

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

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

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

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

# Book 17

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).  
This Book 17 is translated from the German book VII - chapter 82 to 181.*

## FOREWORD

It was not the intention to make of this book an "intellectual" translation, but rather to translate it as close as possible to the original text given by Jesus Christ.

The words, expressions and even the sentence structure were kept as close as possible to the original without losing its meaning.

This work was made for every simple humble person whose main purpose it is to know the truth.

The translator

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## 1. THE TRANQUILIZING SPEECH OF NICODEMUS TO THE PEOPLE



**HE innkeeper:** “But somewhere behind a curtain, a real arch-Pharisee heard the strong plea in the presence of the people in favor of the faith in the Savior from Nazareth. He made his appearance, ascended the small pulpit and said: ‘I am telling you out of my absolute power as high priest: he who believes in the Savior from Nazareth and says that He is the promised Messiah, is cursed by the temple!’

[2] However, he barely finished this disgraceful statement when his pulpit was surrounded by the people, and all the people yelled at him: ‘And we say: he who does not believe that the Savior from Nazareth is infallibly the promised Messiah, is cursed by us! And if such a miserable evildoer like you as a chief Pharisee – who should recognize the true Messiah sooner than the people – dares to speak out such a judgment in his blind lust of power, then he will be cursed 7 times by us and he deserves death! You rascal, did you not see the signs last night? Could these also not penetrate your vile hide? Now just wait, you vile chief Pharisee, we will make your thick hide thinner and more penetrable! You nicely run into us, you rascal, because already for a long time we have been after you!’

[3] When the chief Pharisee heard such welcoming words from the people he cried for help.

[4] But the people cried still harder: ‘Away with this blasphemer!’

[5] Then our gigantic man from Bethlehem – a real Goliath – came forward to the little pulpit, grabbed the chief Pharisee with his strong hand and shook him first so heavily that he could not hear or see for a while. Then he pulled him from the pulpit and carried him to the curtain in the large temple hall from where he came before. There he gave him a few well sounding boxes on the ear and then said to him with a truly thundering voice: ‘From now on, this is how the people that has become seeing, will serve the priests of your kind with offerings and tithes! Now go, and don’t

show yourself anymore, or else it will cost you your life!

[6] Then in a big hurry the chief Pharisee who became completely dizzy, gathered his strength together and hid himself shakily in a corner of his dwelling place.

[7] Immediately after this incident, a Roman representative of the governor appeared, ascended the pulpit, which was intended for worldly speakers and messengers, and said: ‘The governor is warning you in the name of the law to restrain from all violence. But you may speak as much as you like! You must remember that this temple is built in honor of God, and every indecent behavior must be avoided! However, if someone has suffered injustice by a foolish priest or servant of the temple, then he only has to come to us and complete justice will be done to him!’

[8] Our Goliath from Bethlehem rendered thanks for this well meant warning, but still added to it: ‘Your warning, for which I have thanked you in the name of the whole people, was certainly totally rightful, but once the forces of the sky are starting to write its will with its almighty hands on the great firmament, then human commanding on this Earth will soon be over.’

[9] The Roman said: ‘Friend, we also know that, and we know the saying: *contra Jovem fulminantem tonantemque non valet vis ensis, et contra vim coelorum vane frustraue pugnat ars mortalium*<sup>1</sup>, but by any violence of mortal people among themselves, we men will not change in the least the immortal and invincible powers and forces of the skies. A dignified, modest order is best fitting to us, and a decent and quiet man will also then not loose courage, even when the whole terrestrial globe would collapse. This is my opinion. Therefore, hold on to the wish of the governor. *Dixi*<sup>2</sup>.’

[10] After that, the Roman departed and the people praised his call for calmness.

[11] Immediately after that, Nicodemus appeared on the large

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<sup>1</sup> The power of the sword is no match for the lightning and thundering Zeus, and against the power of the sky, the art of mortal man fights a useless battle.

<sup>2</sup> I have spoken.

pulpit and the people with loud jubilation greeted him. But he said: ‘Dear friends and brothers. Actually I have nothing new to tell you, but I still have come to confirm to you what my oldest and at the same time best friend has already told you. Everything is as he has said. I can even put my life at stake for it. And it rejoices me now all the more that here in this sanctified temple hall I am encountering people who in all points are definitely sharing my opinion and also my inner complete conviction.

[12] True, before me, on that little pulpit, an arrogant chief Pharisee let himself be heard in a most indecent manner, although no one from our counsel of priests did say a word to him to do that. But according to my best knowledge, you have properly compensated him for that. Even if he was complaining at the high counsel – which however does not mean so much now during these days – he soon received the answer: ‘When something is inopportune, then it brings trouble and no blessing’. During the understandable great excitement of the people it was more than foolish to bring something forward that under normal circumstances would not be accepted favorably.

[13] When the indiscreet chief priest received that answer, he disappeared quickly with his rather swollen-up cheeks, and I was sent by the complete counsel to tell you that you should keep yourselves to what my predecessor has told you. Now that all of you have found this consolation here in the temple, you should give thanks to God in your heart and then quietly go home again. And if ever you encounter other people, then you also can tell them the same, so that they would not have traveled this long road in vain, because the temple is closed this morning and this afternoon, like always on a day before the Sabbath.’

[14] Then the people still asked Nicodemus for the meaning of the third sign, which he saw personally – this according to the announcement of his gray-haired predecessor.

[15] But Nicodemus said: ‘I also will tell you about that, but more quietly when we are together, because our walls have many ears. Wait this afternoon on the way that leads to Emmaus. There I will

come to you and will tell you the complete truth about the third sign, and will also explain it to you the best I possibly can.’

[16] With this, the people were satisfied and they started to leave the temple.

[17] Me and my friend went also, and on the way we were meeting Your two disciples who told us where You were, so that we also came quickly to this place.

[18] And what I have said now, is also everything that happened today in the temple. Lord, forgive my bad manner of explaining.”

## 2. THE DISCUSSION OF THE PHARISEES



SAID: “Dear friend, you have very well related the events that took place in the temple and you have shown in your story that you watched with the greatest alertness everything that happened and that was especially referring to Me. But I am adding, that in this, My will was very helpful to you, for without Me, everything is weak in man, but with Me, everything is strong, powerful and mighty.

[2] Now a lot of things happened in the temple for our good, true cause. The people, the old rabbi and Nicodemus have made Me known as the One who I am. Now one would think that the temple will now be completely converted. But this is in no way the case. Now the rabbi and Nicodemus will be in trouble with the other Pharisees and with the high priest because they have announced to the people that I am the promised One and the only true Messiah. But I gave them both the right words in their mouth, and Nicodemus has now thrown such fiery words in his face that he as well as the Pharisees could not think what to reply.

[3] Since the high priest was blaming the old rabbi and Nicodemus bitterly that they were even openly confessing My name in the temple before the people and put all the guilt on the temple, while on this occasion they had to make Me as suspicious as possible before the whole people. They had to tell the people with great earnest that God is now angry with them, because they were

running after such erring teachers and agitators and let themselves be seduced, and that they were therefore cursed.

[4] But Nicodemus answered the high priest, whose name is Caiphas: 'Oh, if you are so intelligent and wise, then go now you yourself into the temple which is still full of people – although after my speech a great part has left the temple and went home – and speak to the people after your way, then you will notice soon enough how they will receive you. Were we both perhaps the first to speak to the people? Many of you have spoken to the people after your way, and what was the result of each of your speeches? The result was that the speaker had to run away if he did not want to be terribly mistreated.

[5] If we both did not pacify the people in an intelligent way, what would you have done if the people had entered by force and probably would have mistreated you in an unprecedented manner? Is it therefore not more intelligent in times of distress to howl together with the wolves in the forest, and in this way escape without injury, rather than blaming the people about something that it absolutely does not want to hear?

[6] It was really not the moment during this night to lecture the desperate people, but rather to comfort them and to calm them down. And this, both of us have done, and we certainly did not make a mistake on this. However, whether you did not make a mistake before the people, is a totally different question. Just go to the large hall of the temple and try to teach the people something different. Then I can guarantee that you will fare badly, worse than formerly the chief Pharisee and scribe when he went in against the statement of the people that said that the voice of the people was equal to the voice of God.

[7] Besides, you yourself, Caiphas, have asked me and the old rabbi, as men who have a good reputation, to go among the people and to try in every possible way to pacify it. Well, this is what we did. Then why are you blaming us, now that the people have been pacified? Anyway, you are still free to teach something different to the people that will stay in the temple until after midday.'

[8] **The high priest said:** ‘When we have to fear the people, then we also are no longer priests. We may not give in to the people by a hair’s breadth, no matter what. Let come what may come. This is my firm resolution and the basis of my actions.’

[9] **Then Nicodemus answered him:** ‘You are now high priest and in many aspects you can do what you want, but when, like it looks now, the whole people will apostate from us and will put themselves under the protection of the Romans, then what will you do? Even if you continue to curse the people day and night, then they will listen to you in the same measure as now the gentiles, Samaritans and Sadducees are listening to you. Then by what means will you bring the dissidents back on our side?’

[10] What did you achieve with your stubbornness with the rich Lazarus and what did you gain with it? With his many possessions he is now Roman citizen, and you have no more power over him. Before, he paid every year at least 100 pounds of gold and 500 pounds of silver to the temple, and now he pays considerably less to the Romans, and he pays not 1 penny to the temple. He still gave tithes, but in the future he probably will also give that no more, because, as far as I know, he also has arranged that with the Romans. Yes, if, because of your priestly stubbornness many will follow the example of Lazarus, then soon we will be alone in the temple.

[11] Look, this is how I think, and I am firmly convinced about it, and in the future it will be evident that I have spoken the full truth here, and this could well mean the beginning of the fulfillment of the second sad and terrible sign, which they saw last night and which will not take too long. Just continue like that, then we all will soon be finished. I have spoken now.’

[12] **The fact that these words were not particularly pleasant to the high priest is easy to understand, but he could little or nothing at all object to that, because also the other elders of the temple and of Jerusalem agreed with Nicodemus.**

[13] **But after a while the high priest said again somewhat irritated:** ‘But nevertheless, I know what has to be done in order to gain



again firm ground under our feet. Also the false prophet from Galilee must fall, just like John has fallen. Then the people will come back again to us. Did I speak right or not?’

[14] **Then many of the Pharisees and scribes agreed with Caiphas, but Nicodemus, the old rabbi and still a few elders were shaking their head. And the old rabbi said:** ‘I think that I am the eldest of you all and I know what happened during the last 80 years in the temple and in the whole Jewish land. Already many times, pious men and who are filled with the Spirit of God have arisen, who learned wisely and also acted wisely. However, that part of the temple that was very much lusting for power has persecuted them with all possible means, and if possible also killed. But ask yourself, ask all elders of the whole Jewish land and check our yearly diaries, then you will find that the old honor of the temple has never won anything by it, but after each of those deeds has lost a great deal, and in such a manner that it has never regained what has been lost.

[15] Where are all those Samaritans, where the Sadducees, where will all too soon the whole of Galilee be? How many of our people have become Essenes, how many a complete Greek or Roman? Who from Tyre and Sidon are still visiting us, except a few Greek merchants? Who from the great land of Capadocia, from Syria and from the many cities along the Euphrates? Look, in my youth all these were still part of the strict followers of the temple, which was overloaded with all kinds of offerings and treasures. And because of this, they became very proud and merciless. The priests transgressed the commandment of God ‘You shall not kill’, and the obvious consequence of that was the total desertion of the many countries and cities.

[16] However, if you will continue in this horrible manner of your predecessors, you will soon lose that which until now was hanging loose to the temple anyway and which was clearly shown by the second sign. This is what I think about it. But you can do what you want.’

[17] **This excellent speech of the rabbi was greeted with approval**

by many, and the younger ones could not object much.

[18] Then Caiphas turned again to Nicodemus and asked him if he was also sharing the idea of the old rabbi and if he was approving it.

[19] **But Nicodemus said:** ‘I have already spoken, and I am saying once more that I will not say anything in favor nor against it in your counsel. Like my old friend has said it now, so it also is. I do not have to render an account to anybody concerning my inner conviction, and from now on I will openly say only little.

[20] I am the chief of the whole city of Jerusalem and accredited by the emperor as chief over all citizens, and I have, in case of necessity also the *Jus gladii*<sup>3</sup> in my hand. You can do what you want. I and my friend are leaving you now until the Sabbath. However, the one who wants to talk with me and this old, true friend of mine in a sensible way, can find me on my properties in Emmaus. And now, may God the Lord commend everything.’

[21] **With these serious words they both left the big counsel, although the high priest still wanted to hold him back.”**

### 3. THE RUPTURE IN THE HIGH COUNSEL



ONLY from then on, the most strict followers of the temple put their heads together, but they did not know what to do. Caiphas suggested that someone else should still try, by means of a good speech, to bring the people to the point of changing their mind, but nobody dared to carry it out.

[2] But since it was already just before the midday hour, an assignment was given to a temple servant to go to the halls to make it clear to the people that they quickly had to withdraw, because the day before the Sabbath the temple would be closed for the necessary cleansing. The servant came and brought this message to the still numerous people in the temple. But this was not so welcome.

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<sup>3</sup> The right of the sword.

[3] **The gigantic man from Bethlehem was still present, and he shouted with a truly thundering voice to the servant:** ‘We know this ourselves when we have to leave the temple! Therefore, we will leave it completely, so that we most probably will never visit it again! For only the temple and those who are living in it are guilty of all the disasters that soon will break out over our promised land! Go to your masters and tell them that the people are speaking now in this way, and whoever does not agree with that, must come outside and dispute it with us!’

[4] **When the servant heard this statement, he wisely said no more word and transmitted everything word for word to the counsel.**

[5] **And Caiphas said:** ‘As I have already told you a long time ago, so it is: we have all been betrayed by the Nazarene. By means of His magic He is making the Romans His friends. They are taking Him for a half god, and if it will continue a little longer, they also will make Him viceroy of the Jews, and then for sure, we better get out of here. Therefore, we also have to use every possible means to get rid of this Man, who is very dangerous for us, for if ever he will outgrow us then we are all lost.’

[6] **Then an elder said:** ‘I am telling you only this: doing one thing or the other is a very dangerous game. For if He is a friend of the mighty Romans, then they all too soon will come to know from one of their many followers what we have done to Him, and then we always will have to atone for it. However, if we let Him go His way and do not join Him, then also, in maximum 3 years we will have become needless in the whole of the Jewish country. Now what is best?’

[7] **Another elder said:** ‘If I were high priest, I would know very well what can be done now.’

[8] **Then Caiphas asked:** ‘Then what?’

[9] **The elder said:** ‘We are all among ourselves now, and so I can speak freely, and you can listen to me if ever you think it is worth it. Look, we truly have turned our back on our Moses, as well as Jehovah and all prophets, and because of the people and for the sake of our income we continue out of formality. Because among

all of us, who are now together, there is not one who believes in a God, a Moses or in one or the other prophet. But now, if we see that all the people believe in the Nazarene and are following Him, then let us do that also. In any case out of formality. Then we will gain a lot with the people and with the Romans.’

[10] **With these words, Caiphias literally jumped up and said:** ‘Do you want to betray all of us?! The one who speaks in all seriousness in this way as you have spoken now, will be cursed by me!’

[11] **The elder said:** ‘Tell this in front of the people, for here in the counsel you do not have the right to say this so easily to us. Think about this well. Or else we will see each other even today before the governor.’

[12] **Another elder added to this:** ‘If we are here together in the big counsel, everyone has the right to speak freely, otherwise the counsel has no meaning. But in front of the people we know best what we have to say. If you, as the present-day high priest want only to force your own will, then our counsel meeting is completely needless, and then it is more intelligent to have no more counsel meeting at all in the future. Consider all the things that the temple has undertaken to catch the Nazarene in one way or another. But still, we could not seize Him anywhere. During the feast days He was in the temple and taught the people openly. Then why did you not let Him be seized?’

[13] **Caiphias said:** ‘Who dares to go into all this crowd?’

[14] **The elder said:** ‘Good, in that case, why do you curse an elder who says that we, with our strongly diminished power, can achieve little or nothing against this Man from Galilee? If we will – if ever this would still be possible – undertake something seriously against Him, which would be successful for a couple of days, then we have already dug our own grave. This is completely clear to me. However, if we will do nothing and let Him go His way, then we still can go on, especially if we ourselves will make some changes in the service of the temple. But with your plan, we soon will be forced to flee. I have spoken.’

[15] Then there was a total discord in the high counsel. One part agreed with the elder, the other part with the high priest, and there was a big quarrel. Then the elders stood up and went home, for they themselves had houses and great possessions. Only the Pharisees still stayed with Caiphas, but also they left soon because the midday hour had already come.

[16] Look, this is how things are in the temple, and I have told you this now in great detail to show you how little influence the night-signs had on this brood of vipers down there. They are and remain incorrigible, just like they always have been. That is why the light will be taken away from them and given to the gentiles. But there comes now also our Lazarus with Raphael to invite us for the midday meal, and so we all will go inside again for lunch.”

[17] Then **Agricola** said: “Lord and Master, I am so much filled with indignation by Your account of the high counsel and also by the preceding story of the innkeeper, how certain priests have expressed themselves about You, that I now very much would like to inform the governor about this whole story and to send a messenger to Cyrenius, the principal of the city, so that this will soon open up the eyes of the high priest and that he will come to a deeper understanding to know how things are now.”

[18] **I** said: “Friend, you know what power I possess. If ever I would like to judge them down there with force, then it still would not be profitable for them in any way, because My omnipotence – as I have already shown you – cannot change the free will of any human being. With man, it has to be accomplished by the teaching, which he has to keep, and by this he has to determine how he must behave. However, if man does not want to see what is good and true in a teaching and even less want to act upon it, then he already is going the wrong way, and then one day he himself will find what will judge him. So let us not talk about it anymore and go into the house.”

[19] Then we got up and went to the large dining-hall where a good meal was already waiting for us.

#### 4. PROPER FASTING AND PRAYER



S the tax collectors had left us soon after the morning meal, it is self-evident that there was more space now in the hall, and therefore also a few of the somewhat older and more serious young slaves in our hall could be accommodated and consume their midday meal in our crowded company. Thirty of them were eating in our hall, and they received the ability to understand our languages and also to speak them, with the purpose to understand for themselves and for their companions what was said among us during the midday meal.

[2] We were eating and drinking cheerfully, and when the wine was making the tongues of the guests more loose, **the known Jewish Greeks** began to speak among themselves about the Jewish laws of fasting, and one of them made the following remark: “Since the time of Moses every year the Jews kept certain days and also whole weeks wherein they had to fast. The prophets had to fast many times, for in this way their body received less attention and their spirit became more open and clear. Also the seers had to fast a lot and often in order to receive clear dreams and insights. The one who wanted to receive a special grace from God had to make a vow to God, that he, during a specific time, would fast and pray until God would hear him, and the one who made this vow to God, keeping and fulfilling it, always received also the grace from God that was asked for. This is what we know from the Scripture.

[3] But now, under these new circumstances, this is now no more relevant among us. It seems that the Lord and Master wants to abolish the old commandment of fasting now completely, as well as the making of vows. Since we have been with Him and around Him continually now for a long time, and we already have received many pure divine teachings from Him and have seen many wonders that He performed, but about the old commandment of fasting He still did not make any special announcement, and we and also His first disciples did never fast anywhere and also have

never had any special prayers. So it would be a good thing to know from His mouth what is the case with the old commandment of fasting.”

[4] After this remark, one of them turned to Me and asked about the old commandment of fasting.

[5] I looked at him and said: “At some other time I also have told you something about it. Only, you have already forgotten it – like so many other things – and so I am saying it once more to you. I do not abolish the old commandment of fasting. The one who fasts with the right attitude is indeed doing a good work in itself, for by sincerely fasting and praying to God, the soul becomes more free and spiritual. But only fasting and praying will save nobody, but only by believing in Me and doing the will of the Father in Heaven, just like I am announcing and have announced it to you. But this, everyone can also do without the mentioned fasting and without the abstinence of certain foods and drinks.

[6] The one who possesses a lot and practices true neighborly love is truly fasting, and that fasting is pleasing to God and is useful for the eternal life of man. He who has much, let him also give much, and he who has little, let also him share the little he has with his fellowman who is still poorer than he is. Then he will gather for himself treasures in Heaven. Giving in itself is already better than taking.

[7] However, the one who truly wants to fast for God, so that it is useful for the eternal life of his soul, should, out of love for God and his fellowman, refrain from sinning, for sins are burdening the soul, so that it can only raise itself to God with difficulty.

[8] The one who – like the Pharisees and other rich men – celebrates revelries and orgies, and who is deaf for the voice of the poor, is sinning against the commandment of fasting, and so also does every fornicator and adulterer.

[9] If the sensuous forms of a young girl, or even of the woman of another person, is attracting you and brings you into temptation, then turn away your eyes and restrain from the lusts of the body, then by this, you have truly fasted.

[10] If someone has offended you and made you angry, then forgive him. Go to him and agree with one another, then you have validly fasted.

[11] If you do good to the one who has done wrong to you, and bless the one who curses you, then you have truly fasted.

[12] What goes into the mouth to feed and to strengthen the body does not defile man, but that what often comes out of the mouth, like calumny, slander, dirty talks, backbiting, cursing, false witnesses and all kinds of lies and blasphemy, are defiling man. And whoever does that, is actually breaking the true fasting.

[13] For truly, fasting means to deny oneself in everything, to take the appointed load on his shoulders with patience and to follow Me, for I Myself am humble and patient with all My heart.

[14] But if someone is eating now this or that to satisfy his hunger is not important. Of course he has to take care that the foods are clean and also very well eatable. Especially with the eating of meat you should be careful if physically you want to stay for a long time and continuously healthy. The meat of suffocated animals is not healthy for any human being, for it stimulates bad spirits in the nerves of the body. The meat of the animals that are defined as unclean should only be eaten when they are prepared in the way that I have already shown to you.

[15] When you will go out into the world in My name and will live among all kinds of foreign nations, then eat whatever will be set before you. But never eat and drink immoderately. Then you will fast the right way. All the other things are only superstition and a great foolishness of the people from which they have to be liberated, if they want.

[16] Now concerning prayer, the way the Jews are doing it, this has not only no value for God, but is an abomination to Him. To what purpose are those long prayers for God, the all wise One, especially when they have to be paid to certain privileged praying men who pray for others, for only their prayer is supposed to be strong and effective enough? I say to you: If a 1,000 of such praying men would pray during a 1,000 years, rattling off their



prayers to God, then God would answer those even less than the braying of a hungry donkey, because such a prayer is no prayer but only the quacking of frogs in a swamp, for it has no purpose and no meaning, and will also never have one.

[17] God in Himself is a Spirit of the highest wisdom and He has the very deepest and clearest mind, and is the eternal Truth Himself. So he who wishes to pray to God effectively, must pray in spirit and truth. However, only the one who is going into the quiet love chamber of his heart, and in it, will be worshipping and invoking God, will be praying in spirit and truth. And God, who perceives all hearts and kidneys, will surely also see into your heart and recognize for sure how and for what you are praying and asking, and He will give you what you have so truly prayed for in spirit and in truth.

[18] The complete true prayer however, consists in keeping God's commandments and, out of love for Him, acting according to His will. Whoever will pray like this, prays truly and prays without ceasing. So also, all the heavenly angels are praying to God without ceasing, because they always are doing the will of God.

[19] God does not want to be worshipped, honored and praised with psalms and psalteries, with harps, cymbals and trumpets, but only by your dynamic, fully zealous activity according to His word and His will.

[20] If you look at God's works and you will continuously discover and recognize His love and wisdom in it, growing in love for Him by that, and will become continuously wiser within yourself, then you also are truly praying, and you are giving true glory to God. All the other things, what you have understood until now by praying, are totally empty, void and without value for God.

[21] Now you know what it means to truly fast and pray. Then do not ask anymore why Me and My disciples are not fasting and praying in the manner of the blind Jews and Pharisees. However, we pray and fast unceasingly in spirit and in truth. And so, it is very foolish to ask Me why we are refraining from praying and fasting according to your old useless manner.


[22] My disciples will also not fast as long as I, as the true bridegroom of their souls, am in their midst and with them. However, once that I will be no more in their midst and with them, they also will fast with their stomach, when the lack of love of the people will give them little or often also nothing at all to eat. But as long as they are with Me now, they will not suffer hunger nor thirst. Did you all understand this well now?"

[23] **All said:** "O Lord and Master, we thank You forever for such a wise teaching. We all have understood it well. May Your name be honored and sanctified."

[24] **Then I said:** "Then do act accordingly, then you will live. Eat and drink now, and refresh and strengthen your limbs."

[25] **Then they all served themselves considerably and they ate and drank very cheerfully.**

## 5. THE DISGUISED TEMPLE SERVANTS WITH LAZARUS

 **HEN all of them had eaten and drank enough, a servant of Lazarus came and said:** "Lord of the house, outside there are a few people who want to talk to you. I think that they are from Bethlehem. However, they look very poor and pitiful. What do you want me to do?"

[2] **Lazarus asked Me:** "Lord, what can they want from me? If You give me an indication first, it would be easier to talk to them."

[3] **I said:** "Don't trust them. They are not from Bethlehem, but they are disguised temple servants who very nicely and politely want to know from you if ever you know where I am staying. They will give you the assurance that they want to become disciples of Me if they only knew where I am staying. Underneath their coats they have ropes and swords to catch and to bind Me, and then to drag Me before the high counsel of Caiphas. Now that most of the people are scattered, this evil adulterous kind down there has taken courage again to bring Me to ruin. But My time has not come yet. So go with Raphael outside, then it will be put into your mouth what you have to say. Then Raphael will do his work."

[4] Upon this, Lazarus went quickly with Raphael outside and saw in one of the first tents about 20 men who were waiting for them.

[5] Coming to them, they arose from their seats and one of them as **the spokesman** said, after making a deep bow: “Dear, good friend. We all come from the vicinity of the old city of David and, because of the terrible signs that were seen last night, we left even before midnight and went quickly to this place to hear from a wise Man what we have to expect. For this purpose we went immediately to the temple, which was open, and there we heard some rumors that did not reassure us at all. But then came – when the people in the temple was already becoming very impatient – a very old rabbi who spoke to the people, and put the greatest guilt on the temple servants and their bad behavior in respect to the teaching of Moses, what according to us was all too clearly the full truth. Finally he spoke about a certain prophet Jesus from Galilee, of whom he somehow spoke straightforwardly saying that this Nazarene was the promised Messiah. And look, the whole people shouted for joy at him and simply agreed with him.

[6] Then we thought by ourselves: ‘The old man has spoken the full truth’, and we took the firm resolution to go and search for Him, the Nazarene, and if possible to become His disciples. Already since this morning we took information concerning the place where He eventually could be staying, and heard from someone who we vaguely knew, that you could certainly inform us, because the prophet, as known, is a special friend of your house and so you, as already said, should be the first to know where the great Man of God is staying now. If, concerning this matter, you have some reliable information, please be so kind to tell us, so that we then can go there and become zealous disciples of Him.”

[7] **Lazarus** said very seriously: “You know that I formerly was a loyal adherent and a pillar of the temple. But because of the greediness regarding me that was continuously growing, finally the temple wanted to take almost everything away from me and bring me completely to beggary. When all my counter-proposals, no

matter how reasonable they were, had no result, there was no other solution for me then to accept entirely a Roman citizenship and to put me completely under the Roman protection in order to be safe of the continuously increasing persecution of the temple, so that now I can beat off every attack from the side of the temple with the sword of Rome. If ever you touch me with only one violent finger of the temple, then tomorrow you will find yourself before the relentlessly severe Roman judges and probably you would be punished by death. Think about this well, for this is how it is stated in my Roman protection letter. I only said this to you beforehand in order to talk to you more easily about the real matter.

[8] Look, your complete, more than scandalous, untrue story, was brought forward very well and invented beforehand very neatly, but you have forgotten that Lazarus is capable to see in every man instantly what in fact is secretly in his mind. And so I have seen through you at once, and discovered all too clearly whose spiritual children you are.

[9] You said that you came from the vicinity of the old city of David, but in fact you are from here, and everyone knows that you are the most corruptible servants of the imperious and greedy Pharisees. With what right and for what reason are you trying to deceive me? You are pretending that you are searching for a certain Jesus of Nazareth, and you have swords and ropes to possibly catch this prophet and to strangle Him at once or to drag Him before your high counsel. Is this a manner to come here to me, Lazarus? Just wait, this devilish audacity of yours will be an expensive lesson for you and for your high counsel. Together with the high counsel you are the most ungodly persecutors, and as Roman citizen this brutality is too serious to be left unpunished.

[10] Tell me what kind of devil has given you instruction to make me, Lazarus from Bethany – who after all, is known and respected by every man – a traitor of a Man with divine gifts, the very best, most honest Man that I know. I have not done this to an enemy of my house. Then would I do this to the best and most innocent Man because He is too much opposed to your evil politics of lies and

who is bringing the people back who because of you were straying from God, and is announcing the truth that was missing for so long? Speak, miserable people! Why did you do this to me!? Who told you that I should know best where the Savior from Galilee could be found?!”

[11] **The disguised temple servants were greatly frightened of this, and the earlier spokesman said:** “How can you assert that, even before you have further heard us out?”

[12] **Lazarus said, loud and intense:** “What, do you still want to contradict that you are godforsaken liars and servants of the law!? Just wait! You will pay dearly for this! I am someone who possesses inns everywhere and have never asked any money from a poor traveler! According to the Roman law I must give hospitality to every traveler, be he a Jew or some gentile! If I then have ever given accommodation to the prophet Jesus from Galilee, can you then call me to account for that!? I did as Jew – and now as Roman citizen – always my duty and I do not deserve it to be interrogated by such miserable creatures like you!

[13] You certainly have seen the great signs during last night, which were of such a nature that they had to fill the heart of every man with great fear, but your animal hearts remained hard, and together with your high counsel you have the evil courage already today, on the first day after those terrible omens, to commit sin upon sin! But now I will convince you that I did not tell you in vain what I have said!”

[14] **Then Lazarus said to Raphael:** “Unmask these blasphemers, then we can show them even more clearly whose spiritual children they are.”

[15] **Upon this, Raphael went and stood before the 20 servants of the law and said to them:** “Take off your coats, according to the wish and will of Lazarus, or else I will do it.”

[16] **The spokesman said:** “In that case many slight young men like you must come, before they could force us to take off our coats. Understood, you greenhorn of a boy?”

[17] **Then Raphael said:** “Very well then. Because you want to

measure my power that seems to be very little to you, I will also use that power, and I say: Away with your coats that are hiding your swords and ropes!”

[18] As soon as Raphael had said that, the coats were also completely destroyed, and the twenty were standing there so paralyzed as if they were struck by the lightning, because they never experienced such a manner of unmasking before.

[19] After that, **Lazarus** said: “Do you still want to claim that you are from Bethlehem, and that you came here to know where the Savior from Nazareth is staying to follow Him and to become His disciples? You are nice disciples who are following with ropes and swords, and who are wearing on their clothing the sign of the helpers and servants of the law of the temple and the high counsel. Now what do you think to do? You are in my power and this young man is capable to destroy you all, just like he destroyed your miserable coats. Therefore, I am asking you once more: What will you do and what do you want to do now?”

[20] Now **the spokesman** said in a trembling voice: “Listen to us, father Lazarus. We are laying down our weapons and ropes and surrender to your mercy and mercilessness. We are evil and miserable, but not so much by our own will, but rather by the high counsel which we had to serve against a meager little salary. Already since birth we are very poor and we have never had the opportunity to learn something better, but because we became strong and mighty, those from the temple soon made of us what we unfortunately are now. If ever we could separate ourselves from the temple and could receive another job somewhere else, we surely would be very happy. The fact that we have unfortunately behaved so devilish cunning against you, was instructed to us by the high counsel, but out of ourselves we never would do that. And now, short and good, we are your prisoners and you can do with us what you want. We have experienced the power of this young man, against which we can do nothing, and so we surrender completely to you. We will never again serve the temple and we shall never put the hand on the Savior from Nazareth.”

[21] **Lazarus said:** “Then tear off those evil badges and go to the area of Bethlehem, where I also have a big property. Come into my service, then you will receive a better reward than in the temple. In order to be accepted by my manager you will receive a certificate of engagement from me that my young friend here will provide immediately.”

[22] **When Lazarus had finished speaking, Raphael had already the sign in his hand, and when the twenty had taken off the temple badges from their clothes, Lazarus gave them the certificate saying that they had been accepted into service. Moreover, he gave each of them 7 coins for their travel and accommodation money to their new place of destination and said:** “If you work well for me and live according to the true commandments of Moses, you will receive each of you, yearly another 100 coins as salary, in addition to food and lodging. And now, go your way, so that you will not arrive too late at night. Soon, I myself will come there and see what you have done in my service.”

[23] **All of them thanked him, went quickly on their way and walked very cheerfully to Bethlehem. On their way they were of course racking their brains to know who that slim and still so wonderful mighty young man might be, and they were supposing everything.**

[24] **But the spokesman said:** “All these suppositions of ours are meaningless and are leading nowhere. When Lazarus will come to us he surely will tell us something about it.”

[25] **With this, their dispute came to an end and the twenty quietly continued their way.**

[26] **Lazarus however, ordered his servants to take the swords and ropes into the house, and came afterwards together with Raphael again with us into the dining-hall.**

[27] **When they were with us, I said to Lazarus:** “You have carried out your assignment very well, by which 20 souls have been snatched away from Hell. But the high counsel will not be snatched away from Hell. The spokesman had to send information to the high counsel about everything that he was able to know

about Me here. And only after that, he would have received further instructions for My capture. But because none of the cunning servants of the law – whose information is already eagerly expected by the high counsel – will ever show himself into the temple, the plan of the high counsel is provisionally defeated. And this had to be exactly accomplished, and everything was allowed in this way to achieve what has been achieved now.

[28] But what will the high counsel do now? One part will go, after the midday meal to Nicodemus in Emmaus, in order to hear also something about the third sign. But Nicodemus, the old rabbi and a certain elder, Joseph of Arimathea, are very intelligent men, and the representatives of the high counsel will not easily hear something that will suit their wicked plan. That is how things are, and so it is good. We will now go outside again, to the place where we were this morning, so that we can spend the whole afternoon there until the evening.”

## 6. THE LORDS OF THE TEMPLE VISIT NICODEMUS



WHEN I had said that, all those who were present, stood up again and went with Me to the higher part of the hill. Also the group of young slaves went with us. Their companions however, preferred to stay together and were enjoying themselves with the sheep, of which the origin is already known. However, when we were encamping in good order at the nice-smelling height, we saw on the way to Emmaus the representatives of the high counsel walking, and they were stopping at the wonder pillar of the angel. And with amazement they were looking at it from all angles, for they could not imagine how such a beautiful pillar could have come there. It certainly took several months to bring a pillar to that place and to install it, and a couple of days before that, they went along this way and then there was still no sign at all of this pillar. However, Nicodemus was the best man to explain this to them, because the pillar was standing completely on his ground.



[2] I was telling this to those who were present, and everybody found this very amusing. They were all looking very attentively at the Pharisees and the other arch-Jews who were standing there as nailed to the ground.

[3] **Then Agricola said to Me:** “Lord and Master, it would be great to hear what kind of foolish and certainly also bad ideas these black, ungodly representatives are uttering about the origin and the purpose of that pillar.”

[4] **I said:** “Dear friend, the fact that their ideas are extremely foolish, you also can imagine without hearing them, for how could they come to a wise opinion about something extraordinary?”

[5] He who wants to form a good and true opinion about something must be good and true himself. But over there, they are full of all kinds of bad and wrong things. Then how could there ever come a good opinion out of their mouth? But to show you how terribly blind and foolish the opinions of those hypocritical zealots about that pillar are, I will let you hear some of those opinions spoken out by them. So listen.

[6] **One says:** ‘The devil has pulled this pillar up from Hell’. Because when he was feeling at it, it was still quite hot. The pillar has become now really quite warm because the sun is shining upon it. That was supposed to have happened because Nicodemus did not agree with everything from the high counsel. Look, this is now such a praiseworthy opinion of one of those temple scientists. Some of them, who are still adding a few foolish things to it, are completely in agreement with it.

[7] **But there is one, who is protecting Nicodemus a little, who says:** ‘I do not immediately exclude that this pillar came into existence in this manner, but I also do not simply want to accept this opinion, for if the devil would pull up a pillar based on the fact that every elder who does not completely agree with us, like for instance Lazarus from Bethany, then there would be a great number of those pillars in the whole Jewish country.

[8] But I am of another opinion. Nicodemus was and still is a friend of everything that he finds extraordinary. All magicians are

then also welcome to his place, no matter from where they may come. I think that a few real Indian or Persian sorcerers out of thankfulness have put this monument there for him by means of their secret art and science, and being helped by the powers of the elements like for instance the air, water, earth and fire spirits. And with this, they will have given him a great pleasure. Because for such arch-sorcerers those things must really not be impossible.’

[9] **Also this opinion is supported by some. Only, the first one who made his opinion, is adding:** ‘Then this is almost the same, for we know indeed that such sorcerers certainly have a pact with Hell and they are performing their arts with the help of the devil.’

[10] **The second one who made his opinion says:** ‘Well, well, we also do not know all the things of which the spirits of the elements are capable off. There also must be many powers which are hidden in certain herbs.’

[11] **Also on this, a few of them are agreeing.**

[12] **But now a third one comes and says:** ‘Also I partly agree with your opinions under certain conditions, but for myself, I still have another opinion and idea. That pillar can also come from the Romans that they have probably put down here during the night as a distinction for Nicodemus, for he secretly must be a very special friend of them. This should really not be impossible for the Romans. They have chariots and other means in great number, and also very strong men. When everything is prepared, such a pillar can also be put here in one night. The fact that this pillar does not mean anything good for the temple – in accordance with all our different ideas – is quite clear. But let us stop it and go to Emmaus. There we surely will know something more about the origin and the purpose of this pillar.’

[13] **Now look how the black company is leaving the pillar, looking back many times, they continue to walk to Emmaus, what everybody with good eyes can certainly still see very well.**

[14] **There were still a few very foolish and malicious statements made about the origin and the purpose of that pillar, but to relate this would be a pity because of the time, because nobody’s soul**

would gain anything with it. I prefer to tell you something about the reception of the high counsel by Nicodemus and what the representatives will accomplish there. For a better understanding I will tell you very shortly, in such a way as if it already took place. So listen.

[15] Nicodemus sees them already from a far distance coming to his house. And to him, as well as to a few friends – among them also two Romans – they are certainly not welcome. But in this case, the saying is: Be clever as serpents and gentle as doves.

[16] The old rabbi gives his opinion: ‘Something special must have happened in the temple, that made these arch-Jews and Pharisees to travel for free so far outside of the city, while they, at other times, are not moving one step without asking money for it.’

[17] On this, Nicodemus says: ‘You perceive it well. But in this case we must be very careful, for they are the most cunning foxes of the temple. You stay here, then I as the lord of the house will meet them with the most friendly face in the world. Because if I will not do that, they will consider it as a big offence against the respect of the temple.’

[18] Now Nicodemus goes quickly to the closer coming men to meet them friendly and greets them according to the custom of the temple, which greeting is also immediately answered by them. When all are together now, our Nicodemus asks them at once why such an honor has come to him.

[19] One of them says immediately: ‘Friend, we surely can talk more easily about this in your beautiful house than here, because the long walk had really tired us. But first of all we want to know what kind of guests you have.’

[20] Nicodemus says: ‘Only the old rabbi, Joseph of Arimathea and two Romans, who are – as you know – my neighbors and who by this occasion must not be left out. Furthermore, also my family is here to recover from the fear of the preceding night. Thus, all people that you know.’

[21] One Pharisee says: ‘Well, if there is nobody else with you, then it does not matter, because when those are present we surely

can talk, and in a way, the two Romans are suiting us very well. The rest we will discuss in your house.’

[22] Now they go into the house, and with the usual respects, Nicodemus brings them to the company that is present, who are also greeting and welcoming them very friendly and respectfully, and they also give them immediately the best places at the table, something which is very important to the Pharisees, as you also know. Now at once, the best wine is offered to them in silver cups with bread and eggs and salt. They eat and drink considerably, which is also a well-known virtue of the Pharisees, because the temple servants like the good eating and drinking revelries very much.

[23] But since they have now taken a considerable quantity of wine, their tongues are becoming loose, and one of the Pharisees says: ‘Now that we are completely strengthened, we will tell you frankly and without any reserve, the different reasons for our personal coming to this place. And then you can give your opinion about it according to your best knowledge, readiness and conscience.

[24] When you left the high counsel before midday because of a few differences of opinion – of which you also, as elders, had the fullest right – they still deliberated about a few things, and of course, most of all about the peace disturber from Nazareth.

[25] The fact that this Man is performing great things, nobody of us is really denying. Also, what He is saying is wise and concise. But still, these things, under certain circumstances, can be learned by every talented man. We ourselves, quite frequently have seen magicians from the morning land who could perform the most incredible wonders, who oftentimes were even considered to be gods by the gentiles for they did not know that these gods of flesh and blood were performing their magic art by means of their secret methods. But the magicians did not show these methods to anyone and did not allow anyone to examine it carefully. And as it was and still is with all such-like magicians, so it certainly will also be with the Nazarene. What is so extremely dangerous for us Jews, is

that He, without reluctance declares to all men that He is the promised Messiah of the Jews and that only they who believe in Him will have eternal life.

[26] We however, saw through His plan and know very well that He, in due time, wants to make Himself king of the Jews, that will bring our country into a state of war, because then the mighty Romans will certainly not be merciful to us. In order to prevent that, we have therefore taken the resolution to track this Man by all means and then to hand Him over to the severe Roman court. If ever He truly should be the Messiah, then certainly He could not be killed and then we can and will also believe in Him. However, if He will be killed, then it is very clear that He is only a sorcerer, who by means of His sorcery art wants to obtain Himself a throne in the Jewish land.

[27] But in order to catch this dangerous Man, one must know where He is staying. For this purpose we sent, after our counsel meeting, immediately 20 of our strongest and most cunning servants of the law to Lazarus, who – as far as we know – is always staying on his Mount of Olives during the week of the feast. And we sent the servants of the law to Lazarus because we came to know that he certainly knew where the sorcerer from Nazareth is staying. The servants of the law had to send us information at once of what, by their cunning, they had come to know from Lazarus, and this they could have done within an hour. But none of the servants of the law came back until now, and therefore we have come to you for we thought that Lazarus might have sent the servants of the law to you, thinking that you as head of the citizens of Jerusalem would be the first to know through your many inspectors. However, we can see that this is not so.

[28] But now that we are here, we ourselves are asking you if ever you know where the Nazarene could be staying now. For, when we know that, then we already know what we have to do. He very easily could have accomplished the signs of last night with the help of those tricky Essenes, for with the help of certain Arcadian mirrors they must be capable of making these things. We suspect

that He went to the Essenes. If ever this is the case, then naturally our plan is not worth much. Friend Nicodemus, what can you tell and advice us about this?’

## 7. THE WORDS OF NICODEMUS TO THE TEMPLE SERVANTS



**HE Lord:** “How much Nicodemus was offended with these words, you very well can understand.

[2] After a while of deep thinking, he (Nicodemus) said:

“Yes, dear friends, that is something about which I can hardly say anything, and still less give advice. You yourselves have experienced lately in the temple that when you saw the Nazarene and you wanted to stone Him because He said that He existed before Abraham, He became totally invisible in the middle of the temple, upon which you had to lay your stones aside again. I have thought about everything very calmly and after serious reflection I concluded that for such a Person for whom nothing is impossible – I myself was convinced about that, and also as mayor had to convince myself about it – nothing can be achieved with violence. And because I know a lot that you cannot know, I wisely will guard myself against being hostile against such a Man. My advice in this is then also: do not be hostile against that Man in any way, but wait quietly to see what else may come from it.

[3] For if it is something that is only of a divine nature, then our resistance against it is useless. If however, it still seems to be something human from this Earth, then it also will disappear of itself. If in time to come, this Man would become politically dangerous to the Romans, then the shrewd Romans will soon arrest Him. But until now, politically He has not been dangerous in any way, and according to my best knowledge He is highly esteemed by the Romans and they like Him very much. As long as this is the case it would be very unwise trying to anticipate the mighty Romans, which will always be in vain.

[4] I do not destroy the spark on which I do not get burned. Very

rightly you have mentioned your opinion that the signs of last night were probably accomplished by the Nazarene, and I can tell you that already on this night I immediately had that idea. But now that this is probably so, I am asking you in all reasonableness: what is finally the use of this blind persecution-anger with respect to this Nazarene? On the other hand, He will bring you in even greater embarrassment than was the case until now, while you can do nothing to Him, of which now already since 2 years you were able to convince yourselves. How much money and how many men have you already sacrificed because of Him? And what did you accomplish by that? You are still at the point where you were 2 years ago.

[5] Now again, you have sent 20 of your best servants of the law to Him. Where are they? Probably they underwent the same fate as most of those who were sent out by you in order to trace Him up. I am asking you: be reasonable and stop persecuting a Man to whom you cannot – as experience shows – do anything. But on the other hand can totally destroy us, without being able to resist Him in the least. Not with words, and even less with ropes you can catch Him. Then why your deliberations and all this restless trouble?

[6] When you were walking through my fields out there, you should have seen a pillar, on which certainly no human hand has ever worked. Who else then – undoubtedly – the Nazarene has brought this from somewhere to that place. Because previously it was not there, and this morning it was there. Certainly no human strength put it down there. If ever this were so, then everything had to be driven flat all around the pillar, because putting such a huge pillar down needed hundreds of human hands. Now if the Nazarene is undoubtedly capable of such things – only by wanting it – then what do you want to achieve with your might and power?

[7] If He is performing this through an inner power or by a new kind of magic, it does not matter because we cannot fight against Him in no matter what way. So it is advisable to you not to continue fighting against Him, or else we all could miserably come to our end. I will be very careful not to undertake anything against

Him. Frankly, this is what I am advising now to you, and I ask the two Romans here if I am right or not.’

[8] **The two Romans said:** ‘Yes, we also are of that opinion. No material earthly power can achieve anything against men who possess any inner, wonderful strong willpower.

[9] Once when we were in Upper-Egypt – 2 days of traveling above Memphis – we came in the region where we met a man who indeed had a brown Egyptian tan but still, he was not really a Moor. Our travel caravan consisted of 200 persons, only men, and our goal was to search for the home country of the black people.

[10] When we came to a place of the Nile that was narrow and difficult to pass through, the above-mentioned man, who was clothed very scantily, came out of a cave and stood before us. His figure impressed us and his glance paralyzed our feet immediately, in such a way that we were unable to move one step forward or backward. He spoke to us in fluent Greek and said: ‘What are you searching here in this deserted and desolate place?’

[11] One of us said: ‘We want to search the country of the black people to see how they are residing and living, and what kind of manners and customs they have, and if eventually we can do business with them in certain rare nature products.’

[12] The man said: ‘That country is still many days of traveling away from here if one is progressing with the same speed as you are. But with me, this is of course possible in a much shorter time because nature powers are at my disposal, which are unknown to you. But I say to you, Romans who are thirsty to conquer, that, as long as I am guarding this place, you will never set foot in that country that is still completely happy and innocent. Even if you still were with a 1,000 times more men than you are now, then you still would not be able, just like now, to set one step forward against my will. Therefore, I advise you to turn around and turn back to where you come from, or else I will leave you here nailed to the ground, and then my lions and eagles will feed themselves with your flesh.’

[13] Well, these words from the strange man, which did not



tolerate any contradiction, made such a deep impression on us, that we, despite all the weapons we had brought with us, did not dare for all the gold in the world to move even one step further.

[14] But because the man was then looking at us in a more friendly way, one of us spoke to him very humbly and said: ‘Dear mysterious mighty man, be so kind to listen to us just once, and tell us who you are and how you managed to possess such a mighty willpower. After that, we will follow your wish and will go back immediately.’”

## 8. THE STORY OF THE ROMAN ABOUT THE MIGHT OF THE NUBIAN



**HE Lord:** “Upon this, the mysterious man said: ‘I am still a real and true man, as many could be found in ancient times whose task in life consisted in bringing the inner spirit within oneself to full maturity and to keep their soul from suffocating in the mire of the material passions of the body.

[2] You, however, already for a long time, are no more human, but are simply human larvae who have to use iron weapons to defend themselves against an external enemy and still cannot conquer their greatest enemy, the sensual passions of their body, so that the spirit within them can be awakened, become free and mighty.

[3] Of what use is this external life to you if by this you cannot awaken your inner spirit and make it free and mighty? A human being becomes only a human being when he has found himself in his spirit. But with your lifestyle this cannot ever be done, because in this way you are moving further away from the goal of becoming a true man, instead of coming closer to it.

[4] Yes, also among you from time to time there are men who are on the right way, although they did not reach the goal completely. But you are quickly and wildly suppressing and persecuting them, and so they cannot reach the goal completely. And spiritually you remain completely dead. And after a short, difficult earthly life you finally die like animals, and your fate is eternal death.

[5] Now you think in your great blindness of life that I, as a solitary Egyptian wise man, am just saying this to be more respected by you. But I am saying this because you are very wrong. However, in order to show you that I have spoken the full truth and that a true man, by the will of his inner spiritual man, is more capable to perform things, I will now give you a few proofs of the real living power of a true man, so that on your way back you can preoccupy yourselves with deeper thoughts.

[6] Do you see that giant eagle there high in the sky? I will it, that it must alight here at my feet and do what I command it. And there it is already.' Seeing this, we were petrified, and the man commanded the big eagle to bring him a noble fish from the Nile.

[7] Within a few moments the fish was already there, and the man said: 'Look, in this way, the whole nature serves the true man.'

[8] After that, he opened up the fish, removed the bowels and placed it on a stone plate, which obviously was very hot, because the rather big fish was fried all through within a few moments. This we noticed when the man let us taste the fish, which we found to be very well fried and very tasty.

[9] Then the man said: 'Look, thus also dumb nature serves the true man. But I will give you a further example of how a true man is lord over the whole nature. You have now eaten the fish, which this eagle has brought us from the Nile and which was then fried on this stone plate. But now you are looking around and wondering what I have to drink, except for the muddy water of the Nile. Also this I will show you. Look at this rock, how it is dry and heated up by the glow of the sun, and yet it will give us immediately plenty of delicious fresh water. I will it. And there you already have plenty of water to drink. Go and quench your thirst.'

[10] We went to it and drank, and it was very pure, fresh water.

[11] And again, the strange man said: 'Look, also in this way this element serves the true man.'

[12] Then we asked him if he was living here all alone in this wilderness or if he had any companions, maybe disciples, practicing the ways of true life under his guidance.

[13] He said: ‘This wilderness is for you a wilderness indeed, but for me it is more than your Elysium of which you are dreaming, which does not exist anywhere else except in your blind fantasy. For me, your city would be an unbearable spiritual wilderness, because not one true man can be found in it.

[14] Indeed, as a person I am alone here, but as a true spiritual man not at all, because first of all there are a few disciples with me for whom the true, inner life has become a complete reality, and they find this wilderness very pleasant. They dwell just like me in palaces like the one over there in which I have been residing for almost 50 years and where several true men have already lived before me. My few disciples of both sexes come to me from time to time to receive of me new rules of conduct by which they can continue to perfect their inner life.

[15] So there is company in my vicinity, but not in this cave where I am totally living alone. For your eyes it would look like deep darkness in this cave, but for me there is more light in it than for you here in broad daylight. For, when the innermost of man has become light and clear through his eternal spirit originating from the One true God, as a light from the primordial light, then for the true man there is no longer night and darkness anywhere. But with you, already your inner life-light is the deepest darkness. How great must then be your own darkness. Yes, a proverb of yours already states that you also cannot see the densest forest between the trees.

