then immediately prophets and messengers full of the spirit of God arrive and convey to him the rage of God, judgment, death and a lot of other truly not gratifying things, and this laboriously accomplished little place of rest is something of the past.

[12] Yes, if man would have concluded a contract with God since birth, under which conditions he has to live on this earth, then this would be of course entirely different! But as it is now,

one is born totally naked and blind and nearly completely unconscious into this world and immediately tormented by all kinds of suffering. And once one has finally become a man under all kinds of suffering and tribulations – let’s say even with a healthy body and being capable to now and then steel away a nice day – then it starts already to rain all kinds of laws from all sides, and the happy days are over! Since if I had used it, I had sinned against many of the laws, which afterwards fully activates the painful conscience; however, if I would have the laws before my eyes, now, then there would also be no happy day anymore! Yes, why is that so?

[13] I believe now that you are him who can really help us; but what happens to the other countless many living people on this earth? Who helps them? And why are we Jews, and the Greeks and the Romans are not helped earlier?”

92. DIVINE GUIDANCE

[1] I said: “Listen, how mankind on this earth should be treated, surely He alone who has created them, knows it the very best! And He never, not even for one day, allowed it to happen that there was a lacked of all kinds of influences from the highest life-heaven, to show mankind the right ways, on which they have to walk, to reach the goal very easily which God has given them. When the people however, allowed themselves to be enticed continuously anew by the world’s candies and its false and transient temptations and have all the time retreated from God anew, and have worshipped the golden calf and Mammon of the world, which they themselves in their blind phantasy and empty imagination elevated to a great value, can God help it that the people reject His teachings and advice and create for themselves such laws through which they more and more appropriate for themselves the deadly Mammon?!

[2] Did God not show you visibly through Moses everything possible of His infinite creation in every detail, how and why everything is as it is for just the people this earth?! Did God not

show what man of this earth is all about and what finally should become of him?! Moses has shown to you the reason for the whole physical creation and also explained why each soul has to go through the way of the flesh, in order to be able to approach God after the casting off of the flesh as an independent and completely God resembling spirit.

[3] All this God already has shown to the people manifold during the earliest of times to Adam, to Seth, to Enos, to Kenan, to Enoch, to Lamech, to Noah and from there on, on and on up to Abraham, Isaac and Jacob, even lived personally among them and taught them to walk the right path of salvation. Why did you people have rejected everything and have set your world wisdom in the place of the divine revelations?!

[4] Who was Melchizedek, the only highest Priest, the king of Salem? Where are his teachings and his most wise and loving laws for all people?! See, your fathers have destroyed them!

[5] Everything that was lost, Moses reproduced in his great sixth and seventh book, and you again hid it from the people and instead gave them excrements.

[6] When all humanity has become bad through the actions of selfish priests and other power-addicted people, can God help it?!

[7] God gave to man a free will, so that man, free out of himself, can become active for himself; but also gave to man reason and mind, so that he can understand the advice and laws of God, and also gave him the strength to act accordingly. When however man with his free will, still allows him to be ruled by the world and does not regard the advice of God, is it then not his own fault that he through his own actions becomes ignorant of God's order and must fall from one misery into the next?!

[8] Since it now has become too bad and too lightless among the people, I Myself again come to you as the old Melchizedek even in the flesh, as I have announced this already long ago in advance by the prophets.

[9] Now I am there, to again help mankind to walk the way of the true light and life, and teach and perform signs, so that you

should believe, that it is Me! And you still do not believe Me, and also prevent the other people from believing so that also they could become completely blessed! Whose fault is this now that you together with your blind followers remain in evil? Surely not Me! And you will have to write it in to your own depth book, when later on you be a thousand times worse off than now!

[10] The Roman has showed you the true reason, why you do not want to believe that I am the promised Messiah. But I say to you one more time: Who believes in Me, will have the everlasting life, and streams of the living waters will flow from his loins; however, who does not believe, will not have the everlasting life in himself, but only the death of the world and all judgment! However, I do not impose Myself on anybody, but leave it to everyone's freest will.

[11] Since I have come into this world for the salvation of all people, even in the flesh, I must make it known to you, that I am here, so that you not again can say, that nobody has told you such and that God has created man and let him be born by women, but then does not care about him anymore and let him perish along the way.

[12] Now I am there, to help all people and send to all nations on earth My angels, to teach their wise in the right manner. Who will take note, will not get lost, and even if he lived still so far from here. However, nobody is forced to it. I say it to you now, so that you know, that I am there, and why. However, you can do what you like."

[13] Said the Pharisee to his companions: "What should we do now? The man speaks immensely and many believe in him. We cannot say: 'It is him!', but also not say: 'It is not him!' My opinion would be, to have another good look at the scriptures. If everything agrees with him, then we cannot otherwise, to fully believe in him; however, if there is anything which does not agree with him, we stay where we are! What do you think?"

[14] Said the scribe: "This will give us a lot to do; since the scriptures are extensive and for us difficult to understand.

Anyway, we will learn only very little from it! I think that we should stay longer with him and especially with his disciples and talk to them what they have seen and heard from him from the very beginning. And this will provide us with a much better proof about him than our incomprehensible books. I am now already more for believing in him than the opposite! – What are you saying to that!”

[15] Said one of the early believers: “Regarding faith, I do not have a problem anymore, but how to get rid of the temple? This is altogether another question, which is much more difficult for us to answer than any other question!”

[16] Hereupon the Roman said: “If there is nothing else misleading you, then I’m of the opinion, this can be solved quite speedily. As far as I know does the temple always sends out well experienced priests into the whole world to win over co-believers. If you tell your superiors that you have been requested by me, Agricola, to do this, surely nobody will have anything against it, and one will let you go. – What do you think of that?”

[17] Said the scribe: “The recommendation is acceptable and we will make an attempt. But if the high priest does not allow it, what then?”

[18] The Roman said: “Then I demand it from him with my imperial authority, and your high priest will not object to it anymore!”

[19] With that all were content. Only one Pharisee was still asking about the 100 pounds of gold.

[20] But the Roman said: “If you follow me you are free!”

[21] With that all were content and went to the disciples to discuss with them various issues and thereby became strengthened in their faith.

93. PURE AND IMPURE FOOD

[1] While the several Pharisees continued their discussions with the disciples, I conferred with Lazarus and his innkeeper about totally unimportant earthly matters. However, the many present toll-collectors and their colleagues paid attention to everything I, Lazarus and the innkeeper talked about, and found out quite a lot what they could use for their agriculture and their cattle breeding.

[2] I drew their attention to many root fruits, which they quite well recognized from My descriptions, and which they could plant and prepare afterwards for consumption. I also made them familiar how to prepare the meat of pigs, deer, roe deer, chamois, gazelles, the wild and tame hares and many different species of birds, so that they could eat it and the food would not harm them. I also showed them how and at what time one could catch and kill these animals quite easily, and how one can preserve their meat for a longer period of time for enjoyment by proper pickling and smoking.

