

# Book 16

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## 1. TRINITY IN GOD AND MAN



**B**UT what you will hear now, keep it to yourselves for the time being and do not make Me known before the right time! When the right time will come, you will be informed by My spirit, which is the actual Holy Spirit.

[2] The Father, I as Son and the Holy spirit are distinguishable one and the same from eternity.

[3] The Father in Me is the everlasting love and as such the primordial reason and the actual primordial substance of all things, which fills the whole of eternity.

[4] I as the Son am the light and wisdom, which goes forth from the fire of everlasting love. This mighty light is the everlasting most perfect self-consciousness and the brightest self-recognition of God and is the everlasting word in God through which everything there is has been created.

[5] So that all this could have been made still requires the mightiest will of God, and this is the very Holy Spirit in God, through which the works and beings obtain their fullest existence. The Holy Spirit is the great pronounced word 'It shall be!' And it is what the love and wisdom in God have decided.

[6] And see, all this is now here in Me: the love, the wisdom and the power! And therefore their only exist one God, and this is Me, and I only have taken on a body here, to reveal Myself better to you people of this earth, who I have created to My likeness, in your personality, as it is the case right now.

[7] That you also have exactly the same trilogy in you as I Myself, will be shown to you in absolute clarity.

[8] See, every person has love in himself and according to such love also a will; since love in itself is a desire and longing, and in this desire and longing lies the actual will. This is a property of all plants and animals and in a certain way also of all other matter.

[9] Even the most uneducated and coarsest person possesses love and will. But what does he do with it? He satisfies only the lowest and most physical needs, which instinctively translates

from his raw love to his will, from which his mind obtains nothing else than a dark haze. Look at the works of such people, if they are not many times worse than those produced by animals, whose love and desire is guided by a higher influence!

[10] However, it is completely different with the love and its will of those people, whose mind has become a bright light; it penetrates the love, its wisdom and thereby the whole person. Only now does love provides the pure means, the light or wisdom orders it, and the will turns it into action. Because man as the likeness of God also has such ability in himself, does he also consist out of three people, or is he only one person?"

[11] Said all, and especially the old disciples: "We thank You, o Lord, that You have spoken so clearly; since this is not always Your way, to speak and teach. Only now we fully understand the total unity of God, and as such You are entirely God, how we envisioned it quite often in our mind."

## **2. INFINITY AND OMNIPRESENCE OF GOD IN JESUS**

[1] (The disciples) – "There now only remains one question, and we will then be quite in order!

[2] See, Lord, God, alongside all His properties, is also endless and therefore also omnipresent! How is this possible with You, since You are present among us as a precise delimited bodily person?

[3] I said: "See, you My old disciples, there again lurks an old memory failure on your behalf! Don't you remember when we travelled from Samaria to Galilee, that you have asked Me a similar question? And didn't I proved to you by means of a sign with the sun, how I through My will am present on the sun just like everywhere else on earth at the same time?! And now you asked Me nearly exactly the same! I also have shown you the same at Caesarea Philippi, at the innkeeper Matthias in Capernaum, when I filled the very deeply sunk hole in a moment, and in Chotinodora with the idolized lake, and you still do not understand the secret of the Kingdom of God and even

less so the secret of God?!

[4] Is not My will, penetrated by the glowing everlasting love and its flaming light, which is the wisdom of God, the for you so incomprehensible Holy Spirit, who, from Me, forever and ever fills all infinity?! And through this My I, My 'I am', and thus also through My being and existence I am present everywhere, just as I now in My actual being, am now directly present among you. Such I have explained to you, My old disciples and brothers, already several times, and you still have forgotten it; but now you will remember it?!

[5] However I will not always stay among you with My whole primordial being, and still I will as the very Same stay among you until the very end of times of this earth, which means with all those who will act and live faithfully according to My word!

[6] Because also this My human side, I will turn into My primordial divine through many sufferings and great humiliation still on this earth, if the time has come, and then ascend to My God, who is in Me, and to your God, who is now among you and teaches you this with His mouth."

[7] Said some: "Lord, then it would be better that You stay forever among us like now; since where You are, o Lord, there is also the highest Heaven, and forever we do not want any other!"

[8] I said: "Here not your spirit is speaking, but your flesh, in which your souls are still deeply buried!

[9] Since the pure spiritual life of the soul in My kingdom is still totally foreign to you, you of course want to live here forever; however, if you would know that in one moment in My kingdom, you could experience more and indescribable greater bliss than in a thousand years with the healthiest body here on earth, you would not speak like this. You, My old disciples, I have given some foretaste. However, since your memory is always quite short, thus also in this matter. But I'm not going to give any new proof in this matter now; because if one day My spirit will come over you, he will guide you in all wisdom anyway!"

[10] The still most difficult believing Thomas said here: “Lord, why did we saw the Holy Spirit in the form of a fiery dove, and why did we hear the voice of the Father from the open heaven?”

[11] I said: “I knew it that also you will still come with a question, and do not regard this unfavorably of you; since you belong to those who very seldom or hardly never ask about anything.

[12] See, the picture of the dove represents for your limited senses firstly the great gentleness and secondly the great speed of My will, which is the actual Holy Spirit; since where I want to be with My effectuating will, even in an infinite distance, I am already present and act.

[13] Regarding the voice from above out of heaven, it also was done by My spirit, completely filled by My love going forth from Me, and which is intimately connected to My will like in Me. The voice that could be heard like from heaven, should indicate and teach to you, that everything true and divine-good primarily comes from above, just like man only then becomes good in his heart, when man’s heart becomes illuminated and thereby truly ennobled, if the mind is illuminated by God.

[14] Once the heart is illuminated and ignited in true love, only then it becomes light and alive in man. Then also your love will speak and say to you: ‘The light in me is my dear son, who pleases me, to whom you all, which means, all my wishes, desires and passions, should listen!’ Now, what are you saying to this, My disciple? Is it so or not?”

[15] The disciple said: “O, how could it be otherwise? In You, o Lord, is the highest love and wisdom! You can present everything to us in the brightest light; however, it would not be too wrong, if soon also other believers could understand this as we are?!”

[16] I said: “For those who need to understand these great secrets for the time being, I now have given this explanation of the secrets of God. The others, who by a far cry do not understand earthly and worldly matters if explained to them, how are they going to understand deep spiritual things?

[17] For children require a different food than ripe men. How do you want to make him understand some deep spiritual matters, if he does not have the slightest knowledge about the earth which carries and feeds him, and even less about all the things the starry sky contains? To you however, I have taught all this, so that you can have a living concept about the greatness and the wisest order of God, and therefore you were able to also understand more easily such higher and pure spiritual matters; the others however, who are here, already have had quite some experiences in this world, and therefore also have a foundation to understand something higher, for which however their great love for Me has enabled them mostly. And as such all those capable, have been explained this high and deep secret by Me; the others should wait, until they receive it from My spirit when capable.”

### 3. THE COMETS

[1] Lazarus also now said: “Lord, recently in Bethany, You also have explained quite a lot to me about the starry sky; I also asked You about the comets which are quite feared by the people, and the answer is, most likely because of very wise reasons, still outstanding. Would You show me the mercy to give me a little light about that?”

[2] I said: “O yes, and I will do this with a lot of pleasure! See, according to My old, which means everlasting order, no fruit is getting ripe on a tree all at once; similar, also no central sun, no planetary son and no earth like this one, is created fully completed in an instant, inhabited and covered with all kinds of fruit, but only gradually; since God really does not need to rush anything, for He has from one eternity to the next, time in abundance, although it is not beyond the ability of God, to create a sun, or a whole earth or countless many of both kinds in an instant.

[3] Such a comet is thus a slow growing sun, which forms from the light-material originating in endless space and meeting at a

certain point, which then condenses more and more in the free ether and begins to transform from the original spiritual substance to matter and after for you unthinkable long time periods of time becomes a true sun, from which, when reaching its full ripeness, only then planets or earths, like this one, are born like chickens from an egg, however, initially also only as loose haze masses with only very little solid body masses. They are flung out into the wide open space by the inner, great nature forces of the sun; and once they have according to their size and specific gravity reached a sufficient distance, they start to so speak fall back into the sun because of the great and strong attractive force of the sun.

[4] Such a fall-back often lasts for thousands of earth years. During such time such a very young sun-child has become more and denser due to light-substances accumulated from countless directions. If the comet, often after many years, comes close to the sun again from any direction, it will be seen by the people of this earth and also by the people of other earths as a star, normally with a long, light shimmering hazy tail. By virtue of a certain repellant force of the sun, it can however, never ever fall back into the sun, of which the repellant force – especially in the greater proximity of the sun – is caused by the very intense radiation of the light, and if such a comet as a still quite light body comes close to the sun, it moves away again with nearly the speed of light because it thereby got a new, violent push and disappears in the great depth of space, whereupon it on the most outer border of its distance, starts to fall back into the sun again.

[5] You can have a small example on this earth when observing a large fire. The fire, the heat and the strong light drive a large amount of glowing sparks high into the air. Once they have reached a height where the upward force of the fire has no effect on them anymore, they fall back again, but as soon as they get to the proximity of the fire again, they are violently pushed away again and repeat their earlier path.

[6] All this however is founded in the primordial order, and everything called nature, must submit to these laws. Now

you also know what the comets are, and can teach this to thinking people.

[7] Regarding however those comets which turn into suns, they never ever get close to another planetary sun, but float for you in immeasurable depths of space and will now and then be discovered during later times by deeply learned people with certain eye weapons. – Do you understand this?”

[8] Lazarus said: “Lord and Master from eternity, that I have understood Your words in general, is certain; but I still notice quite considerable gaps, which I find difficult to close!”

[9] I said: “And these would be?”

[10] Lazarus said: “Lord, what such a comet is, I now understand quite well; but what is the tail? What does it mean? And You also mentioned that in later times so deeply learned people will exist, who will invent certain eye weapons, with which one can discover those large comets in the great depths of Your creation. These comets then turn after eons of earth years into new suns. What are the special circumstances about these eye weapons? Of what will they consist? How will they look like and how will they be used? See, it itches me now tremendously to learn more details about it from You, who surly knows very precisely what the people will do after ten-thousand years and endlessly beyond, and all the things they are going to invent! If it would be Your holy will, you could give me and all of us a little light!”

[11] I said: “O yes, why not?! Since the more someone possesses true and right knowledge, the easier he attains a pure recognition.”



#### 4. THE IMPORTANCE OF KNOWLEDGE

[1] (The Lord) – “Moses himself was a greatest expert in all possible faculties of human knowledge. In Egypt no even so deep mystery existed he wasn’t privy to, and the old Egyptians also possessed such eye weapons, however not as fully developed as the mentioned later scholars will possess them, and therefore could quite well discover the planets and calculate their orbits quite accurately, of which still today the zodiac of Diadeira (Diathira) is a most clear proof of. The pure science and main knowledge was of course only in the hands of the priest caste; the common people had to be content with what the priests wanted to tell them.

[2] However, Moses, also a prince at the royal court, was initiated in everything, without becoming tottery in the slightest manner with regard to the faith of Israel, which he learned from his mother, who was a foster woman in the palace. And as such Moses could very soon attain an absolute pure recognition of God, because his mind enjoyed a pure and right pre-schooling.

[3] Therefore I say to you, that a pure and well-founded knowledge of the whole earth – if possible in all its parts – and its movement including its accurately measured size, and then also the starry sky in all its appearances, can excellently serve the soul, to attain a true and uniform recognition of God, since without it no true salvation for man can be expected. Because only those who truly have recognized God, can come to God and are actually already with God; those however, who do not recognize God, cannot come to God, because they do not recognize God and therefore are not with God.

[4] Because coming to God means, to be already with God through pure recognition and love, since without the pure and true recognition, nobody can truly love God.

[5] What use is it to your soul if you believe in a God behind all stars, that He from there, like from an everlasting centrum, based on His almightiness hears and sees everything, creates everything, maintains and manages everything, and thus

penetrates everything with His power and is omni-present, but you still don't know God in the slightest way and in your soul you are even much further away from Him, as you imagine Him to be! Through such extremely misty night recognition of God you surly are still very far away from Him, can impossibly love Him, but can only have a half-believing vague notion and reverence of Him. And in this recognition- and soul state, nobody can be with God, and certainly there can be no talk of any true love.

[6] Or what would a marriage ripe young man say, who likes some daughters in his surrounding and of which he could love one with his whole heart, if one would say to him: 'You, there is nothing for you here! In the farthest corner of this earth lives a bride for you, fall in love with her, travel there and take her as your wife!?' Will he not ask you and say: 'Yes, where is it? Is it east or west, south or north??' And you will be unable to tell him any other truth then: 'Yes, this we ourselves don't know, however, somewhere she will be, just love her and search for her!' Do you think that the young man will ever fall in love with a maiden so far away, or will he play the fool for you to look for her in all four corners of the world? I say to you that he certainly will not do such! And it is not much better with the love for a totally unknown and somewhere endlessly faraway God.

[7] But what is then the other worse result of that? Because the people cannot recognize and even less so love a too far and unknown God, they make for themselves gods more close by, which they then honor, love and worship, and to whom they bring all kinds of sacrifices. For the one true God they also build an empty temple, in which only a little light is allowed to penetrate, and this is then consecrated to the unknown God. The Romans have made from it their blind fate, which even rules above all their gods. From this it is clear enough to where a bad recognition of God leads the people over time.

[8] And because I, the always thought and believed to be so far away Jehovah, am now so close to the people, I gladly explain

to you, what can bring to you and your descendants the true recognition of God and the most loyal love for Him. And as such I shortly want to answer the two questions for you.

[9] See, the explained comet has at great distances from the sun, no tail at all, but only a kind of misty haze around its core! Only when coming close to the sun, a tail forms as a result of its very quick movement. Since by this quick movement, which with some comets is so extraordinary quick in the vicinity of the sun, that it within a few moments can travel up to 80, 90 to 100,000 hours space ways, the extremely light light-ether cannot move as quickly as the apparently heavier core and its close by layer of a surrounding denser haze, and thereby the same phenomenon occurs on a large scale, when taking a still strong glowing and equally strong smoldering piece of wood and throws it for quite a distance through the air; you then would see that the smoke as a much lighter body forms a similar comet tail behind the glowing flying piece of wood.

[10] This atmospheric air is of course much denser than the pure ether; but for such a quick movement, also the ether provides some resistance. Since also the ether is bound in time and space and is therefore still something physical, although its primordial elements compared to the dense materials of a earth world, are nearly weightless, just as the air of this earth, which already is quite a weighty body – otherwise it could not uproot the mightiest trees when moving violently. However under water is completely weightless.

[11] But because the ether is by itself also something material, it can transform the haze of a comet during its extremely quick movement into a trailing haze. – That you will understand?”

[12] Said now Lazarus and all the others: “Yes, Lord, You our only love, this is now sun clear! If these things are explained in this way, then even a child can understand them! Then also this our earth was a comet?”

[13] I said: “Very much so. However not born out of this sun, but from another much larger sun, it makes no difference; since also from the primordial suns such earth forming comets are

flung with so much greater force into immeasurable space, and come into the vicinity of the smaller planetary suns and are attracted by same, maintained and properly nursed as own children and developed into proper earth bodies.

[14] This you now know, and as such we want to look at the coming eye weapons according to the wish of Lazarus. Now, to explain this matter to you will be somewhat difficult; however, we will see what can be done!”

## **5. INVENTIONS AND THEIR PURPOSE**

[1] (The Lord) – “See, the old Egyptians understood to make a type of mirror, with which they could catch sunrays. All rays falling onto a large mathematical precise concave surface of such a mirror were bundled together over a distance of 50 to 100 man’s heights into a head-size point, and beaming such bright light that one could not look at it. And the rays produced such heat that white glowing metal would compare to it like cool water. The very natural result of it was, that the object on which the glowing bright point was aimed, would instantly turn in an all-consuming fire, as you, especially you Greeks and Romans, had heard often before.

[2] Now, how was that possible? Such a mirror receives a large number of rays and returns them on a narrow space, while a flat mirror returns them the same way as they came onto its surface!

[3] If someone is standing in front of a flat mirror, he appears as big as he is; if he however stands in front of such a previously mentioned concave mirror, he would appear gigantic.”

[4] Said the Roman: “Yes, this I know from my very own experience; because I have seen such a mirror in Memphis. It was made from a very hard type of black marble and was about two man sizes in diameter. The surface was partly already a little matt; but as a whole it still reflected well, and if you stood in front of the mirror, one saw oneself in a colossal gigantic size. Several of us have experienced it.

[5] There also exist a few people in Rome who make glass and

afterwards pour it into all kinds of moulds, amongst others also such, which are on both sides a little rounded (shaped like lenses), with which one can ignite a fire sponge, as can be found in Illyrian, or ignite some very dry grass. Also the vestals (Roman female priests) used to ignite their lamps with this fire of the sun, if they so now and then got extinguished. If one viewed an object, which of course cannot be too big, through such a glass, it appears much larger than in its natural size.”

[6] I said: “Now, there we already have the matter of the eye weapons! Such a mirror or such a glass, of course of the best possible mathematical precision, is then partly already an eye weapon.

[7] If later, through the influence of My spirit, man will understand to make such mirrors and also such glasses of different sizes and of different focal distances, they will have the previously mentioned eye weapons sorted out, by which means they will look at the starry sky, and there discover many things, which until now, especially to most of the Jews, has been concealed.

[8] And I will allow that such and still many other things to be invented by the people of later times, so that such will serve and also shall serve for the suppression and total annihilation of the false prophets, who will call out with great power and glory: ‘Look, here is Christ!’ or ‘There He is!’; but then do not listen to them, and flee them like a breath of pestilence! Since everything what they teach and preach in the schools and the temples, will be trifle and wrong, which will cause the biggest misery among the people ever existed on earth. Since many people will follow them because of the false signs and miracles, which they will perform just like the Essenes and Indian magicians.

[9] Therefore I will then first awaken the right science and all kind of arts among the people and only then adding the absolute pure spirit of truth from the heavens, and all the false prophets including their leader will begin to howl and wail and curse all those to hell and intimidate them in every possible way, who

turn their backs on them. However, all this will be of no use to them, since all this is the everlasting downfall of the lie, which will perish before the truth like ice trying to present the solidness of a rock, but instead turning to water in the sun, where-after its hardness and its solidness will come to an end.

[10] Deep in the north of this earth, where it is very cold, the scythes are building there winter dwellings with ice. However, what will become of those huts, when the summer is coming, which is very short, though extremely hot? Within a few days all huts are melted! And precisely the same will happen to the great magnificent houses of the false prophets: before even knowing what is going to happen, there marvelous dwellings will be gone! – Are you understanding this well?”

## **6. FALSE PROPHETS**

[1] Lazarus said: “But Lord, one cannot believe and assume that this Your teaching will ever become falsified! Since as we have received it from You, we will pass it on to our descendants, and nothing will be added and nothing will be taken away; we also can write and record word for word, what we have heard and seen from You, and all our descendants will hear all this from point to point and act accordingly. I then do not understand how the rise of false prophets is possible!”

[2] I said: “Just like you speak now, also the main followers of Moses have spoken, when also I on Sinai gave them the laws. The legislation, as you will know, lasted for 7 full years and a little time and afterwards continued more in secret for another 33 years, but not for everyone apparent, and already during the first 7 years the golden calf was poured and worshipped! See, this is how the people are!

[3] That My teaching will be kept pure with you and also with a few descendants of you for quite a long period of time, I admit; but in general it will look quite differently!

[4] Wherever something great and extraordinary happens, it is exploited by lazy people and their sense for profit-hungriness

and greediness and transformed into their earthly source of income, which is so true as the truth itself. To prevent such machinations, I had to allow only angels of death to come into this world, who would kill in advance all those people, what however, according to the free will of man, would not be appropriate, just as it is not appropriate to destroy all the weed on a wheat field with one blow, which would also not be good for the wheat field itself, because finally the weed will become a fertilizer for the wheat field.

[5] Just as the weed is allowed on the wheat field, also this will be allowed, however not without a subsequent punishment following sooner or later. See, it cannot be prevented fully!

[6] I therefore only say this, that all those, who now have the pure teaching from Me and later from you (disciples), should always be on guard, to not fall into temptation; since the evil spirit moves around in the world like a roaring and hungry lion and tries to devour all noble and pure spirits. Therefore be aware of false prophets! That is all I can say and do for you against it.

[7] Asked Peter: “Lord, if they will already appear in our time, how will we recognize them?”

[8] I said: “At their fruit! On thorn hedges no figs are ripening and on thistles no grapes! I, with My teaching, am the only door to the sheepfold; who breaks into the stable from anywhere else, is a thief and a robber. I am the only right door, the way, the light, the truth and the life. Who wants to come to Me, must through Me and in Me walk My way, in My light, which is the everlasting, convertible truth in God.

[9] Every right worker is worth his remuneration; however the hireling, who allows himself to be hired for someone else, whose work it is, is seldom worth the hireling’s wage. For he pretends to work for the sake of the hire wage only; but the employer is served badly by this. And thus and even worse shall be all false teachers and prophets. For their motive – like now with the Pharisees – will be Mammon; for his sake they will teach, prophecies stupid and wrong things, deceive the people

physically and even more spiritually, will devour the goods of the widows and orphans and in return will assure them of heaven and will finally pursue those remained loyal to the truth as the greatest heretics with sword and fire and say with great pomp: ‘We are the true followers of Christ, the Son of God!’ I say this to you in advance, so that you and your true followers know this, how to behave, if it happens, and partly already happened!”

[10] Said Peter: “Lord, how is this possible?”

[11] I said: “Very easily; for how many times already have I taught before a large crowd, and there were not only people among them, who accepted the matter for the salvation of their soul, but for the salvation of their money bag. Some of the things they experienced themselves, some they were told by others, and most of it they made up themselves, thus heaping up lies over lies, thereupon undertook trips to all areas, presented themselves as My envoys and yielded quite a lot of money that way. – What are you saying about it?”

[12] Said Peter and John: “Lord, don’t You have lightening and thunderbolts for such sinners anymore?”

[13] I said: “O, o, are you children of thunder or the children of God? Lightening destroys where it hits; but the children of God have another weapon and it is called: patience, gentleness and love.

[14] These people at the same time are still of the opinion that they doing God a pleasing favor. You will meet with such people quite often, and many will convert. If we now destroy them with lightening from the clouds, could you still convert them? Therefore do not immediately take shelter behind lightning strikes.

[15] The truth is the best lightning strike against such false teachers and prophets! You rather be able to dry up all the seas of the world, than dam the stream of truth. With Me you will be able to achieve anything, however, without Me nobody can do anything; since I am the truth, the light and life! – Do you comprehend this well?”



## 7. SPIRITUAL OMNIPRESENCE OF THE LORD

[1] Philip said: “Yes, Lord, when You always stay with us like now, it would be alright; but according to Your repeated announcement You will only stay with us for a short while, and then it will not be so effective anymore, than when working visible among us!”

[2] I said: “I will leave you physically, which means with this being of this My personality, since such must happen, so that I can prepare for you as well as for all who will believe in Me through you, an everlasting most blissful dwelling; however, with My spirit who fills eternity, I stay with you until the end of the world, and this more effective than now, and you will effectuate even greater things than I Myself now.

[3] Who stays with My teaching, thus My light and thus the everlasting truth, in him also My strength and My powers stays. What do you want more?”

[4] Philip said: “Lord, You Yourself, since we love You above all!”

[5] I said: “Also this will be granted to you; since truly I say to you: Wherever one or two gathered seriously in My name, I will be among them, and this either visibly or discernibly active in the spirit, and this will surely also be My being?!”

[6] See, during later times, when the people will be more advanced regarding all kinds of sciences and arts, than they are now, I will only very seldom appear visibly among them, however, the more concise I will be effectuating through My spirit. And I say to you: These people will become even more blissful, because this, what you see now, they will not see, but nevertheless believe undoubtedly and live accordingly! You love Me because you see Me; however, those of future times, will love Me without having seen Me. How much will they love Me, once they are going to see Me in My kingdom! Therefore I already have shown you a picture, where it said: And as such it can easily happen that the first become the last and the last, the first! Since truly, it takes more, not to see and still to believe and

act according to the believe, than to see everything and only then start to believe and act accordingly! – Are not all of you of the same opinion?”

[7] Said now Lazarus: “This is certain; than to see nothing, however still to believe exceedingly firmly, has obviously greater merit, than to see all the many signs and to hear the many speeches and teachings from the pure divine mouth, and only then believe because it forces one with irresistible power to believe. And as such the weakest in the believe to You, o Lord, and still act conscientious accordingly, will rather clearly deserve the highest heaven than one of us, who has the strongest believe and deserves the lowest heaven. O, at least to me, this is very clear!”

[8] Now the disciple Andrew said: “Not to me! Can we help it that we are here on this earth at this very point in time? We will, during this first very critical time, have to carry quite a load and heat, and for that we should be the last without our fault? This really sounds somewhat strange!”

[9] I said: “This only sounds strange to him who still hasn’t understood My words! Is it then so bad if those people are seen like you the first and you first are not more than those who are the last?! Or, once you will be blessedly in My heaven, will you therefore be somewhat less blessedly, if the last will be just as blessed as you are? See, how blind you still are!”

[10] I say to you: Jealousy unfortunately takes place on earth, but there will forever not appear anything of it in heaven; since a jealous will never can get there.

[11] In heaven only he will be the first and the biggest, who will regard himself as the least and smallest; for this will be your fame, that all of you will become like children in your souls! Who will not become in his soul like a child, will not be able to enter the Kingdom of God; since the road to heaven is quite narrow and is covered with all kinds of thorns. The greatest thorn obstacle however, remains haughtiness and a whole legion of its varieties.

[12] Therefore everyone should watch out for ambition, because

it is the father of jealousy, selfishness and finally, if found the right nourishment, the thickest haughtiness, which has its primordial home in hell! – Have you, My disciple, understood this?”

[13] Andrew said: “O yes, and I thank You, o Lord, most fervently for this Your so salutary instructions!”

[14] I said: “Everything is alright again. Who will act accordingly, will harvest the everlasting life.”

## **8. HEAVEN AND EARTH**

[1] Here the Roman came to Me and said: “Lord and Master, that everything, from the biggest to the smallest, in the whole of infinity is known to You, I am fully convinced of, and nobody can take away from me this most blissful conviction! However, at several occasions there was mentioning of ‘hell’, and I must openly confess, that I not know in the slightest, what I should make of it. Is it any very dark and miserable place, where the perpetrators forever are tormented or tortured on end for their sins, or are all the great tortures in the end, judging according to Your everlasting love and goodness, only the external means, to finally guide even the most evil spirits after unthinkable long periods of time, back to the true recognition? Where is this unblest place and how does it look like?”

[2] I said: “My esteemed friend, about this you can obtain the most precise information from My disciples, since to them I have shown everything. However, alongside there are nevertheless some issues within the everlasting love and wisdom of God, which you, even if I would tell you, could never understand. By the way, hell by itself is just as little a certain place as heaven itself. However, hell as well as heaven are depending completely on the innermost state of man.

[3] As such an angel and the worst devil can stand or sit next to each other, but spiritually they are still endlessly far away from each other, and the angel is, unimpaired by the physical closeness to the devil, still in heaven, and thus also the devil is

located in hell and does not know the least about the so extremely close by standing angel. Although, this you cannot understand that easily; since the spiritual circumstances are quite differently than those here on earth.

[4] However, for a very attentive observer there also exist here some similar appearances, which are standing in precise correspondence with those of the beyond. For example you can be physically close but spiritually very far from a person who is internally your biggest enemy, who day and night studies, how he can harm you in the most sensitive manner. He cannot stand you in your high office, because he rather wants to hold the office himself; but he is earthly clever and knows to hide his inner disposition from you, so that you in no thinkable manner can anticipate it. If you come to him, he will receive you with the greatest politeness and show you all the honors, where in reality, when there would not be such austere penal laws, he rather would have killed you straight away. But he thinks by himself: 'You are now high up and I still down below! You still must help me to get up, and once I am high up, there will be opportunity enough to throw you into the abyss!' See, this is a complete devil and is already with body and soul in hell, while you as an always honest and upright man, are already located in heaven.

[5] Now look, when you and your evil neighbor are standing next to each other, physically seen heaven and hell are next to each other; but hell can still cause no harm to you, because the law forms a gruff and impassible partition between you two. However, how sky high different is your moral state and how far away from each other!

[6] See, here you have a picture of heaven and hell, how both differ and separated from each other! And now I will give to you another example how hell is constituted in itself – and thus pay attention!

[7] Imagine two people, say two neighboring, extremely proud and power-hungry kings! Externally they are the best of friends. If one visits the other, they outbidding each other with regard to

respect and embrace and kiss each other as the best and most intimate friends; however, secretly each one thinks by himself: 'O, if I could soon see you crushed underneath my feet in the dust!' Each just lurks for a suitable and favorable opportunity, to be able to totally destroy his above all hated neighbor. Who is already very desirable to start a war with his neighbor, also soon finds a reason for it. In short, soon both attack each other in a war and the stronger conquers the weaker and he is left no other option than to flee.

[8] After only saving his skin, he hastily goes to a third even mightier neighbor, tells him his misfortune, betrays to the smallest detail his former friend and makes recommendations to the third, how he could very easily be conquered and offers himself as a leader to do so. Soon, for good money, mercenaries are hired, and the former conqueror is unexpectedly attacked and robbed of all his property and lands. If the second defeated king can still save himself by fleeing, he soon will find a fourth who will attack the third to possibly defeat him and the story then comes to an end for a while. The defeated however do not rest in their inner, but each searching for an opportunity to take revenge in an unprecedented manner on his former conquerors. And see, in this way such a pure hellish soul is driven further and further by its inner evil worm, which never dies!

[9] And as you have seen with the example of the two kings, that you can find in the whole hell. How do you (think the dark attitude of these beings can be improved? – How do you like this matter?")

## 9. BATTLES IN HELL

[1] Said the Roman: “Yes, Lord, if this is what hell looks like, then of course no end can be reached in eternity, and the matter looks quite differently as what I have ever imagined it! Such spirits, according to their inner most evil state are therefore never able to become inhabitants of heaven?”

[2] I said: “Definitely; even when left thousand eternities under such circumstances, they will never become better, but forever only worse! However, imagine now countless many such spirits, who are filled by nothing else than the most limitless selfishness and the most boundless haughtiness, how they act among each other! In addition, imagine still that they are totally free in the beyond, where no law in any way binds them, and everyone can do what he likes! If you imagine this quite vividly in your soul, you will see an anarchy of which no example can be shown on this earth.

[3] Everyone wants to be the highest lord; only those who are equally evil and false, gang up against others, who share the same evilness and falseness, and there forever exist quarrels, brawls, wars and mutual mutilation of the most horrific kind. And once the mutilated are collecting themselves again, they really become revenge-greedy and try with their presentations and arts of deception to make themselves noticeable as all kinds of magicians and artists. Once they thereby have acquired quite a large following, then woe those who have mutilated them!

[4] And as such there exists for every kind of evilness and falseness large societies, who for only a short while stay together in their pretended harmony. Once they have attacked any other society, broke it up and looted them, then everyone wants to be the leader when the loot is divided and thus insists on the biggest share. Thereby the winning society starts to quarrel among each other. First lots are drawn. If one is given the biggest share by a lot, then all kinds of other hellish test are assigned to him, to see if he dares to pass them. Great promises are made to him, even to become king and god of all societies.

If he does not want to undergo the trials, he will be given the smallest share of the loot, which already enrages him secretly; if to the contrary, he accepts the trials, he is dreadfully tortured and must tolerate all kinds of abuse and endure the biggest pain.

[5] Now your Roman proverb applies: *Aut Caesar, aut nihil* (Either Caesar or nothing, which means everything or nothing.). He accepts the trials, and once he endured them, he becomes a pro forma king. However, this honor does not last for very long. Soon mutinies arise and the tortured king is demoted, and a dictator takes his place and promulgates constitution over constitution, whereby each spirit provides for himself as much as possible. This then is not right to those who are served less, and this again produces new conspiracies, which soon leads to an opposing mutiny of a most horrific kind. And in this way, order can never be achieved.

[6] From time to time also better teachers are sent to such broken societies; but they are treated nearly not much differently than the angels experienced in Sodom and Gomorra. The evil spirits want to use them as strong beings, to destroy all their enemies. From this you can see what the betterment of these spirits entails.”

## 10. SECOND CREATION OF GOD

[1] (The Lord) – “All the infernal spirits know quite well to disguise themselves. Outwardly they often appear to be angels, but internally they are similar to tearing beasts. Their ability to disguise goes so far, that they even could deceive angels, and I mainly have come to this earth in the flesh, to forever build a dam for the hell, which in all eternity can never be overpowered.

[2] I as God from eternity could of course destroy with My will hell, but with it also the whole creation. But then what? Start a new creation? Yes, yes, that would work; however, a new creation of physical worlds is in no other order thinkable, than is the present one, because matter is the firm and necessary judged

means, for a being destined to become similar to Me in everything, as fully isolated from Me, to undergo a will freedom trial, to attain the true life independence.

[3] It is therefore better to let everything prevail, but in a well separated order. This could only be established thereby, that I Myself have become a man, have Self penetrated all matter and thereby have enabled all its still so old, judged spiritual content to become blessed.

[4] And this is the second creation, which I already have foreseen from eternity, without it never a person of this earth or from any other earth could become completely blessedly; since prior to this My descent to this earth, I forever was an invisible God, as it also says in Moses, that nobody can see God and live. But from now on I am a visible God for everyone, and everyone who sees Me, lives and shall live forever.

[5] Redemption firstly consists of My teaching and secondly in this My incarnation, through which the so prevailing power of the old hell is totally broken and defeated.

[6] This already the prophet Isaiah has indicated, when he in chapter 63, verses 1-9 says: ‘Who is He who comes from Edom, sprinkles the garment from Bozra, honorably walking in His clothes, in the greatness of his power?’

[7] I, who speak in righteousness, am mighty to save!

[8] Why are You reddish in Your garment and Your garment as the wine presser of a winepress?

[9] I treaded the winepress alone and no one from the people with Me! Therefore I crushed it (hell) in My rage (justice) and crushed it in My fury (the highest order of the divine wisdom). Therefore victory is sprinkled on My garment (the truth of the teaching and believe); since the day of My revenge is in My heart, and the year of My released has come. Hail brought Me My arm (the human side of the Lord); descending to earth I conquered it (hell). He spoke: See, My people are those children (deceived by hell), therefore I became their Savior, and because of My love and My mildness I have delivered them.’

[10] And further you find in the same in its 59<sup>th</sup> chapter: ‘He



saw that nobody was there (which means no love and no truth) and was surprised, that no representative had been there; therefore His arm (the human side of the Lord) brought Him hail, and justice raised Him up (the divine order in the human side of the Lord). Therefore He dressed Himself with justice as an armor and the helmet of heil on His head and put on the garment of revenge (truth) and covered Himself with zeal like with a coat. Thereupon a Savior came for Zion!”

[11] In Jeremiah you read (chapter 46): ‘They are despaired; since its (the hell) heroes are beaten. They fled to escape and did not look back. The day (to the honor and praise) of the Lord Jehovah Zebaoth, a day of revenge, on which He will take revenge on His enemies and His sword feeds and satisfies itself.’

[12] And in the 45<sup>th</sup> Psalm, verse 4-8, you read the quite striking words: ‘Gird the sword (also the human side of the Lord) around the loins, Mighty! Your arrows (the truth) are sharpened. Nations (of hell) will fall under You, who are out of the heart enemies of the king (the good and true). Your throne (the church of the Lord) for the future and eternity! You loved justice; therefore God has anointed You.’

[13] There are many more such places where it is shown that I mainly have come in the flesh into this world, to stop the immense infringement of hell forever.”

## **11. RELATION BETWEEN HEEL AND THE WORLD**

[1] (The Lord) – “However, nobody of you should ever think as if I had once created hell! This is distant from Me and from you all! You also should not think that it is a place where the malefactors of this earth are punished! It has formed itself from the many human souls, who on this earth in the flesh spoke travesty against every divine revelation, denied God and only did what pleased there outer sensuousness, and finally demanded divine admiration and taught all people through their servants, that they themselves were gods and that all people

should worship them, like Nebuchadnezzar did in Babylon. Again did they invented idols and forced the people to worship those and bring them great offers. Who refused, was gruesomely tortured.

[2] From this you can see, which power hell exercised over the world and that it now was high time that I Myself had to come down to matter, to break through this old, but necessary judgment with all My fullness and by that build a dam for the self-created hell, which it will never be able to break as it was the case until now.

[3] I, the most Holy, had to clothe Myself with the unholiness of the human or creatural weakness, in order to be able to get close to hell as a strong hero, to conquer it. I now have come close to it, am in its midst, and all devils and Satans flee before Me like loose chaff in a gale.

[4] And thus I have shown to you in an example, what hell is, what it did, partly still does, and what salvation is. – Have you understood this at least in some way?”

[5] Said now Agricola quite surprised: “Such description of hell has never ever come to my ears before! We Romans have visualized it underground, especially at those places where it, like with us, exists such mountains, which always smoke and from time to time spit all destructive fire masses. Ah, but now the matter looks quite differently! Then the whole world with loose mankind is a perfect hell; since in this world occurs exactly as You have described to us the activity of hell!”

[6] I said: “Yes, My friend, the world and hell are one like body and soul are one. The large hell-soul uses the external world in precisely the same manner as the soul uses her body. If the soul is an angel through her love for God and for her neighbor, also the body will do well, because the soul which enlivens the body, does not want to and cannot do evil; if the soul however is already a devil, also her body will do likewise.

[7] Therefore I came into this world body, to drive out all the legions times legions of devils. I yesterday gave you a small example for it with the maiden, for what I do on a large scale. I

will now sweep the house clean of all the old devils; but if the people will not hold onto it, they soon will be finished with a new hell and its devils, and they will soon enter the cleaned house and generate conditions in the world, which will be worse than was the first prior to My arrival.

[8] Since like earlier, also now and in future every soul must go through its will- and recognition freedom trials in the flesh, and this can never ever take place without the admitted temptations for the good and for the bad. But now the people have through me the help in their hands and can always most effectively defeat the attacking hell, which is the very result of My redemption. However, who will not do this, will become even more servants of the new hell, than there were the old ones until this time.”

[9] Agricola said: “Yes, Lord, it then would be better to immediately destroy such new hell souls after their body life?!”

[10] I said: “Yes, My friend, this cannot be done; since all souls, good and bad, are out of Me; and as nothing out of Me can ever be destroyed, also not the most evil soul, for every soul will continue to keep on living according to her love. – Do you, My friend, understand this a little?”

[11] Said now all: “Lord and Master! This matter is now very clear to us; but now another matter rises in us, this means a very own, sad feeling in our soul begins to stir, and this inevitably out of two reasons: The first is that we are apparently living in the most perfect hell with body and soul, and the second is, that always the by far greater number of people of this earth apparently will become nothing else than spirits of hell, and this apparently forever. Is there for such hell spirits in all seriousness also with You, o Lord, no help conceivably possible anymore?”

## 12. LAZARUS WANTS TO HELP THE SINNERS

[1] Hereupon the Pharisees and scribes, because in all secrecy they were not very content with the explanation of hell, said: “Ah, regarding this we are not concerned at all and leave it to His goodness and wisdom! We have grumbled when He accepted many sinners and tax collectors, who were not really heavenly spirits, and thus He will also find a way out for the real infernal spirits! For in His wisdom there will be hidden still many things, which He will not reveal to us. What we need, He will reveal to us; however, what we do not need, we do not have to be concerned about. If a devil out of his own will is so blind and stupid and does not want to accept any light, now, he then should stay a devil forever! If he always has the opportunity to improve himself, and he is not lacking the reason and mind to do so, as well as the will, but still does not want to accept the good and true and so to speak finds honor therein to oppose the will of God, now, the fool should keep on doing so, and God and all blessed spirits will not lose anything thereby! – This is our quite sober opinion.”

[2] Lazarus said: “Yes, yes, your opinion is quite right, and also the Romans are quite right, if they say: ‘No injustice happens to the self-wishing!’, but I say: Thus speaks only the dry legal philosophy of the world. However, if I see a person who out of despair wants to kill himself, or I see a very inexperienced person, who collects poisonous berries to feed himself, it is my human duty not to allow everybody to do what he intends to do, but very seriously keep him from what he wanted to do and to teach him about the results what this and that might hold for him.

[3] Of course, if I do not know and see where a person is endangering himself because of his actions, I do not have a feeling for him and also cannot help him; however, wherever I can see, know and feel, I am not allowed to let an even still so stupid and willful person expose himself to his downfall through his own will, and a feeling soul cannot be indifferent if among a

thousand people nine-hundred-and-ninety-nine are lost or not. And therefore I can only praise all those who are feeling sad when recognizing that so many are as good as lost forever, and I find it quite natural that these noble feeling people have expressed themselves in front of the Lord. Since from Him one can expect with the greatest certainty, that He also in this regard will give us the right explanation, even if given in another parable. – Lord, have I assessed this correctly or not?”

[4] I said: “My dear brother Lazarus, you have assessed this quite right! All Pharisees and scribes can grumble about it, I am still the only Lord and can do what I want, and nobody can hold Me responsible and say: ‘Lord, why are You doing this and that?’”

[5] But I want to give you a few parables about the true mercy of God, and then you can judge for yourself, what this is all about. – And thus listen to Me!”

### **13. THREE PARABLES SHOWING THE MERCY OF GOD**

[1] (The Lord) – “Where among you is a person, who has one-hundred, and if he has lost one of them, that he not immediately leave the ninety-nine in the desert and goes back to search for the lost for as long until he has found it, and if he has found it, he with joy places it on his shoulders? And if he arrives back home, he will invite his neighbors and tell them: ‘Rejoice with me, for I have found my sheep, which was lost and thus I’m giving a feast!’ I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for ninety and nine righteous who have no need of repentance.

[2] And I say to you: There will also be more joy about one sinner who was lost, if he seriously bettered himself, than about the ninety-nine righteous who never needed penance! Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it? And having found it she calls together the friends and neighbors, saying, Rejoice with me, for I have found the

drachma which I had lost.

[3] Or where is the woman who has 10 coins and loses one of them, and would not immediately ignite a light, sweeps the whole house and searches with all diligence, until she has found the lost coin? And once the woman has found the lost coin, will she not call together her friends and neighbors and say: 'Rejoice with me; for I have found my coins which I had lost!?' Thus, I say unto you, there is joy before the angels of God for one repenting sinner.

[4] And I say to you: There also will be a great joy in heaven among the angels of God about one sinner who was lost, but could be found again by a true and serious penance!' And he said, A certain man had two sons;

[5] And listen further to a still very meaningful parable! There was a very respectable and very, very rich person who had two sons. And the younger of them said to his father: 'Father, give me the share of the property that comes to me'. And he divided to them what he possessed, because I want to leave and make my fortune in the world'. And the father divided the possessions of the sons and gave to the younger his share.

[6] And soon afterwards the younger gathered all his belongings and moved far away from country to country. And when he found a place which his senses liked, he squandered his money. And when soon he used up all his possessions, the country was struck by high inflation and he started to suffer. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. When looking after the swine for a few days, he became very hungry and he desired to fill his stomach with the feed of the swine, but nobody gave it to him.

[7] Since he suffered a lot and in the highest need had only roots and grass to eat, he finally turned into himself and said to him: 'How many day workers does my father has at home who have bread in abundance and I perish here because of hunger! I will rise up and go to my father, and I will say to him: 'Father, I have sinned against heaven and before thee. I am no longer

worthy to be called thy son. Make me as one of thy hired servants'. And he rose up and went to his own father.

[8] And while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. And the son said to him: 'Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son'. But the father said to his servants: 'Bring out the best robe and clothe him, and put a ring on his hand and sandals on his feet. And bring the fattened calf, slaughter it and let us eat and be happy, for this my son was dead and has become alive again. Thus let us sing and be happy!'

[9] However his elder son was in the field. And when he came back and was close to the house he heard music and dancing. And having called one of the servants, he inquired what these things might be. And he said to him: 'Your brother came back and your father has killed the fattened calf because he has found him safe and well'. But he became angry and would not go in. And his father went out and besought him. But he answering said to his father: 'See, so many years I serve you and never have I transgressed a commandment of yours and you never gave me even one goat, so that I could rejoice with my friends! But when your son, who has devoured your substance with harlots, came you killed the fattened calf for him'. But he said to him: 'Son, you are always with me and all that is mine is yours.' But it was right to be happy and rejoice, because your brother was dead and came to life again, and was lost and has been found.' Then also the elder brother went in and was very happy about the younger brother.

[10] See, these parables tell you everything, which those need who in their hearts in their love resemble the Father in heaven; who only is stuck in wisdom, do not feel the great need of love of the Father.

[11] David, the man after the heart of God, also had two sons whom he loved very much. Although he was pursued by Absalom and he (David) opposed him with all power to defeat

him, what premium would he not have paid to him who could bring back his beloved son alive! Salomon was wisdom himself and was always around David; but David's love and inclination was towards Absalom.

[12] O My beloved, this parable says endlessly much! What joy will David's heart feel, if his lost son could be brought back to him alive!

[13] O My beloved, in love there are still many things hidden, what no wisdom has ever fathomed; therefore is the Father as the everlasting love also bigger than the Son, who, as its light, is before you.

[14] Therefore I say: many things are impossible for even the wisest people, which by God in His love is still possible! – Do you believe this?"

[15] Now Lazarus said full of joy: "Lord, we thank You most fervently for this message; since who is not hit with the sevenfold darkness of the soul, must most tangibly recognize, what You wanted to indicate by this. At least I have understood You most clearly and this will be the case with many."

[16] Nearly all who were present here said that they well understood what had been said.

#### **14. THE CONSEQUENCES OF HAVING A WRONG IDEA ON THE BEYOND**

[1] Only the Pharisees were not in agreement and the scribe said: "This matter sounds of course quite hopeful; but it does not agree with the concept of an opposite everlasting reward. Since if the good person is compensated for his good actions, for his patience of pain and suffering of all kind, with an everlasting reward, also the malefactor, living in continuous luxury on this earth should receive everlasting punishment.

[2] And if one would preach to the people that finally also from hell a redemption is possible, then there will be even more malefactors on earth! Now, the fear for an everlasting punishment in hell prevents many people from committing evil



actions, and the hope for reaching everlasting bliss, encourages people to do good! But if we accept that also the damned have a possible chance to become blissful, then also the good will turn more and more to them, and the pure good will become so scarce on earth like diamonds. This is quite a consolation for a weak heart, but the feeling for justice is thereby diminished. This is my very straight opinion.”

[3] I said: “For you it might be straight, but for Me it is very crooked! If you believe that either hell or heaven are serving as a motivation to prevent people from doing evil and guide people to do good, you are still filled by an utterly wrong believe; for the very evil person laughs about your hell and your heaven, and the very good is good also without your hell and without your heaven. Since heaven and hell as put by yourself, are really suited to make every person as evil as possible.

[4] Since he who does good works for only the reward, lends his money against high interest, and who does this, has no neighborly love and even less so any love for God. For who does not love his neighbor, whom he can see, how can he love God whom he cannot see?

[5] But let’s take away heaven and hell and afterwards look at your devout people! They will begin to rage and rave even worse than an extremely profit greedy broker, for whom his debtor has run away with his loan money; and because they do not have to fear punishing hell anymore, such people can only be restrained by sanctioned world laws.

[6] Already in the beginning the people acted badly, when the elders described to their children hell as hot as possible and painted heaven with all colors of light and all indulging comfort for human senses. Thereby they effectuated a kind of fear for God, which however never turned into any true love for God and the neighbor because hell was much easier to attain, but degenerated into an even bigger fear in weaker souls and with the stronger souls of more inner light it effectuated a complete indifference towards God and towards their fellowmen. For these stronger persons believed for themselves in nothing, but in

pro forma they played along, to keep the common people in their believe, so that they would not rise against those for whom they had to work, so that they could prepare for themselves a heaven on earth non plus ultra, for the lost believe in a God, heaven and hell.

[7] The further result of it is the current nearly total godlessness among the people, who long since would have risen with the biggest rage against the master people and would have asked them for the reason why they have to serve and submit to them, if it wasn't for the worldly laws of Rome sanctioned by the sword preventing them from doing so.

[8] See, all this is a result of such feeling of justice in the human soul, which always just like you preaches to the people with the sharpest words, that God always rewards the good in heaven, but as a consequence of His relentless justice, He also punishes the evil forever in the most terrifying hell with most unheard tortures forever without any relief!

[9] O you fools! Is there a father with only a little love for his children, who would throw one of his children, who committed a mistake against his order, for the rest of his life into a dungeon and on top of it punishes him daily for as long he lives?! If no human father could do this, who basically as a person is bad, how much less will the Father in heaven do such, who is the everlasting and purest love and goodness Himself!

[10] Or just imagine for yourself a truly wise and quite reasonable person on earth! Will he ever approve of an everlasting punishment for a sinner, or will he award such punishment to anybody? Surely not, and even less so the most wise God!

[11] But I say to you, that in future among My true followers, no punishment not even temporary penalties should exist, although until now it said: 'Life for a life, eye for an eye and tooth for tooth.' If someone slaps you in the face, do not hit him back, but hold for him the other cheek, so that he can give you another slap, otherwise he cannot have peace with you, and that there will be peace and unity between you! If someone has

struck you and you have lost an eye, do not do the same to him, but forgive him and as someone suffering, you will better his heart. Never repay evil with evil, and as My true disciples you will have peace in the world and thereby show, that you are truly My disciples!”

## **15. ADMINISTERING JUSTICE AND PUNISHMENT**

[1] Said now the scribe: “Lord and Master, I can see now, that only You are extremely good and true, and it is best to behave and to believe and to speak, as You have explained everything from below to the top! Only with the abolishment of the capital punishment I cannot completely agree with; for if on the life of a person is not again placed the life of the murderer, soon nobody would be sure of his life anymore. Only the certain capital punishment prevents many from committing the greatest atrocities!”

[2] I said: “Yes, this is again your opinion. However I have in this regard a completely different opinion! A tiger bears another, equally so a lion, a panther and a hyena.

[3] If a raw, entirely beastly neglected person, driven by his beastly passions, kills a person, the killed would have the actual right, to also kill his killer; however, a third, to whom the killer has never done any harm, has actually no right at all, to take revenge at the killer on behalf of the victim. However, since such an animal person can also become dangerous for other people, he can be hunted down. If he is caught, he should be held in a good prison, give him education and endeavor to make a person out of him! If this is achieved, you have turned a devil into a person, for which you can expect more of the true life reward in you, than having the murderer killed. That would be one of the very best ways to handle a murderer.

[4] Or in another case, where the murderer is a too much incarnated devil, hunt him down; and if you have caught him, ask him the reason, why he has committed such atrocities, and if he feels remorse about it! If he speaks the truth, then do, as I

have explained previously; however, if he lies about the deed and does not answer you properly, despite you being convinced that he is culprit, then make sure that he in future is not a danger to society anymore, however, not by killing him, but by means of a strong prison, by blinding his eyes or by banning him to such far off area somewhere along the coast, from which place no return is possible for him.

[5] This is My advice, how you should behave in such a case as My true disciples. You can better and clean your society from perpetrators; but you should not set up a court! Since who judges, will one day also be judged by Me. However, who does not judges, will also not be judged by Me. If you curse and damn the sinners against you, you one day can expect the same from Me; but if you walk in My teaching, you will not be damned and cursed.

[6] You should not even say to your brothers ‘Raka’ (a backstabbing, treacherous person. J.L.); since thereby you already make yourself guilty of a judgment, because, if you mean it seriously, you have cast a judgment over a brother. Even less so should you say to a still stupid brother with all seriousness that he is a fool; for if you are wiser than he is, you are such out of the mercy of God. Have you become proud about it, and if it occurs that you are ashamed for the stupid, does not want to speak to him and say: ‘Who can speak with a fool?’, then such a judgment already originates from a germ of hell in you, and you make yourself guilty of the infernal fire (zeal). It is however not nice, if in My disciples only one little spark of hell is ignited through such false zeal; since also the smallest spark can cause a big fire.

[7] In hell the fire of haughtiness is the greatest and in heaven only the light of the highest humility and modesty shines and the soft fire of love warms and enlivens everything. – Do you understand this?”

## 16. THE GREAT MAN OF CREATION IN THE UNIVERSE

[1] Said the scribe: “Yes, Lord and Master, now everything is clear to me; however, all of us together will not be able to do anything against the power of the world rulers! And they will not change their punishment codes and will serve death sentences as before, and Your teaching in this regard will not change the sense of the world’s powerful!”