[16] From this cave of mine I can oversee the whole Earth, its nature, its creatures and men and its great cities full of pride, and I can know all things that are happening anywhere. Besides, I can look into other worlds, which you call stars, and can delight in the only divine eternal love, wisdom and might. And so you see, this is my second company.

[17] However, I also can associate with all the spirits at any time, and through them become more and more wise. And this is my third company.

[18] But because the will of a true man on this Earth has a for you

inconceivable might and power, working far around him, I am able – in case of necessity, facing an evil worldly enemy of us true men – to procure myself a fourth company, which I can even show you. However, with the assurance that you do not have to fear anything because you are under my protection, because not a hair of your head will be touched. Look, I will it, and there it is.’

[19] Within moments we were surrounded by a herd of lions and panthers, against which hundreds of the bravest soldiers would never be able to defend themselves. We were seized with fear and terror, but the man commanded the animals and they all disappeared again. And the man said: ‘If necessary, I could call together even larger herds of these warriors. However, now you have seen and experienced enough to see how a true man is lord over the whole nature and its powers, and thus I will let you go back now in peace from where you have come.’

[20] One of us still asked him whether he could not give us some hints, so that also one of us, living according to them, could come on the way for the attainment of this true human dignity.

[21] The man said: ‘That will be difficult for you who are already too full of the whole world and the temptation of its enticing pleasures, and have no knowledge whatsoever of the One, only true God. Because the most important is the knowledge of the One true God, and through that to know yourself and, through the spirit out of God, the laws which you have to keep strictly in order to come to the inner true life. But then you must seriously break with the whole world and its idle sensual pricks, and this will be very difficult for you, considering your accustomed way of life.

[22] But within a not too long future, also awakened teachers from Asia will be coming and will let you know the only true God and His laws. Listen to them, believe, have a deeper understanding and act accordingly, then also you will be set on the right way by which you can at least advance to a state where after you have shed your body you can, at least as souls, attain to the true life’s perfection. Now I have told you all that is useful to you. Go in peace from here and do not ever, as worldly people, desire to enter

this region. Only perfected men, and chosen by God, will in future times be allowed to do so unpunished.’

[23] When the remarkable man had said that, we could not stay any longer, because a mysterious force grabbed us and was pushing us back irresistibly, so that we could not even look back at the region where we had met, seen and had spoken with the extraordinary man, and by that we reached the ancient city of Memphis already in the early morning of the following day. It is understandable that this event greatly occupied our minds during the entire long journey back.”

## **9. THE ROMAN WARNS THE TEMPLE SERVANTS FOR THE MIGHT OF THE LORD**



WHEN we came back to Rome, that city seemed to us like a wilderness, and when we heard that with you Jews there also had to be such men who are teaching the same thing and are capable of doing the same as the strange man in Upper-Egypt did, we left Rome and we settled down here, in order to take more care of our inner man. But in the temple that you have advised to us, we really did not find it. However, we found it a few times with the Man about whom you strangely enough have doubts, but who is accomplishing more than we have ever seen. And such a One you want to track down? Oh, be a 100,000 times happy that He is not tracking you down, because once He will do that, then you are lost for now and forever.

[2] Because, what such true, perfected men can do, that we have experienced and seen with our own eyes. Then what do you want to do for instance if at once He will call a few 1,000 of fierce lions, panthers, hyenas and tigers in your town or just only in the neighborhood? Really, those would eat you up within a few weeks without being able to defend yourselves. It seems that according to some reports something similar had already happened in Galilee, which we can fully believe.

[3] But if we Romans have already the deepest respect for such a

Ruler over the nature – what this Man undoubtedly is – then what do you, who are real mosquitoes compared to us, do against Him? If you will not desist from it, you will come into terrible trouble. Of this we Romans are fully convinced.’

[4] **When the Pharisees heard this from the two Romans, they did not know what to answer. After some time, one of them who was a bit more intelligent than the others said:** ‘But can we help it? Caiphas, the high priest, has taken, with the agreement of Herod, this irrevocable decision, and we only have to want what those two want. If we were the only ones to decide, we would abandon the case and calmly wait for the outcome. But nothing can be achieved with our high priest, and so we have to cry with the wolves in the forest, if we want it or not.’

[5] **The Romans said:** ‘Who does not listen to advice can also not be helped. But soon you will remember our words. What such people can achieve, whole armies cannot achieve, for we have convinced ourselves of this. Whether you believe us or not does not matter to us. The sure consequences will sooner or later surely give you the proof that we Romans have spoken the full truth, because we have a great experience in many travels.’

[6] **Now the two Romans are standing up and leaving the company because the foolishness and clear wickedness of the Pharisees becomes unbearable to them.**

[7] **But then the Pharisees are asking Nicodemus why the two Romans have gone so suddenly.**

[8] **Nicodemus says:** ‘Yes, to this I hardly can give you a good answer, for I also found it very strange. By this occasion you should not have talked about Herod, because these Romans cannot stand him, not even from a distance, because of the vile execution of John, of whom the two Romans and still many others with them were expecting a lot, and of whom they claimed that also he was certainly a true man. I say to you that Herod is in the eyes of the Romans not popular at all.’

[9] **A Pharisee said:** ‘Do you think that this is the reason?’

[10] **Nicodemus said:** ‘Yes indeed, indeed, precisely. Because I

really cannot think of any other reason why they left so suddenly. However, I will tell you something else: beware of the Romans, because you cannot mock them.’

[11] **When the Pharisees heard that from Nicodemus, they said:** ‘Friend, we thank you for your good care and will leave now also, so that we can reach the temple in clear daylight, because the night is always an enemy of man.’

[12] **Then the Pharisees stand up and go their way as fast as possible.**

[13] **Nicodemus and everybody are relieved. Also the two Romans are coming back to Nicodemus again, and are really glad to be delivered of those uninvited guests. Now Nicodemus is describing the third sign to those who are present, and explains it, which is very pleasing to all of them.’**

[14] **Friend Agricola, tell Me now how do you like this story?’**

[15] **Agricola said:** “This story is so much pleasing to me that I would like to march with an army into Jerusalem and then as a furious lion attack those ungodly and infamous rascals. But it was good that the two Romans gave those wretched people some respect for You and also for us, and I believe that their efforts to persecute You will have somewhat cooled down. I would like to visit those two fellow citizens.”

[16] **I said:** “That will happen tomorrow. Also I desire to see them. But if you think that the zeal of the wretched people from the temple down there to find Me will cool down, you are somewhat mistaken. Outwardly they will show themselves to be calmer, but in their innermost they are all the more devilish. But this does not bother us. They will not be able to do anything to Me, unless their judgment is at the door. But let us now not talk about this anymore. I am asking you now how you liked the story of the two Romans who were telling about the real man.”

[17] **Agricola said:** “I can remember very well how I have heard many times in Rome about this event, and I was very surprised about that. I definitely have to know those two Romans personally. Oh, this story is extraordinary wonderful and beautiful. If only

many of such true men lived on the Earth, then all men would be better off. Is this real man now still physically alive?"

[18] **I** said: "Oh yes, he is still alive and will arrive here tomorrow with his disciples, because he received in his spirit a message from Me that I was physically present among men. He called his few disciples and went on his way to come here. So the day of tomorrow will be a memorable day."

## 10. PROVISION IN THE NECESSITIES OF LIFE THROUGH SUBMISSION TO THE WILL OF THE LORD. THE MATERIAL AND SPIRITUAL FLOOD.



AFTER this announcement everyone became extremely joyful.

[2] And **I** said to Lazarus: "Let them bring bread and wine because we want to be cheerfully together now."

[3] Then bread and wine were brought. Now when we were more than sufficiently provided, we all ate and drank very satisfied, and everyone was praising Me as the good giver of the delicious bread and the excellent wine.

[4] While we were eating and drinking, our Helias saw with her sharp eyes the Pharisees who were going back home, walking to the much-discussed pillar, and there they stood still again. And she was mentioning this to us.

[5] But **I** said: "Oh, just let them go and watch. They will not find anything there for the salvation of their souls anyway, because their heart will remain hardened unto death."

[6] **Helias** said: "Oh, if ever I would possess a little power, I would let those wretched people walk home only upon snakes and vipers, scorpions and poisonous lizards."

[7] **I** said: "Oh, the fear to be pursued by the Romans is better than what you would like to do with them. They will not really stay long at the pillar and will soon move on. They have discovered that a few people are coming after them. They think they are Romans and that is why they move on now. Look, that is better



than your snakes, vipers, scorpions and poisonous lizards.”

[8] This was satisfying to Helias and she calmly continued to eat and drink.

[9] After that, I said to Lazarus that he also should take care of the young slaves, that they can receive some bread and some wine diluted with water.

[10] Lazarus left, together with Raphael, to fulfill My wish. However, when they came to the tents where the youths were, everything was already provided for.

[11] **Lazarus** said: “Now look. What shall we do now?”

[12] **Raphael** said: “Now we will cheerfully go back, because anyone who is so glad and willing to do the will of the Lord does not have to prove this anymore to the Lord by deeds. Because a complete devoted will is already considered as a deed by the Lord. Then the Lord will perform the deed Himself, as you can see here. Oh, if only men could perceive this and would act upon it according to their heart, what an easy and carefree life they would have already on the Earth, and what bliss they already could enjoy on Earth. But now they are blind and they get lost in the dead matter and they suffocate in it. Often in their sweat and unto blood they are working for their bread, while they could receive it from the Lord without physical effort, and then even purer and better than of what they can take care themselves.

[13] Tomorrow you will come to know the true men from Upper-Egypt and then you will be astonished about the unbound power of their will. There are only 7 who are already perfected. The women and children and the still less perfected ones are left at home with only one perfected man, because women, children and the less perfected would have it difficult without him. But their master, who is still from the ancient Egyptian inner wisdom, will come with his 6 most important disciples to Emmaus, and then you will see how fast he will recognize the Lord and also us. But now we will go back again to the Lord.”

[14] **The two came back to us again, and I asked Lazarus if the youth had been well provided for.**

[15] **Lazarus said:** “O yes, Lord and Master, the youth is already superbly provided, but we two could not contribute anything to that, for when we came to the tents the good children were already richly provided of everything. You, o Lord, have only tested my will, but You were the One who acted, just like You are always doing. My gratitude goes only to You, for without You we are nothing and can do nothing. You alone are everything in everything.”

[16] **I said:** “Very good, very good, My dear friend and brother Lazarus. Now come and sit with us again and be cheerful with us all.”

[17] **Lazarus took his former place next to Me again together with Raphael and wanted to speak with Me about the men from Upper-Egypt who would be coming to Emmaus tomorrow, but the two already mentioned innkeepers were ahead of him and asked Me if they also could not stay a few days with Me to see the mentioned real men from the back country of Upper-Egypt.**

[18] **I said:** “Of course. The one who, like you, has received Me and My disciples so friendly, is also always My guest and can always be with Me. The more witnesses that will be around Me, the more fruitful it will be for the spreading of My gospel. You will experience real wonders with those people who now are still living so simple as once the first patriarchs of the Earth.”

[19] **Then Lazarus said:** “But, Lord and Master, then those will surely be descendants of Noah and no direct descendants of Adam, for at the time of Noah, also Egypt had to be over flooded by the great flood?”

[20] **I said:** “My dear friend and brother. You may not – just as I have already explained to you – be confused with the natural high flood, which at that time was caused by the mighty Hanochites, and the spiritual general flood of sin, or else it will never be totally clear to you.

[21] **By the great flood of water which took place in the western part of Asia at the time of Noah there were indeed many people and animals that perished because the water did really overflow the**

high Ararat, but by this, the natural water was not overflowing the whole Earth of which at that time not nearly all habitable places were populated. But the flood of sin, that means the forsaking of God, fornication, pride, stinginess, envy, lust of power and lack of love was overflowing the whole human race. And that is what is to be understood by spiritual Earth, and that is what Moses meant with the general flood.

[22] The highest mountains, over which the flood came, are the great pride of men who then were ruling the nations, and the overflowing is the humiliation that came over all those rulers, which happened in every kingdom in a particular suitable way. But tomorrow in Emmaus we will talk more about it. Now however, we will take more wine and bread and will strengthen our limbs with it.”

## 11. ABOUT THE GOOD WORKS.

### GUIDANCE OF THE PEOPLE BY DIVINE PROVIDENCE.



WHEN we were comfortably and happily enjoying our beautiful olive grove, **one of the group of 70 people**, among whom was also the mentioned adulteress, said: “Oh, how nice it is for us to be here. We are receiving the highest spiritual nourishment for our souls and the best food for our bodies. How happy we are. Oh, If only all those who, undeservedly like us, are now in great misery could come into such a happy state. I wish that all people who are in need may be helped spiritually and physically, if that were possible.”

[2] **I** said: “My friend, everything would be possible, but for many wise reasons not all is feasible or admissible. There are many very poor people, and people suffering with all kinds of diseases, whom you would like to help according to your good heart, which is very pleasing to Me. But look, if you had helped them according to your knowledge and conscience, in reality they would not have been helped at all, but you would have achieved exactly the opposite for them.

[3] It is therefore, most commendable in you – now that you are doing well – to think about those in need and misery, and you have the wish to help them. But truly, not everyone whom you had helped would be helped.

[4] Look, no one knows better about the need and misery of men than I. And no one is more merciful and loving than I, but all men would be helped very little with only My love and mercy if My supreme wisdom would not work together with it.

[5] Yes, a poor family is in a bad state. They have no work, no shelter, no bread and suffer hunger and thirst. They are begging from house to house, from place to place, and often after a day of begging they barely have enough to satisfy their hunger while others are living in abundance and are feasting, and are sending such a poor family away when they ask for help.

[6] Undeniable, this is wicked of the hard-hearted rich who are treating such a poor family in a hard way. And when you see such a hard attitude you certainly can say: ‘But great, very kind and almighty God, how can You allow without punishment such a cruelty which is crying to Heaven? Destroy such people with thunder and lightning from Your Heavens.’ And look, God would still not grant your prayer. Yes, but then why not?

[7] Must men’s lack of love remain rampant on this Earth? No, I tell you, this certainly not. But look, according to God’s wise decision, everything must have its time on Earth, so that men can come to maturity to become true sons of God. That is why the one who is rich has his time to be rich and to be merciful to the poor with his abundance, and the poor has his time to practice in patience and self-denial and to sacrifice his need and misery to God. And God will soon help the poor in the way that is best for the salvation of his soul, and also chastise the hard-hearted rich at the right time. For the rich as well as the poor are called to become sons of God.

[8] Once our poor family was also wealthy and hard toward other poor people, and for the salvation of their souls the tide of their earthly prosperity had necessarily to turn one day. If you would

help them now suddenly, then they soon would become arrogant and take revenge on those who treated them harshly. However, once they have been properly tried in patience, they will slowly but surely, as imperceptible as possible, be helped and therein they will recognize God's care better and clearer than if they had been suddenly raised to a state of happy prosperity.

[9] But the hard-hearted rich man will also be placed step by step in a more unpleasant situation. Here and there he will be making a mistake in his speculations, he will have a bad harvest, will suffer losses in his herds, will get sick himself or his wife or one of his favorite children, and he will suffer one misfortune after another.

[10] If he repents and recognizes his injustice, he also will be helped again. If, however, he does not repent and does not recognize his injustice, then he will lose everything and be reduced also to beggary or, depending on the circumstances, will have to suffer something worse.

[11] Whoever will then comfort him in his poverty and support him will also be comforted and rewarded by God, but no one will be able to help him completely, until it is allowed by God's will. I surely know who is ripe to be helped."

## 12. THE EVIL AND THE JUDGMENT



At these words of Mine the man became completely joyful and he ate and drank, and his companions followed his example with great diligence.

[2] **The woman**, however, who was among them with her husband said deeply moved: "Oh, how good and just the Lord is. He who has truly recognized Him must really come to love Him above all. Oh, if only the temple servants down there would realize who He was, then they surely would also love Him above all and keep His wise commandments. But the devil in person will never allow this to them, for they are his most faithful servants and helpers, and therefore, are not worth anymore to receive any mercy from the

Lord. Oh, once in Hell they surely will regret this eternally and say: ‘Oh, why did we let ourselves be blinded by the devil?’ But there, such repentance will surely not help them anymore. O Lord, we thank You that You have revealed to us poor, simple people the Kingdom of Your mercy, and withheld it from the wise of this world.”

[3] I said: “You have well spoken according to your own understanding, but consider also that in Hell there is no repentance for improvement of a hellish spirit and that is based on the fact that he really would feel repentance about the evil that he committed on Earth. For if a spirit in Hell could really come to such a repentance, then also improvement and salvation would be possible for him. But an evil spirit – thus a devil – cannot ever let a good repentance arise within him, but only repentance that is initially evil as he himself is, and he only regrets not having committed inexpressibly much more evil of the worst kind in the world.

[4] It will be clear to every person with some sense that there is no improvement for such a soul and, therefore, also no salvation.

[5] As for an angel of Heaven everything is thoroughly good, so also for a devil everything is thoroughly bad. The deeper an angel thinks and wills, the more he will be like God and the more free and mighty he will be, and the deeper a devil thinks and wills, the more he will be unequal to God, and will not be free and not be mighty, because that which is basically evil in him restrains all his power, and it is his judgment and his true death.

[6] Yes, dear woman, if the devil would be able to truly repent from within, he would not be a devil and would not be in Hell. Therefore, a devil can never improve from within – thus, out of himself. But through influences from the outside it is still possible after an unimaginable long time. However, these influences must always correspond completely with the innermost of the devil, which is – as already said – thoroughly evil. In this way, the evil affecting the devil from the outside suppresses the inner evil, and only by that, it can become progressively clearer in his real evil

spirit and thus become a little better.

[7] Therefore, the torments of the hellish spirits always seem to come from the outside, which is also the case with very wicked people already on this Earth. If with a very wicked person, teachings, warnings and the wisest instructions have no longer any effect and he wants to resist more and more the laws of order, it is impossible to achieve any improvement from within him, out of himself. Then he comes into the hands of the severe and unmerciful judges who are inflicting very painful outer punishments to the criminal.

[8] If the evildoer has to suffer a lot, he gradually comes to introspection and begins to think a bit more about the cause of his suffering, realizes his helplessness as well as the unmerciful judgments. Yes, finally he begins to realize that he alone is the cause of his torments, namely, through his wicked deeds, which he had voluntarily and with evil pleasure committed against the laws of general order. Since he can see now that his wicked deeds are his real tormentors, he finally begins to abhor them in himself and wishes he had never committed them. And look, this is then already a step towards a possible improvement.

[9] But then, by far the outer punishments must still not be ended, because the evildoer began to abhor his wickedness only because it produces bad fruits. Through outer instruction, he must now first begin to recognize from within that his wicked deeds are wicked in itself, and also have to be abhorred only for that reason, and not because they have necessarily evil consequences for the evildoer.

[10] If the evildoer can realize that and begins to abhor the evil because it is evil and decides to choose the good because it is good, he undergoes his punishment with more patience and bears everything, for he regards his suffering as completely just and as an aid by which his life will improve. Only when the evildoer has arrived at this point and his inner being is becoming truly better, then the time has come to reduce the outer punishments to the same extent as the former evildoer has truly changed within for the better.

[11] If worldly judges would understand this, they still could transform many arch-criminals into good people. But in the case of great criminals they are immediately ready with the death sentence and precisely by this they are making the totally incorrigible criminals to complete devils in the spirit world. In the future this should not be so among you.

[12] If you have to judge, then pass a just judgment like I have told you now, for the true and certainly possible improvement of the sinner, but not to make him more devilish.”

### 13. ABOUT THE DEATH PENALTY



**THEN Agricola said:** “Lord and Master. I have engraved now Your extremely true, holy words deep in my heart, and will act accordingly as much as possible, but still I do ask You if the death penalty should be abolished in all circumstances?”

[2] **I said:** “Oh friend, I know indeed what you want to tell Me now. Look, you have heard from one of My disciples that I Myself 1 year ago in the vicinity of Caesarea Philippi at the lake of Galilee have applied a sort of summary justice on a few very evil servants of the law who were tracing Me up, and that is why you have asked Me this question.

[3] Yes, I tell you: if you can see from a criminal, just as I can, that he as human being in the body is already a perfect devil – just as Moses was also able to see that by My Spirit – then you can sentence him to the death penalty at once. But if you cannot see that, like I and Moses, then you must not be too quick with the death sentence.

[4] I have of course the right from eternity to – what concerns the body – kill the whole human race, and so I am always executioner of all material created beings in the whole eternal infinity, but what I kill as matter, I make alive spiritually forever.

[5] As soon as you can do that also, you can kill no matter who at the right moment. But since you cannot do that, you also should not kill, except in case of extreme necessity. For instance in a



defensive war or in a by God ordered punitive war against incorrigible wicked nations, or also in case of self-defense against an evil killer or robber. In all other cases you may not kill or let kill as long as you do not have My full light in you. Did you well understand this?"

[6] **Agricola** said: "I thank You, Lord and Master. This is now also completely clear to me, and as judge I will hold on to it as good as possible, although I myself cannot prescribe anything to the emperor, but now and then he is willing to accept good advice."

[7] **I** said: "This you can do, although you will not have much success. In Rome you have a few excellent laws indeed, but besides that, a great number of bad, wrong customs, besides which anything good and true can hardly take root.

[8] I tell you: Rome is and will remain Babel, a worldly whore, despite all persecutions that will come over her, although there will also be a great many zealous followers of My teaching.

[9] It is true that you have set the death penalty on robbery, murder and manslaughter and still a few other crimes, but at your great feast-days certain gladiators must fight for life or death to increase your pleasure, and the victor is then honored. Look, this is evil and will not bring any blessing to a nation. Also you have all kinds of battles with wild animals by which oftentimes men have to lose their life in a cruel manner, and still you find this very amusing. And look, also this is a great evil. There is virtually no blessing from above, and when this is missing, no state and no nation has a stable and permanent existence. On this, you can certainly believe Me.

[10] If however, you can and want to change it, then contribute to it that such things, which are very bad for your city and your great kingdom, will be prevented, and in which anyway you who have now become seeing, will not participate in it, let alone this youth that you will be taking to Rome. Then you always and everywhere will be able to rejoice in My blessing.

[11] I have given all of you the 2 commandments of love, which you have to observe faithfully. But in order to observe these

commandments, one may not take pleasure in these wild battles.

[12] Because little love can be found in the heart of someone who can watch with indifference when a human being or also an animal is perishing. Where there is true living love, there is also real compassion and true mercy. How can anyone possess neighboring love when he is taking pleasure in the painful dying of his fellowman? Therefore, away with everything that is unworthy for the heart of a good man.

[13] If you see your fellowman crying, you shall not laugh, for if you laugh, you are showing him that his pain leaves you totally indifferent, as well as your suffering fellowman, who is still your brother.

[14] However, if your brother is joyful and is rejoicing at his good fortune, then grant him this short gladness over his little earthly happiness. Do not grumble, but rejoice with him, then your heart will not become worse but only nobler.

[15] When you see a hungry person while you have more than enough, then do not think that the hungry one will feel as comfortable as you with your full belly, but bear in mind that he is very hungry and give him to eat. After that, you will feel a great satisfaction in your heart, which will make you feel much more comfortable than your full belly, because a full heart makes man much happier than a full belly.

[16] If you are carrying a bag full of gold and silver, while at home you still have much more, and you meet a poor person who is greeting you and wants to talk to you, then do not look the other way and do not let him feel one way or the other that you are rich while he is poor. But be friendly to him and help him with much gladness out of his need. If you do this, your heart will be filled with joy. Then the poor person will stay your friend forever and will never forget your true friendliness.

[17] Therefore, true neighboring love is doing for his fellowman all that which one can reasonably wish that he also would do for someone else.

[18] If a poor child asks you something, do not turn it away from

you, but bless it and comfort its heart, then you also will once be comforted in Heaven by My angels. For then you are saying together with Me: let all the little ones come to Me and do not prevent them, for theirs is the Kingdom of Heaven. Truly, this I say to you all: if in your heart you do not become as little children, then you will not come into My Kingdom. For I tell you that the Kingdom of Heaven belongs first of all to them.

[19] I know however, that with you there is the evil custom to often secretly torture very poor children in a terrible way, so that as a result of this torturing, a malignant poisonous saliva is coming out of their mouth, out of which these wicked priests and magicians of yours are preparing a dangerous poison. And friend, this happens in Rome even now this day. Where such abominations can still be committed completely cold-bloodedly, there the complete Hell is still very active, and My grace can hardly be found there. That is why wise and righteous judges should have taken action with great determination against such an evil that is crying unto Heaven.

[20] I say to you: those who will commit such a crime against animals I will look at them with wrathful eyes, for also the animals are My created beings and have life and feeling, and a sensible man should not work his evil will on them. But how endlessly much higher stands even the poorest child than all animals of the Earth. Thus, whoever will offend a child in such a way is a devil and is cursed.

[21] I still could tell you some more of such evil Roman customs which are not unknown to you and which are secretly tolerated with you after payment of a specific estimated amount, but it is your task to abolish such more than ungodly abuses. If you seriously want it, you will absolutely never lack My help. But first you must want this very seriously, because on this Earth My will never goes before men's will – as I have already sufficiently explained to you – except in the case of a judgment, at which always many warnings are preceding. Of course it will cost you many a battle, but a good case is also always worth a serious battle.

**Did you understand Me completely?”**

[22] **Agricola said:** “Yes, Lord and Master, I have well understood it, and unfortunately it is like that most of the time, as You, o Lord, have just now described it. But we who are better Romans have condemned it already since a very long time ago and forbidden it to the priests in veiled words – and especially this secret and evil preparation of poison. But despite that, such cases are still happening, and one can attempt only little against our priests because the common people is at their will and they easily can stir up the people against the emperor and also against us.

[23] Yes, our bullfights and animal fights are easier to abolish. And the gladiator fights, which are still very popular with the old Romans, are already reducing with us a lot, because nobody is so easily willing anymore to participate in such fights. But for sure, these things are still happening during great festive dinners, but more pro forma instead of in the old cruel manner. Only the bullfights are still existing and are a favorite spectacle of the Romans, but we will do everything to take care beforehand that they at least will not take place so often, and other things must come instead which are improving to the moral values.

[24] The fact that such old bad ways and abuses cannot be cut through with one stroke like a Gordian knot, and that for the cleansing of true Augean stables the power of a Hercules is needed, is certainly true. Although we Romans are no more a Hercules nor an Alexander, in due time we will still achieve something. We will not lack earnest and determination.”

[25] **Also the other Romans gave this promise, and I said:** “That is good, and wherever you will come together in My name, in spirit I will be with you and will help you to carry out all which is good. But what I am telling you, is and remains forever true. For truly, truly, I say to you: Heaven and Earth will perish, but My words and their fulfillment will never in all eternity. Therefore, all of you, always act in My name, then I will always help you and give you eternal life.”

[26] **After I had said that, they all thanked Me for this promise full**

of comfort, they raised their cups that were full and drank to the future salvation of all people and their children.

## 14. THE 3 MAGICIANS FROM INDIA AND THEIR WONDERS



**B**UT now there was a **servant of the inn** who said to **Lazarus**: “Lord of the house, three men came upstairs to speak to you. Who they are and what they want, I do not know, but they seem to be men from the land of the morning.”

[2] **Lazarus said**: “I will not go to them, but let them come to tell me here what they want. Go, tell them this and bring them here.”

[3] **Then the helper went and said this to the three strangers.**

[4] **The three decided to do so and they soon came with the helper to us.**

[5] **And Lazarus walked 7 steps to them according to Jewish custom, and said**: “What do you wish, and what do you desire from me? I am actually the owner of this inn. Speak.”

[6] **One of them said very friendlyly**: “Lord, we are three very good magicians and at the same time artists from India and would like to give a few performances in this city in order to earn our accommodation. For we are planning to still travel further to the west and there, about at the end of the Earth, to examine the setting of the sun, of the moon and of the stars. However, we heard already from far away that you are one of the richest persons of this great city and moreover, are a very good friend of everything that is exceptional and wonderful. So, because they referred us to this place, we then also took courage to come to tell you what our plans are. Would you like if we – only by way of trial – would perform for you and all your guests a few wonders?”

[7] **Lazarus said**: “Yes, my dear artists, this is, in the presence of my guests, not depending on me, but rather on these extreme highly honored guests. I will first speak with them and tell you their wish.”

[8] **The 3 magicians agreed on that and Lazarus asked Me what he**

should do now.

[9] I said: “Just let them show a few of their tricks, so that the Romans, who still think that there is something extraordinary in such magic, will clearly learn the difference between My deeds and signs, and the wonders of these magicians. For this will have a great influence on them and will strengthen their faith in Me. In this way they will then also realize and understand of what true men are capable of by the power of their will and that this magic is totally nothing compared to the works of the will of a true man. Just go and let them give a demonstration of what they can do.”

[10] Lazarus went back again to the magicians and said what I have told him, and then came back to Me.

[11] Then the magicians took their magic sticks out of their wide cloaks, were drawing 3 circles around themselves on the floor and then also in the sky. The Romans had their eyes and ears wide open.

[12] The first, **the chief magician**, began to speak and said with a loud voice: “Look, highly esteemed gentlemen, these sticks come from the tree of wonder, which can only be found very rarely on our highest mountains! The one who is lucky and has the knowledge to find such a tree, and will cut down 3 branches at an appropriate time, is by his will able to do – if he holds the stick in his hand – almost everything what a human being wills!”

[13] Then **one of them** took a dead bird from under his cloak and said: “Look, here I have a bird that is absolutely dead. I will now tear it up in several pieces. Next, I will grind it between these two stones as fine as possible. Then I will lit it on and burn it to ashes, and finally with this wonder staff I will bring this now completely dead bird back to life out of the ashes, and the bird will then fly away before your eyes.”

[14] Then the magician did what he had said. The two helpers lit a fire with phosphorus and a few resinous chips of wood that they had. The bird that was totally grounded into fine pieces was then burned to ashes, and the leading magician bent down to the floor and with his staff and by mumbling a few incomprehensible words

he began to stir in the ashes. And look, before long there was a same bird hopping around on the floor and was soon flying away.

[15] Then the magician asked if we were satisfied with this wonder.

[16] **A Roman** said: “That was something very remarkable. Show us another wonder, then we will reward you according to our satisfaction.”

[17] **The magician** said: “Your wish will be fulfilled at once.”

[18] Upon this, he took a bunch of flowers which looked totally withered and said: “Just as this staff was capable of making a dead and completely grounded bird entirely alive again, so it instantly will also make these withered flowers alive and just as fresh as if they were in the garden in the fresh soil.”

[19] Then holding the flowers in his left hand for a while, he stroke with his staff over them, and look, the flowers became completely fresh again.

[20] Then he specifically turned to the Romans and showed them the completely fresh bunch of flowers and said: “Look, by the power of my staff everything that was old and withered must finally become young and fresh and breathe a new life into it. If the highly esteemed gentlemen wish, then I still can show them still another little example of the power of my staff. But only one more, for I only can perform the great works of wonder before thousands of people.”

[21] **The Romans, except Agricola,** said: “Yes, yes, it was remarkably good, and therefore you still can show us a third example.”

[22] **The chief magician** said: “I am greatly pleased that I have found here on this beautiful mountain so many followers of the high magic that is until now completely unknown, and I hope that the honored guests will like to attend my great performances. I will now show you the third example at once.”

[23] Then **the magician** took a piece of bread out of a pocket of his cloak and said: “Each one of you can convince himself that this is a real piece of bread. And still, by my powerful magic words and

only by touching it with this magic stick I will change it into a hard stone.”

[24] **Some Romans** said: “That would really be very exceptional, for we clearly can see that there are still falling some bread-crumbs on the floor. So, do perform this wonder.”

[25] Then with his staff **the magician** touched the bread – that was already a stone before by which at the same time some bread-crumbs were dropped on the floor – and then he said: “Honored gentlemen, would you now examine the bread to see if it is still bread?”

[26] With these words he gave that which was apparently looking like a piece of bread to the Romans, who were amazed that it really had become a stone. And they wanted to pay the magician now a proper amount of money.

[27] But I gave a sign to **Raphael** – who came standing between the still somewhat blind Romans and the 3 magicians – and he held up his right hand and said: “No, a clear deceit may never be rewarded. It will always have to be punished resolutely because such a deceit will contribute the most in capturing and killing the souls of men. These were false wonders and you blind gentiles did not notice anything of the deceit. But I will show you immediately.”

## 15. RAPHAEL UNMASKS THE MAGICIANS



**T** the same moment the magicians were without coat, and a great number of objects were falling out of their pockets, also various dead and living birds and withered and fresh bunches of flowers.

[2] In no time **Raphael** showed the Romans how the Indian magicians performed their wonders, which the Romans could also see at once, and he said: “And for this miserable deceit you even wanted to reward these men?”

[3] Then the Romans stepped back, and **the magicians** said: “Yes, young beautiful friend, we cannot do it any better.”



[4] **And Raphael said:** “Then go and work at home, and earn your bread in an honest way, but not by this shameful deceit”.

[5] **On this, the magicians wanted to leave, but the angel said:** “You can go indeed, but only when we are giving you permission. At this moment I still have to discuss a few things with you. Put on your coats again, then we will continue to talk.”

[6] **Then the totally amazed magicians grabbed their coats that were scattered on the floor, and put them on again.**

[7] **And the chief magician said to Raphael:** “But how can you, attractive young man, make us so exceptionally ashamed before such an honorable company? We were not asking anything for these 3 magic tricks and we only would have accepted the contribution that was freely given. We still can do many other things besides these 3 tricks.”

[8] **Raphael said:** “I know all too well what you can do. Everything is based on cunning deceit. Besides, you are expecting to be paid, and you are calling yourselves world-famous because you are smart deceivers. According to my knowledge you have a law with heavy punishments on lies and deceit. And still you are living from the worst and lowest deceit, for as deceivers you are also honored and highly rewarded, while another deceiver, when he has been discovered, will not escape his punishment, and also because you are spoiling the souls of men. For in the eyes of men who are not familiar with the secrets of your deceit, you are performing wonders, because you first are announcing in a pompous manner that you will perform wonders by the might of your staff, word and will.

[9] Such a wonder is nothing else than shameful deceit and is more wicked and worse than any other deceit, because other common deceit leads to despising the deceiver and they bring them before the court of this world, while your deceit is giving you great honor with the foolish people and gives you a godly respect. You already pretended to be higher divine beings and you accepted offerings and adoration from the people. They even build a temple for you in your country and put your image into it to honor and to adore it.

However, I tell you that this is a work of Hell and of its wicked spirits and that you are connected to it. Not because they would help you with your deceitful wonders, but because you are doing on this Earth what they are doing in Hell, because with devils everything is a lie and deceit.

[10] You have indeed learnt your evil art from the priests, for you yourselves are belonging to this shameful rank of priests and have now, as their disciples, gone out to catch many people into your nets. But here you have come for nothing, and here will be made an end to your evil actions. This I can fully guarantee you.

[11] You said in the beginning that you were going to the extreme west in order to go, as it were, to the end of the world, to watch and to examine as close as possible the setting of the sun, of the moon and of the stars. But you know the form of the Earth very well, for in your country were men who have studied the Earth very well and also knew very well what to think of the sun, the moon, the planets and of the vast stars. But not only you have never informed the people about that, but you even have threatened them with heavy punishments if they ever would dare to think, say and believe anything else about the stars and the Earth other than the lies you have always told them. And for these shameful lies the poor people must still bring you the greatest offerings and must moreover allow to be tormented by you in all kinds of cruel manners.

[12] Did it never occur to you that treating your fellowman like this is a great injustice? You are preaching a supreme God to the people and also a wicked god, who is in a continuous battle with the highest good God, but you yourselves have never believed in such a God, while you literally let yourselves be honored and adored. What do I have to think about you? I tell you: you are still a lot worse than the most malicious animals on Earth. Because these are living and acting as their inner order teaches and suggests them, but you, as created beings who are gifted with all reason and a clear understanding and with a complete free will, are acting worse against your fellowmen than most wild and savage animals

among each another. What do you think about that, and what do you have to say on that?"

## 16. THE DEFENSIVE SPEECH OF THE CHIEF MAGICIAN



**HE chief magician:** “Oh dear, beautiful and very wise young man. We all do not deny at all that unfortunately this is so with us, but these things came on our way and we did not introduce them ourselves. Let the one who thought it out in the beginning, introduced and arranged it, give an account before a true God for all the distress that we are causing. As a child of a priest I was brought up and educated like that, and I cannot help it if I am now what I am. With us, a devout deceit means an excellent virtue, for you only have to bring the common people to a firm and strong belief by all kinds of secret arts – which is not so difficult in itself if only you handle it in the right way. And see, then such a person is perfectly happy, lives within a specific order and has no fear for physical death, for he absolutely believes that there is a life after death. If one takes away this belief then at once he will become less happy than no matter what kind of deserted animal. Before one can make pure philosophers of them, before long he would fall a victim to the anger of the people. So at present, nothing else can be done except to leave things as they are now. If it has to be done otherwise, then an almighty God must do that. We men are too weak for that.

[2] I have gone far into the world with my science and art, and I even was in the great kingdom, past the great wall of the world, but nowhere have I encountered people with whom a specific clear worldly wisdom was spread in general. Usually it is only the rank of the priests who possess it. But the people live quietly and satisfied because of the blind belief that is delivered by the priests. And this is truly the best way to keep a certain order in a nation and to take care that the soil will be zealously cultivated.

[3] Man knows that he lives and that he also surely will die, but if man is healthy and well provided for, he likes to live and from

nature he is an enemy of dying and death, and has therefore always a great fear for it. This constant fear would soon overpower man in such a way that he becomes totally unsuitable for a spiritual education, and becomes also the greatest enemy of life, just like there are certain people with us who are cursing their life and who do not beget children, so that they would not put unhappy creatures on this world. This people are only increasing because of newcomers from the outside, with exception of women, who are therefore not found with this people. But then comes the rank of the priests who are denying themselves above all, are teaching the people about certain invisible mighty gods and their powers, and represent themselves as being messengers and servants of the gods, having power themselves and are performing wonders before the eyes of the people and proclaim wisdom to their ears.

[4] The wonders are the witnesses of his word. The people believe because they have seen the confirmation of it with their own eyes, and they become happy because through their belief they have no more fear for death and for an eternal destruction, and because in a certain way they have been given the sure prospective of a better and eternal life which cannot be doubted by no one anymore.

[5] And see, that is the fruit of the rank of the priests, which can never be respected enough, although they live themselves in the sad knowledge that the death of the body is the end for man, as well as for the animals and plants. In order to maintain the belief of the people, the priest must not educate them in the least about the inner secrets of the priest, but they must always consider the priest as a higher being, whose wisdom and might will only be realized by the pious soul of man after his death, for if this would happen during the physical life, it would mean its death. The people believe this also. They are considering the wisdom and the power of the priest as holy, and that is why they are living a quiet, orderly and if possible, happy life. This is then also the reason why the priests who are not performing wonders are always intensively persecuted and receive hard and heavy punishments, for they are considered to be seducers of the happy people and sent by an evil

being. For it is definitely better that one is suffering for the sake of the people than that the whole people has to suffer because of one malicious man.

[6] Among the priests there are also a few who have certain actual proofs of an existence of the soul after death, but such proofs are not suitable for a great people in general, but only for a few who are completely initiated in the inner mysteries of life.

[7] For the common, inexperienced people who are on the other hand standing firm in their belief, only visible proofs with the greatest possible mysterious magnificence are of any value. They look upon it with great wide-open eyes and with deep inner respect, and they believe, make offerings and then go happily to work. And all this is not as evil as you, my lovely young friend, have just now in severe words held before me, and I ask you now to speak out your opinion about that.”

## 17. THE CONFESSION OF THE CHIEF MAGICIAN



**UR Raphael said:** “According to your coarse earthly material manner you could be right, because great and sensational exhibitions are even attracting the animals from the forest, which out of fear are running away from it. So, your great magical shows must have all the more a greater influence on your people, because the people understand your language and speech. For if your people could not speak and thus could not understand your misleading speeches, then they also, just like the animals, would run away for your apparent religious magician acts which are surrounded with a lot of commotion. And out of fear and fright they would creep away into the caves, canyons and holes of the Earth. But I say again that you may be right according to your blind idea.

[2] But why did you come from your country to this place to show your very foolish wonders and deceitful tricks to us who certainly have not fallen on the back of our head? What do you want to achieve with us? Must we also consider you as mighty mediators

between God and men and believe that you are true gods? At home in your country – which is big enough – you simply can do what you want and let yourselves be worshipped by the blind people, but what is it that drives you to us? What do you want to achieve here with your deceit? You did not come here for gold, silver, pearls and precious stones, because such treasures you already have in abundance anyway. Do you maybe want to convert us also and make us believe that you are true messengers of God? Yes, yes, look, this is secretly your plan, because for sure, you prefer to have the whole Earth than only your India. But I tell you that with this secret intention of yours you will never set foot on the ground with us, but very soon it would be heavy for you to endure it. So therefore, for this time you still can go unpunished back to your country. However, do not dare to come back with such a plan. And also, do not go too far with this at home, or else our only true, eternal God and Father could lose His patience and long-suffering with you and punish you in His just wrath. Foolish magician, did you understand me?”

[3] **The magician said:** “Lovely, wise young man. We admit that you are totally right and that we Indians are living in the dark. But for this reason we are still a happy nation, because we have everything that can make people happy on this Earth. By their firm belief, the people have still the privilege that they are expecting no death, and so they are also not afraid of it. They are only afraid of an extreme unhappy situation of the soul after the death of the body, which is held before their eyes if ever they – because they did not keep the laws – have deserved it. A proof that the people are believing this, and that it fears that situation after death, are the extreme penance of the Indian people, which they are making for their possible sins.

[4] Consequently, the people are only totally happy if they keep the prescribed laws. But if, to the best of our knowledge and conscience, the people are in natural and spiritual aspect happy, and our deceits are contributing to that, then a possible true, great, wise and almighty God cannot be angry with us and bring His

wrath upon us, for He really can never want that the people on this Earth would live as unhappy as possible. If ever He would not approve the way we are making the whole people happy by our cleverness and ability – and this for all times – then it will not be impossible for Him to show us how He wants the Indian people to be led and governed.

[5] The fact that we now and then are traveling also to other countries has for us a multiple good purpose. Surely not to earn more gold and other treasures, for we are cultivating our fields with golden plows. Your iron would be much more valuable than our gold. Also we are not driven by a certain pressure to show our arts elsewhere, because at home we have enough admirers. So, in foreign countries we do not want to win anybody with our religion, for we are not traveling as priests but as magicians and wise men from the faraway morning land. But we are searching in strange countries because we secretly can feel very well in ourselves what we are missing – only the things that we as priests are missing.

[6] We are suspecting that somewhere there must be an almighty God, by whose will everything that we can perceive with our senses was created or made. Yes, we even came to know by our old wise men that somewhere in the far west that is picking up the sun, the moon and all stars, there is a people that is continuously in contact with the only true God. They therefore know Him very well and who surely can and are willing to tell us more about Him. However, we have now penetrated already quite far to the west with our secret purpose, but we have not yet found this happiest people of the Earth. We ourselves discovered, that with our supposition that there must be a God, and with our tricks – as you lovely young man are calling them – are still far better off than all wise men of the many countries where we have already traveled through.

[7] My loveliest young man, I confess to you very openly that we among all the thousands and again thousands of wise men with whom we have made contact, we have never encountered anyone who was wiser than you are. We think that you are truly capable of

having knowledge about the only true God, and we therefore would appreciate it very much if we could exchange ideas more closely with you. Because until now, you were the only one who has seen our wonders for what they really are. Although you have treated us roughly in your youthful zeal – and this was your full right – we have reached our goal by the 3 signs that we have performed, by which we delivered a test to you, and which was the motive for you to call us deceivers. And so also our false wonders were finally good for something.

[8] If ever we found in you what we laboriously were searching for so long, then we are giving you the fullest assurance that we will perform no more apparent wonders in any foreign country. However, if this is also with you not the case, then we will have to continue our search no matter where, in our own manner for that which is hidden. And then we think that no one can say to us that we are acting incorrectly. We are not wrong, but reasonable, and it lies in our manner of searching that we mostly find what we are searching for, if ever it possibly can be found somewhere. Lovely, wise young man, do not be angry with us, and allow us to continue our search again tomorrow, not as magicians but as searchers for God.”

## 18. THE CALL OF THE INDIANS TO GOD IS NOT HEARD



**APHAEL said:** “I am not angry with you, because I well know how you are. But I am saying this to you, and keep it in mind: that God is in Himself the eternal truth and wisdom and will therefore not let Himself be found or be understood by any manner of deceit, because God is holy. Deceit however – no matter in what kind of form and for what kind of motive it may be practiced – is in itself unholy, therefore damnable and is unworthy of a holy God.

[2] He who wants to search and find God as the highest truth must search Him with all humility and truth in his heart and then he will also find Him this way. But God will not let Himself be found with



all kinds of lies and deceit.

[3] You have, since ancient times, secret wise men in your country who you are calling Pirmanji. Those also still know the one, true God. Why then do you not want to be instructed by them?"

[4] **The chief magician said:** "Indeed we know that they are possessing a deeper wisdom and knowledge, but who can come to them? They are living in regions that are only accessible by eagles, but apart from that, not a living soul. We only know that they are living somewhere in the valleys of the high mountains. But where, that is another question.

[5] However, we have come to know a few of them personally and have also spoken to them, but despite all our cleverness we were not able to know anything from them. Yet we recognized them because they could tell us exactly what has happened with us since our childhood years, and also for the future they said what still would happen to us, and that was already 10 years ago. And see, everything that they have predicted has now come true word for word.

[6] However, when we begun to speak about the existence of a true God, they evaded the question and did not give us a clear answer. We were seriously insisting upon it with them and made them understand that they were in our power.

[7] Then they said: "We are in the power of the only true God, and no power in the world goes beyond that power."

[8] Then they suddenly left us and disappeared literally before our eyes. Even if after that, we gained by the fact that in any way we received a stronger perception of the existence of a true God, but there was nothing of a real clear understanding.

[9] But as this is the case with us, so it is also the case with our high priest, because he knows as much as we do. For this reason, almost every year, he is sending out into the world a few of his most qualified subordinate priests to receive reliable information about the only true God, of whom it is written in our old book: Ja seam zkrit (I am hidden). But where? This is the eternal fatal reason why we are searching for the One who is hidden and who

we can find nowhere. It is easy for our people because they deeply believe that He is hidden in a holy palace on our high holy mountain, which cannot be climbed. And by our wonders the people become more and more strengthened in that belief. But where is the only true God hidden for us? That is another question. [10] We were already searching for Him in all the corners of the Earth, which were somewhat accessible to us. We found many rare things, but until now we did not find the hidden One. And still, on the Earth, in the sky and also between the stars it looks like a house, of which the arrangement shows clearly that it has a very good and wise Father of the house. However, if one asks for Him and wants to know Him more closely, He is never present, and nobody can give the assurance having seen or having talked to Him. And still He must be somewhere and take care of the order in His house. And, young, wise friend, only now we have arrived at the right place.

[11] It is not so difficult, with a serious face, to be a comforter for someone in need or, in course of time, for a whole people, while one has to lack every comfort until the last breath. And therefore, no God – if ever there is one somewhere – can blame us that we, as ancient well-trying comforters of the nations, are finally also looking for true comfort, which we already have given for an unimaginably long time to the poor, blind people. The fact that we are searching this comfort for ourselves – as you say, with the most unsuitable methods – we do not doubt at all, but how can we know what the true methods are?

[12] It is true that you have shown us that God, as the eternal original truth, will only let Himself be found by the truth. This, lovely friend, is very good and very beautifully said, but what is the truth, and where can we find it in this world? Happy is the rare man who has only a perception of this truth, but where is the one who possesses it completely? Oh, tell us who He is, then we will follow Him to the end of the world and offer Him all the treasures of our great kingdom, so that He will give us a portion of His spiritual treasure.

[13] You can now think of us whatever you wish, but this I am telling you now very openly and freely without any reservation – even at risk of danger that you yourself could be the hidden One who we are searching for such a long time: ultimately, man who is searching with determination for the truth, with every means which he can think of and despite every possible difficulties in life that are in this world, is equally worth a person – or maybe even more – who has the luck to have found the truth by some incalculable coincidence, but who afterwards has stubbornly kept it from his poor fellowmen and leaves them hungry and thirsty, while with a few words he maybe could have satisfied them more than sufficiently for a 1,000 years. Yes, I even say more than that:

[14] It is precisely because we have already searched Him for such a long time that we are having the greatest doubts about the existence of the only, true God, and because He still lets Himself to be searched for, just like thousands of years ago. In what way are you ahead of us because the true, only God let Himself be found by you? Who can know if you have ever searched Him more zealously than we have?

[15] Yes friend, in this respect it is quite difficult to talk with us Indians, because we are not people from today until tomorrow<sup>4</sup>. But as we are now, we already have been since unthinkable times. The fact that we are still standing on the old spot and maybe will still remain standing another thousands of years on the same spot, we do not know for sure – at least as far as the future is concerned. But so be it. One can really not say that it is our own fault.

[16] Suppose that somewhere you have hidden a great treasure, and then you say to your servants: ‘Go and bring the hidden treasure back to me. If you find it, your reward will be great. However, if you do not find it, while I moreover am blindfolding you, then you will be punished for it forever.’ Oh, this would be a kind of justice that you hardly could find with our tigers and hyenas.

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<sup>4</sup> Expression, meaning: ‘We are not naive.’

[17] If there is a God full of wisdom and goodness who would desire this from us, powerless worms of this Earth, then it would be infinitely much better for men if they were never created. If someone is asking me for the way to an unknown place, then it is my holy duty to kindly show him the way. And I have never refused anyone to show him the way, whenever that was possible.

[18] However, if we are searching for God and His truth with all zeal and with all means that are at our disposal and are continuously shouting in ourselves: ‘God, Creator and Lord, hidden One, where are You?’ and He would not count us worthy to give an answer, then there are 3 possibilities: either He does not exist at all and everything exists eternally only according to a rule which was formed by coincidence by itself in the nature and was then arranged, or God is someone who only cares about endlessly great things, or God is a creature who is so deaf and senseless that for Him men are the same as the mites on a leaf and as the countless mosquitoes in the sky.

[19] And friend, in neither of these 3 cases we do not need a God at all, because then the animals are more valuable to Him than we miserable people who are gifted with brains and intellect. Still, it remains remarkable that He has to be somewhere, but does not let Himself be found by us.

[20] What do you have to say now to my honest words? Since now I have shown you how and why we are justly doubting the existence of a true God. If you want, the word is now again yours.”

## 19. THE TRUE WAY TO GOD



**APHAEL said:** “Look, only now you have spoken the full truth and you have searched for God as the eternal truth with the full truth. And I already can say to you now that you have never approached Him as closely as now. But there is still a lot in you which is not suitable for the complete finding of the one, true God, and as long as you do not recognize this black spot in you and find it and will not remove it, you still will not be

able to find the hidden One, no matter how close He is to you.”

[2] **The magician said:** “And what is this black spot then?”

[3] **Raphael said:** “This is your priestly pride. Because woe to the one from the people who meets you and would unintentionally not greet you, while you have seen him. Then this will be immediately held against him as a great crime and for that he must submit to a heavy penance, which consists in a heavy, often horrible bodily punishment. Or, if he is rich, it consists in other, with you often incredible great offerings. And look, this is a very big black spot. As long as this is and stays your custom, God will not let Himself be found by you, for only those people who in their soul are trying to become like Him or are already more or less like Him, will be able to find God.

[4] But to become equal to God means: to become full of love for your fellowmen, and to let your heart be full of humility, meekness, patience and mercy regarding everybody. Then God will also have mercy on you, and in the spirit of His love and eternal truth He will let Himself be found by you.

[5] If you only want to search God in and with the only truth, then you will find Him indeed, but you will not see His real being and even less understand it. However, if you are searching God in the pure love, humility, meekness, patience and mercy, then you will find God, recognize Him and receive the eternal life of your soul.