[3] This also the Romans heard and our Agricola came from his table to Me and said: “Lord and Master, I also overheard these instructions and became very joyful about it, that You also in such matters have taught us! See, we used to feed the criminals in the dungeons with river- and sea crayfish! These animals, if you can get them, are cooked in salted water with thyme herbs mixed in. If they become red, they are already sufficiently cooked. When thus prepared, they are handed to the prisoners as food. Initially, as it was observed, only severe hunger drove the prisoners to eat them; however, in time they started to like it very much, and they became very healthy, looked from day to day better, and finally everyone was looking forward to eat crayfish. Those, however, who completed their jail time, also afterwards ate nearly nothing else than crayfish, if they just could get hold of them. What are You saying to such food? Is it also advisable that it could be enjoyed by other people?”

[4] I said: “O, certainly. However only during the certain month

familiar to you, and they have to be fresh and alive obviously! The method of preparation is quite good! However, the river crayfish is better than those from the sea.”

[5] With that Agricola was quite content.

[6] Some of the disciples started to speak among each other and said: “Just look at our Lord and Master! For a long time He hasn’t spoken about such matters! How can it please Him now?”

[7] However also the Pharisees who talked about Me with the disciples, noticed My speech, shook their heads and said: “Why does He now speak against the laws of Moses and the Romans does not say anything against it, when they just now reproached us that we have rejected the laws of Moses and set up our own instead! Doesn’t he know what Moses has ordered and that the meat of impure animals already defiles a person if he only touches it? Preparation here, preparation there! What is impure also stays impure, irrespective of the best preparation and defiles him who enjoys it! Ha, strange about him that he speaks like that!”

[8] Said James secretly to Me: “Lord, don’t You hear how the Pharisees praise you? Say something against it!”

[9] I said: “what do I care about the talk of the blind Pharisees! They are blind leaders of the blind! However, where a blind guides another, both are going to fall into the ditch, and neither can help the other. Therefore, do not take note of their talk!”

[10] But also the Pharisees heard this and they began to ask each other, whether I referred to them, since they had become believers now.

[11] But I got up and said to them: “Yes, I also mean the likes of you! You blind fools! What goes through the mouth in and through the mouth into the body and leaves the body again through the natural way, does not defile a person; however, what comes out of the mouth from the heart, like evil thoughts, bad and scurrilous talk, dishonoring, perjury, lies of all kind, deception, jealousy, stinginess, fornication, whoring and adultery, gormandizing and gluttony, also with your pure foods,

really defiles the whole person!

[12] Look it up in the scriptures and you will find why Moses has recommended the enjoyment of only clean foods! He did this because of your too great meat voraciousness and because of your unbound sensuousness and lecherousness. But I say now, that for him who is pure in the heart, also everything else is pure. However, to the impure everything else is impure.

[13] What you eat or drink for the necessary strengthening of the body, will not make you either blessed or unblessed, but only what you believe and what you do! If you believe wrong things, you really cannot do any right and truly good things; since the truth is not in you. But therefore your soul will not remain in judgment; since then all heathens would be lost, which is not at all the case! However, if you hear the truth and also understand it, but still acts according to your falseness, the truth will judge you, however not for life but for the death of your soul! For just as the light is the death of the night, also the truth is the death of the lie and falseness. When now the day of your soul has come, why do you want to go back into the night of judgment and death?!”

[14] Said the scribe: “Master, I already know that you speak the truth; but you have accused us that we discarded the laws of Moses and put others in its place! And see, we do not deny it, because it is truly so; however, if you now allow all Jews to also eat the meat of the animals indicated by Moses as impure, even if specifically prepared, you also abolish with regard to this point the laws of Moses, just like you do not keep them very strictly, since you also heal the sick on a Sabbath! Since it is written: ‘You should work for six days, the seventh you should celebrate and dedicate to God the Lord!’ With what right are you yourself doing this?”

[15] I said: “If I am as what I have come into this world, then I do this with the very same right, as the right with which the Father, who is in Me, gave once to Moses in the desert the laws for you Jews. But I do not at all abolish any laws of Moses. However I Myself fulfill the law in all its aspects. But I only

show to you your disability to understand and to assess the laws of the prophet. You ride the letter, which kills, and do not know the spirit which makes alive. I however reveal to you now the all alive making spirit; how can you then say that I abolish the laws of Moses?

[16] You letter riders wet-nurse perhaps with your letters mosquitoes and swallow camels instead; because if you then cling so steadfast to the letters of the laws of Moses, how can you then for a lot of money and other sacrifices provide for the rich Jews dispensations (pay ransom to be free from the law)?!

[17] You yourself eat acidulated bread even on a Sabbath, eat wild poultry and even allow your apostles to eat everything what people in other countries eat. You do so for your earthly advantage and therefore break the law; but I recommend this to the people out of pure love and mercy and for such dispensation I do not demand a sacrifice and therefore does not abolish the law of Moses! For if man satisfies his hunger with whatever eatable food, he does not sin against any law of Moses. However, if a Jew, craving for food and because of futile palatal tickle to the annoyance of his fellowmen, eats the meat from impure or suffocated animals, while having sufficient meat from animals indicated as pure, sins, because he annoyed his weak fellowmen.

[18] I hereby say nothing else than: Man in an emergency can also eat the meat from all the animals indicated by Me and does not need to have a bad conscience about it; but he should first prepare it as I have indicated it earlier, and it will not harm him! However, the blood from especially suffocated animals, nobody should eat, since it contains many hidden evil spirits (poisons)! You know such quite well, but secretly you still eat the meat of suffocated chicken, calves and lambs, because it tastes better and you become intoxicated and randy and finally entirely without feeling.

[19] First think about yourselves what you are doing, and only then you can tell Me whether I have abolished the laws of Moses! How can you say to your neighbor: 'Come, so that I can

pull the splinter from your eye!', and in your own eye is tuck a beam?! Fool! Pull first the beam from your own I, and then see how you can deal with the splinter in the eye of your neighbor! Everyone first sweeps before his own door, then he can go to his neighbor and say to him: 'It is now clean in front of my dwelling's door; if you want I can also sweep your portal, so that passers-by are not take exception about our dirt.'

94. THE RIGHT OBSERVANCE OF THE SABBATH

[1] (The Lord) – “As it is with the eating of meat of impure animals, it is exactly the same with the Sabbath. Firstly every day is a day of the Lord, and a right person should do good works every day, not only on the Sabbath! And secondly it is only written, that one should holy the day and not carry out unnecessary hard, laborious work; however that one should not carry out good works on a Sabbath, not one syllable is written in Moses!

[2] If the prophet says: ‘Without need and official admission, you should not perform any hard, laborious work on a Sabbath’, how is it that you say that I desecrate the Sabbath, if I on such a day heal a sick person without remuneration? You yourself give food on a Sabbath to the ox and guide the donkey together with the cow and sheep and goat to the drinking trough! Would you let drown the ox or donkey in the well, if it falls into the well on a Sabbath? However, if you do such to your domestic animals, why should one not help a person on a Sabbath? Is a person not worth more than an animal?!