[2] I said: “What you know, I know as well regarding the world rulers in the whole world. To them I have not spoken, but only to you! You will also come to the world rulers and inform them about My will. Those who will accept it will do well. However, those who will not accept it, but hold their courts as before, will also receive their reward from there, from where they have taken their court; since who will not have it from Me and also in future do not want it, can have it from nowhere else than from hell, and thus will also harvest its reward for it from there!”

[3] Said the learned Pharisee: “Yes, Lord, when they hear and understand the parable from the lost son, they will not care about hell too much!”

[4] I said: “You should worry about something else! The time within which the pronounced hope is given to the lost son (this is the Great Man of creation in the infinite space), is not that short as you imagine. I will show you the duration of the judged world, and thus listen!

[5] The earth is surely not such a small world body, and the sun is about a thousand times thousand times larger than the whole earth; but already the next central sun is more than ten times hundred-thousand times bigger than this sun, which illuminates this earth and soon will rise, and has more body content than all the thousand times thousand times thousand planetary suns including all their earths and moons and comets, which all, in for you unthinkable wide stretched circles, move with their attachments with great speed around such a central sun, and still, especially the most distant, often require thousand times thousand earth years, to only complete only one wide orbit and

arrive back again at the old spot.

[6] Now however, there exists a second kind of central sun, around which in even endless bigger orbits whole sun regions with their central suns move, of which the most distant regions require already one eon earth years, to only once circle this second type of central sun. One such second central sun, around which whole sun regions with their central suns orbit, together with their thousand times thousand sun regions, we want to call a solar universe.

[7] Now imagine for you again an equal number of such solar universes! They again have for no human mind measurable depth and distance, a common central sun, which in itself as a world body is ten times thousand times bigger than all the solar universes which in immeasurable wide circles orbit it.

[8] This solar universe group with one central sun, we want to call a solar super universe. There again exists for you an uncountable number of such super universes, and all have in an endless depth one most immense large primordial sun, around which they orbit without interference of their many separate movements like one body in only for an angel measurable wide circle, and such a sun- and world body system around one primordial sun, to make it a tangible concept, we want to call a sun- and world body shell-globe, because all these previously mentioned super universes which orbit the primordial central sun in all directions, present an immeasurable large ball and as a result of their necessary nearly thought quick movement and its effective centrifugal force to the outside in for you of course not measurable depth and distance, form a kind of shell, which density equals the atmospheric air of this earth and has a thickness from the inside to the outside, if measured as thousand times thousand eons the wideness of this earth, would still be much too small.”

[9] Said the scribe and the Roman and My Lazarus: “Lord, we are seized by dizziness regarding this most terrible size of Your creation! Can forever an angel oversee and understand such truth?”

[10] I said: “Certainly; because otherwise he would not be an angel! However, give up your dizziness, for there is a lot more to come; since now I have nearly shown to you only one spot of the size of My creation!

[11] We were arrived at the great shell as a common encirclement of all the countless many super universes. How this shell is formed, I already mentioned briefly. But why is it formed?

[12] See, everything in itself as a whole, from the biggest to the smallest, has as a cover and as protection of its most artful inner, an outer skin! This outer skin has also the very important purpose, that it adsorbs the impure from the inner mechanism of an enlivened body and as unsuitable for the organic life, conducts it to the outside, but then soaks up purified life nourishment from the outside and conducts it as life strengthening to the inner organic body life mechanism. From this you can at least form a clear idea, why I call the whole sun-and world- super universe compendium a shell-globe.

[13] However, do not ask about the size and length of diameter of such a shell-globe! Since for man there hardly ever could be thought of a figure on this earth, through which the distance from this earth to the sun, which is 44 times 1,000 times 1,000 hours walking, when taken as a unit measure to determine the shell-globe diameter, then eon times eon of such distance would hardly be enough for a solar super universe, of which there nearly exist countless many. Thus I nevertheless have ascertained the concept of the nearly endless size of a shell-globe in you, and on this foundation we can build further.

[14] See, such a shell-globe is actually only a single dot in My large creation space! How this must be thought of and must be understood, I will show you straight away.

[15] Imagine for yourself now outside this most enormous large shell or outer skin of a previously described globe, an enormously wide space in all directions as totally empty, and this for so far out, that someone with even the sharpest eyes, would see the nearly endless large shell-globe as nothing more

than a most smallest weak shimmering little dot, and in the opposite direction another, which of course would be again a shell-globe. This more or less would give you a measure of space between two shell-globes, the one as big as the other, but nevertheless, at half way, already shriveling to a nearly invisible shimmering dot because of the most immense distance, and as such we now have learned about two neighboring shell-globes.

[16] But what will you say now, if I tell you, that their exist in the endless large creation space for your still so clear human mind truly countless many such shell-globes, which, according to My order, represent in its entirety, a very precise man?

[17] Question: How large must such a man be, if already one shell-globe is so endlessly big and still eons times eons times bigger the distance between one shell-globe to the next!

[18] But also this man is in its outer surround, just like every single shell-globe, covered with a type of skin. Of course is such a skin still inexpressively thicker – to speak quite clearly – than the ‘skin’ of a shell-globe, but nevertheless has the same purpose in general and for your concepts endlessly larger, than the skin of a single shell-globe. You now are thinking what would exist outside this man, and on what is this nearly endless large man standing, and what is he as a person doing.

[19] Outside this cosmic man the free ether space continues in all directions to infinity, in which this man flies in a for your concepts truly endless large circle, driven by My will, with a for you incomprehensible speed, and this because of the nourishment from the most infinite ether sea, in which he swims like a fish. Since in free, large ether space there is nowhere a top or bottom and no being can fall to any side, this man stands quite good and solidly in ether space like this earth, the sun and all the eons times eons suns in a shell-globe.

20] His active destination is, to ripen all the large thoughts and ideas of God contained in him for the subsequent most freest and independent spirit life destination.”



## 17. SALVATION OF THE COSMIC MAN

[1] (The Lord) – “Just like you now, still countless will emerge from it, and this for as long until its judged and imprisoned have gone over to the freest spiritual life; and for as long this whole Cosmic Man will not have been dissolved into the free and independent spiritual, for as long also judgment and hell will continue to exist. And as such nobody of you should worry, that the hell spirits of the worst kind will be running short of self-inflicted suffering and tortures.

[2] The time for this sun (this means our sun) to orbit its central sun once, takes about 28,000 earth years, which time period constitutes for the sun thus one year, this means one year on the sun.

[3] Even before this earth existed, the sun as it is now, has completed its path for you already countless times, but also together with this earth already so many times, that you do not know such a large number in your calculations for the many sun years, and even less so a number to determine the future number of orbits until the sun’s final disintegration. I say to you: Aeon times eon of such sun years could be regarded as nothing!

[4] However, what is the age of a planetary sun compared to a central sun of a solar region, which existed endlessly earlier than any planetary sun illuminated its orbiting planets?! But how does this length of time compares to the central sun of a solar universe, and again its duration of existence compared to the central sun of a solar super universe, and how nearly nothing is the existence duration of such a sun in relation to the primordial central sun of a shell-globe, which fundamentally is the primordial first grandmother of all suns and worlds in a shell-globe?

[5] Which calculator can determine how old such a primordial sun is, and how old it still will become? How many central suns and how many whole sun regions have not gone forth from it, which for a long time have been dissolved already, and how many new ones have taken their place already unthinkable long

time periods ago, and how many will still after unthinkable long periods of time be dissolved and how many new ones will still take their place?!

[6] However, also the primordial sun will one day, after all the other suns born out of it have been dissolved in endless long time periods, be dissolved, but still for a long time to come not the very big Cosmic Man; since like the dying of a human being takes place gradually, it is the same with the big Cosmic Man.

[7] Why does the body of an aging person become gradually weaker and weaker? Because certain fibers and nerves die in time and stop functioning. This affects the aging and weakening of the body. And still the person can keep on living for many years to come, without losing his spiritual strength, especially if he always have lived according to the will of God. And so one day it will be the same with the big Cosmic Man. Once eons of shell-globes will have been dissolved in him, he will be able to exist for your concepts an endless long time; for the shell-globes in him are what in you humans are your fibers and nerves.

[8] This to you presented big Cosmic Man is in the most general encompassment the lost son as explained to you earlier, which is now on the verge to turn back, and the father, who meets him, am I as a person among you, and I accept him back again into My Father's house in every person who lives according to My teaching.

[9] Good for the sinner who does penitence and returns ruefully to Me! However nobody should imagine that the general turnaround will take place in a too short period of time, and that the inhabitants of hell or judgment will not have to suffer and to languish for a too short period of time for their misdeeds and self-created disorder! The most stubborn will have to suffer of course the longest and the earlier turnarounds less. – Do you scribe understand this?"

## 18. THE LORD AS SAVIOR OF THE BIG COSMIC MAN

[1] Said the totally flabbergasted Pharisee: “Lord, Lord, You my almighty and everlasting God, according to Your only too clear explanation, there is only very little hope of salvation for the damned in hell; since such most endless time periods without number and without measure are just as well eternity itself! O no, these are sizes of which no man until now, even to the slightest degree, could have thought about! Into what infinite nothingness does man not disappear, compared to this! O God, why are You so endlessly great, wise and mighty and we people so endlessly trifle, stupid and weak?! Lord, verily true, now I am befallen by a great fear for You, since You are in Your spirit too endlessly big, too wise and too almighty! And it is now for me the most incomprehensible, how You, in a highly limited human body, could have come to us on this trifle earth in Your complete divine fullness!”

[2] I said: “There you can be quite at ease; for I do from eternity nothing without the wisest reason. A very wise and experienced doctor, if he comes to a sick person, will at foremost find out, where in the body the main location of the illness is situated. Once he has recognized this, he will try by his means, to heal and anew enliven the nevertheless still so small but most ill nerve. Once this nerve is in a healthy order again, soon also the whole person will become healthy again.

[3] And see, also I know it best about the ill nerve in the large cosmic man and has therefore come to this ill nerve, to heal it first, so that the whole, large person can become healthy again! – Is this matter now clearer to you?”

[4] Said the scribe: “Yes, yes, my great God and My Lord, all this is already in the most nicest and greatest order; but I nevertheless sink before You more and more into the purest nothingness of all nothingness.”

[5] I said: “Am I not according to the body equally small compared to the size of the whole creation as shown to you?!”

But still, My spirit surpasses it endlessly!”

[6] Said the scribe: “Yes, with You most certainly; but where is there my spirit?”

[7] I said: “Now, did your spirit not travelled with Me above all the nearly endless large shell-globes and in the end even above the whole large cosmic man and still endlessly further away?! Didn’t you look with Me at the endlessly large shell-globes as weakly shimmering dots and likewise the whole large person himself?! And didn’t you travel with Me endlessly far beyond the skin of the large cosmic man into free space, that even the large cosmic man in the spiritual picture of your thoughts appeared as large as a shimmering ant?! If, however, you could follow Me into these endless depths of creation, namely in such a way that finally they could become nothing before you, how can you say that you and also other people are nothing compared to such endless large creation?!”

[8] There, look through the open window, and you see just now the Regulus in the Large Lion! See, this is the very primordial sun in this shell-globe! Its incalculable large distance from here, has compressed it to a point. How many such Reguluses could you imagine next to each other? I say to you: countless, just as your spirit next to the large cosmic man, started to imagine more of them in endless space! And with such pure divine abilities equipped in the spirit, you say that a person is a nothing of nothingness?! Yes, your body as matter is of course nothing; therefore the great and immortal man should not provide for his temporary and material nothingness, but for his spiritual everything, and in future he cannot say, that he is a nothing of nothingness, but in and with Me everything in everything!

[9] See, even if the revealed sight of the natural size of My creation has compressed you into nothingness, I nevertheless say to you, that the smallest in My kingdom will in everything be incomparable greater than what appears to you now so endlessly large! – Do you understand this?”

[10] Here all breathed more freely again and were happy that

I helped them out of the threatening feeling of nothingness, to become somewhat more of a being again, by this My concluding explanation.

## **19. MOVEMENT OF THE COSMIC MAN. SHELL GLOBES AND DOUBLE SUNS**

[1] Now Lazarus came to Me and asked Me by saying: “Lord, such a shell globe, which I now can imagine quite well through Your mercy, despite its immense size, has it no other movement than the general movement of the large cosmic man?”

[2] I said: “O yes, the movement around its own axis, and this therefore, so that its skin can continuously rub against the everywhere surrounding ether and thereby produces a sufficient amount of electrical fire like lightening, which then serves as main nourishment for all the world bodies inside such a globe; since the most extraordinary mass of this substance, which is produced during such globe rubbing with the outer ether, fills the ether space inside the globe. Through the movement of the countless many world bodies inside a globe, this substance is again excited by means of the atmospheres which surrounds them, is then first transferred to the atmospheres in abundant quantities and then to the world bodies itself. The bigger a world body – like for instance a sun or central sun – and the more vehemently its movement, the more of this light- and nourishment substance is produced. From the suns, the excess is donated to the planets.

[3] From this you can see, that also the shell-globes must have their movement, and their axis rotation which is tremendously quick, is already more than sufficient for its own large requirement; and even more extensive is the movement of the great cosmic man in the large, totally free ether space. The speed of his movement in an endlessly large circle is extraordinary, so that he moves within one moment the distance of a thousand shell globe widths, but nevertheless requires one-hundred times thousand times thousand sun years to again reach

his starting point.

[4] From this you can firstly form a concept, how large the circle is which he always has to complete anew, which provides for the nourishment of all his nerves and fibers more than adequately. And secondly you can form for yourself a more clearer concept of the power, wisdom and order in God, as it was the case until now. – Are you understand this well?”

[5] Said the scribe: “Lord, now everything has become clear to me! You said earlier, that man could impossibly love God according to the truth, if he not has recognized Him before, and the truth of Your words I only now recognize fully. Now I recognize God and thus also love Him in You, o Lord, above all. But here God is easy to recognize, when You as God reveal Yourself in such incredible manner, and we thereby have of course no merit, since everything is purely Your mercy. But who of all the people of the world could ever have fathom and reveal such Your immeasurable depths?! This is only possible to Him who created it most wise and artfully!

[6] We here can’t do anything else than to bring You, o Lord, our loving warmest thanks from the depths of our hearts, but also add the request, that You always keep us in such Your mercy and strengthen us therein more and more. – Lord, Your old disciples must have heard about this Your greatness quite often already; can we ask them to inform us about it?”

[7] I said: “O, certainly. They know quite a lot about it already! During the soon coming day you will find plenty opportunity for this. But now every one of you digest properly what you have just heard, and preserve it faithfully also for all, to whom you will speak in My name!

[8] However, now we want to go outside and look at the coming day and at the rising sun, and every soul should become cheerful! The innkeeper’s people can in the meantime prepare a morning meal!”

[9] The innkeeper immediately instructed his people, and soon it became alive in the house; but we got up and went outside.

[10] There were still several fixed stars visible in the west, and

Lazarus asked Me if among them there was any central sun.

[11] And I said to him: “Among those which until now are still visible, there are none; however, deep behind them there are many, of which however, for even very sharp eyes in a dark night only a few are visible as hardly noticeable shimmering little dots.

[12] But there still exists a special kind of sun, of which several appear in every separate sun region. These are the so called double suns, which are nevertheless not central suns, but only seldom occurring planetary suns, and one of the two are always considerably larger than its companion. Both suns are seldom more than six-thousand times thousand times thousand times straight hours walking apart from each other. The smaller sun orbits the larger like a large planet; but still, around each of the two suns, a fair number of greater and smaller planets are orbiting, on which the inhabitants have a good life. Since firstly they nearly never have a full night and secondly it is never especially cold, and this in particular the smaller planets that orbit between the two suns, namely at the time when such passageway happens.

[13] However, there also exist larger planets, which orbit around both suns in a large elliptical path. The inhabitants of the larger planets are, however, less fortunate than those on the smaller planets.

[14] These double suns have in each solar region an important function; since they are the natural regulators of the movement of the other common planetary suns and the distributors of the already known nourishment for a whole solar region and are arranged as such that for each group of 700 to a 1,000 single suns, one double sun exist. However, in My kingdom you will understand all this very clearly; for here all the knowledge about this is only futile patchwork.

[15] But now let’s turn our eyes again towards the rising of the sun; since within a short period of time the sun will rise in all splendor and majesty, and the sunrise for today should be watched carefully by all!”

## 20. SUNRISE AND ITS MEANING

[1] All eyes were now directed towards the rising sun and all admired the wondrous red of dawn. Graceful groups of nebula showed above the horizon, which became increasingly brighter and brighter and all say that they haven't seen such a beautiful sunrise for a long time.

[2] And I said to the many bystanders: "See, such a sunrise is very similar to the spiritual dawn of life in man and also to the rise of the spiritual sun of heavens in his soul!

[3] If man hears the word of God, it begins to dawn in his soul. If he believes and trusts the heard word, it becomes lighter in him. He then starts to experience an ever increasing joy in the teaching and becomes active accordingly. Such deeds are then reddened by love, just like those lovely morning clouds, and it becomes brighter and brighter in man. Upon such joy of towards good and truth out of God, man reaches an ever brighter realization about God, and his heart lights up in total love for God, very similar to this now bright shining red of dawn. His realizations about God and through it also about himself and his great destination, are growing to such an extent, just like the beautiful places of the surrounding earth becomes visible through the extensive glow of dawn.

[4] But it gets still brighter and brighter. The little clouds closest to the rising sun – just like the deeds out of pure love for God – change to bright shining gold. Suddenly the morning lights up, and see, the sun itself rises in all glory of light and majesty above the horizon, and like the new day is born out of the night through the power of the sun's light, man will be reborn through the power of the word of God and through the ever increasing love for God and his fellow man; therein consists the spiritual rebirth of man, that he gets to know God more and more and therefore also loves Him more and more.

[5] If he succeeded in bringing his heart to truly glow, it will become brighter and brighter in him, and the glowing will turn into a brightest flame of light, and the Spirit of God rises like



the morning sun, and it will become a perfect day in man. But it is not a day like a day on this earth, which again ends in the evening. No, this is then an everlasting day of life and the full new- or rebirth of the Spirit of God in the soul of man.

[6] Verily I say to you: In whom such a day will dawn in his soul, he will no more see, feel or taste death for ever, and upon leaving his body he will be similar to a prisoner in a dungeon who was pardoned, and whose prison guard will come to him with a friendly face to open the prison door and say to him: ‘Get up; you have been pardoned and you are free! Put on these clothes of honor, leave this prison cell and walk from now on free in view of him who showed you such mercy!’

[7] As a prisoner will have the highest degree of joy in such mercy, in the same manner and so much more will a person be full of joy when he is reborn in the spirit and an angel comes to him and says: ‘Immortal brother, leave your prison cell, put on the robe of light of honor in God, and come and walk hereafter free and independently in the fullness of everlasting life in the face of God, whose great love has shown you such mercy; because from now on you will not be required to carry such heavy and mortal body ever again!’

[8] Do you think such a soul will feel sad, if My angel comes to it in such a manner?”

[9] Says the Roman next to Me: “Lord, how can anyone feel any sadness under the given circumstances? This surely belongs only to those worldly people who live in self-love, selfishness and complete ignorance of God and their souls; because they know nothing about a life of the soul after the death of the body – and even if they heard something about it, they will not believe it, as I know many of them. As yet and according to my outer presence I’m only a heathen, but since my youth did I believe in the immortality of the soul of man, and after the visions the life of the soul after death of the body this became an undoubted certainty. But if you tell this to the other worldly people, they just laugh at it, shrug their shoulders and regard in the end everything as an act of a lively fantasy and imagination.

[10] Yes, for such people, who very much love their lives, death of the body will be something terrible; but for us – and especially from now on, where we have received from You, the Lord of all life, the highest assurance about the soul and its everlasting life after death of the body – the death of the body cannot frighten us any longer, particularly if no too great physical pain occurs beforehand, through which the body is tortured and tormented to death. But even in such circumstances must the opening of the prison gate by the warden be most welcomed! – This is my opinion and also my firm belief; in this regard everybody else can think and believe what he wants!”

[11] All said: “Yes, we also think and believe likewise; who is able anyway to love the life of this world which is the actual hell in its fullest blossom and abundance?!”

[12] I said: “Yes, that is so! Therefore I say to you: He who loves the life of this world, shall lose the true life of the soul; but who does not love this life and flees the way it is, shall gain life, this means, the true, everlasting life of the soul.

[13] Do not get blinded by the world and do not listen to its deceptions; since all her properties are futile and transient! If you want to gather treasures in this world, then search for those which cannot rust or be eaten by moths! Those are treasures for the spirit to an everlasting life, for which you should do everything in your power to obtain. But to who is also given material treasures, he should use them as brother Lazarus, and in exchange he shall harvest treasures of heaven. He who has in abundance, should give in abundance, and he who has only little, should give little.

[14] He who will give to a thirsty person out of true neighborly love a drink of fresh water from his well, will be repaid in the beyond; because he who shows love to his neighbor, shall also find love in the beyond. Verily, it does not matter how much someone gives, but the main point is, in what manner he gives to his poor neighbor. Someone who gives with joy and out of true love gives twice, and he will also be rewarded in the beyond accordingly.

[15] If you have in abundance, you can, as I said, give in abundance. If you have given it with joy and a great deal of friendliness, then you have given to the poor twice. If you yourself do not own much but have given to your even poorer neighbor a portion from the little you have with joy and friendliness, then you have given tenfold, and it will be given back to you in the beyond likewise. Because what you have done to the poor in My name, is the same as if you have done it to Me.

[16] If you want to find out with each charity and noble deed, if and how I Myself approve of it, just look into the face of the person to whom you have done good in My name just as I have explained it, and it will clearly and distinctively show you the true degree of My approval.

[17] Only what is done out of true love, has value before God; but anything that has been done according to the sheer measure of the intellect, has a low value for the recipient and even a lower value for the giver. I say to you: It is more blissful to give than to receive.

[18] But for now, let us walk a little and have a look at the countryside towards Bethany! We will see large groups of a wide variety of traders, since the great market starts today and will continue for five days.”

## **21. THE TRADERS**

[1] From there we went to the place from where we had a good view of Bethany’ surroundings, and also of the many pathways and streets leading to Jerusalem. Alongside the pathways and roads tollgates and tollhouses were built respectively, where the foreigners had to pay their taxes. Many of the publicans and some of their servants were with us since yesterday.

[2] One of the scribes was asking them if they would not rather be down there to collect a lot of money.

[3] Said one of the publicans: “My friend, certainly you could have saved yourself the trouble to ask such a question! If the

highly profitable material income would be more important to us than the highly spiritual advantage, then surely every one of us would be in his position; and as we have come here, so we also could have left again quite a while ago, and nobody would be able to stop us on our way. But since we prefer this large profit of life here over and above our material tollhouses down there, we are going to stay here and will not pay any attention to the passing trading caravans. But regarding the tollgates alongside the pathways, yes, we still have some people left behind to manage.

[4] Shortly the wheeling and dealing in your temple will start. Would you be pleased if I say to you: ‘Friend, look down, there is already a lot of activity in front of the halls of the temple! Are you not worried about the large potential profits? Shining gold and silver and precious stones will be available in large quantities, and from all that you must receive one tenth. Will you receive anything from that income if you are not present?’

[5] We publicans and sinners before you now know that you have turned your backs on the temple for good, and because of that it would be very inappropriate of us to ask you such a question. But we have any way made the firm decision, that we out of love for the Lord, will refund everyone tenfold, if we have knowingly taken advantage of him, and therefore we will allow all traders at least for today to pass our tollhouses and tollgates free of charge, and we all will surely not starve to death because of that. Therefore we allow them to pass by undisturbed!”

[6] Upon the publican’s very energetic answer, the scribe had nothing more to say and admired the magnanimity of the publicans and his colleagues in silence.

[7] But Lazarus said: “Many of the foreigners will come to us in the evening and I must make sure that our cellar is properly stocked up and likewise the kitchen and pantries. In addition I will have to set up more tables and benches outside, otherwise I will not be able to cope!”

[8] I said to Lazarus:” Let it be. As long as I’m here, you will

have everything in abundance! And should there come even more, all of them will be fully served with everything. Let us quietly watch the boisterous worldly activity down there! So many heavily laden camels, horses, donkeys and oxen are trotting the pathways and roads carrying large treasures and goods of their masters, and they will sell everything!

[9] But there, on the main road leading from Galilee to Jerusalem, we can see oxen pulling carriages and carts; they are carrying slaves for sale from the area at the Pontus. They are young boys and girls between fourteen and eighteen years old who are physically very beautiful. There are 120 males and 170 females. Now, this sale we would like to prevent from happening and then we will see to the education and freedom of these poor children! Such slave markets are not allowed inside the walls of the city; this mountain is outside the city walls but still very close to the city, and therefore you will soon see that these carriage and cart owners will erect their sale huts at the foot of this mountain and will soon thereafter try to send out their callers into all direction! But then we will be ahead of them and will take away all their merchandise, but we will also have a serious word with those selfish traders, so that they will abstain from such trade for a very long time!”

[10] Agricola said: “Lord, how about it, if I buy all male and female slaves from these slave traders for the expected amount, take them to Rome, raise them properly and give to them their full freedom and the citizenship of Rome?”

[11] I said: “Your idea and your will is noble; but My idea and My will, will be even better! Why pay money for something that you rightly can own without any money?! Do you agree with that? Giving such people a profit, means to encourage them in doing evil; but if they encounter several such experiences, in future they will refrain from using such inhuman business practices to earn money.”

[12] Agricola said: “Lord, there is only one additional point of importance! It seems to me that in this regard Rome has for each country a separate law to regulate the slave trade.

Thereupon no slave is allowed to be imported from any foreign non Roman country into the countries of Rome, without the approval of a Roman chief-governor, but this approval is incredibly expensive. Now, therefore it is common practice that such slave traders use secret roads and in many cases also false approval documents to smuggle their slaves into our countries. If this would be the case with those approaching slave traders, it will be easy to confiscate their merchandise; however, if they are in possession of such an expensive approval document as described above, we will not have much of a choice, but to give the traders the expected amount of money and let them go without interference, because in that case they are protected by law.”

[13] I said: “You have assessed this quite correctly; but you know, I’m the One who makes the laws for eternity and infinity, subsequently you will understand, that in a case where the opposite is required, I cannot be bound by the laws of Rome, which I otherwise as a human completely adhere to.

[14] Those people who bring the above described slaves here to the market, are very greedy, but at the same in the highest degree superstitious. Their completely blind superstition is their biggest enemy; and in advance I know exactly what must be done, to punish these people in such a way, that they not only hand over their merchandise, but willingly relinquish many other things, just to save their skin. As soon as they arrive you will all see and witness what the wisdom and might of God is able to perform.

[15] But let us first go back into the house to revive our limbs with a good morning meal; all the tables are already well laid. In the meantime our slave traders will also arrive at their destination where shortly afterwards we will pay them a visit!”

[16] The scribe said to me: “Lord, surely you will not visit the temple today? Verily, today things are at their worst!”

[17] I said: “Why should I be concerned about this den of murderers down there in hell! The only true and righteous temple of Jehovah is there where there is a heart in man which

loves God above all and his neighbor as himself! – Let us go to the morning meal!”

[18] Thereupon we all went into the house and sat at the tables which were already well prepared with everything that everybody in his own way liked most, and there was also no shortage of the best wine. In full day light the Romans marveled about the beautiful drinking mugs made from pure gold as well as their silver eating bowls. Also the seven Pharisees came closer and could not stop admiring the purity and most beautiful shaped drinking mugs and dishes. But Lazarus reminded them to eat, otherwise the fish would get cold, and the seven took food and ate and drank, continuously praising the good tasting food and wine. Also the seventy poor people with wives in their midst, exhausted themselves with praise over the food and the wine and likewise did the publicans and their colleagues.

[19] One of the Romans said: “I’m now already sixty years old, but never have I tasted such good food and never did such true wine of the Gods come into my mouth!”

[20] And there was nearly no end to the praising and thanksgiving.

## **22. THE SUPERSTITIOUS SLAVE TRADERS**

[1] As we were still sitting there, eating and drinking, a powerful lightning struck down out of a completely cloudless sky, followed by a shattering roar of thunder. All were shocked and asked me what this meant.

[2] I said: “We shall soon see! This event is the beginning for our slave traders; while we were sitting here eating and drinking, they arrived at the foot of the mountain and all their carts and carriages are also down there. They would have sold their merchandise immediately, if this lightning strike had not prevented them from doing so.

[3] The people from the most northern parts of the Pontus also have a sort of religious doctrine, which of course has many shortcomings; what they have lies solely in the hands of certain

fortune-tellers, who live completely separated from the rest of the people, they have their own grounds and many large herds, mostly high in the mountains in barely accessible high valleys. These fortune-tellers are mainly descended from India and therefore have continuous access to knowledge regarding all sorts of magic and tricks, but they never or only very seldom visit the larger tribes who live in the wide planes below. But the people of the lowlands are very much aware of them and visit them with their important problems and ask the fortune-tellers to foretell the future for them, of course in exchange for not so small offerings. From time to time during such occasions those wise men of the mountains will talk to the visitors about higher and mighty invisible beings, by which they and all elements are controlled, and that specifically they, the wise men of the mountains, are their servants and also rulers of the low level powers of nature. Naturally the blind pilgrims are very much amazed by such remarks, especially if the fortune-teller performs a magical miracle for them.

[4] Our slave traders with their merchandise come from this region, already for the seventh time, although in Jerusalem only for the first time, because normally they would have sold the merchandise either in Lydia, Cappadocia, also already in Tyre and Sidon, or even in Damascus. This time they have risked visiting Jerusalem, but would even this time not have come here, if it were not for My will drawing them.

[5] But before they left home with their merchandise, they asked one of the fortune-tellers if their trade would be successful. And he said with a deeply serious expression on his face: "If you do not see lightening and hear no thunder, you will be able to sell your merchandise." This was all the fortune-teller said to them. The slave traders viewed this as a good prophecy, since they believed that no thunderstorms would occur during this late time of the year. However, this very powerful lightening and most violent thunder convinced them to the contrary and now they are standing confused at the foot of the mountain. But before we go down there, a few similar lightning strikes will follow to



intimidate them even more and it will be easy for us to talk to them!”

[6] Said one of My older disciples: “Who knows what tongue they will be speaking?”

[7] I said: “This doesn’t concern you at all; no tongue in the whole world is foreign to me! However, these people mainly speak the tongue of India, which is very similar to the primordial Hebrew language.”

[8] The disciple had nothing more to say and the second lightning strike came down followed by another most violent clap thunder and shortly afterwards the third strike; but all of these struck the ground and no damaged occurred.

[9] After the third lightning strike a most beautiful youth came into the room, bowed deeply before Me and said with a lovely but at the same time masculine voice: “Lord, here I am according to Your call, to carry out Your holy will!”

[10] I said: “You come from Cyrenius and from Jarah?”

[11] Said the youth: “Yes, Lord, according to Your holy will!”

[12] Here the older disciples recognized Raphael, went up to him and greeted him.

[13] But the youth said to them: “O you fortunate ones, who can be around the Lord in His most highest capacity all the time! But before we start with a great and important task, give me something to eat and to drink!”

[14] Immediately all competed with each other to give the youth something to eat and to drink. The Romans invited him to sit with them and also all the others did everything possible to serve the youth; because all of them they all couldn’t admire the gracefulness of the youth enough. They took him for a most beautiful son of an earthly mother, who followed Me upon some sort of desire announced to him. Only the older disciples knew who he was. He ate and drank with a rapacious appetite and everybody was amazed how a youth could get so much food into his stomach.

[15] But Raphael smiled and said: “My friends! Whoever works hard must also eat and drink much! Isn’t it so?”

[16] Agricola said: “O, indeed, truly heavenly most beautiful youth! But please tell me who your father is and who your mother is and from which country that you come?”

[17] Raphael said: “All in good time! I’m going to stay here for a couple of days and during that time you will get to know me better, but for now we will have a great task ahead of us, and this means, good friend, to be very much alert!”

[18] Agricola said: “But, my most lovely and beautiful young friend, what and how are you going to work with your truly maiden-tender hands? You have never performed any heavy work and you want to start with a big and heavy job?”

[19] Raphael said: “The only reason why I have never performed any hard work, is, because every to you imaginably so heavy workload, is something very easily accomplished by me. What follows will teach you the better!”

[20] To that I said: “The time has come to release the prisoners down there and make them free; let us go! But whoever wants to remain here, can stay!”

[21] But all were asking Me, if they could accompany Me and I allowed it. And so we quickly walked down the mountain and soon reached our slave traders, who already were surrounded by many people who gawked at the poor slaves and their traders.

[22] But I gave Raphael a sign to remove the idle bystanders and he scattered them like chaff. All ran as quickly as they could, not to be torn to pieces by a couple of lions of the fiercest kind, which they suddenly noticed in their midst.

### 23. CONVERSION OF THE SLAVE TRADERS

[1] Only after the crowd had totally dispersed, did I, along with Raphael, Agricola and Lazarus approach the trade leader and say to him in his native tongue: “Who gave you the right to sell human beings and your children as merchandise on the markets of the world and thereby turn them into slaves of tyrannical, lustful buyers?”

[2] Said the trade leader: “If you want to buy them, I will show you that I have the right thereto; but if you don’t buy them, only in front of the governor I will tell you that I am entitled to do this. I myself had been sold as slave, but my master whom I served faithfully, gave me my freedom and a large sum of money. I moved back to my homeland and trade now with the same merchandise, as I myself was forced to serve someone else twenty years ago. I became fortunate by being a slave; why not they?! In addition this is a quite old custom in our country, and our wise men have never questioned us about it. We therefore do not sin against the law of our country and in your country we are paying a trade fee; and therefore we do not have to explain ourselves in front of anyone!”

[3] I said: “But thirty days ago you went to mountains and sacrificed thirty sheep, ten oxen, ten cows and ten calves and your fortune teller said to you: “If you see no lightening and hear no thunder on your trip, then you will be fortunate!” You interpreted this to your advantage, because you thought that during this late time of the year no storms with lightning and thunder will occur, and together with your colleagues you went on a long trip. But now, nevertheless, it had been thundering with preceding lightning strikes! What are you going to do now?”

[4] The trade leader looked at me with surprise and said: “If you are only a man like me, then you cannot know that! Foremost you have never been to our country and secondly, no one in the whole world knows the place where the foremost and most famous fortune teller lives. Nobody could have told you either,

because for all the treasures in the world we do not betray one another. Therefore, how could you have known about my deepest secret? Friend, just tell me this and all these slaves belong to you!”

[5] I said: “Did your fortune teller not tell you once, that there is a greater God of whom he himself had only heard through old, secret writings? But this is for mortals too great and incomprehensible, and therefore they should not concern themselves further about this matter! – Did your fortune teller not tell you this?”

[6] Now the chief trader was even more surprised and said: “I said it once and I say it again: You are not a man, but – You are a God! And how should I, a weak worm of the earth, go against You, if You can destroy me with one breath?! It is true, earthly speaking I’m doing bad business! But even if I had a thousand times more slaves and would have bought them truly for a large sum of valuable money, they would have been all yours! You know, my great and incomprehensible sublime Friend, we in our country to a large extent realize what the problem is; but we can’t help ourselves! Help us, Friend – and not only these, but thousands more, and above them as many as you want, belong to You; because You are not a man, but a complete and most true God!”

[7] I said to all bystanders: “All of you take this as an example! These are slave traders of a very grim kind, and how soon have they recognized Me! Up there stands the temple which David and Solomon built for Me at great expenses, but what an immense difference between these slave traders, who only sell the bodies of people, and those soul traders who sell the souls of people to hell!

[8] See, these slave traders are Elijahs compared to those assassins of souls up there! Therefore, one day Sodom and Gomorra will be better off before Me than those wretched spawn of hell up there! If what has happened here would have happened in Sodom and Gomorra, they would have done penance in sack and ashes and would have become blessed.

Only, here I Myself am present, and they try to kill Me!

[9] See, here to My right stands My favorite angel Raphael, and I say it to you: There is more resemblance between him and those slave traders than between him and those servants of God up there! I say to you: This slave trader is already an angel; but they up there are devils!”

[10] Here I again turned to the slave trader and said: “Friend, how much do you want for all these your slaves? Speak!”

[11] The chief trader said: “My God, what should I weak, mortal person want from You? All these and a thousand times more I give to You, if You consider me to be worthy of Your mercy, to tell me, what we quite actually lack and what are our true shortcomings!”

[12] I said : “Thus release them all, and in exchange I shall give to you the eternal freedom of your souls and everlasting life!”

[13] The chief trader replied: “The deal is made and completed; since with Gods it is easy to trade. Free all slaves; since now we have made the best deal! In advance I’m convinced that our slaves will not be treated badly. We ourselves has made the biggest profit; because thereby we have bought from God everlasting life. – Are you, my colleagues, in agreement?”

[14] All said: “Yes, Hibram, never have we made a bigger profit! But this time our fortune teller was very wrong; since it was the lightning and thunder which brought us the greatest fortune! – Free all the prisoners and they will become the non-refundable property of this pure God! But we will be on our way home straight away!”

[15] I said: “O no, I certainly accept the prisoners, but you yourselves will stay here for another three days, however, not at your expense, for I will pay for you temporarily and eternally!”

## 24. LIBERATION OF THE SLAVES

[1] At this point I gave Raphael another sign to free the prisoners, and they were at once free and completely clothed, as they were naked before. But this sudden release of the young slaves created, as one can easily imagine, an immense sensation, and the chief trader, not believing his eyes, went to the now properly clothed slaves and saw that their clothes were made from quite real material and that these really were his slaves.

[2] He raised his hands and said (the chief trader): “Only now do I clearly realize, that you are truly in the hands of the gods! But you also should beg them to be merciful to you! But when you have received true fortune, then remember your parents back home, who live on hard land and must obtain their scarce and meager food under difficult circumstances and by hard labor and live in deplorable huts made from clay and straw! Gather all kinds of knowledge and come back to us, so that through you understanding und good fortune come to us; because from now on no more people will be exported and sold from our country!”

[3] Hereupon Hiram turned to Raphael, who’s fineness and beauty he couldn’t admire enough and said: “O you incomprehensible seldom most beautiful youth! Are you also a god that it was possible for you to perform such a wondrous act? How did you manage to loosen so quickly the ropes the slaves were tied up with, and from where did you get all those many and very precious clothes for the youths and the maidens?”

[4] Raphael said: “I’m not a god but only a servant of God through His grace! Out of myself I can do just as much as you can; but if I’m penetrated by the almighty will of God, then I can do anything and nothing is impossible for me. But what will you do with those two-hundred slaves left at home, who are not sufficiently fattened to sell?”

[5] Said Hiram: “You know about that too, almighty youth? What else should I now do, except to educate them to become

useful and good people and to regard them from now on as my own children! But I will beg you to provide clothes for them, which I can take with me.”

[6] Raphael said: “It will be not necessary as yet; but if you, after a few days, return from here and keep up your good intention, then you and your followers at home will find everything you and your colleagues need.”

[7] Hiram was very contented and likewise his colleagues and all thanked him and even more so Me, the Lord; because all the traders now recognized that I alone am the Lord. Thereupon they thought about the many carriages and carts – which of course cannot be compared to carriages of today – and the many already very exhausted draught animals.

[8] And Hiram said to Raphael: “My almighty wondrous youth! Where can we store our carriages, carts and animals and where can we get food for them?”

[9] Raphael said: “There, inside those walls enclosing the mountain, which belongs to the man who is talking with the Lord right now, are many huts and stables also food for your draught animals, there you can safely store all your goods.”

[10] With that the trader Hiram was content and his servants looked after the carriages, carts and animals.

[11] I said: “Since this task is also completed successfully, we all can return to the top of the mountain where foremost the freed slaves should be strengthened with food and drink. And if you, Hiram, have organized everything properly, then you together with your followers and servants can come and take food and drink as My guests!”

[12] With this arrangement all were to the highest degree content and the freed slaves were overwhelmed with joy. Everybody tried to get close to Me and to thank Me. Since they were so many and could not find a place near Me at the same time, they formed an orderly circle around Me and asked Me in their own tongue that I should look and listen to them. I then looked at all of them very friendly and indicated to them to start speaking.

[13] After that they said with deep emotion (the slaves): “O good Father! We thank You for saving us and freeing us from those hard bondages. We have nothing to ever repay You with; but from now on we would like to serve You, as if we were Your feet, hands, eyes, ears, nose and mouth. O, good Father, allow us to love You! From now on be our Father with Your goodness and love, and never ever leave us!”

[14] Thereupon I went to each one in the circle, embraced him and pressed him against My chest and spoke the following words: “Peace be with you, My son, My daughter!”

[15] After that all the tender, curly blonde haired youths started to cry and the even more tender and very lovely maidens moistened My hands and feet with their tears of joy.

## **25. BUSINESS AND USURY**

[1] After this ceremonious and emotional event which touched everyone’s heart, and left all bystanders with tears in their eyes, I said to Raphael: “Lead them to the top and serve them before us; after we have followed you at a later stage, only then we will provide for ourselves!”

[2] Raphael lead them up the mountain and when they entered the large hall, three big and long tables were already prepared, and these really still only children ate the food that was prepared for them with much appetite and joy and also drank some wine mixed with water and became full of joy and good cheer.

[3] But we stayed by the road and watched the many approaching traders and merchants, who travelled with all sorts of merchandise, animals and fruit on the great road into the city.

[4] After a while the Roman said to Me: “Lord, there are many Jews! Do they still not know anything about You? It is very odd how casually these people are passing us by!”

[5] I said: “Just as they, still many people will walk past Me, shall not look at Me and will not recognize Me, but will continue to wallow in their worldly interests until death throws them into the grave and their souls into hell! Such traders,



merchants, business men and brokers are too far away from all that is spiritual and are amongst the better part of humanity like parasitic plants on the branches of noble fruit trees and the weed amongst the wheat. Let us allow them to move on, towards their grave and death!”

[6] Agricola said: “But my Lord and My God! The mutual buy-and sell trade is however a necessity among humans, otherwise people of fruitless and meager countries could not survive at all! I know of countries in Europe which are indescribably mountainous, nothing else than rock. The people who live there must receive most of their needs through trade. Stop this necessary interaction and a whole, large nation dies of hunger! Even You as Lord of all heavens and all worlds must recognize, that such people can only live and exist through trade. I’m hence very much surprised that Your highest divine wisdom condemns this so flatly. With all most due respect to Your purest divinity, but this Your judgment I cannot approve with my very healthy common sense!”

[7] I said: “Friend, what you know and understand, this – allow Me – I already knew long before any first central sun gave light to a shell-globe!

[8] Verily, I say to you: I am not against the just and extremely beneficial interaction between people and people, since this is exactly what I want, that one person in a certain way depends on another, and therefore a just interaction between people and people is anyway in the highest order of neighborly love; but you will hopefully appreciate that I cannot add a single praising word to a most purely selfish profiteer. The fair merchant should earn for his effort and work a suitable compensation; but he should not try to earn hundred or more pennies for ten pennies! Do you understand this? I only condemn the profiteer, but not the necessary just traffic. Understand this well, so that you do not fall into bad temptation!”

[9] Here the Roman begged for My forgiveness and admitted that he was terribly and greatly mistaken.

[10] Now came Lazarus to me and said: “Lord, since we are

going back to the top as there is not much left to do here, I would like to know from You, what is it about the wondrous youth! Who is he and where does he come from? According to his clothes it looks as if he could be Galilean; but how did he come to such wisdom and miraculous powers? According to his appearance he is hardly sixteen years old – but exceeds all of your old disciples! Would you give me an explanation?”

[11] I said: “Doesn’t it say in the scriptures: ‘During that time you will see the angels of God coming down from heaven to earth, and they will serve the people’? If you are familiar with this, then you will soon more easily comprehend the circumstances surrounding the youth. Keep this for the time being to yourself; because all the others must come to the same conclusion by themselves! My old disciples know him already, but are not allowed to make him known prematurely.

[12] You believe that we will soon go back to your inn, but there will be sufficient time to do that in an hour! For now we will stay here by to this road; since something will soon happen that will very much require our presence!”

[13] Lazarus asked Me by saying: “Lord, do we have to expect something worse?”

[14] I said: “Friend, in this world and under these people there is not much good to expect! See, the number of passing traders is already decreasing, and soon the servants of the Pharisees will bring a poor sinner, who about an hour ago stole one of the show bread because he was hungry, to this open place beneath the high wall, to stone him to death because of his crime. This we will prevent from happening. And therefore you know why we still have to wait here.”

[15] Agricola heard this, came to Me and said: “Lord, I listened to your word, which verily did not sound very encouraging! Do the temple superiors also have a *Jus gladii* (right of the sword over life and death). I know all the privileges which Rome has given to its nations; but of such a privilege I know nothing! Ah, about this matter I have to inform myself a great deal more! – Tell me, Lord and Master, what is it regarding this matter!”

[16] I said: “When the Romans became masters of the Jewish countries, they very thoroughly checked the Jewish doctrine of God and their statues from Moses and the prophets and found that the temple, this means the priests, were given from Moses the right, to execute certain very dangerous criminals by stoning. But the priests themselves do not have the right to hand down the death penalty, but they must hand the criminals over to the courts, and they must according to the truthful testimony of the priests, serve judgment and hand over the most dangerous criminals to the stoners. This is not what happened here, but the priests are doing this unilaterally and pay Herod a lease, so that also they can have their own *Jus gladii*, with which they carry out the greatest abuse, as it is in this case. But now we must be very alert; since they will show up shortly!”

## 26. AGRICOLA INTERROGATES A TEMPLE SUPERIOR

[1] I hardly finished speaking when a significant crowd came closer, dragging the unfortunate cruelly along in their midst.

[2] I said to Agricola: “Now we will walk toward those henchmen, who are led by a temple superior!”

[3] We met them just at the exit of the large gate and I put the words in the mouth of the Roman, and with the powerful, most serious voice and expression of a Roman he said to the leader of the crowd: “What is going on here?”

[4] The leader said: “We have the old right from Moses, also the *Jus gladii*, whereby we have the power to carry out sentencing against serious criminals!”

[5] Said the Roman: “But now I have come as the first imperial envoy from Rome, to investigate the many abuses of privileges given to you by Rome! Where is the ruling of the civil court?”

[6] The temple superior was very much intimidated by this question and he said: “First give me proof that you are in fact an envoy from Rome; since anybody can disguise himself as a Roman and in the name of the Emperor prescribe new laws to us!”

[7] Agricola pulled a roll of parchment out of golden cylinder, which carried all the necessary insignia and the temple superior doubted not for a moment, that the carrier of such a document had to be a powerful high standing Roman.

[8] Thereupon Agricola asked with great seriousness, saying: “Now, I have immediately showed you the document when you asked for it; so where is the ruling from the civil court regarding this criminal?”

[9] Said the temple superior: “I said it to you before that the temple has an old right provided by Moses, to punish a serious criminal of the temple by death, and this right has also been sanctioned by Rome, and as such the temple acts correctly, if as a deterring example such a wrongdoer against God and the temple is punished by death through stoning as ordered by Moses!”

[10] Agricola said, getting more serious: “Did this temple exist during the times of Moses?”

[11] Said the temple superior: “Not as such; but Moses was a prophet and certainly knew in his spirit that Salomon, the wise and great king, would build a temple for God, and therefore a crime against the temple and its most holy institutions is equally punishable as a sin against God Himself!”

[12] Agricola said: “Why then is it a fact that Moses himself has set up a separate judge for such cases and left such matters not in the hands of the priests? How did it happen that also you became judges over death and life of a person? Moses only ordered you to become priests, and Rome has given you, just as your judges took the same right during the times of King Saul, a civil judicial position, but with explicit instructions, that all criminals irrespective their crime, especially those who deserve death, always be handed over the civil judges of the region, and that no priest should in anyway be concerned about the courts action regarding the criminal. Therefore never ever do you have the right to judge or serve sentence on anyone, or in the end even lay your own hands on him!

[13] Therefore, release your criminal immediately! I myself

shall question him and conclude if his crime deserves the death penalty or not; and woe to you if I detect an injustice from your side towards this man! “

[14] Upon this sharp threat the henchmen and servants let the criminal go and put him in front of Agricola.

[15] And the temple superior said: “Take this felon! Question him yourself! But I and all these servants are hopefully sufficient witnesses who can stand against his stubborn lies!”

[16] Agricola said: “Very well; it happened that I also have a highly truthful witness on my side and explain hereby beforehand that every lie, from this criminal as well as from your side, will be dealt with the utmost severity! But I will act to an even more severe extent against those who served a malicious and therefore extremely punishable judgment over this poor man!”

[17] After this not very friendly speech from the Roman, the temple superior and his servants became very fearful and the temple superior made an indication to leave and even the servants said: “What have we to do with this? We do not have a will, but we have to obey the will of the temple. The temple superiors must solve this matter with you, high Master, directly! If a criminal must be punished then we execute the judgment; but the reason why somebody has been found guilty in first place, we don’t know anything else apart from what the judges very briefly tell us. Hence, how can we testify against or in favor of this criminal? Therefore, high Master, let us go!”

[18] Agricola said: “This is not the issue at hand, but you will stay because of the temple superior, who is also going to stay put until I have questioned the criminal!”

## 27. THE CRIMINAL TEMPLE STATUTES

[1] Listening to this final instruction, they stayed and Agricola first asked the temple superior by saying: “What crime did this man commit that he deserves the death penalty from you?”

[2] Very embarrassed the temple superior said: “Yesterday afternoon, with a brazen hand he dared to touch the sanctified show bread and even ate from it, which only the temple superior can do unpunished under prayer and singing of psalms. He was caught when carrying out the brazen deed and was sentenced to death according to the law, and therefore it does not require any further inquiry, since the deed alone is the biggest proof of guilt of the criminal.”

[3] Agricola said: “So, this is a very praiseworthy court procedure! According to our law with every criminal it is imperative to find out to what extent the criminal was accountable when committing the crime! If a retarded person is committing a very serious offence, which is according to law punishable by death when committed by a more intelligent person, then the retarded person must be taken in custody, so that he does not pose any further danger for society, and must, if he has bettered himself, be released again or otherwise if he cannot be totally rehabilitated be used as a galley slave, to atone for his sins but at the same be useful to society.

[4] In addition the circumstances must be investigated by which a criminal sometimes has needed to commit a crime, which circumstances can mitigate a crime. Since there is a big difference if somebody who falls from a roof and kills a person who coincidentally stood underneath, or if someone kills a person premeditated. And between those extremes there exist a great many related circumstances, which every judge must consider, because they can have either a mitigating or aggravating bearing on the crime.

[5] If for example somebody came as plaintiff to you and said: ‘My brother has been killed through this person!’, and if you, without further investigating the accused, immediately sentence

him to death, what miserable judges would you be! Isn't every judge under our law explicitly instructed to exactly enquire about the *cur, quomodo, quando et quibus auxiliis* (why, how, when and under which circumstances?), and only then sentencing is to be carried out?! Have you done this with this criminal?"

[6] The temple superior said: "But we do not have a Roman law in the temple, only the law of Moses and this reads quite differently!"

[7] Agricola said: "So? If Moses gave such judgmental laws as you are applying in the temple, then Moses must have been the most stupid and most cruel legislator who ever lived, and in comparison we Romans would have been pure gods! But I know the gentle laws of Moses only too well and for the most part we have formed our state laws accordingly, and you temple superiors are before God and before all people the most punishable liars, if you try to convince me that your most stupid, tyrannically cruelest temple statutes are instituted by Moses! These are your own statutes, which you have unilaterally, god-forgotten, completely pointlessly and unscrupulously put together, and now you torture the poor people with your detestable laws at will! Can you recognize this as a law sanctified by a highly wise God?"

[8] Said the temple superior: "I did not made the statutes of the temple! They are there and we have to maintain them, irrespective if they are from Moses or from somebody else!"

[9] Agricola said: "Very well, we Romans will know how to contain such nonsense! But now it is time for: *Audiat et altera pars* (one should also listen to the other party).

[10] With that remark he turned with a friendly face to the criminal: "Tell me in all truth what your crime is all about! Don't lie, but confess everything; since I can rescue you, but also put you to death, if your crime in whatever way deserves the death penalty!"

## 28. THE CONFESSION OF THE APPARENT CRIMINAL

[1] The criminal stood up and spoke with courage, totally free and without holding anything back: “My great and mighty and just Lord and judge! I’m just as little a criminal as you are or him who is with you!

[2] I am a poor day worker and must with my two hands provide for and feed my father and my mother, both parents who are always ill and who are unable to work at all. In addition I have a younger sister, only 17 years and eight month old. I have to provide for her also, as she cannot earn anything, since she must stay at home to look after the sick parents. This, my very dear and well-behaved sister, although very poor, is by nature very beautiful and attractive which is unfortunately also known to the temple superiors, and a few have already gone through great trouble to seduce her. Nevertheless they were unsuccessful and started to threaten me and my parents by saying: “Just wait, you proud beggars, soon you will become more tame and humble!”