[6] In this country and with this people there was once a great prophet, full of God’s Spirit. Light and truth were his ways, and the power of God was in each of his words. By a special arrangement of God he once had to escape to a faraway country because the people in his own country wanted to kill him. In the strange country he had to live in a cave of a high mountain that hid him from the eyes of men. When he lived there for a considerable time, in which he fed himself with all kinds of roots, he prayed to God if ever He would like to show Himself to him only once, then he would happily die in the cave.

[7] Then he heard a voice that said to him: ‘Go and stand at the entrance of the cave, because there I will pass by.’

[8] Then the prophet went and stood at the entrance and waited until God would pass by. And look, when the prophet stood there waiting, a terrible storm roared by the cave so powerfully that complete masses of rocks were rushing like chaff before his eyes.

[9] Then the prophet thought: ‘Ah, so this was God. Thus God is in this terrible storm and in this way He makes Himself known to the people.’

[10] But at once a voice said to him: ‘You are mistaken. God was not in the storm. Just wait, God will still pass by.’

[11] Then the prophet was waiting. And look, not long after the storm there was a terrible column of flames – thus a mighty fire – passing by the cave, and the prophet said: ‘God, so You are revealing Yourself to men in the fire?’

[12] And again a clear voice spoke: ‘No, God did also not pass by the cave in the fire. But wait. Now God will pass by.’

[13] And the prophet waited in fear and trembling. While he was waiting like that, there was a soft rustle passing by the cave, and in this soft rustle was God.

[14] And the voice spoke again: ‘He who wants to see God must search Him in love, humility, meekness, patience and mercy. Who will search Him with other means and on other ways will not find God.’

[15] And look, what that voice said to the great prophet in the cave, I also said to you, and I have shown you the true way. If you want to search the only, true God along this way, then you will also find Him, but along your ways never. This I am saying to you. Did you understand me?”

## 20. ABOUT THE INDIAN RELIGIONS



**THEN the magician said:** “Yes, lovely and incomprehensible wise young friend. You are only 16 years old, how did you come at this youthful age to such wisdom, which I even have never seen with men of a riper age? What kind of school did you visit and who was your master?”

[2] **Raphael said:** “This is not taught by any teacher in no matter what school in the world, but this is God’s Spirit that is teaching it to those who love Him above all and his fellowman as himself. You also say that you are lying to your people and deceiving them out of love, and therefore are doing them a great favor because otherwise, according to you, they had to despair. But I tell you, that this is a great mistake. There were already a lot of men among your people who were enlightened by God and who in their heart had as less appreciation for you as I have. But they are very afraid for your punishment and penance that you are inflicting to them, and therefore they are outwardly pretending that they are respecting you, but inside they are despising you more than death itself, and they have all reasons for that. However, if you would leave out as soon as possible, one by one your many stupidities and unnecessary cruelties and replace them with those things about which I have told you, then the people would praise and honor you more than now.”

[3] **The magician said:** “Yes, yes, your are totally right if it would only depend on us, for we, followers of the Zientu-Viesta (Pure Visions) and the Zan-skrit are in fact not so cruel at all and have much mercy with the people. But in fact they are the followers of the very miserable Zou Rou Az To<sup>5</sup> (Why do you stir up?), who put the deity in the fire, who in their teaching, morals and customs are committing all kinds of cruelties regarding their people. We have driven them away unto the coasts of the great sea but we could not destroy them completely. And because they also partly adhered to our supreme priesthood and submitted to us, they were tolerated by us, but were never considered as righteous. So, concerning our Upper-Indian people, these could slowly but surely be brought to something better, but those who live along the coast and who are the followers of the Stirrers, hardly, because they came to believe too strongly in delusions.

[4] We, who have heard the pure truth from you, will surely do

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<sup>5</sup> Zoroaster.

everything to bring this truth also slowly to the other people, but of course we first have to test this full truth that we received from you, first to ourselves. If it appears to be completely true, then we will not lack the zeal. If however, your teaching – against our expectation – seems actually not to be true, then of course we still will keep you in high esteem and bear in mind that for the realization of what you in a certain way have promised us, we are by far not worthy of it. But then, we will not tamper with the – until now – still quiet belief of the people.

[5] If however, we have found a somewhat justifiable track of the true God, then we also will be as zealous as possible to announce it in the right manner – for the moment anyway – to the better and more enlightened part of the people. With this, we have now settled this case fast and as good as possible. And you, young, loveliest, wise friend, we thank you a lot for your serious trouble, and let us keep the sanctified memory of you and of this hour in our heart. This will be our continuous comfort on all our far and difficult paths of life.

[6] You, who have the unspeakable joy to have found at such a young age the only true God and the immortality, remember also our spiritual poverty when you will stand before your holy and eternal Creator. Ask Him if He also would like to give to us poor Indians the true light of life of our soul, and also to make known His holy will to us.”

## 21. THE STRONG SUSPICION OF THE 3 MAGICIANS. THE DIAMOND IS FETCHED IN A MARVELOUS WAY.



WHEN the magician said these farewell words, those who were present and also I had tears in their eyes, and I gave Raphael and Lazarus a sign not to let the magicians go yet, because I wanted now that they should find the hidden One this evening and that they should know Him better.

[2] Raphael and Lazarus went now towards the three men who just wanted to leave, and **Raphael** said with a truly heavenly, friendly



**facial expression and voice:** “Where do you want to go now? Look, the sun is already standing low above the horizon and your followers are well accommodated in the city. So you easily can stay with us tonight, for also this is a good inn.”

[3] **The magician said:** “O, dear, heavenly, young friend. Not only this night but a lot more nights and days we would like to stay in your presence and still learn a lot of truths from you. But we consider ourselves to be much too unworthy to bear your presence any longer, which to us is so extremely hallowed, and to trouble you and this whole surely God-fearing company. But if you wish, we certainly will respond to that wish. What we will consume we simply will pay, like this is appropriate among honest people.”

[4] **Then Lazarus said:** “With me, your bill will easily be settled. For your accommodation will be well taken care of.”

[5] This was completely reassuring for the three, but the chief magician thought that someone should go to the city to tell the others that the three of them would be spending this night on the mountain.

[6] **But Raphael said:** “This is not necessary because this is already done.”

[7] **The magician asked:** “How can that be? As far as I know, no messenger was sent down to the big city. And even if that was the case, then he cannot know in which inn they were put up.”

[8] **Raphael said:** “Do not worry about that, because for true friends of the only true God, absolutely nothing is impossible. I myself have told it to your companions, and here you have your golden cup of which the brim is decorated with diamonds, rubies and emerald, then you can drink wine with us from it. On the bottom is the engraved sign of your name.”

[9] **When the chief magician saw this, he said:** “We have reached our goal, because only a God can do this. Unimaginable great things are still in store for us here.”

[10] **Raphael said:** “You could be right about that. But do not take me for the One whom you have sought for such a long time, but here you can find Him. And now, no more of this.”

[11] **With this, the magicians were momentarily satisfied and they thought very well about everything that was said.**

[12] **When later the sun was disappearing under the horizon, our Lazarus said to the magicians:** “Dear friends, these appearances are certainly amazing you, but I tell you that this is only a very little start of everything that you will now experience in this good state of mind. Do practice yourselves now in patience, meekness and true humility, then you will bring many blessings from here to your faraway kingdom. And what you will consume here, has been already richly paid for.”

[13] **The magician said:** “Lord of the house, who has paid for us?”

[14] **Lazarus said:** “Do not ask, because the One to whom all treasures of the Earth are belonging, has already paid for that.”

[15] **The magician said:** “Also those of our great kingdom?”

[16] **Lazarus said:** “Yes, also those of your great kingdom.”

[17] **The magician said:** “Do you then know our immense earthly treasures?”

[18] **Lazarus said:** “Not I, but this young man here most certainly, and someone else in this company still a lot better.”

[19] **Then the magician said to Raphael:** “When did you come to our region, so that you can know all this so precisely?”

[20] **Raphael said:** “Look, at home you have a big diamond of, according to your earthly standards, an inestimable value, and you have hidden this stone so well that besides you no one in the whole of India can know anything about it.”

[21] **Then the chief magician looked at him astonished and said:** Yes, this is true. Lovely young man, can you also describe to me how it looks like?”

[22] **Raphael said:** “The best description will be when I will bring your precious stone here immediately and will give it into your hands, just like I did before with this golden cup. So be attentive now, to see how long I will be away for this purpose.”

[23] **The magician said:** “Young man, if you can do that, you are not a man anymore, but a god. Because from here to our country is certainly 70 journeys, and you want to give me the stone in one

moment? If that is possible, then it can be nothing else than a wonder of God.”

[24] **Raphael said:** “Well, how long have I been away?”

[25] **The magician said:** “Until now, not one moment.”

[26] **Raphael said:** “But here you have your precious stone anyway. Just look, to see if it is exactly the same one of which we were discussing just now.”

[27] **Raphael gave the stone to the magician, and this one almost fainted when he saw the stone, which he knew only too well. He was beside himself out of amazement and looked once to the stone and then to Raphael again and could not regain his calmness.**

## 22. THE WAY TO LIFE PERFECTION



**AFTER a long time of utter amazement the magician said:** “Wondrous, mighty young man. If you are not a God, then I cannot imagine a God anymore, because both of these deeds of yours are for a created being, born of a woman, impossible. The almighty power of a true God is needed for this. This is my cup and that is my inestimable valuable diamond, as there must only be a few of them. They must have come through the air, and thus must have covered the distance faster than a lightning. But then, arriving here, one should have heard a whizzing sound. But not at all. With amazing speed and without any sound the stone was here. Yes, how can one imagine that this is possible for a human being? In short, we finally have found in you the God who was eternally hidden for us. But now, only your almighty power is capable to chase us away from here.”

[2] **Raphael said:** “O friends and brothers – because this is what you are now to me – do not take me for anything else than a man who by God’s grace is more perfect than you are yourselves until now. Who am I compared to God? A powerless absolute nothing. Everything that I do, I am only doing it by the Spirit of God that is filling my inner being, because it is full of the love for God and by that I am also full of God’s will. Thus, what the will of God wills

in me, happens, because the word and the will of God is the real true something, the being and the existence of all things and beings, and it is entirely the fulfilled deed itself.

[3] However, there is only a spark of God's Spirit in me, but this is united with the eternal infinite Spirit of God. And what the eternal infinite Spirit of God wills, wills also the closely united spark in me, of which I am always aware, and which is only able to will what God wills, and thus, what God's Spirit wills in me it also happens immediately.

[4] Although the same spark is also hidden in you, but only as the living germ in the grain of seed. As long as the grain of seed is not in the soil, it is apparently dead. Only when all the outside and the material part falls away and the soul substance is uniting with the living spiritual germ, the spirit becomes active and does wonders which you have seen already many times.

[5] But so also, the material man must kill and destroy all the material striving within him by the free will of his soul. In a certain way he must no more be attached to anything that is of the world. His striving must be: to recognize and to love God more and more, and to fulfill in everything the will of God that is revealed to him – even if this would cost the soul and its body no matter what kind of great sacrifices.

[6] In this way, the divine spirit in man becomes skillful, will soon fill the whole man, makes him equal to God and gives him all power and might and the eternal indestructible life.

[7] Therefore, I have already told you before that man can only find God as the eternal love, wisdom and truth, by the pure love for Him and by the truth from that, and further in no other way.

[8] Just try to hang a grain of seed in the air and let it be shone by the fiercest sunlight. It will dry up, will not germinate and will not bear fruit. And look, in this way it also happens to someone who is searching for God in the outer light of the worldly wisdom. He dries up and withers away by that. And all his idle trouble and work was done in vain.

[9] When a still living and healthy grain of seed is put into the soil,

it is an image and likeness and means as much as: man must start to deny all sensual worldly lusts. He must become full of humility, meekness, patience, love and mercy for his fellowmen. Then he also will become full of love for God. Once man has become that, he already lies as a good viable and strong germinating grain of seed in the soil of the true life. He becomes totally pervaded by his spirit out of God that is helping him to grow up and to become ripe for the eternal life out of God and for the contemplation of God. [10] He who accomplishes this within him, has found God – who is otherwise eternally hidden – and will then also never lose Him in all eternity. This is how I did it and I am now what I am, and many of those whom you can see there in front of you are for the greatest part also like that or even more than I. If you will do that, you will also reach to the same result as I. But then you must ban a lot of worldly things completely out of yourselves. Did you all understand me?”

### 23. THE GUILT OF THE MAGICIANS



**HE chief magician said:** “Yes, it is starting to dawn a little in me now, but there is the continuous question in me: why did we not receive – with approval of the only, true and definitely all-knowing God – all these exalted and divine true things much earlier as a revelation? Since immemorial times we were already languishing in our night and great darkness, and we always have searched for the things that we have found now. We certainly are also men and we also have worshipped and honored God with the meaningful name Delailama (creates and destroys), and we have not accepted the teaching of Zorouasto, and still, as priests, we have never received any revelation. And that was then also the reason why precisely we, priests, lost all faith, although we continuously made the people believe firmly. What was the reason for that? Is it because from ancient times there was some secret curse on us, or were we – without wanting it – guilty of it, or was it because of our climate?”

[2] **Raphael said:** “Neither one nor the other old curse and even less your climate, but only yourselves. Not only once, but very often and many times, many people were awoken to teach you, showing that you were on the wrong way. But what did you do with those people? You have damned them as heretics of your foolish teaching, and if you were able to catch them, no martyrdom was cruel enough as a warning to help them out of this world. The reason of that were your unlimited pride and your insatiable lust of power.

[3] According to you, God, the Lord of infinity, had to reveal Himself to you, so that you, if it pleased you, could impart that revelation to the people drop by drop. Thus, in 1 hour barely as much as you received in one moment for a full millennium. But God did not agree on that at all and gave you instead of the light from the Heavens the darkness of Hell, in which for the greatest part you are still present now. And no one else is to blame for that except only yourselves.

[4] Because God, in His primordial Being is the supreme and purest Love Himself. In the highest degree He is friendly, humble and tolerant and full of patience, meekness and mercy. He despises everything that resembles worldly splendor. The pride of men is an abomination and the lust of power is everywhere present in Hell about which you told the people many terrible bad things. Because also in Hell every bad spirit wants to be a ruler, for the devils in Hell cannot exist and have no life without the lie, deceit, pride and lust of power. When this was the case with you, could there ever be a divine revelation among you?

[5] In the worldly blindness of your good little life you thought of course that a God, as the supreme Being, could only reveal Himself to the imaginary supreme rulers of this world, because you were estimating the value of somebody from the people to be much lower than an animal. But in this you were greatly mistaken, because especially God is the humility, the meekness, the patience, the eternal love and the mercy Himself. And He always gives only favor to those who are just like He Himself has been since eternity.

And His eternal, holy saying is: ‘Let the little ones and the small ones come to Me, for theirs is the Kingdom of Heaven, the Kingdom of Love, Wisdom, Truth and eternal Life.’

[6] And look, this is what the small ones have announced to you from the burning piles of wood, and for this you have shut up their mouth with stones, or, if they were still in your hands in jail, you have, instead of listening to them, torn out their tongue with red-hot pincers. Tell me what else did God have to do for you, when your unlimited lust of power was dealing in such a way with those whom God had awoken for you blind ones. How many thousands more were tortured by you in a more than cruel way, whom God, as already said, had awakened for you? And still, you dare to ask, why only now you have found the hidden One – although only partly yet.

[7] Read the history and you will find that what I have said to you now is completely the truth. But after that, say: ‘O great God, forgive us our blindness, for we always have sinned against You in a hellish way. We alone are guilty for our long-lasting blindness. Now give us Your light, so that we may find You, o most holy One.’ Then the Lord will forgive you your sins and grant you mercy instead of justice. Did you well understand me?”

## 24. THE MAGICIAN ASKS FOR THE WAY TO THE REVELATION



**HE magician said:** “Yes, only now we understand it better, for we first thought too much according to our traditional reliable human ideas, according to which we looked at it as if God as the supreme living Being, as it were exalted above all stars, could only reveal Himself to those people who – thanks to their highest possible esteem here on Earth – are in a way equal in rank to Him. If then, some very simple person was pretending to have received a revelation from God Himself, then such a statement was considered by the priests as the highest punishable crime against the infinite holiness and majesty of God, and was

damned. And most of the time the simple prophet had to pay for it with death. This is unfortunately all very true.

[2] But surely God also knew that such is the case with the priests. Could He then not reveal Himself to a chief priest in such a way that this one could have realized that this revelation came from God, by which God could have clearly shown in this revelation what He is expecting from a priest and what from a layman? If such a thing had happened, then probably not one poor, little prophet would have been condemned to death because of a revelation that was given to him by God. Because then all the priests of a high rank would have known from on high that also a very simple man – yes, even a slave, or even a woman – could receive a revelation. Then such people would not ever be persecuted again by one single priest, but on the contrary would be highly esteemed, and everybody would have listened to him in belief. But we truly cannot remember that with us a chief priest has ever received such a revelation and direction from God.

[3] And precisely because such a thing has never happened, we had to stay with what has been established of old with us. If I look at it now quietly and intellectually, then it appears to me that we priests are not completely alone to blame for our fatal, long darkness of life, but also the almost eternal lack of a higher, clear recognizable revelation, coming and outgoing from God. Of course to the person of the chief priest or a king, or to both at the same time, what clearly would be even more effective.

[4] This is of course only my opinion, and I certainly do not have the intention to consider this as the only valid one. But if I look at it with my human understanding, it seems to me that when a divine revelation is given to the people by men who already since immemorial times are highly esteemed by the people, it clearly would be more effective than when this is primarily given to men who belong to the lowest class of the people and who also do not have the means to convey a revelation to other men – no matter how true and correct it may be. And least of all as instruction for the priests and kings. If a revelation would follow the way from on



high to the people, then certainly a lot, and in fact almost everything, would be gained by it. What do you, young, divine, wise and mighty friend say to this?"

## 25. THE GUIDANCE OF THE INDIAN PEOPLE



**APHAEL said:** "The fact that the opinion that you are bringing forward here does not sound so foolish is because you acquired so many useless arts and sciences, but on your history books lies a hand thick of dust and because you consider this dust as holy you are not reading your history, and so you do not know all the things which happened before you.

[2] But I tell you that God, the true One, has already for more than a 1,000 years revealed Himself continuously to your elders and patriarchs. This went well for a certain time, but when after some time the elders and patriarchs became rich and received too much respect they began to introduce besides the laws of God their own laws as revelations from God, and the people believed in it and kept them.

[3] But all too soon their worldly laws were pushing the divine laws aside, and in such a way that all admonishments to the too imperious and greedy priests and patriarchs to return to the true God were without success. Then God awakened seers and prophets among the people to admonish all highly placed and mighty ones who, because of their worldly lusts, were turning their back to God completely and burdened the poor people with their worldly laws.

[4] But the great and mighty ones grabbed the prophets, scourged them at first and threatened them to punish them more severely if ever they would dare again to appear before other people and to preach as if they were awakened and called by God as seers and prophets.

[5] The seers and prophets performed signs and predicted what would happen to the great and mighty ones if they would stay in their godlessness. But also this did not help. The seers and prophets were caught, tortured and killed. Some of them escaped

and the Spirit of God brought them to a place where nobody could find them. Out of them originated the first Pirmandians, although simple men of nature also populated their inaccessible valleys before.

[6] And look, this happened already long before your time, and so, since you have left God completely, God has also left you. And this is the reason of your long lasting night of judgment and the death of your souls.

[7] You have found now the light of life for yourselves, but in your country and kingdom it will still not shine for a long time. Because when you will apply it only to yourselves, you will not benefit much from it. However, if you also want to bring it to the people, you will get in conflict with the people and its rulers. They will not listen to you, and if you insist, you will be persecuted just like you have persecuted all your seers and prophets.”

[8] **The magician said:** “We realize the truth of what you said, but we three and our followers are the least to blame for the deterioration of our religion, because already since long ago we saw the evil and therefore have traveled the world to search and to find the truth which we have found here in the most marvelous way.

[9] If our country is really in such a bad state – of which we are now no more doubting in the least – I wonder what we can do there. Must we keep that which we have found here only for ourselves or must we, on a right time and on the right place, tell something about it to our friends and companions in distress? Because if we know the truth, and certainly want to live and act strictly accordingly, and must continue with the evil nonsense at home, then we will be even worse deceivers of the people than ever before when we did not know the truth.

[10] In former times we thought to render a service to the people when we deceived and lied to them as much as possible. But now the situation is quite different. Now we know and possess the real and full true light of life and must still remain the same old liars and deceivers for the people. Can we continue in secret only for

ourselves on the light way of life? No, no, friend, this certainly cannot be anymore. We will rather go with our treasures, women, children and servants to the far western end of the world and live there undisturbed in accordance with the recognized truth. Mighty and wise friend, what do you think about that? Please, divine, mighty, wise young man, give us a good advice.”

[11] **Raphael said:** “Yes, dear friends – for that is what you are now also for me – now even for us a real good advice becomes quite expensive. In your country and kingdom there are still many who would like to have now what you have already partly found here, but if they will receive it from you, they also will not be able to continue to live in the Indian countries and kingdoms. Because there prevails the perfect Hell, and in Hell, Heaven can hardly be attained in man. For when man wants to convert himself to the truth, thousands of obstacles are lying in wait everywhere, which are opposing as enemies against him and are also pursuing him from all sides.

[12] Thus, you can return to your India and with all caution you can try with friends whom you consider capable of bearing the truth. Do not leave the one who accepts it, any longer in the land of the night and the judgment of Hell, otherwise he will be devoured by it immediately. But if you, for the sake of your own life perfection do not want to return to your country, then tomorrow and the day after tomorrow you easily will find a few possibilities to go into exile, where you can go to in order to establish yourselves there. This is now my advice. One or the other, you can do what you think is best.”

[13] **The magician said:** “This choice will not be difficult for us. If our friends will take the true light of life as serious as we did, and if they also suspect that this light can be found somewhere in the far west, they surely will look for it. If however, they do not consider this light as important as we do, then let them stay in their night and death. But one thing we will surely do for their salvation. We have many servants with us. We can send a few of those back home. We give them secret letters in a language that besides the

priests no one else knows. If our friends will take it seriously, then they must follow us and also come to the light. However, if they do not take it seriously, then they must stay in their night. Do I look upon it correctly or not?"

[14] **Raphael said:** "Yes, this time you are correct. But at home you still have many earthly treasures. What has to be done with them?"

[15] **The magician said:** "Divine friend. The most important treasures we have here with us. The greatest treasure we have found here, which is more valuable to us than all countries, kingdoms and treasures of the world. But that which is still at home, the servants, who will eventually be sent back by us to India, must take and divide it among themselves, just as we will determine, so that there will not be any fight and quarrel among them. After that, they can follow us again. Here they will hear where we have gone. And I believe that everything is quite all right like that."

[16] **Raphael said:** "Absolutely, this is very good. Do this, then you will be blessed. But think about what you have heard from me now and prepare yourselves in your heart for greater things. Me and this friend of mine will go now and take care of a good evening meal."

[17] **On this, Raphael and Lazarus went home and arranged everything, for it already became quite dark.**

## 26. THE REVELATION IN INDIA



**THEN Agricola said to Me:** "But Lord and Master, I thought that India was a country full of wonders and of a high civilization, like the old Egyptians. A kingdom that must be full of art and of a higher knowledge. And now it seems that the absolute opposite is prevailing of what I have imagined of the great India. O Lord, when will this people then come to the light of life?"

[2] **I said:** "Also for this people will be taken care, but now it is by

far still not mature for it. The common people however, is very obedient and also very patient, and pious in their own manner, and they have a firm faith. If one should take this away from them now, it would kill them and that would be bad for the soul of the people. Therefore, it is advisable not to enlighten India too much before the right time. But they have to be fed drop by drop, and it is already fed. That is why very special wise men and seers can be found there, whom actually the Jews do not have anymore. And these wise men and seers are also spreading a very good twilight among many people. Without such twilight these three would not have found the long way to this place.

[3] When I was born in this world in Bethlehem in a sheepfold, 3 wise men came also out of that same morning land, who were the first to bring Me greetings, and they offered Me gold, incense and myrrh, after which they returned to their country again. And some time ago they came again, and this landlord and neighbor of Lazarus has seen them and has accommodated them. So there are also wise men over there, but not so many.

[4] Besides, the Indian priests are no more as severe with the wise men and seers – who are keeping themselves on the background – as they were a 100 years ago and who were still a lot more severe 300, 400, 500 years ago. Because a few great epidemics which the seers had predicted, of which the Indians and most of all the great ones and rulers fell for two thirds victim to it, as well as big earthquakes, storms and floods have made the priests and the kings a little softer and more tolerant, although they still hold on to the same old basic principles of intolerance and barbaric punishments. And that is why it will still take a long time for this sensual people before it will be completely mature for a higher light.

[5] Raphael has worked on the 3 magicians completely according to My will and in this manner he also has gained them, and this was also good. But before tomorrow you may not make Myself completely known to them. There we have Lazarus and Raphael who are coming back. They will soon invite us for the evening meal. But after that we will come back again to this place to look

at the creation.”

[6] After I had said that, Lazarus was already close to Me and invited us for the evening meal, and Raphael took the 3 magicians with him. When we were sitting in the house at the table on our usual places, the magicians were surprised about the splendid arrangement of the large dining-hall. But even more about the specially set table that was splendid in its real Indian abundance, and on which the most precious Indian evening food could be found.

[7] **The chief magician** stood up and said to Lazarus: “But noble friend, why all this wasting for the three of us? For this money many poor people could have been taken care of for years. Do you have no poor people in your country and in this city?”

[8] **Lazarus** said: “Oh yes, we have enough of those and I myself am taking care of many. Look, at this long table over there, along the broad wall of this hall, at least 70 are sitting there, and on my many other possessions many are finding shelter, a suitable job and care. And if there are still more poor people coming by, they will find an open door in all my houses. Therefore, do not worry about the little honor, which I am offering you as strangers by serving you in your own manner. Now eat and drink to your heart’s desire.”

[9] Then the three did just that and were very surprised about the extraordinary good taste of the food and the wine, and they asserted continuously that they had never tasted anything more exquisite.

## 27. THE DESIRE OF THE MAGICIANS FOR THE TRUE GOD



They also ate and drank in a good mood. But now, little was said during the meal. Only the Romans spoke in Latin about different things. At the other tables it was very quiet.

[2] When we finished the meal, **the magician** stood up again and said to Lazarus: “Friend, the three of us did now eat and drink

exceptional deliciously, and now this has to be paid for. Name your price, so that I can pay for it right away.”

[3] **Lazarus said:** “Did you then not receive salt together with the bread?”

[4] **The magician said:** “Oh yes, there is still some in a golden small barrel.”

[5] **Lazarus said:** “Well, then everything is already paid, for it is the custom with us that a foreign guest for whom we put the salt ourselves, does not have to pay. Therefore, praise the only, true God, because He pays me for everything in all eternity.”

[6] **The magician said:** “Yes, friend, you are quite right about that. If only we also could find Him, like probably you all have already found Him, then we even would praise Him much more than we can do now. But we are also already more than satisfied that we have received the full assurance here that an only, eternal, true God exists. For without such a God it would never be possible for this lovely young man to show us a few signs that can only be done by God and speaking words, which we have never heard from the mouth of the greatest wise man.

[7] Yes, this extremely friendly God, who you know better than we do, is highly glorified and praised with all our vital strength, for by His holy will He certainly has shown us the way to this place, and through you He has revealed Himself further and more clearly to us blind seekers than during years of our long searching for His possible existence.

[8] Yes look, friend, your home here looks also so well taken care of in everything that someone can conclude from it – even if he does not know you – that you must be a very wealthy and very wise father of the house. But if he then inquires from your members of the house about you, and with the best of their will they could tell completely nothing about your existence, then this would be very unpleasant, which makes the heart sad. Because when a house belongs undoubtedly to a wise father of the house, and is organized in such a way that every intelligent man is extremely amazed and which he has to admire greatly, then it

certainly is easy to understand and he cannot be blamed when he is really trying to know such a wise father of the house better. But for such a person, who is making effort, it is becoming more and more oppressing for him if after a long search and questions he can only discover very unmistakable and clearly demonstrable traces of the existence of that wise father of the house, but cannot ever find him.

[9] Then after some time you feel like a son who loves his father above all but whose father left for his many landed properties and is staying away for a long time. The son is becoming more afraid from day to day. With the worldly company which is around him he tries the best he can to drive away the sorrow, but one sad night follows the other and the days are going by, but neither during a night nor on the most beautiful day is the father coming back to his son. Then finally it becomes so unbearable for the son that his heart is heavy and he makes up his mind to go and search for his father whom he loves so intensely. He visits all the possessions of his father and finds unmistakable traces, of which he clearly can see that his father has been there. In short he finds literally everything, except his father. He goes down into the deep of the Earth and climbs on the tops of the highest mountains and shouts out loud: ‘o dear father, where are you!? Why, why may your son not find you!? If he sinned against your seldom heard of commandment, then forgive him, the poor one, the weak one, the blind one, and let your holy fatherly voice be heard!’

[10] And look, this is how the son searches for the father, and this is how he calls him. He finds everything, and he hears how the wind is rustling through the forests, how the storm is raging over the lands and seas. Yes, he hears the harmony with multiple voices of the happy singers in the air and he sees the lightning flashing out of the clouds. Only the face of his father is showing nowhere and there is no echo resounding from his voice.

[11] And look, this is how it goes with us, sons of the great India, already for a long time, and no one of us knows who was the one who gave our book of books Ja seam skrit to the people. But there




is one thing of the book which remains always true, namely that the one great father of the house of all men is always hidden from our kingdom, and will also remain hidden, for if the searchers cannot find him, how will those who are not searching him, find him?

[12] But we were so happy here to come so close to the traces of His existence and for this reason alone we are overjoyed. However, how happy would we be if we could find Him, see and talk to Him in all love and humility. But if we are not worthy of this grace – what we realize and understand now – then we ask all of you, dear friends, not to forget us when you are standing before His holy face.

[13] And with this, let us once more this evening bring Him, and also you, His friends, the glory and praise out of the deepest of our heart.”

## 28. EVERYTHING NEEDS ITS OWN TIME. THE LORD AND THE PHYSICAL ORDER.

 THESE words brought everybody in a good mood again, and secretly **Peter** said to Me: “Lord, just look how these men are longing for You. Why do You still not make Yourself known to them?”

[2] **I** said: “I just know why, and you do not have to worry about that. You all are still very much like inexperienced children, who, long before the fruit of a tree is properly ripe, already desire to eat it. Do you still not know that on this Earth everything has and must have its own time? I am feeling a great longing to make Myself known to the three men, but the love in Me and the eternal wisdom from that are saying: ‘not before the right time’. Because one moment too soon can spoil a lot, which later can only be rectified after a long trial of the free will. It is already sufficient that the weakness of created men is sinning oftentimes. What would happen if also the eternal Master of the creating, unchangeable order opposes Himself by going out of His order?”

[3] Believe Me that I certainly feel and observe more than you and all who are present here, but I also know My eternal order, against which in a certain way every man and every angel can sin, but I never in all eternity. Because the consequence for forsaking My eternal order is the immediate end of all created beings. For if the foundation of a temple or house falls away because it is moldered and rotten, what will then become of the temple and the whole house?

[4] I commend your faith in you and also your heart, but with your pain I have nothing to do before the right moment. Think and feel with Me, then your way will be easy.”

[5] When Peter heard that from Me, he did not say a word anymore and kept these words deep in his heart.

[6] **The magician** noticed however what I had said to Peter and at once he spoke with Raphael and said: “Lovely friend of wonders. I have discovered now a Man with a very respectable stature, who spoke very special and meaningful words to an old man. That must be a very wise Man. Would you not want to tell me who He is? For I must honestly say that a kind of secret and unexplainable something is drawing me and my two companions strongly towards Him. I would like to be better acquainted with that Man for no matter what price in the world. If you can do this for me, I gladly would give you a great offering.”

[7] **Raphael** said: “My friend, be patient, because everything cannot go as quickly as with your big diamond, which I have brought here from the interior country of India. For when the free will of man is at stake, not any almighty force must go against it. So just wait. We will go now outside at once, then you still will have enough opportunity to get acquainted with the Man who is attracting you so much. But now you must patiently wait for things to come.”

[8] **The magician** submitted to that and we went again outside and occupied our respective places on the summit again. Room was made for the magicians.

## 29. THE HEAVY WIND OF THE NORTH. THE MEANING OF IT. THE DEAD SEA.



WHEN we were back on our former places, a fairly strong cool wind from the north came blowing in and **Lazarus** said softly to Me: “Lord, if the wind will grow even stronger than it is already now, we will be forced to move back into the house again.”

[2] **I** said: “Friend, If I did not want it, this wind would not blow, but because I want it, this wind, which I have called up in Me is blowing now. And this is good, because I want it that way, because everything that the Father in Me wants is good. Therefore, nobody has to withdraw from this wind, which is fairly cool, and nobody has to be scared to become sick. Soon you will notice and also understand why I have made this wind to blow now.”

[3] When I said this to Lazarus, the wind was still increasing in intensity and **the Indians** turned to Raphael and said: “Listen, lovely and very mighty, wise young man. The fact that man, according to the teaching which you have made known to us, can – through the unification with God’s pure spirit of life – really perform wonderful great things by the power and the might of his will if he is uniting it with the divine will, we all found very understandable and convincing. But now and then there are phenomena in the great nature of the world against which even the most perfect man with all the power of his will is fighting against in vain. The annoying wind is already an example of it. It seems to us that most of the elements are dumb and do not care at all about the things we will, no matter how powerful we will it.”

[4] **Raphael** said: “You are very much mistaken in this. If even the hardest stone has to submit itself immediately to the power of the with God united inner will, how much more the air which consists only of soul substance and thus is much closer connected with the inner spirit than a raw material stone.

[5] I am telling you however, that this wind, which appears to you as somewhat unpleasant, is actually that strong because we want it

that way. Why we want it, will be obvious from what will follow. Just keep your eyes to the direction of the wind, then you will soon realize why the wind is increasing in strength.”

[6] Then not only the 3 magicians, but also all those who were present kept their eyes in the direction from where the wind was blowing. What was it that they soon discovered in the region of the Dead Sea, which was not so far away from Jerusalem? Thick smoke clouds were rising, covering the southern horizon, and now and then columns of fire became visible, which however, were quickly extinguished again.

[7] When **the chief magician** and his companions discovered that, he said to **Raphael**: “What is the matter, and what is happening there? Is that maybe a place, a city, that is on fire?”

[8] **Raphael** said: “Oh no, my dear friends, there is quite a big lake over there, which is called here by the Jews ‘Dead Sea’, because in it and also above it in the atmospheric air, no animal can stay alive for 1 hour.

[9] All fish and other aquatic animals are dying in that lake, as well as the birds in the air above, so that only very rarely you will see them flying above the lake. Yes, even plants and vegetation of no matter what kind, cannot stay alive for a long time, neither on the bottom or somewhere on the banks. Because under that lake there is a vast and deep layer going into the inside of the Earth in which are great accumulations of sulfur and earth pitch, which are igniting at certain times. And at certain places – of course under water – it is ripping off the bottom with a great noise, by which the fire is violently breaking out above the water, but must soon extinguish, because the water is entering into the ripped open gap. And even if such a crack is closed because of the water or because it is closing by itself, then there are new outbursts at another place, which are of course extinguished again in the same manner.

[10] As soon as the fire under the rather big lake becomes active, it always continues for a few hours with great intensity. However, the after-effect, which usually consists of smoke and vapors, which at certain places is continuously welling up from the lake, often

lasts a few days in ever diminishing intensity. And then, during that time it is not advisable for someone to approach the lake, and certainly not opposite the wind, because the bad air, which during these occasions are forming above the lake suffocates the natural life of man and also of every animal.

[11] And look, because the outburst is now very heavy and because the southern wind would drive the strong poisonous smoke all too soon toward us, causing a great disaster, the almighty will of the only, true God has called the northern wind, which is rich of life elements and which becomes first of all stronger as the fire under the lake is perceptibly increasing, and secondly is driving the smoke and the vapor far into the deserts of Arabia, where it can cause no harm to anyone, because there, especially far away from the lake, no living creature is likely to live.

[12] If you will now think deeper about what has been said, you will understand the reason why the cool northern wind was blowing and that it was not by coincidence that it came into its mind but that a very wise and very powerful will has commanded it. From this, it is clear that the united will of God of a perfect living man can also command the elements, and that these have to submit to it.

[13] So you also can throw a glance at the wisdom and the will of God when I show you that this dangerous lake receives its supply from different sides, but on the surface of the Earth it has no evacuation. Why is that so? Because this lake, just like some other lakes on the Earth, needs in the first place its water to temper the fire that is below, and secondly because a supply of the poisonous water on the surface would make the land fruitless and uninhabitable far around it. And therefore, the love, wisdom and will of the true God takes also care of that what blind man does not see and what he also cannot see.

[14] But he who observes the creatures and the further organization of the world with the eyes of the spirit, will discover that God's will is prevailing everywhere. And in this way he will

easily find the great, holy Father who organizes the worlds, the people and the spirits, and he will be able to find the power of God's almighty will within him. Then he will have no more reason to ask if the will of God, united with the will of man can also command the elements. Did you well understand all that?"

### 30. THE DOUBTS OF THE INDIAN MAGICIAN



**HE chief magician said:** “Yes, I understood, as well as my two companions. But besides that, there are still so many questions if one wants to have a complete idea of the highest wisdom of the only, true God. Because in the great nature there are, besides the many extremely wisely arranged things, also other cases, which in itself are arranged in a wonderfully wise way, but compared to the other things are quite obviously not so wise and suitable.

[2] And look, lovely young friend, by such observations mostly those people are misled who more than others are searching for a wise and almighty God, and instead of knowing God completely, actually the opposite is happening. They discover a power and might which in itself is formed and arranged very wonderfully and artfully, but which in a certain way is not capable of giving account as to why it has formed this and that and why for instance one thing has been there for the sake of the other.

[3] I realize that this is probably a very useless question of mine, but the one who has never had any doubt within him, clearly shows by it that he cares little or none at all to know if there is a God and how He looks like, and if the soul of man after the death of the body continues to live as an individual, being aware of himself, and how and where.

[4] But because I am already an old searcher, I am also an old doubter and that is why I am full of questions. And therefore I have found your description about your dangerous lake, the subterranean pitch and sulfur deposits, the temporary ignition of it and after that the arrival of the cold northern wind – which is still

blowing heavily – much in agreement with the might and the wisdom of a true and good God. Just like everything at the lake is also very efficiently established, so that this evaporation will not be harmful to the living creatures. All this seems in and by itself totally all right, but then there is a completely different question that is arising, which we ourselves can never answer:

[5] Why then did God, who is so wise and good, actually create such a dangerous lake? We know many great kingdoms and countries that exist without such a lake. Why exactly here must there be one? What is the use for those big subterranean pitch and sulfur layers and why those poisonous vapors in which no humans, animals, plants and trees can live? Are such dangerous lakes on Earth actually good for something and is there some wise good purpose behind it, or did they only exist by coincidence and has God, because it exists, created such measures so that they should not be too dangerous for the somewhat nobler creatures that are living close to it?

[6] Can a very wise and good God not reach a good end in another way than with a bad means? Look, dear young, divinely wise and mighty friend, if one thinks and considers these things more and more, he finally comes oftentimes to very strange conclusions.

[7] You can for instance say: a good God can create nothing that is bad, because in honey there is no bitter taste. Then there also must not be an evil anti-god, who is continuously striving against the good God, but can never defeat Him. Just like the good God cannot conquer the evil one. The good God creates continuously great things, the evil one always destroys the works of the good God.

[8] However, if one accepts that, it is sad for a creature and especially sad for a self-conscious man, because he is facing certain destruction. Because what kind of joy can a life and existence give me, when I will lose it forever after a short time, and besides that, also with great pain and full of fear and despair.

[9] Finally, this also you do not want to accept and you say: there is no God at all, or there are as many of them as there are creatures,

by which every god creates his own creature and does not care about anything else. Or there is no God at all, but a natural force, which, without knowing that it is existing, still continues to work, because in a certain way, through circumstances that have developed themselves blindly and by coincidences, it has to work. Just like the wind when it is blowing without a will and without any understanding, changes its direction when it hits a rock-face, which is then forcing it to choose another direction. This phenomenon can also be observed with brooks and rivers. They must change their direction as often as in their blindness they are hitting objects, which are forcing it unintentionally to take another direction.

[10] A grain of seed falls into good soil and bears fruit abundantly, while an equally healthy grain of seed falls into bad soil, withers away in it and bears no fruit at all. Neither the seed nor the soil are conscious of their power and possibilities, but some circumstance, which also has been caused by other accidental circumstances, has made one soil fat and the other meager, and this circumstance makes that a seed flourishes in a good or a bad way.

[11] Then you can examine and think what you want, and experience many things on the globe, and will never come to a well calculated order, but only to pure coincidences by which one is causing the other.

[12] Well, by such examinations, man loses the deity, and then it cannot be found again so easily. You probably were completely right by saying that man can find an only, true, wise and almighty God by the accurate examinations of all kind of phenomena in the great nature. This must be true, but when you finally as a scrupulous researcher you discover things which seems to have nothing to do with a good calculated order, and thus are making the existence of an only, true, wise, good and mighty God unbelievable – just like the pitch and sulfur layer under the dangerous lake. Then what? Then, friend, man cannot help himself anymore, but God must help him, if He really exists. However, if He does not help him, then, or, in reality He is not there, or He



does not care about men, or He is not capable to help man without certain conditions, as one can conclude every day from all too many experiences.

[13] Therefore, can you explain to me the reason why that dangerous lake is there, then there will be no more obstacles for us to continue to speak about this still very important matter.”

### 31. THE DIVERSITY OF ALL CREATED THINGS



**APHAEL said:** “You know, my friend, about this subject we cannot so easily discuss with each other, because concerning this, you are by far not mature enough and you are still filled with your old Indian worldly wisdom. I first would have to show you the whole inner organic organization of life and the whole organism of the world and will have to reveal the complete purpose of it. And this will not go as fast as you are imagining with your Indian fantasy, because more is needed than the knowledge, which you have acquired in India. But I can give you some indications by which you can already have a certain idea of it. Take the following attentively to heart:

[2] Listen. You are a man. Your body consists of almost countless many organs, of which you do not know anything about it. Without this organic arrangement of your body, the life of your soul within would absolutely not be imaginable. And still, the most important organs of your body are not exactly placed in an orderly manner in your body. Look at your veins. How irregular they seem to run through your body. And still, the most efficient order is prevailing in it. Just look at the placement of your hairs. They are placed disorderly among one another on your head, as well as on your whole body, and still, every hair is counted by God and placed on the right spot. And with other people they are once again placed in a different way than with you, and are also placed on the right spot, for it has pleased the Lord in His wisdom to give every man another shape and also another disposition, so that they can more easily recognize each other and then love one another

as fellowmen.

[3] In this way, the Lord has given a different appearance even among the domestic animals, so that people can recognize their domestic animals more easily, while the wild animals from the forest are as much as possible looking alike, because it is important that no one should recognize them. Also, look at the domestic birds and the wild birds in the air. Also with them you will encounter the same situation.

[4] Let us suppose that on the Earth all regions look alike as two drops of water, and every home would also look just like the other, not being bigger or smaller, then I would like to know from you how, when you are far away, would be able to find your homeland again somewhere.

[5] Just look at the fruit trees that are belonging to one house, and also to those of another house, then you will discover a great diversity in their shape, despite that it is one and the same kind. And this was also allowed by God, so that every owner would recognize his trees as old good friends can recognize each other from afar.

[6] I will however, give you another example before we will move to the main point. So listen. Look, how would it be when for instance all girls, old or young, would have precisely the same face and would have exactly the same height, and would look exactly the same, and be dressed in the same manner, just like this is the case with the birds in the sky and the wild animals in the field and the forest? Would you then be able to distinguish your daughters from your wife, or from the daughters of your neighbor, or from your mother, or from your sisters? If your father would look exactly like you and your sons, how would you as a reasoning man like this? Exactly the same environments with exactly the same human figures and forms. In short, everything, young and old would be completely alike, completely one and the same. How would you like that?"

[7] **The magician said:** "O friend, this would mean death for us while we are still living. Ah, you can stop with such absurd

examples. Ah, then also human thinking would completely cease with man, because that is without comparisons actually impossible. Well, I already can see what you want to say. But just continue, because every word from your mouth is worth a 1,000 times 1,000 pound of pure gold.”

### 32. THE NECESSITY OF THE DIVERSITY OF ALL CREATED THINGS



**APHAEL said:** “You have answered correctly, because by such similarity of the created things every stimulation of life, and with that also every thinking would cease. The exterior thinking is set to work because man is observing the different things with its very varying and different forms with his healthy sense organs. He is comparing them, ponders and evaluates their efficient relations between one another. He pays attention to the different forms and gives them also different names by which the human language and later also the written language of signs originated.

[2] However, if one region and the other, one tree and the other, also one animal and the other, and all the people, men and women, parents and children, young and old, would look exactly alike, what kind of stimulation would that exert on the sense organs of the people? None at all. Then he would have very little to observe, and still less to think about. Also the oral and written language would be very limited. And look, that would simply be the case if the all-wise God would create the worlds and the creatures all according to your severe imaginations of order.

[3] But because God is still infinitely much wiser than we can imagine, He also has created everything in a much better order than we can ever think of. He is continuously Teacher and Master of the people, because He has brought such diversity in His creatures, so that man, for whose sake everything has been created, will observe all different creatures of all kind and form, and will easily recognize them and give them also a name. He will think

deeply about them and can then also use them in one way or another to his advantage, which he, as proven, would never be able to do according to your way.

[4] Would you for instance be capable to love a certain woman if she looked completely identical to any other women as one domestic fly to another? You would not be able to recognize your wife at all, as little as you can recognize a domestic fly and could say: 'Look, that is my darling'. Because as soon as your darling-fly disappeared between the others, you certainly would not be able to recognize it as the one that is yours, and this is precisely how it would be with your wife and your wife with you.

[5] From all this you can conclude that it is precisely disorder, which is, according to you, prevailing among God's creatures, that is the basis of much greater and more real proofs for the existence and for the highest love and wisdom of an almighty Creator than order, which you have searched for such a long time and were not able to find.

[6] I have already shown to you that the veins – which you can see and well observe at your hands and feet, and also at your head – are not precisely placed in that full symmetric order beneath your skin, what you are defending. But you can see that with you, as well as with any other person, they clearly have many different forms. Yes, then why this disorder?

[7] Look, you hardly will meet two persons who will look exactly the same. However, as God the Lord, for the clearly indicated reasons, makes the exterior forms very differently, so He also makes the organism of man differently, and also the talents of every soul. Because if every person had exactly the same talents, then they soon would not need one another any more, and neighborly love would be a word without meaning.

[8] Now you have seen that, what is according to you, disorder, is the surest proof for God's existence and for the highest, most wise and loving order out of God. Then we can now return to our dangerous lake.”

### 33. THE EARTH AS AN ORGANISM



OOK, the structure of this and still other similar lakes is just as wisely ordered by the Creator as all the other things, which I have shown you and told you about concerning this matter.

[2] You have a body that is nourished, maintained and kept alive in a natural way by means of food and drink and by the regular breathing of pure air. The nourishing elements in the food and drinks are present in the same small measure as in the air that is breathed in. You breathe in the air, but you must almost breathe out as much as at first when you have breathed in. Only a small, hardly weighable part in your lungs is given to your blood, and that is the most important part by which your life is nourished. The other part is breathed out again. You eat different foods and drink different drinks. However, what you eat and drink does not consist only of pure nourishing elements for your body, but is primarily a carrier of it. Only an ethereal minimum is left behind in you as food. All the rest must by the known way be removed from the body.

[3] Well, just as this is necessary with men, animals and even with plants, because otherwise they could not stay alive, this is also the case with a heavenly body. A heavenly body needs organs to expel its inner superfluous dirt out on its skin's surface. And now we look again at our dangerous lake, and then we discover that it is an equally necessary organ of the Earth to bring out the inner no more useable waste. Just like a number of comparable organs of the human body, which will not be unknown to you.

[4] Also the Earth is an organic living being and it has also a soul's life, like you and any other creature, and it breathes and works and lives in the infinite space of creation.

[5] However, experience must have taught you that the waste of people, animals and plants can be used very well as manure on the fields, like meadows and vineyards. However, I tell you: what the animal waste is on a small scale, the waste of the Earth is on a

larger scale and more in general.

[6] The fertile soil of the Earth, also the mountains and the seas are actually the waste of the Earth, because all that came into existence by the inner fire of life of the Earth, but of course already an unimaginable long time ago. And everything that is brought up to the surface of the Earth, like sulfur, pitch, salt, water and all kinds of minerals and metals, serves for the formation of the fertile soil, without which no plant, no tree, and thus still less an animal or even a human being could exist.

[7] Thus, what the Earth is doing through its own organs and pores even until today, as it has already done and had to do unthinkable long times ago by the very wise arrangement of the eternal great Creator, then it cannot be called bad, but then everything is good.

[8] If a piece of land or such a lake is not fit for the natural life of plants, animals and men, then it does not mean that it is bad. Man has brains and reason and can avoid such places that are not yet fit for habitation. The Earth has plenty of regions that are ripe to be inhabited and men can be completely satisfied with that. The sea as a whole occupies still a lot bigger surface than the dry land. Who will say: 'Look, how unwise has God acted there by not making the greatest part of the Earth as fertile land instead of making so much useless water. We man, and surely also most animals on the land and also most plants, would have enough with the lakes, streams, rivers, brooks, wells and the rain and snow.'

[9] I say: yes, that would be possible if all lakes, streams, rivers, brooks, wells and the rain and the snow could come from another place then exactly from this big world sea. If this could not be done as it is done now, there would also be no fresh water on the mainland.

[10] I think that I have corrected your doubts now in a very natural way. If you pay attention to this, the existence of a true God, His love, goodness, wisdom and might will be completely clear to you, and no phenomenon in the world will ever hold you back from your true belief and the right knowledge of a true God.


[11] However, if someone with a certain eloquence tries to force

another teaching upon you, then explain him everything as I have explained it to you. If he accepts what you are saying, then consider him as someone who seeks the truth, and treat him as a brother. However, if he does not accept the obvious truth, then consider him as someone without light, who is a gentile and a heretic because he does not want to accept the lightened truth, and avoid him and his company.

[12] But you must make a distinction between the one who does not want to accept the truth, and the one who cannot understand and accept the truth because of his spiritual poverty. The first one does not deserve to have more patience with him, for he does not want to accept the truth because of pride and self-conceit, and only wants that everything conforms itself to him. But be patient with the second one, for he does not lack the will, only the understanding. If through your patience and love he becomes more intelligent, he also will accept the truth.

[13] I have explained to you a lot now. If you reflect on it, you will find in you greater things yourself. Your spirit out of God will show you the depths and heights of the truth. Now ask yourself in your heart, if you have understood everything that I have told you.”

### **34. THE BENEFIT OF THE POISONOUS TREES IN INDIA. THE DEVELOPMENT OF THE EARTH. THE DISPLACEMENT OF THE SEAS.**

 **HEN the magician said:** “It is becoming clear to me now, just like the sunrise early in the morning. However, these are things which first have to take root before they can be completely my own. The fact that this is precisely how you have explained it to me now, I do not doubt for one moment. Only one little question I still would like to ask. If your great patience with me is not exhausted yet, I would like to ask you to answer also this little question to expand my understanding.”

[2] **Raphael said:** “Let me hear also this request. What is it?”

Speak.”

[3] **The magician said:** “Look, lovely and extremely wise young man, with us in India, and more exactly on a big island and also in some valleys at the coast which could be luxuriantly overgrown, there is a special bush, a real terror for the country. This brushwood is so malicious and poisonous that by its emanation it kills far around the place everything that comes near. It is much more dangerous than this formerly mentioned lake and cannot be exterminated. Ignorant people are coming now and then near that vegetation and must die a pitiful death.