[3] O you blind fools! How far have you distanced yourself from the truth! Yes, about you it is true as it is written: ‘See, these people honor Me with their lips; but their hearts are far from Me!’

[4] Tel Me: If a person comes to you and says: ‘I have a lot of work with my harvest and the time is ripe! If I can use the Sabbath, I will sacrifice three times the tenth, a fattened ox and three fat calves!’, you go and write him a concession, so that he

can use the letter to recruit workers also on a Sabbath. Isn't that a much greater Sabbath desecration, than helping a sick on a Sabbath?!

[5] On a Sabbath one should not break any bread before sundown and also not eat; however if you in your rooms feast and smolder for the whole day – even if it's a Sabbath – and for money also allows it to others, except the poor, because they cannot pay for it. Question: Is that not a sacrilegious sabbatical disgrace?!

[6] I ask you further: Why have you declared the 6th and 7th book of Moses as an unauthentic addition and thus also the prophetic appendix and rejected it? It would be a bright shining guiding thread for everybody, which would have shown to him in the clearest light, what he should do in all possible cases. But instead you are furnished with a Kabala, which originates from the old-Egyptian Horus. This, just as the old Horus, you do not understand, and Moses and the prophets, for whom you have erected monuments after your fathers have stoned them, you do not want to understand, but you teach the people that they together with you, only have to highly honor and worship these writings, which would then be sufficient. Isn't that more of a Sabbath desecration than Me healing a sick on a Sabbath?!

[7] However, I am who I am, also the Lord of the Sabbath! And as such I say: I do not have any joy about the Sabbath as implemented by you, and I do on a Sabbath what I want, just as I – says the Lord – let the sun go up and down also on a Sabbath and let flow the rivers, let blow the winds and great storms, and let go the moon and the stars in their designated orbits and let grow the grass and let ripen the sweet juice in the grapes! When however all this stands in My most absolute power, should I then ask you what I should do on a Sabbath?! – Speak now and give a valid and reasonable answer!”

95. THE RESPONSE OF THE PHARISEE

[1] After this My reply the scribe did not know what answer he should give to Me; since on the one hand he felt too much pointed at and on the other hand did the people rejoiced loudly about this My strong reply. And as such these seven clerics were like nailed to the ground, and not one was able to say one reasonable word against Me. In addition they were secretly quite cross with Me, because I told them without holding back, the full truth to their faces.

[2] However, after a while the Pharisee collected himself again and said: "But Lord and Master, what You tell us here now, we knew long ago! That we could not act differently, will also be clear to You! You could tell us all this and even a lot more, and we couldn't care less, but only in a different way! But You bring this matter before us, as if we ourselves have rejected the last books of Moses and if it was us that have stoned the prophets! If you would have been personally with Your body among us, this matter would never have gotten so far; now You have suddenly arrived, and everything is above all heavens wrong, and we cannot change all this from today to tomorrow! What are we five, counting against 5,000 of our colleagues?"

[3] We ourselves will in future not have much to do in the temple; however, we are not guilty alone that things are as bad and evil as they currently are. Tell us, what should we do differently regarding the temple, other than turning our backs on it in a nice way? For if we start tomorrow to speak out for a good case, we will be stoned tomorrow, and Your case would not yield anything thereby; if we however turn forever our backs on Jerusalem and its false teachers under any pretext as suggested by the Roman, I am of the opinion that we under the acceptance of Your teaching are doing everything, what we in our current situation as weak mortal people are able to do, and more You Yourself, even as God, cannot ask from us! Give us Your wills-almightiness and we will soon be in order with the temple! However, that You accuse us of being indescribable

bad, false and evil, while we want to believe in You, at least I do not find very praiseworthy!”

[4] I said: “My dear people, for the blind it is difficult to write and it is hard to preach to the deaf! If I put your case, which still clings quite strongly to your person, before your eyes for your betterment, do I then mean you personally?! What I present is the spirit of your temple matters, and this not only concerns you, but all the Jews.

[5] The truth is the sun of the spirit, and it must shine to all people without any politeness clouds! The illuminated cloud however is not a sun, and a foolish politeness is as good as a smoothed lie, which can bring nobody to the true salvation of his soul. Therefore everybody should speak the truth openly, if he wants to be useful; since nobody is served with only a half-truth! With Me there is no holding back and clemency, but only love and light! And if I would not be as truthful as I am, where would be this heaven and this earth and where and what would be the people?! I have not come to flatter the people, but to teach them the truth and to give them the everlasting life through the truth. And for that any holding back and sparing is of no use. – Think about that and only then say, if I had been hard against you!”

[6] The Pharisee said: “Yes, You are quite right in that, and the people are not worth Your love and therefore cannot thank you enough, that You have come in the flesh to them, to give them the right light and show them the true road to the everlasting life. But there is still one thing which we people can say to You and this consists therein: You have never been among the people like now and has taught them to recognize You, Your will and their destination. There always were very experienced and inspired people – called prophets – who stated to be seized by Your spirit; and who not spoke themselves, but only Your spirit through their mouth. To support their message they also performed extraordinary signs, as it can be read in the books; but they were still people and had to die, although often speaking and writing about the everlasting life. Even Moses was

not excluded from it. Only about Elias the scriptures say that he has ascended to heaven in a fiery carriage and only left his coat behind to his disciple Elisa. This story however still reaches a little into the unbelievable and cannot serve as a norm, because not before and also not afterwards did something similar happened to any other great wise.

[7] But because all these prophets have died and after their death nobody could learn anything from them, and the people in time started more and more to doubt them, that after the death of the body a life of the soul in the beyond exists, and finally they created for themselves a more comfortable life norm than the one which the prophet introduced and arranged.

[8] Even if then a prophet rose among the people again and stated that God speaks through him, they only became annoyed about him and said to him: ‘Prove yourself as immortal just like Elias!’ or ‘Call the long gone fathers and prophets, that we can see them and that they can give us a living testimony – firstly that there really exists a life after death, and secondly, that you are a true prophet! If you cannot give us that proof, we believe you just as little as we have never ever believed the old prophets in the past and also will not ever believe them in future; since they have died, just as you will die, and nobody ever has heard anything from them. We have preserved their scriptures indeed, but the insatiable earth has devoured them all. To what use are all their scriptures full of teachings about the everlasting life, if they as teachers after their death cannot give us the most assuring proof, that they are their teaching’s truth?!’

[9] See, Lord and Master, this is how in time the people started to think and also to act and also have killed the prophets, if they as usual did not stop to announce all kinds of punishments to them! Why is it not allowed that a dead prophet at times comes back to earth, and provides with his appearance a testimony, what he taught on earth in the flesh? And why are always the people accused about their incredulity?