[3] The next day I searched for work in the homes already known to me and I was told that I have been declared a great sinner by the priests, for having an incestuous relationship with my own sister. I was shown the door and I didn’t know what to do.

[4] Thereupon I went to several gentiles and told them of my great dilemma. They gave me a few pennies, so that I could buy some bread for us. But the few pennies were soon used up and I and my family haven’t eaten for two days, and I wasn’t able to earn any money and could also not beg anything from anybody because of the many holidays, during which time one also cannot get any work outside the city. And I thought by myself: ‘If I as an innocent Jew did what David once did, when he was hungry, then surely this will not be such a big sin before God?’

[5] Yesterday late afternoon, driven by great suffering, I went into the temple, walked to the show bread, reached for the first loaf of bread to satisfy my hunger and to give some to my equally hungry parents and sister; but I was seen by the lurking



guards who shouted blasphemy and dragged me mercilessly to the priests. They soon recognized me and screamed: “Ha, this is the proud beggar, the blood desecrator and now blasphemer of the show bread! Therefore tomorrow he will be, before the middle of the day, stoned!”

[6] Thereupon I was dragged with all kinds of mistreatment and most terrible insults into a dark hole, where I languished until today. How I was dragged from there to here, you, eminent Judge, have seen for yourself. But what will happen or has already happened to my poor parents or my poor sister, only Jehovah knows!

[7] Eminent Judge! This is all that I can tell you with all honesty about my crime! O, do not judge me as hard as especially this temple superior has judged me! Openly said, it was actually him who tried to seduce my chaste sister – this I can swear before God and before all people! I can also name devoted truthful witnesses, who can confirm this sad incident under oath!”

[8] Very angry over the temple superior, Agricola said: “My friend! He who speaks as freely as you do, does not need other proofs! In addition I do have on my side a very important witness to confirm the truth of your testimony. Within moments there will be somebody here, who will bring your parents and your sister completely strengthened to this place – and somebody else whom I will need very much for this temple superior!”

## 29. THE CONFESSION OF THE TEMPLE SUPERIOR

[1] Upon My inner call was Raphael already here, and I spoke to him by means of the inner word, saying: “Listen to the bidding of the Roman; since I give to him thoughts, words and will!”

[2] When Agricola noted Raphael, he said: “Yes, I imagined that you would not let us wait for you too long!”

[3] Raphael said: “I already know what you want! Within a few moments everything will be arranged; as the people you want do not live far from here and therefore it will take me long to get them here.”

[4] Said the temple superior: “Why?”

[5] Agricola said: “You will speak when asked; but now, keep quiet!”

[6] Quickly the angel disappeared and brought back the elderly couple and the young, very poor, but physically truly very beautiful sister, and behind them followed ten Roman soldiers and one judge delegated by Pilatus.

[7] Raphael said to Agricola: “Friend, this will be all right!”

[8] Agricola said: “Certainly, since this is how I wanted it!”

[9] Raphael withdrew and stood fully prepared to act upon My signal.

[10] Agricola now turned to the three and asked them whether they were familiar with the ill-treated person.

[11] Said the sister: “O Jehovah, what has happened to my poor brother? Yesterday afternoon he went somewhere to get some bread, since we have not eaten for two full days, but he didn’t returned. We were in great fear for him and prayed that nothing bad would happen to him. After receiving a message from this dear, young messenger here, we find our brother in a condition which can have nothing good behind it!”

[12] The sister wanted to enquire further, but Agricola cautioned her with a friendly voice and said: “Dear daughter of Zion, do not ask any further questions; since your brother is in good hands anyhow! But I will introduce you to this temple

superior who just now turned his face away from us, and you must tell me the fullest truth under which circumstances you know him!”

[13] Said the sister: “O Lord, save yourself the trouble; it was with horror that I recognized this miserable man from afar.

[14] Agricola said: “That does not matter; the better for you all!”

[15] Hereupon the Roman called with a very commanding tone the temple superior, saying: “With an open face come closer and speak! What can you answer to such accusation directed against you? Confess openly the truth, or I will let you confess the truth on the glowing cross, so that you can learn of Roman justice; since we Romans make no exceptions even with priests! Come closer and speak!”

[16] The temple superior turned around and said with a trembling voice: “Lord full of power and honor! What can I say?! Unfortunately it is as the poor man has said about me, and I have earned any punishment which you will choose. If I ever regain my freedom, I would make good my inhumanly great offence against this poor family a thousand fold; but I have not earned any mercy from just punishment, and therefore it will be difficult to make good the evil that I have inflicted on such a truly honorable family.”

[17] Agricola said: “I’m not a judge like you according to a level of emotion, but a judge according to a measure of the law; nevertheless, I say to you now, that these four people who have been so inhumanly deeply offended by you, will now be your main judges! However they will judge you, I will judge you in the same manner! What this poor and hungry man has sinned against your show bread, shall be judged by God! If He forgives him, so shall we forgive him; since he did not commit a sin against us!”

[18] Agricola turned to the poor family and said: “Decide now what I should do with this great criminal! Since he did not only cause damage to you house twice, in that he tried to violate your chaste daughter and, because he failed, through his evil mouth

instigated that your son could not find any work, but he also sentenced your son to a death by stoning, because, driven by hunger, he grabbed a show bread, and if it had not been for this greatest Friend of all people, this son of yours would have been dead by now, and you would have never seen him alive again!

[19] Over there still stand the temple police and henchmen who would have stoned him, and this temple superior is foremost the most merciless and most unfair judge who sentenced your son to a death by stoning! The law regarding touching the show bread is not unfamiliar to me; Moses only ordered the death penalty for a case of stubborn mischievousness and not for a case of true famine, where every Jew has the right to eat from the show bread, if he is seriously hungry, just as your great King David has done when he was hungry, since he understood the law of Moses better than a chief priest at that time. Thereby I acquit your son from any wrongdoing, and now it is up to you to pronounce judgment over this worst kind of a criminal!”

[20] Said the father of the son and the beautiful daughter: “Lord and mighty Judge! We all thank the great God and you and your friend that we have been saved from such great danger. Just as God in the end always protects what is good and right. He always punishes the truly evil of a stubborn sinner if, without remorse and penance, he persist in doing evil. If he changes sincerely for the better, then God will forgive him no matter how many and great sins. Therefore I will not judge this person, but leave him merely to the will of God; because God alone is the most just Judge. – This is our judgment over this our biggest enemy. We wholeheartedly forgive him all evil that he inflicted on us.”

### 30. THE VERDICT OF AGRICOLA

[1] When the temple superior heard such judgment over him from the mouth of this honest, poor father, he burst into tears and said: “O great God, how good are your true children and how terribly evil are we as a true snake brood from hell! O God, punish me according to my most evil merits!”

[2] Agricola said: “If they, who had the actual right, did not judge you, I will also not judge you; therefore let the judge come here to strictly forbid you and everyone else in the temple to ever impose the death sentence on anybody; – otherwise you and the whole temple will not be exempted from prosecution. But those bloodhounds and henchmen will be punished with one hundred lashes each for their voluntary mischievousness towards this poor man, so that also they can feel what such inhuman devilment does to a poor man. The soldiers can immediately take them to prison and serve the lashes. So be it!”

[3] These now began to cry and plead.

[4] Agricola said: “Didn’t this poor man beg you not to mistreat him, and you just ignored his pleading, whereas you were only instructed to guard him? Hence, since you did something for which you had not even an ostensible right, not one single lash will be remitted; to the contrary, the tormentors will be instructed that each lash be exercised with the greatest intent. Let’s carry on; because for you no mercy exists from God and much less from me!”

[5] The soldiers surrounded the fifteen temple servants and drove them away.

[6] But the temple senior asked the Roman with trembling reverence, saying: “Eminent and mighty Master! What should I actually settle with this judge?”

[7] Agricola said: “This I have already indicated to you; but if you do not understand, then I will repeat it for you: You are going to accompany the judge to the courthouse and there you will receive from him well defined instructions, how the temple in all future shall behave regarding the penalties of Moses!

Every transgression of such instructions will be most severely punished by Rome! With such written instructions from Pilatus under my command, you will go to the temple and make them known!”

[8] Said the temple superior: “But what shall I tell Pilatus, if he questions me about you?”

[9] Agricola said: “He will not do this, since I visited him a few days ago, he knows me well and is well informed why I’m travelling through our countries in the name of the Emperor. But know, you also can go!”

[10] The judge and the temple superior bowed deeply before Agricola, and the judge admonished the temple superior to follow him.

[11] But the temple superior said: “I just want to put one last question to the envoy of the Emperor!”

[12] Said the judge: “Then ask quickly; we judges do not have a lot of time these days!”

[13] Hereupon the temple superior turned once again to Agricola and said: “Mighty Envoy of the Emperor! See, I’m very rich and I’m disgusted by my treasures! Since I have inflicted such terrible wrongdoing on this family, I want to completely distance myself from all my treasures and pass it on to them, to pay for my wrongdoing as much as possible. May this judge draw up a transfer document and give it together with all my treasures to the poor family, so that nobody can question them from where they have received it?”

[14] Agricola said: “You will still find a great number of poor families, where you can practice the works of long overdue neighborly love; however, this poor family has been already looked after in the best possible way. And with that you can go! Subsequently do the right thing and fear God, and you will not experience such a meeting again! So be it!”

[15] Both of them bowed again and left.

[16] We returned with the rescued family to our group, who full of curiosity waited to learn about everything that had happened. Because they were so far away from us, they were able to see

but not to hear anything about what had happened. Also our slave trader Hibrant and his colleagues pushed themselves to the fore, to hear what had happened.

[17] But I said to Lazarus: "Friend, above all it is now important to provide these four with food to build up their physical strength, everything else we will discuss above; since they have not eaten for two days. The elderly couple was very ill but has been healed. This otherwise strong, young man who has been badly ill-treated, is actually he who should have been stoned, and this charming maiden is his sister and both are children of these poor but honest parents. And now you know with whom you are dealing!"

[18] Said also Agricola: "As long as I will be staying here, everything they eat will be added to my bill, and I also wish that they receive the best treatment at my table! Thereafter I take them anyway with me to Rome. I will also add all the slaves to my account and in future will do everything to look after their proper development on a natural and spiritual level.

[19] Says Lazarus: "Friend, some of them I would like to keep with me; you see, I do not have a wife or children and would like to adopt a few as children!"

[20] Agricola said: "You are free to do this; it will be my pleasure to leave you as many as you like!"

[21] With that Lazarus was quite content and we started to walk up the mountain and very quickly reached the top.

### **31. THE MEAL IN THE INN**

[1] When we arrived at the top, all the slaves were standing in proper order and greeted Me from a distance, saying: "Hail to you, dear, good Father; since you rescued us and have freed us from our hard bonds! You have given us new and very beautiful clothes, so that we are looked upon with delight, and you have fed us with very good food and strengthening and sweet tasting drinks! O you good, loving Father, come, come, so that we can thank you with our love!"

[2] When I was close to them, they crowded around Me and kissed and embraced Me.

[3] But the disciples cautioned them, not to crowd around Me with such intensity.

[4] But I said to the disciples: “Leave them their most innocent joy; verily, I say to you: Who doesn’t love Me like one of these true children here, shall not come to me! Since who is not drawn by the Father (in Me), will not come to the Son (the wisdom in God). But they are drawn by the Father, and therefore they crowd around Me like this. They do not know yet who I am, but they have recognized the Father in Me so much better than you up to this hour. How do you like that?”

[5] The disciples kept quiet, but felt it strongly, that they haven’t accepted Me in their hearts with such love as these children from the otherwise so cold north.

[6] After these children have embraced and thanked Me for everything, they retreated very orderly and we went into the house and sat at the tables in the same order as the previous day, except that four poor people sat according to the good will of Agricola, at the table of the Romans. The slave traders with Hibram sat alongside the seven Pharisees, and after everything was ordered, the food was brought in consisting of plenty wine and bread, so that the slave traders could not conceal their amazement over such a rich meal. Raphael sat alongside Me, in order to be quick at hand, should I require his services.

[7] The four poor people were, for easily understandable reasons, dressed in very poor and badly worn clothes, and Lazarus, sitting also beside Me, was very sympathetic about it.

[8] Therefore he said to Me (Lazarus): “Lord, I have many clothes at home! How about it, if I send someone to Bethany to get some clothes for these poor people? Perhaps also sister Maria could come and find a lot of joy here!”

[9] I said: “Friend, your concern about the poor is very dear to Me, and therefore I have come to stay in your house; but this time I shall look after them, just as I have provided before for the children who are joyful outside! The two sisters are very



much occupied with the many strangers and are needed in your house; but when I leave from here, I shall anyhow first come to you in Bethany and see and speak to your sisters. You will soon see these four poor people in better clothes, namely Roman clothes. But let them first strengthen their inner body and their limbs, then their outer body will also be looked after! – Are you satisfied with that?”

[10] Lazarus said: “Lord, completely; since only what You want and arrange is good and perfectly right! But now let’s eat and drink, and after we have been strengthened, we can talk about many different things.”

[11] All ate and drank with joy and could not praise enough the good and friendly service and the good tasting food as well as the pleasant, heart cheering wine. The slave traders were completely overjoyed and conceded that during all their earlier travels to even the more southerly countries, they never have tasted such exceptionally good wine.

[12] One of the Pharisees at the same table added to this: “Yes, yes, my dear faraway friends, in the house of the father very often the ill-bred children live better than somewhere else far away from the fatherly house!”

[13] Said Hiram: “How should we understand this?”

[14] Said the of course completely converted Pharisee, pointing towards Me: “See, there sits the eternal most true Father among us. His ill-bred children, who are we, all the people of this world! Those, who come to Him, recognize Him and love Him, are His better children, and through His wisdom and through His almighty will He provides for them in every aspect, that they already live well on this earth, but even better after this physical life in the realm of the everlasting spirits, who never die, but live forever. And see, this is what I meant, that even the ill-bred children are nowhere better off than in the house of their true Father! – Do you understand this?”

[15] Said Hiram: “Yes, yes, I understand this now, and you have spoken perfectly good and true; but this man is actually God, and as such He is too exalted to be a Father of us

wicked people! I would even regard it as very presumptuous to call Him Father!”

[16] Said the Pharisee: “You are of course not altogether wrong; but He Himself teaches us this and threatens everybody, who does not believe this in his soul, with exclusion from a most blessed, eternal life and shows us, that He alone is the Creator and most true Father of all mankind, and therefore we must believe this, but also to live on this earth according to His most holy will announced to us, so that thereby we can become worthy, to be His children. If He Himself teaches us this, then we must accept it with great love and gratitude and do what He is teaching us, Since He alone knows, where we stand, and to what purpose He called us into existence.”

[17] With this very good teaching our slave traders were completely satisfied and continued eating and drinking and conversed with the Pharisees, as good as their tongues allowed them to. But with time they understood each other increasingly better, since one of the Pharisees was quite knowledgeable about the first Hebrew language, which the descendants of the northern part of India were using to give their thoughts space and form in a less spoiled way.

### **32. AGRICOLA POINTS TO THE LORD**

[1] At the other tables it was still very quiet; since all listened whether I would soon open My mouth to speak. However, since I also allowed Myself some rest, the tongues at the other tables started to get a little active. The Romans started to familiarize themselves somewhat with the poor family, and Agricola asked the lovely daughter, if she did not at all have any clothes at all other than what she was wearing.

[2] But the daughter said: “Noble, high Lord! In our poor home I have another a hair coat; but it is even worse than the linen dress I’m wearing. A while ago we were not so extremely poor, when my parents were still healthy and able to work. But when a few years ago my parents fell seriously ill, things went from

bad to worse. With all diligence my brother could not earn more, that we could have bought anything else, except the scanty food and so we have ended up in great poverty without our fault, and within another two days we would have completely perished, if it were not for you and your friend over there, who saved us in a quite miraculous way; since I still do not know how this beautiful youth over there could have found our deplorable hut so quickly, as if he, God knows, was familiar with all the most secret corners of this big city. But who is this marvelous man and wondrously beautiful youth next to him? Aren't you going to explain this to me a little?"

[3] Says Agricola: "My dearest poor girl, you truly beautiful daughter of Zion, verily, this is not my call to make; since you see, I'm certainly a great and powerful Lord in the whole Roman empire, but nevertheless, I am nothing compared to this marvelous Man and also this beautiful youth! I probably could send an accredited messenger with a letter written by my own hand to the Emperor of Rome, and he would send many legions, and I could conquer the whole large Asia with a victorious war, but what would that be compared to the infinite power of this marvelous Man?! If He wants something, then it is already an accomplished deed!

[4] My dear daughter of Zion! Do you understand what this means? See, your parents were ill, as you said, for longer than two years! And only the will of this marvelous Man healed them in one moment, and also this marvelous Man knew how to direct this youth precisely to your house, where he would certainly find you. About three hours ago this marvelous Man predicted what will happen to your brother, and only then was it made possible for me to save your brother and you by His sole mercy, and as such did not I, but only He alone saved you, since I was only His blind tool.

[5] You have earlier seen the many wondrously delightful beautiful youth and maidens outside. See, these delightful, most beautiful beings were all destined to be sold as miserable slaves! And see again, this marvelous Man freed them all and in

addition dressed them from head to toe with beautiful clothes, and all this in one instance, which is why they greeted Him as a dear Father. If, however, this is absolutely true, then how does all my power compare to only one breath of His will?! Therefore you also have to foremost direct your full attention towards this marvelous Man; since what this Man is able to perform through only His will, man up to now could never have dreamt about. But what I have told you here open heartedly, is the highest truth. What do you say to that?"

[6] Said all four: "Yes, if this marvelous man can do all that, as you as a most truthful witness have told us, then this marvelous man must be a great prophet! You see, we Jews are awaiting a Messiah, who is expected to become very powerful in word and deed! But before He will come, the great Prophet Elijah will come before Him and according to the opinion of many people also his disciple Elisha. (Elisha, at different places in Lorber also written as 'Elisäus'). And see, in the end this is actually Elijah or his disciple Elisha!"

[7] Agricola said: "This your legend is not very well known to me, but much about your Messiah, who is main reason why I came from Rome to Jerusalem. Haven't you heard anything yet about the exceedingly famous Savior from Galilee?"

[8] Said the old man: "Most honorable Friend and Lord! We poor day laborers get come at most ten times per year to the temple; there we perform our small sacrifice and listen to any sermon, which we do not understand. If somewhere something new and extraordinary happens, then we in seclusion only learn very little or most likely nothing at all about it.

[9] Besides, we were bedridden for over two years. Day after day, even on a Sabbath, our son had to work, in order to provide us with only the minimum necessities. On a Sabbath he worked for the Greek or Romans, who of course did not celebrate or sanctify the Sabbath, and this was pure luck for us; since otherwise we would be forced to completely fast each Sabbath, especially during the past two years.

[10] If you, high Lord and Friend, appraise this, you will quite

easily understand, how a very poor family, living in the middle of this large city, can learn as little about great and extraordinary events and occurrences, as if they were living somewhere at the end of the world! If, based on the grounds as indicated, we do not know anything about the widely known Galilean, we surely cannot be blamed for it.

[11] The only thing we came to know about a year ago, is, that a prophet by name John in the desert along the Jordan preached against the Pharisees and bluntly told them the truth. But what further happened to him we don't know. Perhaps this marvelous man is this prophet?"

[12] Agricola said: "No, this your marvelous Man is not the prophet; but to your fortune you will know Him still better today. Therefore eat and drink and be properly strengthened to be able to endure the great disclosure which will be made to you; since it is not that easy to get to know this marvelous Man!"

[13] Thereupon these poor people continued eating and drinking. While eating and drinking, they noticed the beautiful and heavy bowls, and even more so the golden wine jugs and drinking mugs.

[14] The daughter looked at these things with increasing attention and finally said to Agricola: "But listen, great and mighty Lord, isn't this pure silver and gold? You surely have brought this from Rome? O, this must have cost a fortune!"

[15] Agricola said: "Yes, my beautiful daughter of Zion, it would have cost a lot, if you had to buy the silver and gold and let somebody produce those dishes thereof! But these dishes didn't cost Him anything, who produced them in the most wonderful manner, but nevertheless, they are incalculably valuable. You see, to Him, who is almighty, is nothing impossible! – Do you understand this?"

[16] Said the beautiful Jewish girl: "Yes, I understand that; but God alone is almighty! Was God Himself here, or did He send an angel, who performed such miracles here? Since such things have always occurred among the Jewish people the time?"

[17] Agricola said: “My dear and truly most beautiful child! Yes, yes, God Himself was here, is still here and reveals Himself wonderfully to those, who truly and purely love Him! If you muster a lot of love in your heart for Him, then He will reveal Himself to all of you! – Do you believe me, loveliest girl?”

[18] Said the young, increasingly beautiful Jewish girl: “But God is a spirit, which nobody ever can see and at the same time keep his live; since it is written in Moses: Nobody can see God and live.”

[19] Agricola said: “You are quite right; but it also is written in the other prophets. That the eternal Spirit of God – this means God Himself – will during present times for the sake of man incarnate Himself and walk as a man among them, to teach them the right ways of life. And as such a good person can see God and listen to Him, and at the same time not only keep his earthly life, but in addition also receive the eternal life of his soul, so that he henceforth for ever will not see nor feel death. If this body in time is falling away, the soul of man will continue to live forever and enjoys at the same time the highest bliss. – How do you like that?”

[20] Says the beautiful Jewish girl: “Yes, we all would like that very much; but to receive such unheard of mercy, we are too insignificant and also too great sinners! Since firstly, we were not able to properly sanctify the Sabbath and therefore belong for a long time in the row of the great sinners, and secondly we were not able to cleanse ourselves thereof, because we never had the means for it. And therefore God will not look at us if He in some way embodied will visit the people on this earth. He came to Abraham, Isaac and Jacob; but these were tremendously devout and sinless people. What are we in comparison to them? I would be able to love God beyond all measure; but He is way too holy and cannot accept the love of a sinner.”

[21] Across the table I said to the Jewish girl: “O dear daughter, God does not look at the sins of people, especially your kind,

but only at the heart! Who truly loves God, for him all sins are forgiven, irrespective if he had as many as all the grass on earth and all the sand in the sea. Your sins are only within your imagination and not in reality. However, before God everything is repulsive which is great in the world; but you are small in the world and as such not repulsive to God. Keep on to loving God deeply and He will also love you and will give you eternal life! – Do you understand that?”

[22] The Jewish girl said: “I understand that; but lead me to the place where God is, so that I can see, love and worship Him!”

### **33. THE NEW GUESTS IN THE INN**

[1] The beautiful Jewish girl wanted to converse more with Me, but the servants of Lazarus came into the hall and said that a large number of foreign people were coming up the mountain and they (the servants) do not know where to accommodate all the new arrivals.

[2] Lazarus said to Me: “Lord, what should we do here? My only trust is in You!”

[3] I said: “How many will there be, arriving right now and also arriving at a later stage?”

[4] Lazarus said: “Lord, based on the previous years, five, six, up to 700 heads could be arriving; but today the crowding will apparently be the greatest!”

[5] I said: “Good, go with My servant outside, and he will set up everything in the open for you, so that all the arriving guests will be accommodated quite easily! But let the young people go into the small hall, so that they are not too much exposed to the stares and lechery of the strangers!”

[6] After hearing this, Lazarus immediately went outside with Raphael, where Raphael first brought the young people to the small hall next door and thereafter said to Lazarus: “Do you have tables and benches in sufficient numbers?”

[7] Lazarus said: “Yes, you my dearest and mighty friend full of goodness out of God, this is exactly my biggest problem! I have

a large number in Bethany; but they cannot be brought here in time! What can we do about it?"

[8] Raphael said: "Don't worry about it! Since you trust the Lord and love Him above all, help is imminent. See, in the name of the Lord I'm a good carpenter, and therefore everything you require will be here!"

[9] Raphael hardly finished speaking when the right number of tables and benches were standing there, and above each table was a tent, rather delightfully to look at.

[10] All the foreign guests already started to arrive and asked if they could be served here.

[11] Lazarus said: "O very much so, the servants will be here in a moment and bring everyone what he orders!"

[12] Raphael said to Lazarus: "Will there be enough servants for so many guests?"

[13] Lazarus said: "Perhaps just enough; but they will be very busy!"

[14] Raphael said: "Good, if they fall short, I will also help them!"

[15] Lazarus said: "See, God's servant full of charity, what you have done for me here in the name of the Lord, is a miracle above all miracles; but I'm close to not being surprised by anything any longer, since I know the Lord and have been a witness to many miracles, one greater than the other!"

[16] Raphael said: "This is now all the same; since everything that you see and feel and think, is a much greater miracle of the Lord and every man himself is the greatest! Whether the Lord only creates a quickest lightning flash, cracking in one moment from the clouds to earth, or if He creates a sun, which for eons times eons of earth years provides light to many worlds, to the wisdom and power of the Lord it is one and the same, and as such you are completely right, that you do not make too much of this latest miracle. It would also be not very wise in front of all these many foreigners. But now you can see to it that all the guests are served, otherwise they will start making a lot of fuss!"



[17] Lazarus said: “Yes, God’s servant full of charity, you are right; only a few have received anything! What can we do about it?”

[18] Raphael said: “Now, what to do? We will help your servants otherwise the many guests will not be served for a long time.

[19] Raphael left Lazarus for a brief moment, and in this shortest time all tables where guests have been seated, were served with the best wine, bread, salt and other foodstuff.

[20] Such service was of course noticed by some of the guests; but the guests thought that during their conversations they haven’t paid enough attention to the serving of wine and bread and other dishes, and they just continued to eat and drink. But what they did notice was the unusual goodness of the wine, since never before have they brought something similar over their palates.

[21] Therefore some of them stood up from their tables, went to Lazarus and asked him what wine it was and if he would be prepared to sell it in greater quantities.

[22] Lazarus said: “This wine I myself obtain truly through the mercy of God. Under such circumstances you are allowed to drink with measure and purpose; but I do not possess any wine to sell!”

[23] Thereupon the guests went back to their places.

[24] Those that came did not leave, but still new guests came, so that Lazarus became quite stressed and he said to Raphael: “My dearest friend, filled with God’s charity, if this continues we will finally not have enough tables and seats!”

[25] Raphael said: “Now, then we have to add a few more!”

[26] Raphael hardly had spoken, and the tables, benches and tents were ready, but none of the many hundreds of guests noticed how so many tables, benches and tents had been set up. The new guests came and were served in the same manner.

[27] When after a few hours the foreigners, who also visited this inn in previous years, were seated and sufficiently fed, Lazarus turned to Raphael and asked him: “Dearest servant of the Lord

filled with charity from God, just explain to me a little, how is it possible for you to do such things, and all in one moment! I don't want to say anything about the tables, benches and tents; but from where does the crockery, the salt, the wine and the foodstuff, and the food prepared in such a way that the Persians, also the Egyptians, the Greek, in short everyone irrespective from where they come, had their national food most suitably prepared in front of them! How is that possible for you to perform in one moment?"

[28] Raphael said: "My dearest friend, even if I explained the possibility of all that very precisely to you, you would only comprehend very little or nothing. Therefore, for the time being, I can only tell you that with God all things are possible!"

### **34. EXPLAINING MATERIALIZATION**

[1] (Raphael) – "In the actual sense I can do out of myself as little as you can; but I am a pure spirit and have a body here on earth consisting of elements drawn from the air. As a spirit I can be completely filled with the spirit of the Lord and as such can act as the Lord Himself. When filled with the spirit of the Lord, I have no other will than that of the Lord and it is impossible for me to will anything else, except the will of the Lord. But what the Lord wants is already a reality.

[2] See, everything, that grows on this or for that matter on another earth, is – the earth included – just as much a miracle arising out of the will of the Lord, with the only difference that the Lord, because of the development of the intelligence, observes with creatures a certain necessary sequence and purely out of His will, in time He allows the one to arise out of the other one. If the Lord would not do that for the sake of the development and solidification of intelligent and enlivened creatures, He could, based on His almightiness, produce a world in one moment, the same way He calls a lightning strike into being and action.

[3] See, in the air of the earth all substances and all elements of

the whole earth are contained. You cannot see them with your physical senses, but for a perfected spirit it is as easy, as it is easy for you to lift a stone from the ground and to distinguish that it is not a fish and also not a piece of bread. For the spirit it is also easy, for example to put together the required elements, out of the air, for one or the other object, and to produce it within one moment as that, what it would have become over time through the orderly process of nature.

[4] How it is possible for a perfected spirit to do this, is of course the very issue, which for the natural person is impossible to comprehend, before he is not completely reborn in the spirit. And therefore I cannot explain this to you any further. But I want to give you in short a small hint regarding a few appearances in nature.

[5] See, in all seeds of plants and trees reside in a small and tender shell a distinctive intelligence in the form of a minutest spark which is not visible to your eye! This minutest spark is the actual first natural life of the seed and afterwards of the whole plant. Now think of the close to countless number of various plants and trees, each carrying of course different seeds, and each carrying in their germ shells just as many different spiritual intelligence sparks.

[6] If you place the different seeds into the earth, through heat and through the moisture which has been absorbed by the soil out of the air, they will become soft, the spiritual spark becomes active and recognizes those specific elements in the surrounding air, and starts to attract them by means of its own willpower, and builds out of them the particular plant with form and fruit, for which it has received from the Lord the suitable intelligence and the corresponding willpower.

[7] Would you be able to use your mind, your senses and your will to select the certain elements for a particular seed kernel from the air which surrounds the seed kernel? Certainly not; since you also eat and drink to feed yourself, but you have no idea how your up to now still completely unknown spirit to you, as the secret love-will of God residing in the heart of your soul,

through his to you still totally unknown will and through his high intelligence, separates those elements from the eaten food which are absolutely essential to develop the many different body parts and guides the elements wherever they are required.

[8] If you deeply contemplate what I have told you, then you will see everywhere the same miracles, as I have performed before your eyes according to the will of the Lord in one moment, with the only difference that I, as a perfected spirit through the will of the Lord, am capable of attracting in one moment out of the air, what a natural, but still very imperfect spirit with his limited intelligence and equally limited willpower can do only over time.”

### **35. THE NATURE SPIRITS**

[1] (Raphael) – “See, you certainly cannot see the elements of pure gold drifting around in the air; but I can see it and can very precisely distinguish it from countless other elements. Since I can do this and can also expand my will similarly in all directions, I can extract the pure gold elements out of the air and concentrate it in a visible heap, or I can just as well give it any hardened form I choose, like for example a goblet, and you will immediately see a heap of gold of any size or a golden goblet in front of you, and it will consist of completely natural gold and not a, so to speak, trifling fool’s gold, but the same natural gold which people dig out of the mountains, separate it from foreign elements, melt it in the fire and produce all sorts of valuable objects and items.

[2] Since certain nature-spirits inside the matter of the mountains, who are closely related to the gold elements in the air, attract according to their very basic intelligence and attached willpower – called by chemists the forces of attraction – the free gold out of the air, and if this continues for a couple of hundred years, quite an amount of gold will become visible at such a place.

[3] That, however, such concentration of gold in nature

progresses only very slowly, is due to the very basic intelligence and similar basic willpower of such nature-spirits in their inevitable state of judgment.

[4] However, I, as a most free and perfected spirit with the highest intelligencers beyond number and measure and equally fullness of willpower out of God, can accomplish in one moment – as I have showed you already – , what the unilaterally weak intelligent and equally willpower limited nature-spirits can only accomplish over time.

[5] Pay attention how I'm going to perform such miracle. For your sake I will do it somewhat slower, so that you more easily can see how the gold out of the free air will collect in your hand. See, I want it to happen, and you can already see in your hand a thin concentration of gold! Just look how the gold becomes more and more! The palm of your hand is already covered with a quite heavy gold plate. Above it a well-shaped edge starts to appear. It grows upwards, and see, within a few moments you have a holder from pure gold – say – completely natural gold on your hand, which can only be dissolved in its initial elements by the power of a perfected spirit, but not so easily by any other force in nature. But I will leave you this holder as it is, and you can use it or let a goldsmith make something else from it, or just keep it.

[6] You have now seen how I in a slow manner have performed a miracle in front of you; but now stretch out your other hand and I shall perform the same miracle instantly! See, I want, and instantly you are holding exactly the same holder in your left hand!

[7] Just as I can accomplish this through my inner power, I can do all the other things what I have produced for the many guests. Nevertheless, you do not need to give this meal to your guests for free; since they are all wealthy traders they should pay for the food and drinks they had. Soon they will go back to their meanwhile locked sale booths and attract buyers through their shouting. Just let your servants collect the money!”

[8] Hereupon Lazarus called his servants and said, that they

should not ask more than ten pennies from each guest. The servants did that and each guest paid with pleasure the required pennies and on top were thankful for the good catering and asked for the liberty to come back in the evening and on the two following days, which Lazarus of course most graciously permitted.

[9] After all the many guests had left the mountain to return to the city, the servants wanted, according to habitual custom, clear the tables. But Raphael indicated to them, that they should spare themselves the work; since the same guests would return in the evening, nobody is required to look after them, except for the servants to collect the money after the evening meal and to leave all tables laid as before. This was accepted and the many guests were served with food and drink for the following two days, without Lazarus being required to use a single fish, a piece of bread or a cup of wine from his existing stock.

### **36. THE INITIAL SUBSTANCES OF CREATION**

[1] After all the guests had gone, our friend Lazarus asked Raphael, saying: “Listen, God’s spirit full of charity, you said earlier that the air contains countless numbers of all sorts of initial elements and substances as free-floating and unbound, which can be recognized by the wisdom and by the will of a perfected spirit and be bound together to a more solid body! Through the examples given to me, the issue became inevitable very clear to me; but alongside a completely different very important question came to me and consists of the following: See, the initial elements and substances may in fact be present in the air of this earth, the way you have very clearly explained it me; but where do they come from originally? How do they get in such countless variety into the air of our earth, probably even in much bigger variety into the air of countless other earths and worlds, which I mercifully learned about from the many other disciples and from the Lord Himself? Explain this also to me!”

[2] Raphael said: “Oh, oh, how can’t you understand this by

yourself! Can anything exist outside God, which has not been created by Him? Isn't everything from eternity that fills infinitive space, His thoughts, His ideas, His wisdom, His will?

[3] See, His thoughts in never ending most infinitive abundance from eternity to the next are the actual initial substances and the initial elements, from which everything on earths and in heavens is made, and exists through the undivided eternal power of the godly will. No thought and no idea can arise and continue to exist even in God, without His will. Thereby, however, that each thought and each idea originates out of the highest intelligence through His will, it carries in itself as separate intelligence also the corresponding part of God's will, and such single thought of God or similar created larger idea of the Lord which carries God's will, can therefore never end just as God Himself, because in the brightest light of His self-conscious sphere He never ever can forget a once produced thought and a even deeper composed idea. Since this is with God the purest impossibility, to forget a once produced thought and an even deeper composed idea, each minutest thought and ever so slightly seeming idea of God, is forever in its initial spiritual constitution indestructible.

[4] Since further – as indicated earlier – every thought and every idea of God also partially as a divine intelligence particle, must necessarily also carry in itself the divine will, because without it, it could never have been thought, every such single thought and every such single idea of God, either on its own or bound together by several thoughts in a wise manner – regarded then as an idea – can as a separate entity in its own kind and sphere develop itself, perfect itself in and by itself to that what it is, multiply itself to infinity and can become more noble and more perfect by wise conjunction with other initial elements and substances.

[5] In the very beginning an originating sun is a pure, shimmering ether of light, or a self-seizing of countless many of God's thoughts and ideas, as a result of their own underlying corresponding portion of God's will. Based on this underlying

will of God they attract from the infinite ether on an ongoing basis what is similar to them, and in such a way the previous shimmering ether gets denser and in time reaches the density of this our atmosphere. This becomes over time more and denser and water will appear; but also the water is getting denser over time and mud, loam, rocks and thereby a more solid earth will develop.

[6] These now closer and more firmly tied together original spiritual, initial substances and initial elements start, in such unfree condition, to feel more and more uncomfortable, become very active to free themselves, and in such world body it starts to get more fiery in especially the heavier parts. Through this fiery zeal of the pressed, originally free initial substances and initial elements, the more solid parts of such a new world body are torn, yes in many cases the inner becomes the outer and vice versa the outer the inner, and after many such battles, such a new world body will be placed in a more stable order, and the caught first thoughts and first ideas of God find another way to free themselves from the immense pressure.

[7] And see, soon all sorts of plants and animals originate, and this goes on up to humans, where only then a great many of such first thoughts and first ideas of God find full redemption from their old judgment. Only then they recognize God as the first reason of all being and all life and return then as independent, most free beings – this means, if they have lived according to His recognized will – back to Him.

[8] But in this pure, free and independent spiritual return on countless many and highly heterogeneous world bodies, lies the same big difference as in and between the world bodies themselves. The most perfect return from a world body to God is and remains only possible from this earth, because here every person in his soul and in his spirit can develop to completely resemble God, if he just wanted to; since he who strives for God here, shall come to God. – Do you comprehend such things?"

[9] Lazarus said: "I understand this well, since in this regard I have received from the Lord the most important foreknowledge;



but some of it remains incomprehensible to me and I have to ask more questions.”

[10] Raphael said: “O, my dear friend, this is also with me the case! Since in God endless many things are hidden, which we, after God the highest and purest spirits, do not know; since God has for the good and pure spirits for eternity such a vast stock, that He can forever with never anticipated new creations out of His love and wisdom, inexpressible surprise and thereby continuously multiply and increase their bliss.

[11] Lazarus said: “O yes, this I believe very much; but about things which my very limited human mind is able to ask, you surely can give me an explanation!

[12] See, at some stage I read a book with the title “Wars of Jehovah”, and therein, of course in a very mythical language, mention was made of the fall of the first angels!

[13] In the beginning God – of course endlessly long before any worlds were created – had created 7 large spirits corresponding to the 7 spirits in God. He gave them great powers and similar great wisdom, so that also they were able, just like God, to create smaller spirits, completely resembling themselves, in very great numbers, and so infinitive space was filled with countless legions of spirits.

[14] The greatest and mightiest of those 7 first spirits was according to the text obviously Lucifer. But he lifted himself above his power and size, didn’t want to become only God’s equal, but wanted to rule over God. God became angry, seized the traitor and pushed him for eternity into judgment. But the six great spirits stayed, along with their countless many lesser spirits, with God and served Him only from eternity to eternity, while at the same time the lesser spirits of Lucifer as evil devils and as for ever rejected beings by God, had to burn in God’s fire of rage to endure continuously the greatest pain without relief. – Now, what do you say to that, as a surely one of the first angels of God?”

### 37. THE 7 FIRST SPIRITS OF GOD

[1] Raphael said: “This is only a corresponding picture of precisely that which I just have told you about the creation or successive formation of a complete heavenly body.

[2] The first great spirits are the very thoughts in God and the ideas arising from them.

[3] The mystical number 7 means the perfect original divine and God-resemblance in every thought originating from Him and in every idea which He placed outside Himself.

[4] The first in God is love. It can be found in all created things; since without it nothing is possible.

[5] The second is wisdom as the light emanating from love. This you can see in the form of every being; since the more a being is receptive to light, the more developed, defined and beautiful will be its form.

[6] The third that arises out of love and wisdom is the effective will of God. Through it the beings thought of become reality, that they truly exist, otherwise all thoughts and ideas of God would be, what your hollow thoughts and ideas are, which never are put into action.

[7] The fourth that again originates from the three, and is called order. Without order no being could have any permanent and stable form and therefore could also never reach a certain destiny. If you place an ox in front of a plough and he would change his form and shape, for example, into a fish or a bird, would you ever reach a goal with him? Or you wanted to eat a fruit and in front of your mouth it would turn into a rock – what use would be to you? Or you go somewhere on firm ground and the road under your feet would turn to water – would even the most solid road be any use to you? See, all that and countless other things are prevented by the divine order as the forth Spirit of God!

[8] The fifth Spirit of God is called the divine earnestness, without it no existing thing would be possible, since it is equal to the eternal truth in God and provide all beings with

continuance, reproduction, prospering and ultimate perfection. Without such spirit in God things would be very bad with all beings. They would all be like mirages, which appear to be something, as long as you can see them; but only too soon the conditions of production change, because earnestness is lacking, and the beautiful and wondrous images melt away into nothingness! They are well-ordered to look at, but since no earnestness prevails in the producing reason they are nothing more than highly transient images that can impossibly have a permanent existence.

[9] See, there we have already the five great first spirits of God, and therefore let's move on to the last two, and therefore listen to me further!

[10] Where the highest love, the highest wisdom, the almighty will, the most perfect order and the unchangeable firm earnestness are present, it is apparent that the highest and forever unachievable patience must also be present; since without it everything would become a rush and ultimately change into an inextricable chaos of the old wise men.

[11] If a master builder builds a house, he cannot, alongside his other required characteristics, ignore patience; since if he lacks this – believe me – he will never manage his house.

[12] I say to you: If it wasn't for this spirit in God, already for an endless long time, no sun in infinitive space would have provided light for any earth, and the world of spirits would be a strange place completely without beings?! Patience is the mother of the eternal, unchanging mercy of God, and if this sixth spirit would not be in God, where and what would all the creatures be in relation to the almighty God?!

[13] If in some way we transgress and therefore become apparently subject to the destructive curse of the divine love, wisdom, divine will, who's seriousness follows the preceding order, we bump into divine patience, which in time will and must bring everything into equilibrium, since without it all creatures irrespective how perfect, would be subject to the eternal judgment of destruction.

[14] The divine patience would together with the preceding five spirits in God be able to create one or even countless many people on the world bodies, and would also be able to maintain them; but then one or even countless many people would live forever in the heavy flesh, and the soul ultimately becoming free from the bonds of matter would forever be unthinkable. At the same time animals, plants and people would continuously reproduce and finally live in such large numbers on a space limited world body so close and crowded together, that one could not get out of the way of the other. But this is only possible, if a world body under the rule of the infinitive divine patience would sufficiently mature, to carry and feed plants, animals and people. Yes, the creation of a material world, given the already known six spirits, would be infinitively slow, and it would be very doubtful if ever a material world would come into being.

[15] But patience is, as already said, the mother of divine mercy, and as such is the 7<sup>th</sup> Spirit in God actually mercy, which we also can call gentleness. This makes everything right. It puts in order all the preceding spirits and causes the timely maturity of a world as well as all the creatures on it. For everything a certain time period is set, and the matured spirits can therefore soon and easily reach full redemption and enter into their eternal freedom and fullest independent life.

[16] This 7<sup>th</sup> Spirit in God caused also that God Himself came into the flesh, to redeem within the shortest possible time all the imprisoned spirits from the hard bondages of a necessary judgment of matter, therefore also this His undertaking – the redemption – the new recreation of all heavens and all worlds and can be called the biggest undertaking of God, since herein all 7 Spirits of God in complete equilibrium collaborated, what has been previously no so much the case and according to the spirit of order in God was also not allowed to happen. Since previously this 7<sup>th</sup> Spirit in God as explained to you just know, was only insofar with the other spirits active, so that all thoughts and ideas of God could become reality; but from now on he will

act more mightier and the result of that is precisely the most perfect redemption.

[17] And see, these are the 7 spirits which you did not understand, and everything that has been created out of the 7 spirits of God, corresponds in everything and all with these 7 spirits of God and carries them in itself. And the eternal continuous creation and the equal continuous creating, is, what the first wise men of this earth called ‘The Wars of Jehovah’.”

### **38. THE WARS OF JEHOVAH**

[1] (Raphael) – “Just as the 7 spirits or special properties in God continuously battle with each other, so that one always challenges the other to become active, in the same way you can very easily recognize the same battle to a more or lesser degree in all creatures of God.

[2] Love on its own is blind, and its aspiration is, to attract everything towards itself. But in this aspiration it ignites, and it becomes light and as such cognition and recognition is added to love.

[3] Can’t you see now, how the light fights against the single aspiration of pure love and brings order and consideration to love?!

[4] But at the same time from this battle or war awakens the will as the active arm of love and its light, who turns what the light has wisely put in order into action.

[5] But then out of cognition of love through its light and by the power of both, at the same time the very order is generated, and fights against everything disorderly by the light and by the will of love, and you again find an eternal steady war of Jehovah in Him as well as in all creatures.

[6] Everything would be in good order, if one could find some guarantee, that this, what the four spirits so beautifully and orderly placed into action, had some permanence. But all the still so marvelous works of the first four spirits resemble the play of children, who with great enthusiasm and joy

masterly put some things orderly into action, but shortly afterwards don't like the product anymore and destroy it with greater zeal than they had when creating. And verily, friend, with the permanence of all the creation, things would look very bad.

[7] But to prevent this, resulting from the great pleasure for the perfect success of works, arises earnestness from the four spirits as a fifth spirit in God as well as in His creatures, and this spirit continuously fights against destruction and termination of the once created works, similar to a person who became sensible and serious, who for example has built himself a house and planted a vineyard and does everything to maintain and use the house and the vineyard, but not trying to destroy the house and the vineyard soon, as I have shown you earlier with the products of the children. And see, this is – as already said – another war of Jehovah!

[8] But in time the house built will show some deficiencies, and the vineyard will still not produce the desired harvest, and the builder regrets his hard labor and his earnestness during his zealous activity, and he wants to destroy the work and erect a new one in its place; but then the sixth spirit rises against such earnestness and is called – as already indicated – patience. And see, it maintains the house and the vineyard! And this is again a new war of Jehovah!

[9] Now, patience on its own, united with the preceding spirits, would not carry out any special improvements at the house and at the vineyard, but would nicely leave everything in place; but then comes the 7<sup>th</sup> spirit, namely mercy, containing in itself gentleness, concern, diligence, charity and generosity. And see, man starts to improve his house in a good way, so that deficiencies of any importance are no longer present, and digs and fertilizes the vineyard, so that it soon produces a rich harvest! And see again, this is once more a battle or a war of Jehovah in man as well as in God and in angels!

[10] And so is the true, perfect life in God, in angels and in man a continuous battle of the 7 spirits I have showed you. But this

battle is in God and in angels not something, as if it was a case that one or the other of the 7 spirits wanted to suppress the other spirits and make them inactive, but the battle is always of such a nature, that one spirit continuously and with all its strength and power supports the other, and therefore every spirit completely present is in the other. Love is present in all the other six and in the same manner the light or wisdom in love as well as within the other five spirits and so forth, so that in each individual spirit all the others are also completely and fully active and continuously support each other in the most beautiful harmony.”

### **39. THE DISHARMONY OF THE 7 SPIRITS IN MAN**

[1] (Raphael) – “This should also be the case in a person; but unfortunately it is not so. The ability is given to each person, however without being completely developed and exercised. Only a few people exist who bring all the 7 spirits in them to a full and equal activity and thereby become truly equal to God and us angels; but, as said, many are turned away from it and worry very little about it and thereby do not at all recognize the true secret of life inside them. Such blind and half dead people cannot recognize the very reason of life in them, since they are only guided and ruled by one or the other of the 7 spirits.

[2] And so the one lives purely out of the spirit of love and does not pay attention to any of other spirits. What else is such a person other than a voracious predator who never gets enough? Such are full of self-love, full of jealousy and full of miserliness and are stonehearted towards all his neighbors.

[3] Again others have an enlightened love and are as such also quite wise and can give their neighbors quite good teachings; but their will is weak and therefore they are not able to put anything to work.

[4] Again there are others, with whom the spirits of love, light and will are very active; but it looks very weak with the spirits of order and proper earnestness. Those type of people will be able to talk very clever and sometimes even quite wise and are

able to put here and there a very few things to work; but the true and completely out of all 7 spirits wise person will very soon from their words, speeches and works notice, that there is no order and no coherence.

[5] And again there are people who have love, light, will and order; but they lack the spirit of earnestness. Therefore they are afraid and fearsome and are not able to provide their works with activeness.

[6] Again others are full of earnestness and courage; but the patience is lacking. Such people normally rush too much and often ruin with their impatient zeal more than make good. Yes, friend, without the right amount of patience there is nothing; since who doesn't have the right amount of patience, speaks a certain death sentence over himself! Since man has to wait until the grapes are fully ripe, if he wants to have a good harvest. If he is opposed to that, he must ascribe it to himself, when instead of in the end harvesting a noble wine he only produced an undrinkable sour wine.

[7] Patience is therefore in each and everything a necessary spirit: first to control and to restrain the spirit, which I called earnestness, who often wants to go to infinity – since this spirit in conjunction with love, wisdom and will degenerates into the most severe form of arrogance, who as is generally known does not find any limits in man, and secondly, because patience, as I already have shown you, is the mother of the spirit of mercy, which is the spirit who provides by its backward action to all preceding spirits the divine-spiritual perfection and makes it possible for the soul in man to reach the true rebirth in the spirit.

[8] Therefore has the Lord Himself laid it onto the hearts of all of you to love God and your neighbor, by saying: “Be merciful, as your Father in heaven is merciful, and be meek and humble, just as I am with my whole heart meek and humble!”

[9] The Lord instructed you all to develop especially the 7<sup>th</sup> spirit, since in this last spirit all preceding spirits are contained and trained. Who therefore, with all zeal, develops and strengthens this last spirit develops and strengthens also the



preceding spirits and thereby reaches soonest and most certainly perfection. Who starts his development with one or more of the preceding spirits, reaches only with great difficulty or often not at all the complete and full perfection of life, since these preceding spirits on their own does not contain the 7<sup>th</sup> spirit in them, while the 7<sup>th</sup> spirit on its own necessarily contains all preceding spirits in him.

[10] And see now, this is also the continuous fall of the angels or the thoughts and ideas out of God – what we also can refer to as the outgoing powers of God, for as long as they haven't in their entirety in the being of man, brought this 7<sup>th</sup> spirit to a true and highest perfection. Since all the preceding spirits have been given to nearly all the creatures partially more or less free; but the 7<sup>th</sup> spirit must first be attained by man's very own diligence and zeal.

[11] And just as by such attainment all the preceding six spirits reach their true meaning and true purpose of life, in the same manner, through it, the whole person reaches the fullest freedom of life and independence. – And now I ask you again if you have comprehended all that?"

[12] Lazarus said: "Yes, you servant filled with the spirit of the Lord, verily, forever I cannot thank you enough for your great patience and mercy! Only now I understand the wisdom of the old books! Only it is forever a pity, that I alone understand this, since I'm too poor a writer to record such teachings in a book. You must also tell all this to the other disciples of the Lord, so that they, since some of them know how to write quite well, can record this for all times and all nations; but they will not know anything about it."

[13] Raphael said: "Don't you worry about that; since during the same hour when I have explained to you the miracles, the wars of Jehovah and the 7 spirits of God, the Lord inside the hall has explained everything exactly in the same understandable manner, as I have explained it to you, and John and Matthew have recorded the main points! But if you have an empty book, then I will record everything for you word to word

in one moment.”

[14] Lazarus said: “I have such a book; should I bring it here?”

[15] Raphael said: “No need! Let us go into the house and you will find your book fully written!”

[16] Thereupon Lazarus had a great joy and both of them came to us in the large dining hall.

#### **40. WONDER UPON WONDER**

[1] When Lazarus along with Raphael came to us, he still could hear the general great surprise about My teaching – regarding miracles, regarding the wars of Jehovah, regarding the 7 first spirits in God and about the so called fall of the angels, and the Roman Agricola felt sorry for Lazarus, since he wasn’t present during such a so holy and most important message out of My mouth.

[2] Lazarus said to him: “I thank you for this your special attention! But what the Lord by His exceptional great mercy has most kindly explained in the house, precisely the same did this exceptional wise and by the will of the Lord also exceptional mighty youth explain and show me outside.

[3] As proof here are the two mugs out of pure gold, one grew slowly from the bottom to the upper edge in order to illustrate more visually the action of a perfected spirit, while the second was created within one moment in my hand! The reason for that was the miraculous sudden production of the many benches, tables, tents, table dishes, table covers and the various foodstuff and drinks. Between eight and nine hundred people from all corners of the world were superbly served in their own manner and way of life, nevertheless, from my stocks the foreigners received not as much as one could hide under a fingernail! Since all this happened before my eyes, it was understandable that I would enquire how it was possible for him to do all this. And he explained everything so clear and pure, that I quite well understood everything he enlightened me about.

[4] Then we started talking about the book regarding the wars of

Jehovah, the 7 spirits of God and the fall of the prince angel Lucifer. And see, this apparent youth revealed everything to me and finally made sure that his over an hour long speech about these highly important issues were written into a book, which I will show to you right now as a second proof that everything you heard I heard also, and you can read for yourself and compare it with what you have heard!”

[5] Agricola said: “You have certainly acted very well to do this, and it was quite clever and wise from you, that you have convinced the wondrous youth accordingly; since this message was too highly important, not to be recorded verbatim. Also here, two disciples of the Lord recorded it, but only the main points of this great speech. Therefore go and bring us the book, so that we all can see and compare it!”