[4] Well, for what is such a hellish vegetation good for?”

[5] **Raphael said:** “Yes, my dear friend, such a vegetation has a great and for the people important meaning in the land where the Lord of Heaven and Earth lets it grow, because it has been given to the people of that country as a loyal watchman to warn them not to inhabit such pieces of land on Earth, because God the Lord has destined this for something very different for the preservation of the Earth.

[6] It was already revealed faithfully to your ancestors that they had to avoid those valleys, and not to inhabit them, because these are by far not ripe for habitation and because under the soil there are still raw elementary powers at work. They also knew that the named bushes were there to absorb the emanating poison out of the depths of the Earth, so that it would not poison other further away regions and make them uninhabitable.

[7] Once that man is informed about this and is then exhorted by teachers for a 1,000 years, then no one can be agitated anymore when he, despite the warning is going to places on Earth where he should know that those are by far not suitable for the coming of men and animals. Do you also understand that?”

[8] **The magician said:** “Yes, also this I understand now. But why is it, that some regions on Earth are more suitable than others?”

[9] **Raphael said:** “You still are completely blind. Did you ever see someone whose limbs grew up at once? How long does it take before a human being is physically completely grown up, and how



long until his soul will be completely matured by life? Do you think that God, who is Wisdom Himself, would somehow forget His order? Oh, absolutely not. God is the most perfect Order Himself and knows very precisely what He, how He and why He is doing it in such a way.

[10] Look at the high mountains around us. Many thousands of years ago they were more than twice as high, and the valleys were more than twice as deep as they are now – measured from the top of the mountains. But at that time such deep valleys were still completely uninhabited. They were exclusively lakes with all kinds of gigantic aquatic animals in it.

[11] Then the great Lord and Master of eternity let terrible storms with lightning break out. They crushed the high mountains, and the deep valleys were formed with the rubbish. Instead of the big lakes, soon big mighty rivers flowed over the filled-up plains of the valleys, and with their power they rolled the smaller pieces of stone on the bottom continuously around, by which they were crushed even more, and consequently became even much smaller. For, all the sand in the streams, rivers, brooks and seas existed because of the continuous as much as possible reducing of the real gigantic high mountains of the prehistoric times into the finest parts. When the valleys were filled up in this way, the Lord made the rivers slowly but surely to dry up, and so its shores turned slowly into fertile land.

[12] And what happened in the prehistoric times of the Earth is still happening today, although on a smaller scale. And so, you see that God the Lord is in Himself the eternal Order, and does not need to hurry in any way. For it is precisely His highest happiness to see how in the whole eternal infinity everything comes forth, and has to come forth, in perfect order, one from the other. Therefore, your question why the regions on the solid Earth were not made habitable at once was really superfluous.

[13] Look, I still will tell you something more. The great sea will be shifted every 14,000 years from the south of the Earth to the north or from the north of the Earth to the south. From now in

about 8,000 to 9,000 years the great ocean will be high above this mountain, on which we are standing now and are talking about it. On the other hand, in the south, big regions will be made dry, and men and animals will find sufficient food there. At this occasion, again a few, until now unripe and uninhabited places on the northern half of the Earth will become ripe and habitable for future human generations. That means, as soon as the northern half of the Earth will again be free from the sea.


[14] Now I think that I have said sufficiently to you who are a scientist of nature. And I also could tell you this because I know that you wise men from the morning land know very well the shape and nature of the whole Earth, although you are always hiding it from the other people. Do you still have a question now?"

[15] **The magician said:** "No, young friend, who are to me completely incomprehensible and wise. You speak about the whole Earth as if you had been present since prehistoric times when it was created and had seen what happened to it. And the most remarkable is that we, in honor and conscience, cannot contradict you at all. Because according to our many experiences in the great world, it is precisely as you have told us now, and the existence of a true, eternal God is proven to us clearer than the sunlight, and we do not need more now because we also know now by you what we have to do in order to truly find God.

[16] How much we would like to reward you more than royally for this great goodness, if ever you would accept a reward. But you already have expressly resisted against it, and so there is nothing left for us except to thank you out of the deepest of our heart, and to ask you once more to remember us when you will be with God the eternal Lord.

[17] But now, I still would like to exchange a few words with the Man who attracted me so much during the evening meal. After that, being comforted, we will gladly leave this mountain and go down to our men and tell them and prove them that we finally have found entirely what we have searched for in vain for such a long time. May I now speak a few words with that Man?"

### 35. ASKING FOR THE TRUTH

OW I answered: “Oh yes, just come closer. Even if this night is rather dark, we hopefully will know each other better also at night. What actually do you have to ask Me? What more do you want, apart from what My young looking servant has told and shown you? Speak, but do not use many words.”

[2] **The magician** said: “You are indeed a truly great and wise Man. You attracted my attention in the hall, and my heart was so moved by Your sight and attracted to You that I really had to contain myself, so as not to unmannerly rush towards You and to press You forcibly to my heart. This was a feeling that I never had before, and therefore I wanted to ask You why I and also my two companions felt so much attracted to You, while we could admire Your lovely servant in a very even-tempered way. O dear Man, do solve this mystery for us.”

[3] **I** said: “Light awakes light, love awakes love, and life awakes life, because a dead person cannot raise a dead person and a blind one cannot be a leader of blind people. That is the cause of what you have felt for Me. All the other things you will hear later on.”

[4] **These words** made a deep impression on the three. They kept silent and thought deep in themselves about it, but we continued to watch quietly to the phenomenon in the south.

[5] **After some time of deep thinking** about the words that **the magician** heard from Me, he said to one of his two companions: “Listen, He must be a very wise Man, because with a few words He said so very much that you could think and talk about it for many years. Oh, if only He still would tell us a few more of such words, how happy would we be. But just like all wise men, He seems to be a Man of few words, for most of the time they find the questions too silly and narrow-minded that we, as men who are still not so wise, are asking them, even if, according to us, they seem to be intelligent. However, He said Himself that love awakes love, and we love Him already so very much now, and therefore I

will still ask Him something before we go to our inn.”

[6] **The other two agreed on that, and the magician came again to Me and said:** “O dear, wise Man, since I understood from Your words that You are very wise, I could no longer resist the inner urge of my heart to bother You with another question, because You said that love awakes love and from that I conclude that You love us and Your love for us has therefore awakened our fervent love for You, because otherwise we could not love You so much as we are loving You. And if You love us as we also love You, You will not be angry at us if I still bother You with another little question.”

[7] **I said:** “Oh, certainly not, for you still have time enough to ask Me something, and you have also time to listen to Me, just as I also have the time to answer you. Therefore, you surely can ask Me a question. Then I will answer you in My own way.

[8] **However, ask about things that are worthy of a true human being. Because man is worried and troubled about many things, but there is only one thing that he needs, and that one is the truth. If man would possess everything and the truth would be lacking to him, then he would be the poorest being of the world.**

[9] **Therefore, let man above all search for the truth, which is the real Kingdom of God on Earth. If he has found that Kingdom, then he also has found everything. Thus, do not ask me anything else but the truth, for only this is what you need.”**

[10] **Then the magician said:** “Yes, noble, wise Man, what You have said is very true and wise. The truth in all things and spheres is truly the highest possession of man who thinks and who is aware of his existence. Everything that is lacking to the one who thinks and seeks is not as bad for him as the very regrettable lack of truth. But where can he find it?

[11] **We are searching for the truth for over 30 years, and only here we have found the right track, but we still have not found it in its full light. Therefore, I am asking You, who seem to have already found the truth in its fullness: what is the truth, where is it, and where can we find it?**

[12] The person who thinks little or often not at all, is of course quickly satisfied, because he also accepts the lie for truth. He believes, and his blind faith makes him satisfied and happy. However, it is quite different with thinking and searching man. He cannot believe blindly. He must have light to see and to grasp the truth if life is to mean anything to him, for without full proofs of the truth, the thinker and searcher is the most miserable being on the whole world, more miserable than a twisting worm trampled down in the dust, which will hardly feel that it exists.

[13] We are thinkers and seekers and we feel very miserable because we cannot find the truth. However, because we were able to track down the truth through the young, wise and truly divine mighty man, and since You have pointed out to us that we must only be worried and concerned about the truth, and that we would possess everything if we possess the truth, we still want to ask you this question, as we already said before: what is the truth, where is it and where can we find it?"

### 36. NATURE AND THE SEAT OF THE TRUTH.

#### THE SEARCH OF THE 3 MAGICIANS FOR THE TRUTH.



SAID: "You are standing on the threshold of the temple where the truth is residing. For, if there is a truth, then it must reveal itself in life, not in death, because the truth has no meaning for death. The right and true man is a real temple of truth. Its seat is in his heart.

[2] If man will search for the truth, he must search it within himself and not outside of himself, for truth is life, and life is love. He who has sincere love for God and his fellowman has also life, and this life is the truth and this lives within man.

[3] That is why I said just now that you are standing on the threshold of the temple of truth, and thus man is in himself the truth, the way to it, and life. Do you understand that?"

[4] **The magician** said: "Yes, yes, wise Man, You must be completely right. However, only in relation to Your own person.

With us, this is by far not the case. We know from the mouth of the young man and now also from Yours, what we have to do to find God, and with God the whole truth. We already have the grains of wheat and we will put them in the soil of our heart. However, how this will grow and what kind of fruits it will bear, we only will see later, because you cannot reap before you have sown.

[5] That is why there is no life in us, no real love, and thus also no truth. Our consolation now is the thought that you as men have found God and thus the full truth, what the deeds of the young man have clearly shown us, and his words not the least. So we also can reach for that with the necessary zeal, but now we still did not reach it yet. If perhaps You can show us a shorter way to the goal, we will be eternally grateful to You.”

[6] **I said:** “You have read the Scripture of the Jews in Babylon and have admired the wisdom of Moses. You know the law of the Jews and you say: ‘Yes, that is the real law. He who will keep it, will be blessed.’ Then do keep it, then you will be blessed.”

[7] **The magician said:** “Friend, have You seen us and were You acquainted with us in the old Babylon, which once must have been the greatest city in the world? We cannot remember anything of that.”

[8] **I said:** “Just like My servant knew where you hid your big diamond at home, so much more I know as his Lord what you have done 10 years ago about this time in Babylon, without the necessity for Me ever to come into that destroyed city.

[9] I say to you that for a human being whose spirit has pervaded his soul, it is not necessary to be present everywhere in order to know what has happened somewhere. In addition, if he has become one with the Spirit of God, then in and through this Holy Spirit he is present everywhere and sees and hears everything and knows therefore also everything. My servant told you that also but I am telling you once more in order that it will remain in you, so that you will pay attention to it and act upon it.

[10] You know what you should do, and so I do not have to tell

you anything further. If you still have any question, then just say it.”

[11] **The magician said:** “We are now convinced about the fact that You are an extremely wise Man, because such an all-knowing and all-seeing quality we have only encountered once in Upper-India with a Burmese, who however, did not want to tell how someone can receive such a quality. We asked him very emphatically but he answered us: ‘You are not mature for that and you know nothing of an inner life in man. However, travel in the direction where the Orion is setting and the other stars, which are continuously accompanying it in the same eternal order. There you will know yourselves better.’ But that was all what we were able to come to know from this wise man.

[12] Then we soon traveled to the west, which was not without trouble and danger, and after a long search we have found all of you, who described much more clearly to us the way to receive the inner wisdom. If we continue our trip to the west we might, through our efforts, find and also reach the wisdom within man in ourselves completely.

[13] For we have noticed during our trip along the way of the stars, that, the more we went to the west, the more we met wiser, wonderfully mightier and so also better people, and their textbooks had a still deeper, although hidden, wisdom. This we have also noticed 10 years ago in Babylon from the books that were shown to us by a man of Your tribe.

[14] Although they were written in the old Hebrew language, which is not so known to us as the one that You are speaking, but it was quite similar to our old language. Thus we understood it and could also read the written signs, because they were very much the same as ours.

[15] We also found a prophecy in it, that God’s Spirit promised you a Messiah (Mediator) between God and you, Jews. We asked the man very emphatically about it, but he could not tell us much about it, because he said that the time and the hour were very obscurely and vaguely indicated, and that it was also written that

with God a 1,000 years are hardly as 1 day. Thus, the Jews will still have to wait long for their promised Mediator. He himself believed that the prophet in its metaphorical language means something much different than the real coming of a future Mediator who would look like God.

[16] Since we now came to talk about this subject, and that on the other hand in a few hours we became sufficiently convinced that we truly are standing here before people who possess a true incomprehensible deep wisdom – and You very much in particular – I gladly would like to ask Your opinion about Your promised Mediator. What about it? How must the scripture and the prophecy of the old seer be explained?”

### **37. THE TASK OF THE MESSIAH. THE DISCUSSION OF THE MAGICIANS.**



**SAID:** “Already 30 years ago at the birth of the Mediator, wise men from your country have been here who offered Him gold, incense and myrrh. Did you not hear anything about them?”

[2] **The magician said:** “Yes, yes, You are completely right. During that time we were still young and were still students who did not trouble ourselves with such things. Besides, those wise men only informed a few other highly placed people, but apparently, this did not make such a big impression as the 3 prominent wise men had probably hoped for. And we also were not able to know much about it. It was only said to us that in the west to the once great and mighty people a new King had been born whose arm would conquer and drive away the enemies and oppressors of the people. However, about the fact that this newborn King would also be the promised Mediator, we have heard little of it or nothing at all.

[3] We know that the 3 wise men traveled a few years later again to another place, but since then, we have heard nothing about it anymore. Not where they went to, and nothing about the result of



their new trips. We only know for sure that apparently they were traveling just as we did and must be very qualified as magicians.

[4] What I now, dear wise Man, am telling here, is the full and pure truth, and You will find in this an excuse for the fact that we now turned to You concerning the promised Mediator. If You would like to tell us something about it, we will be very grateful in our heart for that.”

[5] **I said:** “Well, then listen. The newborn King that you meant was the promised Mediator who came into the world to bring the true light of life out of God, not only to the Jews but to all men of the Earth who have a good spirit.

[6] Through Him all people will rejoice and say: ‘Hail to Him who comes in the garment of eternal love, truth and justice, for He has taken pity on our shortcomings and has delivered us from the hard yoke of judgment and death.’

[7] He who will listen to Him and will follow His teaching will receive eternal life within him. Look, here we are, and before us lies the great promise revealed. The Sun of the Heavens and eternal life has risen for the nations, and many thousands are already warming themselves at its life-making rays, and you have come from the faraway morning land because you in yourselves have also noticed a glow that comes from that Sun.

[8] But because your heart is still blind, you are still looking for the Sun of life and you are not able to determine where it stands. Yet, your weak glow has brought you closer to it. So, open the eyes of your heart and ask your stars to show you the location of that Sun.”

[9] **The magician said to his companions:** “Listen, this Man speaks wonderfully. He must know how things are. He can and will be able to tell us something further about what He has meant concerning that certain Sun of life that is standing close to us. It seems to contain everything.

[10] We need to ask the stars to inform us about the position of that Sun, to which we apparently have come closer but of which we still can see nothing because of the blindness of our heart.

What will the silent stars tell us? We can ask them questions all along and still we will not receive an answer from them. I believe that we will easier come to know something about the position of the Sun of life that was described by that wonderful wise Man than about the stars which have never said anything, although during our performances people have often asked us about things and circumstances which were already known to us for a long time and about which we said to the people with serious, wise faces that we had read it from the stars. Yes, the blind people believed that indeed. Only we did not, and these people here will believe it still much less because they are in the full light of the truth.

[11] We will make no progress by asking the stars because we know all too well what we can expect from the stars, but asking question to these wise men can be worthwhile. Only, we must clothe it very intelligently, otherwise we will hear from them as little as from the stars.”

[12] **A second magician said:** “To clothe it intelligently would be all right if we also could do that. What can we do with all our blind intellect? Long before we can think of something intelligent, those wise men know already about it. I think however, that for us it is now intelligent if we will be satisfied with what we had heard until now, and leave the following to their good will, because with compulsion we will not hear much from them. And moreover, I can already clearly see that we by far are not yet mature for higher and deeper truths about the One and only true divine Being and about the inner spiritual life of man.

[13] However, we still can ask them if they want to show us the shortest possible way to receive the inner light of truth and live. For we know from our own experience that man can also acquire great qualities by his own thinking and searching, but with the help of a wise and very experienced leader he will acquire more certainly and sooner all kind of knowledge. Therefore, I think that a short but profound hint is more meaningful here than a few unnecessary questions of which the answers, no matter how good they are, will be of little help to us, because we do not understand

them. We cannot even ask what we need, because we do not know ourselves, and thus, we also do not know what we are exactly lacking. These wise men certainly know better than we, and therefore I am of the opinion that we must leave it to their much wiser discernment.”

[14] **The chief magician said:** “In your simplicity, which is already known to me for a long time, you are truly wiser than I with all my knowledge and know-how. Therefore, we will follow your understanding and opinion, because through questions one can always achieve more than by making demands. But now we still need to determine something else, and that is if we will stay any longer here or if we will go down to town.”


[15] **The former speaking magician said:** “According to the wise young man’s opinion, we actually must stay, because our people already know that for today we have already found accommodation. But you are our leader and have the right to determine what we will do in this case.”

[16] **The chief magician said:** “Then it is only our intellect that has to decide what we have to do. If our people are provided for, we can, despite the rather sharp coldness, stay here. And this certainly as long as these wise men will go to rest. Then, during that time, we still can learn a lot from them.”

[17] **The other two said:** “This is also our opinion. However, we must ask no more, but at a right opportunity request if they would show us what we have to do to learn about the pure truth.”

[18] With this, all three fully agreed and kept quiet.

### 38. PHENOMENON NEAR THE DEAD SEA

 HE glowing that now and then took place near the Dead Sea became stronger and more violent and was repeated more frequently than in the beginning. It seemed to be a strong lightning from far away. Consequently, this was the start for all kinds of discussions.

[2] **Even Lazarus said that he never saw this kind of phenomenon**

with such great intensity. Also the Jewish Greeks affirmed that. The poor servants and workers, together with the still present adulteress and the good-looking Helias with her family said the same thing and all were surprised to see such phenomenon.

[3] Only the Romans looked at it quite indifferently and **Agricola** said to Me: “Lord, this is not bad, but our burning mountains are really something else.”

[4] **I** said: “Oh yes, they certainly are, but they are not more noteworthy than this lake, for in this lake a big, sad human history lies buried, just as in the to you Romans well-known Caspian Sea. And therefore, these phenomena are far more noteworthy than those of your burning mountains, which are known to Me. And I also know that only a few decades ago some cities were completely buried by a violent eruption of your Vesuvius.

[5] But still, this phenomenon is far more noteworthy, because in this fight of nature thousands of human souls are involved which are drawn by the nature spirits into a futile fight against Me, whereas with your burning mountains nature spirits alone fight against the laws of My order. And look, that is a great difference.

[6] In order to make this even clearer to you, I will open up your inner vision for a few moments and you will see very strange things.”

[7] At this very moment **Agricola** already had the second sight and at once he exclaimed: “Lord, relieve me from this sight, for I see the most horrible things! Oh, what figures! Our imagined furies are nothing compared to them! The entire lake and the air far beyond the clouds are filled with countless of the most horrible ghosts! Oh, there is a devastating war of such unimaginable cruelty as has never occurred among men on Earth! What do these beings actually want to achieve?”

[8] However, I also see a great number of attractive serious looking white beings who are hurrying after them and the monsters are fleeing from them. Who are those white human forms who are rushing to this most horrible site?”

[9] **I** said: “These horrible figures are the former Sodomites. By

the fight that they want to pursue against Me they are becoming less hardened, and are also brought into a better order by the white spirits hurrying after them, whom we will describe as spirits of peace and order.

[10] The cool wind you now feel blowing from the north is nothing else but those numerous white spirits before whom the angry and wicked fire spirits who come out of the lake are fleeing. If you have had enough of watching this, be once more in your natural state.”

[11] At the same moment **Agricola** was back in his natural state and said to Me: “Lord, Lord, more than 1.500 years must have passed since Sodom and Gomorrah perished together with the other 10 cities. Did the souls who lived at that time still not reach a better state of cognition in the kingdom of spirits?”

[12] **I** said: “Yes, My friend, you have now seen a little yourself how difficult it is to better a completely depraved soul in the beyond in such a way that he may come to some insight and realization of how wicked he is and that he can as such never be free and happy.

[13] Once a soul understands this, he will turn away from his old wickedness, will begin to despise and abhor himself and will try to become better within. Even if now and then he still relapses into a former sin, he does not abide with it but regrets it and has no desire to commit it again. Thus, gradually, his evil passions will decrease and cool off, and then it becomes lighter in such a soul.

[14] And because the white spirits of peace that you saw, are first helping to improve that wicked soul, such a spirit who has improved his life will first go over to these spirits to practice there patience, good order and peace.

[15] If therein he has gained some stability, he can pass into an even better state which, however, he should not look upon it as a reward for his improvement, but only as a natural result of his inner order. For, if a soul who has – unnoticed – been bettered in this way, realizes that his better state has been given by Me as a reward for his efforts, which is truthfully the case, his former

selfishness would soon again awaken within him. Therefore, he would strive even more to become better and lighter but only in order to receive soon a greater reward but not to become purer and better for the sake of what is good.

[16] For these easy to understand reasons true improvement of a depraved soul progresses only very slowly in the beyond. For in order that a soul can continue to exist, My omnipotence must affect him only insofar as he is placed in conditions of life that must appear to him as a necessary consequence of his evil actions. And only in this way is it possible to truly and actively better such a soul in and from himself. Whether that happens earlier or later is ultimately the same to Me. And also regarding eternity wherein all past and future times are completely made equal. Just as it is the same to Me whether man has lived on this Earth many thousands of years earlier or later, for in eternity the first man of this Earth will have no advantage over the one who was born into this world as the last one.

[17] Yet, it is for the soul himself inexpressible much better if his perfection of life is attained as soon as possible. In the first place because such a soul has obviously less to suffer and secondly a more zealous soul will necessarily have a considerable advantage over a lazy soul who lags behind. Just as here on Earth a walker who eagerly sets out on his journey many a day earlier than someone who is slow and lazy and takes a long time before he decides to start the walk. While the zealous one can already fully enjoy the great advantages of his diligence and zeal, the lazy one has only hardly made the first step on the long road ahead of him, and besides that, he continued to look back and was considering if ever he should make the second step or maybe still stay at home for some more time. Yes, if such a slow spirit who undertakes nothing, lives in poverty for a long time, being in want and languishing while his zealous fellowman hurried ahead of him and received important goods, then the lazy person will certainly have no enviable advantage compared to the zealous one. On the contrary, for once a person runs ahead, he will be ahead forever,

and those who are limping behind will not be able to catch him.  
[18] This makes for Myself of course no difference, for I am and remain the One I have been from eternity. However, for the spirits there will be endlessly great differences in the degree of their happiness. Do you understand this My friend?"

### 39. AGRICOLA ASKS ABOUT THE GUIDANCE OF MEN



**T**HEN **Agricola** looked surprised and said: "Lord, only You as the most independent and the most free Being of the whole infinity can speak such words to us! It is true, when I have reached after an infinite long time some degree of bliss and if then I still have an endless long time before me, then such an unhappy existence, which took countless long earthly years, means in fact nothing. But one miserable painful day that has tortured me means really something for the limited man, and considering the memory that is remaining, it is the question if eternity can and will be a complete compensation for the endured suffering.

[2] Because it is only through Your almighty will that someone became a miserable citizen of this world. He encounters human beings that look like ferocious animals, receiving no education except that given by a selfish imperious paganism. A fraud with countless lies and deceptions of all kind, which had to be accepted as holy truths. And if they were not accepted because your reason became wiser and clearer, and eventually opposed it, then you were wiped out as miserable vermin, because many of such awful examples are very well known to me.

[3] With such a spiritless and godless education, I myself could not become anything else than a devouring wild animal in the form of a human being. Now then, if I became as such and could not become anything else, I am completely rejected by You for an endless long time whereby I also do not possess any means to help myself out of my great need.

[4] In such a case one could ask You – the only true God – the very important question why I, by Your almighty will, had to become a

human being on this Earth. Because before that, I was nothing. I did not exist and I also did not want to exist. Then why did I have to exist?

[5] And because I did exist, not by my will but by Your almighty will, I'm asking: why did You not wisely arrange it in such a way that I could come into this world under such circumstances that I would be formed and placed immediately as a true human being in Your order. Why did I have to become first a devouring animal, worse than all lions, panthers, tigers and hyenas?

[6] See Lord, this is a very important question. Sure, it is true that all human beings have to die once a bodily dead, but the sad thing of it all is that we on the other hand have to endure an endless long death of the soul, who by Your power is unconditionally given to us poor mortals. This looks rather peculiar to my wisdom that is still very shortsighted. Because I as supreme judge in Rome cannot completely condemn a child that has committed a crime against his parents, and this even less because it is not the fault of the child if it receives a bad and often a very miserable education for which it cannot be blamed. If the parents would give the child another, and let us say, better education, then the child will certainly react in a different way towards them. And actually, even the poor parents cannot be blamed because they also have never received a better education and therefore can impossibly give something better to their children than what they themselves possess.

[7] But You, my Lord and my God, possess the infinite best from eternity, and You could give the poor people, Your created beings, Your children, also the very best for their heart and for their soul. However, this, for wise reasons, You decide not to do. First, men have to become the most horrible devouring animals, and later You punish them with Your hard judgments, and only few can say: 'The Lord of Heaven and Earth has had finally once more mercy on us.'

[8] Lord, forgive me that I now have spoken so boldly, but Your mysterious behavior against the 3 magicians made me to react like this. Can they help it when they are the way they are? They were



searching for You already for such a long time and could not find You, and now they are here close to You and still You do not make Yourself known to them. O Lord, do tell me why this of Your infinite wisdom has to be so when on the other hand Your fatherly love, mildness and goodness wants every human being to be happy, wise and blessed. Because with this constant raging and fighting of men against each other it is unthinkable that they could ever attain to the goal of life that You have set out for them. Lord, please explain this to me.”

#### **40. THE GUIDANCE OF HUMANITY. KNOWLEDGE, INTELLECT AND FREE WILL.**



SAID: “If your memory would be better as it is right now you still would remember very well that this point was discussed already quite often and was also explained by Me in such a way that it was easy to understand. But your memory has already diminished in some way compared to what it was before and so you did not notice what I already have said a few times before concerning such subjects. But that does not matter, we still have the time and therefore I still can say something about it to you all. So listen:

[2] He who has not yet created a sun, a moon, a habitable Earth, plants, animals and men, knows certainly not how all these creatures have to be guided, sustained and brought to their ultimate goal. I, however, know all this and have established an eternal order, without which nobody could achieve anything.

[3] Man, as My complete image, must also have a perfect free will by which he has to – as far as his spiritual part is concerned – transform and strengthen himself, and make himself free from My omnipotence, so that one day he may stand next to Me and live and act as a strong, free, independent and arbitrary being.

[4] Look, all creatures are subject to laws, which are established by Me. Also man, where his body is concerned. Only the soul and the spirit of man are not. That is, as far as his will and the freedom of

learning and the realization of everything are concerned. The form and the structure of the soul in all its parts is of course also subject to laws which are established by Me, but only in such a way, that, precisely because of the free will in man, he can become either very noble and strong or very ignoble and weak.

[5] But the free will of man would be of little or no use at all if he would not have the possibility to learn and to recognize freely, and from that, a reasoning that shows to the will what is good and true and what is wrong and bad.

[6] Only when man has gathered knowledge and has sharpened and awakened his intellect, the revelation of the divine will is added, which shows man the true way to eternal life and God. Then man can either accept this revelation or not, since also in relation to God he must have a completely free will, or else he would not be a human being but an animal that has no free will but only an instinct which it cannot resist.

[7] In the beginning, only one human pair was placed on Earth, and the man was called 'Adam' and the woman 'Eve'. God provided this first human pair with all abilities. They had a deep understanding, a clear intellect and a very powerful free will by which all other creatures had to bow down.

[8] In addition to these abilities they also received a clear and easy to understand revelation from the mouth of God, which showed them freely and openly what they had to do to reach the goal that has been set by God on the shortest and easiest travelable way. But besides that, God let them also know that they were completely free and could also act contrary to the will which was revealed by God, by allowing them to be seduced by the flesh and the matter of the world. However, thereby they would bring a judgment over themselves and by that also their death.

[9] Well, this went very well for a certain period of time, but soon the sensual desire – represented symbolically by Moses in the form of a snake – became victorious over the realization gained from the divine revelation of what is good and true, and they transgressed the commandment in order to see what would be the result of that.

[10] And look, what the first human pair did is now done by almost all human beings.

[11] God has never failed to give great and small revelations, yet He has never forced any human being to heed them. However, blessed is the one who does heed them and directs his life accordingly.

[12] The first human pair had surely received the purest and best education from God and would have been able to pass this on, unadulterated, to all their descendants. But just look at the people 2,000 years later at the time of Noah. Then you will see that they are changed into malicious devils.

[13] Did the first human beings on Earth ever lack the best education? Oh no! Have they not given it also to their children? Yes, sure, and always in the purest way. However, men felt within also the impulse to go against the commandments of God, because that was pleasing to their body, and thereby their lives fell into total decay and complete ungodliness. And when God sent men to them and admonished them in a fatherly manner to return to Him, such men were soon excommunicated, expelled and some of them were even killed in a cruel manner.

[14] Finally, those people who had turned their back to God even began to destroy the Earth, and then their measure was full. They themselves opened up the gates of the subterranean great waters, which then gushed over the evil ones by which they were all drowned.

[15] This however, was not a judgment directly coming from God's will, but a judgment that was allowed, that had to happen in this way because of the inner structure of the Earth. Because if you jump down from a high rock-face crashing and killing yourself, this is also a judgment that comes over you, but not by the will of God, but because the Earth is arranged in such a way that everything that is heavy certainly has to fall down, what man, by his intellect, is quite capable of knowing.

[16] Therefore, no human being on Earth is so helpless that he could not help himself if he really wants, but if already from his

childhood he does not want that, he can only blame himself if he comes into distress. And what I am saying now of one person applies also to a whole nation.

[17] There is no nation on Earth that could not help itself quite well if it only wanted to. But where is the will? Yes there is more than enough will for doing what is evil and bad, but for the spiritual, which is purely good and true the good will is lacking because it is not according to the sensuality of the flesh. And the soul of someone who does not have such good will, as also the soul of an entire nation, goes over into the judgment and the death of matter, and then is unable and unwilling to listen, to absorb and to understand from what is of the spirit, of its light and its life. And if one wants to wake up such souls who are imprisoned in their flesh, they become mad and furious, fall upon those who are trying to wake them up, like wolves upon lambs, and strangle and tear them pitiless to pieces without any mercy.

[18] Is that then also God's fault if such people for the above-mentioned reasons come into the greatest and most ungodly blindness of their soul, in which state they remain for thousands of years? If God allows a warning judgment to come over such people, this is surely fatherly good and wise, for only great misery of the flesh can turn away the soul from matter and turn him toward the spiritual. Do you understand this?"

[19] **Agricola** said: "Yes Lord, this is now very clear to me. I ask You for forgiveness that I have dared to ask You for a justification, because I still was very blind."

[20] **I** said: "I like people with your character, who take the truth seriously. But now let us look again at the column of fire."

[21] Then it was silent again. The 3 magicians went aside and started a discussion about Me.

## 41. THE MAGICIANS RECOGNIZE THE LORD



**HE chief magician** said to the others: “Let us be quiet because it seems to me that in this wise Man we have found the Spirit of God, because nobody has ever spoken like Him before.”

[2] **And so they continued discussing about Me for some time. However, we were resting and were looking at the ever-changing light.**

[3] **When I spoke again about certain things – about the structure of the Earth and about all kinds of phenomena on and in the Earth – they came back and listened to My words.**

[4] **When I had finished the explanation, which I already gave a few times before, the magician** said to his companions: “Only He who created the Earth can know its inside and outside so precisely.”

[5] **The magician wanted now to ask Me a few questions but he did not dare. However, I called him unto Me and allowed him to ask Me what he wanted, then I would answer him.**

[6] **He came to Me very respectfully and said:** “Lord, Lord, what should and what can I still ask You now? The purpose of all my other questions was to find the only and true God, to recognize and to worship Him in my heart. And I believe now that I have found the One whom I searched in vain for a long time. Therefore, I have nothing more to ask except if You also would like to reveal Your will to us strangers. It will be our most holy life task to follow it as strictly as possible.

[7] **What must we do to be worthy that You should have mercy on us and therefore to receive eternal life for our souls after physical death? O Lord, this is the only thing that we are asking You.”**

[8] **I said:** “Are you really quite sure that in Me lives the One who you were searching for such a long time and still could not find?”

[9] **The magician** said: “My feeling told me that already before when in Your holy speech You told the man next to You openly who You are, and therefore there is no more doubt in my mind that

You are also the One whom we are worshipping now in our heart.  
[10] It was not in vain when Your young servant has indicated to us that we have come close to the great truth full of light. You Yourself are the great and brightest truth and the Mediator Himself between Your Spirit and men. He who has You, has everything: light, life, wisdom and strength.

[11] One can however only possess You by knowing Your will and acting according to it. For never can a created limited being have You because You in Yourself are God from eternity, but man can have Your holy revealed will and act accordingly with all his strength. If one will do that, he will possess You in himself, then he recognizes You, loves and worships You.

[12] Therefore, I am asking You once more urgently, to reveal to us Your holy will, so that we then can really say to ourselves: o Lord and Father of eternity, Your holy will be done also in us, through us and for us, in order that Your holy eyes may find pleasure in us, Your created beings and children of Your love.”

[13] **I said:** “Yes, yes, My dear friend, you have thought very truly and correctly and have also spoken correctly, but you can see Me – a human being like you – as the one true God. Do you not realize that I also was born and I am a human being like you with flesh and blood and a soul? Did God ever had a beginning and could He ever be born as a human being?”

[14] **The magician said:** “The eternal God lives in the fullness of His spiritual power visibly in You and has of course never had a beginning and could never have come into this world out of a woman, but this God has given You a body, send as a true Mediator into this world and has filled You with His spirit.

[15] Whoever then sees and recognizes You, will also see Him who is in You, and whoever does Your will shall also recognize You inside of him. You are truly completely the One whom the three of us have searched for in vain for such a long time, and this opinion of us will remain.

[16] Moreover, You just now have spoken to Your friend, who

seems to be a Roman – we have seen such men who were also called Romans in other places. You talked as only a God can talk, and this confirms even more the truth of our opinion, and it is correct without any doubt. You surely will have Your wise reason why You choose not to make Yourself fully known to us. But this also we do not ask, because by far we do not consider ourselves worthy. And we also do not desire a sign from You, o Lord, by which we could eventually realize even more that You are the One who we have searched for such a long time and have now completely found.

[17] What Your young servant has said and done in our presence is as a sign enough, but for us the greatest and most valuable sign are the more than holy words that we have heard coming out of Your mouth. Because they told us clearly and distinctly: no man but only God can speak that way out of Himself.

[18] Since we have come to realize this now, we ask You, despite our great unworthiness, to reveal to us what we must do to obtain everlasting life for our souls and to participate in Your grace.”

[19] **I said: “Now then, because you believe so strongly that I am the Lord, then do what My servant has told you before, then you shall live and be blessed. Love God above all and your fellowman as yourself, and teach the same to your children and your family. Do not consider yourself as human being to be above your fellowman because of your great worldly treasures. Do for them the same as you can reasonably expect that they also will do the same for you. Then you shall live and God’s grace will stay with you forever.**

[20] **You already know the law of Moses. Observe it in every way, because in this law, the best and purest life order has been made known to man. If he keeps it, he also will love God above all and his fellowman as himself. In this law, all wisdom of life is given, of which other and older wise men have given the people only something partially to taste.**

[21] **Since the word represents for you the greatest sign of My divine mission, you also should stay by the word and act**

accordingly, then you shall live. I do not mean a limited life but an eternal life for your souls. Do you all understand this?"

## 42. THE ACCEPTANCE OF THE WORD OF THE LORD IN INDIA



**HE magician said:** "Since You, o Lord, said this to us, we now also believe it firmly and we will put it strictly into practice like maybe no other people in the world. But now another question comes up, namely: shall we go back to India again or do we have to avoid this old sinful country as our worst enemy of death, or do we have to go back home and bring to the blind the light which we have finally found after searching so long? It is true that we decided to forever avoid our country of which we know all too well how the situation is, and to spend the rest of our lives with foreign people. But because we now have found in You the One for whom we have left our country a long time ago, it changes our first decision and we also want to act in this matter completely according to Your will."

[2] **I said:** "Consider the following: a prophet is nowhere less honored than in his homeland. You are known in your country as men with somewhat exaggerated ideas. That is why they let you make such long trips, because you often have influenced their conscience too much. Coming back home with a true light, you would find little acceptance with them, and with the very foolish people even much less. Therefore, for the salvation of your souls it is better for you to keep your first decision. Send your servants to your country in order to finish your tasks in your name and then let them come back here again. Do not trouble yourselves any further because your country is still almost 2,000 years too young for My light. That means: too blind and too foolish. You however will meet people in the west who will be more favorably inclined toward My light than your people back home. To them, you may tell what you have received here.

[3] In the future, the old land of the east to which once the greatest



light was given, will have to wander around in continuous darkness for a long time, and the light of life will be poured out toward the west. Even this place where the light of life has risen now, will come into utter night and darkness. For also this people, except for a few, has no knowledge of this most important and most blessed visitation. Woe to the people from whom the light will be taken away and be given to the gentiles.

[4] You are strangers coming from the east, and you have found and recognized Me. And it were also strangers out of your country who, when I clothed Myself with the body of this world, were the first who have searched and found Me already as a newly born baby. However, out of this old chosen people only a very few have recognized Me. Until now they have persecuted Me even more. No matter how, and wherever they could. Therefore, the light will also be taken away from them and be given to the gentiles.

[5] But before the light will ever pierce through again in this region, it will come in your land at the great sea. Do you all understand all this?"

[6] **The magician said:** "I understand, o Lord, but I am surprised that the children of this land do not recognize You. You certainly must have performed great miracles before the children of this country, and still they do not recognize You? Oh, my most foolish fellow citizens certainly would not be so blind. With many of them – as with us – Your word alone would be sufficient. And if ever our high priest would see such a sign, like some were performed by Your servant, then also he would have accepted that light, even if he probably would not have given this light further on to his people, because the people know already since memorable times nothing else except its blind belief and is therefore perhaps incapable to accept such a light. However, that is not our fault, but of the time and because of some of our very greedy ancestors. In short, the blindness of the people can be explained because there never has been a light that shone among them. However, the blindness of the people here is incomprehensible because they have the sun at its highest point, but they prefer the darkness, as it

can be found into the deepest caves in the mountains of the Earth.  
[7] We did everything we could to search the light and we are now more than happy that we have finally found it, and they have it in their own country right before their eyes and they run away from it, despise it and persecute it. Oh, they must be very bad and totally blind, who are not even worthy to be called human. If this is how this people are, it is also very just that You, o Lord, take away all the light from them and give it to the gentiles who apparently are more worthy of it, because this shows Your eternal justice which is full of the greatest light, and this is for us again new proof that You are the One who we have searched for such a long time.”

[8] **I said:** “Yes, yes, this is unfortunately the situation with My people. Therefore, I will awaken other nations, already now and even more so in the future, yet it will always be so that among the many who are called only few will be chosen.”

[9] **The magician said:** “O Lord, what do You mean by this? Will there always be many who are called but only few who are chosen? This word out of Your divine mouth does not sound very stimulating for future salvation – if You mean it like it has been said. Because by the ‘few chosen’ I understand those people for whom the true light of life will shine continually and by the ‘many called’ all people who indeed have to come to the light but because of all kinds of circumstances and reasons are hindered and will thus never come to the light, just like our own fellow citizens.

[10] We, who are only few, can now also consider ourselves as being chosen, but all the people of our country who unfortunately are not so lucky, do not even belong to the ones who are called. What will be their fate after the falling away of their body?

[11] Apparently this nation belongs to the called ones and in their midst there are still some who are chosen to whom they can go for counseling if they want. But among us, there are no chosen ones and also no one who is called, and therefore the destiny of the great Indian people is very sorrowful, that means if Your last words have to be understood like that, if these are somehow spoken for all places and times.”

[12] **I** said: “You did not understand these words of Mine correctly and therefore I have to explain them further.”

### 43. CALLED AND CHOSEN



OOK, this statement has to be considered and understood this way: all men on this Earth are called and predestined to light and life, but not everyone can be chosen to be a teacher of men, because this would also not be good at all for men. Would it be good for men – whose main destiny it is to serve one another – if they possessed everything and were capable to make everything? Thereby men would not need each other anymore and neighborly love would be nothing but an idle and meaningless word, as I have explained to My disciples already many times. Then men would not even need a language anymore. What would be the use of it if nobody would need anything from the other?

[2] I tell you that with such a sameness in men’s talents and their abilities and appearance, their places to live, and their possessions, and having the same enlightenment, that they would still be on the level of animals, and actually even below of that.

[3] In order that human beings may be human beings and not animals, everything has been distributed among them in a great variety. One has this, the other one that, and therefore one has to come to the other to be for him a teacher or a helper in one thing or another.

[4] And so also in the sphere of recognition of the inner light of life there must be a few special elect ones to show the true light of life to the many called ones, and the called ones should then listen, believe and act in accordance with what they are taught by the chosen possessors of light.

[5] If however, the called ones faithfully accept what they are taught, they are in quite as good a position as the elect and often even better, for an elect who carries the living light within him but does not live in accordance with it, will later on be summoned to a stricter account of his badly used talents than the one who was

only called and had only to listen, to believe and be willing to act.  
[6] Look, the chosen ones are My helpers and the called ones are My servants and children.

[7] But to show you even more clearly that a chosen one is on this Earth in no way better than a called one, I will make it more clear by means of a parable. So listen to Me.

[8] There was once a king who for his household had 10 first helpers. At one time, this king had to make a long trip to take possession of a new kingdom that came under his care.

[9] But before he left, he called the 10 helpers to him, gave each of them 10 pounds and said: 'Make good business with this until I come back.'

[10] When the citizens (called ones) heard about this, they got angry with the king because with his departure he also did not give them any pounds and talents to manage.

[11] They even send messengers after the king saying to him: 'We do not want this king anymore to rule over us, because why should we be less than his helpers while we also have served him just like his helpers.'

[12] However, the time came when the king came back, after he had taken possession of the new kingdom. When he was back in his fortress, he soon called the same helpers to him, those to whom he entrusted money, to see how much each one of them had gained with it.

[13] The first one came to him and said: 'Lord, look, your pound has gained 10 pounds.'

[14] Then the king said to him: 'Well done, useful helper. Because you were loyal in everything, you will now rule over 10 cities.'

[15] After this, another helper came, who said: 'Lord, your pound has gained 5 pounds.'

[16] And the king said to him: 'For this you will rule over 5 cities.'

[17] Then came a third one, the least good one out of the 10 helpers and said: 'Lord, see, the pound that you entrusted to me, I saved it in a sweat cloth until your return. I was afraid of you because you are a hard man, because you take what you did not put

away and you reap what you did not sow.’

[18] Upon this, the king spoke: ‘Listen, I judge you according to your own words. You are a rascal. If you knew that I am a hard man and take what I did not put away and reap what I did not sow, why then did you not put my money at the bank, so that at my return my money would have earned interest?’

[19] Upon this, the king spoke further to those who were with him as helpers: ‘Take from this rascal the pound and give it to the first one who already has 10 pounds.’

[20] And the helpers said to the lord: ‘O king, this one already has 10 pounds. Why must he receive also this 1 pound?’

[21] I Myself reply upon this to you all: who has, to him shall be given even more, so that he will have abundantly. Him who however, has not, from him will be taken away even that which he had. Those however who did not want that the king should rule over them, have sinned, and therefore they shall be strangled with all the night and darkness of the judgment and the death of the soul.

[22] You see my friend, this is how matters are with Me, and that will not change. To the one who has, will be given much more until he has abundantly. From the one however who has not, from him will be taken away even the little that has been entrusted to him, and it will be given to the one who already has a lot.

[23] But the many called ones, who did not want to listen to the voice of the helpers and did not want that the Lord of light and life should rule over them and bring everything to life, those will be strangled by the darkness in their own heart. The lazy helper will however have to wait long until he will be entrusted again another pound.

[24] And do tell Me now how you like this parable. Do you agree with the king or not?”

#### 44. CRITICISM OF THE MAGICIAN CONCERNING THE PARABLE OF THE ENTRUSTED POUNDS



**HE magician said:** “Lord, I have come to the point now where reason has left man and will make men’s hair stand on end of even the most patient of us. You surely are not the king who, like a tyrant takes where he did not deposit anything and wants to reap where he did not sow? Because it seems to me that it is exactly from You that everything is originating and that it is precisely You who sowed everything, and therefore, You also can take and reap everywhere because everything is Yours and also has to be Yours.

[2] The fact that the offenders are punished is totally correct to me because it is exactly the godly longsuffering that is intolerant, because in this way the wicked one wins more and more time and space to bring about his cruel acts, while the one who is behaving well comes into a still greater misfortune, he finally loses all faith and is forced to put the entrusted pound into the sweat cloth of his need and gives it honestly back to the severe, unmerciful lord. Yes, in that sense it is of course better to be a called one than a helper.

[3] It is completely true that the zealous helper will also receive his reward according to his works, but the fact that the somewhat slower and fearful helper receives totally nothing for the returning of his pound, this I find very hard of Your king.

[4] I love people and I do not like to see anyone suffering, especially when he did not really deserve it, because he is not an evil person. The helper who gave the 1 pound in the sweat cloth back to his lord exactly as he received it, did apparently not have the same perception and intelligence of the first helper, and also not even of the second one who with the 1 pound earned 5 pounds. Because if he had the same intelligence, then he also could have earned 10 or at least 5 pounds, but because he lacked perception, the right intelligence and therefore the necessary courage he did not dare to do anything else with the 1 pound than to leave it untouched and give it back to his lord. I really can still see nothing

evil and I would like to ask You explicitly what happened further to this helper who was called a rascal by his lord.”

[5] **I** said: “Well, that person stayed the way he was before: a very simple and common helper, because he did not possess any ability out of himself for an important task. For also a chosen one receives exactly like any other person only the ability or the talent, which he then has to develop, so that his free will would not suffer any harm.

[6] The one who develops his received talent as zealous as possible, possesses then also a true treasure, and to him will be added more and more. The one however who did not develop it and did not want to pull himself away from his laziness can only blame himself, because by keeping the pound in the sweat cloth he finally becomes even more foolish than those who did not want that the king of light should rule over them.

[7] For this reason, such lazy helpers do not progress and such called servants persist in their darkness, and the worst that finally can happen to them is that the noise of the bright day wakes them up from their sweet sleep. Or does the sun first have to send messengers to those long sleepers to ask if it suits them that it would rise above the mountains? Look, the sun will not do that because of the universal order that sustains the worlds. Even less will the king of light and life do that.

[8] The one who receives the pound did surely also receive the command of the king. Whether the helper conforms to it, will depend on his free will, and the king is not guilty of the laziness of the helper, but only the helper himself, because the king of the light knows all too well which talents he gave to a helper. And therefore, it is always the king who is right and not the lazy and slow helper, and this is certainly not an imagined justice.

[9] Think about this carefully now, consider this image deeply and tell Me then if according to you the king is an unmerciful tyrant. Did you understand Me well now?”

[10] **The magician** said: “Yes, that o Lord, I did understand well now, and Your parable is therefore completely coming into the

light while only as image it was difficult to understand. Thus, he who recognizes a special talent within him must develop it in all earnest, namely by and out of himself. If he has done this, then he surely will receive the other things of the king of light and so he will be able to become a true teacher of many people that You identify as the called ones. Because the one who was already a teacher for himself will also more easily be a teacher for others. The one however, who was already lazy for himself will all the more be lazy for others, and he also will have nothing from what he eventually could teach his fellowmen. And therefore, it is very true and just that to the one who has, will be given much more so that he will have in abundance. But from the one who has not, will also be taken away that which he had. This is now perfectly clear to me. But there is still something in it that still does not want to be clear to me, and therefore I take the freedom before You, o Lord, to speak out what is still not comprehensive to me.

[11] Look, true diligence and zeal in all that is good and true is a virtue that can never be praised enough, and laziness is a cause for all possible vices. But who is the one who gives to one person diligence and zeal, and to the other laziness? I believe that neither one nor the other can be received by man himself, but that it is given to him by a higher, divine willpower.

[12] I myself have some children with whom I have experienced that a few of them – namely my oldest son and a daughter – are, without my intervention, extremely zealous in developing their skills and knowledge, while the other children are lazy and slow and must always be severely urged to study. These are now children of the same parents, they are all healthy, receive also the same teaching, and nevertheless there is such a great difference in their talents and even more so in their zeal to study. What is the cause of this? It cannot be our fault because we treat all our children equally and we do not pamper either one or the other in whatever way. The cause can also not be found in the physical health of the children because we are completely healthy and strong – for this we do thank you, o Lord – and while we all are



also receiving the same food, there are nevertheless these apparent differences within one and the same family. How can I make this clear?”

#### **45. THE RIGHT EDUCATION OF CHILDREN ACCORDING TO THEIR TALENTS. THE IMPORTANCE OF THE INNER DEVELOPMENT FOR THE AWAKENING OF THE SPIRIT.**



SAID: “Nothing is easier than that: because – as I have shown you earlier – there must be all kinds of differences among men, so that one needs the other and one person can serve the other in various ways.

[2] If all people were equally diligent and had the same talents, then very soon they would have no need at all of each other. Therefore, already children of the same parents have different talents and abilities. The educator should however be able to evaluate these correctly and then instruct the children in accordance with their talents and abilities. Then they will all be guided to the right goal.

[3] But if, despite of the different talents and abilities of your children, you want all of them to become for example a tailor or a weaver, then of course you will find only true diligence and zeal with those who have a talent for that which they are learning. Later when they become independent people, such children will not be doing much for the benefit of their fellowmen since they, without the right talent, will never be able to be as efficient in what they have learnt with great difficulty as those who already from birth had the right talent for it.

[4] Thus, it is understandable that the cause for the fact that one child is more zealous than the other lies mainly with the parents and other teachers of the young. The grapevine brings forth the grape and the fig tree the fig, and both fruits taste sweet, but if you treat the fig tree in the same manner as the grapevine, it will bring forth only few fruits, and if you let the grapevine grow like the fig tree without pruning it, then the grapevine will soon wither and

produce only few grapes. Do you understand this well?”

[5] Now **the magician** said: “O Lord, I thank You for this important and wonderful explanation. Yes, here man can realize how blind and ignorant he is with all his presumed wisdom. What are so many worldly wise men imagining? And at the end they do not see the forest anymore between the trees. If man would only be willing to open his eyes a little, it is so obvious. Every child has clearly a different stature. Often one is taller than the other, one is rougher, another very gentle and delicate, and so only outwardly there are already great differences between children of the same parents. Then how different will they be inwardly.

[6] Should the external different characteristics not be sufficient for thinking man to conclude from this that there must be also differences in a person’s talents and abilities, so that a wise teacher and master can point out to man his talents, helping him with advice and deed to develop the present talents in a noble and successful manner? Oh no, that is not sufficient at all to the blind wise man, such as I myself have been and still am. He wants all men to be the same. They all must think and act like him and be willing to carry loads for which they have no strength. And so, it is not seldom that people are made into fools instead of wise men, who are not useful to themselves nor to anybody else. I thank you again, o Lord, from the depth of my heart for this lesson, for these we will apply first to our own children in a fruitful manner.”