[10] If only one time somebody would come – of course in a manner that one had to recognize him as he who was once on

earth in the flesh – it would strengthen the faith and the people would surly live according to his teachings. But according to our good knowledge this never happened, and as such it is quite obvious that the people became doubting and disbelieving. That for the long time already the temple became completely anti-Moses, is mainly the result of what I already have said, as well as, that the Sadducees who separated from us, very openly do not believe in the immortality of the soul anymore. And who can, strictly speaking, blame them based on reasonable grounds? And as such the clerics are not the only ones to be blamed for the evilness which now rules the temple, but rather the fact that they still could not prove that there is a life after the death of the body. If the tangible proof for that is lacking, the faith to a God falls away by itself; and even if one still believes in an existence of God, one still does not have a right respect and love for Him and regards His laws given to mankind as inventions of man, which might have been quite good for a certain time period for the life circumstances of the people at that stage, however for present times are not really applicable anymore. I do not say this here to beautify us and the temple; but it is also not really a lie that it was so and still remains so.

[11] You, Lord and Master, equipped with all fullness of the spirit of God, are now of course the strongest proof and warranty for an everlasting life of the soul after death; but except for us there still exist countless many other people, who will have to live without this strongest proof forever. Can they be regarded guilty if they do not believe in an everlasting life of the soul after the death of the body and would rather worship the sun or fire as God? Would it not be possible that at least the deceased parents could come to their children and say, what they have to expect after leaving the body, what the soul is and how she looks like?

[12] However, something like that does not take place, and therefore everything said about the beyond is a kind of fable, in which only an insane person can believe, which however a deep thinking person can never accept as an absolute truth! And we

priests are doing actually something good, if we hold the people in the deepest possible blindness and make them believe, with great pomp and seriousness, all kinds of things about the beyond. For if we would give to the people our deeper mind education, the people soon would find themselves in an indescribable horrible state.

[13] Only we priests keep the people in check, to diligently work the earth and conscientiously pay the tenth, and they are content with it. But of course this contentment comes soon to an end, if uninvited prophets appear every now and then among the people and instigate them against us. I do not refer here to You, Lord and Master, since You are not a prophet, but the Lord Himself; I only refer to such prophets as I have described them earlier.

[14] Did I now spoke correctly and presented our case of faith according to the truth as it is, or not? I will certainly be thankful to everyone who can give me a better and more true teaching; since it is surly no joke to think all the time about death and a certain destruction, to which in all the world one cannot find any counter proof. Since everything dies and passes and does not reappear again. Even stones weather and dissolve in volatile dust, out of which no hard rock forms anymore, just like no person will ever rise from the grave anymore on a day of judgment, although we teach such to the people! – I have spoken.”

96. INFLUENCE OF SPIRITS AND CONTACT WITH THE AFTERLIFE

[1] I said: “You now have spoken indeed and with your speech would have created quite a sensation in a school of the Sadducee, Stoics and Epicures; but here you have assessed the matter like a blind the light and colors and like a deaf person the harmony of a well-tuned harp.

[2] The life of the soul cannot be shown and proven to you by a person and even less so by any departed spirit. You must find it

in yourself; and this is not otherwise thinkable possible, than through the true love for God and the love for the neighbor.

[3] You think that the reappearance of an already departed soul would mainly strengthen the faith in immortality of the soul and faith in God, and I say to you that in this regard you are stuck in a completely, fundamentally wrong opinion! Firstly a departed soul in the beyond has exceedingly more than enough to do for itself and for its neighbors and does not really has the time to appear to the people in the flesh several times with a body created from the air and the earth and to teach them how things are and look like in the beyond, and secondly can every perfect spirit in anyway influence the people without limiting their free will in the best possible manner, and such invisible influence is for man much more salutary than the visibility and audibility of a departed spirit. For if a good and already quite enlightened spirit places good and honorable thoughts and feelings in your heart, they are already as good as if you have created them in you yourself; they unify with your life and motivate you to become active.

[4] If however a spirit, as for example Moses, would appear to you and say to you: ‘This and that you have to do if you want to attain life; if you are not going to do this you will fall into the judgment of the almighty God and there hardly will be any fully happy rise from the death of judgment!’, you will tremble after such an admonition and will for the rest of your life not dare to do anything else than what the spirit of Moses has advised you to do.

[5] What however will be the use for you from that? See, nothing; since then not your own better recognition has prompted you to act, but the power of the spirit which has come to you, and you hardly gain any value for your soul! It is nearly the same as if you people train an ox or a donkey or any other animal to perform a certain task; if you have trained an animal for a coarse work in the field, this is surely only your gain and not the gain of the animal.

[6] If I with My almightiness wanted it to be, that no person

ever commits any sin, no person would ever sin again; for he would not be able to dare transgress one hairbreadth beyond My will, just as nobody can shape his body differently, as he is created by the will of God, and can also not extend his bodily life at his own discretion, since all this depends on the almighty will of God. If God would allow it that no person would ever commit a sin, who would have the gain completely for himself regarding the totally sin-free life of a person, who was guided by the almightiness of God, just as it guides the growth of the trees and all other fruit and guides the worlds through endless space? Surely nobody else than God Himself, since man would be nothing else than a play-doll in the hands of God! It also would be a lot more comfortable for God, as it is also more comfortable for Him to create the different animals with their most diverse and most strangest properties and then to guide them and let each in its own way become active.

[7] However, the people of this earth are destined to become free and totally independent children of God, and as such they must be guided in such a way that their necessary most free will does not experience the slightest coercion from any more powerful side of a spirit, but be guided only through revelations and teachings and by external laws, to seize with their free will the truth and good which they have been taught, and become active accordingly out of their own self-determination.

[8] See, the deference of the free will of the people of this earth goes by God even so far that He not even considers what one or also several people think, want and do. Only if deviated too far from God, only then does God look at them and awakens seers, teachers and prophets, who can announce to the people anew the will of God and His intentions. If the people take note of it, things will improve again; however if they do not take note of it, and mock and pursue the awakened seers, teachers and prophets of God, then God must allow a necessary external punishment to come over the people and often over a whole nation. But even such a judgment is never directly activated by the almighty will of God, but such a judgment comes always from blind and

willful wrongdoings of the people.

[9] The mighty Hanochites have been warned for more than a hundred years, that they should not for the sake of gold and precious stones destroy whole mountain ranges and should also not level them to the base to more easily conduct their wars, because thereby they would open up large underground water sluices and drown everybody. But all this was to no avail; they did what they wanted, dug even deeper into the mountains and opened up the water sluices. See, this was not carried out by the almightiness of God directly, but took place only through His admission, which was the necessary result of people who did not want to listen to His timely admonitions!

[10] Through His almightiness God could have captivated the people, so that they would not continue to destroy the mountains any further! Yes, this would be very easy for God to do; but the people would then have ceased to be people, and it would also afterwards in the kingdom of the spirits not be possible to put them back on free human feet. God rather allowed it to happen, so that the whole of mankind through its willful actions perish in the flesh, than allowing their souls to be harmed only in the slightest manner with regard to their free will and fullest independence.