[6] Here Lazarus turned to Me and said: “O Lord, tell me if the time has come, to show this book to the Romans!”

[7] I said: “O certainly, just go and bring it here! Nobody will be harmed by hearing such important message for a second time.”

[8] Lazarus went to his room and brought, himself full of surprise and great joy, the book, placed it in front of the Romans on the table and said: “See, friend, here is the miraculously written book! Read it out loud from the beginning to the end, so that all persons present here, can once again hear the important matter that Raphael and the Lord have revealed to us!”

[9] Agricola said: “I shall do this immediately if the handwriting is clearly readable!”

[10] The Roman opened the book, found the handwriting in the Greek language extremely clearly readable and read the written word from the beginning to the end to all those present, which lasted again nearly an hour, and most of the people present who commanded the Greek tongue, couldn’t stop being surprised in how My earlier message was contained therein word for word.

## 41. A JEWISH GIRL IS CURIOUS ABOUT THE LORD

[1] Only at this point did the beautiful Jewish girl ask Agricola more seriously, who I and the wondrous youth in reality actually were, and why everybody addressed Me always with “Lord and Master”. She could see that I was a deeply wise person; but she still did not know where I came from and who I was.

[2] Agricola replied and said: “My beautiful daughter! Be very attentive to everything, including your parents and your brother, and you will find out who this marvelous man is, where He as well this youth came from as!”

[3] The Jewish girl said: “Do you know yourself with all certainty who this marvelous man actually is? And if you know that, why don’t you tell me?”

[4] Agricola said: “O my dearest daughter, your wise king Salomon said once: ‘Everything in this world has its time, and between time and time man should have patience; as long as the grapes are not ripe one should not take them from the vine!’ And see, in the same way you are not be fully ready yet, to know the details about this marvelous Man; but if you become ready, more detailed information will be revealed to you. As I already have said, pay close attention to what this marvelous Man will say and do, and your heart will tell you, who this marvelous Man is! – Do you understand this?”

[5] The Jewish girl said: “Yes, yes, I completely understand what you have said! The poor person is constantly held out to be patient to become better; the rich and by the whole world respected person can always find some means to obtain information, if his patience is wearing thin. Yes, yes, I have known this for quite a long time! Now, now, I will completely follow your good advice, high Lord; but if I will gain anything by it, is an entirely different question!”

[6] Here the father of the daughter asked Agricola for forgiveness and said: “Lord, Lord, forgive the poor child; despite all her kind-heartedness she is sometimes too eager to learn and if you from time to time for good reasons withhold

something from her, she becomes slightly indignant. But if the often futile curiosity storm passes, she soon is full of patience and gentleness again and completely submits gladly to every bitterness. Therefore, good and high Lord, overlook this small misdemeanor of our child!”

[7] Agricola said: “Ah, what do you think of me?! The speech of your lovely daughter pleases me a great deal, since she quite openly and without holding back spoke the truth. From now on I will be even more your friend than before. Therefore, in this regard you can be quite reassured. But your daughter should continue to talk in her own manner, and thereby we shall get to the whole truth.”

[8] With that the poor parents were completely content and the daughter was now allowed to speak her mind freely.

[9] She (the Jewish girl) immediately turned to the Roman and said to him: “O dear, great Lord and friend, you are a very good person, and all your colleagues seem to be the same; but in your great worldly fortune you will never be able to really feel what poverty in all its often very helpless and great suffering means! If a young and by the nature of God not deprived girl does not do what the great and wealthy want, then you are already as good as completely lost. No person will then even look at us, you are insulted and regarded as a vain, stupid and proud being, and if you in your suffering turn to someone for help, you are shown the door and are not allowed to show up in front of any door again. This is and will always be to a high degree unpleasant for us and in the end deprives us of all trust even in the better part of mankind. We are all human and are tainted with all types of weaknesses and imperfections. Is this true or not?”

[10] Agricola said: “What you have said is fair and completely the truth; but there is something that you have forgotten when describing poverty and suffering! See, whom God loves, is very thoroughly tried by Him, before he is fully helped by Him! And it seems this is what the Lord God has done to you. But when your suffering reached the highest point, His help came to you,

and now you have been truly helped. Since I have in the name of God, your and my Lord, promised and shall keep my word given to you, out of love and gratitude to your true God, but certainly not due to any special love and affection for you, as you are a very beautiful Jewish girl. My love for God is very much greater, than I ever have felt for all the beautiful and magnificent things of the world I have encountered. Your concerns need from now on cause you no more anxiety; but that your closer acquaintance with this marvelous Man is held back for a while, has a very wise reason, and we are not in any way hard against you, if we do not tell you straight away everything we are absolutely certain and with the most complete truth know about this Man.

[11] This is something very extraordinary about Him, you can imagine yourself; however, what the extraordinary consists of, you shall soon easily and largely find out by yourself anyway, if you only, as I have advised you, be very attentive about everything He is going to say and do. From the very beginning I have drawn your attention to the tableware on our table, how He created it by only using His will. Then you also were a witness, when He, during His explanation of His miracles, called those two golden mugs out of the air into being, which still stand in front of Him and are absolutely similar to those which the landlord Lazarus brought in, when he told us that the youth, sitting at the same small table over there with Lazarus eating and drinking, called them into being out of the air in the same manner as this marvelous man has done the same inside. If you heard and seen all such things, then you, as well as your parents and your brother, should be able to obtain more light about this marvelous Man, who is able to speak so tremendously wise and can perform such extraordinary deeds.”

[12] The Jewish girl said: “Yes, yes, you have spoken fair and true; but therein lies for us four the actual problem, which we are not able to solve that easily; he speaks too clear and too wise and performs unheard of extraordinary deeds for even the greatest prophet. For you Romans this is very easy, since you

regard and accept such an extraordinary person immediately as a God, in order to revere and praise him. The wisdom of this marvelous man exceeds of course all concepts of man so far and in a similar manner his deeds, and therefore he must have a lot of the pure divine spirit in him; but for that we Jews cannot accept him as a God! – What do you say now?”

## **42. THE ROMAN ASKS FOR THE MESSIAH**

[1] Agricola said: “Yes, my dear daughter of Jerusalem, for now not much can be said against such a statement; but the hour will come when you will think and talk completely differently about this marvelous Man.

[2] As a Jew, have you never heard about a Messiah of Jews, who shall come to free His people from the gripping hands of tyranny of sin, which seriously threatens the whole world with everlasting destruction? Wouldn't it be possible that by coincidence this very marvelous Man is the promised Messiah of the Jews and at the same time of all people of the world? – What do you think of that?”

[3] The Jewish girl said: “O friend, such foretelling sounds very comforting, but all our prophecies are put in a such a manner that they firstly are not understood by the priests and so much less by us laymen! In the prophecies of the prophets everything is put so vaguely, that no person as we are can learn from it when such Messiah will come, what He will look like, what characteristics He will have and by which He can most quickly and easily be recognized.

[4] Sometimes He is a child, sometimes a lamb, the lion of Judea, and again a high priest in eternity – as such according to the manner of Melchizedek, a descendant of David, a king of the Jews without end, and so He is promised under different other names and meanings, so that finally nobody knows as what and in which human form, manner and dignity He will come in this world to us Jews.

[5] By the way, I surely would not have anything against it, if

this marvelous man over there were to be the true Messiah; but I really do not understand why our priests do having the fullest knowledge about it – for the sake of the people who foremost will believe them, but it seems that they totally ignore this true Messiah! Since he was with you at the great city gate, when you argued with the temple superior regarding my brother, and see, he apparently did not know him at all! Why is that?”

[6] Agricola said: “The reason for that is that the temple superiors are too domineering and too acquisitive and do not care for anything else than their earthly good life in all things, as you have seen yourself. In order to achieve this, the temple superiors use all sorts of lies and fraudulent behavior and are, as I have been convinced, enemies of all truth and as such also of every reality. They use the name of Moses and the other prophets in their mouths, but despise their teachings and laws; and in place of Moses and the prophets, they give to the people their selfish statues, by which they torture them, by encumbering them with all kinds of unnecessary sufferings and suppress them spiritually and physically.

[7] But this our marvelous Man is love, truth and highest wisdom Himself and testifies about the great wickedness of the Pharisees, who pose themselves as priests and scribes to the people and as supposedly servants of God – in whom they do not believe, and whom they do not know and also does not want to recognize – they force the people to pay tribute to themselves beyond all measure and to almost formally worship them, and as such they oppose Him and does not want to know or hear anything about Him, what otherwise is clear as daylight.

[8] I have convinced myself, a few days ago soon after my arrival, how they tried to stone Him when He was teaching in the temple, since He preached them the full truth. If you know that, then you will know the reason, why your temple superiors do not want to recognize this marvelous Man as the promised Messiah and Savior of the world, but is not relevant to the main issue; since if your temple superiors recognize this or not, He still remains that which He is according to the fullest truth. – Do



you understand this, my lovely daughter, quite well?"

[9] The Jewish girl said: "O yes, I understand this quite well; you may be completely right! For them down there, Moses and Elijah can come visibly down from the bright heavens and show to them their great atrocities and admonish them to true repentance, and bring them here and point to this marvelous man as the promised Messiah, they still would not believe those two greatest prophets, but would persecute and curse them! O, this is only a matter too well known to us! But let's end our conversation; since I sense that somebody else wants to also speak, and the marvelous man seems to have something on his mind, and we must pay great attention to it!"

### **43. RAPHAEL CLOTHES THE POOR**

[1] Here I gave Raphael a sign and instructed him to provide suitable clothes for the Jewish girl, her brother and her parents.

[2] Thereupon Raphael went quickly to the table of the four and said to them: "What clothes do you have at home in your living unit?"

[3] The Jewish girl said: "O you dearest and most heavenly beautiful and mighty servant of this marvelous man over there! You know anyway how badly off we have been for a long time regarding our clothing, and this is truly not our fault. And therefore I think that we can stay indebted to you regarding an answer to your otherwise well intended question, and this the more so since I already have indicated to you the position regarding our clothing. Go there and convince yourself!"

[4] Raphael said: "This is not the reason why I have asked you; since I'm very familiar with your wardrobe in your home; but I also know something else, which you would like to hide because of your somewhat untimely ego. Out of love for your parents and your brother you have given your good and even very precious clothes to a Greek pawnbroker for one-hundred pennies for one year and still have the receipt at home, and see, of this you haven't told me that much at all! If you had those

clothes in your possession – would you be content? For you parents and your brother we could find something around here!”

[5] Here the young Jewish girl was somewhat embarrassed but said after a little while: “Yes, yes, you have spoken the full truth; but what use they are to me now? Those good clothes were anyway only a present from a wealthy family member, who unfortunately died and afterwards was not in the position to support us any further. The clothes he gave to me when he still was alive are the complete inheritance that fell to us; everything else was inherited by his three sons, but who are very hard people and do not even want to look at the poor.

[6] I myself never wore these precious clothes on my body, since firstly they are not fitting for a poor girl and secondly they were too large. But our great suffering showed me another way out. Since I did not want to sell them because of the sentimental value, I pawned them with the idea that perhaps after a year things would change so that I could buy them back. But with our growing suffering, despite having the receipt in my hands, it would have never been possible to buy them back, and therefore I have said nothing about it; in addition I was forced not to mention it by the circumstances that with us pawning is not a prize-worthy virtue. And now, my most valued, youthful friend, you know everything; the only question that remains is: what should I do about it!”

[7] Said the angel with a friendly face: “What else than buy them back! But this would mean for you, my dearest sister in God the Lord, a lot of walking and inconvenience, and therefore I will do this on your behalf. Is this alright by you?”

[8] The Jewish girl said: “Yes, it would be very much alright by me; but firstly I do not have the receipt with me, and secondly the Greek lives quite a distance from here and comes only every moon to Jerusalem, does his business and goes back to where he lives, I believe in Tyros or Sidon. It is possible that he is currently here in Jerusalem, what I can’t know, since he only comes to Jerusalem during Easter to complete his main business.”

[9] Raphael said: “This doesn’t matter! But since it is alright by you, I will find your Greek, buy back your clothes and bring them here. How quickly do you want them here?”

[10] The Jewish girl said: “O loveliest friend, if you want to do this by completely natural means, it will take you several days to do this, until you have completed this deal with the Greek; but since you also can perform miracles, you could accomplish this in a much shorter time period!”

[11] Raphael said: “Now, count the moments which I will require to fetch your receipt! Now, did you already started to count the moments?”

[12] The Jewish girl said: “Why should I, you are still here?”

[13] Raphael said with a smile: “But I was already gone and have your receipt here in my hands. Have a look and tell me if this is the correct one!”

[14] All were to the highest degree amazed over such a never heard of speed and Agricola and also some of the other Romans said: “But friend, you were not for one moment absent! How is this possible? You probably took the receipt at the same time when you collected the family from their home, in order to make some proper use of it later on? Since it is unbelievable that you in one unthinkable shortest moment could have gone away and come back again!?”

[15] Raphael said: “In this material world and with people many things are impossible, which are actually possible for God and His power. But you know now out of the mouth of this Jewish girl that the Greek who took her clothes as collateral for the one-hundred pennies he lend her, is now in Tyros, although his business servant is here to look after his business. But his business booth is easily a two hours walk outside the city in the direction of Bethlehem, and I shall bring her clothes here just as quickly as it took me to fetch the receipt, and you will not be able to say that I probably have brought the clothes earlier as well. Just count the moments which I will require to complete this task! Have you already started counting?”

[16] Agricola said: “Why should I have started counting, since

you never left this place?”

[17] Raphael said: “Just look! There on the bench next to the door, packed neatly inside a cloth, are the fully paid for clothes of this poor Jewish girl; let her look at them and confirm to you if these are all of her well-known clothes!”

[18] The Jewish girl got up, looked with the greatest amazement at the clothes and immediately recognized them as her completely own clothes.

[19] Since her mother was dressed even worse than herself, she said to Raphael: “Listen, you my incredible wondrous young friend, I will not ask you how it was possible for you to bring these clothes here to me so suddenly, which are more than sufficient to dress a woman, but would not be enough for my mother and myself! Therefore I give them to her, so that she can be dressed completely; but shall take her clothes which she is currently wearing and they will be sufficient to cover the nakedness of my body for so long, until I will get a better dress through the goodness of the mighty Roman. But let me go with my mother into a seclude room where we can change!

[20] But before that, I would like to ask you truly inconceivable miracle-mighty youth, if these otherwise precious clothes are to be considered pure; since they were before kept in the hands of a heathen, who are impure before us Jews. I would rather leave my mother dressed as she is right now, if she could become impure for even only one day.”

[21] Raphael said: “My child, what you intent to do with this dress is a good thing and well-done! Do according to your heart, and it will bear good fruit for you! Regarding the purity of the dress, you do not have to be concerned; since what has been in my hands, is completely pure. But Lazarus will show you and your mother a room, in which you can change.”

[22] They both thanked him, took the clothes, and Lazarus took them to a small room where they could change.

[23] After the mother was very nicely dressed, the daughter took the already very shabby dress of the mother and dressed herself and had a great joy about the joy of the now well dressed

mother and did not pay any attention to her own very poor clothes.

[24] When both came back into the dining hall, see, the daughter was just as nicely dressed as her mother, and she started to be very surprised that she was as nicely dressed as her mother. But her never ending surprise increased even more when she found that her father and her brother at the table of the Romans were also festively dressed.

#### **44. THE JEWISH GIRL SUSPECTS WHO THE LORD IS**

[1] Only then did a light dawn in the daughter about Me, so that she with her mother came to Me and said (the Jewish girl): “O Lord and Master, my heart tells me, that only You are doing such things, what no person, no prophet and without Your will also no angel can do, but what is only possible for a God alone and therefore You also must be a God! Therefore to You alone all our worship and love through our entire life! All honor and all praise to You alone!”

[2] I said: “Whoever believes and acts according to My word, will become blessed! But you believe now, since you have seen signs and say, that I must be a God; but if you hadn’t seen any signs, you would not have believed and not said that I’m a God. Now, why is that?”

[3] See, the reason for that is, that up to now there is no truth in you and cannot be, because up to now you haven’t heard any truth at all! But I say to you now: work hard to obtain the pure truth; since it alone can make you perfectly free, in body and soul – in the body, since the truth will tell you, why you were given a body to carry and in the soul, since the soul, out of the truth in it, will tell you, that it is there for the fullest freedom and everlasting independence!

[4] Now, My poor and lovely daughter, I truly would not have told you this, if I would not have known that in every aspect you are a especially well-raised child. But I say to you, that I prefer people who are in their better recognition sometimes a little

more stubborn, to those, who often after a few signs and proofs quickly turn like a reed in a storm and keep pointing into the direction of the storm, apparently proving that they do not carry a lot of inner strength. But if someone does not have enough inner strength and cannot in his mind form a good judgment, he is just as little suitable for the Kingdom of God as someone who ploughs a field and continuously looks backwards.

[5] And see, lovely girl, you are still in a similar position! Previously you have declared Me as a God, forced by the signs and My wisdom; but at the same moment rejected the God of Abraham, Isaac and Jacob. Then you thought by yourself: ‘Who can speak so wisely and can perform such incomprehensible miracles, is in your view already a God!’ But now you regret in the secrecy of your heart, that you have said something like it, since you immediately recalled the laws of Moses into your memory, and now you have a fear in yourself, since, during an emotional overreaction in your soul, you have forgotten the old Jehovah and has given to Me the worthy honors which only belongs to the true God. And see, this means to lay the hands onto the plough and look backwards!

[6] If you perceive me as a God, then you must recognize Me completely as a God and do not think of any other God next to Me; since if you are declaring Me a God, but at the same time also think of the old God and are afraid of Him for that, because you think you have sinned against the law of Moses, then your resolve towards Me is futile, and thereby you are not much better than a heathen, who also believe in the God of Moses, but at the same time also believe in Jupiter, Apollo, Mercury and many other Gods.

[7] See, when you came to Me, you thought that I was one of the above named gods of the heathens, and gave me for the sake of the high Romans over there, the honor! But at the same time you thought about the God of Moses, who says: ‘You should only believe in one God and should not have any foreign Gods next to Me!’ You were overcome by remorse to have said that, and see, this was apparently not the right thing to do! Since if

you believe in the God of Abraham, Isaac and Jacob, you cannot greet Me as a God. But if you believe seriously that I am a God, then you must let go the old God, since there can only be one God, and not two or more Gods, just as there is only one infinitive space and only one eternal time sequence, wherein everything is and happens.

[8] Only if you could believe that the old God and I are one and the same – although it is written that nobody can see God and live at the same time, then at least your conscience would be more at ease, and your fear of the old God would thereby apparently become less! But tell Me now, what are you going to do!”

#### **45. THE EXCUSE OF THE JEWISH GIRL**

[1] The young girl now thought for a while as to what she should say in reply; since she felt completely exposed.

[2] Her mother who was more composed tried to help her out of her embarrassment and said to her daughter: “O, why are you considering so fearfully and full of embarrassment about what to say? Did anyone ever see the old God of Abraham, Isaac and Jacob? Nobody knows anything else about Him, except what he has read about Him in the scriptures written by many people or what he has heard from the priests. But the priests who know the old God best, and are supposed to follow His commandments most thoroughly, do exactly the opposite and provide with their actions proof to every thinking person, that the old God of the Jews exists only in the imagination just as the gods of the heathens, who also have never been seen by any person of our time. But this God we see, hear His wise speeches and marvel at His extraordinary deeds which are only possible for an almighty God. What should prevent us any further from recognizing Him as the only true God and give to Him alone all honor?!”

[3] The daughter said: “Yes, yes, mother, everything would be quite alright, if we, with the greatest surety, could state that

Moses and the prophets never existed and all writings by Moses were nothing else than fiction from the continuously same Pharisees. Since this cannot be completely verified and because as is generally known, there are many things in Moses and the prophets which are extraordinarily good and true, and which always posed, according to my knowledge, a problem for the Pharisees which they, as is generally known, always ignored, we cannot that easily assume that the complete holy scriptures has been compiled by the successive Pharisees with all kinds of fictional names, but was apparently written by people who were inspired by God, and therefore this is also the word of God, despite those inspired people having never seen God! And therefore it is always a truly very risky matter, to immediately recognize and worship a person as a God based on his speeches and surely highly miraculous deeds.

[4] In my first surprise I have done the same and have in the great blindness of my heart never given it the slightest consideration, according to which I almost worshipped two gods. But the marvelous man immediately showed me the right way, by making me clearly understand, that he is not a God, but only a great, by God inspired prophet, and anything else is superfluous.

[5] Don't we know that the prophet Elijah will come before the coming of the great Messiah?! And I'm not that easily mistaken – as you, mother, know – and therefore I say that this exceedingly marvelous man is the returned prophet Elijah and this very lovely youth is his disciple Elisha. But from now on we truly do not have to wait too long anymore for the great Messiah to arrive!

[6] This is my view, and since this otherwise so marvelous, wise and miracle performing man thinks that I am a reed in my faith, I will show him the most stubborn opposite of his opinion. Just as not everything in the world that shines and looks like gold, is gold, I will show here that not everything is weak, even if it looks weak.

[7] There is only one God; but there can be many prophets, of



which I count this marvelous man apparently as one of them. And as such I believe that I have given to you and this otherwise marvelous man upon his question to me, surely the best answer. His remark to me regarding the God Abraham, Isaac and Jacob was very good, and by it I felt very much admonished and for such admonition and all the other blessings I have to thank him to the highest degree; but if he is the promised Messiah, that has yet to be seen! O, I'm everything else than a weak reed!"

[8] Here the mother cautioned her daughter, that she should not be so vain and stubborn.

[9] Said the daughter: "I'm not stubborn and to a much lesser degree vain; but I take note of the directive of this marvelous man and great master and thank him wholeheartedly for all the extraordinary blessings we have received from him. What can I and what can we all do more than that? But I will also not be stubborn in recognizing this marvelous master as the true Messiah and Savior of the people; since every great and under circumstances also every small prophet is in a certain way a Messiah, because he brought the light of truth about life back to the people who had sunk into the night of life, and to lift them again out of the mud of sensuousness to a more pure spiritual and truthful life. And this man full of magnificence and full of true divine power and might, is doing the same as I have noticed, and is therefore certainly also a true Messiah of the people, who want to be taught by him.

[10] With my opinion of him it is impossible to be completely wrong; since my opinion is only based on what I myself had heard and seen from him. The matter might be completely different – what we cannot know, but is impossible for us to be wrong, if we only accept what we can accept based on what we have heard and seen. May the spirit, the power and mercy of God lead him on and on for the blessing of all mankind!"

[11] Said the mother: "My dear daughter, I would love you a lot more, if you were a little less dreadfully bright! For two years the old rabbi filled your head with all the things that a person on this earth can possibly know, and after that you knew everything

better than us, your parents, and thereby you became sometimes quite intolerable, and I notice it now, that you are getting close to becoming repulsive for even this great master! Therefore I regard it now as advisable, that we ask him for forgiveness and then return to our places!”

[12] At this point I said: “O, there is no need for that; so far I haven’t had the chance to speak with the daughter Helias, since only you as her mother conversed with her! Now let also Me converse with the beautiful Helias, so that she, as an intelligent maiden can, for herself and also for many others with whom she will get in contact, learn in the fullest truth with whom she is dealing with in Me as a Person; since until now she doesn’t know anything and you as her mother even less! Therefore, Mother, speak only when I ask you to speak!”

[13] Thereupon the mother kept quiet, but begged Me to allow her to stay close to Me, which I allowed her to do.

#### **46. PREDICTIONS RELATING TO THE MESSIAH**

[1] Only then I turned to Helias and said to her: “Listen now, beautiful Helias! You said that I as a great prophet can be and actually am a Messiah just like any other great and small prophet; since according to your notable judgment every person is so to speak a Messiah and Savior of the people, who can free them through the light of the full truth from the dark mud of lies and deception and lightless superstition. And since I am doing exactly that, I am a true Messiah of the people who listen to Me and live according to My teachings. This is a very sound opinion from you, a young Jewish girl who has been well educated by an old and honest rabbi. Only regarding your belief in God, you are – and you have the full right thereto – staying with the old God of Abraham, Isaac and Jacob.

[2] But I must bring to your attention a few places in the writings of the prophets, where in fact I Myself am mentioned. From that you will more easily and clearly understand as it was the case up to now. See, it says amongst others in Isaiah:

[3] ‘A virgin will conceive and bear a son, who will be called God with us.

[4] A child is born to us and a son is given to us, and the government will be on his shoulders, and His name will be called Wonderful, God, Hero, Father of Eternity, Prince of Peace.

[5] On that day it will be said: ‘See, He is our God in whom we trust, that He frees us! He is Jehovah, whom we expected. Let us rejoice and be glad in His salvation!’

[6] The voice of a caller in the dessert: ‘Prepare the way for Jehovah, and make straight in the wilderness a highway for our God, and all flesh will see it.

[7] See, Jehovah comes in power, and His arm will rule for Him! See, His reward is with Him! Like a shepherd He will put out to pasture His flock.

[8] And Jehovah spoke: ‘Rejoice and be glad, Daughter of Zion! See, I come, so that I can live in your midst; since then many nations will follow Jehovah on His day.

[9] I, Jehovah, have called you in righteousness and shall make you to be a covenant for the people; I, Jehovah – that is My name, shall not give My glory to anyone else.

[10] See the coming days when I shall awaken a righteous branch of David, who will rule as King and shall make court and justice on earth!’

[11] See, you My Helias, this is how the prophets announced Me in old and even in present times! And the Baptist and Preacher John was actually the voice of the caller in the dessert, who straightened the way a little and said about Me: ‘See, there comes the Lamb of God, who will take away the sins of this world!’

[12] If you think, that Elijah must come before the Messiah, to prepare all the flesh for the great arrival of the Messiah, who will be called Jehovah, then I say to you: Elijah was already there in John, and I Myself am also already here. I came into My property, and see, those who belong to Me do not recognize Me! – How do you like this viewpoint?’

## 47. EXPLAINING THE FIRST 3 COMMANDMENTS

[1] Helias said: “Lord and Master, I’m getting dizzy from what You just have told me! As You are with absolute certainty Him, of whom the prophets have prophesied – what should we poor sinners do before You, o Lord?”

[2] I said: “Nothing but to listen to My teachings, to keep to them and to live by them, to love God above all and your neighbor as yourself, and with that you have awakened all 7 divine spirits in yourselves and thereby have obtained the everlasting life, as I have explained it to you. – Are you content with that?”

[3] Helias said: “O Lord, o Jehovah, who would not be content with that and would not follow Your teachings and Your most loving commandments?! The only question which still arises if You, o Lord, are not abolishing the ten commandments and the prophets by those two commandments of love, since You said that these two commandments contain the complete law of Moses and all the prophets.

[4] I said: “You My dear Helias, how can you ask such a question! If the law of Moses and all the prophets are contained within the two commandments of love, how could they ever be abolished? See, just as the 7<sup>th</sup>, thoroughly explained Spirit of God in man, penetrates and fulfills all six preceding spirits and thereby containing them in itself, likewise does the true love for God and for the neighbor fulfill the preceding laws of Moses and all the guidelines and cautionary advice of the prophets!

[5] If Moses says: ‘You should believe only in one God and should not have any foreign and trifling gods of the heathens next to the true God!’, you are fulfilling this first commandment of Moses more than perfectly, if you love God above all. Is it possible to really love God, if you do not beforehand undoubtedly believe in Him, that He truly exists?! But if you, through your love for Him, more than clearly and vividly demonstrate, that you believe in God – will you out of your great love for Him be able to denigrate, to dishonor or to

desecrate His name? Certainly forever not! Since that which a person loves to the highest degree, he also honors it the most, and he even will rise against everybody with vigor and seriousness, who dares to dishonors his true love. Would you not be outraged to a high degree in your soul, if someone dishonors your father, whom you love very much? If you now love God above all, will you ever be able to desecrate His name in any way?

[6] If you consider this properly, you must realize very clearly at first already sight, how the first as well as the second law of Moses is completely contained in the commandment of love to God.

[7] If you, My dear Helias, surely love God above all and therefore also honor Him above all, would you not like to withdraw quite often from the daily worldly activities, and engage with the object of your deepest love? Yes, undoubtedly truly and certainly! And see, therein is also contained the most true and most correct and only valid celebration of the Sabbath before God, as ordered by Moses! The actual day is of very little or even no importance, but that you, during the day or even at night in the love and rest of your heart, like to think about God and converse with Him, is everything. And see, how also the third commandment of Moses is contained in the one commandment of love!

[8] Who thus truly loves God above all has certainly recognized Him and has a living faith, gives to God all honor and surely will most often think about Him. And who does this cannot sin against God anymore. Or can a bride sin against her bridegroom, if she loves him beyond measure and also knows that he loves her even more? No, certainly not, since both have become one in their hearts through love! Who loves God truly above all and therefore has become one with Him through love, will also love his fellow man as equal children of God, just as he loves himself, and shall do to them, what he with a clear reason wants that other people should do to him.”

## 48. THE FOURTH COMMANDMENT

[1] (The Lord) – “See, in the fourth commandment the children are instructed to love their parents! On earth the parents are the closest neighbors of their children and love them very much. They are their breadwinners, protectors and educators and therefore surely deserve all love and honor from their children.

[2] If a well raised child loves and honors his parents, then it will try to do everything that pleases the parents. And such a child will prepare for himself a long and healthy life and a best well-being; a child which loves and honors his parents, will also love and honor his siblings and will always be prepared to do good for them.

[3] But a child or a person who truly loves and honors his parents and siblings, will for the same reason also love his fellowman, since he knows and recognizes that they are all children of one and the same Father in heaven. Out of the original true love for the parents, a person will come to the recognition of God, himself and to the right recognition of his fellow man and soon understands quite easily, why God has created man, and what they all should become. Thereby he achieves more and more love for God and through this love he reaches the perfection of his inner, true, spiritual life.

[4] Who thus loves and honors his parents, siblings and also other persons and therefore also loves and honors God above all, will he ever commit a sin against anybody? I say to you: No, because he will not envy anybody, he will not hate or curse anybody, will not kill anybody – not physical or emotionally. He will be chaste and well-behaved towards everyone, he will leave everyone that which is theirs, he will not lie or cheat anybody, and if he became along proper ways the husband of a woman, or the virtuous maiden the wife of a husband, then he will not long for the wife of his neighbor and his wife not for the husband of the neighbor's wife, and from that your mind can clearly conclude, how and in which manner the law and all the prophets are contained in the two commandments of love, and

how the two commandments I have explained to you, do not allow any abolition of the laws of Moses and the other prophets, but only are the fulfillment thereof. – Do you understand this now?”

[5] Helias said: “O Lord, You extremely wise and good Creator and Father of all people, only now I understand the laws of Moses! I myself must openly confess before You, that I previously never properly understood the laws of Moses and even less so the proverbs and teachings of the other prophets. And the more I discussed this with my parents, with proper consideration, the more I discovered gaps and true imperfections, that the very much incomplete seeming laws of Moses do either not originate from an all-wise God, or, that the later priests’ caste has completely given up on the laws of Moses and put in their place a human version with gaps to serve their material advantage. Because of that, my good, old rabbi quite often had a problem with me, when I proved to him the obvious shortcomings of the laws of Moses. But now, after Your explanation, o Lord, the laws of Moses have completely new appearance and can be joyfully and easily followed by everyone!”

[6] I said with a very friendly face: “Now, main critic of Moses’ laws, what do you regard as imperfections and gaps in the law of Moses? Let us hear your criticism!”

[7] Helias said under the general attention of all present: “O Lord, what shall I say before You, who knew my thoughts even long before I had thought them! Also this omnipotent and omniscient youth over there will know it too, to the last dot, and therefore I think that such a loud presentation of my criticism of Moses’ laws is quite irrelevant.”

[8] I said: “O no, My very dear Helias, the circumstances are quite different! I and this youth over there admittedly know about your criticism regarding Moses’ laws and also regarding the prophets; but the others, with exception of your parents and your brother, do not know this, but now, since you have awakened the thirst for knowledge in them, they want to know

and this is why I have encouraged you, to also inform us loudly about your criticism regarding the laws of Moses and regarding some of the prophets. Therefore you can open your mouth and tell us without any omissions what you think the shortcomings of the law of the prophets are and show us very courageously the gaps of the law and the prophets!”

#### **49. HELIAS CRITICIZES THE FOURTH COMMANDMENT**

[1] Helias said: “Lord, if I do what You ask of me, then surely I do not sin, and therefore I will openly make known what gaps and shortcomings I found in the law of the prophets!

[2] See, the first and for me quite considerable shortcoming and large gap in the law, I noticed when I was a precocious and quite clear thinking child, regarding the fourth commandment of Moses, where the man of God urges the often weak and clueless children to be obedient and reverent towards the parents, but does not provide nearly any obligation in the law for the parents towards their children! And therefore such a law looks a little strange, particularly when in general there are many parents whose children are already in the cradle more responsible and better than their quite stupid and with all wickedness filled parents.

[3] A child often has by nature a good and noble sense and could, if developed further therein, become a good and noble person, but then according to the law of Moses, the child must rigidly and without any reasonable exception obey the stupid and evil parents and in the end become just as stupid and evil as the stupid and evil parents of the child. The man of God should have made some mention about the obligation of the parents towards their children, and only after such conscientious fulfillment should the children be counter-obliged towards their parents.

[4] According to Moses, are also the children of robbers obliged to love and honor their parents and follow in their footsteps? If – what has already quite often occurred – reasonable and



innocent children of evil and bad parents notice their dark activities and dislike them, therefore fail to obey and to love their parents but rather leave them and search for an opportunity to reshape themselves into better person among better people – do such children have also sinned against the law of Moses, since they did not out of love and obedience towards their parents become thieves, robbers, murderers, hypocrites, swindlers and liars?

[5] If Moses and the prophets wanted to punish such children and consider the refusal of love and justified disobedience towards their evil parents as a sin, then Moses and all the prophets are a thousand times more stupid and more blind than I have been, and verily did not really render the divine wisdom a great deal of honor with their scriptures and prophecies! – Lord, am I therefore bad, if I have assessed the law of Moses and the prophets as such?”

[6] I said: “O, not at all, since you have assessed this properly and correctly! Nevertheless, your criticism is not completely in order, since Moses through My spirit was clearly aware that was not necessary to separately order the parents to love their children, because this has been already, so to speak instinctively implanted to the fullest measure into the parents by Myself, but what cannot be so much the case with the children since they only just arrived into the school of this earthly life, and they must first be educated to the right and true love.

[7] For this very reason each person comes onto this earth weak and without any cognition and love, so that he, in total freedom, as if he were completely abandoned by God, can develop himself by external teachings, by laws and by his voluntary obedience, into a free and completely independent person.

[8] And see, therefore particularly the children must foremost be given teachings and laws and less so the parents, who once also were children and only became free and independent persons by teachings and laws given to children!

[9] But regarding the particular duties of the parents towards the children, Moses and the prophets already have provided for in

the laws of the state, which you of course have not seen yet. But at the right time everything is provided for, and two people cannot get married, if they cannot beforehand show to the priest, that they have a thorough knowledge of the state laws required for marriage.

[10] And so see, you My dear Helias, that your criticism concerning the fourth commandment of Moses, was not completely correct and I have now removed the gaps and shortcomings. But you can continue now with your criticism of the other laws, and I shall tell you to what extent you are right or not right!”

[11] Helias said: “O Lord, why should I continue with my stupid criticism? Since I can see from the start only too clearly, that You once more in great detail will show to me how completely incorrect and mindless my opinion is.”

[12] I said: “Now, what probable damage can this do to you or anybody else? Since this is the reason why I have come into this world, so that I can free you from all the many mistakes through the living light of the truth. If you do not bring your apparently reasonably based criticism of the law and the prophets to daylight, they will remain inside you and can still waste away the life of your soul; but if you let them come out, then you get rid of them, and the light of the everlasting truth will in exchange take residence in your heart. Therefore speak and continue to criticize without holding back and I again shall give you a right light! See, it is actually now very necessary, because there are many people here, who for a long time, just as you, have criticized Moses and the Prophets! Therefore just open your beautiful mouth and speak with your skillful tongue!”

## 50. THE FIFTH COMMANDMENT

[1] Helias said: “O Lord, as previously, I say now: Whoever does what You want, is verily not sinning! And as such I take the fifth commandment of Moses and say: It is written: ‘You shall not kill!’ I just take the simple law for my critical consideration and for the time being am not concerned about the explanation which Moses and also another prophet had given; since a truly divine commandment must in its simplest form contain what is useful for any reasonable person. But this commandment does not contain this at all, and therefore a thinking person cannot possibly say and state anything else, other than that this is either a human product or – only later for the sake of making war – that something has been left out by someone.

[2] You shall not kill! Firstly, who is actually “you”, who should not kill? Is this applicable for every person irrespective gender, age and social standing or only for the male gender and for a particular age and for a particular social standing? And secondly: Whom or what should actually not be killed? Only people or also animals? According to my judgment neither one or the other is meant by it.

[3] Not the killing of people, since Joshua already had destroyed the city of Jericho and killed all citizens on the instruction of Jehovah. The slaughter of the idol priests by the hand of the great prophet Elijah is well known. Then let’s look at King David, the man after the heart of God, not even thinking about all the others! How many thousands and hundreds of thousands have been killed by him and how many are still being killed each year! The mighty of the earth have still, despite the complete categorically proclaimed divine law, the fullest right from God, to kill their fellow man. And as such, this law only concerns the oppressed, poor human devils. To what extent this law also concerns women, cannot be estimated, although it can be shown in Chronicles, that women also have used the sword, and how!

[4] If we poor people should not kill animals, is, from my point of view, not even worth discussing; since nature teaches man, that he without difference of social standing, gender and age must protect himself against the many dangerous animals, if he does not want to be attacked, torn to pieces and be eaten by savage beasts which have proliferated everywhere.

[5] You shall not kill! But if I were attacked by a wild way robber, who wants to rob me and will surely kill me, but I, as the one being attacked, have the strength, courage and a weapon to kill him in the moment he delivers the final death blow, what should I do? Self-defense should have been expressed in the law where it says: 'You should not kill, except in case of extreme self-defense!' But no, the law does not mention one syllable about that! It very simply says: 'You shall not kill!' But if the simple law reads like this, where is the divine love and wisdom contained therein, who must have actually known, under which surely extremely sorry circumstances the people on this earth have to go through?

[6] Why did God give such a law and then He Himself instructed David, to completely annihilate the Philistines and Moabites? Why was Judith allowed to kill Holofernes, and why I am not allowed to take without sin someone's life? Who gave the Egyptians, the Greek and the Romans the right to kill everyone who in an extreme manner sins against their law?"

[7] Here she turned around to see the reaction of her criticism in the faces of the others.

[8] Nearly all agreed with her and one of the Pharisees who also was a scribe, said: "Yes, yes, regarding this matter and viewed with our human concepts, one cannot completely disagree with this beautiful child; since literally taken this is what this main commandment actually means, although later on in the book of Moses it has been explained how this commandment is to be taken and to be held. But a primitive main- and basic law should verily contain the essentials for which it stands, at least with the most necessary incidental circumstances already expressed within; since each subsequent and additional explanation and

greater completion of a law once given, appears to say that the legislator during the proclamation of the basic law, did not think of everything, what he actually intended to achieve by the commandment.

[9] Now, if people make laws, this is understandable, since in their thinking and intentions there can be no clear divine perfection, and therefore it is completely natural that with human laws, all sorts of additions and explanations start to appear afterwards; but with a truly divine law verily no gaps are supposed to appear, requiring all kinds of additions and explanations! Yes, considering the matter in this way, regarding the law of Moses one can verily get the idea, that it is either no divine law at all, or that it has been badly disfigured by the selfish evil will of people. However, having said this, I do not want to judge the law, but only expresses my surely still very blind opinion.”

[10] I said: “Yes, for sure; since when you judge My laws with human sense, then surely you must find gaps and shortcomings therein. If you love your neighbor as yourself, you will not hate him, not treat him with hostility and not harm to him; but if you do this, even less so would you try to ever kill him, either physically or even to a lesser extent emotionally by all kinds of nuisances.

[11] You shall not kill! This is absolutely correct and true stated in the law. But why? Because since the very beginning, under ‘kill’ is understood: jealousy, enviousness, rage, hatred and revenge.

[12] ‘You shall not kill!’ therefore means: You should not envy anybody, you should not look at the more fortunate with askance eyes and you should not burn with anger against your fellow man; since anger breeds hate, and from hate arises the evil revenge destroying everything!

[13] It also is written: “Mine is the anger and Mine is the revenge, says the Lord.”

[14] But you people should respect each other in all love, and one should do good to the other; since you all have in Me one

Father and are therefore equal before Me! You should not annoy and curse each other and the one should not through bad lies cut off the honor of the other; since who does that, kills the soul of his fellow man!

[15] And see, all that is in shortly expressed with ‘You shall not kill!’ And the first Jews, also during the times of Solomon, did not understand this law any other way, and the Samaritans as the old Jews, still understand it today in the same manner. If this law from its foundation is understood only like this, how can anyone assume that through this law man is forbidden to defend himself against evil people and even savage animals?”

[16] Helias said: “Yes, Lord, we all surely understand this now quite properly, since You have explained it to us in the most perfect and most true manner; but without this Your most merciful explanation, we would not be able to understand it so easily. Why did Moses not immediately give such an explanation together with the law? Since he as a prophet must have seen this coming that the later Jews would not understand this simple image of the law as the Jews of his own time understood it.”

[17] I said: “Yes, you My dear critic, Moses surely new this, and therefore he wrote down a large number of explanations for the future; but that you haven’t read them yet, is not the fault of Moses nor Me.

[18] But your criticism was still very good, since you identified the shortcomings and gaps, which indeed do not exist in the law, but more so in your understanding, and in order to level them, I allow you to criticize the old law of Moses.

[19] And since we in this way have purified the fifth commandment, you can start with the sixth commandment and also show us certain shortcomings and gaps, if you have identified any. And so speak!”

## 51. THE SIXTH COMMANDMENT

[1] Helias said: “O Lord and Master, see, I am a maiden and have never known a man; therefore it would probably not be the right thing, if I make a remark about the sixth commandment! I therefore would like to ask You, that You, o Lord, spare me to talk about the sixth commandment.”

[2] I said: “O My dear daughter, if you secretly did not know anything about this commandment, I would surely not let you talk about it; but since you know this commandment very well, despite not having anything to do with a man, it is quite proper for you to talk also about this commandment. And so can speak in your own manner!”

[3] And Helias repeated her motto: “O Lord, who does your will, does not commit a sin! And thus I will talk in a proper manner. ‘You shall not commit adultery!’ is the literally meaning of the sixth commandment. And according what my rabbi has taught me, it says the following: ‘You should behave chaste and pure before God and before people; since who lives and acts unchaste and impure, is a sinner like an adulterer, a lecher and a prostitute!’ These were the words my rabbi used when he taught me.

[4] I have nothing else to criticize other than, firstly, when Moses wrote the basic commandments in his second book, chapter 20, he only prohibits adultery, although he then in his third book, about from chapter 18 onwards, speaks in great detail about this matter, which I haven’t read yet, since my rabbi decided that it wasn’t good for me. And secondly, God gave through Moses this commandment, as well as many others, always addressing the male gender and only very seldom thinking about woman.

[5] Who is ‘you’, who should not commit adultery? The single commandment in the law is only directed to one person or to only one gender, apparently to males, while the woman is not mentioned. One can of course argue and say: if the man is not allowed to commit adultery, then the woman can’t do it either,

since without a man she cannot sin. But in my opinion, it is in fact the woman who, through her charm, is the most decisive element in provoking the man to commit adultery, and hence, it should be specifically said to the woman that she should not tempt the man into adultery and should not break the marriage herself.

[6] I would like to know why this is so! And why did Moses in the law address so much more the man than the woman? Does the woman belong less to the human race than the man?"

[7] I said: "Now, this your criticism is still acceptable, although it also walks only alongside the truth. See, here also the true and pure neighborly love comes to the foreground, and this concerns the woman in the same way as the man.

[8] If you, for example, are the wife of a decent man, would it make you happy if the wife of your neighbor desires your husband and does with him what is not right? If you in your heart certainly would not approve of it, that something like this happens to you, then you must behave towards your neighbor in just the same way as you wish that your neighbor behaves towards you. And what has been said in the law for the man, applies in an equal measure for the woman.

[9] God gave only according to the wording the basic commandment to the man alone, just like He gave to the human head the main senses and through them the intellect in the brain. And just as God speaks for the time being only to the mind of man, He also speaks to the man as the head of the woman, since so to speak the wife is the body of the man. If the head of a person becomes illuminated and insightful, will not in the same measure the whole body becomes insightful?

[10] If the mind of the person becomes properly illuminated, then soon also the heart of a person becomes illuminated, which will with pleasure submit to the orderly reason of the mind. But the wife also corresponds to the heart of the man; and if the man as the head is properly illuminated, equally will also the wife as his heart become and be illuminated.

[11] Since ancient times it is written that man and woman are



one body. Therefore, what has been said to the man is also said to the woman.

[12] And see, by that, I have shown to you the nullity of this your doubt and have shown you the right light of the law, which you have certainly comprehended well. And since that has been properly understood, you can continue with your criticism.”

## **52. THE SEVENTH COMMANDMENT**

[1] (The Lord) – “What shortcomings do you find in the seventh commandment or at least what you do not understand? Just keep on talking with courage; since your criticism and doubts are also shortcomings and doubts in the soul of many who are present here. What does the seventh basic commandment of Moses say?”

[2] Helias said: “O Lord, in this commandment, after I have received the right light from You, I do not find any shortcomings or gaps anymore! It says: ‘You shall not steal!’ There again true neighborly love is at the top of consideration! Since what I in a reasonable way do not wish, that it happens to me, I should not do to my neighbor; and thus I can see anew, how the complete old law of Moses and surely also all the prophets, are contained in Your two commandments of love. I also realize now, how the law of neighborly love purely arises out of mercy as the mightiest of the 7 spirits of God in the heart of man and penetrates and revives the whole person and makes him good and truly wise. But who is good and wise, will surely never ever take anything which belongs to his neighbor. And with that the seventh commandment is in complete order and I can find no shortcomings at all.”

[3] I said: “Good, My now much more dear Helias, this your critique of the law of Moses which is of pure divine origin and hence also the most flawlessly wise law for the true welfare of all mankind, is for Me of unbelievably greater worth than all of your previous quite sharp criticisms. But this will not prevent us from subjecting the remaining three laws to a quite sharp

criticism, and thus let us immediately start with the eight law! What does it say? Just speak quite boldly and give your tongue free reign, and you will give Me a lot of joy!”

### **53. THE EIGHTH COMMANDMENT**

[1] Thereupon the girl became more courageous and said with a very trusting look to Me: “Yes, You my most kind Lord, as long as it just doesn’t offend You, who have grown so infinitively deep into my heart, I would like to tell You something about the eighth commandment; but before You, o Lord, Jehovah now in person before us, one has to be very careful that one does not come too close to your divine holiness! And therefore it is somewhat hard and difficult to speak so boldly what is on my mind!”

[2] I said: “O you dear soul, you surely never ever have to be afraid of that from Me; therefore boldly speak your mind!”

[3] Helias said with a loving expression: “O Lord, who does your will, does not sin, and thus I will speak! The eight commandment simply says: ‘You shall not give false testimony!’ Because no closer indication is given in the scriptures, about whom or what one should not give a false testimony, it goes without saying, that one should also not give a false testimony about oneself. Since I have been told by my old rabbi many times, that lying is a most despicable sin; from which all evil ruse, all deception, all quarrel, dispute, war and murder is born. One should always speak the truth, according to what one definitively knows and feels, even if it causes an earthly disadvantage at some stage! A true word is before God of greater worth than a whole world full of gold and precious stones. Hence, every untrue word about oneself is a false testimony forbidden by God.

[4] And therefore I unhesitatingly want to tell You, o Lord, straight into Your face, that I truly love you above all! Oh, if I could press you against my heart as I wanted, o, I could die of the sweetest joy! See, o Lord, here I have not given a false

testimony about myself! And in the same manner as I do not give a false testimony about myself, I will never give a false testimony about my neighbor! And the 7<sup>th</sup> Spirit of God must also be active in this commandment as in all the other laws. – Oh Lord, have I offended You?”

[5] I said: “O, by no means, My dear daughter; irrespective how much you love Me, I always will love you incomprehensibly more! Regarding our mutual love we both are quite clear, but not so with the eight commandment! And so listen. I want to draw your attention to something.

[6] If, for example, you were be questioned by a judge, if you knew about a secret and great crime which a very dear relative of yours had committed, and if you could not indicate where the criminal is, as up to now no one was able to lay hands on him! I set the condition that you have full knowledge of the crime your relative has committed as well as his hiding place. What would you tell the judge, if he were to ask you that?”

[7] Helias said full of courage: “Lord, if this eight commandment is based on pure neighborly love, only to give no false testimony about anybody to cause him no harm, then vice versa this eight commandment cannot provide a condition, whereby through the irresponsible use of the truth one can harm the neighbor! In such a case I never would come forward with the truth! Since to whom can I be thereby of any use? Surely not to the judge, since he cannot gain anything, if he can get his hands on the poor criminal or not; and the poor criminal who regrets his crime and seriously amends his ways, even less! Because if I deliver him into the hands of the judge, then he might be lost forever, what I would not even wish on anyone who committed a crime against myself. Thus, in this case I apparently would turn my back on the truth, not to become a traitor to the poor criminal, even if my life were at stake!

[8] If according to Your explanation, o Lord, neighborly love consists of doing for your neighbor all that, which you wish somebody else would do for you, then even the most just God cannot blame me, if I do not want to do to even my greatest

enemy, what I in his position surely do not wish, namely that another fellow man betrays me. Besides, for God to punish a crude sinner, does not require a worldly judge and even less so a perfidious slanderer. He, the omniscient, the most just and almighty, will without a world judge and without my mouth, be able to punish a criminal! Until now, nobody has gotten away from Him, and thus also in future nobody will get away from Him!

[9] But now I ask You, o Lord, if Isaacs' wife was sinning before God, when she apparently lied and deceived the old blind Isaac, by presenting the second-born son Jacob in place of the first-born rough Esau, in order to receive the blessing of the father! I regard this as an obvious deception, nevertheless the scripture says, it happened according to the will of Jehovah. But if this had been right and justified before God, then it will also be right and justified before You, o Lord, by holding back the truth, since if by telling the truth, it will not only be of no use to my neighbor, who never has done any harm to me, but it will cause a lot of damage to him.

[10] I'm now of the opinion, that, if God and Moses did not made any exception with the eight commandment, in this commandment a large gap is left, which can only be and must be filled by Your commandment of neighborly love – am I right or not?"

[11] I said: "Partially yes, but on the other hand not! See, the criminal, after his escape, might not become a better person, but, not unknown to you, would commit more and even worse crimes, causing harm to many people! But if you had told the court where the criminal is hiding, so that the court could search for him, you would thereby save many people from great misfortune and thereby do them a great favor. What do you think of this very possible scenario?"

[12] By this, Helias was somewhat baffled and did not know how to answer. Only after a while of deeper reflection, she said: "Now, when for the sake of one bad and incorrigible person many innocent people must suffer, then reason tells you, it is

better for only one person who deserves to suffer. In this case, according to true neighborly love, the truth, if asked for, must be told. But if one, in such matters, should become a voluntary traitor, must only be determined by You, o Lord!”

[13] I said: “Nobody is required by Me to do so, it is up to you! Let us move on to the ninth commandment! What does it say?”

## **54. THE NINTH AND THE TENTH COMMANDMENT**

[1] Helias said: “O Lord and Master, with the ninth and tenth commandments I have right from the start a truly not small problem, and it consists in the fact that we new Jews now have a ninth and a tenth commandment, while Moses concluded his basic legislation with only a ninth commandment. The complete ninth commandment says: ‘Do not desire your neighbors’ house, do not desire your neighbor’s wife, or his servant, or his maiden, or his ox or his donkey, or anything your neighbor owns!’

[2] With that the basic legislation came to an end; since immediately afterwards, according to the story of Moses, the people fled in fear from the lightning and thunder, before the sound of the trumpets and from the tremendous smoke of the mountain and begged Moses, that he should talk to God alone, since, if they were to listen any longer to the devastating voice of God, the trumpet sound and to keep looking at the tremendous smoke of the mountain, then all the people would die from too great a fear and fright, whereupon Moses calmed and consoled the people. But there is no particular mentioning anymore about a tenth commandment.