[7] **Thereupon Agricola** said: “Yes, this is indeed a golden lesson of which also we Romans will make use of, and I in particular, because first of all I have children myself and secondly the young people that I shall be taking from here to Rome will be educated as their talents will show me. Of course, a specific basic education will have to precede for all, like: reading of scriptures, writing and arithmetic, and also instruction in the languages which are spoken by people all over the Roman empire, for without this essential knowledge not much can be made of man. After that, every man must be educated according to his greatest talent. Lord, is this correct?”

[8] I said: “Sure, for all men must first be able to walk, grip with their hands, see with their eyes and hear with their ears, before they are capable of performing any practical work. And so, men need the basic education that you mentioned, with the help of which it is easier to come to the true wisdom of life. But at the same time, one should pay attention that men should not make this basic education and the learning thereof as the main issue, and that they will not spend all their life studying scriptures and languages, forgetting in this way the inner development that awakens the spirit in man. Because finally, only in this lies the whole value of life. For, what would be the gain for man if he could write and understand all the scriptures in the world and could speak all languages of men, but would harm his soul?

[9] Therefore, before everything, seek God’s Kingdom on Earth, seek it within you, and having God’s Kingdom within you, everything else will be given to you. But without God’s Kingdom man would have as good as nothing, even if he possessed all the treasures of the Earth and the knowledge of all the worldly wise.

[10] The one who possesses God’s Kingdom in his heart has everything. He has the highest and deepest knowledge within him, and eternal life and the power and might thereof, and this is surely more than everything that men on this world have ever considered great and most valuable.

[11] Tomorrow in Emmaus, you will all be witnessing what it means to be a perfect man. I tell you: a truly perfect man can do more than all the other imperfect men on the entire Earth.

[12] Therefore, strive to become perfect men. If you become that, then you are everything and you have everything.

[13] But I tell you also that attaining to the Kingdom of God needs violence. Those who want to possess it must literally pull it to themselves. Those who will not do that, will have it also difficult already here on Earth to fully make it as their living possession.”

## 46. THE KINGDOM OF GOD



**HEN the magician** said: “O Lord, how is that possible, how can weak and insignificant man use force, as if seizing the Kingdom of God? Then there still remains the question where the true Kingdom of God is to be found if man can grab and seize it.”

[2] **I** said: “Within the short time of a few hours you have heard so many things and even recognized Me, and yet you still do not know what the Kingdom of God is and wherein it consists?”

[3] The full knowledge and observance of the will of God is the true Kingdom of God within you. But knowing God’s will makes it still not so easy to observe it as you imagine, because the worldly people resist it and persecute those who truly want to attain to the Kingdom of God. Therefore, he who wants to possess fully the Kingdom of God should not fear those who can only kill the body of man but cannot harm the soul. Man should rather fear God who by His eternally unchangeable order can also cast the soul into Hell.

[4] He who fears God more than men, despite the persecution he might suffer from men, does the will of God. He is the one who seizes the Kingdom of God with force. And whoever will do that, will certainly attain to it.

[5] There is also something else that belongs to the seizing of the Kingdom of God with force, namely that man practices the deepest possible self-denial in all the things of the world, forgives with all his heart all those who offend him, bears no grudge or anger against anyone, prays for those who curse him, does good to those who harm him, does not exalt himself over others, bears with patience the temptations that come to him from time to time and refrains from gluttony, licentiousness, harlotry and adultery. He who practices all these things will also seize the Kingdom of God with force.

[6] However, he who recognizes God, respects and loves Him above all and his fellowmen as himself, but at the same time also

respects and fears the world and does not dare to openly declare My name as this might bring him some worldly disadvantage, he does not seize the Kingdom of God with force and will also fail to win it completely in this world and will in the beyond have to endure many a struggle until he becomes perfected.

[7] Now, he who knows and believes that I am the promised Messiah should also do what I teach, have taught and will still teach further on. Otherwise he is not worthy of Me and I will not be particularly helpful to him in the development of his inner life. I am the life of the soul through My Spirit that is in it that is called the love for God. Thus, he who loves God above all and therefore also does His will, his soul is filled with My spirit and that is the perfection of the eternal life of the soul.

[8] However, if anyone knows Me but nevertheless still fears the world and says to himself: ‘Yes, I fully recognize the Messiah and secretly believe everything what He is teaching, and I also live according to it, but because the world is as it is and one should live by it, outwardly I will not show the world what I secretly confess inwardly so that no one can speak evil of me’, he does not really confess My being and My name, and he still does not have the true and full living love for God. And in this manner the fullness of God’s Kingdom can hardly become part of him since the fullness of God’s Kingdom consists in the highest love for God, and this has no fear or anguish for the world.

[9] The one who confesses Me before the world – when this is necessary – I will also confess him before the Father in Heaven. However, the one who does not confess Me before the world – when this is necessary – I will also not confess him before the Father in Heaven.”

[10] Then **the magician** asked at once: “Lord, then who is Your Father and where is Heaven? Can You as the Lord of eternity also have a Father?”

[11] **I** Said: “Eternal Love in God is the Father and His infinite Wisdom is Heaven.

[12] Whoever loves God above all is the one who confesses God

and thus Me before the whole world, and I confess him also in My love, and therein consists the true eternal life of the soul of man. And since through such living love for God, man attains and should attain to the highest wisdom, then this is Heaven or the Kingdom of God. Man has thereby also won the Kingdom of God within him, which cannot ever again be taken away from him. This have I now explained to you all. Remember it, write it in your heart and live according to it, then you will have the eternal and true life in yourselves. But now allow Me some rest and think about what I have told you now.”

#### 47. WHERE IS THE KINGDOM OF GOD?



Now there was a complete but short silence. But with so many people, a longer pause is not so easy, especially not during a night where so many things could be seen, and soon the known Jewish Greeks started a discussion, and everyone thought they understood Me best.

[2] **One of them** said to those who were disputing: “Listen! The one who says that he has best understood the words and teachings of the Master, has understood Him least of all, for it was also evident from His words that no one should exalt himself above the other but should stay humble and modest in everything. The one however who says to his brother: ‘Look, this you do not understand’ or ‘that you have understood incorrectly’, is exalting himself above his brother, and this is against the teaching of the Lord and shows that especially he is the one who has not understood the teaching well or not at all.

[3] It is however totally different if someone says to his brother: ‘Listen, this and that word I did not understand so well. How do you see it?’ If that one then says to his brother in all love and humility how he has understood it, then this is certainly not an exaltation of one’s brilliant intellect above that of his brother but a work of true neighborly love. But with your discussions I cannot agree.”

[4] After this good exhortation the calmness was again restored and the Jewish Greeks saw that the speaker was absolutely right, and after that, they could agree more easily.

[5] Also another point in My teaching that **the 3 magicians** could not understand was the location of the Heavens, for they said: “The fact that the full knowledge of God, His will and His love and wisdom, and living according to the will of God represents God’s Kingdom, is according to the teaching of the Lord very clear now. And also, is it clear that when someone has accomplished all this within him, he finds himself – as far as his soul is concerned – in God’s Kingdom and has eternal life and therefore is a perfect human being. But where is the place where his soul will be when later he will lose his body?”

[6] Therefore, the first magician wanted to turn to Me with this question.

[7] However I anticipated this and said: “I know already what bothers you and what you would like to know. This you cannot understand now because your soul is not yet free enough from the matter of your flesh. If however he will become more unified with the Spirit of My love in you, then your own spirit will show you the place of that Kingdom where your soul can then live in his highest freedom, and will be able to act as lord and master. However, your flesh cannot understand this yet.

[8] Where am I Myself now? Look, in the world created out of Me. Once you will have attained to the true, inner perfection of life, and the body, as My judgment or as the necessary form wherein you had to develop your inner life, will be taken away from you, you will be able, just like I am, to create everything out of yourself and then you will just like Me be living and existing in the world and on the place you have created for yourself and out of yourself.

[9] Even from your dreams you can easily conclude that in your still very material soul there dwells a creative power. For in your vivid dreams, where is actually that world in which you live? It only exists in the intelligence and the will of your soul who also

has a will in the dream, although during the daytime, in your flesh you consider this simply as a coincidence. Think about this, then also this will become somewhat clearer in you. But now, for this day My work is finished, and in order to take a good rest until tomorrow we will not go in the house but in the well equipped tents. Only tomorrow, greater revelations will follow.”

[10] Saying this, I stood up, and also My disciples. We looked for a place to sleep in a big tent and everybody went to rest.

#### 48. THE FIELD OF ACTIVITY OF THE APOSTLES AND THE CHILDREN OF GOD IN THE BEYOND



ALL of us had a good rest in the tents, and the new day started with a clear morning. I and Peter, John and James got up already a good half hour before sunrise and observed nature’s awakening from sleep. The birds were already very active and greeted the soon to rise sun with their diverse singing. In the east there was a display of little pink clouds with golden edges, the peaks of the high mountains were glowing, and out of the valley of the Jordan white mists were gradually lifting up. An orderly flight of cranes came out of the direction of Galilee but soon changed their direction westward, because the smell from the still mightily steaming Dead Sea forced the clever creatures of the air to turn to the west toward the sea. So there were still a few other scenes and appearances accompanying a beautiful autumn morning of which the long sleepers did not see anything because those things can usually only be seen before sunrise.

[2] **John**, delighted with the beautiful morning, said: “Lord, once in Your Heavens, will there be also such beautiful mornings?”

[3] **I** Said: “Well, not exactly such, but there the mornings will even be indescribably more glorious and will last longer, because you cannot extend this morning, but the heavenly one can and will be eternal. For I am telling you what I have already told you often: no fleshly eye has ever seen and no heart experienced all the heavenly joy that God has prepared for those who love Him. In this



earthly condition you would not be capable to bear even a little bit of it, but once that My Spirit will have penetrated you completely, then you also will be capable of bearing the morning of My Heavens with overabundant delight.”

[4] **John** said: “Lord, in Heaven, will we see also this Earth?”

[5] **I** said: “Not only this one, but endlessly many others as well, because you, as My children and by the flesh My brothers, will rule with Me the entire infinite creation and must of course see what you will rule.”

[6] **John** said further: “Lord, what kind of spirits are now under Your direction ruling the infinity of Your creations? It is clear that You are the chief and original ruler but You have by Your side countless legions of the mightiest angels, like our Raphael. Are they the ones who serve You, in accordance with Your will by taking care of Your infinite creations or are there still numerous others? Then what will they do when one day we shall receive the favor to take care of the endless creation at Your side?”

[7] **I** said: “O My dear John, you still know so little concerning the things of God’s Kingdom and you still are really childish in it. Is not the Spirit of My Father who dwells within Me the ruler of infinity from eternity to eternity? All the angels are filled with this Spirit that is and must be all in all everywhere. When you shall be perfected, could you possibly become perfected by any other spirit but by Mine?”

[8] Look, there are indeed an endless number of created souls, but all perfected souls are filled by only one Spirit and through this Spirit they have everlasting life, wisdom, love, might and power by which they are just like Me active in the Heavens and also are co-rulers of the worlds and their created beings in the material and endless regions of space.

[9] But all this and endlessly more other things you will only be able to realize and understand once you are perfected, which will happen soon after I shall have ascended from this world in My perfect divinity and also in your divinity or to and in My God and to and in your God.


[10] For I Myself must first be completely in Me, in God, the Father of eternity in order to send and give you My Spirit. As soon as it will come, it will then lead you into all truths that are still incomprehensible to you all, and then you will do the same and even greater things than I Myself am doing now. However, how that will be possible My Spirit that will enlighten your souls will teach you.

[11] But now, also the others who are here are waking up and will soon be on their feet. Right now the sun is just appearing above the horizon. So let us be quiet now for a while and watch the phenomena that often appear at the time of sunrise, yet it bears the character of something new and rare, as hardly any other appearance in the nature of this Earth.

[12] There we have the 3 magicians coming up, who still tonight, when we took the necessary rest, went down to their men in town and spoke with them a few hours about everything that they have seen here, have experienced and heard. The three men will still render us today very good services with a few foolish Pharisees who will come as uninvited guests from Jerusalem to Emmaus, and they will become very good friends of the perfected men from the inland of Back-Egypt. But now a little silence.”

[13] We kept very quiet and the other guests woke up and everything became more lively.

## 49. DEPARTURE FOR EMMAUS

OW also our Lazarus was coming out of the house together with Raphael. He came straight to us and wanted to say something, but Raphael gave him a sign and said that I still wanted to have some rest. Then Lazarus restrained himself and waited until it was suitable to Me. However, My rest lasted only a few moments more. I Myself called Lazarus to Me and asked him if he first could take care of a good and completely clean morning meal. This he did immediately and put all his men to work. Of course, it still lasted a few hours before the morning

meal was ready.

[2] On this occasion, Raphael was a great help to him – but this time in a much more natural way than usual – and therefore Lazarus was moving on faster than usual when he prepared such a great meal in a natural way.

[3] This time it could not be done in a supernatural way because of the magicians who watched everything very carefully because they thought that I might intervene from the background.

[4] When the morning meal was well prepared and put on the tables, the innkeeper of Lazarus came to give him a sign indicating that the morning meal had already been served.

[5] Then Lazarus gave Me a sign, but I said to him: “Brother, this I also would have known without your sign but because of the foreigners your sign was good anyway. Let us stand up and go inside so that we can partake of the morning meal.”

[6] After I had said this, I then stood up, together with the three mentioned disciples and went into the big dining-hall, and all those who were present followed My example at the invitation of Lazarus.

[7] Some of My disciples were wondering what I had in mind today, because everything happened somewhat in a hurry. However, on these unnecessary questions they did not receive an answer from Me. In short, I sat at the table, ate and drunk and gave nobody an answer on any of their questions.

[8] When I was soon ready with the meal, **Agricola** was then asking Me: “But Lord and Master, I do not understand You at all today. At other times You are always so calm and patient but today everything goes so hastily that You hardly took the time to quietly partake of Your meal as I am used to see from You. What are You up to today?”

[9] I said: “You know, I have already told you yesterday that today I want to be with Nicodemus in Emmaus and I also have to be there, because of reasons only known to Me. However, the road thereto is for our great company somewhat troublesome. It will be wise to go on different ways, in groups of 10 persons at the most.

If we all go together in one great caravan then soon the temple servants will betray us and then I would be hindered to do today what I have to do. Therefore, I will go ahead with My disciples – but only with those three – and this on a very unusual way, so that the temple servants will certainly not see us. Divide yourselves into groups just like I have told you and go to that place on different ways. After 2 hours we will all be in the house of Nicodemus.

[10] I repeat once more for all of you and say: be clever as serpents, but still in your heart be gentle as doves, because down there dwells a true brood of serpents and vipers, and that has to be restrained with the same means. Understand and perceive this very well all of you and pay attention to it, then today you will experience a day full of blessings that will be a great blessing for your souls. Now I will leave immediately. Peter, James and John will come with Me. My servant Raphael and Lazarus will accompany our slave children. If you three Indians also want to come with Me then you can also leave now.”

[11] When the three men heard this, they stood up from their seats very cheerfully and went directly with Me on the way.

[12] When Agricola saw this, he asked Me if there was any objection if also he could go together with Me to Emmaus. The other Romans however would go alone on another way.

[13] I said: “As you wish, but then our number is really big enough.”

[14] This made Agricola very happy.

[15] Now we left immediately, went down the Mount of Olives and soon we came on the big road that leads toward Emmaus, and there, because it was Friday, it was very quiet.

## 50. ON THE WAY TO EMMAUS



WHEN we had left Jerusalem completely behind us and came close to the column that Raphael had placed there, we met two poor people going to Jerusalem to beg for alms. One of the two was completely blind, but the other could see and was guiding the blind man. Both of them however looked very pitiful and were asking us if we were not disposed to give them alms because they were very poor and in great misery.

[2] **I** said to them: “Tell Me, what do you prefer, health and strength, so that instead of begging you can go to work and earn your own bread, or we will give you suitable alms?”

[3] **Both of them** said: “Lord, we do not know You. If You are capable to give us the first, then this would be much more pleasing, but because this is surely impossible we still ask You for alms, whatever You wish to give us.”

[4] **I** said: “If you could believe, then the first could also be possible for you.”

[5] **The blind man** said: “That all things are possible with God we know and this we do believe both of us, but God does not perform any more miracles because men became too bad and wicked, starting with the high priest and unto us. Because the commandments of God were rejected and they have given us other ones which are bad and miserable. If however the laws are bad, then the people who have to keep the bad laws become also bad, because as the teaching is, so is also faith and the knowledge of the people. Thus the people have rejected God and are now worshiping again the golden calf, and so God has rejected them also and will soon bring an angry judgment over them because my guide who can see, described to me the signs in the night of the day before yesterday, and those are showing nothing that is good for the people who have become completely unfaithful. And so You see, kind Man – because according to Your voice this is what You are – that certainly in this evil time God may not, cannot and will not perform any more miracles.”

[6] **I** said: “Man, although you have lost the light of your eyes 10 years ago by the malice of your jealous neighbor, as well as your possessions by his evil intrigue, you have well preserved the light of your heart, and so also you will now receive the light of your eyes back. I will that you can see again and regain the full strength of your body.”

[7] At that moment, the blind man could see everything and he got also his full manly power back. He was so surprised that he could not utter a word.

[8] After a few moments he fell down on his knees before Me and said with a very emotional but nevertheless manly voice: “Lord, whoever You may be I do not know but that You have made me now seeing that I know. More is needed than being a doctor in our human manner. You did not use any ointment, You did not touch my eyes with any finger but only by Your will I could see again. Lord, then You must be filled with God’s Spirit like the old and greatest prophets. Yes Lord, You have now healed me in a wonderful way, but what do I as a poor man, have to do in return for that?”

[9] **I** said: “Nothing else except to keep God’s commandments. Go your way and work, stay in the country and nourish yourself moderately. And you, who were his former guide, do likewise and so become strong and healthy.”

[10] Also him, who was partially lame, suddenly felt completely healthy and strong, thanked Me also on his knees and then asked Me: “Lord, You wonderful great prophet, because You who are performing such miracles and really knew how my companion lost the light of his eyes, so You also must be able to tell us where we should go in order to receive a moderate salary for our work, because at this time it is difficult to quickly receive work somewhere.”

[11] **I** said: “Go to Bethany to Lazarus and tell both of his sisters who are now alone at home, what had happened to you and that I am sending you. Then you will be accepted immediately and will be taken into service. But stand up now and do what I have

told you.”

[12] After that, both of them expressed their thanks once more, got up and continued their way.

[13] On the way to Bethany they were seriously discussing about Me and about those who were with Me. They were wondering who I should be, and what and who the others were. They took Me for a great prophet, maybe even Elijah who came back. But what and who My companions were they could not agree. They were hoping to come to know all this in Bethany.

[14] But I had much to deal with the 3 magicians because this was the first sign that they saw of Me.

[15] **The chief magician** said: “Lord, now I see that You are a God, because only God can do something like this.”

[16] But on the way to Emmaus **I** said: “Be calm, you are saying this because you do not know what is in man, but in Emmaus you will all know more about it.”

[17] Then the three did not ask anything more.

## 51. THE LORD AND THE BEGGAR-WOMAN



WHEN we were already close to Emmaus we met again another beggar who started to shout very pitifully, saying that she – as we noticed – was a very poor widow and mother of two children that she had to carry laboriously on her arms from place to place so that she could receive enough alms to buy the most urgent food for her and the two children, and pleaded that we should not let her go empty handed.

[2] **I** said to her: “But why are you shouting so wildly? We are not deaf and we can also do something for you if you bring forward your need in a more modest and quiet way.”

[3] **The woman** said: “Lord, I have done that but the heart of most people became hard as stone and deaf, and they never take notice of the modesty of poverty. Only with noisy emotion it is sometimes possible to receive meager alms from somebody, and this is the reason why I have asked You so loudly.”

[4] **I** said: “You really are poor and therefore I do not reject you, but what I do not like is that you prefer to beg instead of going to work. Because look, you are not yet 30 years old, you are strong and healthy and you still can work to earn your bread for yourself and your twins. But you prefer to beg instead of going to work, and so you have studied your profession quite well to lure out alms from the simple people of the world. But this kind of display of poverty is to Me of no value, only the clear truth counts. Besides that, I also have to tell you something else.”

[5] **The woman** said: “Well dear Friend, I really should not know what else You still have to tell me.”

[6] **I** said with a friendly serious voice: “Oh dear woman, still a lot and of many things. I want to help you indeed if you will correct yourself and sin no more. If you will not do that, then I surely will also not help you. And even if you would shout a 100 times louder than you have shouted this time, I still would never listen to you. Now understand Me well what I will say to you:

[7] Look, you are carrying a package at your back. What is hidden in there? Well, in it you are carrying your dress made of Persian silk that cost you 1 pound of pure silver at the time when you still were prosperous. When you come into an inn you put your twins to sleep. After that, you put on your nice dress, then you look like a very attractive and well-developed woman, and as a foreigner you try to sell yourself to somebody. As soon as the new day comes, you then look exactly as you look now, and you are shouting at people to receive alms. Now tell me whether according to you, this can be right for God and men. However, I still do not condemn you in this, but I am asking for your own opinion. Speak. What can you reply to Me on this?”

[8] At these words of Mine the insolent beggar became completely embarrassed and she did not know what she had to reply on this.

[9] After a short while in which she regained the calmness in her somewhat frivolous mind, **the beggar** said: “But Lord, I still have never seen nor spoken to You anywhere. How can You know that? Some of Your investigators must have reported that. Yes, yes,



unfortunately this is how it is, but what can a poor lonely widow do, if now and then in her need she is dealing with some things that indeed cannot be agreeable to God? But because of that, the poor widow that I know is by far not bad. Look only at the women of the Pharisees, of the scribes and also even of the Levites, who still have to be always clean, then You will find a lot of other reasons to admonish them instead of me who by need am often tormented in such a way that You cannot easily imagine. Besides, I openly confess that You have said the whole truth about me, but please help me, then I will never more try to use such miserable ways to provide for my needs. Friend, to judge and to punish is easy, but nobody wants to help.”

[10] **I said:** “Really, I do not want to judge you and even less to punish you, even if I have the power to do so, but your mistake is, that you do not like so much the somewhat harder work, but instead you prefer an immoral and useless life. And that is the reason why you are now so poor and miserable. This I have shown you, so that you seriously would change your life, because God does not help such doubtful hearts. Have you never in all earnest turned trustingly to God for help?”

[11] **The woman said:** “Oh Friend, stop talking about this deaf and merciless God of the Jews, because people like us prefer to be heard by a stone instead of Your God. When I cry for alms, then people are at least noticing me – although they still are so merciless – and they give me some money for food, but Your God however, is even more deaf than a stone.”

[12] **I said:** “Oh surely not, God is not at all like that, but you never really knew God, you did not believe in Him and you even less loved Him, and therefore you have never seriously turned to Him with a good request to help you out of your need. However, for this reason God has afflicted you, so that in this affliction you would search God. And where you are expecting it the least, God comes to you to truly help you, and still you say that God would be more hard and deaf than a stone.

[13] **Look, in this way you are committing a great injustice to God,**

and still He does not judge you for that, but He wants to help you, body and soul, so that also your soul would not perish forever.

[14] When you were still unmarried and your parents were still living, you were a very honest and also a very faithful God-fearing child, and God and your parents had a great pleasure in you. You became mature, and a very kind man asked you for marriage and he took you for his wife. But being a wife, you soon became very different from what you were as a child.

[15] You did not love your husband, you also turned hard towards your parents and you blamed them that they gave you to a man that you could not love. For this reason your parents, who were already old and sick, were so much consumed by sorrow that they died. Then you became even more unfriendly to your husband, so that he also became weak, went to drink, and so he also became poor, got sick and he died, and so you became a poor widow.

[16] God allowed this oppressive poverty to come over you because you first broke God's commandment that commands the children to honor and to love their parents, so that they would live long and would be prosperous on Earth, and secondly because you did not love your kind husband who was granted to you by your parents. You gave him one bitter hour after another.

[17] Since then, 1 year went by and you still did not consider looking into your faults and feeling sorrow for it, and ask God for His forgiveness. And still, you say that God is more hard and deaf than a stone, that He feels no mercy for a human being, even if he prays to Him persistently. Well, what do you think now about God's mercilessness?"

[18] Full of remorse **the beggar** said: "Lord, whoever You may be, truly God has brought You on my way. You have opened my eyes and now I know what to do: I will sell this miserable dress in my package and with that money I will buy a penance robe, because if I will not have done penance for my sins, God cannot answer any of my prayers."

[19] **I** said: "The penance robe will not take away your sins, but your silk dress you can sell indeed and buy bread for it. Your

beggar garment is already in many ways a penance robe. Be remorseful in it and do not commit any more sins in the future, then also your old sins, that you cannot undo anymore, will be forgiven by God.”

[20] **The beggar said:** “Friend, tell me now also who You are, because You know my way of life so well. Tell me also what I should do, so that God would forgive my sins. Are You perhaps a priest or a prophet or even an Essene, of whom they say that of each man who comes to them, they know precisely what he has done and achieved, and that they also are releasing all men’s sins, cure diseases and even can wake up the dead? This I really would like to know, in order to show You the honor that You deserve.”

[21] **I said:** “This I do not need from you. Just do what I have advised you, then you will honor Me in the best way, whoever I may be. Now go your way in peace.”

[22] Then she said thanks for the lesson. Furthermore Agricola and also the 3 Indians gave her alms and she continued her way to Jerusalem. We also moved further on and came close to the walls of Emmaus.

## 52. THE BEGGING CHILDREN FROM EMMAUS



**W**HEN we came close to the entrance gate, 7 almost naked children, from 6 to 11 years old, came from that place to meet us and were asking us for bread because they were very hungry.

[2] And **I** said to them: “Yes, My dear children, from where, on this bare street do we have to obtain bread to give to you?”

[3] **The oldest child, a boy said:** “Oh dearest good Father, if only You would take care of us, then also here You would be able to give us a bread and a garment. In the city, there is bread in abundance, but if we go to someone to ask for bread, they chase us away with sticks and they do not give us bread. But You and these people who are with You, look so kind and therefore we ask You to give us bread.”

[4] **Agricola said:** “My dearest children, do you not have parents to give you bread?”

[5] **The boy said:** “We have parents, a father and also a mother, but they are both very sick and they can earn nothing, and therefore we must beg for us and for them so that we and they would not starve completely. Oh dearest fathers, it is surely very sad to be so poor. No house, no bread and no clothes.”

[6] **Agricola said:** “Then where are your sick parents, if you do not have a house?”

[7] **The boy said:** “Look, there on the other side of the city there is an old hut of a shepherd, that belongs to a citizen from here. He does not use it anymore because he build a new one and he allowed us to live in the old one. Just come with us and see for yourself our great need.”

[8] **Again, Agricola said:** “But there is still a certain Nicodemus here who must be a good father. Did you never go to him?”

[9] **The boy said:** “Yes, him we do know and we have heard already a lot of good things about him, but we dare not go to him because he is a much too important and great lord. There are still more of those great lords here who surely also must be good fathers, but it is no use to us because we dare not go to them.”

[10] **Agricola said:** “Yes, but we also could be important lords and still you dare to speak to us.”

[11] **The boy said:** “We were pressed by the great hunger and you look very kind and merciful. If only we could meet Nicodemus once on the street then we also would like to speak to him. However, most of the time he is in the city and there we do not know his house and in our nakedness we dare not go into the city because something might happen to us there.”

[12] **I said to the children:** “Be assured My children, you will be helped. Bring us now to your sick parents. I will help them and we will also provide for bread and good clothing.”

[13] **All children said:** “We have prayed well to God every day, that He would help us, and when we were praying again this morning, it seemed to us that we heard a voice that said: ‘Even

today you will be helped'. This we said to our sick parents and they said: 'With God everything is possible, but to us only death will be the final thing to help us.' We encouraged our poor parents as well as we could and we went on our way to beg. And see, dear good fathers, we did not pray in vain because the great, holy and lovely Father in Heaven did send you to us. Oh, before we make one step further to our parents, we must thank the lovely Father in Heaven because He has taken so mercifully good care of us."

[14] **Then the children were kneeling down and prayed with their hands lifted up to the sky:** "O great, loving, good and holy Father in Heaven, we thank You because You helped us out of our great need by sending these fathers to us. Kindly accept our gratitude, o You loving, good, holy Father."

[15] **Then they got up and asked us to follow them.**

[16] **Deeply moved by the short prayer of thanks of the children, we went behind them and soon we reached the previously mentioned hut that was located under a deep hanging rock. When we arrived there, we found both parents crouching against each other on the bare ground and were skinny, almost to the bones.**

[17] **When Agricola saw the great misery of the two people he was astonished and said:** "No, you will not see anything like this with us gentiles, who have the name of being hard and merciless! Do the lazy Jews not have any time to look now and then around them to see if there are no people who are in misery and in need of help? Surely, there must be shepherds in the neighborhood. Could they not check once, to see how these people are doing? For, they often must have seen these children going in and out. Oh, I have never experienced such a lack of compassion!"

[18] **I said:** "You know, My friend, we will first help these people and only then we will discuss further."

### 53. THE LORD TOGETHER WITH THE POOR FAMILY



**AFTER that, I turned to the sick and said to them: “How did you come into such a miserable state? Tell Me, for the sake of those who came with Me.”**

[2] **The man, who was completely crippled because of gout, said:** “Lord, we have always been poor people and we earned our bread with the work of our hands, and it went quite well with us. But 3 years ago we caught this gout. Me first, then later also my wife, because she had to work too hard. Until the feast of Easter of this year we had a place to live in the city, but our benefactor died, and another lord came into the house who did not want to keep us any longer as useless people in the house. We tried to beg other people to give us a place to stay, but nobody wanted us because of our sickness and the children. There was no other way except to stay in this spacious hut that was given to us, so that we did not have to stay completely outside, having no protection from the rain and other bad weather. The fact that in this hut it did not go better with us, but worse from day to day, you can see from our appearance. The fact that we almost have no clothing at all is because we had to sell the little that we still had, in order to buy some bread. But now, we have nothing anymore and we will starve when there will be no help. Let all this be sacrificed to the all-wise and almighty God. He will know why He has allowed this misery to come over us.

[3] According to the description, Job had to endure a lot, but we certainly even more. Because we had to suffer even from the time when we were still a child, and we knew only few happy days. And now that we are older and that it is naturally more difficult, we came to the highest point of all the misery of the Earth. If you, dear lords, can help us in anything, do show us mercy and help us. The Lord in Heaven will surely reward you for it.”

[4] **I said: “That is the reason why we came here, to give you the help that you were longing for so much. But know also: those whom God loves and has appointed for great things in the**

Kingdom of the spirits, He gives them more and heavier trials than another person who He has appointed for only small things.

[5] But the time of your earthly trials are now completed, and now also on this Earth you will be happy. And your 7 children, who now are still pure as angels, educate them well, so that later as men they would not become defiled. Hereby I also say to you: get up and walk”.

[6] Immediately both parents stood up as completely healthy people and they also had a good natural look.

[7] They were extremely astonished, and **the man** said: “O wonderful Man! What did You do with us? Because never before we were so healthy and strong as now! Oh, who and what are You really, that You can do such things? You are either a great prophet send by God, or You are an embodiment of an angel, because until now this has not been heard in Israel. What kind of medicine did so many people use who are suffering from gout and it did not even help them, and You simply say to us: ‘get up and walk’, and we are healed immediately. Oh, all of you, praise the God of Israel, because He has given such a pure divine power to a Man.”

[8] **The 7 children were also crying from happiness when they saw in front of them their parents who were now so completely healthy as never before. And the oldest boy said:** “Oh look, dear parents, for I have heard it and have also told you so often: when the need is at its highest point, then also God’s help is near for those who were seeking His help. And exactly today our earthy need reached its highest point, and God’s help has also come. All thanks, praise and honor to Him, the loving, good, holy Father in Heaven. By this happiness, seeing our dear parents now again so healthy and strong, our hunger that was so great has now disappeared. Oh, if only we would now have the most necessary clothes, then we could again earn a good piece of bread.”

[9] **I said to the boy:** “Behind that deep hanging rock that looks like a cave and that until now was used as your home, you will find 3 packages. Bring them here inside, then you will be able to clothe yourselves very well.”

[10] When the boy heard that, he hurried outside, together with his little brothers and little sisters, and they brought 3 packages inside the hut. The parents quickly opened them up and they found clothes in it for themselves and for their children. After that, words of thanks and praise and tears of joy were not ceasing. So, there was continuous amazement.

[11] However, these people did also not eat anything for almost 2 days, and so they were hungry.

[12] And I said again to the children: “Children, go now once more to the place where you just found the packages with the clothing. There you will also find bread and wine. Bring everything here and strengthen and fill yourselves with it.”

[13] Then the children were running again outside and found in a basket several loaves of the best bread and several stone bottles with wine of the best kind. They brought their discovery also directly to the hut to fill and to strengthen them with it. The parents said, under many tears of joy and gratefulness, that they never tasted such good bread and never drunk such good wine, that this bread and wine surely must have come from the Heaven of God, brought by the angels. Because such good, pure heavenly food could not grow nor flourish on Earth, because people are too wicked and ungodly.

[14] But I said to them: “My dear children, eat and drink without worries and be of good cheer, because God has tested you heavily, and without grumbling and total dedication to God’s will you have suffered everything that has come over you. However, also now, when your need was at its highest point, God did help you quickly in a wonderful way, and this help will stay with you, not only during this time of your earthly existence, but also after the grave forever. Why you were so heavily tested by God on this Earth will be clear to you once you will be in the other life.”



## 54. AGRICOLA AND THE SHEPHERDS



**A**FTER I said that to the poor people, a few shepherds came to the hut to see if the sick people had already died.

[2] **However, when they saw us, they wanted to leave right away, but our Agricola went quickly outside, called the shepherds and said:** “Did you come to bring these poor people some food and drink or did you want to help or comfort them in one way or another?”

[3] **The shepherds said:** “Lord, not the one nor the other, but we came as servants of our lord, who is a severe man. He ordered us to see if today this family is still living here or if they had already died. In any case he wants this old hut to be evacuated even today, because he ordered some construction workers for the first day after the Sabbath to rebuild the hut, and therefore this poor naked rabble must be put out.”

[4] **Agricola said:** “I cannot blame you for the fact that you are doing what your boss is ordaining you to do, but you surely knew how great the need of this family was. Why did you never do something good for this poor family?”

[5] **The shepherds said:** “Sir, we already have to take care of ourselves in order to survive. How must we then still take care of other poor people? Our boss is such a thrifty man that he does not give so much to us, his servants, to be able to give also something to other poor people. We hardly survive ourselves, how could we then help other people to survive?”

[6] **Agricola said:** “This is very sad for you. Look, spokesman, this family is now helped at once in a more than royal way, and their benefactors would also have been helped for always. But because you are equally unmerciful and heartless as your boss, you also do not have to expect any reward from us. Besides, tell your boss also that I as one of the most important, richest and most powerful Romans of Rome would have build a royal palace instead of a new hut, and even would have given him 10,000 mornings of land, if only he had taken better care of this poor family. Let him now, in

exchange of his mercy, share with you the salary that you have now received. Shame on you Jews, who call yourselves ‘children of God’, that we gentiles are exceeding you sky-high in mercy. What is the name of this brilliant lord of yours anyway, and what is he?”

[7] **Totally astonished, one of the shepherds said:** “Our lord is a very rich citizen of Jerusalem and his name is Barabe, furthermore he is nothing.”

[8] **Agricola said:** “Very well. Tell him that this family, that was once so poor, will come with us right now. Then you and your brilliant boss can do with this hut whatever you want. However, this will not bring you any luck. That I can guarantee. And now, just wait a while until you can see the poor family leave, so that you can tell your brilliant boss that the hut has been totally evacuated.”

[9] **Then Agricola went again into the hut and the shepherds were staring at each other in amazement, and one of them said:** “You see now. You laughed at me when I told you about my dream concerning these poor people, and you were even criticizing me when I shared my small bread a few times with the naked children, and later, when they wanted to come to me again, you threatened them and chased them away. This is now the result. I have always said it: ‘one time, a miracle is going to happen to these people, and it would be good to do something nice for them’, but then you laughed at me, and now I am laughing because you have received such a good salary for your bright intellect.”

[10] **In this same way, the shepherds continued their conversation for some time, until we came out of the hut, together with the now well-dressed family, and went on our way. When the shepherds saw the now rich looking family, they were astonished because they noticed that they were completely healed.**

[11] **The oldest boy** however went to the only kindhearted shepherd and said: “Whatever you will find in the hut is yours”.

[12] **Because in the hut remained a basket with a loaf of bread and a stone bottle full of wine, and several very expensive golden**

coins, wrapped in a cloth where the garments were put in.

[13] When we went a few steps further, the other shepherds also wanted to go into the hut, so that they could share with him what was left behind.

[14] **Agricola** noticed it, went back quickly and said to the insolent shepherds: “If you dare to take away only one crumb of bread of this kind-hearted man, I will crucify you even today! Remember that well! A Roman keeps his word!”

[15] When the shepherds heard this verdict they run away.

[16] However, to the one shepherd **Agricola** said: “Take what you will find and go to reside in the city, because from now on you will not have to be a servant anymore.”

[17] Then **Agricola** came back to us again and we went to the city. Many of those who followed us from the Mount of Olives were waiting at the gate and welcomed us.

[18] And **Agricola** said, pointing at this poor family: “The ways of the Lord are always full of wonders and good deeds!”

## 55. THE LORD SPEAKS WITH NICODEMUS ABOUT THE POOR PEOPLE



OW also Nicodemus and his friend Joseph of Arimathea saw us, and they were in a hurry to meet us.

[2] Coming to Me, they greeted Me very friendly, and **Nicodemus** said: “O Lord, what a blessing for this place that You are visiting it. I already had such a feeling that You would come to this place today, and look, my presumption came true. O Lord, may I invite You into my house to take lunch with me?”

[3] **I** said: “Friend, we are many, and in your house there would be hardly enough space. Besides, this afternoon you will again receive the visit of a couple of Pharisees who I prefer not to meet, and therefore I will stay in the large inn that also belongs to you. You can go there also with your friend Joseph of Arimathea, together with the old righteous rabbi, as well as your wife and children, so that they also can see the salvation of the world. The two Romans

are already living in their own house close to the inn anyway, and they certainly will also come to Me because most of all I came to this place for their sake.”

[4] **Nicodemus** said: “O Lord, You are completely right, but I also would like to see when You will step into my house with Your holy feet, so that it would be blessed by Your footsteps.”

[5] **I** said: “Your house will not be more blessed like that. And if you would believe that, then it is a superstition of no value. Nevertheless, I also will come into your house, but only after the Pharisees have gone back this afternoon. But now we must wait for those who still will come, so that they will know where I will stay today.”

[6] Nicodemus asked whom those were that still had to come.

[7] **I** said: “Besides the tax collectors who also were present on the Mount of Olives the day before yesterday, all the others that you saw there. Lazarus and Raphael with all the slave children will also soon be here, but coming from another way. And so within 1 hour several hundred people will be here in Emmaus who could not so easily be put together in your house, but in this inn of yours that largely has enough space for a couple of 1,000 people, they can. Therefore, let it be so.”

[8] After that, Nicodemus took information about the family that was with us, and **I** said to Nicodemus: “Friend, this family would have the right to bitterly complain about the people of Emmaus, because you could not fail to see that for sure many times naked and of hunger crying children here and around the city were begging the people for bread. So you could have inquired to know from where these children came and what the reason was why these children were all alone, wandering around. But this you have not done, and this is truly not very honorable nor praiseworthy to Me. It is true that you are less guilty of it because most of the time you are staying in the city, as well as your friend Joseph of Arimathea. But there are enough citizens here who are not poor and who very easily could take care of a poor family. However, this they did not do and therefore I also will do nothing for them,

although there are many here who very well could need My help. [9] You surely know the old decaying sheep-hut out there, of a certain Barabe who lives in Jerusalem. Well, in this hut I found this family really in the greatest misery. Man and woman were sitting sick with gout on the humid ground and could of course not earn anything anymore. Only the 7 children, being naked were begging for bread to the unmerciful people of Emmaus. During the last 2 days they also did not receive any more bread, and moreover today the rich Barabe let them know that they had to leave the old hut. If I did not come here and help them, then I am asking you what this family had to do because of your hardheartedness? Now certainly they have been helped forever, but the unmerciful people in Emmaus will therefore not be helped. Now you know what is going on with this family.”

[10] **Nicodemus** became very sad and said: “O Lord, if I only had known this, I gladly would have taken care of this family immediately. But I am now willing to do everything for them in order to repair somehow the mistake.”

[11] **I** said: “You do not have to repair a mistake because in fact you did not commit one. And these people have already been taken care of and they never will bother someone from Emmaus anymore. But later if you want to give instructions to investigate, then you will find here in the vicinity and also from Jerusalem a lot of families who surely will welcome your help. But now there is something else:

[12] How are the two Romans who are living here? If you have the opportunity to let them know that the Roman Agricola is here and that also his companions will arrive very soon, then do it. Tell them also that the man from Upper-Egypt, with whom they were dealing at his dwelling-place, will also arrive within 1 hour. But do not tell them anything yet about Me and My identity, because I have My secret reason for that, which will later on become clear to you by itself. Now make it so that the two Romans will come to us immediately because I first want to discuss something with them very openly.

[13] Today will be for you a day of great unsuspected revelations. Go therefore now and make everything ready.”

[14] Now our Nicodemus went quickly to the Romans to inform them of everything that I had told him and the two Romans went with Nicodemus and came to us as fast as possible.

## 56. THE CURIOSITY OF THE CITIZENS OF EMMAUS



HE two Romans came to us, and when they saw Agricola who was well known to them, they were so joyful that they did not know what to do. For it was thanks to Agricola that they possessed all their earthly happiness, and they came to the land of the Jews to increase their knowledge of the true God and His will. Of course, they told him immediately about the many things that they came to know already, but Agricola said to them that all this meant as good as nothing compared to what they would hear, see and experience still today. That of course made the two Romans greatly wonder and now they asked him if he knew for sure that the Upper-Egyptians would come today.

[2] But **Agricola** said nothing further except: “My dear old friends, believe firmly what will be said to you today, because everything will be precisely fulfilled, and all too soon you will be able to witness this when later on the peculiar people of Upper-Egypt will arrive here.”

[3] **The two Romans** said: “No, today it was easier for us to imagine anything else than the fact that today something so excitingly surprising would happen to us!”

[4] Many things were still discussed here in the open, but then one group after the other came in and met each other, so that it became very lively in this open space. Finally, also our Lazarus with Raphael arrived, together with the many slave children whose charm and beauty was greatly admired by the two Romans. They even considered Raphael as a god.

[5] However, **Agricola and now also the other already present Romans** said: “It looks like it, but actually it is quite different. But

do not ask anything now, for you will be enlightened about everything at the right time.”

[6] The two Romans were complying with that, but were still asking if it would not be more appropriate to withdraw to one or the other inn. Because so many people outside at this unusual time would make a sensation in a small place like this. It would therefore be more advisable to go to a large inn.

[7] This was a good idea and we went to the large inn of Nicodemus.

[8] However, there were still a few citizens who noticed that all of us went to that place and therefore they also followed one by one to see what was happening.

[9] But our **Nicodemus** said to them: “Friends, today this is not of your concern, because you can see that the highly ranked Romans want to keep a great and important conference here, which will be attended by me and a few prominent Jews. Therefore, withdraw from this place in a discreet way, otherwise you could get into trouble, because the Romans discovered something that made them not – as far as I have heard – very pleased with you. Therefore, withdraw as soon as possible and do not show up for the rest of the day.”

[10] After this warning from Nicodemus the curious people left as soon as possible, and we stayed the whole day free from the crowd, because as soon as the people of Emmaus heard something about the highly ranked Romans, they went away and even stayed the whole day outside of the city, and only late at night they came back home again.

[11] When **Nicodemus** chased the curious citizens of Emmaus away in such a manner, he came back and said: “Now we can move around more freely, because these curious people will stay away now for the whole day, and nobody will show up again, not even from a distance. However, if I have done it completely correctly by putting them away for the whole day with a clever trick instead of the whole truth, well, that is of course a completely different question. But I think by myself: if one can achieve

something good in a manner that is surely not bad, then one must use it without questioning. Because how many times must sensible and wise parents lead their own children with all kinds of cleverness and tricks if they want to make real men out of them. With the pure naked truth we could not accomplish much with children.”

[12] **I** said: “Your method was good anyway and also true, and with this you also have achieved something good for the whole day. Whoever wants to come to the full life’s light of the truth must first cross through the field of the lie and deceptions, without which nobody can come to the full truth.

[13] Look, the whole world, yes even the body of man and all that is physical is for the soul and the spirit a deception and therefore also a lie. But without that world, not one soul could come to the full truth of life. However, looking deeper into it, also the physical world is not a deception and not a lie but also the full truth. But this lies not in the open, but is hidden within and can be found through corresponding images.

[14] Therefore, your presumed trick was then also not a lie but truth, because what is important here is to win the gentiles and not to win the Jews, who have already received the right light from Moses. If they do not want to use it, it is their own fault if they perish in their darkness that they have wanted themselves. And look, this is why you have spoken well when you said to the citizens that a conference of the Romans is being held here, and thus what you have done, you have done very well. But right now, also the 7 men from the inland of Upper-Egypt have arrived here. Tell the Romans that they should prepare for their reception.”

[15] Nicodemus went immediately to the Romans who were sitting at the table and he told them so. The two Romans stood up immediately and asked Nicodemus who it was who told him.

[16] **And Nicodemus** said: “Him who knows this and infinitely much more, and who you also will learn to know better today. Now do not ask further but go outside to meet those who are coming.”



**57. ARRIVAL OF THE 7 UPPER-EGYPTIANS.  
WORDS OF THE EGYPTIAN TO THE LORD  
THAT PROVES A DEEP INSIGHT.  
ABOUT THE RIGHT KIND OF FOOD.**



**U**PON this, the two Romans hurried outside and when they came at the door opening, the 7 men of Upper-Egypt were already standing at the threshold of the large inn. And **the leader**, who, as known, did not allow a few years ago the Roman expedition to continue their way, went to the Roman whom he knew well, and stretched out his dark brown hand and said: “I greet you as my friends, just as a few years ago in the inland of Upper-Egypt I let you go as friends. You still have thought many times about me, and based on what you have heard from me you traveled to this place in order to receive a greater insight into the nature of a true human being and a better understanding within yourselves, but you did not suspect that you could also meet me here in this country.

[2] However, I did not so much come here for the sake of you but more for the sake of someone whom you do not know yet, so that He also can baptize us with the fire of the eternal truth of His Spirit. Even yesterday, He announced it to His disciples that we would come to give a true testimony before Him. And today He came here also with His disciples, for He surely knew that we would come here because He called us to this place with His almighty will. Therefore, let us go into this inn and let us bow down before Him whose helpless children we still are.”

[3] **The two Romans said:** “Are you referring to the famous Savior from Galilee of whom we have heard strange things indeed, but whom we did not meet personally yet?”

[4] **The Egyptian said:** “Yes, yes, friends, that is the One we mean. Let us therefore hurry to Him.”

[5] **Then the Romans opened the door of the large dining-hall and the 7 Egyptians entered the hall with great reverence, walked straight towards Me, bowed deep before Me, and the leader said:**

“In this manner, o Lord from eternity, it has pleased You to clothe Yourself in the human flesh. For this, be praised in eternity by all created beings for whom You have now opened the large gate to enter Your infinite great Kingdom of life.

[6] When You, in Your original Spirit were mightily filling all of infinity, creating countless beings out of Yourself, no creature was free from Your wisdom and might, but were bound by Your will. But now, You have bound Yourself with the flesh of men, Your created beings, in order to free all created beings and lead them into the Kingdom of Your eternal free God-life. O Lord from eternity, therefore, be once more praised and glorified above all.

[7] You have now made Your created beings so free and independent that they can hear Your words, and You, as their Creator, are even a teacher to them, to show them the ways on which they can become completely equal to You. Oh, let every atom of Your eternal infinity praise You for this forever, for it too is now called to enter one day into a free life.

[8] But now, allow us for a while, great, eternal God, Lord and Creator, to enjoy the contemplation of Your countenance. For listen, all you created beings, all you men: eternities upon eternities passed and countless beings came forth from Him, which He had contemplated as His thoughts, and again they flowed back into Him. But the eyes of a created being have never seen its infinite and eternal Creator. And now, since according to His eternal decision it has pleased Him to make Himself in His eternal nature visible and comprehensible to His created beings, He, the eternal, infinite – without changing His might and greatness – is in human form among you as a visible God. And you see Him and talk to Him, and yet do not understand and grasp whom you have in your midst. Oh, think about what I have told you now and then let all of you say: O Lord, out of me I am forever not worthy of staying with You under the same roof, but speak only one word to me, then my soul will receive eternal life through Your one word.”

[9] **After this, the Egyptian put his hands crosswise over his breast and looked at Me from head to feet, filled with the greatest**

thoughts. And his companions did the same. During that moment, no one dared to say anything and all eyes were fixed at Me.

[10] But after a while **I** said to the Egyptians: “My friends, you who came from the faraway land, are heartily welcome. You should and will be of great service to Me today in the more profound teaching of your brothers here, and for the strengthening of their souls. But you have traveled almost 2 days without food and were only nourished by the spirit. Now your bodies should also receive a strengthening with the fruits of this Earth, and this will be given to you immediately with bread and wine.”

[11] The Egyptian apologized however and said that My countenance did strengthen them already more than enough.

[12] But **I** said: “I know very well that a soul who is filled with the spirit does not feel any physical hunger, but even then the body should receive its natural food because otherwise after some time it may not be a good working tool for the soul anymore. And so also you should first be well nourished in order to become stronger to be of good service to Me for the sake of your brothers.”

[13] After these words, they gladly agreed to eat first, and Nicodemus took care of it immediately, so that good wine and also good bread and salt would be served.

[14] When bread and wine and salt were put on a separate table, **I** said again: “So, children from the faraway land, do sit down, eat and drink.”

[15] Immediately the 7 Egyptians sat at the table and they ate and drunk very joyfully, because only now they started to feel that they were really hungry and thirsty. They could not stop praising the quality of the bread and the wine, and they called it food of life from Heaven.

[16] **The leader** said, while he was still eating and was also drinking now and then: “In my soul I have often tasted this bread and this drink, but such food for the body never came over my fleshly tongue. Truly, in this, all necessary life elements are present, and they do not only strengthen the body but also the soul.

[17] Oh, how far and how deep could men penetrate with this kind

of food, into the sphere of inner life if they would know what they are eating and what this food is containing, but they do not know it and they also do not see the day because of the too bright light. But slowly they will see that in this food they are enjoying God's living Word and His will. If they could resolve and understand this in themselves, only then they would become perfect men again, but because by far they still are not capable of that, so during that time they must be and stay disciples until they can understand it in themselves and bring it into their lives."

[18] All those who were present were very surprised about these remarks of the Egyptian who brought all this forward in a very simple and humble way. Even My oldest disciples received some totally new and bright lights, but not one of them had the courage to start a discussion with the Egyptian.

[19] Our 3 magicians said to themselves: "Now only we can see how much is still lacking in us. Oh, what difference there is between us and these 7 men."

[20] **Lazarus** came from behind Me and said: "O Lord, the wisdom of this one makes me totally fainthearted. We are now at the original Source, yet how enormously far is he already ahead of us."

[21] **I** said: "Never mind about that, you all will also come to that point and even much further, but you should have patience and zeal, because a tree in the forest cannot fall down with one stroke. I did bring those true men here – although they are only a few – not to make you feel ashamed, but only for your true instruction. Then you will see what true men can do and what you will be able to do when you will be changed into true men by observing My teaching.

[22] But now let them first eat and drink, for truly, they have not eaten for 2 days and also did not drink much. But now Nicodemus can start preparing, so that we also can quickly receive something to eat and drink, as well as our young people in the next room, where Raphael and you have accommodated them."

[23] When I said that to Lazarus, he went soon to Nicodemus and

brought him the message, and immediately he put everybody in the large inn to great activity.