[11] Equally so has a tribe been warned several times by the king of Salem, not to live near the vicinity of Sodom and Gomorrah, because there were many underground sulfur deposits and partly contained bitumen. It was also clearly and comprehensively indicated to the people how continuously impure nature- spirits wrench themselves from such deposits and provoke flesh-people to commit sodomy; since just as there are spirits of bawdiness in the wine and provoke the flesh to it if enjoyed excessively, equally so they are also at home in sulfur and bitumen. The people were also told that in such areas quite often earthquakes, mountain fires and many evil storms occur and quite often cause great destruction, whereupon easily famine and pestilence originate; however all such good advice out of the mouth of Jehovah was to no avail. Because the

country was otherwise quite lush and fertile, the people nevertheless settled there, and before two-hundred years passed, next to Sodom and Gomorrah ten other cities were built. The people became completely sensuous and committed all kinds of indescribable acts of sodomy and the most hideous fornication even with animals.

[12] They again were warned during the times of Nahors and Tharahs and they were advised to leave the evil country; however nobody took any note of it. The sons of Tharahs were Abraham, Nahor – who had the same name of his grandfather – and Haran, who fathered Lot. Haran himself went there and preached on instructions of God but did not achieved anything. Lot, his son, did the same for several years and alternately stayed in the various cities and nearly became himself a victim of the spirit of sodomy.

[13] Then came visible angels who first visited Abraham, and Jehovah was among them and loyally informed Abraham what would happen to Sodom and the other cities. And the two angels were sent in the form of two strong youth to the city to still save Lot. The people did not at all listen to the youth but wanted to commit the most unnatural sodomy with them. Then Lot got away upon the warning of the two youth. Only his wife became a victim of her tardy curiosity; she turned into a salt column according to her body as predicted by the two youth. Since they said: ‘We must flee quickly and not even take the time to look back; for the underground fires spread very quickly and its everywhere erupting vapors quickly suffocate all physical life and turn everything very quickly into stony salt!’ Lot’s wife nevertheless stood still for a few moments and was caught by the vapors and became a victim.

[14] See, again the almighty will of God did not directly caused the full destruction of the evil countryside; because this would happen to this unripe place anyway, which in fact took place later under Abraham. But that at the same time so many people perished, nobody else carries the guilt than the disobedience of their free will.

[15] God could have of course pulled the people out of there with His almighty will and place them in another, healthy country; but this would be obviously against their will. Since this is considered the highest priority by God and must be considered, and He rather let it happen that all these people perished bodily, than let it happen that only one atom of the freedom of the will of their souls is damaged. Since even for God it is the greatest masterpiece of His love, wisdom and power, to create people who can fully resemble Him in everything.

[16] In order to effectuate this, man must be born into this world nearly without power and in greatest desolation and obtains his lessons in time from the outer world. If he in such a way has gathered a little knowledge and abilities, only then does the surrounding good and also bad spirits influence him unnoticed – the good his soul and the bad his physical nature – so that the soul always remains in the most perfect free floating state.

[17] If man voluntarily adheres to the good outer teachings and admonitions against some challenges of his senses and has adapted his life accordingly, the quiet influence of the good spirits become continuously stronger, which however no person can and also must feel differently, other than as if it is his own free work. Once the influence of the good from heaven through man's own will is strengthened to such an extent, that the soul has completely submitted to it, the true, divine spirit of love will awaken in her, penetrates the whole soul and only then has the soul stepped on to the first level of her completion, is then already indestructible free and can, even in the flesh, receive visions and revelations from spirits and even from the highest angels.

[18] And then it happens quite often that such people have visions, speak with souls in the beyond and allow to be personally taught by them and give also to other, still naturally living people, a true account of it. Who believes them, does well, he only should not demand to immediately experience the same; for this cannot take place earlier, until he has attained the

same prescribed spiritual soul ripeness.

[19] Every person should however firstly act faithfully according to the received good teachings and then pay attention to his soul, but also to the often in his flesh sleeping evil desires, who express themselves only too well in all kinds of sluggishness, work-shyness, lust, self-love, stubbornness, haughtiness, jealousy, stinginess and power-addiction. The last he should oppose through the power of love to God and through the love for the neighbor, through patience, meekness and gentleness, he will not have to wait too long, when the good spirits will reveal themselves more perceptible and more visibly.

[20] By the way, there is not one person to whom it was not at least once allowed to receive certain signs and even visions from the beyond. If man however sets everything as naught, and regard it as nothing else than a deception of the senses, he cannot be helped. I think that I have enlightened your query and remark fully according to the everlasting truth and everyone must recognize from that, how things stand with the people on this earth. – Do you perhaps still have something to say about it?”

97. THE BEING OF GOD AND ETERNAL JOY FOR CREATION

[1] The Pharisee said: “Lord and Master, one cannot say anything against it anymore; since the truth of everything said is just too clear! However, if finally all the souls of this earth turn into many gods, where will they find the space to move, rule and govern with their freedom, independence and power? For also a spirit must occupy some space and time, even if standing above space and time concerning his divine properties.”

[2] I said: “O you pettiest and totally shrunk soul! Have you never seen a starry sky? Don’t you know what all these visible stars in their multitude numbers are?! See, if from every atom of this earth arise twelve-thousand souls – what would result in such a large number that presently even the best mathematician

could never imagine it – there nearly would not be enough souls to add only one soul for every sun-world in the large creation-space, not mentioning the still many countless earth-worlds, of which not seldom many thousands orbit one single sun-world.

[3] Now imagine for yourself the endless greater spaciousness of the heavens of God and the equally endless number of their societies, which corresponds with the worlds in physical space, where until now for example hundred-thousand times hundred-thousand already exist for this earth alone! How many classes of people are still to be developed on this earth, only God knows, because He has the infinite numbers as a clear unit before Him. If however from the people of only this earth so many countless societies can be formed in the beyond, just imagine how many can be formed from all the other countless many worlds, of which many physically are so large, that this earth in comparison forms hardly a single grain of sand?

[4] If you weigh what is said, it will become clear to you, if a still so endless large number of the true children of God, could one day grow too large for the total everlasting and infinite heaven! Do you think that for the everlasting great God, a by your human mind limited number, could be forever sufficient?! Only count the creatures of this earth, think of the everywhere infinite fertility and reproductive ability of the plants and animals, and you will infer from that, that with God everything goes to infinity, and nobody can say that this is something pointless!

[5] For if God did not place such into the plants and animals, in the near future you would have no bread anymore and no meat and no milk, no wine no fruit; but because a wheat grain placed into the earth, bears hundred fold fruit, you always have bread in abundance and also everything else. If thus God effectuates everything to infinity according to His very highest wisdom and endless power, can somebody then say, that the everlasting and endless creations out of God are something pointless? Your own daily bodily needs teach you already the purest opposite, because without food you cannot exist! – Do you now

understand why God continuously creates endless quantities?”