[3] But with us, the ‘Do not desire your neighbors wife!’ has been omitted from the ninth commandment, and from that a tenth commandment was made, while some people refer to this as the ninth commandment and everything else the tenth commandment. The question remains: Did Moses receive from God ten or only nine commandments?”

[4] I said: “In the beginning, my dear Helias, really only nine;

later, when he was forced to replace the first broken stone boards containing the law with new ones, did he himself divided the last law into two separate laws, in order to emphasize the adulterous desire for the neighbor's wife – which became quite common practice among the Jews in Egypt and which led to ongoing quarrels and continuous discord resulting in people becoming mortal enemies, and in the end he even ordered the physical capital punishment for adultery, since the otherwise so wise words had no effect on the Jews who had sunken into complete sensuousness.

[5] And now you know, when, how and why from the last, ninth commandment a separate tenth commandment was formed. Anyway, the number is of no importance, but only the subject, and therefore you can refer your criticism to only the complete ninth commandment or to the separate tenth commandment on its own. This depends solely on yourself how you prefer this. And now you can start to speak!"

[6] Helias said: "O Lord and Master above all! To speak is rather easy for my agile tongue since birth; but I can see already now, that I will have spoken completely in vain. Since who can out of his great stupidity tell You anything which You could not immediately refute in a thousand ways! But if so, why still speak?"

[7] I said: "Yes, see, you My otherwise very dear daughter, you also would like to be right for a change, as it is the case with nearly every woman; this here has nothing to do with futile dogmatism, but concerns the greatest seriousness of life, and there you must bring into daylight your old misconceptions, so that you can recognize them much more completely in My most truest light! And therefore I let you speak for all, since I only know too well, that you have a good and sharp memory, in addition also a very agile tongue, and that you through your old Rabbi have the best knowledge about the gaps and shortcomings of the law and the prophets. And thus keep on speaking openly just as before, about what you regard as not in the best and most complete order with respect to the law!"

[8] Helias said: “Lord, if one does what You want, one does not commit a sin and supported by that, I must completely openly confess, that I cannot in the least agree at all with the whole ninth commandment, since everything which is forbidden therein makes a pure mockery of any clear reasoning, firstly, since everything which is contained therein is already sufficiently contained in the sixth and seventh commandment anyway, and secondly, since it substantially prohibits people to think, feel and wish!

[9] What is it then, if a poor person, who has been sentenced from birth throughout his whole life to serve and work hard for little food and for a meager wage, so now and then thinks and even longs to own as a property a house or a dear wife or an ox or a donkey?! Since his devout wish will anyway never be fulfilled! If he is not allowed to even imagine such things, then one must first completely take away his ability to think, feel and sense.

[10] Verily, this silly commandment appears to me, as if Moses prohibited the people to use their senses and also their hands and feet, but what would have been much more modest, than prohibiting them their inner life functions, which surely no person can help, if they are by all kind of circumstances and conditions awakened and aroused to become active.

[11] I do not want to once again remark, that this commandment is very specifically discernibly given for the man; the reason for that has already been explained, and with the greatest surety one can accept that each law applies just as well to the woman as to the man, and hence, it also states for the woman: “You should not desire your neighbors husband!” Thereby in the law everything is in order; but that a person should not think, not feel, not wish and also not sense, that is too much!

[12] It is true that in us all kinds of thoughts, also all kinds of wishes, desires and finally also ambition and deeds, some good and some bad, arise; but without the preceding thoughts, from which quite often, of course, bad actions arise, also no good decisions and deeds can appear. This must be very clear and

comprehensible to every angel and every only fairly reasonable person. And therefore I say, that this last law, insofar as it forbids people to commit bad actions, is completely in order, although in my opinion superfluously, because, as mentioned earlier, that is already done in the sixth and seventh commandment. But it is absolutely not in order, if it forbids people to think, to feel, to sense and from this also arising a little wishing, wanting and desiring.

[13] As an example, I, my parents and my brother have lost our fortune and property completely without our fault and have nothing left except our naked life and through Your mercy, o Lord, good friends. If we, in our great poverty, saw the rich and famous revel in abundance, have we sinned if we felt the desire in us to call only the very tiniest part of their abundance our own?! If it is not even in our hunger allowed, to only once satisfy ourselves by thought from the overfilled bowls, then that is the limit.

[14] In addition an important question arises: should not all people who have been placed in this world without their fault, at least have so much of a natural right to own of everything the earth carries, of which the land actually belongs to God, to take care of the necessities of their body. Why must some people call so much their own, and this under all possible legal protection, but the greatest majority have nothing and in the end must be pleased with the divine law, which tells them that they should not carry a desire for the abundance which the rich and famous call their own? By doing this, one takes nothing from them anyway; but if one is not allowed to have necessary desire for the surplus of the rich, you are also not allowed as a beggar to beg, since begging assumes an inevitable greediness forced by suffering after a part of the property of the rich neighbor.

[15] Therefore the poor are only allowed to go to the property owners and beg them for work and even be completely content with a meager casual worker's wage, since every further desire after what the rich neighbor calls his own, is regarded as an unlawful greed. O Lord and Master, this can never ever be the



will and law of a most loving Creator! This could only be the will and product of ancient acquisitive people under the title of the providence of God, so that we poor people should not even bother them with our thoughts for their property.

[16] O Lord and Master, who is so very wise and omnipotent, what do You say to that? Since I have spoken and explained what I have found according to my human mind to be severe shortcomings of this last basic law, of course based on what I have learned from my rabbi. O, give us all a right light regarding this matter; because I believe that this law which is impossible to follow, has led people to commit all kinds of sins and other crimes, since I know only too well, that this last law is nearly by all more sensible Jews not recognized as of divine origin! O, open Your holy mouth and let us know Your will!"

## **55. IMPORTANCE OF CONTROLLING ONE'S THOUGHTS**

[1] I said: "You are a dreadfully sharp sensible being and have quite aggressively attacked the last law of Moses! Yes, yes, sometimes the children of the world are more clever than the children of the light; they often see the points of contention in a teaching better than the children of the light. But also with this last commandment you, irrespective the great sharpness of your mind, got it altogether wrong, just as the former ones.

[2] You can think what you want, and you cannot sin thereby, if your heart does not find pleasure in a disorderly thought. But if you find pleasure in a bad thought, then you already have joined your will with the bad thought which does not contain any neighborly love, and you are not far from turning such thought, which has been made alive by your pleasure and your will, into an actual deed, provided the circumstances are favorable and allow the deed to become a reality without any danger. Hence, the wise monitoring of thoughts arising in the heart of a person, by the purified light of the mind and pure reason, are of the highest importance, since the thought is the seed for the deed, and the necessary and wise monitoring of thoughts could verily

not have been more strikingly expressed, other than by what Moses had said: ‘Do not desire this and that!’ Since once you have a strong desire, your thought has already become alive by your pleasure and your will, and you will have a lot of trouble to totally suffocate such a revived thought in yourself. The thought, and the idea, is, as said earlier, the seed for the deed, which is the fruit of the seed. But as the seed, so will be the fruit!

[3] Hence, you can think what you want; but do not revive any thought and any idea to become a fruit, before properly examining it by the judge of your mind and your reason! If the thought has passed the light- and fire test, only then you can revive it to become a fruit or deed, and then you can have a desire for something good and true; but you should not have a desire for something which is disorderly and apparently goes against neighborly love! And therein lies, what Moses has expressed in his last law, and verily therein is never and nowhere found any contradiction with the inner functions of life, which you with the help of your sharp-witted rabbi believed to have found. What should, yes, what can become of a person, if he does not from early on learn to examine and sort his thoughts, and to discard all that which is impure, evil and false? I say to you, such a person would become worse and more evil than the most savage of animals!

[4] In the good and wise order of thoughts lies a person’s whole value of life. If Moses gave a commandment to regulate thoughts, wishes and desires, can a supposed to be completely wise rabbi hold Moses in suspicion, as if he has not received this most important commandment to be considered, from the true Spirit of God? See, see, My dear daughter, how far your rabbi was off the mark!”

## 56. POVERTY AND RICHES

[1] (The Lord) – “That the goods of the earth are distributed very unevenly, and that there are rich and poor people, is the wise will of God, and He allows such a circumstance to exist among people, because without it the people could barely or even not at all exist.

[2] Just imagine the following scenario, where every person on earth is provided with everything from birth in such a way that he does not require even the smallest thing from anyone, and soon he would live like the animals of the forest and the birds of the air. These do not build houses, do not cultivate any fields or vineyards and have no need to provide for clothing. And if they had sufficient food in their caves and nests, they would never leave them, but would, like polyps on the seabed, rest and eat when hungry. But since animals have to search for their food, they are full of activity and only rest, when they have satisfied their hunger.

[3] And see, therefore God has very wisely arranged it especially among people that He distributed the earthly goods very unevenly and also equipped them with very differing talents and skills! Thereby one person becomes an indispensable necessity for the other. The wealthy man is normally not very keen to lay his hands on hard but nevertheless extremely necessary work; but he finds joy in arranging everything according to his knowledge and his experience, and indicates to his male and female servants what they should do. They put their hands to work and willingly serve the rich man for the negotiated wage. And so that they (the workers), perhaps out of desire for being rich and having a luxurious life themselves, do not attack the wealthy employer, he is protected by worldly as well as divine laws, of course only up to a certain point, beyond which also for the wealthy severe and wise laws are given.

[4] The rich property owner also needs all kinds of professionals. He must come to the blacksmith, to the woodworker, to the builder, to the carpenter, to the potter, to

the weaver, to the tailor and to many others, and so one lives from the other, because one serves the other. And only in this way can mankind survive and could live very well, if it were not for a few who threw themselves into excessive greed and lust for power. However, they always are punished by God and chastised already in this world and the unjustly collected wealth lasts not longer than the third generation.

[5] From that you can see that there must be poor and rich people in this world, and therefore you will be able to recognize, that Moses did not give the last law incomplete to the Jews, and through them to all the people, but as complete as conceivable. And it is this law which is the basis for the true inner perfection of neighborly love and the spirit of mercy in the human heart.

6] But if this is irrefutably the case, then it also contains the condition, that everyone for the true purification of his soul should take this last law strongly into consideration and also completely keep to it. Since for as long as a person is not completely in charge of his thoughts, he will not be able to master his passions and the arising actions from it. But who is not lord and master in himself and over himself, is still very far from the Kingdom of God and is and stays a servant of sin, which is born out of his disorderly thoughts and in turn arising desires and thereby defile the whole person. – Did you understand this well? It is again your turn to speak.”

## **57. REMOVING ALL DOUBT**

[1] Helias said: “O Lord and Master in Your spirit from eternity! What should I poor maid still say? Talking to You about divine things appears to me like a simple-minded fool trying to scoop the whole, immeasurably large sea into a water bucket with a tablespoon. Everything You, o Lord, say, is the truth; but us people altogether know absolutely nothing. My criticism of the last commandment, appeared to me as fundamentally sound as something irrefutable true in the whole good world, but what has become of my criticism of the law

now? Not only nothing, but a distinct something for which one could be ashamed for an eternity, because one has stupidly spoken it in and thereby has very properly expressed one's own stupidity openly in public. Lord and Master, verily, I am now discontented with myself in the highest degree, and I deeply regret it, that I ever have dared to allow myself to become involved in a verbal exchange with You! What will all these wise men gathered here think of such know-it-all and conceited girl? O Lord and Master, I'm beginning to feel dreadfully ashamed!"

[2] I said: "Now, why actually? I Myself have requested you to do so, and every time you have said: Who does what I want, does not sin! But you have done what I wanted you to do, and therefore you have not sinned; and if you have not sinned, then you do not have to be ashamed before Me. Since what you have said, was of great importance not only for your one sake, but also for the sake of these many others; since all of them carried precisely the same doubts inside and are now healed from the depth. And see, this was more or less also a result of your truly very agile tongue, and see, this was something very good and not at all bad, and as such you should not be ashamed of what you have said. For your young age you have a particular clear mind, which is the initial light of the heart; and who has a right light in the heart, can also very soon and easily find the right light of life. – Do you understand what I have said and shown you by that?"

[3] Helias said: "O Lord and Master, I understand that very well; but nevertheless do I have in myself the fullest realization that I am the most complete nothing in the nothingness and You are the most perfect all in all! But from now on I beg You, o Lord, do not ask me to talk anymore; since I'm very blind!"

[4] I said: "You should have said more, since you also doubted the prophets; but because you recognize and understand now, that the law of Moses is of pure divine origin and does not contain any shortcomings or gaps, as if it were of human origin, you can spare yourself any further discourse. But if there is

anything that fills you with doubt, you can ask, and light will be given to you.

[5] But here around Me sit My old disciples and this apparent youth over there is My servant, as I have many more of them; you can also ask him, and he will, just as I Myself would and as My disciples here, give you the right explanation about everything. However, I Myself will now go to My youths, who are staying in a room on the opposite side of this inn, and will lead them outside. Only Lazarus, the Roman Agricola and the slave trader Hibrum are allowed to accompany Me.

[6] Now you know, My Helias, what you should do, if you want to obtain more light; since I must perform another task, because the sun will stay above the horizon only for a little more than half an hour. After sundown the many foreign guests will come to have their dinner in the tents outside, and then there is no time for Me to walk around outside among the worldly people, since I want to be back again in your midst. But when the foreigners leave after dinner to return to their huts, we will all go outside together, and you all will have many wondrous experiences. And so, stay here and edify each other spiritually, until I again will return to you!”

[7] Helias said with a somewhat saddened voice: “O Lord and Master, why am I not allowed to go to outside with You? I would most ardently like to stay close to You forever!”

[8] I said: “This is really very praiseworthy of you; but you can always stay close to Me without being near My person, if you only stay close to Me in your heart! See, in Genezareth there lives a very dear maiden, her name is Jarah. She hasn’t seen Me in person for close to a whole year, but still, in her heart she is considerable closer to Me than you are now! I can talk to her in every moment and she can hear very precisely every word I say in her heart and keeps strictly to it. You should do the same, then you will, just like Jarah, always stay close to Me, and even then, when I no longer walk around on this earth in this body and this flesh! Understand such and direct your life accordingly, and you will have everlasting life in you!”

## 58. THE FUTURE OF RUSSIA

[1] Thereupon I quickly got up and the three appointed with Me, and we went to our youths, which we found very calm and with cheerful hearts; since they had always a lot to tell each other, regarding the unusual things what each of them had seen and noted during their long journey, and how such had a bearing on their present salvation. Some had dreams; others had visions either on earth and or in the sky. And so the youths pleasantly amused each other for a few hours, without noticing that the end of the day had approached.

[2] When we entered their quite spacious room, they were completely overwhelmed with joy and all of them shouted: "Be greeted, you, our one and only true father; since you have given us good bread and good drink, you have freed us from our hard bonds and have clothed our naked bodies beautifully, and therefore you are now our only right and true father, and we all love you now above all! But we can no longer love our hard parents so much; since they never have done any good to us, except to fatten us for a while, in order to be able to sell us for a hefty sum of money. We do not wish them any harm, but we wish that they will soon come to realize, that it is highly unjust for people to sell people or even parents their children like domestic animals to profiteering merchants. But since we have now found such an extremely good father, we want to forgive our parents the old crimes which they committed against their innocent children, which you, hard merchant Hibrum, can tell them back home, if there is only one drop of honest blood left in your veins."

[3] Lazarus and Agricola were quite surprised over the great determination of this address to Me and partially to the slave trader Hibrum; because I gave them the gift of understanding the language of these northern youths, as well as to speak their language, since this was extremely necessary, so that especially the Roman could better communicate with them. I also could have given this ability to all these youths; but this would not

have been so good for them, since through a more advanced language they also would have more quickly and completely gained the knowledge of all kinds of bad habits, bad manners, sins and vices. But if they had to learn the Roman language bit by bit, since in the end the Roman took all the youths to Rome without leaving any behind with Lazarus, they would be educated in My teachings by the Roman in their own language, which in turn would provide them with continued protection against the follies of Rome; and therefore everything was good as I had arranged this matter.

[4] After these youths have properly discussed everything with us, and Hiram gave them the firm assurance that he will back home provide in the best way possible for their friends who have been left behind, and that he in future will not trade in humans anymore, for which promise all youths of both gender showed their thankfulness, I said to them to come with Me to the outside, which made them very happy.

[5] As we were outside, we saw the beautiful countryside towards the direction of sundown, and the youths, drunken with delight, said that they never before have seen such beautiful scenery.

[6] And one of the boys, who had a special outstanding ability to think and to speak, said: “Verily, in this land, which is so beautiful and warm, the people must be much closer to the good God than from where we were born; because there it is only for a short time warm and then for a long time so cold, that the water turns into stone and the whole surrounding becomes a sad look! Therefore the people are closer to the evil God and thus are evil and bad. Since there, the people do not love each other and everybody strives to cause some bad to his fellow man. The strongest there is a terrible lord over the weaker people, forces them to do the heaviest work for him, and does not pay them any wages. Verily, this must be caused by the evil god! And you, Hiram, are also such a strong lord; hence in future, when back home, you should not allow yourself to be taken prisoner in your soul and in your mind by this evil god and do not bring



him anymore sacrifices, but sacrifice to the good God of this country, then our country will also become beautiful and warm as this country here.

[7] Because, I think, the good God is a lot mightier than the bad, who can kill the water and turn it into stone, but cannot dissolve and revive it. Here you have found the good and mightiest God; take Him with you in your heart and sacrifice to Him only, and He will bless our large country! But if you again sacrifice to the evil God back home, then our country will never become as beautiful and warm as this one.”

[8] These childlike wise words of the youth moved Hiram to tears, and he promised the youth most ceremoniously, that he will punctually carry out his advice and wish and that he will never again sacrifice to the evil God; instead he will make known the good God he got to know here to all his subordinates and show them how they can and should sacrifice to Him only.

[9] At this opportunity he made all the youths aware, how also they should diligently strive to better get to know the only true God and to revere and love Him above all, and when they have perfected the knowledge of the good and only true God, they should not forget their home country.

[10] Also this the youths promised and the speaker said: “Once we have the good and only true and above all mighty God’s blessing and strength within us as these people here, as we have convinced ourselves most astonishingly, then we will easily find our way back home and will also return home; because then His spirit will show and guide us the best and shortest way home. But without such an almighty leader and protector, we would never be able to find our far away country, which has been made even more difficult, because for four days we have been transported away from our home country on carts with blindfolded eyes and with clay covered ears. Therefore, give up this evil practice; since it is very terrible, to leave as a slave your home country, even if it has an unfriendly appearance, blindfolded and deaf forever. Remember also this, powerful Hiram, lording over the poor people at home throughout

the land!”

[11] Here the youth turned to Me with a loving face and said: “O you, our good father and most wise and mighty and by the good God filled man, full of might and strength, you also must tell Hibram, that he should do what we poor children have told him frankly with an open heart and through my mouth, and he will do it with greater certainty, since it seems that he has a great regard for you! If he does this at home, then also our country will become so beautiful and warm as this country, and the evil god will not be in the position anymore, to kill the water and to cover the large country with cold snow, which gives the people there quite a hard life.

[12] O good father of us all, be not only merciful to us, but also to those, who are living in our bad country and often have nothing to eat other than the dried meat of wild animals and fish! If I, in the name of all present here who praise you as the good father, have made an improper request, you can punish me; since you certainly have no shortage of might and power, dear, good father, as we all have convinced ourselves already!”

[13] I said: “Why so! From eternity I never have punished any being, except that it punished itself – much the less will I ever punish you for your good and noble heart. On the contrary, I say to you: Within 7 years you will return to your country, and from your loins I will awaken a nation that will rule and lead the wide countries of the north for over a thousand years in My name. But your later descendants will not be able to maintain the ruling power, because they will become coarse and extremely power-hungry. However, you do not have to worry about it; since I will choose the leaders as I need them. But the empire will always stay the same with only minor changes; but in later times the leaders will live not in Asia, but will build their permanent residence in Europe. Therefore be very diligent in everything and learn everything that is good and bring My light to the still very dark north!

[14] The winter of nature will continue to rule the earth; however, this does not matter. As long as your hearts stay warm

through the love to God and to your neighbor, then your dead streams will thaw and bring much blessing to your country. But you must allow yourselves to be instructed in all that is good and true by those, who will take you to Rome, and you will after 7 years, full of blessings, return to your country. And once you are back in your home country, do good to those who caused you evil, and thereby you will bring a great blessing to your country! – Did you understand this well?”

[15] All affirmed this and promised to keep to it.

[16] And I said: “With that we have achieved a good purpose, so let us get back into the house!”

[17] With that all were fully content, and we went back into the house because of the approaching foreigners, were we found Helias in a fiery conversation with the angel.

## **59. LAZARUS AND RAPHAEL SERVE THE STRANGERS**

[1] When I sat at the table again, I called Raphael and Lazarus and indicated to both of them that the strangers from the city were already approaching and they should take care that they (the strangers) be accommodated and served in the tents to prevent for them coming into the rooms of the house.

[2] Then Lazarus asked by saying: “Lord, it is already dark since the sun has gone down. What should we do regarding light? We have the right number of lights for the house; but do not have any lights inside the tents, and thus I would like to ask You, o Lord, to help me. Because if the tents are dark, the strangers will come into the house where there is light.”

[3] I said: “That is why I will let Raphael go with you; he will do to you what is necessary, as he has done during lunch. And as such you can go outside. But go now since the strangers are already arriving!”

[4] Lazarus with Raphael and his innkeeper went outside and found to his great surprise, that all the tents were brightly lit and all the tables were well served with wine and a variety of food. Then also came the servants of the house and asked Lazarus and

the innkeeper, where all the food and wine came from, since they as the servants of the house did not know anything about it.

[5] And Lazarus said: “You are also people! Why do you pay so little attention to what is happening in my house?! We know very well where these tents, tables, tableware, wine and food come from. But it does not concern you, and as such you do know only very little or even nothing! Who is He, who together with his disciples has already been staying four days in my house?”

[6] Say the cooks and some of the servants: “Ah, now we already know! It is the great prophet from Galilee! However, we are to be forgiven, if we until now have only known so little about it, regarding the circumstances of the prophet; since we were full time occupied with our work and had until this afternoon really only little time to be concerned about these things, and it would be improper for us to ask about this and that, despite having noticed a few things here and there. But from now on we will be more concerned about everything, since we are also people – as you have said it – who cannot be harmed, if they do know a little more, as they had known and experienced until now. Is this true, lord of this house and all your other properties, are we allowed to do this?”

[7] Lazarus said: “Certainly yes, but now everyone should do his work, so that for the many guests in the house a good and ample dinner is prepared! And the servants must go to the tents and show the many strangers their places, and just as during lunch, after they have finished eating and drinking, collect the money! Go now; the guests are already arriving!”

[8] And everyone went to work; Lazarus and the innkeeper welcomed the guests suddenly arriving in large numbers.

[9] But one of the strangers did ask Lazarus how he could know so precisely how many guests would arrive, as what he had prepared tents, benches, tables, food and wine. Since it strikes him as very odd, that he as an innkeeper, could have guessed this so accurately. In other inns this is nearly never the case; mostly it happens that the innkeepers are either preparing too

little or too much for the arriving guests.

[10] Upon this question Lazarus said nothing else for the time being, since he was a little surprised by it, other than that the honored guest should go to the nearest tent and eat and drink, and should he insist on it afterwards, he would give him the necessary explanation.

[11] With that the guest was content, went into the tent, sat at the table, ate and drank with a great appetite and could not enough praise the good tasting food and drinks.

[12] Another guest in the same tent said: “Verily, this food must have been prepared by gods, since it tastes so magnificently well! And the wine is a real nectar which is good enough for the gods!”

[13] And there were still many such remarks made by these Greek merchants. One of them wanted to pay a lot of money, if he could obtain the secret of such an excellent cook.

[14] Since Lazarus heard these remarks and he knew not how to respond to them, he asked the angel what he should say, if asked about such things.

[15] Raphael said: “Do not concern yourself about this matter, I will negotiate with these people; since you could misjudge the situation and tell these people either too much or too little, and both would not be the right thing! So as such, as I said, do not be concerned about this matter; I will do everything!”

[16] With that Lazarus was fully content and allowed the guests to continue joyfully with their remarks.

[17] But the time approached when the guests were fully satisfied, paid for their meals and started to return to the city, where they normally spend the night in their huts.

[18] However, the merchants from the first and nearest tent, who right from the beginning caused Lazarus to be embarrassed, started again to torment him with his curiosity.

[19] But he referred them straight away to Raphael and said: “Do you know what? That you have not easily received anywhere better service than here with me, seems obvious from your questions; nevertheless, every honest innkeeper has his

own secrets which he cannot reveal for any price, so that others also become knowledgeable about it. But this marvelous young person can tell you precisely, what you need to know about it, and therefore turn to him. He will give you the right answer!”

## **60. RAPHAEL AND THE GREEKS**

[1] After this remark from Lazarus the Greek turned to the youth (Raphael) and said: “dear boy, the innkeeper has referred us with our concern to you, and that you would give us the right information! What it pertains, you have heard anyway, and therefore you can immediately start to speak!”

[2] The angel said: “My dear people, this cannot happen as quickly as you think! Since it is written in our books which you are also not so unfamiliar with: “The land Canaan is given to the children of Jehovah, and gods will live there.” And so you are now in the land of the gods, and as such you are dealing with gods and not with worldly people such as yourself. But if you want to achieve something with gods, you must first learn to asked very seriously, otherwise the gods close their mouths and will not give you any teachings nor any advice. – Do you understand me?”

[3] At that the Greek’s eyes widened and he said to the youth: “Well, well, my dear, young Jew, it seems that there are some shortcomings with your gods; if you were gods, the Romans would not be able to subjugate you! But this doesn’t matter if you as a young probably not very experienced Jew place a lot of emphasis on your old mystic scriptures and fancy yourself to be a god. Therefore I can ask that you to tell me some of your cooking secrets, and thus I request it very seriously!”

[4] The angel said: “Now I will tell you and everyone else even less of our cooking secrets than before, because now you have become even a little rude, and with rudeness you can achieve nothing at all with us gods! Since you people have to behave according to us, and not we according to you, since we can live and exist for ever quite well without you, but you without us,

never. – Have you understood?”

[5] The Greek said: “O yes, only too well, and we infer from that, that you as an unbearded youth are a very strange customer! But if you think so much of your divinity, give us an example, and we will know for sure, how we have to deal with you! Since with words alone an ostensible person can never manifest himself as a god, but only by a deed, which would only be possible to a god according to the testimony of experts who are knowledgeable about all kinds of arts and sciences. Did you understand this, boy, who wants to be revered as a god?”

[6] Raphael said: “O yes, but with this kind of empty Greek phrases of wisdom you will achieve nothing with me; because I possess divine power and strength and have therefore no fear from any person and also not from all the people of this earth. He who wants something from me, must ask me first with a serious and a pure and humble heart; but by means of your phrases of wisdom you will get nothing from me. – Do you understand this?”

[7] The Greek said: “Listen, you are quite an unruly boy, and, if you in all seriousness have any secrets, with all human reasoning nothing can be achieved with you, what we already clearly have established! You have rehearsed it quite well, to play a god before the people; just go ahead! If you continue like that, at one stage you will become a very famous man. But if in all seriousness you possess a divine omnipotent nature and at the same time being Jew, you cannot be a friend of the Romans. It would be easy for you to expel all the Romans overnight out of this your country of gods. Why do you tolerate their harsh laws?”

[8] The angel said: “The laws of the Romans are hard but at the same time just and now serve the better Jews as protection against those evil Jews, who call themselves Jews, but in their hearts they are no Jews and even less so children of God. And as such the Romans are now our friends and for already a very long time enemies no longer, and keep a good order over the depraved people of this country as well as many other countries,

and thus we are rather their protectors than those who want to expel them from this country. But that we also could, if it were necessary, expel the mighty Romans like a gale the chaff from this country, I will give you a little proof thereof, so pay very close attention!”

[9] The Greek said: “Boy, what is it you want to show us or produce from your bag of tricks?”

[10] Raphael said: “Leave your preliminary remarks and judge me only after the performance!”

[11] The Greek said: “Very well; we will judge you after the performance!”

[12] Raphael said: “Very well, judge me after the performance! As I have told you clearly, judge me according to your highly wise Greek reason, and tell me then, what your highly wise reason has to say about this!”

[13] The Greek said: “Very well, give us a small sample, and so we can see if there is anything to it! Since at home in Athens we have many wise people, and hence we Greek are very good in judging between magic and a true divine miracle. Therefore just go ahead with your divine omnipotent little test!”

[14] The angel said: “But be very careful, that you will not run out of your very natural breath!”

## **61. A MIRACLE OF RAPHAEL**

[1] Raphael picked up a ten pound stone from the ground and said: “I think this stone will be large and heavy enough, to give you a good little proof!”

[2] The Greek said: “Indeed; but are you going to do with it?”

[3] Raphael said: “So that you do not hold me for an absurd magician, you can take this stone into your own hands and your companions too should hold this stone in their hands, so that also they can convince themselves that this is a real, solid stone as it occurs only in this area! So take the stone into your hands and examine it!”

[4] Here the Greek took the stone into his hands and examined



it, and his companions did likewise.

[5] After they had convinced themselves that this stone was a very natural stone, they gave it back to the angel and the Greek said: “This stone is completely stone, none of us have any doubt about that; but what are you going to do with this stone?”

[6] Raphael said: “Take this stone once more into your hands and pick up more of these stones, only then you will get to know our divine strength! But you should not be afraid, as not a single hair of yours will be harmed!”

[7] Thereupon they searched for many similar stones and held them in their hands, as if they wanted to stone the boy.

[8] And the angel said to them: “You see that I’m not touching any of the stones in your hands even with a single finger of mine. The moment I say with my will: “Dissolve into your ethereal first substance!”, not a single dust particle of these stones will be left in your hands!”

[9] The Greek said: “Young friend, this is only a play of words from you! A dust particle of these stones will of course not be left in our hands, but very much so all the whole stones, and they will also be dissolved, since we ourselves ‘dissolved’ them from the ground, and they will also go into the ether, since we already hold them in our hands in the air-ether. Am I right or not? Are you, young Jewish god, going to allow us to throw these stones at you, after you have dissolved them with your will and thereby completely destroyed them?”

[10] The angel said: “O, for sure, just keep throwing them! But be careful that the stones do not vanish, otherwise you have nothing to throw at me! I now want that the stones should vanish! – And now you can throw your stones at me, if there are any left in your hands!”

[11] Here the thirty Greeks looked at each other in greatest amazement and the first said: “Listen, my sweet boy, you understand more than we very experienced Greek who have seen many things, are able to comprehend! Verily, for that you

need a agathodemonic<sup>1</sup> inner power; this cannot be done by natural means. Within one moment all the stones were completely gone. How is this possible?”

[12] The angel said: “The ‘how’ you will not understand for a very long time; but I have said to you before, that you are dealing with true and unspoilt Jews and as such children of God, and they possess a divine power in them and are thereby masters of the whole natural world and are immortal. Therefore I said to you, that we as gods do not fear any enemy and are masters of the whole world. And whoever wants something from us, must know how to ask earnestly, otherwise he will get nothing from us. – Do you understand this better now?”

[13] The Greek said: “But how did you become gods but still are human just as we are?”

[14] Raphael said: “Because our endeavors were focused solely on the pure and true knowledge of the only true God and we did not strive after the futile and dead treasures of this world! And thereby we have obtained from the only true God the real and living treasures of the spirit and its powers and not the dead treasures of matter of this world, wherein everything is transient, whereas the treasures of the spirit can forever not be lost but will keep growing into eternity.

[15] But in order to obtain the living treasures of the spirit, you must have received from the only true God the ways and the means, which with us Jews has already happened through the first patriarchs and later mainly through the great prophet Moses, as well as many other prophets and teachers. The Jews who completely applied the provided means to himself and has followed the indicated routes, has thereby become worthy to be child of God and simultaneously received the inner power of the spirit. But this is still not the case with you, and hence you do not know anything about the only true God, nothing of the children of God in this world and also nothing about the things they are able to achieve. – Do you understand this?”

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<sup>1</sup> In Greek religion, a good divinity or genius and a deity of good fortune, sometimes in the form of a serpent.

[16] The Greek said: “Yes, yes, this may be the case with you; but if this certain one true God has given to the Jews such means and showed them such ways, why did he not did that to us, since we are just as well people as you Jews are? We Greeks also have reason and a mind and have at all known times been acknowledged as one of the most intellectual advanced nations on earth. That we lag behind you regarding the inner spiritual powers, we cannot verily be blamed for it! If this certain, only true God has revealed himself to the Jews, why not to us Greeks?”

[17] Raphael said: “My friend, this is not remotely the case as you imagine it yourself, but very different! Also the Greek, the Romans and the old Egyptians were once on the same level as are now are still a few Jews. But they have left the only true God, just as many Jews are now leaving Him completely and turning away from Him voluntary; but those who left the only true God, the only true God also left them and left them to their own futile worldly delights.

[18] Should they one day wish to return to Him in their hearts, He will accept them and will show them once more the old ways and means, whereby they can again become true Jews and children of God. At the right time messengers and teachers will be sent to you and all the other nations on of the world who will show them the old means and ways. Happy are they, who will take advantage of it!”

[19] The Greek said: “Why does this not happen right now?”

[20] The angel said: “Because right now you are still full of all kinds of worldly things! If you rid yourselves more and more of these and become ripe for something more spiritual, then what I have mentioned will also come to you. But now I have told you enough and showed you enough; perhaps we can speak tomorrow again about this!”

[21] The Greek said: “Yes, tomorrow I and all the others wanted to depart again, since we have sold everything we brought with us; but for your sake I will stay here until tomorrow afternoon, in order to ask you for a few more spiritual treasures which I

can take with me to Greece. Perhaps tomorrow I will learn from you something regarding the preparation of your truly divine tasting food!”

[22] The angel said: “Now, now, we will see about that! But I think, for the time being you will understand our manner of preparing food just as little as my former destruction of the hard stones. But this doesn’t matter too much; here are many more things you can get familiar with, and they will be of much more use to you to know, than the preparation of our food. If you are content with that, you can come again tomorrow; but it is not necessary to come about the preparation of the food again, since I already told you about the circumstances in this respect.”

[23] The Greek said: “About the preparation of food I do not want to say another word, if I can learn something else which can be more useful to all of us. And as such we will go now and will come back tomorrow around noon, after all the guests have gone down to the city. As later on it might become darker than now, and the mountain is quite steep.”

[24] The angel said: “There will be sufficient light on the mountain, so that you will easily and without danger get down, and with that you may go in the name of the one, true God!”

[25] After these words from the angel the Greeks departed and reached soon and easily their huts, where they spent the night as usual. But they slept only very little; since they thought the whole night about the destruction of the stones and argued to and fro, yet nobody was able to give the other an explanation. Because the phenomenon excited them so much that nobody could find any rest in his soul and could not wait until the next day when they would obtain a light regarding the phenomenon they had experienced.

[26] The next morning they packed their belongings and made everything ready for their departure. But all of them delayed their departure until the next day; since they all decided that they had to get to the bottom of this miraculous matter at all cost. They also decided to completely dedicate this upcoming day to this matter. And thus they could hardly wait for midday.

[27] But for now we will leave these thirty Greeks to think and judge and will go with Raphael, Lazarus and the innkeeper into the large dining hall, where we all sat at our tables and enjoyed our food and drink.

## **62. AGRICOLA ASKS ABOUT RAPHAEL**

[1] After the three stepped into the dining hall, Lazarus immediately wanted to tell everybody in great detail all that happened with the Greeks outside.

[2] However, I Myself said to him: “Brother, spare yourself the trouble; see, for we certainly know everything! The thirty Greeks are apparently a good find for our cause; but first they must be completely straightened out. The hard heathen stones of doubt must first be dissolved, just as My Raphael has completely destroyed the stones in their hands; then we will make progress with them, and they will become very useful forerunners for My actual disciples in their country. But now sit down at the table and eat and drink!

[3] When you have been strengthened, we will go outside, and until midnight you will see a few things out of the sphere of the glory of God; since, except for a very few, you have matured enough to be able to endure higher, divine revelations, and this night is for us as favorable as not soon likely a second one.”

[4] Upon these My words everybody hurried eating his evening meal; since after this My announcement all present were very curious about all that will emerge in the end.

[5] Now Agricola came to me and asked Me, saying: “Lord and God, just tell me for once, who actually is this wondrous youth! I already asked You about him, but You told me that I myself will recognize him after a while. But I have not been able to by myself to understand what I should make of him. He eats and drinks as we do, actually a great deal more than us, at which occasion he takes on a complete human appearance. But when he speaks, works and acts, he looks completely different; then he definitely does not stand for any nonsense and performs

wonderful things, that, being only a slightly weak person and yet still halfway belonging to the priest class – meaning our better Roman priesthood, makes you come to naught.

[6] Since in the sphere of duty of my high public office I mainly have to look after all the priesthood in the whole great Roman empire and have with such opportunity also obtained a detailed knowledge of all theologies which are practiced in the whole empire, which also explains why I have studied the teachings of the Jews very thoroughly. As a person in my position, to whom all secrets must be disclosed, I have experienced quite a few things on this earth and have here and there seen and met old and young people with very extraordinary talents and abilities, which even with my not too small intellect stunned me.

[7] But compared to this youth everything else is pure nothing, whose outer very girlish appearance, according to our Roman appraisal, is seldom a sign of a great spirit. The so called Adonis and Venus are generally seen by us to be the most spiritless people, with only a few exceptions. And this young person is by large the most beautiful I ever laid my eyes on. If he were dressed in women's clothes, he would be the most beautiful maiden on this whole earth. Nevertheless, this person possesses such a large divine spirit, that to him, just like Yourself, o Lord and Master, everything is possible. You see, o Lord, that I cannot suppress my curiosity about this very unusual young person any longer, and therefore finally tell me, what is it with this youth!"

[8] I said: "Friend, if I, just were be afflicted with any weaknesses like you people, then I would tell you straight away, what the circumstances of this youth are; but because I certainly do not have any human weaknesses and in My spirit from eternity can see, what would be best for the educational sphere of a soul, I never tell anybody a word, which I a few days later may keep anymore, and therefore it has to stay that way, that you will well and clearly recognize this young person quite out of yourself.

[9] You also have heard how patience is an original Spirit of

God in a person and like any of the other spirits it must be strengthened and developed, if a person wants to reach the true inner perfection of life. And thus I want it here to be the case with you, that your patience should soften your often isolated excessive earnestness and zeal. And see, based on this very sound reason I will not tell you what you so urgently want to know; because patience is to a person what a soft rain is to the earth. It softens the burning desires in the heart of a person, so that they do not develop into a wild, stormy and often all-destroying passion. If you understand this well, find your way with patience and you will receive everything, for which you feel a noble thirst in your soul.”

[10] Said the Roman: “Yes Lord, Master and God, not even the wisest of all people of the whole earth can argue with You, since You are the everlasting love, wisdom and truth Yourself, and therefore you are also here right; since a God, who can be negotiated with like a Greek fruit merchant, would not be a God, but only a weak and moody person, and who could depend on the promises of a weak God?!”

[11] I said: “See, now you have spoken the complete truth again! Stay therein and exercise yourself in the right patience, you will soonest reach the light of inner life! You Romans have from ancient times a good saying, whereby one should hurry slowly (latin: *festina lente*), and this means ‘to exercise patience’. But let us now all go outside, where we will learn many things!”

### **63. THE BLESSING OF PATIENCE**

[1] I hardly finished speaking, when everybody got up and followed Me outside. When we were all outside, many admired the many beautiful tents with the very suitable layout and were astonished about the speed it was set up, since nothing could be seen in the morning. The amazement soon came to an end, as I knew how to direct the attention of all present onto something else. However, what was it that I drew the attention of all

persons present to?

[2] In the east a glowing cloud column started to grow and rose higher and higher, so that all who could see it assumed it already reached the stars. The column became brighter and brighter, until it reached the brightness of the moon, and turned the whole surrounding into day light. Here all asked Me what this was and what it meant.

[3] But I said: “Just be patient, my dear friends, even more will follow! When you have seen everything, only then we will see where it came from and what it means. Therefore pay attention to everything that will take place; since it is written in the prophets, that during that time signs will also occur in the sky and not only on earth. And since such signs are taking place, you can see also with your physical eyes, that now the words of the old prophecies are fulfilled. But pay now attention to everything that will start to appear!”

[4] Now everybody looked again eastwards, and see, a second identical column rose upwards and also reached the brightness of the moon, and the surrounding became even brighter! It took only a few moments and a third cloud column grew upwards and the area was even more illuminated. Not only those who stood with us on the mountain could see this, but many in Jerusalem and many in the whole Jewish land, and in all lanes and streets of the city a great hubbub arose, to such an extent that it could be heard quite well on the mountain.

[5] At that stage Lazarus said to Me: “Lord, if this continues for some time, then soon this mountain will be full of people! The time has therefore arrived to close the bottom gate.”

[6] I said: “As long as I’m with you, you do not have to worry about anything; since without My will not even a fly can enter this garden, never mind a person! But pay attention, since another seven such columns will arise!”

[7] I hardly finished speaking, and the fourth, just after that the fifth, sixth, seventh, eighth, ninth and tenth column rose in equal distances from each other upwards, and these ten columns whose light was equal to the light of a full moon, finally spread



such great light over the whole area, that the light could also be clearly seen at the shores of the Mediterranean Sea and even further north to Asia Minor and further back to the east to distant areas of the Euphrates river.

[8] However, now the city was in complete chaos. The gentiles interpreted this as a bad omen; the Jews already spoke about the Last Judgment. Again others, so called sign readers, announced ten very fertile years, others again very hot and as such meager years.

[9] But one, an old rabbi, walked screaming through all the lanes: “This signifies the arrival of the Messiah, and the ten columns are the symbols of His power, and since these columns are standing in the east, it is an indication that the Messiah will come from there to Jerusalem!”

[10] But this rabbi did not find any believers and was laughed at by many who heard him, and the worldly people said to him: “Go and stop your old Messiah babbling; since you see the Messiah coming in each cloud illuminated by the moon! A few days ago when we had a lunar eclipse, which also caused a lot of confusion, you also announced the Messiah, and the smart Essenes who have their large magic establishment in that particular area, have already calculated the lunar eclipse a year earlier, but you immediately discovered your coming Messiah with skin and hair therein! The Messiah will very dish it up to you! These ten columns are very beautiful to look at and are nothing other than a product of Essenes magic art! Go to the Essenes, they will soon drive the Messiah out of you!”

[11] But this radical natural and worldly explanation did not leave any impression on the old rabbi, and he kept on screaming and said loudly; “Say what you want, but soon it will show if I have not judged correctly! God does not react to such worldly talk by such worldly people as you are, but according to His own prophecies, which He revealed to the people through the mouth of his prophets. Just watch out, you evil and sacrilegious boys that no devil comes along and takes you all! O, do not mock an old rabbi!”

[12] I also told My followers on the mountain, what opinions and judgments the appearance caused in the city, and all became rather cheerful about that.

[13] Though Lazarus and also My disciples thought, that the rabbi is basically right, and that it is very disdainfully of the young fops of Jerusalem, to mock the old man in such a way.

[14] I said: "In some ways you are right; but the old man is also a fox of the temple and uses such opportunities, where he always very diligently announces the coming of the Messiah, to collect a few sacrifices. He himself is afterwards quite content, if in the end his street prophecies do not materialize in front of his eyes, and continue to be delayed; because in this country which is rich in miracles of nature another appearance can easily arise, which he can use for his own purposes. But the of course very liberal youth of Jerusalem know about this street prophet and if he speaks too loudly, they go to him and mock him, and in that situation the prophet is not much better than those who mock him. And I say to you, that these boys will follow Me much easier as this old rabbi, who is always very active to prophesy for his money bag, but he himself believes basically in nothing. But let it be; the further development of this phenomenon will result in an even greater rush! Do you not hear the trumpets resounding from the high battlements of the temple?"

[15] Said all: "Yes, yes, we hear them very well!"

[16] I said: "This is an indication that also the temple superiors have woken up and do not know what they should make of this phenomenon. Therefore they trumpet all Pharisees and scribes who are living outside the temple together, to quickly consult as to what should be done, and how this phenomenon can be explained to the people, of course in exchange for a considerable sacrifice. But let them consult for a short while, and when they have given to the people, who are already assembled quite close around the temple, a rock solid explanation, I then will change this appearance considerably, and the temple superiors will again consult with each other and

lie to the people. But the meaning of this whole phenomenon I will very briefly explain to you faithfully and true at the end. But just look down and see how the silly and totally blind people flock around the temple from all sides! Within a quarter of an hour the appearance will take on a completely different picture; then you can see an even bigger rush occurring! But let us rest for this quarter of an hour!”

#### **64. THE NIGHTLY LIGHT PHENOMENON OF THE 10 CLOUD COLUMNS**

[1] Said the Roman, standing also very near Me: “But the inconceivable blindness of so many people! There they run, the fools, and these are supposed to be the enlightened Jews – say – people of God, and we blind gentiles are standing at the original source of life, light and the source of the eternal original truth! This is truly in the highest degree unusual! We who were apparently the last are – and everybody can say what he wants – now apparently the first, and those children of Abraham now wallow like pigs in the filthiest mud! This, o Lord, is for us heathens an eternally incomprehensible mercy, which we verily never ever in the slightest degree have earned! Now then, I’m truly to the highest degree curious about the further course of this highly odd event and development! What will happen in the end, only You, o Lord, will know best!”

[2] I said: “This event will certainly not end badly! The time has come for these world brokers to finally be greatly embarrassed in a peculiar fashion, causing them to lose a great deal from the better part of the people.

[3] But now they have concluded their very hasty meeting with the decision that the ten columns signify the ten of the twelve tribes of Israel who were loyal to the temple, and that two tribes have been discarded, the Samaritans and also the Galileans, and that every Jew who only speaks aloud the names of the two discarded tribes becomes impure for a whole year.

[4] The people put their fists to their breasts and swear to never

call these despicable tribes by name.

[5] But now pay attention, soon another two columns will be added to the ten, and then you will see the agitation! The time has past, and the aforesaid change should take place right now.”

[6] All were very attentive, and another two columns rose at the same time in great splendor high into the air in the east; but these two columns alone shone ten times more intensely than the earlier ten columns combined, and one was standing to the right and the other to the left of the earlier ten columns, and their strong light could be seen towards Europe and in the opposite direction for up to four-hundred miles away.

[7] This was too much for the people and even more awkward for the temple superiors. From the battlements of the temple the trumpets were blown vehemently to call even more councillors, even though the first call of the trumpets already had all priests living in Jerusalem present at the first meeting. But the complete high council did not have any answer for the two extremely bright columns which arose last, since they greatly missed the mark with the explanation of the first ten columns.

[8] But the people shouted loudly: “Those are the two tribes which you have said are discarded! And if this is not the case, then explain it to us, otherwise we want our sacrifices back or we storm you!”

[9] At that the temple superiors really began to panic. This story lasted only for a very short time, when someone came with a completely ludicrous excuse, which resulted in loud laughter among the people.

[10] And a stocky Jew said loudly to the Pharisees: “If you are not able to give us an adequate answer in our great fear, need and dismay, then we also do not need you when there are no in the highest degree disconcerting and frightening signs appearing in the sky to scare each human heart! If you cannot give us any comfort now, what are you here for? You can’t do anything else other than demand tithes and great sacrifices to squander and devour, and drive wise men, who tell you the truth straight to your faces and who heal sick people in a wondrous manner, out

of the temple with rocks! But now, when the apparent judgment of God illuminates all of us with a most alarming light, you are as silent as a grave and dare not speak a word! O, go out to the terrifying twelve columns, which are spreading a true judgment-day light most threateningly over the whole earth and surely will soon consume everything that moves and breathes on this earth with a most terrible firestorm, and throw your cursed stones at them and sprinkle them with your cursed water, and we will see if the twelve most terrifying fire columns will bow before the power of your priesthood! O you wretched and haughty, cruel hypocrites and swindlers of the nation! Now, now show us, that you are the only true friends and servants of God, otherwise we, the people, will take revenge for every injustice we have suffered at your hands!”

[11] One of the senior priests came forward and said: “You, speaker on behalf of the people, be patient! The High Priests is already praying with torn clothes inside the sanctum, and we will, if necessary, join him, and it will get better. You must not despair so quickly, if Jehovah strikes us with a plague, which we all together surely have deserved. Instead of showering us with all kinds of invectives and threats, pray rather to God, that He allows mercy above justice! This will be better than your current behavior against us; since when in need everybody can effectively pray to God.”

[12] This announcement calmed the people a little, and they started to pray, and the priests, knowing what was good for them, withdrew and consulted among each other, what this unusual phenomenon was. But they came to no durable conclusion, and as such fear started to grow in them as well. And this was a strange contrast between those who were with Me on the mountain, and the temple superiors and the people who came to them for shelter. Everyone with Me was delighted with the marvelous sight of these columns of light, while the greatest dismay prevailed in the temple.

[13] But also the already known Nicodemus was part of the council and was asked for his opinion.

[14] But he said (Nicodemus): “You never heeded my advice before, as you already have often accused me of secretly collaborating with the Galileans, and therefore I also regard my counsel over this unheard event as superfluous. If Jehovah has determined a deserved great punishment for us or even total destruction, then no one’s advice will be of any use, and it will mean the end for our meaningless office for good. But if Jehovah gave us these twelve terrible fire columns as a last warning sign for true repentance, then we will in time be informed by a prophet, which penance and sacrifice God requires from us. But consider it very thoroughly: you have murdered Zacharias, and he was obviously a prophet! Also the preacher and Baptist has been decapitated in jail through your meddling with Herod. And again a great wise man came from Galilee, taught three days ago in the temple and his message was good and true before the people, and you tried to stone him for that. Yes, if you want to continue likewise with all the people who are filled with the Spirit of Jehovah, then even God cannot give you any advice on how to prevent certain destruction for us all, and even less so I, although I am an elder in the temple!”

[15] Said the senior priest who presided over the council: “Yes, who can prove that the men you mentioned were truly prophets awoken by God?”

[16] Nicodemus said: “Just as you now, did also the high priests in the high council ask the same question during the times of the true prophets, and the sad decision was unfortunately always to this end, that the later recognized true prophets have mostly been stoned or been strangled. And as it was once, so it is now and even much worse, which I have to openly confess with much grief. And because it is unfortunately so, the Lord’s patience with us has come to an end, what these twelve terrible fire columns are apparently indicating to us, and probably no human advice can do anything about that now. Just look at them, how they grow bigger and getting more dense, which probably is a result of them moving closer and closer to us!

[17] O what terrible day in the night! It is hardly the fifth hour in the night, and the world is as light as the brightest midday! Therefore I will leave you now, to return to my house and family to comfort them as much as possible.”

[18] The high council members tried to hold him back; but Nicodemus said: “If I could be in any way useful to you, I would be staying; but since I can’t be of any use to you, just as you to me, I go and will rather die at home as here within these already so often desecrated walls.”

## **65. THE CHANGING PHENOMENON IN THE SKY**

[1] After that Nicodemus walked out of the council and because of the people, who already were very riotous, he tried to reach his house by a secret path. But when he came close to his house, he found that many people who wanted his council in such a distress have also gathered there.

[2] Then he thought by himself: “If I go to my house, the people will storm me, and with the best intention in the world I would not be able to give them the slightest satisfying information about this phenomenon. But I know what I will do: I will go to Lazarus on the quite high Mount of Olives and talk to him about this phenomenon. He was always a man after the heart of God, despite his differences with the temple, and he surely will know more than the whole temple!” Thought and done!

[3] And when he came to the large open garden gate, a watchman who was placed there, asked him what he wanted.

[4] And Nicodemus said: “I have to speak to Lazarus about important matters, so just let me come in!”

[5] And the watchman asked him his name, which he immediately received, after which he allowed Nicodemus to go on up the mountain; since he had a good and just reputation everywhere. The watchman also asked him if he couldn’t tell him what this wondrous phenomenon which had never occurred before, could mean.

[6] And Nicodemus said to the watchman: “Yes, my friend, it is

because of that, that I have to go to Lazarus, since I know that he always resides in his large inn on this mountain around this time of the year, because of the festival and market! He is very knowledgeable in these matters, and would be able to give to me the best possible explanation. But this I can tell you as an elder of Jerusalem, with great certainty, that this extraordinary appearance indicates something good for the good, and something evil for the evil; since this is no longer an ordinary natural occurrence. Therefore you can, if you are good, be unconcerned as I am; because we will not encounter anything bad!”

[7] The watchman who had also become very anxious, thanked him and our Nicodemus went quickly up the mountain and, arriving at the top, was not a little surprised to find such a large crowd of very cheerful people, who marveled at the impressive event and looked at the magnificence of it with joyous faces.