**58. THE TWO ROMANS RECOGNIZE THE LORD.  
THE LORD CAUTIONS THEM NOT TO MAKE  
HIM KNOWN TOO SOON.**



OW also the two Romans – named Agrippa and Laius – escorted by Agricola came to Me and bowed deeply. And **Agrippa**, also a noble Roman of royal descent, said to Me: “Lord, it was very heartbroken to us when we heard the praise that the to us well known men from the faraway Upper-Egypt gave You. Really, if they were other men than those who we came to know a few years ago in their very meager land, then we would think that You met them somewhere before and brought them here to testify in Your favor in return of a good reward – what on Earth is very well possible in order to mislead people. But with these people such a deal would be impossible to conclude because they are rulers over nature that has to give them everything they need, and they despise every normal reward from the people.

[2] Yesterday, when those blind Pharisees were showing all too clearly by their wicked words and attitude that they wanted to persecute You, I myself described the Egyptians as an example of higher gifted and more perfected men. For I wanted to make them (*that is the Pharisees*) to understand by my experiences that You also could very well be such a perfected Man, against whom we as men with our weapons could accomplish nothing. Anyway, for this reason I and my brother Laius brought those blacks (*that is those Pharisees*) at least to some thinking, what was certainly good. But I could not imagine that we would see these people back here with us in Emmaus, and even less the fact that You Yourself – according to the information given by our dear friend Agricola – have told word for word our whole story about these perfected men to Your disciples on the Mount of Olives, at the same time that I

have told it here in Emmaus to the Pharisees.

[3] From this, the two of us have concluded that, despite Your now complete human form and appearance, You must be in Your inner Spirit irrefutably the true God and Creator of all beings from eternity. Because if You in Your Spirit did not exist from eternity – that means completely without beginning – then there must have been another one out of whom You Yourself would have come forth, what would give us one primordial God and one who did exist through time. However, this does not seem possible to us because the primordial existence of the true God is also only the condition for a primordial power and might that is undeniable in You, what we already had come to know from a reliable source. And because of this wondrous fact, and also because these perfected men did recognize it with the sharpness of their spirit, we both hurried to You in order to greet You as the eternal Lord, God, Creator and Father of the solar and spirit worlds, and to profess truthfully before You and all who are present that we fully believe what we have said openly about You. Lord, forgive us if perhaps now we made any mistake.”

[4] I said in a friendly way: “O My dear friends, he who comes to Me as you now have come, does not ever make a mistake before Me, and therefore I also do not have to forgive him any. But what you as men know now, keep it to yourselves for the time being, because the world is not yet ripe to understand such deep truths. If you would relate such things, then they will be offended and by that they will even become more dark and wicked.

[5] However, when you will hear that I have once more ascended to My eternal Heavens, I will pour out My Spirit also over you, and then you may proclaim to all people what you have professed now openly before Me.

[6] But now we will speak to one another as very normal people, as if there would be no difference between us except that you are My disciples and I am your Master. No disciple – while he still has to learn – is as perfect as his master. But once the disciple has learned everything from the master, he also will be as perfect as his


master. For this reason, I came into this world so that men would learn from Me to become as perfect as the Father in Heaven is perfect.

[7] Because if the people of this Earth are destined and called to become children of God, they also must be completely equal to God, because whoever will not be equal to God in everything will also not become a child of God, and will not come to God as long as he will not be completely equal to God.

[8] Now therefore, My teaching is a true gospel because it proclaims to the people and shows them the way how they can become completely equal to God. Therefore, whoever hears My word, believes it, keeps it within him and lives according to it, he will be the one who will become equal to God, have eternal life in him and will be extremely happy forever.”

## **59. THE DESTINY OF MAN.**

### **THE PURPOSE OF THE LORD’S COMING IN THE FLESH.**

OU should however not imagine that this is very difficult to achieve. It is just the opposite – very easy. Because My yoke, that I put on your shoulders by My commandments is soft, and its burden is easy to carry. But in the days of this dark time, God’s Kingdom must suffer violence, and those who want to possess it must therefore pull it to themselves with violence. Which means that it is now difficult to free oneself of all old and rusty habits that are rooted in men through the provocation and temptations of the world, thus putting off the old man completely as an old torn garment, and to put on a completely new man by My teaching.

[2] However, when in later times the children are already well educated in My teaching, then they will, as men full of good and strong will, have to carry only a light yoke by My teaching.

[3] My teaching as such is very short and easy to understand, because it desires of men only that he believes in one true God and to love Him above all as the good Father and Creator, and his

fellowman as himself. That means, to do everything for him as he in a reasonable manner can wish that also his fellowman would do the same for him. Well, that much self-love every man will surely have, so that he will not wish that his fellowman would do something evil to him, and therefore he will also not do that to his fellowman.

[4] Do not ever repay evil with evil, but rather do good to your enemies, then you will make great progress in becoming equal to God, who also lets His sun go up and lets it shine in the same way for the good and bad people. Anger and revenge should disappear from your hearts. In its place should come compassion, goodness and humility. Where this is the case, becoming equal to God is then also not far away, and that is the only goal after which all of you should strive for.

[5] But, as already mentioned, right now in this time, all this is not so easy as one may think. It will cost a certain and inevitable effort from everyone. But the one who will fight courageously, for him, victory will also be sure and the reward of the conqueror will certainly not lack. However, the one who will prove to be a fainthearted coward will also receive the reward of a coward. Then there also it will sound like this: If you had fought, you would have been victorious, but because you were afraid of the fight you also cannot claim the reward of a conqueror and you only can blame yourself that you must leave the field of life like a coward without reward.

[6] I believe however that no one has to fear the fight, for the reward of the conqueror is such a high one.

[7] I am the One who tells you this, and I am of the opinion that for you, you need no greater prove if you believe in yourselves that I am the One. The One who you have recognized.”

[8] **The two Romans** said: “Lord, there may well be cowards, and we even know some of them, but we, who already so many times have seen death in the eye, have lost all fear for death. The one who goes to war and fears death is a bad soldier. The one however who despises death and its pain, is a true hero, will win most of the



time and his reward will not leave him behind. O Lord and Master from eternity, in Your Spirit did we speak correctly or not?"

[9] **I** said: "Completely correct, but there are many in the world who fear the death of the body a lot and therefore prefer to stick to the lie and the deceit of the world, so that only their body would be saved. They are afraid of those who kill their body but after that can do nothing anymore to the soul. But they do not fear the One who can also throw their soul into Hell or into true eternal death.

[10] However, let us leave that alone now, because I did not come into this world to carry out judgment but to make everyone who believes in Me and lives according to My teaching, happy and alive. But one time there will still be many who will shout to Me: 'Lord, Lord'. But I will say into their hearts: 'Strangers, why are you shouting? I do not know you. If you knew that I am the Lord and knew My will, then why did you not act accordingly?'

[11] That is why I say to all of you: it is not sufficient that one knows Me and believes that I am the Lord, but one should also do what I am teaching you. Only by the deed will men be able to become completely equal to God.

[12] Acting according to My teaching will surely not be difficult for the one who has rightly recognized Me and who loves Me more than anything else in the world. Whoever loves Me in such a way, carries Me spiritually already in his heart and by that, also the accomplishment of life, thus the complete equality to God, and eternal life in all happiness.

[13] Look, now I have shown you briefly how things are with Me and with you people. Whoever will act accordingly will have eternal life in him. But now for the midday meal let us say nothing more about this."

## 60. GOD'S HUMBLE LOVE FOR MEN.

### MEN'S POSITION IN RELATION TO GOD. TRUE HUMILITY. THE TRUE WORSHIP OF GOD. FORGIVENESS OF SINS.



**GRIPPA** said: “O Lord, You endless wise Master from eternity, how great must Your love be for us men, Your created beings. The fact that You wanted to humble down Yourself so deeply to come down from Your Heavens in our human form, to us worms on this dirty world, to teach us and to show us the ways that we should go if we want to reach eternal life.”

[2] **I** said: “Dear friend, your question expresses the overflow of your heart and is good, because also your heart is good, but in your mind it has only now just begun to dawn a little, and the love of God for you humans seems to be something indescribably wonderful to you because you imagine God as a very great and mighty emperor who shows himself only very rarely to the common people and talks even less to a simple man.

[3] If you look at God from that point of view, you are very mistaken, for God is the Creator of all things and beings, and not an endless proud emperor who, sitting on a golden throne considers his people to be disgusting and despising worms, and threatening everyone with death who would dare to approach the throne of the emperor without asking first and having been granted permission.

[4] However, if it is sure that all beings are God's work, then they also are the work of His love – which is their existence – and they are works of the highest wisdom of God that gives them their corresponding form and also preserves them. So if without the love and wisdom of God no other creature would ever exist, then why does it seem so amazing to you when God loves you people so dearly?

[5] You yourselves are only pure love out of God and in God, and your existence is in itself by the will of God's love only the embodied love of God. Yet, when this is irrefutable, then how can

it be so amazing to you that God loves you so much that He Himself came to you in the form of a human being and is teaching you now the way to a free independent life that is equal to God and as if it were coming forth from yourselves. Are you then not the work of God? Yes, sure, that is what you are.

[6] But God is a complete Master from eternity in the greatest things as well as in the smallest. He has never been a bungler or a blunderer and so He does not have to be ashamed of His works. Man is the most perfect of all the numerous and endless different created beings, the pinnacle of divine love and wisdom, and destined to become himself a God. Why should God be ashamed of His most sublime work and consider them unworthy to approach it?

[7] Look My dear friend, such ideas about God, coming entirely from the outside world, you should let go. First of all they are false, and secondly they do not help you to come continuously closer to God, but such false ideas will only make you drift away from God, and in time, only out of false respect, you also would not even dare to love Him. Just like now there are so many people and nations on Earth who, although they are visible works of divine love and wisdom, have the completely wrong belief, as well as the completely false opinion that God is so endlessly exalted above His creatures that only a highest priest can approach Him on specific times with specific prayers during the most splendid and lustrous ceremonies. And after such an approach, the chief priest thinks of himself to be so endlessly exalted and sacred that not even a subordinate priest – let alone another unholy human – may dare to come near to him, since they are of the opinion that nothing unholy can approach the highest holiness of God, because the greatest holiness of God would be profaned by it, what they have considered to be a sin for the poor and blind people, which is so great that it had to be punished with death by fire. O what a voluntarily and more than stupid blindness of the people.

[8] Now look. I alone am the Lord from eternity. How am I now among you all? Look, I call you children, friends and brothers, and

what you all are for Me, that is the destiny of all men, and no one is less or more. Because every man is My perfect work, who as such should recognize himself and know his value, and should not completely underestimate himself and consider himself less than no matter what kind of monster, because whoever despises a clearly recognizable work from Me, despises necessarily also Me, the Master. And what would that be good for?

[9] Friends, humility in the human heart is one of the most necessary virtues by which one can come first to the inner life of light. But that virtue exists actually only from true love for God and to fellowman. It is the gentle patience of the heart, by which man surely recognizes his excellence but who is never exalting himself as a ruler over his weaker brothers, but surrounds them with all the more love and tries to raise them to their own recognized higher perfection through teaching, counseling and action. Therein consists the real and only true humility, but it never exists in despising oneself.

[10] I Myself am humble and gentle of heart, and My patience goes beyond all limits, but you have never experienced that I have despised Myself before men. Whoever does not recognize him to be a work of God cannot truly respect his fellowman or even God, but only for a totally wrong reason.

[11] It is quite as wrong for someone to overestimate himself and soon become a persecutor and suppressor of his fellowmen and thereby losing the love as the divine life element, as it is to underestimate himself. The reason for this I have already shown you and thus let us stay equal and be of good cheer, because if you now, in respect of Me, because you have recognized Me, would behave too respectful and fearful, then you would no more be able to bear one more teaching from Me.

[12] Consider Me therefore as a perfect Man, who is completely filled with God's Spirit and therefore He is now your Master and Teacher. Then you will be able to get along with Me in the best way, and out of this you will profit the most. Did you all understand this well?"


[13] **Agrippa said:** “Lord and Master, this we all have understood very well because all this is the very simple and naked truth. But what do we have to think now about all these prayers and psalms that were so much in use with the Jews? Do You not, as the now recognized only true God, want to be worshipped?”

[14] **I said:** “It is true that Moses said: ‘The Sabbath is a day of the Lord, then you will not do any hard servile work, and with a pure heart you shall pray to God your Lord.’ But I say to you now, that from now on every day will surely be a day of the Lord on which the true man should do good according to My teaching. Whoever does good according to My teaching, celebrates the true feast of the Sabbath and prays truthfully without ceasing to God, and I shall be pleased with him.

[15] If anyone is aware that he has sinned, he should make up with the one against whom he has sinned, and should sin no more after that. Then his sins will also be forgiven. But by praying in a certain manner, chastising oneself and fasting, no one’s sins will be remitted as long as he does not give up his sins.

[16] However, as long as anyone continues to sin, he cannot be accepted into My Kingdom of truth, because sin always belongs to the domain of lie and deceit. Look, this is how it is. But now comes the midday meal, this we will take and only after that we will continue on the way of truth.”

## **61. THE FORM AND SPIRIT OF THE CREATED BEINGS**

 HE well-prepared food was set on the tables. All sat down in good order at the tables and ate and drank. The 7 men from Upper-Egypt sat according to My wish at My table and ate also with us. Here again we received fish, and even one of the noblest kinds coming from the river Jordan. They were extremely good, were tastefully prepared and were very delicious to all guests. The 7 Egyptians could not praise enough the manner of how the fish was prepared, and they ate the fish with real pleasure, although they had already taken bread and wine before.

[2] After a while, when we were eating and drinking, also Lazarus with Raphael came to sit at My table and both of them were heartily eating and drinking with us, because they took care of the young people, and only after that they came to us.

[3] **The first Upper-Egyptian** took a great pleasure in Raphael. He observed him from head to foot and said then to Me: “Lord and Master from eternity. When this servant of Yours was still living here in a bodily form on Earth 4,000 earthly years ago, his appearance was not so incomprehensibly beautiful as now in his pure spiritual state. If ever I also will become worthy to come into Your Kingdom, will I then also receive a more noble appearance? I must admit that my appearance compared by that of this servant is inexpressibly ugly. For our climate it is very useful but it is not beautiful and noble. I know also that in this world the outer form is not important, but only the perfection of the soul. However, in Your Kingdom also the appearance and outer form must be very important. If this were not so, the pure spirits would not be shown in such noble and beautiful forms. In this world the color of the skin and the outer appearance of a human being are for his inner value of no importance, but in Your Kingdom of Heaven that will be very important. This also I would like to know now. I have somehow an idea of it but in this respect I still do not have any clearness.

[4] I surely can always see in my soul the whole Earth, its creatures and conditions. I know the useless acts and striving of men. I can see everything as far as the center of the Earth. The myriads of spirits in all the elements are not unknown to me, as well as the inflow of Your eternal Spirit in all beings. But the reason for all those different kinds of forms in Your material and most of all in Your purely spiritual sphere of creation I was not able to discover until now. If You, o Lord and Master, would like to tell us something about this, that would give great peace to our souls.”

[5] **I said:** “My dear friends, the searching and discovering of the truth did cost you a lot of effort and work, but fighting courageously, you have – despite all the difficulties against which

you had to fight – fortunately reached for the greatest part the goal that you have searched, and that is in fact the most important in life.

[6] Concerning the other things – especially those that you have asked for just now – the salvation of the soul does not depend on it, and that will be clarified to the soul when he is completely reborn in his spirit out of Me, and become one with it. But nevertheless, I will say something about it. The rest will come clear to you by itself.

[7] Look, already since ancient times men have made certain instruments that are able to produce sounds, just like by us the harp, the flute (Schalmei), the trumpet and the cymbal, by the Greeks the lyre, the pipe and the eolus harp. If these, and still other of those sound instruments are well and purely tuned and are used, they also give a pure melody, and besides that a well sounding harmony. However, when these instruments are out of tune, that means when the tunes are not well proportioned in relation to each other, then it cannot produce a melody and even less a pure harmony.

[8] Now imagine the human soul. If he is in a good and true proportion to his body, then he also will be in the right harmony of life, and this harmony gives to the soul his beauty, which of course will be only completely visible in My Kingdom when the soul will be outside of the body. However, when someone already in the body in this world pays attention at good and also at bad people, he will soon feel that a good person will show a pleasant and friendly appearance, while a bad person will show already from afar to the one who meets him, something repulsive, unfriendly and so also something ugly, that he cannot easily hide. The reason for this lies in the inner harmony of the soul or, with evil people, disharmony.

[9] Such differences you can also find in the animal kingdom and even in the vegetable kingdom. Of course all these differences of appearance and form will only come to light into its clearest form in the spirit world, while in the physical world it is only vaguely present. When you have the opportunity and want to examine this

well, then you will easily find all the rest by itself. You are wise and are very much familiar with the powers of the world of nature and its elements anyway, and also in this sphere of the inner intelligence of the soul you can easily find the reasons and consequences if you want to occupy yourselves with this. However, this and endlessly many other things will only become clear to every man when the Spirit out of Me in his soul will be fully reborn.

[10] And therefore we shall not say a word about this anymore. But now we will still eat and drink and finish our meal, and after the meal it will be clear what we shall do further.”

[11] After My teaching, the 7 were well pleased, and **the leader said**: “O Lord and Master, we do thank You for Your words. They satisfy us fully and now we know very well how it is with ourselves also in this sphere, and how we must examine and investigate this case.”

[12] After this, we continued to eat and drink the rest of our meal. We stood up from the table and I blessed all those who were present here.

## 62. ON THE HILL NEAR EMMAUS



AZARUS asked Me what I would do next.

[2] I said: “We will all go outside now and will stay on the hill that is located in the direction of the morning. There, even today we will witness and experience things, which for us people of this Earth are extraordinary.”

[3] With this answer all were completely satisfied, except **Nicodemus**, because he knew that two Pharisees would visit him in the afternoon.

[4] That is why he turned to Me and said: “Lord and Master, You can see in my heart and know how intensely I would like to be part of it and would like to be a witness with my eyes and my ears. When You now will go on the hill, which is still my property – that means, as long as I live – then I gladly would like to go with



You, but now I have to stay home because of the two announced Pharisees, and have to suffer a great loss for my soul. Lord, what can be done about this now? On the one hand I find it good that You withdraw Yourself from the sight of these black people, but the fact that my eyes can see You no more and my ears can hear You no more for the salvation of my soul, that is really not good for me at all.

[5] For this, I am asking again, what can be done about this in a good way? Maybe I should not wait at all for those two Pharisees and go with You on the hill, or must I stay here in order to know the reason for their coming? However, the latter seems not necessary to me because to You, o Lord, everything is known anyway, and thus You know also what is driving those two Pharisees to me this afternoon. If it would be something unimportant, then I surely would let those two Pharisees come and let them go home again. If however, it is something that is in relation to You, then again, it would be good to stay home. What do You say, o Lord and Master, about this?"

[6] **I said: "You are coming with us. Those two Pharisees will surely discover where we went and will immediately come after us. On the site they will experience how it is concerning the things that are in relation to Me, because I want it exactly that way, so that they will see all the things that will be happening outside on the hill, and their lips will be sealed in a very special manner. I Myself will do there little or nothing, and I only will work on them through the to them well-known Romans, through Raphael and through the 7 men from Upper-Egypt, and the two will be silent like a wall. Me however, they will not recognize and they will also not inquire a lot about Me, because among a couple of hundred people one cannot be so easily recognized.**

[7] **You do not have to leave a note behind at home in your house to let them know where you went to. They will hear that soon enough in this village from the children, the helpers and the girls to tell them where you went to, and they will soon be on your heels. But be totally without any fear because of them. They will not**

betray you. Those who will speak and act in My place will be inspired what they have to say and what they have to do. And so, be now without any fear and worry, and go now with us with courage to the beautiful hill which I have indicated now.”

[8] When Nicodemus heard that from Me, he became cheerful and he ordered his men to bring, after about 3 hours, a proper quantity of bread and wine upon the hill.

[9] Lazarus asked what had to be done in the mean time with the young men.

[10] I said: “They also should go with us to the hill, because I want that those young men will now also experience higher things. So they should follow us in an orderly manner.”

[11] Now everything was prepared for our departure and we stood up and went outside, only being noticed by a few children, and went to the specific place that we reached quite soon because it was not far away from the village.

[12] The hill was in total only about 30 man-heights higher than the village Emmaus, but had on top a big open space which was richly grown with grass, and to the north it was somewhat forested. Close to the middle of the open space above the hill rose a group of rocks on the grassy plain, and those rocks were 1 to 2 man-lengths high and were easy to climb up on all sides. On this group of rocks Nicodemus build a big lodge that was, compared to the taste of that time and that place, very pretty and spacious. And just like on the Mount of Olives, one could enjoy a very beautiful panorama.

[13] Very soon, I went together with some of My disciples into the mentioned lodge that gave a free view in all directions. All the others stayed around the group of rocks and were closely watching everything, to see what could happen next, or what I eventually should do or say.

[14] After a short while, when all those present were more and more organizing themselves around the group of rocks, I called Nicodemus to Me and said to him: “Be attentive now because the two arch-Pharisees escorted by two Levites will now also be soon

with us. What you, Lazarus, the Romans, Raphael and the 7 men from Upper-Egypt have to say and do, will be laid into your mouth and into the mind of your heart, but for the moment tell those blind men nothing about Me.”

[15] After that, Nicodemus went back again to his place that he was sharing with Joseph of Arimathea, Lazarus, the Romans, Raphael and the 7 men from Upper-Egypt, and waited for the announced people to come, who arrived in a grumpy mood on the flat part of the hill.

### 63. THE PHARISEES ARE VISITING NICODEMUS



**WHEN** they saw Nicodemus, they went immediately to him and said to him: “Because you knew that we would visit you this afternoon for an important matter, you surely could have waited for us in your house, conforming honor and decency. But because we can of course see that you have a great number of foreign guests with you to whom apparently you want to give a pleasant afternoon, we certainly want to excuse you. But who are those foreigners? The others, those who are from here, from Jerusalem and here from the neighborhood, we well know, but who are all those foreigners and where do they come from? Is there today a feast going on in Emmaus of which nobody told us?”

[2] **Nicodemus** said: “Here are eminent Romans, Greeks, Egyptians and Indians, who arrived today in my inn and who I have escorted to my favorite hill, so that on this beautiful day they can enjoy the view and the nature. But if you want to know more, then you should speak with them yourselves, because they speak all languages.”

[3] **Then Agricola** stepped forward and said: “Since you came here as spies of the temple, you surely will be anxious to know as much as possible concerning new and extraordinary matters, and this you also will.

[4] Look, I, who am now talking to you, am Agricola. I come from Rome and I am one of the most important servants of the emperor

and possess full authority. In the name of the emperor I can command about all things and can manage all things, and whatever I command in the name of the emperor, must happen. Those who are around us are my companions and are also prominent servants of the emperor. My two friends here, Agrippa and Laius, you already know. Behind those rocks you can see a few hundred young people of both sexes. They are part of my guard, and the other men serve also for my protection. There in front you can see 3 wise men from India, and those who follow them are lodged near the city. They also are now with me. Here is a young man who, with his will can do more than all powers of the Earth. And here close to us, you can now find the amazing mighty men from Upper-Egypt, of whose power the two Romans have told you very strange things yesterday afternoon. They came here to visit the two Romans.

[5] So, now you know in what kind of company you are, who we are and where we come from and what we can do. If you all want to know these remarkable and perfect men better, then direct yourself to them, because I cannot and may not order them, because they themselves are completely in authority and possess all power in their will. I have spoken, and now it is your turn again.”

[6] Then the two Pharisees were looking at the hut that was build on top of the rock formation, and were asking Nicodemus who might be staying in the hut.

[7] **But Nicodemus said:** “It is written that it is not good when someone knows everything, and this principle you can better apply now also to yourselves if you do not want to provoke these prominent Romans, because as far as I have understood their words, they do not favor the temple so much.”

[8] **After this answer, the Pharisees did not ask anymore to know who was staying in the hut. But they addressed themselves to the leader of the 7 men from Upper-Egypt and asked him if he was indeed the same man of whom the two Romans were yesterday describing such amazing and unbelievable things.**

[9] **The man from Upper-Egypt** said with a strong voice: “Yes! What do you want from me!? You who are weaned from every spark of the Spirit of God, and furthermore who are persecutors of all men who are filled with God’s Spirit and who were showing to other people the ways of the light and living truth! Tell me, what do you want me to do for you!”

[10] **These serious words of the man from Upper-Egypt were to the two highly ranked Pharisees not so pleasant. They thought about it if it would be advisable to ask him to perform a sign.**

[11] **Only after a while they said to the man from Upper-Egypt:** “Dear man, we only want to ask you to be so kind to perform here also a sign for us, of which the power of your faith and your will would testify. Because we already have heard from reliable witnesses such remarkable things about you and because you yourself are now here, we also would like to be convinced about your inner power. Therefore perform a sign for us!”

[12] **The man from Upper-Egypt said:** “Yes, yes, I will perform one, but first you must tell me for what important reasons – just like you yourself have told Nicodemus in the beginning – you have come here today with your servants, because tomorrow it is Sabbath and you should have stayed home in order to make all kinds of preparations, because you may not do anything on the Sabbath. Tell me very precisely and truthfully the important reasons of your present arrival, and then I will perform a sign for you. But do not lie. Because if you lie, I also will perform a sign for you, but not to your benefit but to your ruin.”

[13] **Then one Pharisee said:** “I already can see that we can only speak with you open-heartedly, and therefore I am also not afraid at all to speak here openly the full truth.

[14] Look, in Galilee, which belongs also to the Jews and stands under the jurisdiction of Jerusalem, a prophet has arisen who performs all kinds of signs, and preaches a new teaching against the temple and against us. He deceives the people and sets it up against us. We even know that He claims to be a Son of God, let Himself be praised as the promised Messiah, and is hostile to us

who hold on to the law of Moses. We only know too well that He is the son of an old carpenter, who, like his wife, is a simple natural man. However, because the named prophet is persecuting us everywhere, it is hopefully also right that we are persecuting Him and are trying to trace Him up.

[15] Last night however, we came to know by some messengers whom we have sent out, that He is wandering around with His disciples in the neighborhood of Jerusalem and that He is setting up the people against us that cannot leave us indifferent. They certified us that Nicodemus, our colleague, knew well where He was. And that is the reason why we came here to discuss it with Nicodemus and to deliberate with him what this matter was all about and to see what we lawfully can do about it. Look, this is the important reason why we came here.”

[16] **The man from Upper-Egypt said with a serious face:** “Then what would you do with the prophet if He would allow you to catch Him?”

[17] **The Pharisee said:** “We would immediately deliver Him to court, would investigate severely and witness against Him, and prove to Him of which crime He is guilty to us. If He has offended too much against us and the temple and has broken the law – of which we mostly are already fully convinced – then He must be sentenced to death according to the law.”

#### 64. THE MAN FROM UPPER-EGYPT REVEALS THE THOUGHTS OF THE PHARISEES



**HE man from Upper-Egypt said:** “Look, I still am in the highest measure a perfect man of nature and still possess the gifts that God gave us, by which man as the last and most perfect part of the whole creation, becomes the true lord of the whole nature, of its spirits and its elements, and I can do many things. I am everything that is human, animal, plant and mineral on the whole Earth, from its existence to the future total destruction. And I even know all your moral, religious and political conditions,

and I understand also all languages, even those of the animals, without ever having to study it from any scripture, because it was my spirit that God gave me that has taught me all that, even since my 19<sup>th</sup> year.

[2] So I can tell you that you yourselves already since a long time have put away your Moses completely, and because you want so much to rule over your fellowmen, and having a strong tendency for laziness, luxury, harlotry and adultery, you have made laws for yourselves, with which you are tormenting and torturing your fellowmen. You are burdening them with unbearable loads that you yourselves, for all the gold in the world, are not touching with one finger, because inside yourselves you do not believe in a God anymore. For, if you still would believe in a God, like formerly your ancestor Abraham believed, then you certainly would not have destroyed and twisted the laws that God gave to Moses. Then you would not have killed with stones the prophets whom God had awakened among you to continually let you know how far you have turned away from His ways.

[3] Now truly, the greatest and for you also the last prophet has arisen in this time, who was prophesied by your prophets. He is teaching the truth and let you see that you, because of your great and shameless sins against the will of God, are no more children of God, but children of the devil. It is easy to understand how this is filling you with anger and rage against Him, and therefore you are trying to catch and kill Him.

[4] I, as a wise man who am not from here, am telling you, that because He allows it, you will also be able to accomplish it and will also accomplish it, because your will is completely evil. But you only will be able to destroy His body for 3 days. His eternal, almighty Spirit you cannot destroy together with the body, and that Spirit will resurrect Him within 3 days. Those who have believed in Him are to be envied, but a thousandfold are you to be pitied, you evil hypocrites, deceivers and oppressors of men. All the things that were shown in the sky yesterday night will happen to you. Did you understand me?"

[5] **With an angry face the Pharisee said:** “How dare you, a foreigner, tell us such things in our face? Do you know our power? Do you know nothing about our power, despite your all omniscience?”

[6] **The man from Upper-Egypt said:** “Precisely, I said this because I can see very clearly and know all too well the total nothingness of your power and the complete truth of mine that I would not tremble for a 1,000 times a 1,000 soldiers. I only told you the truth. Why do you not want to hear the things that were said for your salvation, for which there is still a possibility? Because you are no more children of God but children of your own highest devil. That is why the things that I have told you are now offending you, and therefore you also want to kill God’s most holy Man. Be sure that I really am not afraid of your angrily glowing face. The sign that I will perform will show you the reason for it very clearly. Do you see there, high in the sky, the giant eagles gliding around?”

[7] **The Pharisees and also the Levites were looking up and saw 12 of those dreadful giant eagles, and one of the Pharisees said:** “And what have those animals to do with it?”

[8] **The Egyptian said:** “I have called those animals to this place to show you that a perfected man is lord over the whole nature. I will call them now immediately downward, so that you can look at them closely.”

[9] **Then the Egyptian was only moving with his right hand and the giant eagles were shooting down like arrows and settled around the temple servants. Those were terrified and asked the Egyptian to order those animals, which were behaving very wildly and savagely, not to hurt them.**

[10] **The Egyptian said:** “Are you already so much afraid of those animals? Then how come that you are not afraid of the One who you are searching and who is infinitely more than I am?”

[11] See how terribly blind, foolish and silly you are, and therefore also terribly evil and revengeful. A truly wise person is never like that. He will surely forbid severely the foolish their bad tricks and



only chastise them through a judgment when they became so hardened, evil and malicious that there is no chance of improvement, just like it is completely the case with you, servants of the temple. What could happen to me if I would let you be devoured by those animals that are completely obedient to me? I am telling you: nothing in the least.

[12] Indeed, you think that I quickly could finish you four. But what would happen if there would be an armed army surrounding me and would shoot sharp arrows at me? Then I would do the same with that whole army as I will do to you now by my will, only for a few moments, and actually am doing it already now, in order to give you proof. Now try to move away from here, or to use your hands. Only your tongue I will give its full freedom, but further you look like the salt pillar, in which Lot's wife was changed because of her disobedience."

[13] **Then the four men were trying to move their feet from the ground and to move their hands, which was however impossible. Therefore, they were begging the Egyptian to set them free from their critical condition, because they wanted to change their attitude.**

[14] **The Egyptian said:** "That you surely will not do, but nevertheless I will set you free."

[15] **Now they were able to move their feet and hands again. And the one Pharisee said:** "If you possess such an incomprehensible power, you certainly could have become already long ago one of the most powerful rulers over the whole world. Who could resist you?"

[16] **The Egyptian said:** "I am not a blind worldly fool like you. To me all that matters is the true recognition of the only true God, His living mercy and love, and to the right recognition of the holy will of the eternal Father, and I want to hold on to this very strictly. And see, that is infinitely much more than all the treasures on Earth.

[17] If you, as so-called priests, would do the same, then you would have more than your great quantity of gold and silver and all

your precious stones.

[18] As long as your former king Solomon was not sitting on a golden throne and living in golden chambers, he was wise, and by his will he possessed a great power, but when he later was surrounded with the glamour of the gold, he lost his wisdom and power and God's great mercy. Then what was the advantage for the weakling with his immense worldly treasures when he finally even started to doubt the existence of God?

[19] But Salomon was in his last time, with all his doubts still much better off than you are now. His desire for splendor and also his great lust for women have brought the discontentment of the Lord, because Salomon was ignoring Him, although He appeared twice to him, talked with him and had warned him never to turn away from His ways. The result of it was that his great kingdom was divided and only the smallest region around Jerusalem was given to his son. And even this grace was only given to him because of his father David. But for all of you, no grace will be given at all, you will perish in the pool of your countless sins and your total incorrigibility."

## 65. THE PUNISHMENT OF THE RICH BARABE



**HE one Pharisee said:** "How can you say this about us with such a great certainty? Why could we not – even if we are such great sinners – be able to improve our lives? Show us only the full truth and let us see that the prophet from Galilee is really the salvation of the Jews, then we will believe in Him."

[2] **Pointing to the 12 eagles the Egyptian said:** "Look there. Those wild birds of prey will believe sooner in Him than you. Did He not teach you already many times in the temple, and did He not work the greatest signs in your presence? Then why did you not believe Him? The more He was teaching and the greater the signs that He performed, the more you became angry and revengeful. If this is then undoubtedly the case with you, then how can you say

that you are only doing this in order to come to the full truth and to be sure that He is the Savior of Israel, in whom you would believe? But I am asking you: who in the world would be better qualified to make Him known than He Himself? If you do not believe Him, then who will you believe and for whom do you want to improve your life then?"

[3] **The Pharisee said:** "Many times it is easier to believe someone who testifies about a prophet than the prophet himself."

[4] **The Egyptian said:** "You also did not lack any witnesses, because in the first place all the prophets since Moses testified for Him, and furthermore, during this time you had enough living witnesses. Then why did you not believe them? They were proclaiming Him to you and you killed them with stones, and the last one you cut off the head of his body. And you are saying: 'We rather want to believe a witness than the prophet himself'. When the Master cannot achieve anything, then what can His weak witnesses do?"

[5] Yes, yes, you are now frightened to death for me because I, as a total stranger, have shown you what a perfect man can do, but for the first and most important Man, who is a God, you do not fear because until now in His immense love, patience and mercy He treated you as His most important children. But I tell you, that I as a complete man, compared to Him, I am even less than the total nothing, because only He is the Lord of my and your life and salvation. That is and stays an eternal truth.

[6] Your rage and anger against Him will never cease. Look here at my animals. Every time that I am speaking about Him, they are bowing their heads completely unto the ground, and in your chest grows by that the ineradicable resentment. Those animals are putting your wisdom and dignity to shame, but you are sinking still deeper into the pool of your ruin. And still you are saying that you can improve your life if only you knew the truth. How can a blind man see the light and understand if there is no light in him – and there also cannot be any – because he is completely blind? So also, you cannot understand a truth because there has never been any

truth in all of you.

[7] He who wants to grasp and understand the truth must first have come forth of the truth. But already since your ancestors, you were children of the lie. How do you think now to be able to understand at once the greatest and most holy of all truths? In short, you will stay in your old sins and you also will receive the reward for your works.”

[8] **Then the giant eagles were making suspicious movements around the Pharisees, who therefore became very frightened and were once more asking the Egyptian to take care, so that the animals would not hurt them.**

[9] **The Egyptian said:** “Really, your miserable flesh would be too bad for these animals. But look, there below, a flock of sheep is pasturing at the foot of this hill. They are the possession of a certain Barabe, an extremely rich citizen of Jerusalem, who there in the already decayed sheepfold had completely ruined a very poor family that previously was in his service. He surely gave them permission to live into that miserable hut for a short time, but because their sickness lasted too long, and because the last time things became so bad, that he hardly could accept that there ever would come an end to it. So the situation took too long and it became too troublesome for him. As an excuse that the hut had to be transformed and renovated because of his expanding flocks, he gave order to the poor people, who were more dead than alive, to move out, even the same day, of this already miserable hut. O what a noble and merciful son of Abraham, Isaac and Jacob.

[10] But the all-knowing and by you so hated prophet from Galilee went to this named terribly poor and totally deserted family, of which the children were begging naked for bread and received nothing, although this place is the supplying center of practically the whole of Jerusalem. And by His almighty will He gave them back their health. After that, He gave them bread, wine and decent good clothing, and by means of those eminent Romans He delivered them from this miserable dwelling place.

[11] There, in the midst of the mentioned eminent Romans, are

standing the parents and their poor children, and they are being well taken care of. And look, all that is the work of your hated prophet.

[12] But you, who are claiming to be priests of God, you have nothing better to do than to deliberate day and night in your temple that has become a robber's den and a murderous pit, to know how you can kill and destroy the greatest benefactor of the poor people.

[13] Now, say for yourselves: with what kind of savage animals from the forest and the desert are you in fact to be likened? Really, citizen Barabe is miserable and bad, but you are even a 1,000 times worse. Because Barabe will even be grateful to the great prophet that this hut has been evacuated. But in you the secret anger is growing even more, because the great prophet is so endlessly superior to your insignificant power, might and mercy. And therefore, Barabe will also be punished more mildly for his great injustice.

[14] Look at these giant eagles. They must – because, as I have said that you are too miserable and bad to serve them as food – fill their stomach with the flock of that o so good-hearted Barabe. And in order to help them to accomplish this task, they will be helped by equally as much wolves and bears. I want it, and so it will be.”

[15] As soon as the Egyptian had said that, the giant eagles suddenly lift up and zoomed down to the pasturing sheep, and each bird lifted up one in his claws and flew up into the mountains. At the same time, down in the fields, one could also see a few wolves and bears, by which the whole big flock was completely killed and eagerly devoured, while in this situation the shepherds were of course fleeing away as fast as they could.

[16] The 4 temple servants were looking down into the valley, totally astounded, and not one of them dared to utter even one word about it.

## 66. THE PROMISE OF THE PHARISEES



**HE Egyptian** however asked them: “Well, how do you like for example the signs that I have performed now?”

[2] **No one of them dared to answer this man of wonders anymore, because being aware of their wickedness, they had a too great fright and fear for him.**

[3] **And he said:** “O, miserable hypocrites! For me you are now afraid because you have seen this from me and have experienced it, but you are trying to catch and to kill Him by whose almighty will that I know, I have done all this. O, you miserable blind fools! Who is then more important, the Lord or the helper, the Master or the weak disciple? If you are already trembling so much for me, then how will you stand seeing His face?”

[4] **With a small voice the Pharisees said:** “Yes, yes, extraordinary mighty man, you are completely right, but finally we cannot help it when the temple turns so hostile against the prophet from Galilee. The temple with its institutions is, seen from a worldly point of view, still always a mighty stream. We are in the middle of that stream and we can impossibly swim against it. But if the mighty prophet cannot or does not want to change the temple, then what shall we as powerless members do against it? Yes, if we would possess your incomprehensible power, then soon we would have brought the counsel of the high priest to other ideas. But with words only, that is impossible. The most we can do the next time is to abstain from voting against the great prophet. We can also leave the temple. That means we can withdraw with our means into a more private life. But we cannot change the temple, what you, with your really great wisdom must very well be able to understand. But you, and still more the great prophet, could change the temple and its servants with these signs. However, we alone cannot do that.”

[5] **The Egyptian said:** “What you have now brought forward as an excuse, I know all too well, but I also know that it was precisely you two who are and were strictly on the side of your high priest,

and that was actually forming the center of the most fierce hostility against the greatest prophet that this Earth had ever carried, and that is evil and wicked of you.

[6] But I say to you, according to God's eternal wisdom in me: the great Master, who is filled with God's Spirit and of all His power and might, does not want to give the people only signs, but rather by His pure wise teaching He wants to bring them on the way of the light and of life. Because even if signs are forcing the people to believe His word, they give nobody an inner free, living conviction of the great truth. However, as long as man does not have this truth, which he can acquire by living strictly according to the teaching, he is still, as far as his soul is concerned, to be considered dead. Because the pure, blind and imposed faith does not give man an inner true life, but only the faith that is full of light, and which became alive by acting according to it. And that can never be attained by outer miracles, but only by the living word of the eternal truth out of God by the one who accepts it as truth and lives according to it.

[7] The great Master from Galilee knows and perceives best what can give His people true salvation. That is why, He Himself performs only few miracles outwardly, but He teaches men only fully in truth the will of God and awakens those in order to act according to it. He only performs signs when He is sure that it cannot harm anyone's soul.

[8] For this reason He also does not want to use force against the temple, and leaves it free to act. But if the temple will continue like this, it will, together with all its followers be left to the judgment, and will perish. Do remember this well and bind it in your ears. Because God, who is, was and forever will be, will not be mocked, because He Himself has destined man for a true, eternal happiness.

[9] If with man it would only be something unimportant, God would first of all not have created him remarkably wise and ingenious, so that he – already what his body is concerned – is the greatest piece of art in the whole material creation. And secondly,

He would not have given him a soul who can in everything even become equal to Him, the Creator, if only he would take it seriously. And thirdly, He Himself would not have spoken so often to man, teaching him about His will, what purpose He has with them and what they can achieve.

[10] If you think about this now properly, and you look at your totally wrong way of life, then you certainly must see how much you always have acted contrary to God's will in word and deed. And then you also must see that you, precisely because you always went against the will of God, now also hate the great Master from Galilee and persecute Him. This shows you all too clearly that all your works are going against the will of God and thus are completely evil. Did you understand me well?"

[11] **The Pharisees said:** "O yes, we have understood you well and you have also spoken the complete truth, but unfortunately we also can see that we cannot make a great change in the temple, even by telling the counsel exactly everything what we have experienced here. Besides, we will not keep silent before the high counsel, and will openly tell them our objections. We ourselves will no more be the adversary of the great Man from Galilee, because thanks to you we can see now what man can achieve if he knows the ways and possesses a complete earnest will. If you as a human being can already achieve that much, then why should the Man from Galilee not have achieved even more? For ourselves, with the Scripture, we will compare and examine His teaching, of which we already know a lot, because He already has spoken many times in the temple. And then we will make it the guiding principle of our own lives. Is that good?"

[12] **Then Raphael came forward and said:** "Then you will have to make a lot of things good for all the evil you have caused to mankind. Or else, it is not possible to receive forgiveness for your sins. Because if men do not forgive you what you owe to them, then God can also not forgive you."

[13] **One Pharisee said:** "What is then this very evil that we have caused mankind? We kept very strictly the laws of the temple, but



further, we do not know what evil we have done to mankind.”

[14] **Raphael said:** “Just a moment, the men of Nicodemus are bringing something to eat. When we have finished with that, I will give you a few proofs, that will show you how you have treated poor mankind. But now, have patience.”

[15] **The Pharisee said:** “We will surely wait, but if we will eat something, this I doubt very much, because what you have told us, is not so comforting and encouraging. Everything that the Egyptian has told us and the things he has done, did not touch us so much as what you have told us.

[16] It is certainly true that many people were tormented, for which we had to give command, because we belong to the highest rulers of the temple, but the laws that we did uphold and that we had to carry out, existed already a long time before we were there. We really cannot help it when there are such laws with us. If we then have harmed the people through that which is lawful – what indeed did not happen that seldom – then it is very much the question if we also have to repair the damage.”

[17] **Raphael said:** “Be a little more patient until we have taken the bread, the wine and the fish, then I will answer you.”

[18] **Then the baskets with bread, wine and fish were put down before the different groups of guests. All of them were grabbing for it.**

[19] **Only the 4 temple servants did not want to partake of it, despite of the fact that many were insisting. Because one of them said:** “When a Jew is a sinner then he must fast, pray, do penance in sack and ashes and not eat and drink like the other honest men who are pure and righteous before God and all men. We shall not eat and drink until we know how and in what way we became sinners.”

## 67. RAPHAEL REVEALS THE SINS OF THE PHARISEES



**WHEN Raphael** had taken the bread, a few fishes and also a cup of wine before the people, he quickly went to the four men and said: “Look I am already finished and will help you now immediately out of your justice dream.

[2] Just now you were justifying yourselves with the strict laws of your temple, which you have not made nor established. But then, who gave you the law that prescribes that you have to send accomplices, dressed in all kinds of styles, to the people in order to seduce them with all kinds of tricks to make them sin against God, against yourselves and against the temple? When someone was seduced by them, then he was accused by the seducers to you, and then you immediately send the executioner and servants of the law. These brought the culprit to you and, whenever he had any wealth, you charged him with unpayable penalties. Sheep, calves, cows, oxen, bulls and donkeys, corn, chickens, wine and money he had to give to you as atonement for his sins. If ever he had any beautiful daughters, then he had to offer them to the temple or he had to pay big ransom money. Now say for yourselves if that was not a sin, which you have committed in an abominable way.

[3] But the last time, you have made for yourselves an even better arrangement. Now you do not need anymore the seducers who are wandering around to seduce the people to all kinds of sins, but now you are sending out immediately the executioners and servants of the law. These must at once hold the people, who have any possessions, to ransom – under the pretext that the temple is completely aware of the fact that they have sinned heavily and in a condemning way against God and the temple – and take away immediately all their possessions. And whoever offers resistance must be punished immediately.

[4] Maybe your way of acting against the poor people can also be found in one of the Mosaic laws, or is it not a sin against mankind and against God?

[5] If ever you knew any attractive woman, then you seduced her

to commit adultery. And when you had made her an adulteress, then surely every one knows what you further have done with her. [6] In short, I am telling you: it was not as bad in Sodom and Gomorrah as with you in the temple, and still you dare to say in my face that you have treated the people only according to the law, which was not made by you.

[7] Can you excuse your trade in blood with the barren women from the neighboring province in the north of the Jewish land? And do you know nothing about the street robbers who were hired by you, who already many times, dressed as Roman servants and officials took away the treasures of the richly loaded caravans and kept it for themselves? That means, for you and the temple.

[8] Your way of acting is also, as I know too well, not mentioned in any law. But it is written that one has to be righteous, also to foreigners and, if they are no enemies, to give them the freedom to travel along the roads. However, because you as Jews, you have committed such unlawfulness against local people as well as against foreigners, how can you and will you make up for these and still a lot more iniquities that you have done to the poor people with immense brutality?

[9] How will those, who you have killed in a horrible way – spiritually as well as physically – ever forgive you? And how will you give the robbed merchandise back to the many foreigners, and the unlawful extorted atonement to all the local people for the sins you attributed to them?

[10] I have spoken now. Now what can you answer to me when I still add that you and your predecessors have only tried in a very zealous way to persecute and to kill the prophets because they showed you your abominations and warned the people for your deceitful and lying teachings and prescriptions, and that you yourselves for precisely the same reason want to destroy the greatest prophet from Galilee, because He, just as I and this foreigner from Upper-Egypt are witnessing against you? Speak now and apologize before me, because also I am a messenger of God, the Lord of eternity.”

[11] **A Pharisee said:** “That, you can be indeed, but I only do not understand how you, merely a young man, came to this wisdom. Are you perhaps also a man from Galilee and did you learn all that from the great prophet, to be able to act before us in front of everybody? And still, as far as we know, we have never done any harm to you.

[12] You have now accused us, even in front of these eminent high Romans, of abominable injustices for which we can never make up, even with the best of good will. However, if you take the miserable worldly circumstances into account wherein we live, then you will also see with your wisdom that no human can swim against the stream and that everyone must live according to the circumstances.

[13] By the man of wonders from Upper-Egypt and now also by your hard words, honorable exalted young man, we have, for the first time, come to realize and are convinced that there truly must be a higher life in man. Now then, the man who is completely convinced about this can of course talk and act easily. However, we for the first time have experienced things today that have told us that Moses and also all other prophets are no illusions of a heated-up human fantasy, but are real truths of which we did not have any knowledge before. And therefore, we now also realize that, according to the pure law of Moses, we have sinned terribly against mankind. But it is impossible to repair that now again, and it is also a total impossibility to, now that we ourselves have come to insight, to inform the whole temple and all the Pharisees in the whole Jewish land about our insight as a living truth.

[14] The Lord in Heaven will surely know why He has punished us that long with the greatest blindness. But because of that, I am also of the opinion that in all justice He cannot condemn us, because we fell over the cliff as blind people. As far as our strength and means are reaching, we shall do everything that possibly can be done. But to make up for every evil and wicked thing that has been done in our blindness, is impossible, except in thoughts.

[15] Thus, we also will take care in the temple that in any way the

great prophet will no more be persecuted by us, because we will no more take part in the assemblies of the high and now in fact evil counsel. But whether the high counsel will therefore give up persecuting the great and mighty prophet, we really do not know. But according to what you and the great mighty wonder man from Upper-Egypt have said about Him, He will even be less scared of the high counsel than the two of you. Because what can the high counsel with all its tricks and decisions accomplish against the power of a Man who is equipped with all the power of God's Spirit? Now I have spoken and it is now your turn to tell us if I have spoken correctly."

## 68. THE CONVINCING MIRACLE OF RAPHAEL



**APHAEL said:** "You have spoken well and correctly and I cannot contradict you in any of your words, but we, perfect men, possess also what is for you, the fatal gift: to see also your most inner thoughts, and these were not in agreement with your words."

[2] **The Pharisee said:** "How is that possible? How can one speak differently than what he thinks? After all, the word itself is nothing else than in a certain way a corporal thought."

[3] **Raphael said:** "Yes, yes, this is the way it should be, but with you this has never been so, and also this time it was not like that. If your word is the loudly spoken out interpretation of your inner thoughts, then it is truth. But if you profess something with the mouth but think in your heart the total opposite of it, then your word is not the truth anymore, but a lie that you surely can press on to people of your kind but not to men like we are, because we also have the ability to see and to hear the thoughts of men, and then a lie will not help.

[4] You certainly have said something truthful, namely that you will not take part in the counsel when the persecution of the great prophet will be discussed. And also that you can never make up anymore for all the evil that you have committed, but still want to

make up for the things that can be made up. However, all this you only want to do because you consider us, and also the prophet, as arch-magicians and not as real messengers of God. You are very afraid of us as arch-magicians and therefore you do not want to turn against us. However, I am telling you that we are not magicians but truly messengers from God. The great prophet from Galilee however, is actually not a prophet, but He is what the prophets have prophesied about Him.

[5] If you would believe in Him, then you could receive also forgiveness of your sins, but if you do not believe in Him and do not accept His teaching and are also not acting according to it, then your sin remains in you, and therefore, also eternal death. He alone is the Lord, just like all the prophets have spoken of Him, and therefore He also can forgive the sins of whoever comes to Him. But as a master-magician, for whom You are taking Him, He will not remit and forgive your many sins.

[6] I will show you at once that we are no magicians as you think. Look at me, whether I am wearing something else than only this very light folded robe. Now I do ask you: what do you want me to make appear, only by my will? But choose something good, real, and thus intelligent.”

[7] **Then the Pharisees were thinking about it, what they could choose which for the so-called young magician would not be so easy.**

[8] **After a while they said:** “Good, dear friend, make for us a fully grown fig tree, that is loaded with fruits, and make it so that it would stay and bear fruits for years. However, we also want to taste the fruits immediately.”

[9] **Raphael said:** “Although it is written: ‘You shall not tempt God’s omnipotence, but you shall serve God’, your wish will be fulfilled immediately because the only concern is to show you the difference between a magician and someone who works with God’s Spirit. Where do you want the tree to be?”

[10] **The Pharisee said:** “Look, there, where a brown stone is laying at the brim of the hill. Precisely there you can put it.”

[11] **Raphael said:** “Very well, I want that there will be immediately a fig tree, just like you have wanted it, on the indicated spot. So be it!”

[12] **Now at that moment, a fig tree was standing on the indicated spot. The Pharisees and Levites were so frightened by it that out of fear and amazement they hardly dared to say anything.**

[13] **But Raphael said to them:** “Well, the tree that was desired by you stands on its place, richly loaded with ripe fruits. Go to it and taste the figs, and found out if they are useless magic or full reality.”