[6] Said now quite surprised the Pharisee: “Yes, Lord and Master, this I can see now and deeply admire Your wisdom. I only have to express my opinion to the point, that I start to dread the endless greatness and power of the Creator, and only ask You if God will create forever; since according to Your words, creating has no end. I ask You, to give me a light about that, otherwise I will become quite dizzy.”

[7] I said: “This you should have already derived from this My explanation. If God is everlasting, He certainly will have created from eternity! Since what should He have done for an eternity before the seemed creation of this world, the sun, the moon and all the stars, for He was forever equally perfect?

[8] According to the spirit God is everlasting and infinite. Everything originates and exists out of Him, everything is in Him, and everything is the everlasting endless fullness of His thoughts and ideas from the greatest to the smallest. He thinks them in the clearest light of His self-consciousness and wants that they become a reality, and then they are already that what they primordially had to be. He then adds the germ spark of His love to the thoughts and ideas which He so to speak placed outside His personality, enlivens them, so that they can exist like independent beings, and then guides them by His continuous and always increasing inflow, to the highest possible level of indestructible independence.

[9] These beings – because the divine love in them guides and maintains them – are then by themselves full of creative powers, reproduce themselves and can multiply to infinity, and everyone going forth from them, like the children from their parents, are not only resemble their producer, but are also equipped with the same properties, which serves the aim, that the producer and the product through the quite easily possible increase of divine love in themselves, can finally cross over out of matter to the pure spiritual fully God-resembling state but still forever remain individual independent beings.

[10] As such the thoughts and ideas of God once placed outside

Himself, are returning completely to God and in God, however not anymore as what they have been placed outside, but as fully alive, clearly self-conscious to themselves, independent and self-active beings, who then, like completely independent from God, can exist, effectuate and create by themselves, why I have said to My disciples: 'Become as perfect like your Father in heaven is perfect!'

[11] I now do great things before your eyes and ears; but you yourselves will do even greater things in My name, which is the love of God in your hearts, without nobody can effectuate anything substantial for the everlasting live, because the love of God is the actual indestructible life in God Himself and also in every being going forth out of God.

[12] However everything, once physically created, comes as such to an end, if by the fully ripened divine love in itself, migrates in time over to the pure spiritual; and as such also this earth will not exist forever, but in time will migrate to the spiritual. However, according to the calculation of the earthly time it will still take for your present mind a very long time until the fire of divine love will have dissolved all matter into its original spiritual state.

[13] The dissolving of a world will take place like the dissolving of every other physical being, whereby the external death will in time progress and become visible more and more. If you look at a tree, you will observe how it wastes away over time. It becomes old, rotten, only a few branches showing life while others have become decayed and rotten and in time fall off from the trunk. Over time also the trunk becomes rotten and dead and this continues, until finally the whole tree becomes decayed, rotten and dead in itself. Nevertheless a by himself completely dead tree still has life-spirits in itself; therefore you will, if it lies in the forest thrown over by a storm, see a lot of mos plants and also other little herbs grow from it, also its inner will be pierced by all kinds of worms, and a large number of insects will gnaw for as long at the flesh and marrow as there still is something to it, until after about a hundred years no trace of the tree can be

found anymore.

[14] Thus, even if on a much bigger scale, it will also happen to a dying and finally completely deceased world. However, where a tree dies, soon another grows in its place. Hence also a world passes, but another and even several others take its place and adsorb the leftover life-spirits of the totally deceased and fully perished old world, for further nursing and development. And see, as such the actual creating never reaches an end, because also God can never stop, in His everlasting unlimited love and wisdom, to think, to will and to love!

[15] I think that this should be for everyone in the highest degree comprehensible! To whom this still is not sufficiently clear, for him I add the following to all this: Imagine yourself living immortally forever in everlasting youthful strength in a world! Will you at any stage want to stop thinking and to want? Will you at one stage become completely inactive and does not want to enjoy anything? Certainly not, but you will become increasingly more active, and you will most eagerly try and use all means possible to prepare for yourself always more and greater comforts of life; because this love and the true life of love has in itself, that it never can rest, because life itself is nothing else than one activity after another.

[16] Therefore nobody of you should think that he one day in the beyond will find himself in an everlasting, sweet rest; since this would be actually the very death of the spirit or the soul. The more spiritual a person becomes in his inner being, the more active he will become, and this through and through. If this is already visible and clearly noticeable on this earth, how much more will it be the case in the beyond, where no heavy body restrains the activity of the soul! – Now speak, if you have comprehended this well!”

98. NOT THE KNOWLEDGE BUT ACTING OUT OF LOVE IS BLISSFUL

[1] Said the beyond measure astonished Pharisee: “Lord and Master, only now I recognize that You must be full of the spirit of God; because regarding such matters only God alone can give man a true and fully right light! Where is there the mind of even the most wise person of this earth, which he through some experience and observations of the outer form of things, has made his own?! What is the little, limited person against God? Thus man never can comprehend God out of himself and hence also not His everlasting workings and effectuating and creating!

[2] I only wish that the whole temple would be filled with that light! However, such is totally unthinkable given the general stubbornness of the temple! We seven have sometimes thought about such matters, of course more contra than pro, and how difficult was it not for us to enter this light! How would it go with our colleagues and fellow priests, who perhaps never have thought about these matters – neither pro nor contra – but were only concerned how to fill their stomachs even more! O Lord and Master, You will know it best, what You will do with the temple and its most blind priests! In me a true horror rises, when comparing this light with the most cardinal darkness of the temple. How large and important does one of us in the temple think he is, and how endless small would he feel if he would be coming into this light!

[3] O David, how true you have spoken, when you said: ‘O, how absolutely nothing are all people compared to You, o Lord! Do not depend on the help of people; all of them cannot help you!’ Yes, how much all the laws and selfish teachings of the temple yielded us, we only now recognize quite properly and will recognize this in future even better! Lord and Master, do not ever leave us with Your spirit!”

[4] I said: “Who remains in My teaching, remains also in Me, and I remain in him; who however leaves My teaching according to deed, also leaves Me, and life is not in him. I am

the true day of life. Who walks in this day, will not stumble, and who works on that day, will harvest the true reward of life.

[5] For the time being you now know the most important issues; to learn all other things, you still will be having sufficient opportunity. However, the knowledge alone does not provide a blessing, only actions!

[6] But actions exist twofold: actions for the world out of selfishness, and true actions in the world out of true love for God and out of love for the neighbor. From the first action man yields the judgment and easily everlasting death, but from the second action the love and mercy of God and the everlasting life of the soul.