[8] But I said to Lazarus: “You, brother Lazarus, the elder Nicodemus, driven by strong fear, has come up to talk to you, regarding what this appearance could mean! Go then and receive him, and I shall put into your mouth what you have to tell him for the time being! You can go now, but do not tell him too early, that I’m here!”

[9] Lazarus was very glad about that; since he loved Nicodemus as his only friend very much. And he went quickly and did what I have advised him to do.

[10] When our Nicodemus in this unusual daylight at night, saw Lazarus at a distance, he greeted him from far away and said: “Brother, forgive me that I come so late at night to visit you! But you only have to look at the twelve fire columns in the east, and you will easily guess, what has brought me here. I say to you: The whole big city as well as the temple is in complete chaos! It is something which, according to our knowledge, has never occurred before! In the city the Jews and gentiles are running around town like mad. The cheerful young people make jokes and put this whole phenomenon on the account of the Essene; but then an old rabbi, devoid of money, is shouting in



all streets and lanes: “The Messiah is coming”, allowing the people no rest. The gentiles believe in a war of the gods and small-minded Jews see either the arrival of the promised Messiah or others have Daniel’s Last Judgment before their eyes. The priests are helpless and are not able to give a tenable or reasonable answer to the people’s questions. The people in the temple are becoming indignant and mock the priesthood in a totally unheard of manner. And so there is such a chaos in the city, as I have never experienced before!

[11] I myself have sat in the high council for nearly an hour and was questioned from all sides by the priests; but who can in the presence of such incredible phenomenon give to anyone wise council?! I have told them quite frankly the truth; but this was to no use at all.

[12] Yes, what else can one do? Animals are live according to their most harmless instinct, but the priests in the temple – I say to you – do not have any instinct and much less any reason or mind! And as such nothing can be achieved or nothing can be made from those truly half humans or actually no humans at all anymore. And see, therefore I have fled to you at these extraordinary circumstances; because down there in the city and also in the temple one cannot survive anymore!

[13] But if you have time, you could probably tell me something quite specific from your life experiences, which I would appreciate very much, since I myself feel very distressed in my soul. Tell me quite frankly: Have you ever in your travels in Persia and Arabia seen a similar phenomenon? And if you have seen something similar, what was the consequence afterwards or even during the appearance?”

[14] Lazarus said: “Do not make your heart heavy because of this truly most fantastic and marvelous light phenomenon; because it does certainly not carry any evil consequences for us slightly better people, since we still have preserved the old and solid believe in God and our loyalty to Him in our souls and have followed His commandments as best as possible! For the apostates, however, it is a good reminder and tells them, that the

everlasting old Jehovah still lives and has the power to punish the sinners, how and when He wants. If you look at the appearance from this point of view, you cannot be afraid. See there those hundreds of people! They all look at this appearance from this point of view and are fully relaxed and fully good natured, and you with your proven honesty before God and the people will surely not have any reason to be afraid of this phenomenon! – Am I right or not?”

[15] Nicodemus said: “Certainly, certainly, your answer was right and good and you have refreshed my heart with your friendly words, wherefore I am grateful to you with my whole heart; but you have not told me, whether you on your wide travels in Persia and Arabia have ever seen anything similar!”

[16] Lazarus said: “Never, not in Persia nor in Arabia, have I seen such a phenomenon! By day and by night I have seen a large number of very unusual appearances, which made people, who have seen them for the first time, wonder; but because they recur at certain times, they do not make any impression on the local population. But this appearance would certainly intimidate the most courageous Arab; because never ever has anyone on this earth seen anything similar, except a prophet in some kind of prophetic ecstasy, as is told of the old father Cainan and Enoch, and of Moses and also of Elijah and Daniel. But with the eyes of the flesh surely nobody has ever seen such a phenomenon. But this appearance will not stay the same much longer, but according to my feeling will change soon and a few times.”

[17] Nicodemus said: “Are you serious?”

[18] Lazarus said: “Certainly, the way the twelve light columns are now standing and still slowly growing, they will not remain so until the very end!”

[19] Nicodemus said: “O, then it will become even worse in the city and the whole surrounding! What will your two sisters do at home? They will languish with fear, as well as my family in my house!”

[20] Lazarus said: “O, worry about something else! The Lord

has already provided for them; because He does not let His followers languish, whatever happens. Since the Lord watches over such phenomenon, let's them arise, change and end, always for the welfare of the people of this earth. And therefore you can be at ease regarding your family; since the will of God watches over all of us!"

## **66. NICODEMUS ON THE MOUNT OF OLIVES**

[1] Nicodemus said: "My brother, you are right, completely right! He who firmly trusts in God, cannot encounter anything bad, although God allows it quite often that people have a few encounters, where the especially good care provided by God, cannot be grasped so clearly with our mind. It has already happened to me a few times, and with these kinds of great appearances on this earth I become like a child, which always fears the fire, since it has once burned a finger in the fire. This is what I have experienced – even a few times – one time by a lightning strike, which stunned me and afterwards left me with severe pain in my limbs for some time. At another occasion I was grasped by a whirlwind and lifted over the height of two men into the air and then put quite roughly back onto the ground. Also twice I drifted between life and death for over five hours in severe weather on the Galilean Sea, and still at another occasion my otherwise very gentle and well trained mule became wild, started to run madly for so long, until it sank to the ground exhausted and severely crushed my foot. A strong lightning strike quickly followed by thunder was to blame for that.

[2] And see, these and other accidents I encountered were caused by pure natural phenomena, and therefore I'm always a little afraid, when I experience a quite unusual appearance. In all these accidents I did not lose my life, like so many people in such similar situations; but I'm always full of fear, if with God's permission such natural events occur, against which our human strength can never compete. And right now this is very much

the case, where in the east the immense fire columns are threatening to destroy everything on this earth. I believe in God and trust firmly that He will protect us from any great disaster; but especially there, where the extremely threatening looking columns touch the ground, I would rather not like to be, because there must be a terrible firestorm present.”

[3] Lazarus said out of Me: “Also there in the region of the Euphrates no being will be hurt by these columns, of which you can be completely be assured and therefore you absolutely do not have to fear anything. But look, the ten columns in the middle are moving closer and close together; only the two outer columns stay unchanged! See, this is already a change! And now two and two start to collide with each other to such an extent that we only see five large middle columns, without the light getting stronger or weaker. See, another change! The outer two columns are not yet moving!”

[4] Nicodemus said: “This strange change appear to me to be guided by a thinking being, because these appearances usually come together more clumsily and quite haphazardly, sometimes joining together, sometimes splitting or even destroying each other. You only have to look at the extremely clumsy and haphazard cloud movements during storms and the chaotic flashing lightning strikes! But it seems that a highly intelligent thinking being is hidden behind this immense phenomenon, and one could nearly come to the conclusion that this is a new magic of the Essenes, who most likely have new properties in this area. Because these people draw together to a point all of the world’s magic and they themselves are very inventive in such unusual things. There, look! Now the five pillars also start to merge! Their movement is quick, and see, they are already one! Ah, this will make the temple superiors and the people think and thoroughly despair and will lead some weaker ones to insanity!”

[5] Lazarus said: “Now less so than previously; because now many start to believe that it has something to do with the recently arrived Indian magicians, because this event has too much of a plan and consistency to it.”

[6] Nicodemus said: “But what do you make of this really extremely strange phenomenon? It might have been a product of the magicians, but it also, regarding its immense grandeur, could be rather originating from Jehovah’s will, to be there or at least allowed to be there, to especially announce to us Jews a coming judgment or any other concealed plan of God. Do you know who else could be behind this phenomenon?”

[7] Asked Lazarus: “Who do you have in mind?”

[8] Nicodemus said: “The certain miraculous Savior from Nazareth! He was at the festival and – I believe – twice in the temple, where He told the Pharisees the hardest truths straight to their faces, in such a way that they wanted to stone Him in the end. Thereupon He moved on, and He could not be too far away from the place from which this phenomenon is arising. This time I unfortunately could not find an opportunity to secretly visit Him again; since you know what tendencies the temple pursues these days. But it doesn’t matter anymore, since I – between you and me – believe in Him and His mission; because if He is not the Messiah, there will for all eternity never be a second one coming to this world. But I can tell you this – understand me – in private, because I know that you also share my opinion, just as many people; but one is not allowed to say this too loudly in Jerusalem. So, friend, the mentioned Savior most probably also knows about this phenomenon; and He also certainly knows best what it should or could indicate. – What do you say to this my opinion?”

[9] Lazarus said: “Yes, yes, you could be right there; I just don’t understand very well, how if you say that you believe that the Savior from Nazareth is in all seriousness the promised Messiah, you could still be afraid to acknowledge Him as what He undoubtedly is, aloud in front of all the world. If he is the Messiah, then He is, according to many well-known places in Moses, Elijah, Isaiah, Jeremiah and many other prophets and seers, Jehovah Zebaoth Himself. But if He is, what is all the world compared to Him?! Can He not blow it away with one breath, if in the end it would become too much to His disliking

and the people's malice tested His patience too much?! But if He is undoubtedly the

Almighty Lord of the whole creation and you believe this, how can you still be afraid of the stupid and blind world?! See, this truly doesn't make sense to me! That you have visited Him the first time only at night, was very understandable; but since then He was here several times, and you visited Him not at night and even less during the day, and this was apparently not right. Only if you do not fully believe that He is the true Messiah, does this excuse to a certain extent your fear and lack of enthusiasm, and you can catch up what you have missed! – Have you understood well enough what I wanted to say to you?"

[10] Nicodemus said: "Brother, you are completely right; but what can one do if one is unfortunately a member of the temple and has both hands are full just to keep the temple so far in line, that it does not too greatly infringe on human rights? But to achieve this, one unfortunately must start to howl with the wolves, to secretly and cleverly divert them from the good herd, so that they are not completely torn and eaten by them! And as such it was truly not so easily possible for me, to get away and spend some time with the Savior, just as I could not get together with you my most proven friend for nearly two years, except in the temple. Because the prophet John and now the Savior from Nazareth are creating great concern for the temple, and weekly meetings are held regarding His movements and teachings, and plans were made to make silence Him; but up to now all efforts combined achieved nothing, since the people regard Him partly as a great prophet, partly in all seriousness as a great new king and for the most part also as the true Messiah, what also honestly said – is the case with myself.

[11] However, the strangest thing is, that He has many followers among the Romans, and that they do not place any restrictions on Him to spread His teachings! This I regard as a great sign of truth for the authenticity of His rank as Messiah. But do you not know where He went after leaving Jerusalem? At this opportunity I myself have a desire to look for Him and to

talk to Him.”

[12] Lazarus said: “Friend, just look at the three light- and fire columns; because now the two outer columns also start to move and come closer to the one center column. We shall see what will become of that! See, the one from the midday side has already amalgamated with the center column; but the one from the north side kept standing, and we see only two, and these two shine as bright as the previous twelve, since their light has become more dazzling and purer. Yes, I cannot think and imagine that it could be brighter during the day! Only the firmament is darker, and here and there the one or other large star is visible in the vicinity of the evening.

[13] Look down into the city, how the people are running to and fro! People are even standing on the gables of houses and stare at the phenomenon! But now also the northern column moves towards the center column and starts to amalgamate with it! Now we are left with only one column!”

[14] Nicodemus said: “This is truly in the highest degree memorable! What will happen next?”

## **67. NICODEMUS AND LAZARUS DISCUSS THE LIGHT PHENOMENON**

[1] Nicodemus had hardly spoken the question, when this one single column rose higher and higher, and this continued for so long and also very fast, so that soon nothing could be seen of it anymore, and it became very dark again on earth.

[2] And Nicodemus said: “There we have it now! What was this so threatening event and what did it mean? That it was allowed by God is now very clear; since no human power could have pulled it upwards into the deepest depths of the firmament. O you human wisdom, how do you stand there again: so naked, so helpless and without knowledge like a newborn child! Friend Lazarus, what do you think about this event that has filled the souls of all people with fear for nearly two hours? If this was a divine event, great things lie ahead of us. But if it was a game of

the spirits of the earth and air, then we poor, weak people of the world can expect nothing good; because normally after large, fiery appearances great storms, great tempests, earthquakes and as well as war, famine and pestilence follow. And those things are truly no comforting prospects for us poor people! But what is your opinion?"

[3] Lazarus said: "I for myself know just as little as you do; but let it be! Look, behind the tent at the large crowd of people! They are all my guests, and more than 200 are still accommodated in the house, who have seen very little from this appearance. But among those many people standing behind the tents, there will be a few who will most likely understand this appearance better than both of us."

[4] Nicodemus said: "Yes, this will be the case; but how do I get to them?"

[5] Lazarus said on inner instructions from Me: "Just come along with me, and I will introduce you to the right one!"

[6] Nicodemus said: "That would be alright, if only I could remain unrecognized, so that I will not be betrayed in the temple."

[7] Lazarus said: "Ah, worry about something else! The people you find here with me, are themselves enemies of the temple, because they have found a better temple; therefore you do not have to fear the least from these people, just come completely unconcerned and courageously with me!"

[8] Only then did Nicodemus decide to accompany Lazarus.

[9] But when he came near Me, he was startled, because he did not expect to meet Me here.

[10] But I went to him, gave him My hand and said: "Why are you startled to see Me, as if I were a ghost? Besides, you planned to follow Me, if you could find out from Lazarus where I went, and now you have found Me here! Isn't this even more convenient for you?"

[11] Nicodemus said: "O Lord, certainly; but You are the Holiness of God and I am an old sinner of the temple! This depresses and very much restrains my heart, so that I have only



little courage to talk to you.”

[12] I said: “If I hold a sin against you, then you can say: ‘Lord, forgive me the sin!’ But because I do not have any reason to say this to you, you are free and can talk as you like. What do you say to this phenomenon which the temple superiors are fighting each other about?”

[13] Nicodemus said: “O Lord, the phenomenon was something incredible, and had never been seen since the beginning of the world! But what it means, You certainly will know better than all of us, and therefore I only want to ask You. Because I was earlier of the opinion that it originated from You, since You could quite easily have been in that area. Since one year ago, as I have heard later, when You were in Caesarea Philippi, a similar event took place and was the actual reason for the fire in that town. And I therefore think now, that a repetition of the appearance at Caesarea Philippi could have taken place here, if You were in the area. But You are still here with us in Jerusalem, and therefore we do not have any reason to be afraid anymore about this phenomenon. But what actually was this phenomenon? You, o Lord, will know this best, as I have said earlier! If it were convenient for You, You could tell us something about it!”

[14] I said: “The phenomenon was My will and therefore also My work; but later on we will have some more time to talk about that. For now stay calm, since this phenomenon is not the last of what this night has to offer; only then will follow the explanation in the house! Raise all your eyes upwards and see what will be shown by this picture!”

## **68. APPEARANCE OF THE OLD AND THE NEW JERUSALEM**

[1] When all directed their eyes upwards, the sky became glowing and blood-red and one could see the city Jerusalem on the glowing ground, besieged by Roman warriors, and out of the gates of the city blood flowed. Soon afterwards the city stood in bright flames and a dense smoke was lying over the whole wide horizon. Soon afterwards the city could not be seen anymore, but only a steaming mountain of rubble. In the end this also disappeared and one could see an infertile desert, where wild hordes built a place to live. After this the manifestation disappeared and terrible screams of fear could be heard from the city, and Nicodemus thought that an uprising was apparently going to take place in the city.

[2] But I calmed him and said: "This is still far away; but from now on between forty and fifty years it will happen this country and this city, since it did not want to recognize the time of its great merciful trial, will be completely destroyed. But now wait for last event! Only then will we go into the house and discuss it. But for now pay further attention to what you will see!"

[3] Upon this My directive all looked again to the firmament, and the column of light once more came down from the sky to the earth, but not at the place where it originally arose out of the twelve columns, but on the opposite side towards the west, and the light was now many times brighter than before. Soon afterwards it started to divide, but not into the twelve columns, but out of the countless many parts a very large city was formed, whose walls consisted of the twelve main types of precious stone and spread an extremely manifold light luster to all sides. And this city had twelve gates visible, through which countless many people from all parts of the world strolled joyfully in and out.

[4] High in the air above the city, as if of rubies and emeralds a script was formed according to the old Hebrew style, and read as follows: 'This is the new city of God, the New Jerusalem,

which will descend from the heavens to the people, who have a pure heart and a good will; they will live there together with God and forever praise His name.’ This script, as well as this whole appearance, could only be seen by those who were with me on the mountain, but by no one else in the whole country.

[5] After all present erupted with cheers of delight and started to formally worship Me loudly, the appearance vanished and I admonished everybody, that they should worship God in the silence of their hearts, and not with loud, noisy words like the Pharisees, which do not have any value before God. They stopped it and contemplated in the silence of their hearts.

[6] After a little while I said: “It is now the middle of the night, and we will go inside the house to and have some bread and wine. Then I will give you a short explanation about the appearances you have seen.”

[7] Upon these My words all went back into the house, whose large dining hall was still completely lit.

[8] After we were seated in good order in the dining hall at our tables and Lazarus and Nicodemus were seated next to me, bread and wine was brought in sufficient quantities to the tables, and I asked all to take in a little refreshment. And all took bread and wine and ate and drank with joy.

[9] After we have strengthened ourselves, our Nicodemus had a closer look at the various guests at the tables, and noticed the seven temple superiors who sat together with the slave traders at a smaller table, and said to Me, a little embarrassed: “Lord, over there I see priests of the temple only too well known to me! Where do they come from? Will they not betray us? Can we trust them?”

[10] I said: “Friend, those who are with Me once, do not have anything to do anymore with the temple down there! They have been sent here by the temple in disguise, to observe Me and what I do; but they recognized the truth and left the temple for good. In a few days they will, together with several others, depart with those high Romans over there for Rome to be looked after there, and as such you have nothing to fear from

anybody who might want to betray you, because you are here; therefore you can rest assured.”

[11] Nicodemus thanked Me for such clarification, took another piece of bread and ate without a care, after which he took a mug full of wine and drained it completely.

[12] After our Nicodemus had been strengthened, he said to Me: “Lord and Master, since everything has come to rest and You have promised us to shortly give us a light about the appearances which occurred today in such miraculous manner, I would like to ask You to fulfill Your promise!”

[13] I said: “This I will do; but when I have completed speaking, you should not ask Me any further questions, but each and every one should think by himself about what I have said, and it will be for his soul of more use than long questions! And thus listen!”

## **69. THE LORD EXPLAINS THE LIGHT PHENOMENON**

[1] (The Lord) – “The twelve fire columns in the east represented correctly the twelve tribes of Israel, and the strong center tribe was Judah, while the two on the outside were Benjamin and Levi. Through various events the twelve tribes amalgamated into the last Judah tribe, and this is Me, who has come to unify all the other tribes in Me as the only one true tribe of Judah, so that they all should become one in Me, as I and the Father in heaven are completely one from eternity to eternity.

[2] When you saw the seven columns, you saw the, so to speak, already known seven spirits of God, and when they became three afterwards, you saw in Benjamin the Son, in Levi the Spirit and in the center Judah as the Father. And see: Father, Son and Spirit became One, were from eternity One and shall also for eternity stay as One! And this One am I, and whoever listens to My word and acts and strives and lives accordingly, shall also be one with Me and in Me. He will ascend like Me to the heavens of God and will have in Me an everlasting life. – This is in short the full-true meaning of the first phenomenon.

[3] But concerning the second phenomenon, it shows the full measure of the horrors of sin of this people, who in the brightest day which has risen over it, still walks in all darkness and shall carry on walking in darkness. And therefore it will harvest the fruit according to its deeds, and this during a time, which I already indicated to you, friend, when we were outside, namely between forty and fifty years, and I will add another period of patience of a maximum 10 and 7 years to it; but then it will be completely over for this nation for all times. And this I say to you: This earth and this visible heaven will pass and will become rotten and fragile like an old dress; but these My words shall be fulfilled and forever never pass!

[4] For I'm the Lord. Who will argue with Me and march against Me with lances and swords?! Yes, they will do even this, and this My flesh will find death on the cross; it is this which will actually fill their measure and irrevocable seal their downfall. The blindness wants to rule and kill its God. And verily it will do so not before long and this atrocity will be allowed it, so that its downfall is for all times of times completely certain and irreversible. But that which will lead to the downfall of this nation will serve you for your salvation and the most perfect attainment of an everlasting life.

[5] However, none of you should be concerned, since I have told you this in advance; because this evil brood down there can kill My body, but not Him, who lives inside Me and forever acts and creates and maintains order. I will surely not leave the body in a grave; as already on the third day I will awaken this body again and will until the end of times interact with those who believe in Me, love Me and keep My word. And you, My brothers, will see Me and can speak to Me just as now, where I still walk among you in the not yet transfigured flesh.

[6] If you ponder all of this, then you will all see, that the second sad phenomenon has its full and living reason. Just don't anyone say to Me: 'Lord, You could prevent this with Your omnipotence' or: 'You could do this differently!' Because, verily I say to you, that I am doing my utmost to do what My

everlasting and highest divine wisdom shows Me, and it still does not help the people down there; since they by their own, indescribable evilness are so obstinate, that no power of God can help them anymore.

[7] ‘Yes’, you will think and say to yourself, ‘how can this be possible? God must be able to do anything He ever wants!’ Yes, this God can surely do. But regarding the most perfect freedom of the human will, God never can and is never ever allowed to do what He wants; because if God only in the slightest degree interferes with the human will, man would become a puppet, led by a string of the fixed divine will, and would never be able to reach any independence of life. But if he cannot reach this out of himself, the everlasting life of his soul is necessarily forever over.

[8] Every person must have his most perfect freedom of will, which can only by external laws and by voluntary obedience reach its true advantage, whereby the divine omnipotence is allowed to interfere only very little or actually not at all and must therefore allow man everything he wants for the sake of his independent life, and this includes killing My most innocent flesh.

[9] And because mankind here in Jerusalem nearly completely rejected the laws of God and instead have introduced their more advantageous doctrines to serve their worldly interests, which are the complete opposite to My doctrine which has been given to man by Moses and the prophets and which they try to replace, I testify against them and their great injustice against God and against the people, for which they hate Me and want to kill Me for any price in the world. Yes, it will in fact be allowed to them; but then their measure of committed atrocities will be full, and to this people will happen in full, what you have seen before in the second phenomenon.”

[10] Nicodemus said: “Lord and Master, I’m of the opinion that the two appearances might have made the temple superiors very sober, and they will subsequently watch out before laying their hands on anybody; since I have heard it in the temple very

clearly, how the people reproached the highly embarrassed priests, that God will judge all, because they, the priests, have killed most of the prophets right down to Zacharias and John! And even the high priest kept quiet and did not dare to answer the people, despite they having boldly claimed back their sacrifices from the temple, what otherwise would have been regarded as an extremely serious offence. And because I myself have observed this, I am of the opinion, that they, will not be so profoundly abusive and rebellious anymore towards You, o Lord and Master. They will take a lot of time to meet with You in a hostile manner! At the same time the temple has received, through a senior priest, from the high Roman court a very severe warning regarding the use of the *Jus gladii*, and this will for all times take away their desire and zeal, to ever again sentence someone to death without a judgment from a Roman court.”

[11] I said: “They will not do this; but in their fury and desire for murder they will for so long lie in the ears of the Roman judge and will bring paid witnesses in large numbers against their sacrificial lamb, that in the end the judge will have to comply with what they want. Indeed, many people already believe in Me and My teachings, but the temple still has a large number of nevertheless completely blind supporters, and with them they can do anything. That the temple still has a strong support base, is proven by the nearly uncountable crowd of people, who pilgrimage during the feast days to the temple. These great numbers of pilgrims are more than enough proof of how many are still clinging to the temple, and how many blind people still exist in the whole of the Jewish country, who think to pay God an appealing homage, if they very conscientiously do what the temple instructs them to do. If you picture this vividly before your eyes, you will find very little security among the Jews for the life of My body.”

## 70. THE PAST AND THE FUTURE OF THE JEWS

[1] The Romans listened to this conversation and Agricola got up very indignant and said: "Lord of all heavens and worlds, if ever this rabble down there should plan something like this, Your omnipotence surely can inform us beforehand, and we will not wait to completely make an end of this deceptive rabble, and even tomorrow I will draw the attention of Pilatus to this matter!"

[2] I said: "My very dear friend, on the very first day of your arrival you have seen My army and My power, and it costs Me only one sign, and countless crowds of the mightiest angels would be waiting for My command, of whom only one is required to destroy the earth and the complete visible sky in one moment! But this is not the reason why I have come into this world, to judge and to destroy, but only, so that it can be saved from its downfall. And as such I must allow all mankind free will, even then, if they want to lay hands on My body; because if I counteract with the power of My divine will which is given to Me by the Father, it will kill every person's soul, and nobody can imagine an everlasting life after leaving the flesh much less believe in it and hope for it.

[3] O yes, it is not necessary for the people to harm My flesh. They would still be able to obtain the everlasting life of their souls, just as you will obtain it, if you keep My teachings to the end of your earthly life, without harming Me, and the one who would harm Me, he would not have the life and would also not obtain it.

[4] But down there with those worldly people things are different. They have evidently all become servants of hell and its prince of lies and are now on its worldly payroll. They are heaping sin upon sin and atrocity upon atrocity; they commit harlotry, adultery and incest and strive continuously to convert everyone to the Jewish brotherhood, by promising him heaven and the everlasting life. But as soon as he belongs to their



brotherhood, they take nearly everything he owns, so that he can buy heaven and the eternal life.

[5] Once they completely separated such a blind heathen from his fortune, they say to him with a sarcastic look: ‘So, so, friend, see, you are now already halfway to heaven and to the eternal life! Up to now we have acted on your behalf; but from now on you must act for yourself according to the law that we have showed to you, otherwise our previous effort and your sacrifices to God would be without value!’

[6] And in this way they rob one after the other and then do nothing for him; and if he comes to them for any kind of advice, they refer him to their sermons if he cannot pay for the advice. But if someone can pay for advice, in addition to the sermons he also gets his advice, which is normally a sophisticated lie.

[7] And just as these sellers of heaven and the everlasting life are not getting into heaven, since they do not believe in one and never have believed in one, they prevent everyone else from getting in, since they block his way thereto by their darkest lies.

[8] The one with a brighter mind who recognizes this and starts to search for the truth, is immediately condemned as a heretic and blasphemer and pursued with all fury up to the last drop of blood, just as they, for the same reason, have killed nearly all the prophets who were filled with the Spirit of God, and whose graves they pretend to honor by whitewashing them on certain commemorative days. But they themselves are like the whitewashed graves, which on the outside also have a quite pleasant appearance, but on the inside are full of decay and disgusting stench.

[9] Of course you think and say in yourself: “Yes, if this evil brood has been for a long time as they are now, then God could have ended this behavior a long time ago!” Yes, God have done this and has partly done it through various judgments, which once went to such an extreme, that the whole Jewish nation landed for forty years in hard captivity at Babylon and the temple of Solomon, and the greatest part of the city Jerusalem, was destroyed. Thereupon the people repented and returned to

God. And they became free and returned to the promised land, build a city and temple just as new and lived for while in good order. But when they again achieved external splendor and prestige, they gradually began to deviate from the right paths and made for themselves laws, this means mainly the temple, replaced the divine laws with them, and urged the people to strictly adhere to these man-made laws, while the priests openly said and taught: "It is for you more useful to follow these new laws than the old ones!" And in this manner it continued on and on, and it got worse and more ungodly than under the Judges and Kings.

[10] There was never a shortage of reprimands and partly serious disasters, which unfortunately did not find any fertile ground any longer. When the people together with the kings and priests hardly thought about the living God anymore, and everybody sunk into the worldly pleasures, God again sent prophets and warned them, that a mighty enemy would allowed into the country, who would subjugate all Jews and imprison their kings, and would lead away as hostages the their women, daughters, oxen, cows, calves and sheep, and take away a lot of gold, silver, many precious stones and pearls, and that the people would be enslaved forever. In short, everything was pointed out to the Jews in a well understandable language, if they did not distance themselves from their worldly laws and their worldly way of life. But it was all in vain, and the prophecy was fulfilled; the Romans came into the country, conquered it and did according to the prophecy.

[11] Now the Jews were given more than enough worldly laws and were forced to follow them on pain of death. The temple then, under some of the devout priests, returned temporarily again to God, but did not continued with their effort and has – say – within thirty years deteriorated to a true den of thieves and cut-throats and is now in a worse condition than any heathen temple of ancient or present times.

[12] And although I Myself, as the Lord clothed with flesh, teach in the temple under the most obvious signs and teach all

people together with the temple Jews the truth, this is still of no use, and still the Pharisees carry on with their swindles and lies even worse than ever before and continuously search for means of how to eliminate Me out of this world. And this will be allowed them, so that their measure of horror becomes full. But then the second great judgment which was shown to you will come over this nation, and with that also the end of the Jews who will be scattered like chaff over the whole world. And their name, which was until now very respected, will be a despised one.

[13] If they had recognized this time of the great blessed visitation, they would have become the foremost nation in the whole of infinity and would also have stayed as such; but because they did not want to recognize this great time of times, they will, starting with the great judgment over them, become the least nation on this earth. Scattered among all nations of this earth, they will have to, under all kind of pursuit, search for their food just as the birds of the air, and they will be subjugated everywhere.

[14] And even if there will be during later times those who will gather mountains of mammon for themselves, they will not be able to buy a country, an empire nor a regency anywhere on this earth; and as such they will remain as testimony for this My prophecy until the end of times of this earth.”

## **71. FATE OR FREEDOM OF WILL?**

[1] (The Lord) – “However, do not think that this is something which certain wise of the world call ‘destiny’, as if God had decided for every person what should happen in his shorter or longer lifespan! To think and believe this, can bring death to a soul, because this is a teaching, which is a secret product of hell, since it represents the direct opposite to the true principles of life out of God for men. People determine their own destiny by the wrongness of their free will and by the fact that they do not want to awaken the seven spirits in themselves, which is why

they do not reach the contemplation of their inner, true and imperishable treasure of life. Thereby they go astray, wanting to seek for the true inner light of life in the light of the world and with joyous courage walk and act along that road.

[2] Once, however, a human soul has properly established itself in the darkest night of its created worldly arrogance, by allowing it to keep its inner freedom of will, no angel of heaven will be capable to give it another direction, and nobody can say: 'See, this was the destiny for this person!' Yes, it was very much a destiny, but not originating from God, but from the person itself.

[3] God only allowed it according to the perfectly free will of man. And what I say now about a single person, is also applicable to a whole nation. It is and stays the creator of its own temporal and eternal destiny.

[4] And thus it would very wrong to assume that God has from eternity determined that all this which I have shown to you by the phenomenon and predicted with the words out of My mouth, must take place. O no, absolutely not! Nevertheless everything will happen as shown, because the people want it like that, since by far the greatest and most powerful part of them live comfortably and most stubbornly willingly in the very night of hell, and even now upon My mighty call, do not want to leave this night of death.

[5] Because I can do no more than what I have done now, have done in the past and still will do, if they are to keep their complete freedom of will, and he does not comprehend it, and who does not take note of it, his blindness and the great stubbornness of his heart cannot be healed by any means that one could say is true, good and gentle. As a last effective measure, a judgment must come. But for the judgment to break loose, the cup must be full, which will, as I have said, soon be the case with this nation. And as such do not think about it too much in fear; because not I, but the people who do refuse to change want it like this!"

[6] Nicodemus said: "But Lord and Master, then it looks

extremely bad for mankind! If even God cannot help such people against their own stupid will and stubbornness, then who else could help them?"

[7] I said: "Yes, friend, there are many earthly things which you can see and touch but do not understand, so how do you want to understand and comprehend purely spiritual things which you do not see and in anyway sense?! I have explained that God, because of His eternal order, may not influence man in his inner spiritual development by guiding and directing him with His omnipotence. Since, if God would do this, man in himself would become a dead machine and could never reach the freest independence of life.

[8] Bring Me the worst cut-throat, and I will instantly change him into an angel of light; but at the same time his individuality would be as good as dead! But as I withdraw the spirit of My omnipotent will, his individuality becomes active again, and the old cut-throat will stand before you. His love is to rob and to murder and it is therefore his life; if you take this away from him, he is completely dead and has totally ceased to exist.

[9] But such a man can still be bettered, and this through the extremely bad state into which he has placed himself through his evil love. Because the soul of a person only then starts to think about the reason of its evil and miserable state, if it finds itself in hard, self-inflicted judgment; and once the soul has started to recognize the reason, then it will soon perceive the inner desire to rid itself from its miserable state, and will start to think about the ways and means of how it can free itself from the hard judgment.

[10] And once the soul has such a wish and will, then it is also able to absorb a light which was given it from above by any suitable means.

[11] If the soul seizes the means offered, its previously evil love starts to change into a good and better love within and out of itself. It will become increasingly lighter in it, and it will step by step go to a higher perfection of life, and this is only possible by allowing the severest judgment. And therefore, a most severe

judgment will be permitted to come also over the Jews, when their cup of atrocities is full, and this here and in the beyond, and this will humiliate them for all times of times, since they will never gain domination over a people.”

## **72. THE MEASURE OF WHAT IS GOOD AND BAD**

[1] Nicodemus said: “Lord and Master, but why must there comes such a terrible judgment over a nation only when a certain measure of all kinds of sins has been filled? And what is this measure and what does it consist of?”

[2] I said: “This is a little odd, that you as an elder of the temple and of the whole city do not understand this, whereby you have often read the wise Proverbs of Solomon for yourself and for many others! If a child in a mother’s womb has become mature, then its measure as a fetus is full, and it is born into the outside world. A fruit on a tree has reached its measure, if it has become ripe, after which it falls from the tree. A person, who knows the law quite well, follows it completely and does not transgress it out of love for God and his neighbor, has thereby filled the measure of light of his own perfection of life and is thereby already here a citizen of heaven, since he has completely defeated death in himself and has become filled with the everlasting life out of God.

[3] However, a person, who firstly does not go to the trouble to acquaint himself with God’s laws of life more closely – because the amusements of the world are detracting him too much, and who rushes from one sensory entertainment to the next, starts to forget about God, and his believe in God dwindles more and more. As soon as he loses faith in God, his parents also become tiresome to him. Not only does he not listen to them anymore, but he annoys them with all possible disobedience, in the end he may even hit them, steal from them and leave them. Just as he does not respect his parents, he respects his neighbors even less. He commits whoring of all kind, and to obtain the

necessary means to be able to indulge his senses and evil passions, he becomes a thief, a robber and a murderer. And in this way such a person has rid himself of all laws of life and acts then according to the laws of his evil nature and sins in this way against all laws. Thereby he has fulfilled the measure of evil, has become a devil and has in himself caused judgment to break loose over him, and must in his great torment ascribe it to himself, that nobody else except he himself is to blame for it.

[4] But that a full measure of sins is definitely followed by judgment – which is the actual spiritual death – is prescribed by God since eternity and is irrevocably so for all future eternities; because if this were not the case, there would be no fire, no water, no earth, no sun and no moon and no creatures upon them.

[5] Fire is an evil element, and if caught by it, it would give you death. Should there then be no fire, because it can easily have a deadly effect on people? See, the earth has a certain attraction, according to which everybody becomes heavy and strives incessantly towards its center! Based on this property of the earth you can fall from a height and kill yourself. Yes, does this mean the earth should not possess this property, because it can give death to people? Oh, this would soon turn out very badly for the earth; because it would break up and dissolve more completely than a piece of ice in the sun, and all creatures on it would come to an end! Since where could they exist, if they did not have a solid base? And see, this necessary property of the earth and all its matter is also a judgment of God for all matter, and without it no matter could exist!

[6] And as such everything that you may see in this world is a judgment decreed by God, and whoever turns away from the spiritual and thereby also from God and turns in his soul to the matter of the world, can impossibly end up elsewhere than in the old judgment and its death; because freedom and the fullest none-judgment exists only in the pure spirit out of God, which can and will be obtained by everyone who lives according to My teachings, and believes that I have come into this world

from God as Myself God, to give to all people the true light of life and eternal life. Since I Myself am the truth, the light, the way and the life. Do you understand this now?"

### **73. THE THIRD LIGHT PHENOMENON EXPLAINED**

[1] Nicodemus said: "Lord and Master, I understand this now and thank you most fervently for this, Your so extremely important teaching. But since you have explained to us the two phenomenon, I would like to ask You to also explain the third one to us; because there must be something great hidden behind it."

[2] I said: "Yes, yes, I certainly will give you some insight into the third phenomenon; but you will not understand it very well; since what the distant future will bring, you will only then see more clearly, once you have been reborn in the spirit. Nevertheless, I will tell you something about it, and thus listen!

[3] The light column returning from the heavens back to earth is Me in the spirit of My living word, which I will place in future into the hearts of those who will love Me and keep My commandments; I will come to them Myself and shall reveal Myself to them. And thus they will anew be taught by God.

[4] The division of the column into countless many parts means the unveiling of the inner, spiritual sense of all My words and teachings, which I have given to mankind since the beginning of man through the mouth of the ancient patriarchs, the prophets and seers and now Myself.

[5] From these many separate disclosures of the inner, spiritual sense of the word of God, will only then a true and great teaching of light and life be formed, and this teaching will then be the great and new Jerusalem, which will descend down from the heavens to the people. And those who will be and live in the new teaching, will walk in the new Jerusalem and will live therein forever, and their bliss will be never ending and boundless. Because I Myself will be with them, and they will see all the countless glories of My love, wisdom and



omnipotence.

[6] However, from the annihilation of this old city Jerusalem until the time of the new city of God on earth, only very little light will prevail among the people on earth; since soon many false prophets and priests will rise and will perform false miracles in My name, will mislead the people and will make them blind, yes the antichrist will do such things with the help of the kings of the earth, so that even My chosen ones, if I would allow it, could be enticed to bend their knees before the new Baal. But I will again let great hardship come among the people, as has never been before. Then Baal will be brought down just as the great whore of Babel, and the light of the living word in the hearts of many people will come and raise and release the oppressed and afflicted, and all will be glad in the new light and will praise My name.

[7] During that time the people will often have contact with the pure spirits of My heavens, and they will be their teachers and instruct them in all the secrets of the eternal life in God, as was shown to you in the third phenomenon, where you saw people walking in and out through the twelve gates.

[8] But the twelve gates no longer indicate that the new city is built out of the twelve tribes of Israel, but out of the twelve main principles of My teachings, which are contained in the ten commandments of Moses and My two new commandments of love: since they are the gates through which the future people will come into the new city of God full of light and life.

[9] Only those who will keep these My commandments, will come into the city, and light and life will be given to him; but those who will not keep the commandments, will not have access to this new city. Similarly, the twelve types of precious stones signify the same twelve commandments, from which the wall around the great city was build.

[10] These twelve commandments are thus not only the entrance gates to the light and life for the people, but they are also their indestructible protection and shield, which the gates and powers of hell or the material worldliness will never be able to defeat

and destroy.

[11] At the same time you have noticed in the phenomenon, how the stones of the wall gave a strong light in all their colors. This signifies, that in the twelve commandments given to you, contain all degrees of the divine wisdom, and therefore a person can only reach perfected wisdom by keeping the twelve commandments. Because in the commandments are contained all the wisdom out of God, and because all the wisdom of God is contained therein, also all divine power and strength is contained therein, and this therefore, because in these commandments the all-wise and almighty will and thereby the highest freedom is contained.

[12] Whoever thus made the will of God his own through keeping the commandments, has also adopted the divine power and the divine freedom and has reached the state of the true rebirth of the spirit and is as a true child of God as perfect as the Father in Heaven Himself.

[13] And I say now to you all, that you should strive already here on earth to become as perfect as the Father in Heaven is perfect by keeping the commandments precisely, then you will be able to do greater things than I have done now. And if you have reached this state, then you will already in advance be a citizen of the new Jerusalem. This is thus the meaning of the third phenomenon. – Have you all well heard and understood this?”

[14] On this My explanation of the third phenomenon all eyes widened and they thought about it for a while, but were not quite sure to what extent they did understand this last explanation.

## **74. GOD'S WISDOM BECOMES APPARENT THROUGH REBIRTH**

[1] After a while of deeper reflection, Nicodemus said: "Lord and Master, extremely great and deep is what You just have so clearly told us, and I will forever not be able to thank You sufficiently; but because what You have said and shown to us is so extremely great and deep, I and perhaps a few others, have not so clearly comprehended this matter in its foundation. But I also realize that an additional explanation will not make this matter any clearer, and therefore I do not say: Lord, make this even clearer and more comprehensible to me!"

[2] I said: "In that you are completely right. This matter cannot be made clearer for you and a few others; all this and countless more you will only understand if you have been reborn in the spirit.

[3] My word and My sermons to you cannot be given through the normal manner of human speech and mankind's worldly wisdom, but it consists in the proof of the spirit and its power which is completely unknown to you, so that your faith and your future knowledge is not based on the wisdom of spiritually blind people, but on the miraculous strength of the spirit out of God.

[4] Now, this My manner to teach and to speak appears before the eyes of wise of the world as a folly, because they know nothing of the spirit and its strength and cannot observe it with their coarse senses; but My teaching is nevertheless the deepest wisdom of the highest level, but only before the eyes, ears and hearts of the perfected people who are of a good will and who keep the commandments of God at all times. But for the wise and famous of this world who perish as their wisdom, My teaching is of course not that.

[5] I speak to you about the hidden wisdom of God, which He already before the creation of this material world has prescribed for your eternal glory of life, which hidden wisdom has not been recognized by any Pharisee, no elder and scribe and senior of

the temple by means of their worldly reason in the scriptures; because if they ever had recognized this hidden wisdom, they would not continuously contemplate on how they could kill and destroy Me, the Lord from eternity. But let them make plans and hold meetings; since like their activities, so will be their remuneration!

[6] But to you I say, as it is written: “No human eye has ever seen, no ear heard, and in no human heart is it given, what God has prepared for them, who love Him and keep His commandments!”

[7] What I reveal to you now, is revealed by the Spirit of God to your spirit, so that also your spirit investigates and recognizes the depths in God. Since only the spirit sees through and explores all things and, thereby purified, also the depths of God. And therefore you do not receive from Me the spirit of the world, which you never need, but the spirit out of God, so that you out of this spirit can comprehend and understand completely, what is given to you by Me as from God.

[8] I can therefore not talk to you about this in the manner of human wisdom, but only with words, which are taught by the Spirit of God that judges all things spiritually, and thus you will not be able to completely understand Me, because your spirit has not yet fully filled your soul. But when your soul with all love and good free will, will be totally in the spirit out of God, which you receive now, then also you will judge all things out of yourself spiritually and recognize and understand everything, what still appears somewhat dark and incomprehensible to you.

[9] Nevertheless, you already perceive something from the eternal true Spirit of God and can also already judge a few things spiritually. But the completely natural person does not perceive anything from the Spirit of God in him, and if you talk to him about it, it is a folly to him, as he does not have it in him, what his soul could judge spiritually. Because if a person wants to understand spiritual matters, his soul and everything must be completely spiritually orientated; since all life and all true light and all true strength lies only in the spirit, which alone judges

everything and no one can oppose its judgment.

[10] But the natural, still spiritless person is matter in judgment, and his natural life is given to him by the Spirit of God as a means, so that through it he can awaken the true, spiritual life in him, if he wanted to. And so with his natural mind he can as such recognize the commandments of God and exercise the will to also keep them and live and act accordingly. And if he does this, the Spirit of God penetrates his soul to such an extent as the soul has advanced with keeping the commandments of God and in the faith to the one God and the love to Him and his neighbor.

[11] When a soul has strengthened itself therein to such an extent that it is impossible for it to fall back, then this is already proof that the spirit out of God has penetrated it fully, and has orientated its recognition and knowledge spiritually, and such a soul has thereby completely overcome its earlier dead matter and has become with the Spirit of God which penetrated it, one spirit, one strength, one light and a true indestructible life forever, which can never longer be judged by anyone.

[12] And therefore you should above all search for the true Kingdom of God and its righteousness, everything else will be given to you for free; since this will be done by the Spirit of God in you. Do not at all worry about earthly things, not even about what you will eat and drink and with what you will clothe your body the coming day; because the heathens and other worldly people worry about this and who have never recognized the true God. If the true spirit in you has reached its full rebirth, so will you have reached everything what you require.

[13] If you will walk and stay on My ways, as I am teaching and have taught you, you will also be in Me and My spirit in you, and with it you will be able to do everything, what its wisdom will tell you and its will in you wants. And thereby every necessary worldly care for the time of your earthly life has been given to you in the fullest measure.

[14] Now you have learned from Me, what is possible for the spirit; but what is possible for My spirit, will also be possible

for your spirit, if it becomes one with Me. But how it can become one with Me, I have told you many times before, and therefore do accordingly and you will see this My promise becoming fully fulfilled within you!

[15] But now, since we have done and worked much today, we will, since it is already a few hours past midnight, take a little rest and start tomorrow with a new daily task!”

[16] Lazarus said: “Lord, with so many people I will not have enough beds!”

[17] I said: “Why not? Everybody stays where he is seated, rests on his arms and sleeps, and it will be very good for him!”

[18] With that Lazarus was content and did likewise himself.

[19] But Nicodemus wanted to go home, so as not to be seen during the day on the mountain; since he was afraid of the Pharisees.

[20] But I said to him: “Do not fear those, who cannot harm you! If I want it and you believe it, you can leave this mountain in broad daylight without being seen and carry on with your office.”

[21] Nicodemus said: “Then I will stay, since my family anyhow thinks that I will be working in the temple.”

[22] I said: “Very much so, and thus you can stay and rest a little.”

[23] Upon these My words it became quiet in the hall, and all allowed themselves a short rest to strengthen their body.

[24] My Raphael went upon My inner instructions to the slaves, who also had not yet rested, and let them rest in the same manner, then stayed with them until sunrise and caused them to have strange and beautiful dreams; since this was a talent of this children of the north, to have all kinds of prophesying dreams. And if they have seen beautiful and wonderful things in their dreams then during the day they were very edified, devout, patient and cheerful.

[25] And thus everybody received what he wished.

## 75. THE ANGELS

[1] When the sun came up over the far horizon we were still resting and sleeping well. Then Lazarus and his innkeeper awoke, and latter rose from his chair and went outside to awaken the servants, so that they could start with the preparation of a good and ample morning meal. Soon the whole house came to life, and so we also awoke, stood up from our places and went outside.

[2] In front of the house was a well, which had good and pure water, and I said to Lazarus: "Brother, so that we do not cause Nicodemus any offense, bring jugs and fill them with water, so that we can wash our hands and then no one can say we eat bread with unwashed hands!"

[3] This was done and all washed their hands, their face and also their feet, upon which clean clothes were passed to dry the skin.

[4] When this washing was over, our Raphael came to us and informed Lazarus, that the youths were still resting, sleeping and dreaming and should not be awoken for another few hours. This was done, as the youths were very tired from the long and difficult journey.

[5] Only now during the day did Nicodemus notice the blinding beauty of Raphael and could not turn his eyes away from him. After a while of inner, deep amazement he said to Me: "But Lord and Master, where does this beautiful celestial youth come from? What is his name? No, never have I seen such heavenly beautiful youth! Not far from him stands a girl who is also very lovely but how earthly is she compared to this already beyond heavenly beautiful youth! His golden locks, how beautiful they flow over his ethereal soft nape, which is nearly as white as snow! Which indescribable charm in his face! How soft, full and tender and light are his arms and feet! Everything of him is so ordered and selected, nevertheless very simple, that I as an elder of the temple have never, not even in a dream, seen anything similar. Verily, this youth cannot be a child of this earth! If he had wings according to the pattern of the cherubs,

who guard the ark in the sanctum of the temple, he would be a perfect angel of God!”

[6] I said: “Do you think that the angels of God must have wings to be angels? There you are still very much mistaken! Did the three men who visited Abraham have wings?! Or did the youths who saved Lot, or the angel who led young Tobias? It is not known to Me, that wings were mentioned in the scriptures. Also the angel, who appeared to Abraham, when he should sacrifice his only son Isaac, and prevented him from doing so, did not, according to the scriptures, have any wings.

[7] Only the two brass cherubs had to be symbolically depicted with wings by Moses, to show to the, for that time very sensuous, Jews that the pure spirits from the heavens of God move in everything very fast – in thinking, deciding, acting and accomplishing. The natural person on earth does not know any quicker movement than the flight of birds in the air by means of a pair of wings, and thus did Moses, on instructions from God, give the cherubs a pair of wings to indicate to the people the speed of the spirit. But in reality no angel of God ever had a pair of wings.

[8] The wings therefore only indicate the high degree of wisdom and strength of everything purely spiritual, but not that a pure spirit on God’s instructions must descend like a bird from heaven to earth and back again. By the way, there never ever existed any angel in the true heaven, who was not previously a person on any earth. That which you very mistakenly imagine as angels created as pure spirits, are nothing else other than the active forces and powers of God, by which the omnipresence of God, is in all infinity actively expressed, which no person should try to imagine in a form of a picture, because the infinity out of God is in truth unimaginable for every limited being, what hopefully is not too difficult to understand.

[9] But because each person’s soul is called to become a true angel of the heavens of God, can this beautiful and most chaste youth just as well be on this earth without wings, just as I have been now in the flesh as the only Lord of heaven and earth with



you, and teach you Myself but at the same time maintain the whole of infinity. By the way it is written: “At the same time you will see the angels of God descend to serve the Lord!” And thus this youth can very much be an angel. – What is your opinion about that?”

[10] Nicodemus said: “Yes, yes, apparently he is more beautiful than enough for that; but he does not climb up and down between earth and heaven!”

[11] I said: “O the great blindness of the people! How can you as a very experienced person assume, that angels from the material heaven will descend to this earth and will ascend back again and that the people should see this happening and also how those angels would serve Me?! The descending and ascending of the angels only means: to ascend from love to true wisdom and with wisdom back to love again, which is the true, living spirit out of God in you.

[12] If a person properly awakens and understands in his heart the love for God and his neighbor, he then ascends thereby to wisdom or the right and deep cognition in all things. But if a person has obtained such knowledge and has more deeply recognized and comprehended the unlimited love, wisdom and power of God, he will become full of humility and full of the most living love for God. If this is the case he descends again into his heart, making it even brighter so that it can become more glowing with love for God.

[13] ‘But’, you say to yourself, ‘does this earth represent love and heaven wisdom, since on this earth it is so loveless and from heaven comes only good, very seldom something less good?’

[14] Yes, in the heart of man which is the seat of love, most often it is also very loveless, and yet the heart is still the seat of love. But the pure love in the heart, being alone, by itself would bring forth just as little fruit as the earth without the light of the sun. The sun of heaven for the heart in man is his natural mind. This descends in ordered, good thoughts, ideas and concepts into the heart or down to the earth in man, gives it light and

gives life to the seed for good and noble deeds. If the light of the mind is still weak like the sun in winter, the heart will still become more sensible and wiser; but because it is still very much in self-love, the noble seeds in it will not germinate, grow and bring to maturity living fruits of action. But if a person through diligence and the right use of his talents and abilities in his mind becomes brighter and brighter, the light of the mind will also awaken the warmth of life in the heart with more might, and the seeds resting in it will start to germinate, to grow, to blossom and soon bring noble fully ripe fruits of action to a rich harvest of life.

[15] And thus by ‘angels’ are meant the thoughts, ideas and concepts of the enlightened mind, which is the heaven of wisdom in man in of course the smallest scale. Those descend and ascend and serve the still hidden Spirit of God in the heart of man, and this spirit is called love for God and love for the neighbor. But just as this living spirit out of God in the heart of man is not recognized and considered by so many people while, nevertheless, the salvation of man with respect to his temporal and eternal life is dependent on this very spirit, also I Myself as the Lord and primordial foundation of all being and existence, am not recognized by the people of the world, although they see which great thoughts, ideas and concepts out of the heavens of God descend and again ascend through Me to and from this earth and which most brightly illuminate the heart and warm it up and revive it to carry living fruits of action. Therefore there are many who are called, but the chosen ones are only few, who accept and take to heart My word, and turn it into a rich and vigorous harvest of deeds.

[16] Are you starting to understand a little who are actually in the first instance the angels, who descend from heaven to earth and again ascend to heaven to serve Me as the God from eternity and here on earth, temporally for you people, you who are called to be children of God, are His heart and also His earth?”

## **76. JACOB'S LADDER. THE SOUL IN THE BEYOND.**

[1] Nicodemus said: "Lord and Master from eternity, only now do I fully recognize in all truth that You alone are the true Christ, the Anointed of God, whose fullness resides in You, because never has a prophet on this earth taught in this way. But since You have given us such a great revelation, You might, if it be Your holiest will, give us a light concerning Jacob's ladder, on which angels between heaven and earth ascend and descend. From this vision I could never understand what Jehovah, seen on top of the ladder, wanted to show Jacob. Jacob understood this dream vision much better than I, as we never received a closer explanation about this vision from him. – Lord, by my great love for You, I beg You for an explanation!"