[14] **Then one Pharisee said:** “O, almighty messenger of Jehovah, we already can see that this is eternally no magic, but the might and power of God’s Spirit in man. May God forgive what we have done against His omnipotence. We dare not to taste the fruit that God had created so wonderfully by His omnipotence, because that would be even more tempting God.”

[15] **Raphael said:** “Oh, oh, so devout you are not yet by far. You are only scared that eating this fruit would harm you, and therefore you dare not taste it. But the other people will go to it first and taste the fruits, then surely you will see if ever the fruits are harmful for you.”

[16] **Then Nicodemus, Joseph of Arimathea and still a few others went to the nice tree, picked a few figs from the branches, ate them with great satisfaction and were praising the good taste of it. Then also the Pharisees went to it and ate also the really delicious looking and very attractive figs, and they find no words to praise the lovely taste of it.**

[17] **When they had finished eating several figs, they went, full of amazement, back again to the angel, looked at him from head to toe and said after a while:** “Young man, are you really only a man like we are, or are you perhaps one or the other higher being?”

[18] **Raphael said:** “Yes, I most surely am a human being, but indeed not like you, because you are until now in fact not real men, but only becoming half human beings, where still a lot is missing until they will become perfect human beings. Now, what more do

you want me to show you?”

[19] **The Pharisees, to whom it was finally dawning, said:** “O, dear young man, for sure you are just like a Samuel and a David, a young man filled with the Spirit of Jehovah. This sign is enough for us. We repent that we have tempted God this one time, and asked for a sign from you. Now we fully believe that it is no magic, but a pure wonder of God. It would be insolent of us to, like you have said, ask for an extra sign. But you can, as young man who stands completely in the favor of God, do at own will whatever you wish.

[20] It even seems to us that you also are the miraculous builder of that big pillar in the field, which can still be seen very well from here. Because it is not in a natural way that it ended up there, because one cannot see the slightest trace of damage to the soil and to the grass, that undoubtedly had to be there by the setting up of such a heavy pillar. Thus, it must have originated in a miraculous way. And if it is possible by God’s grace and power in you to create such a tree full of ripe and very good tasting figs as fast as lightning, then why would it not be possible to make appear that pillar in precisely the same manner?

[21] For by God, who created this whole Earth out of nothing, together with all that it is carrying and feeding, everything must be possible. However, in you, also God’s grace and power are active, and so also for you everything must be possible. You only have to will it firmly and everything what you want is already there. We are now fully convinced about that and we do not need another sign from you. You have wisdom and power and therefore, you yourself can still do whatever you want.”

## 69. THE INNER NATURE OF MAN



**APHAEL said:** “Alright then, then I also will do it that way. Since you have accepted that I am the builder of that column in the field along the way to Jerusalem, I also tell you that this is so. If these are the facts, it also has been proven by



this that the inner spirit in man is also – and also must be – lord over all the powers of nature, which are ruling in all the elements. Because without the Spirit – which is out of God and which works everywhere – they would not exist at all. And if this is undeniably so, everything must be possible for him, according to the eternal standards of divine order.

[2] However, before someone attains or can attain to this power, he must, by a most precise following of God's will that is revealed to him by Moses and the prophets, make it so very much his own that he can act freely out of himself in no other way than as the will of God is showing in his heart, which is certainly not difficult for someone who has recognized God and loves Him above all, because the love for God constantly supplies him with intensified strength in the same measure as the love for God grows in his heart, and in this love, also the love for fellowman.

[3] If man has been united with God in this way, he is already filled with the Spirit of God. Because, love for God and the fulfillment of His holy will is already this fully active Spirit of God in man, because his new will is no longer the weak and helpless will of the human flesh, but the almighty, pure will of God.

[4] Whoever has such a will completely within himself, to him everything he wants must obviously be possible. Because what he then wills, God also wills in him. And certainly, for God all things are possible.

[5] Therefore, you must not be so surprised that the old prophets often did great signs. For, as mere men, out of themselves, they did just as few true signs as you have ever done. But because they were often filled with the Spirit of God by their pure walk in life already since their young years, this almighty Spirit performed the great marvelous signs. And this Spirit also filled their hearts with the light of all wisdom out of God, and what they then spoke to the people through this wisdom, was not the word of men anymore, but the word of God.

[6] However, because I, just like some of these people here present, am also filled with the Spirit and the will of God,

everything must happen what the will of God wills in me, and nothing can resist me. If I would like to destroy this whole Earth and would like to devastate it completely, then, if I seriously would want it, it would succeed as certainly as I will now succeed to destroy immediately that sticking-out big rock at the somewhat distant mountain range over there.

[7] Look, there between midnight and morning is the mentioned sticking-out rock, of which the destruction will not hurt anyone, since it has caused the owners of that mountain and its forests more harm than advantage anyhow. I will it. And look, the rock does not exist anymore. Its entire mass is already at about a 1,000 days of traveling away from here in the deep of a great sea.”

[8] **Being amazed, the Pharisees said:** “But we did not see it lift up and fly through the air.”

[9] **Raphael said:** “Neither did you see the tree growing slowly out of the ground. Whatever the Spirit of God wills, happens just like He wills it. Because time and space do not count for Him. If however, He wills that everything takes place one after the other in time, just like you can see in the nature of things of this Earth, then it will also happen just like He wills it. Because time and space are also things that are always and eternally proceeding out of His will and out of His order.

[10] The cedar grows many hundreds of years according to His will, until it reaches its greatest height and strength. A clover plant is fully-grown in a few days. However, if you see the lightning shooting out from a cloud, then it needs very little time to reach the Earth. And so you see that for the Spirit of God all things are possible. Do you slightly understand now?”

[11] **The still very amazed Pharisees said:** “Yes, yes, we understand it now, as far as it is possible for men with our old blindness, but the immense speed of execution of the divine will in man, like in yourself, we hardly will ever be able to understand. About being here and there at the same time, no human intelligence can ever understand that, no matter the degree of its enlightenment.”

[12] **Raphael said:** “Then why not? Can you for example not transfer yourselves instantly in your thoughts into your homes?”

[13] **One Pharisee said:** “Oh, yes, that can be done, but of course without the least of effect!”

[14] **Raphael said:** “That for sure, because you are not one with the all-filling, all-penetrating and all-working Spirit out of God. This spirit is resting indeed in the innermost center of your soul, but it is still totally isolated from the universal Spirit, because of your too little love for God it also receives a much too little nourishment. For this reason, the spirit cannot expand itself in the soul and penetrate him and thus expand itself throughout your whole being. This does not mean spatially, but in the sphere of the will, which is just as present in it as in God Himself, by whom it has been laid in the heart of the soul as an indestructible life-spark.

[15] To expand in the sphere of the will means however, that the soul submits his own will completely to the recognized will of God and voluntarily allows to be ruled by it.

[16] If this is the case, that the soul – as if from outside – allows himself to be penetrated in his innermost by the recognized and precisely followed will of God, then he awakens the Spirit out of God that is resting and slumbering in the innermost of the soul. It unites itself immediately with his equal will-spirit that has penetrated the whole soul and which is actually the Spirit of God. And then he is completely one with it, just as God is and remains one with it, although on an infinitely higher level, as one eye is one with the other, although with man also one eye sees sharper and easier than the other.

[17] Once man has accomplished this, his thought, with which he has transferred himself even to the most distant region, is no longer an empty thought without effect. But spiritually it transfers to that place the whole being of such a perfected man who is able to perform everything. He sees, hears and perceives everything, because with the endless will-spirit it penetrates and controls everything, without losing even for a moment its individual independence. Since it penetrates and controls everything, it can


also, like a thought, filled with the true Spirit of God, perform everything in one moment whatever the perfect man wills.

[18] But as long as man has not attained this most blessed and only true condition of life, he can only materialize his thoughts and ideas imperfectly in one way or another through the members of his body, and this only according to the laws of nature that is under judgment. However, the thought in itself is nothing else but your image in a mirror – without existence, without power and without any might. But it tells you anyway that, with it, you can instantly be in the most distant place, although – according to the previous explanation – without any effect.

[19] Now you surely will understand how it was possible for me to remove the rock from that rather distant mountain and to let it sink into the depth of a very distant sea.

[20] However, I have not done this sign to make you afraid of us or to compel you to accept a new teaching, which is actually the oldest on Earth. But I only have done these signs to show you the right way to receive the true and perfect life-power out of God. Without it, one is to be considered as almost completely dead in his soul, until he has not completely become one with the will of God, according to the way I have shown you.”

## 70. DIVINE GUIDANCE OF HUMANITY

UT you, with your totally wrong and from God completely deviated temple-conduct, are still very far away from it, and you still will withdraw yourselves further away from it. You are hoping for a Messiah for this world who will once more make of you a great, feared nation and will free you from the by you more than ever hated submission to the Romans. But such a Messiah will not ever come.

[2] The promised true Messiah has however, in the person of the by you so hated Man from Galilee, come to you and wants to establish among you a spiritual Kingdom on Earth and give you back the lost paradise that consists of your totally lost knowledge

of the only true God and His will, which stands infinitely much higher than all the kingdoms and treasures on Earth. But this, you do not want, and you persecute the most holy One of all holiness in God and even want to capture and kill Him.

[3] Now judge for yourselves if in this way of thinking and acting you ever can attain to the condition of the true perfect life of man. Speak now and give me a good answer.”

[4] **One Pharisee says:** “Yes, yes, you have surely spoken very rightly, and now we see the great truth, that, because of our own fault we have strayed so infinitely far away from the true goal of human life. But we also see now that in this way we are as good as helplessly lost, because the temple will in its enormous great blindness not change its way of thinking, and thus we are lost, and the meaning of the signs in the sky last night has only now become to us as clear as the sun.

[5] Regarding the four of us here, we will exert all our strength to walk in the ways you have shown us, but of our kind there are still a few more thousands who are still much worse and more evil than we have ever been, and for whom this light will never be lightened. What will become of them if they will persevere stubbornly in their wickedness?”

[6] **Raphael said:** “You have the opportunity, and this will still remain this way for a short time. Whoever will come voluntarily will be accepted, but whoever will not come, but stubbornly will persevere in his blindness, will perish. Because nobody will be forced to accept this teaching of the inner life, because that would be of no value to his soul. The natural life on this Earth is given to man, yet the inner life he must obtain with his own strength.

[7] I tell you: the secret and the need of the inner perfect life lies in every man so close and clear at hand that the sun at midday hour could not shine brighter. But finally this does not help so much for the necessary freedom of the human soul to decide for himself, since man is from nature lazy and thus passive, which is also necessary, for otherwise man would not have the opportunity to awaken himself to life in order to become an independent master

of his true life.

[8] But most people on this Earth do not allow that they should be wakened up from their sweet, lazy sleep. Not even to the point that they could at least experience once how wonderful and pleasant the dawning of the coming day is. They prefer to sleep till midday, and when they then finally wake up, they just start to get irritated that it already has become full daylight and that they were not able to sleep just a little while longer.

[9] Then I ask in the name of the Lord: with whom can this kind of people be compared? The animals have their time for rest and sleep. When they are awake, they are active in their way, just like the ants and the bees, and they are meticulously caring for their future because this lies in their instinct. Man however, who of necessity has a completely free will, despite all revelations finds pleasure in his laziness, and does not want the light, but only the night and the complete darkness, so that he can continue his comfortable, death-bringing sleep.

[10] What else can God do, who with His omnipotence can and may not influence the life of man as in the case of plants and animals, because of the fact that the human life must be utterly free and completely independent, in order not to make of them a judged animal or plant life? Only that which caring parents would do for their children when their hearts are concerned for the happiness and welfare of their sleepy children.

[11] They try to wake up the small ones by means of all kind of noise, and if the children still do not want to wake up, then they must – namely the parents – take a stick and give the children who are too sleepy some unpleasant advices, in order to show to them in an effective way that it is already time to wake up and to start the work of the bright day.

[12] And look, the Lord is doing just that with men, just like He did at all times. Time after time He calls them through His enlightened messengers to wake them up on the already completely bright day. But the children do not care about the calling of the messengers. They even mock them, chase them out

of the house and even harm them. Then the Father Himself comes and says loudly: 'But children it is already full daylight, get up and start your easy daily work!'

[13] Then the children are doing what the Israelites did at the time of Moses, acting as if they are awake, wanting to get up immediately to start their light daily work. But as soon as the Father leaves the sleeping room for a while, then the children do not think anymore of His call, but immediately go back to sleep again and sleep even deeper than before.

[14] Again the Father sends messengers to check if the children are already out of bed, but they come back and say: 'Father, Your children are now even deeper asleep than ever before'. Then the Father says: 'Oh, this cannot be! We have to help them out or else they will all perish. Now we have to use the stick'.

[15] Then the Father comes again with the stick. And look, a few children are jumping up for fear of the stick out of the bed of death, clothe themselves, and still sleepy they go to their daily work. And they grumble because the Father woke them up with the stick and has put them to work, but most of the children let the stick come upon them, get into a blind rage, get quickly up, throw themselves upon the Father and strangle Him. Then what do such children deserve?"

[16] **The Pharisees said:** "Oh, woe to such children! The deeply insulted Father will be furious with them and will cast them out of His house and will nevermore recognize them as His children. They will have to wander around in foreign regions and in the wilderness of the Earth like dogs among the unmerciful gentiles, and everywhere they will have to perform the most miserable services of slaves. Who will then have mercy upon them?"

[17] **Raphael said:** "Only the Father, if they will repent and return to Him again. But those who do not want to come back, the Father will not give instruction to search for them and exhort them to come back, but they will be left in misery until this will compel them to come back.

[18] But you are now belonging to those children who still –

although with much effort – allow, under a lot of grumbling from their part, to be chased out of their bed in the bright daylight. Because now you are out of bed, do not go into it again, but remain in the day of the Father in the open field. Then the Father will have love for you and help you with the work for the perfecting of your lives. However, if you will return to your old bed, then you will be delivered to the hard-hearted taskmasters, which are named: poverty, distress, misery, blindness, desertion, pain and despair.

[19] For man carries the 7 Spirits of God in him, which are preparing the happiest eternal life. Likewise, he has the 7 spirits of Hell in him, which I have named before. Those are causing in him under their terms, eternal death and its torments.

[20] What I have just told you is the eternal truth out of God. If you direct yourselves accordingly, your sins will be forgiven and you will attain to the perfection of the life of your souls.”

## 71. DIVERSITY OF THE GIFTS OF THE SPIRIT



**WHEN the second Pharisee asked:** “Oh, you who are a boy who is entirely filled with God’s Spirit, you very much seem to be a second Samuel. If it is still possible for us to attain to the perfection of our inner life, will we then also receive the inner strength that we have seen with you and before with the perfected man from Upper-Egypt?”

[2] **Raphael said:** “There is no perfection of the inner life with which also the inner strength does not closely go together, because the perfect life is also the perfect strength itself. Yet, the gift of the Spirit out of God to men is by necessity also different – everyone according to his inner nature – and this difference exists in order that in all eternity the blessed spirits will be able to serve one another according to the measure of their love for God, and out of this love, mutually to each other.

[3] That is why, in the perfection of his inner life, one receives the gift to be able to see into the future, the other the gift of wisdom to express himself in word and language, another the gift of



discovering and creating, again another the gift of willpower, another the power of love, and again another the gift in the power of earnest, another that of patience, and again another especially the gift of the power for mercy, and again another that of the power of humility. And in this way into infinity, by one this is more prominent, and by the other one that, so that – as already mentioned – one spirit can help another one. But in case of need also all other gifts are united in every spirit, and he can use every thinkable and even so remarkable gift of the spirit out of God.

[4] If you, by the possible perfection of your inner life, will not exactly acquire completely my gift on this Earth, you still will acquire another grace and gift, and you will be able to serve your fellowman like I now have served you with my gifts. However, the one who has partaken of a particular grace and gift in a special measure out of God, will not be treated scantily with the other gifts.

[5] The fact that this is so, you can conclude from the infinite different talents, gifts and qualities of men on this Earth. One is specially a good orator, the other a painter, the other a singer, again another a remarkable counter, another a mechanic, still another an architect, one is a sail maker, a weaver, another a pharmacist, another a miner. And so, everyone has already received from nature a special talent. But despite his own special talent, he also has all the other human gifts, although in smaller measure, and each of them he can, by means of effort and zeal, develop unto perfection.

[6] Now, since you can already here notice such diversity, you surely will also perceive that the diversity of the gifts of God's Spirit still are and must be much more diverse for those who have perfected their lives, because without such a diversity no real and perfect living happiness would be possible.

[7] Yes, the way to life's perfection is for everyone the same. It looks completely like the flowing out of the light from the sun and the falling down of the rain from a cloud. But then, look at the endless different reactions of the same sunlight and the same rain

on the kingdom of the minerals as well as on that of the plants and animals. If you already now can notice such an endless variety with the beings in matter, then in the perfect Kingdom of the most blessed angels you will find an even greater variety. And this has been established by God's highest wisdom and love, so that the happiness of the spirits would be greater.

[8] So do not ask if you will probably also, in your possible life's perfection receive my qualities, but go in all humility and love continually forward on the ways of the light that have been made known to you. Then you certainly will notice very clearly and lively which gifts of the Spirit out of God you have acquired.

[9] For, the human body has also very different parts and limbs, working all together in an active way for the preservation of the whole man. Did you ever hear any complaint inside yourself of the parts and limbs of your body that for example the left hand would prefer to be the right one, or the foot preferring to be the head, or the eye preferring to be the ear or reversed?

[10] When the body is totally healthy, then also each of its parts and limbs are completely satisfied with their place, function, purpose and property, and do not ever want to exchange.

[11] And look, in the same manner it is the case in a community of men and spirits that as a whole is also like a human being. One part represents the eyes, those are the seers, one part the ears, those are the hearers, one part the hands, those are the doers, one part the feet, those are the ones who always walk forward to the higher light, one part the heart, those are the mighty in love, one part the stomach, those are the receivers of what is good and true out of God, who in this way are feeding the whole community, one part corresponds to the brains, those are the wise, who continually are setting the community into order. And so it continues from the smallest to the biggest into infinity, and each ever so small part and each separate fiber of the community is in its kind completely mighty and blessed and takes part of the gifts and qualities of the entire community, just like also your feet takes completely part of the light of your eyes, and your eyes take part of the quality of

your feet. Your eye rejoices over the fact that the whole body is carried by the feet, from where it can see new wonders and things and rejoices in its heart and mind. But this rejoicing is also communicated to the feet, just as if the feet were completely the eye, the ear, the mind and the heart itself.


[12] When you think deeply about this now, then you surely will be completely satisfied with every gift of God's Spirit that you will ever receive. Did you understand me well now?"

[13] **The Pharisees, being extremely astonished about Raphael's wisdom, said:** "O true, heavenly Samuel. How extremely wise you are. Only now we have completely understood you. And all this you have received from the great and wise Man from Galilee?"

[14] **Raphael said:** "Eternally everything only from Him".

[15] **The Pharisees said:** "Only now we gladly would like to see and talk to Him. We are now no more enemies of Him, but very trustworthy friends. Do tell us where He is, so that we can go to Him to thank Him out of the deepest of our heart. We will leave the temple completely and follow Him."

## 72. THE RECONCILIATION OF THE PHARISEES

 **UT instead of giving the two Pharisees a direct answer to their question concerning Me, Raphael was first calling Lazarus and Nicodemus at his side, and only then he said to the two Pharisees:** "Do you know this man, who was mostly persecuted by you, because he finally could not and did not want to pay anymore all what you were demanding of him?"

[2] **The two Pharisees said:** "Oh, the very rich Lazarus we know very well, and we also know what we have done wrong to him. Whatever we can repay him, we also will repay him as soon as possible from our personal possessions. But we have called out a curse over his inn on the Mount of Olives that was set firmly in the temple. This we can only wipe out from the black book with substantial ransom money. But we will give dear Lazarus the money from our own possessions, with which he surely will be

able to blot out that heavy curse.”

[3] **Raphael said to Lazarus:** “Are you satisfied with this proposal?”

[4] **Lazarus said:** “With this I am completely satisfied, although, I even want to accept the sincere will for the deed. And thus I want to be and will be also for you a good friend. Besides, my dear friends, I have to confess honestly that your curse has brought me more advantage than disadvantage, because all foreigners were particularly flowing to my inn as soon as they heard by the tax collectors that it was forbidden by the temple. Because the foreigners were reasoning like this: ‘Probably the innkeepers from the city have accomplished that, for who the best and cheapest known inn on the mountain has been already since a long time ago like a thorn in their side, and they were, with all kinds of offerings on one side and all kinds of lying insinuations on the other side, looking for the support of the temple that is very greedy for offerings. Now for sure, we will only go to the inn on the mountain and we will give our money there for certainly the cheapest and best service.’

[5] And so you see, dear friends, that by the curse you not only have not harmed me but have particularly helped me, and thus I really do not have any reason to be mad at you. It is thus totally not necessary to blot out the curse from the book, because it is to my inn clearly a great advantage.

[6] Besides, you also have to realize that the same thing can happen to me what has already happened to many: they paid off the curse, but after 1 year, and often even sooner, the temple finds again a reason to call out a curse over their inn, and those who have been disadvantaged by it had to pay a double ransom money if they wanted to have it taken away from their business. Because it is written in your precepts: ‘If the first curse has been paid off, but the temple has called out again for certain reasons a curse for the same case, then the new curse makes the old one valid again, and so now two curses have to be paid off. And in this manner it can go up unto the tenth curse.’

[7] In order to avoid these very unnecessary expenses, we will leave the first curse. Especially when it gives more benefit to someone than disadvantage and one can become a permanent citizen of Rome. And the temple can then look into the black book from time to time and count and look at the amount, and think how good it would be for the offering box if someone would pay it.

[8] You, who are now my dear friends, must, instead of giving the ransom money to me from your own possessions, do good to the shy poor people, because I really can use the temple curse very well. This you also can do with the money that you want to give me for the damage that you added to me, because I have – the Lord be praised – already long ago received compensation for more than a 1,000 times. And so, if you want to do earnestly what you have promised to this young friend, we always will stay best friends.”

[9] **One Pharisee said:** “That we will do, because we have experienced things here that we have found extraordinary amazing, and which are in all aspects thoroughly the purest truth, while on the other hand the behavior of our temple is already completely only satanic. Therefore, as soon as possible we will turn completely our backs to the temple, as already so many have done that, and we will then live completely according to our inner conviction.

[10] You can say to this young friend, who looks like God, for whom also our most inner thoughts are not safe, that we firmly as a rock have decided for that. But before we will exchange the temporary for the eternal, we only would like to see and speak to the famous Man from Galilee, and receive out of His mouth some instructions about what we still must do in order to attain to one of the least degrees of the inner life perfection.”

[11] **Lazarus said:** “But the young friend, who is a true servant of the Lord, has already shown you everything and told you what you must do to attain to the inner life perfection. More than that the Lord Himself will also not tell you.”

[12] **The Pharisee said:** “Friend, you are right, because there can only be one truth. But even seeing this great Man of God must, for

the one who is starting to believe in Him, stir up a still greater trust, compared to when he only speaks to His servants and disciples. With us it is not just an idle curiosity to see Him and to speak to Him, but because we have heard all this about Him and now also what we have seen of Him, a great mighty love has been stirred up in us for Him. And that is the reason why we would like to see Him somewhere and speak to Him. The young friend, who is filled with God will surely know where He, the sanctified of God, is at this moment. If He should be somewhere in Galilee, then we will follow after Him immediately, search for Him and ask for instruction and advice.”

[13] **Lazarus said:** “He has taught the people already many times in the temple. Did you not see Him there or maybe even speak to Him?”

[14] **The Pharisees said:** “You surely know that the so-called High Counsel almost never comes into the part of the temple that is meant for the people, because it has nothing to do there, and so we certainly have heard that He was in the temple and also that He has performed great signs, but having seen Him or spoken to Him, that we did not. And therefore, we now would like to search for Him, see Him, and if possible, speak to Him.”

[15] **Lazarus said:** “But I know that many Pharisees, scribes and elders in the temple have seen Him and have spoken to Him, and were also so hostile against Him because He showed them their injustices and deceit where the people were present. Then it is ever so remarkable that you in the High Counsel were only concerned about how you could capture the Lord in one way or another, in order to kill Him right away. And you, who are the most important rulers after the high priest, did until now really not see Him nor speak to Him? Really, this sounds a little strange after all.”

[16] **The Pharisees said:** “Indeed, and still, it is so. I even tell you now that the great Man of salvation could even be among you and that we surely would not recognize Him if He would not make Himself known to us Himself. Secretly we were already thinking that this true second Samuel would be the one. Only we find him a

little too young, because we have heard that the great Man of salvation is already something like 30 years old, of what however, we also are not sure. But we only desire now very much to see Him personally and speak to Him. Do tell us therefore where we can see Him and speak to Him.”

[17] **On this, Lazarus gave no answer, because he noticed that I Myself stepped out of the hut and came down to them.**

### 73. THE LORD AND THE PHARISEES



**SINCE Lazarus did not give them an answer, the Pharisees turned again to Raphael and said: “Do tell us why we may not know where the great Man of salvation from Galilee is now.”**

[2] **Then I went and stood before the Pharisees and said: “Here I am, a good Shepherd amidst My lambs. I do not flee when wolves are approaching My flock, because these lambs are My property. I am no mercenary who runs away when he sees a wolf approaching his flock. A mercenary flees because the sheep are not his. What will he care about the property of his lord?**

[3] **But I am the Lord Himself. I love My sheep because they are Mine. They know Me and always hear My voice when I call them.**

[4] **It is true that you also are shepherds, but the sheep are not your property. As long as you can receive wool from them you do not care much if the sheep that are already shaved are torn up by wolves or bears, because the flesh of the sheep is obviously not yours.**

[5] **At first you came as savage animals among My flock, but I as their good Shepherd did not run away and did not leave My flock. Rather I would give My life for them than to leave the flock. Would you also do that for your flock?”**

[6] **One Pharisee said: “Lord and Master, truly, up to this moment we would not have done that, but now, because we have been partakers of the great grace to know You personally, we would put our lives into the balance for Your sheep, although we are Your**

lowest helping shepherds. Yes, we ourselves were for the people until now only savage wolves in sheep's clothing. But here, a great light has come upon us. We have completely changed our viewpoint and want from now on to be Your disciples. Because in the teaching of our temple there is now only death and judgment and the greatest night and the darkness of life. But in Your teaching there is light, life and invincible power, of which we have seen proof in a more than convincing way.

[7] Therefore, we have also taken the firm decision to leave the temple forever and to conform ourselves completely to Your teaching, so that maybe we still can attain to the lowest degree of the true inner life perfection, for which reason your young servant, as well as before that, this man from Upper-Egypt, have very clearly shown us the way. But still we wanted to know You also better, so that eventually we can receive from You some more prescriptions about what we all have to do in order to be partakers of Your grace, even in a very little measure.

[8] Do forgive us our many big sins, especially those that are impossible to make up again in one way or another. However, for those that we can make up, in love for You we will exert all our effort to make up for them in a way that hopefully You kindly will show us. But moreover, we ask You, o Lord and Master, to forgive us, because we have troubled You here.”

[9] **I said:** “Yes, yes, all this is certainly well meant, if it would not be for the fact that you have sinned so dreadfully and so completely unscrupulously. Such an uninterrupted sinning for years against God and all fellowmen and even against the whole nature has weakened and totally crippled your souls to such a degree that it will cost you considerable effort before your souls will look human again.

[10] It is true that in your puffed-up worldly blindness you did not know what you did, and therefore you are somehow to be excused. But also, out of Me you did not lack any warnings in your heart which clearly told you: ‘Fear God and do not do wrong to a person’. But you did not pay any attention to these warnings, and



each one was criticizing the other for his bad human prescriptions and said: 'It is more intelligent to act according to the prescriptions which are established anyway than to give way to our own inopportune feelings of mercy and then to become the target of the mockery of the eminent and mighty of the country.' Finally that has made you totally inhuman, and you became in your soul the most fierce and savage animals. And look, that is now the difficulty with you all. How will you now change your bloodthirsty true tiger souls into human souls again?"

[11] **The two Pharisees** said in a small voice: "Yes Lord and Master, You are seeing us also inwardly, and everything will therefore be precisely as You have so mercifully revealed to us. But precisely for that reason we would like to receive advice from You, how we can be helped. From Your servants we have heard that for You all things are possible, and we trust therefore also firmly that You can still help us, if You want it. Really, Lord and Master, we are firmly decided to do everything whatever You will advise us for the improvement of our soul."

#### 74. THE 3 DEGREES OF INNER LIFE PERFECTION



SAID. "To promise is much easier than to do what has been promised. You are still too much attached to the world and to your great treasures, on which is sticking a lot of blood of widows and orphans, and this creates for worldly men always an almost unbridgeable gap.

[2] However, as with God all things are possible, so it is also possible for the most hardened worldly man and sinner to change himself quickly and efficiently if he sincerely, in full faith and trust in God, does what the divine wisdom is advising him. He must then perform a true miracle on himself by a strict reversing of his will. This by a total self-denial of all his former weaknesses, habits, lusts and bad tendencies that arise from the unfermented and very impure nature spirits of his body in his soul, and polluting and disfiguring him.

[3] Do count how many different passions you have. Take a serious decision to overcome them all and then follow Me. If you can do that, then you also can attain quickly to the inner life perfection, but if you cannot do that, it will be very difficult.”

[4] **The Pharisees** said: “As far as the firm will is concerned, we are not lacking it. For if we had the earnest will to sin, then why could we not have the same to do what is good?”

[5] **I** said: “Yes, yes, that is not a bad reasoning. But the will to sin finds in man always a lot of support, and more precisely in the pricks and tendencies of his body. But for the will to do what is good, his body does not find any support. This he finds only in the faith in a true God, and most of all in the love for Him, and also in the hope that the promises that God has given him will be completely fulfilled.

[6] Therefore, whoever can battle against all the bad passions of his body, and in this way has become master over himself by the firm and living faith, by the love for God and fellowman and by the unwavering hope, will then also soon become lord over the whole visible nature. And then he already finds himself in the first degree of the true inner life perfection, because he has become fully a lord over himself, although he still will oftentimes not lack all kinds of temptation that will prick him to make one or the other light sin.

[7] If he then also succeeds in making a firm pact with all his sense-organs to turn away from all earthly pricks and to turn only towards the pure spiritual, then this is already a sure sign full of the light of life that the inner Spirit out of God has totally filled the soul, and then man is already in the second degree of the inner true life perfection.

[8] In this degree, man has already received such great strength and life freedom that he, because in his soul he is completely filled with God’s will and can act according to it, can nevermore commit any sin, for when he himself has become pure, everything is also pure to him.

[9] But although man is then already a perfect lord over the whole

nature and has within him the complete conviction that he can sin no more, because all his actions are guided by the true wisdom out of God, yet he still remains thereby in the second degree of the inner life perfection.

[10] But there is still a third and most high degree of inner life perfection.

[11] Of what does it consist, and how can man attain to it?

[12] It consists in the fact that the perfect man, who knows very well now that he is a powerful lord of the whole nature, and without sinning can do whatever he wants, still, in a humble and meek way, controls his willpower and might, and in all his actions, out of pure love for God, only waits until he receives for this reason from God an assignment, which is for the perfect lord of nature still a very difficult task, because he, in his full wisdom always realizes that according to the will out of God that lives in him, can only do the right thing.

[13] But an even more profound spirit will also realize that between the special will of God in him and the most free and endless universal will in God there is still a big difference, by which he makes his special will completely subordinate to the universal divine will, and will only do something of his own power when he directly receives an assignment for it by the only self-will in God. He who does that, has attained within him to the innermost and highest life perfection, and this is the life perfection in the third degree.

[14] Whoever has attained to it is also completely one with God and possesses just like God the highest might and power over everything in Heaven and on Earth, and nobody can ever take it away from him because he is completely one with God.

[15] But nobody can reach this highest life perfection wherein the archangels are, before first having attained to the first and second degree of life perfection.

[16] Every archangel has the power to achieve at once everything that God can achieve unlimitedly Himself. But still, no archangel does anything out of himself, but only when he receives the


assignment from God. Therefore, even the highest archangels are asking God to assign them to do this or that, especially when they can see that the people of this Earth are lacking one thing or the other.

[17] See this young man. He is completely in the third degree of inner life perfection, and what he wills is already as good as an accomplished deed, but still he does not do anything out of himself or for himself, but only what I will. However, if I tell him: ‘Act now only out of yourself, and as you think is right’, then he also will show what is within him and will act accordingly.”

[18] **The Pharisees** said: “Thus this young man is already equal to an archangel, because Your inner being is the full pure Spirit of God?”

[19] **I** said: “Yes, yes, happy the one who believes that in his heart.”

## 75. ABOUT LIFE IN A MONASTERY AND HERMITS. THE PURPOSE OF TEMPTATIONS.

 **HE Pharisees:** “Lord and Master. We have heard now from Your divine mouth of the difficulties in obtaining the inner life perfection, but also of the endless advantages of it. The difficulties did not discourage us to do whatever You may prescribe us to do. Even if we physically have to mutilate ourselves under the greatest pain, then in full earnest we are prepared for it.”

[2] **I said:** “Oh that would be the greatest foolishness, because whoever wants truly to conquer an enemy must line up himself in the open field in front of him, and should not hide behind all kinds of defensive works. Because when the enemy will see the entrenchment, he will indeed desist for a certain time from an open attack because he realizes that with his power he is not a match for the well-defended opponent. But he surrounds the well-defended opponent, and then he will call for fortifications from all sides. After that, when the enemy feels strong enough, he attacks the still

well-defended opponent and overpowers him without difficulty.

[3] I consider the case when the enemy was not able to do anything against the well-defended opponent as long as he stayed behind his entrenchment. But the opponent can out of fear for the stronger enemy not stay forever behind his strong entrenchment. He will have to leave it once and will have to come in the open field. How will he then fare when the enemy, who secretly is lying in wait somewhere, will attack him? I tell you: this second open battle will then be much more difficult for him than if he had attacked the enemy immediately in the open the first time.

[4] Man can indeed withdraw himself completely from the world like the hermits of the Carmel and Zion, who do not look at a woman and whose scanty food consists of roots and all kinds of berries, wild honey and carob beans. Also they castrate themselves for the sake of the Kingdom of God, because in this way they cannot fall into temptation to transgress against a law of Moses. Therefore, they do not have any possessions, no parents, no wives and no children, even no manhood. They live in wild canyons, so that they would not be tempted by the beauty of the luxuriant fields of the Earth. They do not talk with one another to prevent that someone would say something that would offend him or his neighbors.

[5] Under such foolish life conditions, by which they are disconnecting themselves from the reality and protect themselves against the possibility to sin, they surely are keeping the laws of Moses, but for whose benefit? I am telling you: that does not help them in the least, nor other people. Because God did not give man different powers, abilities and talents to let them slumber as a hermit in a little hut or cave, but to, according to God's revealed will, be active, and thereby be of benefit for himself as well as for his fellowman.

[6] That is why God has never said to man: 'Mutilate and castrate yourself, so that your body will not be tempted by the body of a woman and will abstain from harlotry and adultery'. But when God gave the woman to Adam He only said: 'Go, multiply and

replenish the Earth'. And with Moses it is stated: 'You shall not commit fornication and harlotry, you shall not covet the woman of your fellowman and not commit adultery.'

[7] So man should be active in the world and voluntarily resist the temptations of the world. In this way, his soul will become strong and the power of God's Spirit will penetrate him. But by going through life as a sluggard no one will ever come to the true eternal life, because this requires the greatest possible full activity on the countless levels and spheres of life.

[8] It is true that such people are sinning as little as a stone, but is that perhaps a merit for the stone? One day the soul will however have to leave his mutilated body, then what will he do in the beyond in his complete weakness and total inactivity?

[9] There, all kinds of trials will be coming upon him that must urge him to true activity. And these trials will for the soul – with his talents that he already possessed here on Earth – be precisely the same as here. However, they will be for the soul surely much stronger than here, because whatever a soul thinks and wills on the other side, will also be as a reality.

[10] Here he is only confronted with his invisible thoughts and ideas that he can easily fight and of which he also can easily get rid of, but there, where thoughts and ideas are becoming a visible reality, do tell Me, how will the weak soul fight against his self-created world? If for instance already here someone is filled with burning passion by the thought of the beautiful young woman of the neighbor, how will he then fare when his thought will, according to his wish and will, stand completely as a – although apparent – reality before him?

[11] Therefore, the temptations on the other side are much stronger than here. And what will the soul be able to do to free himself from the hard imprisonment of his own evil passions? There he will have to work much more on his own to free himself from the confusion of his own thoughts, ideas and imaginations. Because if he will not start to work himself, he will not be helped immediately by the mercy of God or any other spirit, just like that

is already for the greater part the case here on Earth.

[12] Because, whoever does not seek God seriously, but only pursues the lusts of the world, is losing God, and God will give him no sign from which he could perceive how deep and how far he already went astray from God. Only when he will start again to seek God out of his own effort and necessity, will God then again draw nearer to him and will let Himself be found by the seeker in the same measure as it has become truly serious for the seeker to find God and to know Him.

[13] Therefore, the pious laziness is good for nothing, because it has no value of life for Me.”

## 76. TRUE REPENTANCE AND PENANCE



HOEVER says to Me: ‘Lord, Lord’, is still far away from the true Kingdom of God. However, the one who believes in Me and does what I have taught him to do, will achieve what has been promised and shown to him. And only by the action he will perceive within himself that the words I have spoken are not words of a man but truly divine words, because My words are in itself love, light, power and life. My words are telling you clearly what My will is. Whoever accepts My will within him and acts according to it, will have eternal life within him and will continue to live, even if he has – if that would be possible – died physically many hundreds of times.

[2] If you are then so serious about reaching at least to the first degree of inner life perfection, then go home, distribute your superfluous great treasures among the many poor, and then come here and follow Me. Then you will shorten your still very long way to God’s Kingdom a great deal. If you will follow Me, you should however be dressed as simple as you can see with Me and My true disciples. You do not need a stick and no pockets in your skirt and cloak. But all you need is a willing and open heart. For all the rest the Father in Heaven will take care.”

[3] Upon this advice the two Pharisees and also the two Levites

began to look noticeably sour, and **the one Pharisee** said: “Lord and Master, I can clearly see that You have spoken correctly and truly, but bear in mind that we have a wife and children for whom we first have to make some arrangement and have to give the highest necessities. As soon as we have done that as fast as possible, we will distribute our abundance among the poor and then we will follow You with a joyful heart.”

[4] **I said:** “Are your wives and children then better than all the widows and orphans from who you have taken away all their belongings and thrown them into the greatest need and misery? Now, if these have to work hard every day to earn their meager bread while your wives and children are bathing into the unrighteous received wealth, and moreover out of pride not knowing what to do, and are spitting in a despising way in the direction of a poor widow who with her half-naked and by hunger starving children has to work for a scanty salary and whose possessions were taken into property by you in the most unrighteous and loveless way, then it surely will not be unrighteous if your proud, arrogant wives and children would some time also suffer hunger, and in this way come to realize – what would be very beneficial for their souls – how pleasant it really was for the poor widows and orphans, but at whom they have so often spat, and who they have called ragged rabble for who it was hardly worth to let the sun shine on them.

[5] But I do not want that you in one way or the other would feel obliged to do that, because your will is as free as Mine, but because you have asked Me for advice to know what you should do in order to reach your inner life perfection more speedily, I have given you also a completely correct and true advice.

[6] I already told you beforehand that it is much easier to give a promise than keeping it. And moreover I add to this: ‘whoever is not able to leave house, field, wife and child for the sake of My name, is by far still not worthy of Me. And whoever will put his hands to the plow of God’s Kingdom but thereby still looks back to the things of the world, is by far still not fit for the Kingdom of



God.’ This you do know now, do whatever you want.”

[7] **The Pharisee** said: “But Lord and Master, look now at Lazarus who is a real friend of You and also Nicodemus and Joseph of Arimathea, they surely are still much richer people than we. Why do You not ask from them what You are demanding from us?”

[8] **I** said: “Between their and your possessions is a great and sky-high difference. Their goods are a complete righteous possession. They are the righteous possessions of their family. And the truly, royal great treasures that they are containing are the result of true and still very unselfish diligence and blessing from Heaven. Likewise, the three named men are now as good as the only supporters of the many thousands who have become poor and miserable by your ungodly actions and attitudes. So they are still the real executives of God on Earth over the entrusted earthly goods, and they also consider their goods not differently than what they really are, a gift from above that they have to manage and arrange for the care of the many poor.

[9] Is this perhaps also the case with your robbed goods? Such men should possess even much more, and that would also be possible for God in a most just and pleasing way, if you would not have taken away more than half of it with all kinds of tricks and deceit and also with force. You have fattened yourselves with it and because of this, they had to distribute less to many poor people. Was that perhaps also an action from you that was pleasing to God, and could God ever bless your possessions? Yes, the blessing of Hell is resting upon it, but certainly not God’s blessing, because if God’s blessing would be resting upon it, then I surely could tell you this.

[10] Then do not compare yourselves with these three and also not with these highly ranked Romans there, who are also very rich, but their riches are justified. And also they are benefactors to the many thousands, and they have an abundance of blessing from above, although they are gentiles, but they are immensely closer to God than you as Jews.

[11] Concerning such worldly rich men like you are, I say in My

full divine power and might the same as I have said to a rich man who very much was like you: 'It is easier for a camel to go through the eye of a needle than for such a rich man to enter God's Kingdom'. Did you hear this now?"

[12] **Then the Pharisees said:** "O Lord and Master, we realize now all too well the truth of Your words, and out of ourselves we have already decided to follow Your advice precisely, but we are asking You to give us the necessary strength and the true courage. Because only now we are beginning to fully realize how difficult it is for a soul who once has been caught by the power of Hell to free itself out of its might. If You, o almighty Lord and Master, do not help a prisoner, then he will stay imprisoned forever."

[13] **I said:** "Yes, sure, that you have well said, that is why you should refund every penny to the one you have cheated. Because if you do not do that, you cannot enter into the Kingdom of God, and just like you, also no one else can."

[14] **But because you** impossibly can no more refund the inflicted damage to a lot of them whom you have cheated, you can distribute all that you are possessing, with a good will and a good heart, among the poor. And by that, be not afraid of the world. Then many of your sins will be forgiven, and then you may come and follow Me. Where I will be, you easily will be able to know, if ever you are serious to follow Me. Of course, it will take you a lot of fighting, but whoever is fighting justly and cleverly, will also surely overcome, and a sure victory is still always worth the fight.

[15] **Now I have told you all you have to do and you can never excuse yourselves by saying that you did not know it. From now on it will depend on your will and your wisdom."**

## 77. ABOUT THE RIGHT WISDOM AND CAREFULNESS



**PHARISEE** said: “Lord and Master, so according to what You said, by the distribution of our treasures among the poor we may use the right wisdom and carefulness?”

[2] **I** said: “Once I have said something, it has been said for eternity, because this whole visible sky and this Earth will pass away, but My words will not in all eternity.

[3] Even if somebody would do something extraordinary good, but in a foolish way, then this deed has no value because thereby the good has not been achieved. If someone wants to do something good for his fellowman he must not make it known and must not let him be glorified and be praised but he must keep it secret in such a way that practically his right hand does not know what his left is doing. Then God, who also sees the most secret things, will reward that work with His blessing.

[4] Would it be wise if you would give your treasures to the temple to be distributed among the poor? The temple would indeed praise you openly before everyone but that would not help the poor.

[5] But find a righteous middleman. That is for you the best way. Your names will remain unknown, you will avoid the praise and honor of the world, and the poor are helped in the best way. For it is better to arrange with a righteous middleman a provision for many poor people, for the right purpose, in the right measure and for the right necessity, than to give in the hands of a poor person in one time a lot of money. Because that would make the poor person, who already became very humble, very easily proud and would spoil his patient and to God consecrated soul.

[6] You can find such a middleman very easily. I can even name here five of them. Take for instance Nicodemus or Joseph of Arimathea, or friend Lazarus, or the innkeeper from the valley of Lower-Bethany, or standing next to him, the innkeeper of the large inn at the highway near Bethlehem.

[7] And so, I also have shown you this way. If your family should be in need, then it is also best to find with them a necessary and a

to Me pleasing shelter for body and soul.”

[8] **The Pharisees** said: “Lord and Master, we thank You that You have also given us this advice. Partly already today, but for sure on the first day after the Sabbath it will be done. Oh, by this advice from You, a heavy stone has been taken away from our chest. Yes, now it is not difficult for us to carry out everything.

[9] What do You think, Lord and Master, if we give to each of the named friends a part of our treasures, so that one person would not be too heavily loaded with the work for the poor?”

[10] **I** said: “This depends now on you. One is as good as the other.”

[11] **With this, both of the now completely converted Pharisees, were very satisfied, they went to the five named men and were discussing with them.**

[12] **Then also the two Levites** came to Me and said: “Lord and Master, what shall we do? Our wealth is still small, and what we are possessing we have inherited, and in this way it is our rightful property. But if we may follow You, then we also wish to do what the two chiefs are doing.”

[13] **I** said: “You are free to do so. But look at these first disciples of Mine. They also have a rightful possession at home and they have wife and children. For the sake of God’s Kingdom, they have left everything and followed Me. This you also can do.

[14] **But I** tell you also: the birds have their nests, and the foxes have their holes, but I, who am also on this Earth bodily a Son of Man, do not have so much in my possession that I could lay My head on it.”

[15] **The two Levites** said: “And still, Heaven is Your throne and this Earth is the footstool under Your feet.”

[16] **I** said: “This was not inspired by your flesh, but by your inner spirit. Remain in this knowledge and be patient. Then you will easily reach the inner life perfection. Thus you also can go and discuss with Lazarus.”

[17] **The two Levites** followed this advice at once and they went to Lazarus.

## 78. THE SPIRITUAL EYE OF THE MEN FROM UPPER-EGYPT



**ICODEMUS** came to Me and said: “Lord, I thank You. By the complete conversion of these two chiefs I have been released of a great fear, because actually it was them whom I feared the most.”

[2] **I** said: “Let us not talk about that anymore. I will rest now, after which I also will give them a sign. Only after that they will firmly believe in Me. Deliberate now among yourselves.”

[3] Then I went into the hut and rested for a while.

[4] I stayed for a little half hour resting in the hut, but gave Peter, James and John, who were with Me in the hut, instruction to go to the 7 Egyptians and tell them about the foundations of the gospel and to prepare them for a sign that I would perform.

[5] The 3 disciples did just that and were well received by the 7 Egyptians. However, Peter was astonished when he discovered that especially the leader knew much more about all My teachings and deeds and even about My childhood than he himself. James and John, who knew most about My childhood, because they grew up with Me, were very surprised and had to do justice to the Egyptian.

[6] **Peter** secretly thought by himself: “Here again, the Lord let us run into it. We have to teach the gospel to them, and they simply know more about it than the three of us together. Why did the Lord do this to us?”

[7] **The man from Upper-Egypt** noticed within himself what Peter was thinking, and for this reason he said: “Why do you ask yourself why the Lord has sent you to us while we already knew and understood His teaching better than you all? O look, dear brothers, the Lord knew, and even very clearly, that you were already starting to forget this and that, and precisely for that reason He sent you for a talk of half an hour to us to receive back again the little that you have lost.

[8] This is also stated in your book. Even in this way: ‘Those who are with the Lord have lost a lot. But then the foreigners come

from the distant countries and give the lost priceless pearls and precious stones back to the children. And the Lord is for this reason also very kind to the foreigners and receives them into the dwellings of His children.’

[9] Look, dear brothers, the Lord has also foreseen this apparently insignificant incident already a long time ago, and because everything that the prophets have said about Him must be fulfilled, from the smallest to the greatest, also this small prophecy could not stay unfulfilled.”

[10] **Then Peter said:** “O dear friend, do tell me how you could know all that so precisely.”

[11] **The man from Upper-Egypt said:** “When your spirit and your soul will be one – what you all as His chosen ones can expect soon – then you will see very clearly, but the soul who is still connected to the body, cannot see nor understand that.

[12] However, I do not only know what is written in your books but I also know the old scriptures of the Egyptians, the Persians, the Berians, the Indians, Chinese and the scriptures of the old Meduhed by the Ihyponese<sup>6</sup>. In short, whatever there is to be found from the North Pole to the South Pole, is as well known to me as your fishing hut at home in the neighborhood of the city Capernaum, where the Lord has performed already so many signs, and where still so few are believing in Him, because they are blind salesmen, brokers and money-usurers. Whatever this Earth carries and contains, is very well known to me. But beyond this Earth I still can see little.


[13] I can distinguish the fixed stars and the wandering stars, and I can calculate the course and the position of the latter, because already since my early childhood I was skilled in the art of survey of ancient Egypt. I also suspect in myself that the wandering stars are worlds that look like this Earth, but until now I still could not reach them in my spirit. But the Lord will give me here also that gift that will make me extremely happy.

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<sup>6</sup> Ihyponese: Japanese.

[14] You have received about this already the highest and truly perfect explanation and teachings from the Lord by His word. Also this is known to me, and therefore nothing is lacking to my knowledge of the starry sky in this new time. But I also would like to see this in my spirit, as clear as I can see the whole Earth with my own eyes. That will happen to me and also to my 6 companions here. Then, then, friend, I will be completely perfect, because only then I will be able to understand the eternal greatness of the Lord more and more.”

## 79. BELIEVING AND INNER VISION. THE SPIRITUAL DEVELOPMENT OF THE MAN FROM UPPER-EGYPT.

 **PETER** said: “Yes, friend, if you know what we know, what more do you want? Is perhaps ‘firm and doubtlessly believing’ not the same as ‘vision in spirit’?”

[2] **The man from Upper-Egypt** said: “With this you are partly right, but still not completely. For sure, a firm and doubtless believing of the soul is stirring up in man a complete striving and a hopeful trust that once he will also really vision what he believes. When faith is increasing in power and firmness, eagerness will also increase and the desire to once vision in its fullness what has been believed, and by this, to fully take part in it. And look, friend, in this way spiritual vision stands indescribably much higher than pure faith, because the spiritual vision is the eternal crown of faith.”

[3] **Peter** said: “Yes, in this you are totally right, but you know, the Lord is not so generous with the gift of the inner vision. Now and then He permitted us for a few moments to see spiritually, but until now, there was no question of a permanent blissful ability of the soul.”

[4] **The man from Upper-Egypt** said: “Well, this is also what I mean. However, He promised it already a few times to you. You will receive that ability only when you are fully reborn out of Him.

And then we must, as men who are still in the flesh, not think that we have nothing else to do except to look at the wonders of His infinite creations, because we have here on this Earth, out of love for Him and out of love for fellowman still a lot of duties to perform, and that does not mean only to vision. But man must give himself now and then a Sabbath's rest, and then he can and must vision, or at least train himself in the inner spiritual vision. Man will only receive the full permanent vision after he will lay off his body. Don't you think so?"

[5] **Peter said:** "Well sure. However, I am really wondering how you in your wilderness came to this inner true wisdom of life. Who was your teacher?"

[6] **The man from Upper-Egypt said:** "Most of the time I myself, by my restless searching and exploring. But my father was surveyor in Memphis, Thebe and Diathira, and I have learned this art from him. When I had this art completely under control, he started to initiate me into the hidden secrets of the temple in Ja bu sim bil. However, he died before I was completely initiated in everything.

[7] His death meant to me the loss of a 1,000 lives. That is why I went as far as possible upward the Nile with my companions. There we found caves, which gave us sufficient protection against the glowing rays of the sun. The caves were close to the Nile that is twisting around a 1,000 waterfalls between the mighty rock-faces. It was not possible to go any further than that along the river, unless we would have turned off much further to the right into the great desert and had followed then the road to the Nubians. But without water we soon would dry out, together with the goats that we took with us. In short, we still found a last piece of land at the caves where there was some grass growing and our animals found sufficient food. And so, we decided to stay there, together with our small families.