[7] By that I do not say that someone should not work the earth with all diligence, and that he should not be thrifty: since I Myself recommend to everyone all diligence and a justified thriftiness. But all this, one should do to have a justified supply, to support at every opportunity the poor. Since what someone does to the poor in My name, I will accept as if he did it to Me, and I will bless Him here and there; however, who works and provides only for himself and his children, and is also not shy to collect unjust goods, should not expect any blessing from Me, and he will not last in the beyond in front of My judge-chair, but will be expelled to the dungeons of extreme darkness. There will be a lot of howling and crunching of teeth, and such a soul will not that easily ever attain the full view of God.

[8] Who however, will cross over from his selfish thriftiness to full stinginess, is already here a devil in human form, who always opposes the spirit of God, which is pure love, and therefore is forever excluded from any bliss. For as certain as there is a heaven, there also exists a hell, whose worm never dies, and whose fire never extinguishes. Who goes in there by his very own will, will never come out by his very own will, and this is the true, everlasting death of the soul. Remember this well, and be careful not to fall into selfishness, self-love, jealousy, stinginess and haughtiness of the world! Since all other sins a person can get rid of more easily than those

just named.

[9] Look now at our Lazarus, who is now one of the richest persons of the whole of Judea, but he is not rich for himself, but for thousands of poor people, who always find work with him and a justified good accommodation; therefore he is blessed and even if he dies with regard to his body, I will still awaken him, so that he can keep on living for the poor for a long time to come. And he shall not see, feel or taste death, but he will have a free choice to leave his body and enter My kingdom which is always open to him. In the dwelling where I reside forever, also he will reside forever!

[10] From this you can see that I am not only a friend of the poor, but also a friend of the rich, if they use their riches according to the true and right intentions of God. Who is rich should act accordingly and he shall live!”

[11] Said here Lazarus to Me in complete humbled love: “But Lord, You only Good, what have I done good, that I, a poor sinner before You, am looked upon by You so mercifully!”

[12] I said: “I know how and what you do; therefore do not be surprised if I provide you with a justified praise in front of many people!

[13] Another rich man who also wanted to follow Me, but still loved his riches a great deal, I said: ‘Sell all your goods, divide the yield among the poor, only then come and follow Me!’ Since however this person loved his riches a lot, he became sad and went away.

[14] But to you I say: Buy even more goods; since what you call yours, this also belongs to the many poor which consume most of your goods!

[15] To a rich person who loves his riches too much, for the sake of the riches itself and for the sake of himself, I say, that a camel will more easily pass through the ear of a needle, than such rich person can one day enter heaven!

[16] But there are also some poor, who come to the good hearted and ask him for alms; and once they have received it, they waste it and on top of it are also extremely thankless

towards their benefactor. However, no benefactor should make anything of it; since the less thanks you will earn in this world, the greater your reward in the beyond; since thereby such rich people show, that they resemble God, who also allows His sun to rise and shine over good and bad.

[17] Yes, I tell you even more: Do good to your enemies, pray for them who curse you, and bless those who hate and pursue you, and you will soonest gather glowing coals above their heads and turn their evil souls in the quickest way to become better and nobler! Lend your excessive money to those who cannot repay you with interest, and invite those as guests who cannot counter-invite you as guests, and you will thereby gather great treasures for your souls in heaven!

[18] If you are a rich man and someone comes to you again, to whom you have done good works in the past and who has misused your goodness, admonish him with good words; however do not keep the love from him! If he betters himself you have done good to him twice; if he does not better himself, does not become angry with him, since alongside physical poverty there also exists spiritual poverty, which is always greater and more unfortunate than the physical.”

99. NEIGHBORLY LOVE

[1] (The Lord) – “It is written that one should forgive someone who has done evil to you, seven times; but I say to you: seventy-seven times seven times you should forgive your offender, before suing him in front of a judge! If he still does not better himself, expel him from the society! However, who does not count how often someone has offended him, also in heaven it will not be counted how many times he has sinned against God.

[2] If somebody asks you for a favor, do for him with joy even more than what he has asked you for! If for example someone would come to you in winter and asks you for a shirt, since you have several shirts, then give to him also a coat; and if someone

asks you to walk an hour with him because he doesn't know the way, then walk two hours with him, so that you show him more love as he is asking from you! What you have done more to someone, will be repaid to you in heaven ten, thirty and also hundred times.

[3] For with the more true neighborly love you do something for your fellowman in need, the more you will be repaid multiple times in the beyond for what you have done. Remember this well all of you and act accordingly, and you will as true children of God have an everlasting life and will harvest its inestimable treasures! I say it to you: A sun for him, who out of true neighborly love has shared his mite with his neighbor and poor brother!"

[4] Said here the already quite believing Pharisee: "Lord, what should one do with a sun?"

[5] I said: "Is the sun not the light of the day and doesn't it warm the whole earth and makes everything grow and prospers on earth by its light and warmth? When I say: 'A sun for him who follows My teaching in every respect!', I mean by that not a physical sun, but a fully spiritual sun in his heart, which means the full God-likeness of his soul. – Do you understand this?"

[6] By the way, I also tell you this, that one day such God-resembling soul-spirits will also get to manage the physical suns, which means endlessly much; since thereby they also become the topmost leaders over all the earths orbiting a sun. And still others, more complete children of God are assigned to lead the central suns, from whom the leaders of the smaller planetary suns are getting their instructions at special occasions. However, before one can do that, one has to have a full spiritual sun in his innermost.

[7] Since whatever you might want to look at, everything is guided by spirits, for which they receive from God the ability. And therein lays the bliss of every spirit, that he, equipped with all strength and power from God, can be active and serve God.

[8] You all are only placed over little things on this earth;

however, who is loyal in these little things, will one day be placed over great things. But this I also say to you, that nobody can serve God and Mammon at the same time; with half the service not the one and even less so the other is satisfied. – Do you understand this?”

[9] Said the Pharisee: “This I understand quite clear; but I and also the others have acquired a lot from Mammon. What should I do with it?”

[10] I said: “As you have acquired him, in the same manner you should divide him among those who need it! For who really wants to be My disciple and follower if he seriously wants it, will not have to worry about the following day, what he is going to eat and to drink and with what he will get dressed, but he should diligently search for the Kingdom of God and its justice! Everything else which he needs to live, will be given to him; since the Father in heaven always knows what His children need. He, who feeds the grass in the field and provides for all animals food and clothes, will indeed provide more for those people, who walk in His love and His pleasure; for such a person is worth more than all the animals of the whole world. – Do you understand this?”

[11] Said the Pharisee and also the other six with him: “Yes, Lord, also this we understand now and will do, as You have wisely advised us to do. Only here in Jerusalem, for the time being, we cannot do it that easily; but we take all our belongings with us and will find plenty of opportunities, where we will act according to Your advice, since everywhere the world belongs to God, and surely not less also all people! – Lord, is this right?”

[12] I said: “It does not really matter if you think of the poor here or somewhere else; however, since for the table where the woman is sitting, who I today saved from the randy claws of the temple, some charity would be necessary. The woman and her husband are poor and the other men at the same table, too. The lost hundred pounds however, give to Lazarus, and he as a right brother to Me, will take care that these poor are sufficiently provided for!”