[2] I said: "What Jacob has seen in his dream, was fully that, which I have very clearly and in greatest detail explained to you. The ladder is the band between the heart and the enlightened head of man. The heart is here also the visible earth, which during the time of Jacob when he was in great need and difficulty, was also too desolate and barren and too little enlightened. But under these circumstances he began to think deeply about God, and wondered what it was he had done that God let him come into such great difficulty. He then fell asleep in the open field and saw in himself the connection between his heart's earth and the heaven of light in his head. He saw how his thoughts, ideas and concepts as on a ladder descending down to his heart, enlightening and comforting it, and then, through the increased love of the heart, they also more revived and strengthened, ascended back to God, to be more and deeply illuminated. And look now at the whole course of Jacob's life, and you will see how he from then on thought more and more about God and also lived more strictly according to the will of God.

[3] At the same time it is also shown by this noteworthy dream, how out of him a generational ladder will rise as a true bond

between his descendants and God, on which the children of God will then ascend and then again descend in the recognition of God, and that at the highest point of the generation ladder as seen by him, Jehovah will reveal Himself in My personality to renew the old bond and to elevate it throughout the liveliest truth.

[4] And as such Jacob's ladder has been explain to you all twofold and threefold and you know now, what you truly spiritually have to understand under the concept "angels of God". But for your sake, I still ask you, if you have understood everything."

[5] Nicodemus said: "With that a great light has risen in me, and it is so and can never be otherwise; but regarding this visible angel, the question arises, if he is already a true, independent reality – or is he only a captured thought, arising out of Your love, wisdom and omnipotence?"

[6] I said: "This is truly a very childish question from you! I say to you, the angel is – just as you and all mankind and the total infinite creation – both at the same time, because in the whole of infinity does not exist any other reality except Me as My thoughts, ideas, and concepts. These are made alive by My love and held and maintained for ever by My will. What I as God can do and have done from eternities ago and forever will do, the same will you one day be able to accomplish in My kingdom.

[7] That these abilities are present in man, you can very easily and correctly derive from your brighter visions in your dreams; since in them your inner thoughts, ideas and concepts become reality and become alive and properly well formed, and you can talk to them like true objects. Now, of course you do not know how this works inside you, being in your dreams in a very common world and among people who sometimes can even speak wisely and can do all kinds of things – but this is not important for the time being. Once you, in the manner as I have explained it to you, will be reborn in the spirit, then all secrets of your life and the reason for it will become clear to you; for the time being you can accept this as a fully illuminated truth,

that every appearance in life of a person has a highly wise and most true reason, otherwise it could never emerge in a person.

[8] When a person dies according to the body, the soul lives as a being still in space, but does not have any other world as a base and residence, as the world it has created for itself, and no longer has any material connection with this outer world, because it very clearly realizes by itself, that the total material world is nothing else than a necessary and hard to bear judgment, and that a most free and unbound life is endlessly more preferable than a life which is bound on all sides.”

[9] Nicodemus said: “Lord, once I have died, my living soul will forever see nothing from this earth any longer, but will continue to live in a self-created world. However, there are many things on this earth which a soul thirsty for higher knowledge wants to investigate more closely! In the same way we look with great longing to the starry sky and would like to know more about the moon, the planets and what all the other stars are, and would also like to fathom the depths of the seas, but if the soul after death only continues to live and to act in a sort of illuminated dream world originating from its own imagination, and only interacts with apparent people, who are also only a product of its very own imagination, it will, according to my poor opinion, be for the forever living soul under the assumption, that it will have a full memory of its past, not too much of a joy. Of course, if the soul without its body, is left only with a memory as in an illuminated dream, where you normally recognizes your own I, but do not have a real recollection of the earthly things anymore, then such a soul can continue to keep on living very happily; since what is taken away from it together with its body, it will also not have any longing for. I speak here, as I understand this matter, but would like You to give me also in this regard a deeper lesson.”

[10] I said: “I can see only too well, that you are still very weak; but your perceptions about the life of the soul after leaving its flesh are even more desolate, dark and weak than your feelings and inner observations. Only tell Me this: Where and when does

a person see more with his physical eyes: In a dark dungeon at night-time or on a high mountain free in all directions on a clear, bright day? And a person, in his fullest freedom, with everything provided, standing with his best friends on a mountain, will he still have a longing for the old, dark dungeon to investigate and research its gloomy corners and holes? Think about this, My question – ask your open feelings – and give Me an answer, and only then I will give you a brighter light about your doubts!”

## **77. CONDITION OF A WORLDLY SOUL IN THE BEYOND**

[1] Nicodemus said: “O Lord, this Your merciful question is answered by itself according to the feeling of every person; the clearest answer lies already in the question itself, and it would be very needless to provide any answer. But I take it, that You most graciously wanted to indicate, that a perfected soul after leaving the body will see Your whole creation in an endlessly clearer light, as it would ever be possible in the temporal life, and that such a soul will have a many times clearer recollection of everything it ever experienced, took part in and gone through on earth than it ever could be possible in the body. – O Lord, have I answered correctly?”

[2] I said: “Completely, and therefore I would like to show you the reason, so that in future nobody should say: ‘Yes, He as the Almighty has told it to us to believe it, and most likely everything will be so, as He Himself has taught us, without telling us in more detail the how and the why!’ No, I do not wish to teach you like this! Because I want to give you an understanding of the secrets of the Kingdom of God. And so listen to Me!

[3] The body, as it is, could not on its own as dead matter, see anything, or hear, feel, smell and taste without a living soul within it. It is therefore only a necessary instrument of the soul, thus built and properly fitted for the soul to use it in the outside world. By means of the body it can see outwardly, hear and feel

which is unpleasant and pleasant. It can move from one place to another and can do manifold work with the hands.

[4] The driver of the body's limbs is the intellect of the heart and its will; because the body does not have on its own a mind or a will, except if the soul itself melts into the flesh by its worldly and sensuous desires, and gets thereby very much lost in its flesh, so that it therein loses the consciousness of its spiritual identity. Then of course its entire intellect and will has also become completely flesh. In this case the soul is nearly as good as completely dead, and if it hears something of a pure spiritual independence and of a spiritual life after death of the body, it considers it to be absurd.

[5] But even such a fleshly soul does not actually die after the painful death of its body, but continues to live in the spiritual world; but its life is then just as meager as its recognition and self-awareness in a purely spiritual sphere. Now, such a soul continues to live of course just as in a somewhat brighter dream and often does not know that it has already lived in another world, but it lives and acts according to its accustomed sensuality. And if it is admonished by brighter spirits revealing themselves to it, it does not believe them and mocks and treats those who tell her the truth with contempt.

[6] It takes a very long time in the beyond, until such a world-loving and fleshly soul reaches a higher level of brighter recognition. As it becomes brighter and brighter, its recollection returns in the same degree as it becomes brighter, and it then can see, hear and feel everything what happens above and in the earth.

[7] But if a soul is already here on this earth perfected through the spiritual rebirth and has thereby obtained the ability to see and clearly observe the purely spiritual and heavenly things, it also reaches the correct and completely true view of the whole material creation in itself and knows everything, even what happens on the moon, what happens on the sun, what the stars are and why they have been created, and everything that is on and in them.

[8] When such a perfected soul has been released from its heavy body, its viewing becomes completely similar to God, and it will then become – if it wants to – all-seeing, all-hearing, all-knowing and all-sensing. But if so, how should it therefore lose its recollection, because it can and shall in its godliness, create its own world to live in?

[9] So that you can see and more deeply recognize, that what I just have told you is the fullest reality, I will for a few moments free your soul and the souls of some who are present here, and you can in this state say, what you have seen and what you have heard and have observed, and thus it shall be!”

[10] At this point a few were placed in a bright magnetic state, and at first they found themselves in an unfamiliar surroundings, which all liked a very much, so much that they were begging Me to leave them forever in this heavenly region; because they did wanted to return to this world at all anymore.

[11] I asked them, if they could also see this world.

[12] And all answered: “Yes, Lord; but we see it as if behind us and we seem to look through it!”

[13] I asked them, if they could see the great city of Rome.

[14] All affirmed this and described everything they saw.

[15] When the Romans present heard this, they were surprised in how much detail the enraptured were able to describe the city of Rome, despite none of them ever having visited Rom, nor ever seen a picture of this city.

[16] And I also asked them whether they could see the very far east of Asia.

[17] And they all gave the answer: “Yes, Lord, we can see the actual end of this large part of the world; since further to the east we see nothing other than water and more water with the only exception of a few islands! But this is a very large empire, and we also see a tremendously large city, which is enclosed by a wall a day’s journey long, with countless many people inside!”

[18] I said: “How are they dressed?”

[19] Here they quickly described the clothes of these people



very precisely, and one of the old Pharisees, later Greek Jews, was highly surprised, because he had the opportunity to see several Chinese in the extreme east of high India.

[20] After that I let them have a look at the moon, and they described in short this dismal and bare world, in which they could see nothing other than a few groups of wretched, gray goblins. There was no tree and no grass nor an animal visible.

[21] Upon that I awakened them again with the full recollection of everything they had seen.

[22] When they were back in a completely natural state, Nicodemus said: "O Lord, this is wonderful! We were here, saw You and all the others clearly, but, nevertheless, we saw everything we have described very precisely and clearly, and I have now truly myself experienced, how indescribably clearer the vision of the free soul is than when it is tied to the body. We did not only see everything with more clarity whether it was close to us or very far away, but we also heard everything. And when we saw a tree or a house or a ship on the sea or a person or an animal, we saw it completely in its natural outer form; but we also saw through it, although the object was not transparent.

[23] Yes, with people we even saw their thoughts, which in the beginning were visible as tiny pictures in their hearts. When such ascended like a swarm of mosquitoes to the head, they became clearer and more thoroughly formed, descended again back to the heart where they became larger and more defined and soon left the sphere of the person, grew larger and larger and formed a proper world around the person. But with the animals nothing of this kind could be seen.

[24] But what is it with the poor moon? That it is a material world is obvious, but so bare, arid and desolate like the highest peak of Mount Ararat! Who are those poor small, gray goblins? They have more or less the shape of a person; but, nevertheless, they seem to belong more to an animal species of this world body, although they seem to be rather spirits than any kind of material beings. For I noticed how one such goblin greatly increased in size and then again became small like a midget. If

such a goblin were purely material, I think such enlargement and reduction of its body would be possible. – Thus, Lord and Master, what is it with the moon?”

[25] I said: “This, My friend, you will find out soon enough and you can discuss this with My disciples, who are quite familiar with all this. But I have to show and tell you much more important issues, but this only after the morning meal. But for now the thirty Greeks will anyhow come up, will take a morning meal and discuss various matters with the youth over there. They arrive early, because the appearance of last night has also excited them.”

[26] Nicodemus said: “Very good, very good, Lord and Master, only Your will be done! Only this I would like to know before: who is this so magnificent youth, where is he from, and what is his name.”

[27] I said: “This you will find out at this opportunity! His name is Raphael.”

[28] Nicodemus said: “According to the old scriptures this is the name of one of the archangels! In the end this is the archangel himself? If so, I could be overcome by a great fear! Yes, yes, I have said this right from the beginning!”

[29] I said: “And I have not contradicted you, but explained to you and all the others what and who an angel of God is. If so, why should you now be afraid of this angel, since you are also called to become an angel yourself? So that you are not in any doubt about this angel, know, that he is the spirit of Enoch! His body is now My will. Therefore I told you, that in heaven no other archangels exist and will forever not exist, except those who already lived in the flesh on one or the other world. But now nothing further about that; since the Greeks are coming already! Do not tell them about Me; because their time to get to know Me has not yet come,!”

[30] After that I went aside a little and the arriving Greeks were seated in the nearby tents. It is hardly necessary to mention that the morning meal for the thirty Greeks was already prepared on the table in the tent. It was also soon consumed by them.”

## 78. TRUE WORSHIP OF GOD

[1] After the morning meal was consumed, the same Greek, who did the most talking the previous night, came out to Lazarus and Raphael and wanted to immediately start talking; but he was so stunned by the beauty of the angel, that he stood there as mute as a stone statue and was not able to utter one word.

[2] After a while of greatest amazement he said as if to himself: “Yes, yes, this is truly the Olympus where the gods reside! Had you not taught me yesterday that there was only one God, I would regard you, you most magnificent youth, infallibly for our god Apollo; but since according to your certainly very true statement there exists only one God, whose children you apparently are, you most marvelous youth are surely a very dear son of His. And since you are infallibly children of God and are immortal, as we believe that of the gods, allow us mortals to worship you, and graciously accept a sacrifice from us!”

[3] The Greeks put their hands into the bags which they brought along, took out Roman gold pieces and wanted to lay them at the feet of the angel as a sacrifice.

[4] But the angel said: “Dear friends, just put your gold back where you have taken it from! But see and listen, what I have to say to you! True gods do not allow people to worship them, nor do they take any material sacrifices from them. The gods wisest and dearest wish from the people of the world consists therein, that you should believe in the one, only true, eternal and almighty God and to love Him with all your life’s strength and what you want your neighbor should do to you, do the same to him!

[5] If you take this to heart, believe and act accordingly, then you thereby worship the one true God worthily and appropriately and bring Him the only true sacrifice which pleases Him. And if you people of the world will do this, then this one, true God will accept you just like us as His immortal children, and the might and power of death will leave

your souls.

[6] To worship with lips and sacrifices of all kinds has been only invented by evil and power-hungry priests and kings. They ask for sky-high veneration and demand mountainous sacrifices from the people, into whose ears they continuously shout that they are great sinners and therefore must bring large sacrifices to the gods, otherwise the gods would strike them with great and heavy plagues. But the evil priests do not do such things for the sake of the gods, but for their own sake, so that they become rich and powerful to enslave the poor and blind people even more.

[7] However, the true God wants only that all people should love one another as brothers and should walk free and not enslaved on this earth and should by the mercy of the only true God become wiser and wiser in all things. Since you have heard it out of my mouth openly, faithfully and true, what the only true God wants from the people, take your gold back; because true people and the true God do not need these excrements of the earth.

[8] Here the Greeks picked up their gold again and put it back in their bags.

[9] But the spokesman said with a very friendly face: “O you God person worthy of my highest love, your words were true, soft, mild and sweet like honey, and we will also adhere to them! But since you do not want to accept any sacrifices from us, I don’t understand, why you accept money from us for your of course excellent food and drink! Wherefore do you need money?”

[10] Said the angel with a smile: “To satisfy you people is even for God not an easy task. Did you know already yesterday that we are children of God? No, you did not know that and regarded us as completely ordinary people, who get paid for the food and drink they serve. Since we knew that, we did what people do, and last night it took a lot talking and proof, until you changed your mind about us.

[11] But since you now know whom you are dealing with, you

have now eaten and drunk, and nobody has asked any money from you, nor will anybody.

[12] See, this is the truth of the matter! With us only foreigners pay duty, the locals are free according to our old law. Foreign is everyone who does not know our God and His laws and is an idolater. But whoever believes in our one and only true God, knows His laws and believes in them and lives and acts accordingly, is a local and is with us true Jews exempt from paying duty or for his meals.

[13] Of course there are many among us, who are Jews, but do not believe in God anymore and do not keep His laws, but only live and act according to their desires. They also demand duty and let people pay for their meals, locals as well as foreigners they are not seen and treated as locals anymore; by us but as foreigners. – Are you clear about this?”

## **79. THE GREEKS ON THEIR WAY TO THE ONE TRUE GOD**

[1] The Greek said: “Ah, now yes, and I must openly admit that this is truly a marvelous divine custom! But since we are already talking, we would like to ask you for an explanation about the meaning of last night’s light phenomenon. The whole city is even today still in great excitement, and most of the foreign merchants have already left the city with their stock of goods last night, because they did not know what the consequence of this phenomenon in the very near future could be. Besides, no one is buying anything, and all are full of fear in expectation of the terrible things, which – especially in view of the second appearance – could break loose over this city and over the whole country of the Jews. Yes, even we ourselves, if we had not got to know you better, would have disappeared over hill and dale. But we thought about you and consoled ourselves with the fact, that we would receive some kind of satisfying explanation from you today. And thus we beg you for it!”

[2] The angel said: “Look at us and all the other people who are here, and you will find nowhere any fear or distress! But why? Because we only know and understand too well, what this phenomenon means. We know and understand this so easily, because we are clairvoyant in the light of God; but those down there are blind and therefore see and understand nothing, and their great fear is thus in fact already a very just punishment for their self-willed blindness and evilness.

[3] This phenomenon signifies for the good only good, but for the evil only evil, and thus according to this phenomenon the good can expect good and can easily be optimistic and cheerful. So become good people after the teaching which I have given to you today, then also you can only expect good here and in the beyond! If you have understood this well, you too can be optimistic and cheerful, and for the time being you do not need anything else; since what I told you here, is the fullest truth.”

[4] Said the spokesman: “Most wonderful and at the same time wisest friend! We all thank you; for you and the friendly landlord, who is probably your father or a very close relative, have faithfully promised us yesterday, to today make us closer acquainted with the only true God, and you have done this well, and about that we are happy and delighted and thank you again with our whole heart, and we promise you dearly, that we will adhere to this teaching, and this in the most precise manner.

[5] But now we have another question, after which we will quietly move on. Down there you have a temple, in which, as we have heard, the one and only true God of the Jews is worshiped. What is with this God? Is there also any importance attached to it? Is this the same God, which you have taught us more about, or is this also only a dead idol, as we have a very great number of them?”

[6] Raphael said: “There was a time when the only true God was worshiped in this temple, and His commandments were preached to the people, and those acting against the laws were taught by the teachers of God, that they should amend themselves and do penance and return to God, whom they have

turned away from through their sins. The sinners did that and the mercy and love of God returned to them, and those who did not do penance were punished by God, through the loss of His grace – often for the rest of their lives. They had to endure many sufferings, and when death finally came over them, they had no consolation and died in great pain, in great fear and terror. Those who kept the commandments of God, never lost God’s grace, lived in good health and a cheerful life in God, and the death of the body was not painful for them; no fear and no terror accompanied them.

[7] But as it was once, it is not the case any longer. The teachers of God became pure world people. They still use the name of the one, true God with their mouths, but in their hearts not one spark of belief in Him is left, likewise no spark of love for Him and are therefore along with their temple full of the darkest godlessness. Therefore God indicated to them in this night, what they can expect for their complete godlessness. And I have said to you before that this phenomenon contains only good for the good while the only the evil and godless people can expect evil.

[8] Down there, as well as in the whole country, according to birth live Jews; but in their faith and behavior they are worse than the darkest gentiles, and therefore all grace and all life’s light of God will be taken away from them and given to the gentiles. Therefore I am telling you already now a few things about the only true God, and at home you can tell what you have heard and seen to your family and friends. Within a few years messengers will be sent from us to you, who will teach you in the widest sense the most clear and mightiest truths out of God.

[9] And since you have heard this from me who is also a messenger from God, you can in the name of the one, only true God go in peace back to your country, and if you come across a storm at sea, call on the one and only true God for help, and the storm will soon die down, and during the rest of the whole long trip you will encounter no more hardship! And this will also serve you as a testimony, that the only one, true God with the

power and strength of His spirit is present everywhere as Lord over nature and over all elements, and that all forces of nature are at home in His almighty willpower.”

[10] Here the Greeks thanked the angel very much for this teaching and promise.

[11] But before they got ready to move on, the spokesman asked by saying: “Most dear friend, full of the power of God! Will the one, only true God, who most likely is present among you as a person like yourself, notice that, if far away from all land and shores on the high seas, we are encountering distress by severe storms?”

[12] The angel said: “If already I know about it, how much more the highest Spirit of God! See, I as a Jew standing before you, was in this my personality never in Athens where you are at home, nevertheless, I know in my spirit everything that happens in your big city, and everything that exists in your house and happens at any time therein! – Do you believe me?”

[13] The Greek said, somewhat embarrassed: “O yes, I believe you, that you based on your inner, miraculous strength could know about everything; but under my big house is – “

[14] The angel continued by saying: “A catacomb, where you keep a lot of gold, silver and precious stones, which your courageous and very smart sea pirates have taken from a Roman merchant ship 7 years ago. According to our laws such a deed would be a very great sin before God; since you should not do to your neighbor, what you do not want that your neighbor to do to you! But at that stage you were not familiar with the law of our God and gave a sacrifice to your God Mercury for the successful robbery, and you could not have sinned against the law of our God, because it was absolutely unknown to you.

[15] But in future you and all of you, should not continue with such activities anymore; because if you would pursue this again, the grace of the only true God will never become part of you. At the same time you also live under the rather wise laws of Rome, which very strictly prohibit robbery and theft. If you keep to the Roman state laws, you will not that easily sin against the



commandments of God. – Do you understand this?”

[16] The Greek said: “I can see now, that nothing is unknown to you children of the only true God; and if at any stage I would have been familiar with your pure divine laws as today, then this robbery would never have taken place, just as it will never happen again. Since no person on earth can undo what has been done, I ask you now, what should I do with this stolen treasure.”

[17] The angel said: “He, from whom you have robbed these treasures is anyway much richer than you are, which means that he does not need those treasures; but you have a very large number of poor people in your country, to whom you can do good. Since the Lord God says: ‘What you do to the poor, you have done to Me, and I will repay you already here and hundred-fold in My kingdom!’ Use therefore you superfluous treasures and give it to the poor you know, and you will thereby expiate your sins before God and the people! – And now you may depart in peace from here!”

[18] The Greeks thanked once again and started to leave.

## **80. THE SIXTH AND THE SEVENTH BOOK OF MOSES**

[1] In the meantime the morning meal had been prepared, and Lazarus came to Me and invited us all to the morning meal. We immediately went and had breakfast.

[2] During the meal Nicodemus was surprised, when he saw the angel also eat and drink with a great appetite, and asked Me, if the spirits of heaven also eat and drink like the material people on this earth.

[3] I said: “Firstly you will notice, that this spirit eats and drinks just as I do, where I am in My being the highest spirit. But since this spirit for the time of his presence here must also have a body, to be visible to you, he must, despite his body being of a very ethereal nature, feed it with the food of this earth, so that it stays visible to you, for as long as it is required; however, if it is not necessary anymore, then he himself will in the quickest moment dissolve his body and will not be visible to you as pure

spirit any longer.

[4] In the heaven of pure spirits there is also eating and drinking, but spiritually and not physically. Spiritual food, however, consists of pure love and wisdom from God. This penetrates the whole of infinity and feeds all the countless beings, first of all the spirits and through them all material creation, of which firstly the immeasurable space wherein countless myriads of suns and planets or earths swim like fish in the sea and like birds in the air. Out of the ether the world bodies get their necessary nutrition and from the world bodies also all the creatures on and in them. Regarding the world bodies first the air is fed out of the surrounding ether and only then the world body is fed by the air. – Have you also understood this well?”

[5] Nicodemus said: “Yes, Lord and Master, as well as a weak person can understand such a matter of Your boundless wisdom! Once I become more spiritually, then hopefully I will understand such spiritual matters more clearly; but now I still have many shortcomings, since I do not know what actually a pure spirit is, and what it looks like, and does also do not know what the difference is between ether and air, and equally do not have any perception what a sun actually is, how large its body is and how far away it is from earth. You also spoke of many suns, which Your wisdom of course will know. But how should I know these things?! But even if I were to know so well and clearly what is of this world, I could of course impossibly know anything of what is of a pure spiritual nature, because this is for our material senses not accessible and is therefore for our mind incomprehensible.

[6] What is a spirit? What form does it have, and where and how does it live? These are questions which can never be answered sufficiently to any mortal. – Am I right or not?”

[7] I said: “O yes, there you have spoken completely right; since as long a person is mortal, he will not be able to understand any even the clearest explanation to your four questions. But if he by adhering to My teachings has reached the rebirth of the spirit

and thereby immortality, then he will find the clearest answers to your somewhat odd questions in himself; since only the spirit penetrates himself and also the spiritual depths in God, as I have clearly shown to you last night. But since your memory is not one of the strongest, you again ask about things, which I have already explained clearly. But if you cannot comprehend and understand things of this earth, you shouldn't be surprised if you can comprehend and understand even less the spiritual and heavenly things and circumstances.

[8] Why have you discarded, set aside and never read the sixth and seventh book of Moses and the prophetic appendix? Therein are written many things which would have given you a clear light regarding the starry sky and the world of the spirits and their existence?! Take these books and read them, and things will become clearer in your heart."

## **81. IMPORTANCE OF THE FREEDOM OF WILL OF MAN**

[1] Nicodemus said: "Yes, yes, You alone are forever right, and we people cannot be right, because in us no truth, wisdom and true life-force prevails! But it is for the people who are surrounded by the world quite difficult, to completely break loose from the world and become completely spiritual. The pure listening to even the wisest teachings brings the person who became blind very little or nothing, if he does not obtain the truth of spiritual matters through his own observations and experiences.

[2] But if only one person obtains experiences and thousands around him do not, it is of no use to mankind, since it must believe the one experienced person, without ever in itself finding any confirmation for that, what it is obliged to believe. Ah, it would be totally different, if all people had observations and experiences; then the pure spiritual development of man would make progress!"

[3] I said: "As a blind man judges about colors, you judge about spiritual matters! But I think that actually He, who created man,

knows it quite best, how He has to guide and treat the people, so that they may sooner or later reach the goal, which He has set them. I have performed signs for you which have obliged you to believe, that I and eternally no other is the promised Messiah. But this coercion does not really serve the salvation of your soul, as you will only be blessed, if you live according to My word.

[4] Believe Me: If I wanted to convert you people to machines, it would only take a thought of Mine enforced by My will, and the whole temple and the whole large country wherein the Jewish people live, would impossibly recognize Me as anything else than the Messiah – Jehovah Zebaoth! But would it help all Jews and all gentiles? I say to you: Truly, no more than this wooden food bowl, which – as you will see in a moment – will start to move in all directions according to My will!

[5] See, the bowl already lives and floats in the air like a bird! Would you like to exchange your being with it? See, it is very much alive and can move in all directions; but it does not have a self-awareness, but My very own consciousness penetrates it and makes it alive. You can even ask the bowl questions, and it will without mouth and tongue answer you. But will you ever believe, that the bowl on its own lives, thinks wisely and can speak without mouth and tongue?!

[6] But I tell you even more: With My omnipotence I can maintain this apparent life of the bowl forever. But will it therefore have an own, independent and free life as I do? Forever not; since as long as I keep it alive with My pure might, it is on its own as good as completely dead. Since its apparent life is only My willpower in it and therefore My very own life. If I withdraw this, the old death and the old, necessary judgment of all matter is there, and you will see no life in it, no matter how gaily it now moves in all directions back and forth.

[7] And see, man would have a similar life, if I were to force him with My omnipotence or with such signs, which leaves man no room for free thought. And thus a free unbelief is for man endless times better than a forced belief; because the fullest and

most independent freedom of will in man is the great plan of God with man. Man can be taught completely harmlessly by God what he has to do to attain the completion of life in him; but he may never ever be forced with God's or by another spirit's might. If this occurs, man is judged, thus completely dead in himself and does not exist as a free and independent being anymore.

[8] And see now, for this very reason the proposed observations and experiences in the kingdom of the pure spirits are allowed by Me as seldom as possible, and if from time to time it is allowed to happen to individual people, who are chosen for it like the prophets, those chosen people must be from above which have already completed a life trial in the body on a another world, because such observations and experiences about the beyond cannot harm them in any way, and also not their fellowman, because he can believe the prophets only if he wants to. If he does not want to – which unfortunately is mostly the case, he still stays completely free in his thinking and self-determination of his actions, and this is obviously far better for him than any outer or even inner coercion to believe.

[9] A person can only become blessed by God and in God, but only to such an extent, as he adopted the will of God as his own will and in his self-awareness has in a certain manner become one with God. But if God were to take away man's own free will and by His omnipotence place His own will into the heart of man, then man would be, as already said, in himself as good as completely dead, since only the superimposed almighty will of God gives life to man, as My will has given life to this bowl. But God has created man and has given him life and arranged him in such a way, that he in time can and must develop himself, and this is so wise that man with all his reason and with all his intelligence cannot imagine anything wiser. – And now, I think that I have explained this matter sufficiently. If you have understood this now, we can rise from the tables, go once more outside and see what is happening there!"

## 82. THE PEOPLE AND THE TEMPLE SERVANTS

[1] On this My address everyone got up from the tables and followed Me outside, specifically to the place where we were before the morning meal. From there one could see Emmaus, a little place close to Jerusalem. From Jerusalem several paths lead to it, but only for pedestrians. However, no road for carts lead there, except on a major detour, so that a person could reach this place much easier by foot than a carter. On this day, a Thursday, people moved in masses out to this spot; since on this day there was a bread market in this place, and the people went there, normally to buy bread for a whole week. But because of the last night's phenomenon, almost no bread had been baked, yet the many people had gone there for the sake of the bread.

[2] When Nicodemus has learned this from Me, he said: "O Lord and Master, this will be bad; in this little place are the temple's bakeries and they provide an income for the temple of a thousand silver pennies of Roman money. And today no bread and the people will demand the bread vehemently! Oh, there will be riots which will be hard to prevent! What should be done? The only problem is, that I am in charge of the temple's bakeries in Emmaus, and am responsible to the temple for a timely delivery of an adequate amount of bread. O no, o no, this story does not look good at all! O Lord and Master! What should be done? Where will we get bread for so many people? You, o Lord, could help me, if it be Your holy will!"

[3] I said: "You will be helped; but I say to you and all of you: If you do not continuously see signs and miracles, then you do not believe, even if the truth you have been told can almost be touched with your hands! But the people will not make a big deal about the lack of bread, since they also have seen the phenomenon of last night. There is nearly nobody in town, nor in the wider surroundings, who will not be frightened today and for a few days longer by the observed phenomenon, and therefore your feared riot in Emmaus will not take place, even if the people do not get any bread at all. However, they will find

bread in sufficient quantities.

[4] But I will direct your attention to something else, which will cause the temple an even greater embarrassment than the potential lack of bread in Emmaus. Look, how on all roads which lead towards Jerusalem, many people are streaming to the city! The people come from the country side and want to get advice in the temple, and hear from the mouths of the priests, what the meaning of the phenomenon is. This will be bad for the temple superiors! They will preach to the people sermon after sermon of atonement and will speak about the wrath of God, and how God can only be reconciled by strong acts of atonement and great sacrifices.

[5] But the people will say: ‘Why do you tell us only now, as you could have learned it from God already long ago, where we stand before His eyes? Because we know it from old times that God always reminded His people through prophets and seers for years what would happen to them if they did not return to God, when they carelessly forgot about Him. But this time no prophets came who could have informed us, where we stand with God! And if in most recent times any prophets have risen to admonish us to atonement and true betterment, you declared them as false and pursued them and also those who listened to them and wanted to live accordingly. And since you have seen together with us the terrible signs, it is palpably obvious, that the wrath of God in the widest measure is upon us, and you want to put the blame completely on us for it; but we will not accept this and we will, without your prayers, turn directly to God and beg Him, that He should forgive us our sins, and we will do this, because you have not told us long ago, where we stand in the sight of Jehovah.’

[6] Such speech of the people will place the priests in great embarrassment and some will tell the people: ‘God is only therefore angered by you, because you do not want to listen and believe us, but turn to certain false prophets, who are against us and do everything possible to turn you away from us.’

[7] But the people will say: ‘You are wrong; since up to now we

have not heard the voice of any false prophet or the word of a foreteller. But those we heard were not false prophets; because they taught openly and declared loudly before the whole world, that the Kingdom of God has come closer. But you pursue them, because you have done it with such people since long ago, and this will be the reason why God has shown us His great wrath, and how He will deliver us into the hands of our enemy for severe punishment. That you priests are no prophets, we can clearly derive from the fact, that up to this hour you did not know where we stand before the eyes of God.’

[8] Again a priest will answer: ‘If you think so of us, that we do not know anything and don’t mean anything to the people anymore, why did you come here to the temple? In that case you could have stayed at home!’

[9] Then the people will answer: ‘We certainly have not come here because of you, but for the sake of the temple and for the sake of God, whom we most seriously want to beg, that He should forgive us our sins. You can pray with us if you want to; but we will not bring you any sacrifices, but what we will sacrifice, we will sacrifice to the poor and needy.’

[10] After that the priests will withdraw, and the people will make a lot of noise in the temple and its vestibules. You, friend Nicodemus, can now, if you want to, return to the temple and convince yourself of everything what I just have told you and everybody else, and can at this opportunity say a few words of consolation to the people; but under no circumstances can you say anything to the people about My presence here!”

[11] After I have said this to Nicodemus, he thanked Me for that and added: “I shall do everything precisely accordingly and also try to calm the people as much as possible. But what should I answer the high priest, the Pharisees and the elders, if they ask me where I was during this terrible night, since I – what they all will surely know by this time – could not be reached in the temple nor in my house? If I have to speak the truth, I will betray myself and You!”

[12] I said: “Just go down there very quietly and be not afraid,



nobody will ask you about that, and what you have to say, will be put into your mouth! In the evening you can, if you want to, come back here; since I will stay here for the whole day.”

[13] Thereupon Nicodemus went down, but looked back several times, to make sure that no real Jew saw him. But I send Raphael after him and allowed him to escort him as far as the city gates, so that nobody could see Nicodemus. At the gate the angel suddenly disappeared and was at the same moment back in our midst.

[14] Upon this I said to a few disciples, that also they, if they wanted to, can go to the temple until midday, to be witnesses of what will take place in the temple. Then also the disciples went down and stayed in the temple until after midday, after which they returned and told us what they had experienced.

### **83. GRATITUDE OF THE LIBERATED SLAVES**

[1] Lazarus said to Me: “Lord, I would also be a little curious, how this story in the temple will end today; because I still see many people on all roads moving towards the city. If this is going to fill the temple, there will be a pushing and yelling the like which hasn’t been seen for a long time. Nicodemus with his weak voice will not get very far! It can truly very easily come to a big tumult!”

[2] I said: “Worry you about something else! I surely have enough means in My hands to prevent too great a tumult; but the matter will probably not get that far.

[3] But now our youths have woken up and are very hungry. Therefore you, My Raphael, go to them and see to it that they get something to eat and a little wine to drink, but the wine must be mixed with two thirds of water!”

[4] Raphael organized this speedily, which made the youths very happy, so that they could hardly wait to offer Me their childlike gratitude.

[5] Within a short time they were strengthened and left the house, and Raphael brought them to Me. Here they stood in a

long row, thanked Me for such a good meal and asked Me that I should come to them, so that each one of them could show Me his love; since they are so many, they could not come to Me all at once to show Me their great love.

[6] Then I said to them: “My dear children, there is no need for this now! But if you want to do it, then come one by one to Me and show Me your love; because if I came to you, quite easily a jealousy could come among you, since you would argue amongst yourselves by saying: ‘But why did the good Father not turn to me or to him or to those? He surely loves the other more than me or my neighbor!’ So that such opinions does not get a grip on you, come one by one or in pairs to Me and offer Me your love, and you will not be able to say: ‘See, the good Father has distinguished him or her more!’ Now it depends solely on you who wants to come to Me first.”

[7] Said the youths: “Yes, good Father, but we all would like to be first close to you, and the pushing and shoving would be very tiresome for you! Therefore, you should decide at which place or end of the row we should start; because there must also be order in love, since a disorderly love would not be nice. The good God in this beautiful country has everything beautifully ordered, and thus out of respect to Him, we must do everything in a certain order!”

[8] I said: “Now then, if this is how you want it, start with the right end of the row and come!”

[9] The youths liked this arrangement, and they came to Me from the right end, one pair after the other, first the boys and after that also the girls. They bowed deeply before Me, took My hands and pressed them towards their chest, bowed again and moved orderly back to the row.

[10] When all had showed me their love and were standing in their previous order, all bowed again deeply towards Me and they asked what they were allowed to do.

[11] And I said to them: “Enjoy yourself with all sorts of useful observations. Look at this beautiful scenery, look at the flowers and various other things and think at the same time how all this

God has created out of Himself by means of His wisdom and omnipotence, and be very thankful in your hearts to Him, and you will have spend the time in a most useful manner and you will feel a great joy in your hearts! But you do not have to stand and walk in a straight line all the time, but stand and walk free, in such a way as you can see it by Me and all the other people, then you will have much more fun than continuously observing your stiff straight line order. – Go now and do according to My advice!”

[12] The youths thanked for such good advice, soon broke up their straight line and scattered in all directions on the mountain and entertained themselves quite well in the fresh and free nature.

#### **84. THE SENSE OF SIGHT OF THE SOUL AFTER DEATH**

[1] We also walked a little more, namely to the highest point of this mountain. There was a little forest of olive trees under which quite a number of benches and seats were placed, and all sat down and praised Lazarus for such useful installation of so many and so restful benches and seats. Lazarus thanked all for their good opinion and was delighted. From this, in all directions completely free, high point one enjoyed the most delightful view. From there one could see the Jordan and its valley and – of course very far away – a section of the Dead Sea.

[2] All looked with great delight at the beautiful scenery, the surrounding towns, villages and countryside for a while without saying a word, and Agricola said after thoroughly looking at everything: “All my dear friends, who are here, especially You, o Lord and Master, I must openly admit that I have in our large empire never seen such most beautiful scenery and landscape as this! Truly, in such a marvelous surrounding it must be more bitter and difficult for a person to die as in a more desolate and less beautiful surrounding! Since here one wants to live forever

to enjoy such views! – What do You say, o Lord and Master, to this my opinion?”

[3] I said: “Friend, you would be right with your opinion, if the soul after the death of the body in connection with the spirit out of God, would not have the ability to see and enjoy endless more marvelous surroundings in other worlds, provided the viewing of most marvelous surroundings and landscapes was meant to be the highest blessed enjoyment for a soul. But I would say that after the death of the body, there will be for a life-perfected soul much higher blessed enjoyments than only the viewing of very beautiful landscapes.

[4] I give you the following scenario, that you here have to continuously look at this landscape but at the same time be abundantly provided with all other needs for your body for, say, only 100 years, and I guarantee you that this beautiful landscape will start to bore you to such an extent, that you do not want to see it for the rest of your life. Yes, now and then among good friends the view of a beautiful landscape can leave an uplifting impression on the human soul; but soon afterwards the soul longs for change, so that it can have greater and more extended experiences and learn something new from them.

[5] As good as a perfected soul can see its surroundings through the eyes of the body, nevertheless, it will have the ability to see, hear and feel in a higher degree and measure in its pure spiritual state, as here in the heavy and laborious body! I have shown you before below in front of the house, how the inner viewing of the soul works – when you yourself were in the highest degree amazed, when those people who were for a short period of time excited by Me in the spirit and who were also never before in Rome, gave you such a detailed description of your home city, as you yourself could not have seen better with your own eyes.

[6] You have to recognize, that the soul in its free and pure spiritual state, has a much higher ability to see as in the limited body! But when this is the case, you can verily not say, if you have a full and living belief in My words and signs and also in your experiences regarding matters of soul and spirit, that your

physical death would be more difficult in such a surrounding than in a more desolate and darker landscape! That every soul continues to live after the death of the body and is most clearly aware of its life, you surely do not doubt anymore?"

[7] Agricola said: "Lord and Master, certainly not, since I have gained experiences about the life of the soul after the death of the body already before in Spain, Sicily and in Egypt, and this in a most convincing manner. But it is about something completely different, why I allowed myself to make the remark from before!"

[8] I said "And what does this 'difference' consists of? Just keep on talking, because we still have a lot time before noon, to negotiate various matters!"

[9] But now the many present toll collectors came to Me and asked Me, whether I will be annoyed with them, if they went home until the evening, to see if everything was still in order, and to see that the servants at this opportunity did not take the liberty to possibly oppress the people who still streamed onto the road.

[10] I said: "Do this and do good things for quite a number of bad things which you have caused the people over the years, and your sins will be forgiven! But just as you can freely go now, in the same manner you can freely return."

[11] With that the many toll collectors thanked for everything they have received and enjoyed and quickly departed.

## **85. THE SOUL IN THE BEYOND**

[1] I said again to Agricola: "You can now present your case. Thus, start speaking!"

[2] Agricola said: "Lord and Master, that the soul of a person continues to live after the death of its body, is now a completely confirmed case of the clearest truth. But where does it go to, and what is actually its nature and what is the nature of the totally pure spirit? Since according to Your teaching space is infinite, then also the souls and even the purest spirits must be present

within the infinitely large space; since any ‘outside’ of it is completely impossible.

[3] Then another question: What form does a soul on its own have, or even a pure spirit, and why is it that a natural person cannot always see souls and spirits? Lord, only on these my questions give me a clear answer, and I will ask You about nothing else; because our complete ignorance in this matter is actually the reason, that makes death even more bitter and frightful. But if we people have also therein sufficient light, we will easily die and not clutch fearfully to the life of the flesh.”

[4] I said: “Yes, this would be very easy for Me to explain this to you, if you only would possess the free understanding for it; but this you not possess as yet, although you, since being here, have heard many things in this regard which I have explained at length and yourself also have seen and experienced well-organized miracles. And therefore this is a very difficult matter to explain to you in greater detail than it already has been explained to you.

[5] The soul of a person is an ethereal substance, thus – if you can understand that – it is composed by many light-atoms or possibly smallest particles put together into a perfect human form by the wisdom and the omnipotent will of God, and the pure spirit is actually the will emanating from God, which is the fire of the most pure love in God.

[6] The pure spirit is a thought of God, emerging out of His love and wisdom, and becomes a real being by the will of God. But since God in Himself is a fire out of His love and wisdom, it is similar with the thought which in a certain way has been placed outside God and has been individualized into a separate being. Just as fire is a force, also such a thought out of God is a force in itself, is aware of itself and can act by itself in such clarity, from which it emanated. As a pure force it penetrates everything what you call matter, but cannot be penetrated by matter, because matter is further nothing else but an external expression of the Spirit of God.

[7] The soul is, as it were, matter dissolved by the power of the

spirit, which, forced by his power, transforms into the spirit's own first form, and as such united with its spirit, forms the light-ethereal substantial body, just as the soul forms and builds its future dress through the pure strong will of its spirit from the flesh-material surrounding it, if this has been completely decomposed and dissolved,

[8] There you have a very short and true representation of what a soul is and what the pure spirit is.

[9] To determine the place and space where the soul will stay after exiting its body, will be even more difficult for you to understand; nevertheless I will give you an idea, from where you can draw some light for yourself. You will only recognize the reality in yourself, if you have reached in yourself the full rebirth or the full unification of the spirit with the soul, because the soul cannot fully comprehend such, for as long it does not develop itself through the power of the spirit inside it, to be able to become completely one with its spirit.

[10] The space and place where a soul stays after the death of its body – especially during the initial period of its existence – is normally there where it lived when still in the body on earth, that is, if it enters the fleshless kingdom in the beyond when it is not yet perfected.

[11] In such a case it does not see or hear anything of the physical world where it lived when still inside the body, even though it is spatially present in the very same world. It's being is more or less like a clear dream, where the soul lives in a surrounding or landscape which also has been created by it and acts completely similar as it would in the natural world, and it does not miss in the slightest the physical world which it has left.

[12] But by God's permission the surrounding where it lives, is often destroyed, and the soul gets into another surrounding which perfectly fits its inner state. With such a soul it takes a very long time, until it gets through various lessons to the point, where everything it thinks it owns, is futile and trifling. If through various experiences and appearances it obtains this

insight, only then does it start to think about its state and being and becomes more and more aware of the fact, that it has left the former, earthly world, and the desire starts to grow in it, to get into a more stable and unchanging state of life.

[13] In such a state it will be taught by more developed spirits what it has to do; and if it does this, it will become brighter in it as its inner spirit starts to penetrate it more and more. The more the inner spirit penetrates it and grows in it like a child in the mother's womb, everything around it becomes more lasting.

[14] Once a soul has reached the state where its inner spirit has penetrated it completely, it attains full clairvoyance and a clear recognition, fullest consciousness and a clear recollection of everything: what it was, what it has become, what it has done and what the world, where it has lived in the body, looks like and how it was organized.

[15] Such a soul can very thoroughly look through this earth, as well as the moon, the sun, all the planets or worlds circling around the sun, to an extent that until now no astronomer, neither a Greek nor any of the older Egyptian surveyors has ever seen – and also the other suns within a greater system, which I already sufficiently explained yesterday, and in the highest degree admire their wondrous forms and construction and experience extreme joy in the love, wisdom and power of the one God.”

## **86. DIFFERENT STAGES OF BLISS OF PERFECTED SOULS**

[1] (The Lord) – “This is what awaits and is even necessary for a perfected soul, nevertheless, this characteristic of a perfected soul must be seen as a lowest degree of the actual great bliss, because this alone would begin to disgust a perfected soul in time to such an extent, as if it would disgust you if you had to look at this although very beautiful landscape, for only a hundred consecutive years.

[2] The greater bliss of a soul obviously consists only in that the



perfected soul is equipped with truly divine creative powers and that it with divine like wisdom can do everything that God Himself can do and produce in exactly the same way.

[3] An even higher and actually almost greatest degree of bliss of a perfected soul consists therein, that it can have God, the only Lord and Creator of infinity, around it all the time as its best friend and to love Him without measure and beyond any limits and can see with Him in an instance the complete spiritual and material creation.

[4] But the greatest bliss of a perfected soul lies therein, that it, being fully united with God through love, is experiencing the fullest divine freedom.

[5] That everything I have told you is the absolute truth, you can see from this My young servant. You have already asked Me a few times, about the circumstances of this youth, where he comes from and who he is. And now I will tell you:

[6] See, this youth is already for a long time a pure spirit, but has already has lived on this earth as a person in the flesh! His name was Enoch and he was a first prophet and teacher of the first descendants of Adam.

[7] Since his soul, during the first times of the people of this earth, ignited in the highest and most pure love for God, and such love dissolved his body, which dressed the free soul, into an ethereal substance, he became immediately for ever an archangel of the highest heaven of God, this means the highest divine freedom, what you can see from the fact that he is always close to Me.”

[8] Here Agricola’s eyes widened and he said: “What? This is a spirit and on top of it a pure and perfected one?! He, nevertheless, obviously has skin, flesh and blood and eats and drinks as we do!

[9] That he can perform miracles like You, I explained to myself that he long since has been your disciple and as such has obtained from You the necessary wisdom and power; because as a completely pure spirit we people should not be able to see him. If you touch him, everything feels like with a completely

natural person. But You have said it now, and I must believe you, although it confuses my thinking even more. How does this pure spirit have a body?"

[10] I said: "I have told you before, that we can now negotiate a few things since we have the time for it, and as such we will also sort this out. See, My Raphael – Enoch is already standing in front of us; and I say to you that anything you would like to know further, you can negotiate with him directly; since he will give you all the information I would have given you, and what he will say and show to you, he will say and show to you out of his independent freedom, power, wisdom and strength, because he has made such out of God completely his own. – And as such you may start your investigation with him!"

## **87. THE NATURE OF ANGELS**

[1] Agricola said to Raphael: "Dearest servant of our God, Lord and Master! As a pure spirit what is your body made of here? Is this also as with me, made up of flesh and blood?"

[2] Raphael said: "Touch me and convince yourself!"

[3] The Roman examined the hands and feet of the angel and found that it was made from flesh and blood as with any other human, and he said: "Yes, there is nothing spiritual to feel. Nevertheless, you are supposed to be a pure spirit, and as such nearly as old as mankind on this earth?"

[4] The angel said: "Examine me once more, and we shall see, how you will judge afterwards!"

[5] Here the Roman examined the angel again; but now he no longer felt a body, and wherever he touched the angel, his fingers moved through as easily as through the air.

[6] After he made this second experience, he said, highly amazed: "Ah, this can make even the most intelligent person to doubt himself! First everything was solid and now everything is air and therefore as good as absolutely nothing! Yes, but tell me – if you as such an airy phenomenon still can speak, where have you put your former, quite tangible body?"

[7] The angel said: “Nowhere, I still have it precisely as before! That you felt it earlier as a solid body was my free will; and that you didn’t felt it the second time, was also my will. Since what we perfected spirits want, happens as we want it to happen, by our freedom and wisdom, either within a moment or in time according to a certain wise order.

[8] Because through our love for God we are also completely in His for us enduring and recognizable wisdom and power, and as such God’s love is also our love. His wisdom our wisdom, His will our will and His power also our power. Nevertheless, there still exist unfathomable depths in God, which no created spirit can ever fathom; and if he were able to do this, he would not be blessed, because then he could not expect any increasing bliss from God. – Do you Romans understand this?”

[9] Said some of the Romans: “Well, friend, even if you are a spirit, to understand and comprehend this properly, more is required than our Roman mind! Everything will be as you said it; but the actual how will have to wait until we ourselves have become more developed in our souls.”

[10] The angel said: “Listen, I speak now only with Agricola and not with all of you; since I know it already that you others do not have the same comprehension. Therefore everybody should listen and be attentive to what I have to say to the one among you most able to understand, and what I’m going to show him! And as such you can speak, Agricola, but only you!”

[11] Agricola said: “Yes, yes, my pure spiritual friend, basically I have more or less understood what you actually wanted to tell me: but just as the others, I have not understood it completely, but will also wait according to the promise of the Lord for better times! But this I want to know from you – subject to the condition to fully waive certain other issues, how can you rid yourself of your body through your will and still be present as before with your very tangible body? This is for me the most incomprehensible! In one moment you are actually something, but immediately afterwards you are, according to feeling, absolutely nothing, but the nothing is, nevertheless, very much

the same perfected something. Yes, how can this be possible?”

[12] The angel said: “This is something quite clear! We spirits in our for you imponderable pure spiritual sphere, are the actual, only real and most original something. Everything else in all material world is a produced appearance by our will, so that for your souls a persistent medium exists, as a means so that you can just like us obtain the fullest and most true freedom of life.

[13] But to show you this even more clearly, Agricola, pick up a stone from the ground and hold it in your hand! – Good, now you have a very hard natural rock in your hand! You will say now: ‘See, this rock, as it is, is a most basic reality!’ Because you feel in your hand its weight and for you indestructible hardness and say by yourself: ‘This is really something!’ But I say to you, that with this your real something it is the same as with my body of flesh and thereafter with this my still spiritual body. Because the hardness and weight of the rock, which you are still holding in your hand, depends solely on the perseverance of our will. For as long as we want to keep it as a hard and heavy rock it will stay what it is.

[14] But for example, if only I want, that this rock becomes – concerning the body – the same as I am, you will be able to reach through it, in the same way you have reached through my body. And if this is the case, only then has the matter of the rock, which is a product of our spirit will, reached its initial reality, whereas without it by the perseverance of my own will, it appears to you as a hard and heavy rock. So that you can understand this even better, check the rock once more very thoroughly, if it is still the same rock!”

[15] Agricola said: “It is still what it was!”

[16] The angel said: “How is it now?”

[17] Agricola said: “Ah, I can still see it as a small cloud in my hand, but its hardness and weight is like nothing! No, this extremely strange! I could have imagined anything else, but that this could be possible! How was it possible for you to do this?”

## 88. REBIRTH

[1] The angel said: “I already have told you, that this only occurs through the perseverance of our will, and that all matter is nothing other than the perseverance of the will of the Spirit of God, no matter how diverse it may appear to you; because the various materials of matter including the elements, from which it seems it has originated and consists of, are our thoughts. Their forms and colors are our ideas which have been formed from our thoughts. Their usefulness are our concepts developed from our ideas, and the reaching of a higher spiritual goal for everything that is called matter is our intention, from which for all matter a happy destination will emerge.

[2] Therefore a true and real existence can only be with us everlasting immortal spirits, and the being of matter is purely caused by us and is every moment dependent on us, as you have seen this very clearly with the rock. But you still have the small cloud on your hand, and see, and I will fill it with the full perseverance of my will, and you will have the former rock back in your hand!”

[3] The angel did this, and the former, old, hard and heavy rock was back in the hand of the Roman.

[4] This made an even greater impression on the Roman, and he said to the angel: “This rock I will keep as a treasure in memory of what so miraculously has happened here! But now one more question! See, there also lives a soul within me and according to your teaching, a spirit equal spirit to yours! Why can’t I through such my spirit perform what you as a spirit are able to achieve?”

[5] The angel said: “Because your soul is not yet mature for that and your inner spirit has not yet fully merged with your soul! But there is something which is caused by the perseverance of the will of your spirit – which at this stage is completely unknown to your soul – and this is the construction and the temporary preservation of your body. But your soul cannot notice this, just as it cannot notice how its body is built, because its inner building master from the pure beyond cannot reveal

and show this to it, since it, as already said, is not yet mature enough for it.

[6] The inner spirit works incessantly towards the aim, to mature the soul as soon as possible and to make it completely free, but the spirit is not allowed to force the slightest compulsion on the soul, because then the soul would become even more material and bound, as it could ever have become through any outside influences. Therefore the soul was given its own will and mind, to be brought to the point, through outside lessons of self-determination, to increasingly rid itself by means of its own will from all worldliness and by going inside itself to walk on to the increasingly purer and purer spiritual road.

[7] To the extent the soul actively walks the increasingly purer spiritual ways, to the same degree its inner, purer spirit from beyond unifies with it. And once it has rid itself from all the world completely through her increasingly purer mind and through her increasingly freer will, she has become equal and one with her spirit, the unification of which we can call the spiritual rebirth, and as one with her spirit, even though still in the body, she will be capable of what I am capable of with my spirit combined with my soul.”

## **89. THE NATURE OF THE AIR**

[1] (Raphael) – “When I as a person lived in a body for many years, I became aware of this inner path of life through the mercy of the Lord and followed it with increasing perseverance. Thereby it happened during the later days of my life, that my spirit and my soul became one, and I also became full power over my earthly body, so that I was able to dissolve it as suddenly as this rock and earlier my for you tangible body, and kept only this much of it, that you can see me with your eyes of the flesh.

[2] If I again want a body like yours, I only have to want, and the body will be back again. See, I want it, and you can examine me again, and you will find that I’m firm again as I was

before!”

[3] The Roman did that, and found that Raphael was a complete person like before.

[4] He (Agricola) then asked the angel and said: “When you were a perfected person on earth and dissolved your body, could you also recreate it back?”

[5] Raphael said: “For sure, just like now; but I didn’t want to, because a pure spiritual being free of a body is endlessly more complete than in a body – even though bound by ones own will. See, in this body I can achieve less than without it! If you see me performing miracles, the body is already gone and is only recreated after the deed. Indeed, I’m also capable of doing everything within the body, but not as perfect as outside the body. – If you still have questions, ask them and I will answer you!”

[6] Agricola said: “O, I still have a lot of questions in stock! Can you by the perseverance of your will turn a portion of free air into any type of matter?”

[7] The angel said: “Very much so; firstly, the air is already matter and contains all conceivable materials in it and can therefore very easily be transformed into any type of matter, and secondly my spirit has truly the freedom – and this in the highest degree, to let my will act in the fullest measure and to transform the air momentarily into any type of matter you want me to. Just tell me in what should I transform the air!”

[8] Agricola said: “Friend, this I leave to your best and most wise judgment! Do what you want, and it will be alright with me!”

[9] The angel said: “Good! The air which blows before us, should change momentarily, in a distance of twelve steps in front of us, into a completely round pillar five men’s length high and one man’s length in diameter! So be it! Go now and examine the already standing pillar, if it is still air or a solid column of granite!”

[10] On this request all the Romans went and investigated the pillar.

[11] And all said: “O miracle of miracles! It is exceedingly amazing! It is surely the most solid granite column, as even in Rome we cannot show a better one! Yes, yes, in the pure spirit is the being and all matter is only a result of perseverance of the free will of the spirit!”

[12] The angel said: “What do you think is the weight of this pillar?”

[13] Agricola said: “Well, friend, this will be difficult for us determine! But as a rough estimate one can assume that this pillar most certainly weighs at least 100,000 pounds, and 1,000 men would hardly master it.”

[14] The angel said: “There you have made quite a good judgment! Nevertheless, I say to you, that it is for me as a spirit very easy to lift this heavy pillar as high as you just want it, only by my will. Determine the height or give me the distance, where I only through my will should put it, and it will be immediately executed!”

[15] Agricola said: “Now, if this is what you want, I said: Lift the pillar for the height of one hundred men straight into the air, and then place it in the field over there, which is half way in the direction of Emmaus!”

[16] The angel said: “Very well, so let it all occur!”

[17] The angel had hardly spoken the words, when the pillar was already at the determined height in the air and shortly afterwards one could see it standing in the field in the direction of Emmaus.

[18] All were absolutely flabbergasted and of course especially the Romans; they were totally overwhelmed by surprise.

[19] “But”, said the angel, “why are you so surprised by that? Is there anything impossible for a pure spirit? Everything is based on the firm will of a pure spirit! If we pure spirits are able to carry earths, suns and all kinds of central suns through space and in the end even complete shell globes, why should it not be even easier for me and all pure spirits, to lift such a pillar momentarily to a place where you want it? Who can play with lions as with flies will certainly not be afraid of mosquitoes.”



## 90. THE NATURE OF THE SPIRIT

[1] (Raphael) – “Since we have some time left, I want to show you something else; otherwise you could think that I only deal with stones. See, the pillar is there and provided for, and it should stand there on the same spot for centuries and be maintained for a thousand years by the perseverance of my free will! So that especially you Romans can see, that for a spirit nothing is impossible, at the very same spot, where previously the mighty granite pillar was produced out of the air, a large date tree fully laden with ripe fruit should stand and at its sides two fig trees which should also not have a shortage of ripe fruit.

[2] See, I said it and want it, and the said trees with copiously loaded fruits, already stand at the predetermined place! All of you go there and examine the said fruits with your palates, and I think, that they will taste very good to all of you.

[3] All rose and went there, to examine the miracle. All said that they kind have never tasted fruit more noble and perfect.

[4] The angel said: “And now a dozen sheep created out of the air and placed on the green pasture in front of the house of our old and dear friend and brother Lazarus! – See, they are already quite happy there and are the property of our kind Lazarus!

[5] Now, I think, you will recognize by these signs, what a pure spirit with a completely free will is capable of. Just think about it a little and then tell me how you have understood and comprehended these things, and a greater light will be given to you by the Lord! But now, think about everything very thoroughly!”

[6] Agricola said: “Oh, my friend from the heavens of God, it would be quite easy to think, if we were already in your magnificent sphere; but our path of life till then may still be a pretty long one! Nevertheless, what you, heavenly friend, with the Lord’s most merciful permission, have revealed to us, at least I understand on a human level sufficiently; only how the spirit’s persistent will can be the very widely different materials of matter of the whole earth and even of other worlds in endless

space, is impossible for us to understand like you, o heavenly friend, will understand it most clearly.

[7] Matter is thus nothing and the soul, in a certain way a product of matter, on its own is also nothing; only the pure spirit on its own is a real something. From what material is therefore a pure spirit in and by itself made of, or what a something is it? This is a question which a mortal person, who out of his at least still half-material soul and out of his material body thinks and wills, can never fully answer for as long he himself did not become nearly completely spiritual. And thus you, heavenly friend, must be a little patient with us, if your explanations about this extremely tender point of life, despite your supporting miracle signs, still not provide us with that particular light, whereby we can get clarity, to what material the living pure spirit in and by itself is and what a something it is.

[8] Yes, the word ‘spirit’ is quickly and easily spoken; but where is the understanding? Therefore a shorter or longer contemplation is useless and totally fruitless, and you, our dear, heavenly friend, could give us straight away a new, clearer explanation about the actual being of the pure spirit, but only if our lack of understanding does not annoy you too much.”

[9] Raphael said: “To love God and to serve you people, who are called to become His children just like us pure spirits, is actually our highest joy and bliss! Why should something become annoying to me, which can give you even a greater light? Thus continue to pay attention to what I additionally will reveal to you about the being of a pure spirit!

[10] God alone is the purest fundamental spirit of all spirits, and as such He is also the fundamental substance and the eternal first element of all first elements.

[11] The pure spirit in itself as substance and element is a fire and a light or love and wisdom. But you mustn’t imagine it as a material fire and a sensual love and also not as a light like the light of the earthly sun or a burning lamp – although a correspondence exists between the two – ; because the fire of the spirit is pure life and the light its wisdom.”

## 91. THE NATURE OF THE ETHER

[1] (Raphael) – “You see here the extremely transparent air and are under the impression, that it therefore barely exists. But if this air is given a strong movement, that through its storm-force wind-power it can uproot the mightiest cedars and stir the sea to such an extent, that it rises to mountain-high, foaming waves, you must confess that air is very much a considerable powerful something. Yes, air is thus a body and contains all conceivable materials and bodies in a still more and unbound first state in it.

[2] Water, especially rain- and spring water, is the same as what air is, but only in a more bound state. The saltwater of the sea is of course even denser and more bound.

[3] But if we climb higher, for about ten hours above the earth, we will find no air as it surrounds us here anymore, but the cleanest ether, which would be for your eyes such an absolutely nothingness, that you cannot easily imagine anything more nothing than this. If you look across the world into the distance of several walking hours, even the very clear air which fills the space between you and the distant mountains, will appear before the very mountains as a blue haze; but if this space were filled by pure ether, you would not see the mountains as blue, but in their completely natural colors. Yes look, the distance between the earth and the sun is so great, that I am truly not be able to give you an understandable and correct measure on this earth, – as the Lord Himself has explained to you already! And this for your concept dreadfully wide space is filled with this for your senses absolutely trifling ether.

[4] But this ether is in spite of its apparently trifling nullity, not at all so trivial as its appearance shows to you; since in it all the countless materials and elements are present in a far more unbound state as in the most pure atmospheric air of this earth. But there the forces are even more free and are much more closely related to the first fire and first light and feed the air of the earth, it in turn the water and the water the earth and everything that lives, weaves and strives on it. If, however, all

this is already present in the ether, it must be quite a competent something and not just a nullity as it appears to your senses.

[5] However, the ether is still far from pure spiritual, but has more inner resemblance with the substance of the soul, but only insofar it is a spatial medium, where countless primary forces out of God meet, unite and finally as in complete unison become active.

[6] Now of course you will ask me again and say: 'Yes, how can there be any homogeneous activity when there are so many different forces?' And I say to you: Nothing more natural and easier than that!

[7] See, we have on the earth of the Lord, under its seas and other waters a, for you, incomprehensible large number of all kinds of plants, shrubberies, trees, animals and also minerals, that even the most famous scholar of this time is not able to write them down and pronounce them! With the whole earth they form a combined wholeness and everything works towards a single principal purpose, but, nevertheless, here on earth and in the earth they are so different in kind and differently ordered, that it would be impossible for you not to distinguish them at first sight, so that you in the end could not take a fig tree for a thistle shrub, an ox for a lion, a swallow for a hen, a fish for a tortoise and lead for gold.

[8] On earth you will notice these differences very easily; but in ether, in the air and in water you cannot notice them, and this neither with your sight nor with your hearing, nor your smelling, nor your taste, nor by your feeling via your whole nervous system, despite all the countless different kinds of forces and the first materials and elements in the ether, water and in this air as produced by them, are more defined different from each other, than you can notice on this material world.

[9] Thus, behind the substance of the ether is the, to your senses, not visible spirit-fire, a forever prevailing force, which, emanating from God, forever fills infinite space and forever on acts and creates. God Himself is the eternal primary spirit in His center and fills the forever from Him emanating infinity with

His great thoughts and ideas, which, filled with His love become beings carrying the same spirit-fire as He Himself, through His wisdom take on ordered form and through His will become separated and as if independent from each other. In these beings the ability is placed to reproduce and develop forever and on the step-ladder of the eternal order of God in time become one and rise to godlikeness.

## **92. THE PURE SPIRITUAL IN MATTER**

[1] (Raphael) – “So that you, Agricola, can understand this even more easily, I will show you some other examples, which I as well as the Lord have already shown to friend and brother Lazarus, but since you did not understand too well what the Lord has shown you, I must according to the will of the Lord make this matter more clear to you. So pay very close attention to everything I’m going to tell you!

[2] See, you are also a gardener. You have in Rome large gardens in which you find great joy! Thousands of plants, flowers and fruit are grown there. There is also no shortage of all sorts of grapes, figs, apples, pears, plums, cherries, grapefruits, lemons, oranges, chestnuts and all kinds of melons. So that your garden, which is truly very large, can continuously be replanted with new plants, you must always collect a significant stock of all kinds of seeds, which you can place at the right time into the good soil of your garden.

[3] Now, the seed is in the earth and, to your joy, starts to grow strongly and healthily. Yes, this is all quite nice, good and joyful to look at; but do you also have for each species of the thousands of different seeds you put into the soil of the garden, just as many different types of soil, such as for each seed its own soil? You say: ‘The very large garden not far from the mouth of the Tiber flowing into the large Mediterranean Sea, has only one and the same good and fertile type of soil, and each fruit prospers in it excellently.’

[4] Good, I say to you, if it doesn’t rain in the summer – as it is

most of the time the case in Rome, your servants have to moisten the garden with a watering can. Do you also have for each plant species a different type of water? You say once more: ‘No, certainly not; I let all plants, shrubs and trees be watered with the same type of water that I brought into the garden through water pipes!’ Again good, I say! Thus also only the one and same type of fresh water, since seawater is in general not suitable for reviving plants in dry soil.

[5] We now know that your large garden consists only of one type of soil and is watered with one and the same water. The air in your garden is and stays also the same, and the light and the warmth of the sun also stay, without change, one and the same and can, at least over the total surface of your garden, not differ with regard to the lower or greater strength and force of it, except for the difference which the seasons – but always in equal distribution – distribute over the whole garden.

[6] Now, if all preconditions to grow the many different plants, shrubs and trees are exactly the same, the same causes were supposed to bring about exactly the same effects with all plants, shrubs and trees with regard to form as well as shape and taste and smell. And yet, what tremendous differences!

[7] If you chew the pip of a lemon, it tastes bitter. Where does the fruit get the pleasant acid? And so the story continues along the row for all species. Everything is in its own way greatly different from the other. Yes, how does this corresponds with one and the same nourishment? The grapevine looks different from a fig tree, and which difference exists in every respect between the fruit of a vine and the fruit of a fig tree! Again you place the seed of an ordinary pumpkin and this of a melon into the soil. The first brought you the fruit of a normally scent- and tasteless pumpkin, while the melon seed paid your noble trouble with a fruit sweeter than honey, despite being everywhere the same earth, the same water, the same air and the same light and very much the same warmth from the sun.

[8] If you think about it a little further, obviously you have to ask yourself and say: ‘Yes, how can the same forces bring about

so many different effects?’ I say to you, that all the endless many soul substances are first present in the ether, then in the air and in the water; but the sharpest human eye and the very most sensitive sense of taste and smell will not find in one nor the other primary general element anything of a taste or smell of any plant and its sweet, sour or bitter fruit, – not mentioning a single word regarding form and color. Now, how does it thus happens, that each different seed attracts from the same earth, from the same water, from the same air, from the same light and from the same warmth, only those primary substances and embodies them in itself to its own way, which the same and unchanged seed has attracted and embodied already several thousand times thousand years ago?

[9] See, even in organic matter pure spiritual starts to appear and shows to the awake and keen observer, it can only be a true something if pure spiritual, and that this what the senses of the outer-person sees and observes as something, is actually nothing, but only this, was is hidden inside a seed kernel, is truly something, because it is pure spiritual. This rests in a for your eye nearly not visible very small shell, embedded in the bud, which is surrounded by the outer seed-kernel. This pure spiritual enclosed in the indicated small shell is a with love, light and willpower filled thought or an idea in its full isolation from the countless many other in themselves and for themselves differentiated and separate concluded thoughts and ideas.

### **93. HOW THE SPIRIT INFLUENCES MATTER**

[1] (Raphael) – “This quite separate spirit within the small bud-shell, in possession of its clear intelligence and awareness of its power, which is actually itself, easily recognizes when the seed, which is its material dwelling it has built for itself, gets into a position and circumstances, where the pure spirit can begin its activity.

[2] When the seed is placed into the moist soil and the outer substantial-material shell gets soft, because its soul-substantial

parts starts to correspond with the outer it surrounding similar parts of the moist soil, the pure spirit immediately starts to make the right use of its intelligence and its willpower. It very precisely recognizes the corresponding parts in the soil, the water, in the air and in the light and the warmth of the sun, attracts them to itself and produces from them in accordance to its order this, what corresponds with its being, and so you see a plant growing out of the earth with still the same properties. The herb or outer flesh of the plant from the roots to the highest top of the stem has only been produced by the spirit, so that the pure spirit can creatively multiply itself in the new seed kernels and as such multiplies its I to infinity, although the spirit who already has been active once, rises by himself upwards and in unity with the soul-particles attracted to it, it will transform itself by developing into higher and more advanced forms and beings.

[3] And what I have told you now about the plants, is also applicable in a smaller scale to all minerals and in a higher scale to all animals and finally above all to man. Primordially this is applicable to the development of all world bodies, all shell globes and the whole great cosmic-man, which the Lord Himself has sufficiently shown and described to you.

[4] From all this you can now recognize, that all truth and reality exists only in the pure spiritual, and that all matter is nothing else than the persistent will of the spirit, which it in time can soften, more and more dissolve and finally to transform it into a substantial-soul body similar to itself over a shorter or longer period of time, depending if the soul-substance as a result of its awakened free will, more or less shows its compliance for the inner, living order of the spirit.

[5] Observe from now on carefully the whole of nature, and you will find in it, what I have just explained to you! Because for the short time we are together you cannot expect from me, that I specifically explain to you all minerals, all plants and all animals separately, to what extent they contain pure spiritual and to what extent they contain pure soul-substance. It is



sufficient that I now clearly explained to you the mutual relationship between which is all pure spiritual, soul-substantial and finally all matter. Since the rule I now have given to you, is applicable for the whole of eternity and for the whole of infinity; if you understand the alpha, you will understand the omega. What lies in between, is precisely identical to both of them, – except for the countless different forms.

[6] And now, – since I have revealed to you various things in a very extraordinary way and manner, you can very openly express how you have comprehended this with your mind. We still have some time and can talk about this some more. And thus you may now speak and let us all know, how you have understood this matter!”

#### **94. THE SPIRIT: THE MOST INNER POWER**

[1] Agricola said: “Heavenly friend, to make this matter even clearer and more convincing as you have made it to me and all of us, is truly impossible! That we cannot as yet recognize and understand everything in its full depth, as you understand this, will also be for you much clearer as it is to us; for which the earthly person still does not have any right conceptual sense, even with his very best intentions he will never be able to comprehend in the right light. Nevertheless, this has become very clear to me, that all being-like reality is to be searched and undoubtedly found in the pure spiritual. I would like to ask you, pure heavenly friend, for the sake of a more clear understanding of your teaching about the pure spiritual, to give us some more tangible examples. See, we Romans have there an old saying, which says: *Longum iter per praecepta, brevis et efficax per exempla*. (The path is long by teachings, but short and effective by examples.) And this is surely an old and very true teaching. A very small and short example says to a searching person often and nearly always more than what all theoretical teachings and principles are able to state, and based on that I ask you about a few small and good examples.”

[2] Raphael said: “Yes, my friend, it would be possible to give you many more very tangible, clear examples; nevertheless, despite of it you will never be able to completely understand with your physical senses the pure spiritual. The spirit is everywhere the most inner power and penetrates everything, sees everything and conquers everything – what also your spirit will do, but not today and also not tomorrow, only then when everything in you is ordered according to the full truth.

[3] Look over there the disciples of the Lord, from which two are still down in the temple; but one of them is addicted to the world! See, these disciples – with exception of the one – are already close to the point, where I as a pure spirit am standing now; but to achieve this was not at all something so easy for them, as you might imagine it by yourself. They were mostly fishermen at the Galilean Sea in the vicinity of Capernaum and were home and property owners and have wives and children, and see, they left everything and followed the Lord willingly and with great joy, for the sake of reaching the Kingdom of God and for reaching His strength and power! And because they have turned their backs to the world for the sake of the Kingdom of God, they have reached it in themselves in a very short time, which you as a great man of the world can only achieve in time.

[4] But you will achieve this according to the measure of your love for God the Lord and in the same measure as your love for your neighbor; since the strength of your love to God and for the neighbor will show you, how much of the Kingdom of God has become awaken and ripe in you.

[5] But the Kingdom of God in you is the said love in you, and this love is also your spirit as the only truth, reality and the everlasting, indestructible life. Now, how this is the case, as I have shown it to you just now, cannot be shown to you by even a still so elective example, but you have to experience this within yourself. Up to the own experience it means: believe and hope for the certain fulfillment of this what the Lord as the primary everlasting truth faithfully promised you and all of you!

[6] Nevertheless I will perform for you a few miraculous signs, from which you will see even more clearly, that all primary material and all reality resides in the spirit. You Romans have also a saying, which we can quite usefully apply here as an introduction. See, your saying reads as follows: *Quod a principio non valet, aut valere nequit, etiam in successu non aliquid valere potest; ex nihilo nihil erit* (What from the beginning has or can have no power, can also not in its progression achieve anything; from nothing can come only nothing.) From this even according to the human reason it is clear, that the pure spiritual must be a true something; because if it after the material perception of man would be nothing which is impossible to be conscious of itself, how could it ever become something which is conscious of itself?

[7] So that from the pure spiritual everything there is, can originate and can continue to exist, this pure spiritual must above all be a true something, so that from it everything else can arise as a result. Thus, in the seed kernel only the spirit which rests inside the small bud-shell, is a true something, while the rest of the seminal body is nothing, but only is what it is, by the inner residing spirit. This spirit works according to its inner residing intelligence and through the power of its will, and from that originates a plant, a shrub, a tree, an animal, yes even a whole world.

[8] However, what the spirit is in itself, I have explained to you already several times. But you cannot fully get to the bottom of it, because your own spirit has not yet penetrated yourself, but you can try to imagine it in your soul, that the primary something of the spirit is a living fire and light which is most clearly conscious about itself and is as such the highest love and the highest wisdom itself. More about this not even the Lord can tell you!”

## 95. LIBERATION OF MATTER

[1] Agricola said: “See, it has already become significantly brighter in me, and I remember now some of the sentences of the old wise Plato. He searched for a long time for the spiritual being of God and finally one day he had a vision as in a bright dream. There it was indicated to him that he will see the spiritual being of God. – It then seemed to him that everything around him became fire and light. He himself felt like completely dissolved, but without losing his fullest consciousness. In this fire he did not feel any burning, but only a mighty, highly delightfully pleasing love and life warmth, and a voice similar to the purest harmony of a melodious lyre spoke out of the sea of fire and light to him: ‘See and feel the spiritual being of God, and see and feel yourself in Him and through Him!’ And Plato saw his form as a man but also saw around him countless forms like himself. Within these forms he discovered in smallest pictures countless other forms, which, however, altogether presented only one form of a person. And see, your explanation has a great resemblance with the vision of the great wise of the world, who is very famous in all of the educated world!

[2] Now, the fire and light seen by Plato, he surely hasn’t seen with his carnal eyes, but only with the eyes of his spirit, and thus I think by myself: If I once have become more spiritual, then I also will see, just like Plato, the same fire and light, what he has seen and felt. – Did I evaluate this correctly or not?”

[3] Raphael said: “Oh, you judged this very much correct and right, and to this I can say nothing else except this: The matter is more or less like this! However, Plato was a heathen and was not able to get to that clear view and observation, which a person according to the teaching of God the Lord can achieve. But in order to give you a few very convincing proofs about the only true and most real something of the spirit, I will entertain you with some experiments of the pure spirit, and as such pay very close attention to everything, what I with the most merciful

admission of the Lord will show you!

[4] See, what surrounds us here, is pure, very transparent air, and you can exert your senses as much as you like, but you will not see anything in it except perhaps a large number of mosquitoes and all kinds of flies swarming about, here and there a bigger beetle or even a bird! But I will only for a short period of time open the inner sight of your soul, and you will be amazed about all the things you will see in this our atmospheric air.”

[5] Agricola said: “Heavenly friend, do this, and what is useful to me, will be within a short time useful to many thousands!”

[6] Raphael said: “Very good, I only need to want it, and you are already standing at the point where I want you to be. – What are all the things you see in the air?”

[7] Agricola said: “Ah, listen, this is indescribable! This endless number of beings, plants, animals, landscapes and even people! And I also see a countless number of very small luminous worms twitching and floating back and forth, then here and then there a bundle of them seize each other, and within a moment it is transformed into a new form; but it doesn’t last long and changes immediately into another form. Everywhere is light, it is just that things do not have duration and continuously change again; only a few forms hold on to the shape they have become. No, by looking at this, even the most level headed person must become dizzy!

[8] Yes, what are these zillion times zillions luminous tiny worms, and what are these countless continuously newly formed shapes and figures of all kind? And if I grab them and try to hold on to such form or figure, I hold absolutely nothing in my hand! Ah, this is truly a deception of life!”

[9] Raphael said: “Now, just wait a little longer, and soon you will have something more permanent!”

[10] Then came all kind of birds and even fish, like swimming in the air, into close vicinity of the Roman, and he caught a bird and a very strange fish and held both in his hands.

[11] After catching them, he (Agricola) said to the angel:

“Listen, you my heavenly friend, I have already made my catch! Make that I see the air in its natural state, and I want to convince myself, if I still hold the bird and the fish in my hands!”

[12] The angel said: “Oh, this can be done for you! See, you are already back in the natural air and can have a closer look at your catch!”

[13] Agricola was back in his natural state, and immediately wanted to have a closer look at his bird and his fish; but there was neither a bird nor any fish in his hand.

[14] Thereby amazed, Agricola asked the angel by saying: “Yes, what happened to the bird and the fish? Where are they now? My whole viewing was, nevertheless, nothing more than a dream than something of a full reality!”

[15] The angel said: “Or just vice versa! Just now you were closer to the true reality, than you are now! You still have your bird and your fish, but not in your flesh hand, but in the hand of your soul, and I say to you, and I say to you that these animals which are corresponding to you, you will not leave them so soon and neither will they leave you; because see, you have back home in Rome as an old descendent of the patricians a shield on which outer side an identical bird with an ear in its beak and an identical fish with a worm in its mouth is pictured in gold, and since you still regard such worldly signs of honor as quite important, you will not very soon get rid of them.

[16] You have seen with the eyes of your soul quite a few figures and forms in the actual air. These were appearances, corresponding with your new experiences, but you were not able to hold on to them as yet. And as your own thoughts continuously changed therein and be transformed and degenerated in all kinds of shapes, in the same manner they presented themselves visually to your soul; but your bird and fish of honor on your shield continued to stay fixed and unchanged in your soul hand – which corresponds with the want and desire of the soul to the outside, and if you want to see it in its natural state, I can also do that for you.”

[17] Agricola said: “If this is also possible for you, then do it! I

want to see if this is my bird and my fish! Perhaps I then could more easily get rid of such worldly stupidity.”

[18] The angel said: “Look at your hands and you will see your worldly signs of honor!”

[19] Here Agricola looked at his hands and noticed in his right hand a bird, a kind of phoenix, and in his left a kind of small dolphin. He was immensely astonished about this appearance and immediately asked the angel, how he could rid himself soonest of these tiresome animals.

[20] The angel said: “You can very easily get rid of these two to you completely useless animals, by turning your heart completely away from them and directing it completely towards the Lord. If you can do that, then those two animals will shortly completely leave your soul. And see, I want them to be gone! And see, your hands are free again. Now I have shown to you everything what the inner truth can more and more illuminate for you; anything further you must from now search and find in yourself.”

## **96. THE PROCESS OF THE INNER CHANGE IN MAN**

[1] Upon My sign the angel stepped aside towards Lazarus and both went into the house to check on the preparations of the midday meal for the youths, who were enjoying themselves mainly inside the tents, and for us, from the sheep created by Raphael.

[2] Agricola now turned to Me and said: “No, Lord and Master, after this explanation I feel very strange, and I truly feel like being completely exchanged! I have heard and seen many and extraordinary things from You, but I always felt at home; but with the angel I thoroughly became estranged to myself! How did this happen and what does it mean?”

[3] I Said: “My friend, all this happened in perfect order! Since as long you are not in a certain manner becoming estranged to yourself, you are not very close to the Kingdom of God; but once you start feeling odd to yourself, it is a sign that your spirit

inside you has become a little stirred up and has progressed one step forward in your soul. And since you experience this for the first time in your life, it is the sign that your spirit inside you has started to move a little. And this you can always regard as a good sign. This will happen more often to you, but every time in a more pronounced degree.

[4] But when you have such an experience, be very joyous and cheerful about it; since therein lies the main sign, that your inner spirit has started to strongly unite with your soul! For as long as you are staying in your daily and homely feelings, for as long you still belong to this world and have no ability in you to come closer to the Kingdom of God; because once the pure spirit has awakened in man, and has started to penetrate the whole person with his life and light, in man a completely different and – say – a completely new life will begin which he was never aware of before. And therein lays the highest proof that man, after separation of the body from his soul, will begin a new life which he in his earthly life never anticipated and even less knew about.

[5] Regarding the separation of the flesh from the soul of man, I do not want you to understand the full and actual death of the body, but only this state of a person, where he completely has banned his sensuous and worldly desires out of himself and has started to live entirely in the spirit.

[6] The spirit then starts strongly to unify with the soul, and it then steps more and more into the environment of the only true life of the spirit world. But this life, previously not anticipated and not known, lies for the time being deep in the heart of man, similar like the pure, small spirit flame inside the bud shell of grain kernel.

[7] For as long the seed kernel does not die and decay and dissolve in the earth, so that its earlier solid parts begin to transform to resemble the spirit, for as long the spirit stays inactive and hidden. But when the flesh of the seed kernel starts to soften and to dissolve in the earth, and its particles increasingly become ethereal and start to resemble the spirit living inside the bud, the spirit will start to arrange the particles



resembling it, and penetrate them more and more, and an entirely new state of being begins to emerge, as you can observe this with every budding and growing plant. And what you can notice in a very small scale in one or the other plant, takes place in a wide and all-encompassing scale with a person, if he destroys and dissolves all of his wants and desires of his soul and his body for the outside world by his serious will inside him, and starts to make them resembling the inner spirit more and more in everything aspect.

[8] Now then, a person who for a long time has become used to all the world will certainly not feel very homely; but if he in time starts to feel more and more homely in his new, inner and only true living world, then in the same manner he will start to feel increasingly more uncomfortable in the outer world. Therefore, do not make anything of it, if My Raphael has stirred you up a little more than usual; since this is of great use to you.

[9] He is in his being already a pure spirit and thus was able to act more directly on your spirit, as it would be possible for any other person no matter how awakened he would be, for as long he has not have reached the full spiritual rebirth. But this is not to the detriment of your soul, but has been permitted by Me as a great advantage to it. Therefore, as I already have told you, do not make anything of it, if you started to feel a little strange and unfamiliar! If this feeling strikes you more often, then rejoice in your heart; since this is an indication of an increasingly greater approach to the Kingdom of God in the heart of your soul. – Have you understood this well?”

[10] Agricola said: “I thank You, o Lord, for this Your most merciful explanation! The feeling is still there, but it doesn’t feel strange anymore, as it disconcerted me earlier. But now I only want to know, how the angel could have known about the animals adorning my old honorary shield; the shield is kept safely in Rome and we are here. How can he see that far?”

[11] I said: “This time it wasn’t at necessary, because as a pure spirit he could see even the smallest detail of it in your soul. By the way, as a pure spirit it would also be possible for him to

bring your shield from Rome to here in one moment!”

[12] Agricola said: “This might prove a little difficult; even if a spirit can penetrate and dissolve all matter, as matter nevertheless, cannot penetrate matter. My shield is inside a stone cupboard locked with an iron lid. He must destroy the whole cupboard in order to remove the shield; and if he would make an infinitive quick movement through the air with the shield, the shield will be destroyed in the air!”

[13] I said: “You judge this matter the way you understand it; but the pure spirits understand this completely different. See, the angel does not even require to go from here to Rome; his will and his all penetrating realization is sufficient. He dissolves your shield in Rome completely, just as he dissolved the stone earlier, and puts it through his will – just as the stone which you still hold in your hand – in one moment here together in matter and form. And see, in this way nothing is impossible for a pure spirit! If you realize this, think about it, and it will become brighter in your soul! -

[14] But now the two disciples are coming back from the temple, together with a few other men. We will now listen to them, so that they can tell us what is happening down there. Therefore let us rest until they arrive!”

## **97. THE INNKEEPER REPORTS ABOUT WHAT HAPPENED IN THE TEMPLE**

[1] After a little while the two disciples with the other two other men came to us. The one was the innkeeper from the valley which we already met before. He is the neighbor of Lazarus near Bethany, where I have stayed a few times before, and the second man was a good friend of his, also an innkeeper but from near Bethlehem, who owned the large inn alongside the main military road, where I also have stayed once and had cured many sick people.

[2] The two disciples were Thomas and Judas Iscariot. The latter immediately wanted to tell us in all detail what had

happened in the temple.

[3] However, I reprimanded him and said: “Speak only then, if I ask you to do so; since until now I am still the Lord and Master of all of you, who surely knows best, whom he will select from the four of you to give him the task to narrate for the sake of the people!”

[4] After this rebuke Judas stepped back a little and said a little crustily to Thomas: “I knew it beforehand that I will be pushed back again!”

[5] Said Thomas: “I have told you already on the way that you should not try to push yourself forward! Do you still not know from a thousand teachings from the Lord, that only he who always and everywhere tries to humble himself, has any standing with the Lord? I did not push myself forward and have therefore not been reprimanded by the Lord. Listen for a change! There are another two men with us, who observed and listened to everything that happened in the temple before we arrived. Thus they know more than we do, and for the sake of the people the Lord will ask them to tell everything, and perhaps we will be asked to give testimony if this is in any way necessary. Let us therefore go quietly back to our previous places and have a look at the surrounding; because there are a thousand things to observe from which one can learn quite a lot for oneself!”

[6] For once Judas Iscariot was content with this rebuke from Thomas and sat quietly in his old place and Thomas did likewise.

[7] I now turned to the innkeeper of the valley near Bethany and said to him: “Now, friend, tell us for the sake of the people what you have experienced in the temple; since you were with many from your village in the temple even before sunrise! What do the temple superiors say about the signs which could be seen last night, what do the people say about them, and what do you yourself say about it?”

[8] Said the innkeeper: “Lord and Master! I was in fact in the temple before sunrise, very much so about the appearances

which took place last night, which were so extraordinary that no Jew and no gentile has ever seen anything like it. If only I could have known that You were still staying in Jerusalem, in particular here on the Mount of Olives, I and this friend of mine who also knows You, would have, come directly here, even during the appearance at night, instead of going to the temple. This my friend stayed the night with me and wanted to return to his house this morning – he came from Galilee where he conducted business dealings, but the sudden appearing phenomena at night hampered his forward journey and we went up to Jerusalem, to possibly get some light about it. When we came hastily to the temple, there was such a noisy confusion, that one was no longer able to hear one's own voice.

[9] One after the other the priests came to the large preacher chair and started to explain this and that; but the people soon recognizing the nonsense, did not want to hear anything further from the preacher and asked for someone else.

[10] In the beginning the people listen quietly; but as soon as he started to speak about penance and large sacrifices the people became indignantly and said: 'You always shift your crude sins to us the poor people, – and we, if it is necessary, always become your scapegoats! How many sacrifices did we not have given to the temple! Which ghastly penances did we not have to perform already, and you say to us that Jehovah will look at His people with friendly, merciful eyes! In this night, however, we have seen His friendliness only too well, and it became only too clear to us, that all the sacrifices we brought to the temple and all our bloody works of penances were all in vain, and we are not guessing anymore, but it is an apparent truth before us, that all our sacrifices and all the works of penance performed by us, because they were too ludicrous and were surpassing all the statues of Moses, only fanned God's just rage instead of calming it. And this is not so much our, but rather to a far greater extent your, the priests' fault, since you, because of your too great priestly lust for power, have led us to commit too many infamies and atrocities, by saying to us: 'If you do this or

that, you immediately will go to heaven!’ And by so doing you are the only ones who fanned the rage of God, and not us who unfortunately always faithfully kept to the word which you have taught us, and always have done what you have asked us to do. It is now your turn to make large sacrifices and perform a just penance for all the many sins which you have committed against us and against the many prophets sent by God, then God will take care of us again. So, this is the opinion of the people!”

## **98. THE PEOPLE RELATE ABOUT THE CRIMES OF THE PHARISEES**

[1] (The innkeeper) – “Upon this the priest said, that neither he nor his fellow priests had ever killed a prophet.

[2] The people again started to shout and said: ‘You are a priest for already forty years and you want to tell us that you were not present when the devout Zacharias had been strangled by furious hands about twenty-five years ago between the sacrificial altar and the sanctum?!

[3] Hardly a year has passed when in the desolate area along the Jordan River John, a son of Zacharias who was strangled by you, was arrested by the henchmen of Herod, because of your efforts and payments. But Herod, who quickly realized that John was a wise man and that the Spirit of God was rising out of his words, treated him more than a friend and allowed the disciples of the prophet free and unhindered access. But Satan has brought you the news about such good circumstances of John, and you planned day and night by which means you could persuade Herod to kill the devout prophet. After much planning and many council meetings you found in the evil mother of the beautiful Herodias, whom Herod loved very much, a very suitable means to get the prophet out of the way. And by so doing you also have killed this prophet, because he too made you very aware of your atrocities in front of the people.

[4] Currently another prophet lives and teaches, who came from

Galilee to us, and John himself said that he is not worthy to loosen his shoelaces, and that he himself was only a crying voice in the desert, to prepare the way for the great prophet, of whom is said in general, because of His teachings and deeds, that He is the promised Messiah.

[5] But what are you saying about this? You say it is written, that out of Galilee no prophet can arise, and everyone who believes in Him is damned.

[6] But we say: Although it says that no prophet can arise out of Galilee, according to our knowledge nothing is written which says that the Messiah cannot arise out of Galilee!

[7] And this great prophet has only recently taught at the celebrations in the temple, and in such wise manner, that even your evil servants who were supposed to arrest Him and bring Him before you, were in the end forced to give Him the testimony, that never a man has spoken in such a way. But your fury rose higher and higher. And when He in a proper divine, mighty way flung the truth into your face, you became so infuriated, that you immediately wanted to stone Him. But He became invisible and you, fully annoyed, were forced to put the rocks back on the ground.

[8] Lazarus, the man from Bethany, was a member of your council and as one of the richest persons of the whole Jewish country gave the temple large sacrifices. But when all his great sacrifices were still not enough for you, and you plagued him day and night about it, it became too much for him, especially since in all seriousness you told him, that it was better and more useful for him to rather give everything to the temple than to give anything to the poor; since the poor rabble should only work and eventually will get something to eat, as it doesn't appeal to God if the rich people turn poor people into useless idlers by their unwise mercifulness. This is what you have told him, as we have heard it out of his mouth.

[9] Now Lazarus in the end even went to some extent along with this; but in accordance with his two sisters he decided by himself and said: 'We still own a lot of unused land. I shall stop

giving free alms for the sake of the temple; but instead I will ask all the poor people coming to us, except for the sick, if they wouldn't like to work for us according to their strength for a good wage.' Lazarus did that, employed many workers and cultivated his very vast and extensive land. He still gave the temple large sacrifices, what we just know too well. It didn't take long for you to find out what he did, but you couldn't say anything substantial against the good man, because he obeyed your will regarding the main issue, but secretly his many workers were again a thorn in your evil eyes, and soon you went through great trouble to apply all conceivable means which were available to you, to lure his workers and servants away from him.

[10] By way of your trusted servants you soon went here and there and said: 'How can you work there? Don't you know that this is a damned piece of land, whose former ungodly owner in his high spirit refused ten times to pay to the temple the proper one-tenth?!'

[11] But the workers ignored this and answered your temple servants: 'This may be the case, although it is nowhere written; but now this land belongs to a man, who never has refused his tenth to the temple, and will also not refuse the tenth from this piece of land once it starts producing. Therefore let us work, and we shall see if Jehovah will refuse to bless this land!'

[12] When your messengers were not successful along this route, they went to another property of the good man and tried by other means to lure his workers away. You even spread a curse over his Mount of Olives, because he didn't wanted to just give it to you, and you would have sold it for a large sum of money to a wealthy Greek or Roman.

[13] Was all this done according to the will of God, who through and to Moses has said: 'Do not lust for what belongs to your neighbor!?' In the end, because the good man very energetically prohibited you your activities, you wanted to show what power you had against him. But the good man was cleverer than you: soon he and all his property became Roman

subject and a Roman citizen, he now stands under full Roman protection, pays them a lot less taxes, and admission to all his properties by your messengers and servants is prohibited by Roman guards and lately also through large and vicious dogs. Only now and then some of your older and somewhat more honest Pharisees and scribes are allowed to visit him.

[14] And tell us now, you dull and weak preacher, what have you achieved by this? Was your right in anyway enforced by a Roman court? This is the reason why God has shown to you in this night, what He rather sooner than later will do with Jerusalem and the temple. Speak now against us, if you can and want to! How many treasures, money and goods of the poor widows and orphans have you already squandered and promised them that you will take care of their temporal and everlasting welfare. But once in your claws, they have been provided for by you for eternity. In which way, we know to the greatest part quite well, and in your conscience you will know this even better!

[15] If you knew about a poor virgin or about a young woman, you dressed up a temple superior, and he went to deceive the virgin for your lecherous addiction or tempted the young woman into adultery, so that she, under threat of stoning, forever remained your whore. O, such a great disgrace and such great atrocities of the temple!

[16] For already a very long time, you of course do not believe in a God anymore and have therefore adopted the cheeky right to represent the place of God in whom the people still believe, and have in the name of Jehovah given laws to the people to serve your insatiable lust for power and excessive gluttony, to such an extent that in the end even the gentiles became disgusted by them. But in this night the old God has reappeared again and has shown to you and the people with extraordinary and clear signs, that He is still very much the same, as He was during the times of Abraham, Isaac and Jacob.

[17] And now we, the people, have before God and before you, the fullest right, to openly say to your faces, that not we, but you



are the conceiver of all sins, which in time became by your ungodly laws common practice among us; since you have driven us into sin, so that we had to sacrifice more for our sins, in order to get rid of them by your lazy burnt offerings and by your completely empty power-sayings. Now, because you are assuming to be powerful before God and the people, deal with God in front of us, so that we can know what God will do with you and with us!’

[18] See, Lord and Master, this is literally how the people spoke to the very fearful and embarrassed preacher, who listened silently and without moving, like the statue of the golden calf, to everything and in the end couldn’t reply anything else to the people than: ‘For such people I’m too weak, here a teacher of the law is required!’

[19] And the people said: ‘Just let him come, and we will also show him, that the voice of the people is by far more the voice of God, than the stupid and empty and any right devoid word of a power-hungry and greedy temple superior!’

[20] With that the speaker disappeared, and we had to wait nearly half an hour, until the announced teacher of the law appeared.”

## **99. THE REQUEST OF THE MAN FROM BETHLEHEM TO THE SCRIBES**

[1] (The innkeeper) – “After this highly wise scribe stepped onto the speaker’s podium, he started to speak with a very serious face and voice: ‘God only spoke to Moses and Aaron. Nowhere is it written, that God ever spoke directly to the people; because the people were always too unholy before Him, which was proven by the fact, when still standing under the miracle staff of Moses, that, with the gold they carried with them, they poured a golden calf for themselves to worship. Because of that God did not any longer speak directly to the people, who made themselves unholy before Him, but only through specifically awakened prophets and priests. Thus

remember this quite well that the voice of the people can never be equal to the voice of God; and if you allege this to be the case with you, you thereby commit a great and most curse-worthy sin before God and us, his actual priests. We priests, however, have forbearance with your great stupidity and weakness and forgive you such a sin; but if also God will forgive you, is another question.’

[2] With this address the people were already fed up, and a man with a huge build, according to his appearance from Bethlehem, came forward and said in the name of the people to the scribe: ‘That God has talked with Moses and Aaron, we know just as well as you arrogant scribe; but we also know that in the beginning God only spoke to the people. But since the people started to fear the tremendous thunderous voice of God too much, they asked that God should announce His most holy will only to Moses, and they will act according to His will, although not listening directly to His tremendous voice. The people then moved faraway to the opposite side of the valley from Sinai. And only from then on did Moses receive the laws from God alone. – Let’s leave it there, and I want to draw your attention, arrogant scribe, to something else!

[3] You said that God did not speak with the unholy people, but only with Moses, Aaron, and later with the prophets and also with you priests. We do not deny this at all; but we want to ask you to explain to us, with what reason did you deviated from the statues of Moses entirely and have replaced them with your own selfish and power-hungry laws. And why is it that the priests nearly killed most of the prophets, and recently even Zacharias and John? And why do you try to even kill the prophet from Nazareth, who performs the greatest signs ever produced by any prophet, and preaches to the people the true word of God?

[4] If we had not quite often listened to His truly divine word and had not seen His signs, which, except for God, nobody can produce, we would not speak out; but we are thousands who experienced it by Him personally, and therefore we can now, where the rage of God for you is obvious like the sun in brought

daylight, speak to you without pretense and without any fear, precisely as we know it, feel it and see it. I have put a question to you, and you as an arrogant scribe will give us an absolute clear answer, otherwise you will taste the strength of the fists of your unholy people as a first realization of the second sign of the night, so that you and many wretches as yourself can feel our unholiness and being cursed.’

[5] When the aforementioned man from Bethlehem had spoken such words, the scribe who earlier was standing with such fiercely seriously looking face on the speaker podium, became quite fearful, pale and feverish and as an old man he nearly did not have the courage to excuse himself with a sudden indisposition, not having the necessary strength to answer the people these questions.

[6] But the speaker said: ‘Go, old sinner in the sanctum of God – because we knew this a long time in advance, what kind of creatures your type of people are, otherwise you will be blessed with our fists!’

[7] When the scribe heard such orders from the mouth of the man from Bethlehem, he left the podium in a big hurry and hid somewhere in the side halls of the temple.”

## **100. THE OLD RABBI DESCRIBES THE HISTORY OF THE DECLINE OF THE JEWISH PEOPLE**

[1] (The innkeeper) – “But soon after this, appeared an old, skillful rabbi on the stand. He, as known, was a friend of the old pious Simeon and later also of Zacharias who has been strangled. When he came up, the whole crowd became quiet, greeted him and asked him to give them real and true comfort in these very difficult circumstances.

[2] And the rabbi said: ‘Dear brothers of mine, from the bosom of Abraham. Forgive me that I, because of my old age, am no more able as before to fight for all that is good and true, but I still do not lack good will to give you all real and true comfort.

[3] The signs that we saw last night – given to us by the decree

of God – were really of such nature that even the gentiles started to shake. And no Jew – not even a Sadducee or Samaritan – could look at this without having fear in his heart. But I thought by myself in my innocence: Good Jehovah, it was certainly not because of me that you made these terrifying signs appear at Your starry sky, just as You also never made Your good sun arise and let it shine only for my sake, for it already enlightened the Earth for thousands of years, and also after me – who knows for how many more thousands of years – it will continue to shine. I, as almost a gray centennial, will not much longer enjoy the benefit of the good divine sun. For in the graves, where decay takes place, no sunlight will shine through. And even if it would still shine through, it still will certainly not enjoy the dead corpses anymore. Everything that is in this world is for every sober thinker really completely joyless and goes away. But not the power of God – that will remain forever. Our souls are only dependent on the will of the Almighty. If they will live further on after death, no human being can entirely truthfully say, perceive or acknowledge this. But Moses and all later prophets have taught this to us and we must believe it. And if we will not believe it, then we are like the Sadducees who turned their back on the temple because the Greek philosophers deceived them to do this.

[4] But unfortunately there are Sadducees among us, and unfortunately here in the temple more than outside among you – as also in this big city where the rich, because of their riches, believe almost nothing anymore. And the spiritual matters in which they are still involved they only do hypocritically so that the common people will still fear God, but in their heart they do not have any faith in God anymore.

[5] The poor, common working people can see that with the rich people and they think among themselves: ‘Ah, if you rich, who have the means to experience and to know much and do not believe in Moses or the prophet, and thus also not in God, why must we poor people then believe for your pleasure in which you rich do not see any advantage?’

[6] And so, dear people, one evil will always bring another one, and now we are all standing at a same point as the people at the time of Noah and at the time of Lot. At that time, as well as now, God sent, to the people on Earth, elected messengers who urged all people who completely forgot God. And they also showed them with words and deeds beforehand what the inevitable consequences would be of their stubbornness. But the people had gone too far into the dead world that brings death, and they got stuck in it. They did not listen to the messengers of God at all, or they persecuted them persistently and mistreated and killed them even often in a cruel manner. And see, my very respected friends and brothers, saying this just between you and me, this is the case now with us, and unfortunately maybe even worse – and especially here in this temple.

[7] Actually the Jews remained the same as they were in the beginning only until half way the time of the Judges. In that time there was no real city in the whole country. Although, in the land of father Jacob there were communities, and they possessed primitive houses and separate huts. And in the middle of the country, on the mountain Horeb, was built the holy hut in which the Ark of the Covenant was located. At that time the Jews did not need a permanent stronghold to protect themselves against the outer enemies, for Jehovah was their only permanent stronghold, their impregnable wall and their sharp sword. Apart from God they knew no lord; they lived completely in peace, were physically and spiritually healthy and did not lack anything.

[8] But during the time of the last Judges they already started to become more indifferent and lazier in everything. They started to less observe the commandments, as well as the other regulations, and they often transgressed them. Then they immediately received all kinds of warnings. Those with a better attitude conformed to them, but the more worldly people only obeyed hypocritically, for in their heart the dead world was more important. Such worldly Jews became soon rich and prominent people who were no more satisfied with their huts

and also not with the Judges who were established by God. They wanted to have a glorious, mighty king like the heathens, and a city and strongholds. Finally they demanded very seriously from Samuel a king. And God the Lord spoke: 'Look, this ungrateful people. They are no more satisfied with My fatherly rule by which they became healthy, rich, mighty and powerful. After all the sins that they committed before My face they are adding this greatest sin by demanding a king. Yes, they will have a king and build cities and strongholds, but not to their advantage. But as a sharp, hard rod of chastisement they will have a king.'

[9] I tell you all this in short so that you more easily will realize what the cause of this present total decline of the true, old real Jewry is.

[10] Saul needed a permanent stronghold, even if this was not yet a real city. Then came war with the Philistines, and for that war the fathers had to allow that their sons and their best servants be taken and also their best oxen, donkeys, cows, calves and sheep. So this was already the first blessing of a Jewish king while Samuel was still alive and on God's command he anointed Saul as king. Then Samuel thought that by this punishment the people would repent and would remorsefully come back to the government of God. But this did absolutely not happen. They only wanted a mightier and wiser king, and Samuel anointed David who soon built the city of Jerusalem. His son Solomon expanded the city with much money and great splendor and he built the temple, but the people were then already fallen into great poverty and they had to endure all kind of hardship.

[11] What happened later with the people under the next kings unto the Babylonian captivity, we know from the books of the Chronicles. One can think that after the 40 years of captivity the liberated Jews would have completely changed. But no, they again wanted kings, just like the heathens, the priests and high priests.

[12] At that time, almost until now, the Lord sent most of the

prophets who called the people back to God. But the people, who were made already too dark and deaf by the kings and priests, did not listen and did not understand anything anymore of what the prophets proclaimed. Moreover the kings and the priests persecuted the prophets, and this often with the most shameful blind lust for vengeance and rage – scenes which you yourselves have experienced and maybe you will experience more of these, although the Jews now and even much before do not have a king of their own anymore and have to endure the iron dominance of the gentiles.

[13] But also this time God took care of His people and sent, according to the prophecy, a Messiah, sent in the person of the wise Man from Nazareth. I know Him already since the time of Simeon because also Simeon recognized Him in the temple. He circumcised Him and gave Him the name of Jesus. I can and may tell you this because of these exceptional emergency conditions, and what I am telling you now as an old-aged gray man is important and holy truth. But all those who would speak out such thing at another time, these extremely imperious, stubborn temple servants would persecute with the greatest sense of revenge.

[14] And look, since I shortly told you this beforehand, I can tell you now why God has allowed the terrible appearances last night. The many sinful crimes of the arch Jews from the temple have practically filled the measure that is determined by God and the great patience of Jehovah is nearly up. When the measure will be full, then will also happen with Jerusalem what you have seen with the second sign, and maybe already within 50 years.

[15] The 12 pillars of fire that finally merged together as one pillar clearly indicated that the 12 tribes of Israel will become one pillar, namely in the Messiah who has come. He finally, because He was not accepted by the blind, evil arch Jews from the temple, will ascend to where He came from.

[16] But later in the West, as the wise Nicodemus told me just now, there was still a third sign that was very comforting but

could only be seen by those who accepted the Messiah, believe in Him and act according to His teaching which is very wise. But Nicodemus can tell you more about this later since he himself saw the third sign that I mentioned.’

[17] Then the old man advised them, meaning the people, to be patient, and he left the preaching stand. And all the people praised the old speaker.

[18] And the man from Bethlehem said: ‘Yes, this is still an elder like Aaron, but he alone cannot do anything against all the others. But what is very significant is that finally there are still a few among the Pharisees and scribes who believe in the Savior from Nazareth.’

[19] Many other these kinds of remarks were spoken, and they eagerly waited for the arrival of the honest and righteous Nicodemus who kept them waiting for a little while.’