[13] The Pharisees said: “Lord, not only the one-hundred pounds, but one-thousand pounds of gold we are going to give to Lazarus, and he should work and operate with it according to Your will. For the light which we received from You, is endlessly worth more, and Your patience with us is forever priceless! It is good that we all are not living in the temple, because we ourselves are very rich, and as such we can do with our private money and treasures as we like. The considerable deposit in the temple is anyway gone, since even if we honorary priests travel as missionaries, we cannot expect any repayment from the temple. However, also the temple not anything further from us, than what it already got; and as such we still want to hand to Lazarus the money during this night. – Is this acceptable?”

[14] I then said: “To ask Me about it any further is totally unnecessary; since this you must realize, that everyone earns even a bigger reward, the more sacrificial-willing he is, and the more he does this with true love for God and his neighbor. Thus do according to your good will and you will be requited!”

[15] Hereupon the seven asked for several strong men, who were sitting at the table with the woman, to come along and carry the money. Then all seventy-two in number got up and went with the seven and brought back the thousand pounds heavy gold, already after an hour. When all were back in the hall, they laid the one-hundred bags of heavy gold in front of Lazarus’ feet, according to My advice, and Lazarus thanked first Me that I regarded him worthy the mercy to provide for the poor, and only then he praised the returned seven, that also they have recognized Me in their hearts.

[16] Hence also the poor thanked Me and one said: “Lord, if also we can become Your disciples, we waive this great support; for it is better to be Your disciple, then to own all the gold in the world! Since those who are provided for by You, o Lord, are well provided for, for the whole of eternity!”

[17] I said: “To speak about it, this night is not the right time for it, however, everything still can take place, since I will leave

Jerusalem for some time, only after seven days. Meanwhile discuss the main content of My teaching with My disciples; what you still don't know, it will be placed in your mouth at the hour when you need it.

[18] For now I say to you all: Since I had a good harvest today, I am very joyful about it, and we will stay awake for this night, and every one of you will nevertheless be strengthened in the morning, as if he has rested well for the whole night. However, until morning we will still talk about several matters, which will place you on a higher level of recognition of God; since to recognize God as perfectly as possible, is the first for every person.

[19] For who doesn't know God properly, can never believe in God completely, even less so love Him above all and therefore can also not completely share in the spirit of God. Since from an incorrect recognition of God, because of the free will of man, in time all kinds of misperceptions are spreading among the people, which then sprawl like a thousand headed Hydra, turning people into servants of idolaters and blocking their portal to the true, everlasting life, so that they then as souls in the beyond can hardly ever enter; for what a soul can achieve here, in one day, for her life perfection, in the beyond she often cannot achieve in several thousands of earth-years. My old disciples have quite an extended knowledge about God; however, you new arrivals are all together still very weak in it and I therefore want to strengthen you."

[20] Said all: "Lord, do this and do not keep anything from us, since we are thirsting for it like dry grass after an enlivening rain!"

[21] Said also the Roman: "Also we – even more so, since we are still completely novice in this most important recognition of all recognitions!"

[22] Said also Peter: "Also to us old disciples it will be of great use; since also we are still not firm about it!"

[23] I said: "And what problems might you still have?"

100. GOD THE FATHER, THE SON AND THE HOLY SPIRIT

[1] Said Peter: “When You were baptized in the Jordan by John, heaven opened and the spirit of God floated in the figure of a fiery dove above Your head, and from the sky one could hear in a clear voice the following words: ‘This is My beloved Son, who pleases Me. You should listen to Him!’ And also at another opportunity I heard the very same words, about which we would like to ask You for a closer explanation, but until now did not dared to. However, since You now want to guide us all to an even more correct recognition of God, I think that the time has come to give us an even greater light about it, of course according to Your divine pleasure.

[2] Since for now You are for us only the true Son of the most Highest, as we know it from the mouth of the mother of Your body, how the archangel Gabriel appeared to her and has spoken to her: ‘Be greeted who has found mercy before God! The holy spirit will overshadow you, and you will give birth to a boy, who you should call the son of the most Highest!’

[3] See, o Lord, this and still many things we know and cannot ward off the opinion, that there exist a most high God-Father in Heaven. You are His Son, and this undeniable, and a third, most likely also God, equal to the Father and You, is apparently the Holy Spirit! – Are we wrong, if also we want to ascertain our faith?”

[4] I said: “To fully reveal all this to you, the hour has not yet arrived; but it will not have to wait too long. But I have told you several times already, when you were asking Me about it, that I should show you the Father: Who sees Me, also sees the Father; since I and the Father are completely one. The Father is in Me and I equally in the Father. How could you have understood it differently?”

[5] Peter said: “We also understood it likewise, and this like the other: You are always penetrated by the full power of the Father, whenever You require it on this earth, and as

such the everlasting and infinite Father is also in You. You are His most perfect likeness. However, since the Father as the infinite, everlasting and omnipresent God is also around You and especially surrounds You, You also have to be in the Father!”

[6] I said: “Good, and what about the Holy Spirit? What are you making of him?”

[7] Said Peter: “Lord, with Him we all do not know what to do, although You said that man can be forgiven all sins, however, a sin against the Holy Spirit can never be forgiven. You are apparently not the Holy Spirit, since You said that the sins against the Son can be forgiven. Now, who and what is the Holy Spirit? We saw him in the form of a fiery dove. Is he a third divine personality kept secret to mankind from Adam onwards, or is he one with the Father or one with You? He surely cannot be more holy than the Father and You? And still You say, that sins against the Holy Spirit can never ever be forgiven! He therefore must be the most holy of all heavens, however, apparently still unknown to us.

[8] You see from this, that even we old disciples are still lacking a lot regarding the pure recognition of God, and we therefore have the fullest reason to be glad that You want to guide us deeper to an even more pure recognition of God.

[9] Moses says very strictly: I, Jehovah, am your One and Only God! You should not make and think any foreign Gods alongside Me! But now, according to our limited perception, we have three, however, we only should believe in one God! About this, o Lord, we are all in need of a brighter light; since none of us is entirely clear about this!”

[10] I said: “You should believe in one God only, because from eternity there was never more than one, and there will forever never be more than one!

[11] However, your memory is not really your strongest asset, for asking Me such, what I have explained to you several times already at suitable opportunities, and you are still unclear about this main issue; since I have said earlier, the complete

recognition of God is life's central issue, because without it not a true, but only a confused human life is possible, which is why I have shown to you from the very beginning what and who is God, but your memory is weak and short!"

[12] Said the disciples: "Lord, then strengthen our memory!"

[13] I said: "Rather say: 'Lord, strengthen our flesh and our will', for the strength of the memory always depends on the strength of the will. Your souls are quite willing indeed; but your flesh is weak, and thus also your memory, which only will become stronger later, once I have send the Holy Spirit to you. However, now pay attention with the greatest concentration!"