[8] When during the first night I slept in the cave, commending myself in the protection of the great God, my deceased father appeared to me in a dream and taught me what I had to do, and



how I had to behave in order to continue to live there. He told me also that nearby the place many beasts of prey, lions, panthers and even gigantic eagles could be found. And he taught me how I, being unarmed, only through firm faith in the great God and through a firm, full fearless will, could become lord over all those animals.

[9] When I woke up in the morning and stepped out of the cave, there was a very big lion coming peacefully to the cave, which apparently was his dwelling place. When he saw me, he stood still and began to shake his tail mightily. I came to him with my fearless firm will and commanded him, while I was firmly looking at him, to leave this place forever. And look, the lion turned around and disappeared somewhere in the desert. The same thing happened soon after that with two panthers and on the same day with a giant eagle who had an eye on our grazing goats.

[10] So already from the first day I convinced myself what man, who, with a real trust in the only true great God and through his fearless firm will, can really do. In the evening I stood before the cave, trusted in the protection of the almighty great God for all things and commanded the whole nature to leave us in peace. That is also what happened.”

## **80. THE INNER REVELATION OF THE MAN FROM UPPER-EGYPT**



T night my father came to me again and said that my reaction was good, but at the same time he made the will of God known to me and advised me urgently to follow it strictly and to make it as my own will. In this way, I should have all dominion over nature and its elements, just like the first human beings had when the Earth was still a lot more dangerous.

[2] When we woke up again in the morning, I told everybody about my dream and I urgently advised them all to thank the great God seriously for His protection, and to fervently ask Him also never to take it away from us. This we did, and later I made the

will of God known to everybody, which was revealed by the spirit of my father. And I urged them all to follow it very precisely with the greatest love, reverence and thankfulness to God.

[3] They all promised this to me. And look, then it suddenly became very bright in our cave, which even during daylight was very dark, and we saw even more passages in it that we were courageously exploring, and in this way we still found more caves further upstream that had more or less easy exits. And so, we found a few good dwelling places, which later on were inhabited by my companions. In these caves we also found a few pure naphtha wells. We were scooping the oil in the lamps that we had brought with us, by which we then were able to illuminate our natural habitations. We all were aware of the fact that this discovery was a very special favor from above, and so we very earnestly thanked the great God for this.

[4] When we expressed our gratitude we heard a clear voice that said in very understandable words the following thing to us: 'Live all of you in accordance to My will that has been revealed to you, then all the animals of this wilderness will serve you according to your will. But you only may ask from them what you need for your body. Therefore, you must not store up any provision for yourselves.

[5] In the middle cave you will find a big amount of salt. Use this to salt the fish that the eagles will catch for you out of the Nile. Lay them on stone plates that are strongly heated up by the sun, and eat them. At the exit of the first cave, there is a well of fresh water under a gray-white stone. Smash the tender stone to pieces, then immediately you will find a large quantity of good drinking water. Do not chase lions and panthers or other animals from this region, then they will serve you when you need their service.'

[6] Then the voice became silent. We thanked God once more for the revelation, and we realized by this that it was really God's will that we choose this region as our dwelling place.

[7] All this had a tremendous influence on my heart and mind because everything that was revealed to me was indeed confirmed.

After this, I continued to search, received an inward word and acted according to what I heard within myself. Most of the things succeeded. However, only now and then when some doubts came up in me concerning its success, it did not work. I had to get rid of the smallest doubt, after which all things succeeded in such a way that I could not think about any doubt furthermore. And after a few years I noticed within myself what the spirit of Enoch said to the Pharisees before. Because, no matter where I directed myself in thoughts on the whole Earth, I was already present there with my eyes, ears, mouth, nose, hands and feet.

[8] However, my companions – except one – did not reach that far yet, but they all are very much on the right way to it. And then also I have taken them all to this place, so that they will hear what is most high, and so that they can see and hear the great God in the appearance of a person who is like us, to whom I have lead them in spirit. That is also why now they are, just like me, full of the greatest joy and the greatest happiness. And so, now you know by my short description, how I and also my companions came to our inner life perfection.

[9] However, for you here as children of the Lord it is easier. But we are strangers, and we must do more in order to be accepted by the Lord as a child. Are you satisfied with my description?"

[10] **Peter said:** "More than satisfied, and I am glad that the Lord reveals Himself also in faraway countries to those people who are earnestly seeking Him, love Him and are totally relying on Him.

[11] But He is already coming out of the hut to perform a sign for the two converted Pharisees. Let us therefore now give Him again our total attention with heart, eye and ear."

[12] **Then I went to Peter and said:** "Well, Simon Juda, how did you carry out My instruction with these strangers?"

[13] **Peter said:** "Lord, You surely knew that those strangers and not us would preach Your gospel, and You have sent us to them so that they would tell us what we are unfortunately still lacking, because we already forgot this and that of Your lessons and deeds. Also for this, o Lord, we do thank You because we really have

learned a lot from these friends.”

[14] **I** said: “Then it is also good in this way. And therefore, we still will perform now a sign for the strengthening of the faith of those 4 temple servants. Go and tell them to come here.”

## 81. ABRAHAM APPEARS TO THE TEMPLE SERVANTS

**D**ETER brought My instruction to **the temple servants** who came quickly to Me and said: “Lord, You already have given the greatest proofs to us, so that we do not have the slightest doubt anymore about what and who You are, and therefore we do not desire anymore a sign from You, but if ever You want to perform one, then we certainly will be grateful to You from the deepest of our heart.”

[2] **I** said: “You surely can see now more or less that I am the promised Messiah and that after Me there will be no other, but you still do not see that the Messiah is nobody else than the same Jehovah who on the mountain Sinai gave the laws to Moses, and for this reason He justly could say on the last feast day in the temple about Himself: ‘Before Abraham was, I am’, for which you wanted to stone Me. In order that you may perceive this, experience and later also firmly believe it, I will perform for you a special sign. So, be very attentive to what will happen now.

[3] Since I am also the Lord of the spirit world, I want now that My Abraham will appear, and to you he will testify of Me. When he will be here then you also can speak to him.”

[4] Hereupon, a light cloud came down on the hill, and out of the cloud stepped **Abraham**, bowed deeply before Me and said: “How much and how long have I been looking forward to the day of Your appearance and my joy surpasses now all limits because I have seen Your day on Earth. But no matter how much I am joyful over You, o Lord Jehovah Zebaoth, I have little reason to rejoice about my descendants. Truly, the descendants of Hagar are in their actions much better than the descendants of Sarah.

[5] O Lord, Your love for this wicked generation and Your

patience with it surpasses all limits of Your infinite creations.

[6] When I formerly asked You to still spare the 10 cities with Sodom and Gomorrah because of the few righteous ones, Your answer sounded bitter. You were willing to spare them if there could be found only 10, and finally only 2 or 3 completely righteous persons. Since also those were not there, except Lot, You did not spare the 10 cities, saved only Lot, and everything else was destroyed by fire.

[7] When I now look at these descendants of mine, then even with the threefold number of the former citizens of the 10 cities, there is hardly one righteous, and You, o Lord, are sparing even this generation of harlots and adulterers. For Your limitless love and great patience those miserable people are persecuting You, and are even animated by the evil imaginary thought to kill You.

[8] O Lord, give up Your too great patience. O Lord, I waited a long time for Isaac. Only Your power begot him in the body of Sarah. When he already became a fine boy, You desired – in order to test my faith and obedience – that I should sacrifice him to You. I submitted to Your will, but You Yourself stopped me from completely carrying out the instructed work, provided me with a he-goat that I had to offer instead of Isaac and You gave Isaac back to me. Oh, that was really good for my heart.

[9] But it were better if I had sacrificed Isaac instead of the goat, so that no generation would have come out of him that already at the foot of the Sinai in Your holy presence started to worship a golden calf, and now has become worse than the darkest gentiles and other children of the world who were begotten by the serpent by the great harlotry of Babel. O Lord, do stretch out Your right hand once and destroy Your enemies.”

[10] **These words were spoken by the spirit of Abraham with a very serious and emphasizing voice.**

[11] **But I said to him: “You know that from now on I do not judge the people anymore by My zeal but only by themselves, for the sake of the few righteous who have not yet bent their knees before the mammon of this world. That is why we are letting the world**

that is dumb and blind by its own will, go now its own way and execute the judgment that it has caused itself, leading to its own destruction.

[12] But I want to lead My true children Myself on the ways of the light and on the paths of life. What can be saved will now also be saved. However, the one who will not allow himself to be saved and does not want to be free from judgment and death that he has caused himself, will also reap whatever he desires.


[13] If someone wants freedom and thereby eternal life, then he will also find it. However, if someone wants judgment and death, then also this will be his share. Because from now on no Jew will be able to say: 'I also would have walked the ways of the light if only I would have known something about it.' I Myself have taught and worked everywhere, and even today I will send out 70 disciples who will carry out and preach My teaching to all the ends of the entire old Jewish kingdom, to gentiles and Jews, and within a year My oldest and first disciples will carry out this gospel in My name into the whole world. Salvation to everyone who will accept it and will direct his life conforming to it."

[14] Upon this, the spirit of Abraham bowed again deep before Me, thanked Me and disappeared.

[15] Then **the two Pharisees** said: "Lord, Lord and Master of eternity, this was a great sign. We think that if also the other Pharisees had seen that, they certainly would also become as believing as we are. Why do You not perform a sign for them?"

[16] **I** said: "Because precisely I, know best what they would say about such a sign. You four are now really the last of the temple that could be saved. With all the others, nothing can be achieved. Despite that, I still will teach many times in the temple and also perform signs. You will be able to see for yourselves what impression that will make on the temple servants. Yes, there still will be many people who will believe in Me, but these high lords of the temple will never do that in this world."

## 82. MOSES AND ELIJAH ADMONISH THE NEWLY REPENTED PHARISEES

 E further attentive now. In order to reassure you completely, there will be more witnesses coming from the other side, and will tell you that I in the first place am the promised Messiah for the Jews, and through them, also for all men of this Earth. Choose now for yourselves whoever you wish to see and to speak.”

[2] **The two said:** “Lord, now that You want it that way, let us then see Moses and Elijah because those two were certainly Your greatest prophets.”

[3] **I said:** “Sure. Since you have chosen them, I also will that they come.”

[4] **When I had said that, it seemed as if a lightning fell down from the clear sky, and the two witnesses stood with serious faces before the Pharisees, bowed deeply before Me and Moses pointed with his right hand and with fiery eyes to Elijah and said with a thundering voice:** “Do you know him?”

[5] **Then the two Pharisees were tremendously frightened and being afraid they could not give an answer to Moses, because soon enough they recognized in Elijah John the Baptist to whom they themselves had contributed the most in his imprisonment and his beheading.**

[6] **But Elijah said:** “Now that the sharp axe is laid at your root, you can only see now that judgment is at the door. It was the highest time for you to be converted, and because the Lord, the almighty, has been Himself so merciful to you, I too forgive you the crime against me. But a thousandfold woe to those who also will lay their evil hands on the Lord’s body. The judgment and the curse are already written on their foreheads.”

[7] **Then the one Pharisee took a little more courage and said in a trembling voice:** “O great prophet, who could ever have suspected that in you was hidden the spirit of Elijah?”

[8] **Elijah said:** “Is it not written that Elijah would come to prepare

the way of the Lord? Did you not read: ‘Look, a voice of someone crying in the desert – prepare the way for the Lord. Look, I send My angel before You to straighten Your footsteps’?

[9] If you knew that, then why did you not believe it? Why did you persecute me, and why did you until now persecute the Lord?”

[10] **The Pharisee said full of fright:** “O, great prophet, have patience with our great blindness, because only that is the main culprit of all the evil that has been done by and through us.”

[11] **Elijah said:** “What the Lord has forgiven you, will also be forgiven by us. But beware of being blinded again by a new temptation, because out of a new abyss you would hardly ever come again to the light.”

[12] **Upon that, the two prophets disappeared, and the Pharisees turned to Me and begged Me not to perform such a sign again, because this had driven them already in a too great fright and fear.**

[13] **I said:** “If this is already driving you to such a great fright and fear, then how would you like it if I would introduce you to all those whom, by your great craving for vengeance and persecution, you have helped out of this world in the most miserable way?”

[14] **The Pharisees said:** “O Lord and Master, please do not do this to us, because that would be our death.”

[15] **I said:** “That surely not, as long as I am among you for the sake of your faith. However, bear in mind that once more you still will have to come together with all those souls in the great beyond. What will you answer them if before God’s throne, with unlimited power, they will demand an account from you?”

[16] **The Pharisees said:** “O Lord and Master of eternity, we still in this world want to do everything whatever You will instruct us to do. But let us then not in this way be called to account on the other side, because then we would not have a single reply. However, in Your goodness and mercy give us advice as to what we still have to do in order to be spared from this anguish and this terrible painful torment in the beyond.”

[17] **I said:** “What you should do, this I have already told you, and thereby you will come to the light and to life. But I tell you also



that it would be good for you to examine your conscience accurately and so to perceive the magnitude of all your sins and vices that you have committed.

[18] When you have done that, you will have confessed your sins in the first place, and you will then also rightly abhor them, and in your heart you will truly feel sorrow about them. Then it will not be difficult for you to effectively take the firm decision not to commit a sin anymore, and in yourselves, you will feel an increasing desire to repair with all your might every damage that you have ever inflicted to anyone. Yet, you will be unable to carry out this completely, especially to those who are already in the beyond, but then I will accept your firm will for the deed, and will make for you everything good again for the evil you have caused.

[19] However, you should take that very seriously to heart, otherwise it can happen to you what the prophet Elijah has told you, because you still will have many temptations to endure. An old body does not so easily put off its habits as one imagines when he makes his first good resolution. You will go with Me indeed. But at My side, as long as I still will wander about this Earth, you still will, like My other disciples, come into many temptations. And then it also will be obvious how weak your flesh still is, even if the spirit in you has become reasonably strong. That is why it is now so necessary to do everything possible to free your soul out of the old imprisonment of your body, and this is only possible when you will do what I have advised you. Because sin will leave the soul in the same measure as the soul recognizes sin as being a sin, regrets it, abhors it and further on does not commit it again. Did you all understand this well?"

### 83. A SPEED MIRACLE OF RAPHAEL



**HE Pharisees said:** “We thank You, o Lord, for this special, pure, true lesson. This is dearer to us than the terrible signs that are filling our mind with fear. We will follow Your holy advice as far as our strength will reach. But since the day will from now on only last a few hours, we will go to the city and make arrangements even today for what our treasures and our families are concerned, so that tomorrow, still on the Sabbath, we can be with You.”

[2] **I said:** “If you are completely serious in this, then you can stay here. Then it will be arranged in a much different way. I will give My young looking servant the assignment to arrange everything for you and send your families to Bethany to the house of Lazarus and all your treasures to this place here. He will perform this in a very fast and excellent way. Do you agree with this?”

[3] **The Pharisees said:** “Yes Lord, if this is possible, then this will certainly suit us very well.”

[4] **I said:** “With God all things are possible. And of what My servant is capable of, he already has shown you previously. But go and speak with him yourselves.”

[5] **The Pharisees said:** “O Lord and Master, rather speak You with him. Then everything will be arranged much better than if we would possibly give him a clumsy and unwise advice.”

[6] **I said:** “All right then, because you perceive this in your heart and want it that way, I will also do it.”

[7] I called Raphael and gave him inwardly an assignment to execute everything.

[8] Raphael asked the Pharisees in what time they wanted it to be done.

[9] **And the Pharisees said:** “O dear servant of Jehovah, that, we will leave completely up to you. However, if it could be done for this evening, this would of course be very good for us, because tomorrow it is Sabbath, when nothing may be arranged.”

[10] **Raphael said:** “What would you say if already now I have

scrupulously arranged your problem?”

[11] **The Pharisees said:** “How could that be? Because you were not absent for one moment. And how could our families be already now in Bethany? They need more than 1 hour to walk through the big city, and from the city, according to Roman time, the way takes well over 2 hours for people without strong legs. Such a thing can therefore be considered as strictly impossible.”

[12] **Raphael said:** “Yet I knew already a few hours ago that this would happen, and I already have directed your families with the right instructions, and they are now since about half an hour ago sound and well in Bethany. Your treasures are already in the hands of those whom you yourselves have pointed out on advice of the Lord. And so, everything is arranged.

[13] In order to partly convince yourselves of this, you can go with me to the hut and you can see the part of which Nicodemus will take care of.”

[14] **On this, the two Pharisees and the two Levites went with Raphael to the hut and found their well-known treasures in good order on a table that was present.**

[15] **When they saw that, they clapped their hands together out of amazement and said:** “Yes, yes, here God’s power prevails. These are things that no human being can do. But, lovely servant of the only true, almighty God, do tell us how this was possible for you?”

[16] **Raphael said:** “In exactly the same way as I have already before shown you very clearly. Because my thought, united with my will – which is again completely God’s will – is the same as myself. Therefore, I can be present and work everywhere. Whoever can do that, is in his inner life perfectly equal to God.


[17] In this way, God is also, as a personal Being, in person only one, at this moment completely present here in the person of the Lord, and further, He is nowhere else in the whole of infinity. Yet, by His will and by His crystal clear thoughts He is still present and completely active in the whole of infinity. If that were not the case, there would be no Earth, no moon, no sun and no stars and, thus also no other created beings on it and in it. Because all

celestial bodies and their creatures are from the alpha to the omega His firmly and unchangeable thoughts and ideas, kept together by His will, transforming them into independent beings, in such a way, that they will become equal to Him in everything, which is of course a work of His love and His eternal wisdom. Now I have told you how things are, and we shall go away from here.”

[18] Upon this, all five came down again, and a Pharisee went to Nicodemus and told him what can be found in the hut.

[19] But Nicodemus answered him: “Friend, I have already heard it, and according to the advice of the Lord everything will surely happen in the best way. But let us now all be calm again, because the Lord will perform something again, which today within His order seems to be important to Him.”

#### 84. THE LORD SENDS THE SLAVE-TRADERS BACK TO THEIR OWN COUNTRY

HEN Nicodemus had said that, it became quiet and I called the slave-trader Hibram and his companions to Me and said to them: “In these few days you have heard and seen a lot, and have experienced many things. You know now, just like My disciples, what each man must do to reach the eternal life for his soul. If you will act and live in such a way, you also will certainly reach what I have promised everybody who will act and live according to My teaching.

[2] But also, at home you have to correct many things that you have done wrong as dark gentiles. Therefore, whenever this is possible, make up for all the injustice that you have done to your fellowmen. Then already for this, you can expect from Me a true blessing for life. Try also to pass on My teaching to other people, and see to it that in course of time it also will be put into practice. Turn away your ear and your heart from fortune-tellers, and try also to bring the people in your country to the point that they would conform to you, and be true priests to your fellowmen. Then before long you shall receive a great treasure of spiritual gifts

from Me.

[3] Tell no one about Me on the way to your homeland, because where it was necessary and where I knew that mature people were living for My teaching, I Myself have been there already with words and signs, and they do not need more now. However, when the time has come I will pour out My Spirit over them. That will guide them into all truth. In short, on your way, make under no condition any mention of Me or unnecessary sensation about Me. But at home you can well teach your people. But also there, do not talk too much about the signs, but most of all remember only My teaching. Because the salvation for the people lies not in the signs that I have performed but in My teaching, and most of all by practicing it in life.

[4] However, if you will teach in My name, then do not be afraid, thinking too long about what you will say. If you will speak to people in My name, then My Spirit will certainly put the right words into your heart. This is also the case for all those who after you will proclaim My teaching in My name.

[5] But do not erect any temple for Me, and do not make – like the gentiles – certain days of the year as special days, but appoint a day in the week that seems to be the most suitable to teach, and let people come into your houses to teach them. Share also your bread with the poor and do not accept special honor for it. And do not demand wages or an offering from anybody, because free of charge you have received it and also free of charge you shall distribute it to your fellowmen. You can expect the reward for all this from Me.

[6] If ever somebody will come with great wealth and wants to give you a free offering out of gratitude, then accept it and give it to the poor. However, you will not consider the one who gave you an offering in My name as being more important than your poor brothers, so that he would not become proud and exalt himself above his poor brothers, but would only grow in love for them. Then his offering will be accepted by Me, and My grace will be his reward for this, and My blessing will reward his offering

abundantly. Because, those who will give you such an offering for My laborers who I have accepted into service, will offer it to Me, and his reward will not be left behind.

[7] When you have taught the people like this in My name I will send you an apostle, who will then in My name put his hands on those who believe and will baptize them in this way in My Love, My Wisdom and My Power. They will receive thereby the Holy Spirit out of God and will reach thereby the complete rebirth of their spirit in their soul, and thereby and with that also eternal life and the power thereof.

[8] Now you know very briefly what you should do in the future, and certainly will do also. Therefore, receive My blessing and leave to your country even today, because tomorrow you would hardly be able to move forward because it is a Jewish Sabbath.

[9] Travel on the broad road that leads to Galilee, then at about the third hour of the night you will reach a small place. Stay there until the morning. They will receive you very well there. From there on I will put into your heart and into your thoughts which way further you have to follow in order to arrive in your country without any trouble. And so, now you can go right away, under My blessing that will protect and guide you.”

[10] On this, Hiram was grateful for everything, recommended himself in My grace and left us.

[11] Then Lazarus expressed that he was surprised that these slave-traders did not say goodbye to the young people who were brought here by them.

[12] I said: “This I did not want, and I had My wise reasons for it. The young people are enjoying themselves very well there on that northerly slope of this hill, and it would be unwise to disturb them. Then I also have sent these men out in My name, and that was good, because they will spread a light in the place where they live.

[13] But now, let there again be brought some bread and wine here. Then I still will choose others, strengthen them and send them out into the world. Therefore, do what I desire.”

## 85. THE SENDING OUT OF THE 70 LABORERS AS MESSENGERS OF THE SAVIOR



ICODEMUS called immediately his servants who were present and sent them down to bring sufficient bread and wine. They went down as fast as possible and brought sufficient bread and wine, just like it was instructed to them.

[2] When it was taken care of in this way, **I** called the still present 70 laborers to Me and said to them: “Here are bread and wine. Take, eat and drink and strengthen yourselves, because after this I will send you out before Me to cities, markets and villages to prepare the people for My coming. But first you should eat and drink. Later we shall talk further about this important matter.”

[3] Those who were called took bread and wine and strengthened themselves.

[4] When they were finished with that, they gave thanks and **one of them** said: “Now, Lord and Master, we are ready to receive Your instructions that in Your grace You want to tell us. Your will be done. Only this will from now on be our only strength out of which we will act.”

[5] **I** said: “Well, all right then. Look, the harvest is great, the field with ripe fruits is stretching out over the whole Earth, but there are still few laborers. Therefore, ask the Lord of the harvest to send out many laborers into His harvest.”

[6] **The speaker** said: “Yes, Lord, for this reason we are also asking You, because You alone are the Lord of the harvest.”

[7] **I** said: “Then go 2 by 2 to all the places of the Jewish land, and also to the land of the Samaritans.

[8] I am sending you as lambs among the wolves, which however you do not have to fear because My strength will give you courage against them. Therefore, do not carry a purse, no bags, no sticks, no shoes on your feet, and also you will not wear 2 skirts. Be serious, and yet, also meek. Do not greet anyone on the street. However, do also not demand from anyone to greet you, because all of you are truly the same children of one and the same Father in

Heaven. Only One is your Lord and Master, but all of you are brothers. Let your greeting be the true mutual brotherly and neighborly love. Whatever is less or more than that is evil. They will be able to see that you truly are My disciples from the fact that you love one another, just as I love you.

[9] When you will enter a house in a city or village, then say: 'Peace to this house'. If there is a child of peace, then your peace will also rest upon him. If this is not the case, then your peace will return to you. Where you will find peace, you should stay in that house, and eat and drink without fear or conscientious objection whatever will be set before you, for if you are in a house as laborers for God's Kingdom, then you are also, like any other zealous worker, worthy of your wages.

[10] When somewhere 2 of you have been taken up into a house, then stay there in that same house and do not go from one house to another in order to be served, for this is not proper. Because you are not coming into a house as some beggar who is afraid to work, but as a richly gifted messenger of My Word and thereby as someone who brings the true Kingdom of God and His eternal blessing.

[11] Even if you come into a city with mostly gentiles, and they would take you hospitably into a gentile house, then you should also stay there and eat whatever they put upon the table. Because what goes into the mouth does not make man unclean, but it is what goes out of the mouth that makes man unclean, just like I have already clearly shown to you on the Mount of Olives, of what it consists, what it is that goes out of the mouth and makes man unclean.

[12] However, if you come into a city or in another place where no house will give you accommodation, then go outside in the free alleys and streets and say: 'Also the dust of your city that is clinging to our feet, we shake off back to you, but know well that through us the Kingdom of God was near to you.'

[13] I tell you however, that on the day, which I have shown to you on the Mount of Olives, it will be more tolerable for the city of



Sodom than for such a city that does not want to accept you. Woe Chorazin, woe Bethsaida! If what happened among you would have happened in Tyre and Sidon, then they would have repented in sack and ashes! Therefore, it will be more tolerable for Tyre on the day of judgment than for you! And you, Capernaum, exalted unto Heaven, will be cast into Hell!”

[14] Then **some of My first disciples** said among one another: “Listen how He is again so zealous against those cities which already in Kis near Kisjonah He once threatened with so much fire. It is certainly true that there, as far as the whole place is concerned, He has found the least of faith, but some of them still accepted Him and recognized Him as the true Son of God and Mediator of the Jews. We also belong to Capernaum. It is curious what on certain days He has to do with Capernaum.”

[15] **I** said to the disciples who were so much surprised: “What are you sulking among one another? What is Chorazin, what Bethsaida, and what Capernaum? Those are the ones who do not want to accept My teaching, and who despite all signs do not believe that I am the promised Messiah who has now come into the world. I already have sent you also once to these cities and other places ahead of Me, and how were you accepted in those places? You called down fire from heaven over them. Can you now be surprised that, when by this opportunity I am now also sending out disciples ahead of Me in the world of abominations, I am using this expression again, so that they also would know how they have to behave before such people who I am now indicating with the names of those cities, where you did not have a good experience at all.

[16] Therefore, I say now to all of you, and not only to these 70: whoever will hear you, will also hear Me, whoever will despise you, will also despise Me. However, the one who despises Me, will certainly also despise Him who has sent Me into this world, because I and He are one.”

[17] Hereupon **I** stretched out My hands over the 70 and said: “Accept the power of My will. When you will come to all kind of

sick and crippled people, then lay the hands upon them in My name, then it will go better with them. When you come to people who are possessed by devils (unclean spirits in the flesh), then command them also in My name. Then they will leave the body of those who are tormented and will go to those places you want them to go.

[18] I give you also power over the evil spirits in the air, over those in the water and over the evil spirits in the caves of the Earth. Further I also give you power to tread on scorpions and to walk over snakes, and also to chase away every enemy of yours, and nothing will be able to harm you.

[19] Be also not afraid to be on the road in the dark, and do not fear for storms, for lightning and thunder, because also over those things you can command. And the malicious animals of the forests and the deserts will flee before your eyes. And equipped like this you can go now from here, dressed like you are now.

[20] But also remember the following thing: freely I have given you now all this, in like manner you should distribute it again to those people who are worthy of it. But you should not throw the pearls to human swine. And now stand up from here and go wherever the Spirit will lead you.”

[21] Then the 70 thanked Me for those great gifts of grace and left 2 by 2 in all directions.

## 86. THE TASK OF THE 70 WHO ARE SENT OUT



**WHEN the Pharisees and also the well-known Jewish Greeks** saw that, they came to Me and said: “Lord, we do believe as firmly in You as those who You have sent out now, and we fully know Your teaching now also. Do You then not also want to send us out like that, ahead of You into the world?”

[2] **I** said: “Once it will be your turn also, but for this moment these 70 are sufficient. When I will be lifted up and have ascended, you also and still many others will be sent out to proclaim the gospel of God’s Kingdom to all men. However, stay with Me now

as faithful witnesses of My words and deeds, because here you are also needed, just like those who are sent out now to other places.

[3] The night-signs of the last but one night were seen by a lot of people in the far surroundings and they are still in great fear because they do not know the meaning of the mighty appearances. When those who are sent out will come to them, they will bring true comfort to those who are sorrowful and anxious. And look, that is an important reason why I have send out the 70 already today. Do you now understand the great, wise plans of the Father in Heaven?”

[4] When they heard that, they were satisfied and did not ask anymore on the hill.

[5] Then **Lazarus** came to Me and asked Me: “O great, most loving Friend, Master and Lord of all men, look, the sun will go down pretty soon. Do You want to stay here this night or will You still go back to my Mount of Olives? If ever – what is the wish of my heart – the latter would be the case, then I will send someone immediately to that place to tell the people that they must take the necessary measures for us.”

[6] **I** said: “We all will only be back on your Mount of Olives during the night, because now at daylight our arrival would all too soon and easily be discovered by the temple servants. As far as our bodily care is concerned we still will be very well taken care of, because our friend Nicodemus still has a large inn and a large residence. Therefore, we will only go to your Mount of Olives close to midnight in all quietness, so that nobody would be offended at us.”

[7] With this answer, Lazarus was satisfied.

[8] **I** gave Raphael however the instruction to take care now of the young people because they were already slightly hungry.

[9] Then Nicodemus was suggesting if it would not be easier to give them a fairly sized meal in the inn.

[10] **I** said: “Do not bother, My servant surely knows what he has to do. Everything will be very fine, and so it will also be.”

**87. ADVICES OF THE LORD  
FOR AGRICOLA'S RETURN TRIP.  
TO STRENGTHEN FAITH AND TRUST BY PRACTICE.  
TO BE MATURE FOR THE RECEPTION  
OF THE GIFTS OF GRACE.**



**WHEN came the Roman Agricola to Me and said:** “Lord and Master, since everybody is going away from here, also we Romans are beginning to think about how and when we should set out on our return trip. However, because especially in Your presence I do not want to undertake and execute anything without Your advice, I ask You also in this matter for Your godly wise advice.”

[2] **I said:** “For you, friend, the time is not yet urgent, because you have received the instruction from the emperor that if necessary you can stay more than half year away from Rome. But now, here in the Jewish land, and also in the whole of Asia, which belongs to you Romans, there is nothing happening that is of any importance for the government. And because you can set out on your return trip whenever you like, I think that, if you should go for example only on the day after tomorrow, you will lose nothing by staying longer with Me. Only after 1 year there will be a mission to Britain that will be assigned to you by the emperor, at which occasion your oldest son, who carries your name, will accompany you, and there you will hold an important office for a longer time. Even if you go back to Rome a full month later, it will make no difference, because you will always be home soon enough.

[3] **But I also want to give you another advice about the manner by which you can come home with your big boats in the safest way. Look, very soon the storms of the equinox will start to appear, which, because they are coming from the west, will make it very difficult for the ships that are sailing from the east to the west. Therefore, at this time you will not so easily move forward across the great Mediterranean Sea. For this reason, go back home by land via Asia Minor and let your ships sail unto the first strait**

narrows. Until there, Cyrenius will surely arrange for a good and safe opportunity for the trip. You can easily cross the strait narrows by ship without any danger, and from there further along the shore of Greece to reach Dalmatia. From there you can easily cross the most narrow part of the Adriatic Sea by ship. Further on, you simply know the safe way to Rome. Only a couple of months later you will be able to order to bring the ships to a harbor south of Rome, which also will still happen soon enough. I have told you this only so that also physically you will not suffer any harm.”

[4] **Agricola** said: “I thank You for this good advice for my physical well-being, which I also will follow very precisely. But this time I cannot resist to make the remark that, despite the adverse wind, with the firm trust and faith in Your almighty help, for sure I also can reach the harbors of Rome across the Mediterranean Sea, because to You, o Lord, all things are possible anyway. Of this I am completely convinced. Why would this not be possible to You, or at least would not be to Your liking? However, I still will follow very strictly Your first advice and this question I have only asked out of pure curiosity.”

[5] **I** said: “You were completely right to ask Me this, because look, I only have given you the first advice to give you the opportunity to test yourself, how strong your faith and your trust in My love, wisdom, power and might are.

[6] If your faith and your trust in Me are so strong that you, no matter in what kind of threatening danger you come into, would not doubt for one moment if I perhaps for some secret reason would not want to help you, then you can take the risk on the sea to sail also against the greatest storms. Because if you would command them in My name to lay down, then they also would stop at the moment on which you were giving them command. But friend, for this, your faith and your trust, despite your good will, is still a little too weak.

[7] Of course, you do not doubt in the least that I am capable to do all this, but you would doubt if I will do every time what you are asking Me. And see, also this, in a certain sense, little doubt would

always seize you with great fear and fright, although I would help you if you would ask Me. And therefore, for this time it is better if you follow My first advice.

[8] Faith and trust must first also be practiced until they are completely capable of uniting the personal will with Mine in such a way that what is desired must happen without the least failure. Because only through the full living faith and thus also through a complete trust, can man move everywhere, entirely active in the spirit and in My name, and must happen what he wills.

[9] Only in course of time you will receive the firmness of faith and trust, which will give your will its full power. Then you will be able to command the elements in My name with success. You will however come in some danger even on the way of your return trip, which I have advised you. But that will not harm you because I will protect you everywhere. However, within a year when you will travel to Spain, Gaul and Britain, you will already possess such a great measure of faith and willpower that no enemy will be able to resist. But now you do not possess it yet.”

[10] **Then Agricola said again:** “Lord and Master, the 70 laborers who you have sent into the world, surely have also not been so firm in their faith and trust, just like me and my companions, and still You have given them gifts, which give them really no room to desire anything more. It is true that the gifts that they have received are more necessary for their office than for us. Yet, the necessity thereof cannot be only the condition for receiving such wonderful gifts. In fact, I thought, according to what You have said, that one must be able to do this by his faith and trust. However, whether the 70 men did already reach that state is now of course a totally different question, which can only be answered completely truthfully and reliably by You.”

[11] **I said:** “These 70 were already very capable for this, because they are very simple people and are already since their youth firmly believing and trusting. By the different signs which were done in their presence, they did not ask how this and that was possible, but they believed that with Me nothing was impossible, and that

everything that they wanted in My name must ultimately also be possible. And see, because of that faith and trust, solid as a rock, I also could easily and actually give them the gifts of which you have heard.

[12] With them, faith came before knowing, but with you, knowledge came before faith, and that is for the reception of the true inner gifts a big difference. But this does not matter, because also you will – if in the course of time you will not become weak in faith – receive the same gifts. Agricola, did you understand Me?”

[13] **Agricola said:** “Yes, I did understand You completely and I thank You out of the deepest of my heart for Your important lesson. I will try with great zeal in myself to accomplish it.

[14] But Lord, I can see there on the way, which leads to the morning, a whole caravan coming this way. They probably will stay here for the night, and therefore, there will not be much space left for us in the inn. Are they Jews, Greeks or possibly even Persians?”

[15] **I said:** “I’m not very much interested in these business people. But if you absolutely want to know what kind of caravan that is and where it comes from, I surely can tell you that. It is a caravan that comes from Damascus and the day after tomorrow they will continue further on from here to Sidon. They are transporting all kind of metallic equipment for the market. These people are Jews and Greeks. If ever you still want to buy something from them today, then you can do that, because tomorrow they are not allowed to open a market.”

[16] **Agricola said:** “That I will not do because my ships and my household at home are already richly provided with such things. But what will we do now? The sun stands already above the horizon.”

[17] **I said:** “Just let it stand there. Now, at the beginning of the evening we will rest for a while, because we have done enough today. After that, it will become apparent what the evening still has in store for us.”

**88. ADMONISHING WORDS OF THE LORD  
TO THE YOUTH OF THE NORTH.  
ABOUT THE ANGELS. HEAVEN AND EARTH.  
THE NATURE OF THE INNER SPIRITUAL EYE.**



AFTER this, I went a bit further towards the fig tree, plucked a few figs and ate them. Then I visited the young people, who were just busy in eating bread and delicious fruit. When they saw Me, they all stood up and expressed their thanks in a hearty manner for all the good gifts that they had received.

[2] Some of them wanted to tell Me very precisely all the things they had understood of My lessons and deeds. And the 7 who were with Me on the Mount of Olives for some time and who I had given to understand the Hebrew language and also to speak it, began to testify loudly that I was the Lord of Heaven and Earth and that they also had already made this clear to their companions.

[3] I commended them, and advised them to keep this faith faithfully into their heart, and that above all they would not let them be seduced by the great worldly splendor, the pride, the idols and the temptations of the great worldly city of Rome, where they soon should be, but to follow precisely the lessons and warnings of the Roman who would, like a true father, take his children to Rome already within a few days. If they would behave in everything chastely and orderly, I Myself would be extremely pleased with them and endow them with all kinds of gifts.

[4] But they also had to always remember that I am all seeing and all knowing and that I even know every thought that man may ever so secretly think in himself. This had to restrain them always from doing something against the law of the true life-order. For, as I like to endow all kinds of possible gifts from the Heavens on everyone who is pure of heart, so also must every transgressor of the wise laws of the true life-order, have to fear My rod of chastisement.

[5] “Until now you were”, I said further to the young ones, “as pure as My angels in Heaven, and that was also the reason why I



Myself freed you from the hard bonds of slavery. But stay now also in the future equally pure, then My angels will accompany you and will protect you against all adversity, and they will go before you and lead you on the ways of life that are leading to My Heaven. My dear children, did you understand this well?”

[6] Then **all of them**, particularly the 7 first ones, said: “O dear Father and Lord, that we have understood very well and we also will observe it scrupulously. But what do Your angels look like and where are Your actual Heavens?”

[7] **I** said: “Look, the apparent young man who has been taking care of you in My name until now, is one of My most important angels. He indeed has, for the sake of men, a body, but that he can dissolve whenever he likes. If he does that, he will not die because of that, but will continue to live eternally as a pure spirit just like Me, creating and working. Like this powerful and mighty angel of whom I was talking and who is now the only one here, are still countless many in My Heavens.

[8] But since you also asked where My Heavens may be found, I tell you: My Heavens are wherever there are godly, pure and good men and spirits. This whole visible space, that ends nowhere, is Heaven without neither end nor beginning. But only for good men and spirits. However, where evil men and spirits are dwelling, there this space is not a Heaven, but a Hell, which is judgment and eternal death, showing itself in this world as matter, which in itself is also a judgment and thus death.

[9] So whoever is only chasing after the treasures of the world, which is entirely matter, judgment, Hell and death, goes thereby also with his soul into death. Thus, all evil spirits are mostly dwelling in the matter of this Earth. The good and pure spirits are always living in the pure light spaces of the free ether space.

[10] In order that you, My dear pure children, can make also a lasting idea of this, I will now open your inner spiritual eye for a few moments, since you already have a special talent for this anyway, and then you will as it were be able to look from this Earth into My Heaven.”

[11] Then **one of the children** was still asking: “O dear Father and Lord, what is then the inner spiritual eye?”

[12] **I** said: “Look, children, when you sleep, your physical eye is closed, and yet, in your clear dreams you can see all kinds of wonderful regions, people, animals and trees, flowers, bushes and stars, and still all kinds of other things, more clearly and more purely than when you can see the things of this world with your physical eyes. Look, all the things you can see in your dreams are spiritual, and you can see them with your inner spiritual eye. However, when you are awake, your inner spiritual eye is and stays closed, and no ordinary man can, as with the physical eye, open it at will. That I have arranged for a very wise reason.

[13] But with every person I also can, if I will, open the inner eye at any time, and then he is able to see the spiritual and the natural at the same time, and this I shall now also do with you as an experience that shall forever be printed in your soul. And so, I will that you will see My Heavens.”

[14] When I had said this, they all saw already a countless number of angels around them, who were very friendly, were talking to them and encouraging them to do what is good. At the same time they also saw as if they were looking through the matter of the Earth, a few ugly, unhappy beings, whose only striving it was to hide and to bury themselves ever deeper into matter. They also saw in the ether spaces beautiful landscapes and here and there brilliant and wondrously beautiful buildings, over which they were very amazed. In those regions they were, also in spirit, guided around by the angels who showed and also explained them many things.

[15] After a while I called them all back again into their earthly awake state and asked them how they liked what they had seen.

[16] But they could find no words to describe all the wondrously beautiful things, which they had seen there, and especially the female part asked Me if I still for a while could show them the heavenly beauties.

[17] But **I** said to them: “As long as you still have to live in this world for the sake of the freedom of will, so that one day you can

become free and independent spirits, it is completely sufficient what you have seen now, because that will stir up in you a great enthusiasm to live and to act according to My teaching and My commandments.

[18] When you will be totally perfect in the fulfillment of My will, you will still in this life receive the quality to completely control your inner spiritual eye and also your inner spiritual ear.

[19] Out of what My teaching and My will for the people of this Earth consist, that you already have partly heard, and only in Rome you will learn all the rest from the Romans. When you will be instructed in all things, then you also can teach the people who will ask you what kind of faith you have and according to what kind of teaching you are living, and why.

[20] Now you can leave soon and let yourselves be brought to the village by My angel, more precisely to the inn. There you can discuss among yourselves about all the things you have heard and seen now, and My angel will explain to you many things of which you were not yet able to grasp with your intellect.”

[21] Upon this, all were thanking Me again, and I went back to the previous group that was in front of the hill.

[22] Arriving there, Lazarus asked Me what the young people were still doing on the other side of the hill, and if they perhaps could be brought immediately from there to the Mount of Olives.

[23] **I** said: “My dear friend, I took care of everything and gave them My instructions, to free you from your worry. For, even as good people are taking good care of their fellowman, I am taking care a long time ahead of it. And if I would not take any precaution, very soon the whole world would fall apart. But let us not talk about this anymore, for something else will happen soon.”

## 89. THE BUSINESS CARAVAN FROM DAMASCUS



IMMEDIATELY after I had said this, **Helias**, who also was still with us, came quickly to Me and said full of fright and fear: “But Lord, Lord, for Heaven’s sake, what is that now? I was looking at the caravan that is coming from the morning, how it is moving towards us with its camels and packhorses. But now there is another very horrible looking caravan, coming behind it. Instead of camels and packhorses one can see dreadful looking fiery dragons, and instead of people one can see real figures of devils who are wrapped up with glowing snakes and decorated with a skull on their chest. O Lord, Lord, what does this suddenly mean now?”

[2] When Helias had told his story in one breath they all went to the edge of the hill that lies at the morning side and saw an appearance that was rather not so pretty to look at, and they asked their somewhat fearful question what the meaning of this was.

[3] **I** said: “See and understand. The fact that the first caravan consists of only worldly merchants who are lusting for profit, that you hopefully will have known for a long time already, because a merchant from Damascus is not one hair better than a thief and a street robber. These merchants are very courteous and polite to the buyer, in order that this one will buy from him as much as possible for a lot of money. Once that the goods are sold, then they would rather – if they would not be afraid of the worldly laws – kill the buyer, take away the sold goods and besides that, rob him from all the rest of his money and possessions. But despite such inner thoughts and striving, they are for the world respected and highly appreciated people, and their fellowmen can never bow down deep enough to them.

[4] But in order that all of you, who are now My disciples and friends, may learn to know this evil kind in its true inner nature a little better than has been the case so far, I opened up your inner eye and you saw with your physical eyes the worldly caravan in front, as it can be seen by every healthy human eye, but behind it

you saw the corresponding inner spiritual caravan.

[5] The glowing dragons are showing the burning lust to possess all the treasures of this Earth. The devils riding on dragons are the merchants in their worldly tendency. The snakes around their body represent their business tricks, slyness and cunning. The skulls are pointing out the great lust for murder of such true worldly devils. For, if it would be possible to them, then they would kill immediately all the rich people in order to appropriate in the easiest way the complete possession of all goods and treasures of this Earth. Since this is the case with these merchants and because I know that often you still have a high esteem for such people, I had to reveal them to the eyes of your soul.

[6] Now that you have seen this according to the inner truth, your inner eye will now be shut again, and you see now again only the external caravan passing by at the foot of this hill. How did you like this image?"

[7] **Then Nicodemus said:** "Lord, I have already sent a few servants to the inn with the strict order that this caravan would not find nor receive accommodation in my inn for no matter how much money. That would be too bad to give such kind of people accommodation. As mayor, I will take immediately all measures so that they will have to find accommodation far away from our home. Apart from that, such kind of beings would contaminate our otherwise most friendly place to such extent that after that no one would be able to live there. Yes, very sharp counter measures have to be taken and set to work to turn away such a disaster from our place. Lord, is that not right?"

[8] **I said:** "You have done well not to receive them in your inn, but to refuse the caravan admittance for the whole region would be unwise. Because firstly the caravan stands under the protection of the Roman laws which are valid for all merchants and which gives them free passage, and secondly there are many people also in this place who, because of their inner nature, are no hair better than these merchants and thus are not in danger of becoming worse than what they already were for a long time, and finally as a third point,

even with these Damascenes some attempts can be made if ever their inclination could and will perhaps at least be partly changed. Because with many people, no matter how evil they may be, it is still easier on this world to make possible improvement, than later on the other side for the naked soul.

[9] So you better give up your second intention. However, concerning the first one, with this – as I have already said in the beginning – I completely agree, for we and they would really not be able to put up with one another under one roof, because Heaven and Hell must be well separated from each other. Are you satisfied with My advice?”

[10] **Nicodemus** said: “O Lord, this for sure, but I feel now somewhat bitter and upset that also my favorite place here is inhabited with people who in their nature are similar to the merchants from Damascus.”

[11] **I** said: “Look there, a little at the back are still the 7 men who I have saved from starvation in the old hut of the rich Barabe. They sent their naked children to the citizens of this place so that at least one would take care of them, but there the children could found only stony hearts. If this is now so, how can you then be surprised that I could not give the citizens of this village a better testimony. If ever I would show you with your inner eye the prominent people of Jerusalem, what would you say then?”

[12] Therefore, I tell you: this world looks like Hell in everything. Only it is concealed from the eyes of men, just like Heaven is concealed in word and deed. So, Heaven can bring salvation to Hell already here, but where both are revealed, the influence is difficult or even in the highest degree not possible at all.

[13] When the two Pharisees came here, also the complete Hell came here concealed in them, but without suspecting it they came here also into the full Heaven.

[14] Yet, Heaven has also 3 degrees, just like Hell has 3 degrees or stages.

[15] The 7 men from Upper-Egypt were representing the lowest degree of the pure Heaven of Wisdom, and only in there the hellish

spirits from Jerusalem were allowed to come first. Then a light began to dawn within them and they became aware that they were completely in the evil of Hell. When they began to be aware of it more and more, the light of the second degree of Heaven came down to them in the person of Raphael and they felt the need to rid themselves of their evil and to turn to the light. Only when they looked at themselves completely for the first time in the bright light of the truth and love of the second Heaven, true repentance started to penetrate into them and there was a longing for Me, the highest degree of the Heavens. And when I Myself came to them, they were then at once completely converted, and so they are now candidates for the first degree of Heaven.

[16] If we however, when they came to us as pure devils, would have immediately driven them away with our power, they now would certainly not be standing in the happy attitude wherein they are standing now. And look, so it is also the case with the merchants from Damascus who are presently in this place, but have no idea of how close they have come to God's Kingdom. We will however, when we are with them, soon find an opportunity to let them notice something of it, and then it will appear what can be done further.

[17] But now we will, because the merchants have already for the greatest part found accommodation, leave this hill and first go for 1 little hour to your residence, and after that to your inn to take an evening meal. Then it will appear of itself what we can do."

[18] **Agricola** still said: "Lord, I nowhere can see our young people. Did they perhaps already go down?"

[19] **I** said: "But dear friend, have you just now not heard what I have said to Lazarus? How can you still ask after this again? The young people are already well taken care of and are already in the inn. And moreover, under the loyal care of Raphael. That they will not lack anything there, of this you can be completely sure. But now we shall break up and go down to the village. Now on the hill nobody may ask Me anything anymore. So be it."

## 90. THE LORD EXPLAINS THE SECOND CHAPTER OF ISAIAH



AFTER this instruction of Mine everybody stood up and we quickly went down to the village, more precisely to the house of Nicodemus, in order to bless it according to My secret wish. When we were into his house, we soon heard a big noise on the market place, and our Agricola immediately asked Me on a dictatorial quick-tempered tone what was happening outside on the market.

[2] **I** said: “Friend, as long as I am with you, there is hardly any reason for you to ask something like that. Do you still not know what kind of power is always at My service? Besides, I know everything anyway what is happening in the whole of infinity. Therefore, do not be excited about such things anymore. Certainly not in My presence.”

[3] **Agricola** said: “O Lord, I thank You for this correction. In the future I will be very careful, because this hot-tempered attitude in such situations is and remains still my most important mistake. I think, o Lord, very often now of the by You recommended patience, and I also want to acquire this completely. But when I suddenly am coming into temptation, immediately my old sin is coming up again. But from now on there must come a definite end to it.”

[4] **I** said: “That is very good. The intention is good, although you still will fall a few times into your old sin.

[5] But now, bring the book of the prophet Isaiah here. From that I have to make an important part clear to you.”

[6] Then Nicodemus brought the book to Me and I immediately turned to the second chapter of Isaiah and read it as follows aloud to all those who were present:

[7] “This is what Isaiah, the son of Amos, saw over Judah and Jerusalem: ‘In the last time the Mountain on which the House of the Lord stands will certainly be higher than all mountains and it will be exalted above all heights, and all the gentiles will go to it.’”



(Isaiah 2:2).

[8] **Then Nicodemus and the two Pharisees** asked: “Lord and Master, where is then the mountain of the Lord on which His house is standing?”

[9] **I** said: “O see how worldly your attitude is, based on your sense-organs, and how you are still full of matter. Am I not the Mountain of all mountains on which the true House of God stands? But what is the very comfortable House? That is My Word that I have already spoken by all the prophets to you, Jews, during a few centuries, and now I Myself am speaking through the mouth of a Son of Man. So I am the Mountain, and My Word is the comfortable House on the Mountain, and there around us are standing the gentiles from all parts of the Earth, who came to this place to see the Mountain and to live in His very spacious House.

[10] But for the Jews as they are now, it is really the last time, because they are avoiding the Mountain and His House, and are even threatening the leaders to destroy it. Do you understand this verse now?”

[11] **All of them** said: “Yes Lord, it is now completely clear to us, but this chapter has still more verses, which are for us still not clear at all. Lord, do explain these further to us.”

[12] **I** said: “Just be patient, because a tree does not fall with the first blow.

[13] But Isaiah continues to speak as follows: ‘Many nations will (that means in the future) go on their way and say: Come, let us go up on the Mountain of the Lord, to the House of the God of Jacob, so that He will teach us His ways, after which we can then walk on His mountain paths, because from Zion will go forth the law and from Jerusalem His Word.’ (Isaiah 2:3).

[14] By Zion (Z’e on = He wills) is also to be understood the Mountain, thus the Lord or I, and by Jerusalem the House of God on the Mountain, thus My Word and My teaching for now and forever. Certainly there will be no more doubt about that.

[15] But now, who are the nations who say: ‘Come, let us go up on the Mountain of the Lord’ – that means to go to the Son of Man or

divine Man – ‘and to the House of the God of Jacob, so that He will teach us His ways and we can then walk on His mountain paths?’

[16] Look, these nations are those people who in the future will be converted to Me, will make My Word their own and will do My will. Because My Word shows the ways to life, and the mountain paths are My will announced to the people by the Word, of which the strict observance is definitely more difficult than only the pure listening to My Word, just like it is also definitely much easier to go on a broad and smooth way than on narrow and often very steep mountain paths.

[17] But whoever wants to come within him upon the highest of all mountains and there in My living Word, which is God’s House on the Mountain, must not only follow the smooth way which leads to the top and stay upon it, but must also go on the narrow, often very steep mountain paths, because only along these, will he come completely on the Mountain and there in God’s living House.

[18] What this means, I have already explained to you, as well as what the prophet in fact wanted to make clear by Z’e on and by Jerusalem. For this reason he also says that from Z’e on will go forth the law, so My will, and from Jerusalem – or seen in a natural way, out of My mouth – My Word.

[19] So whoever hears My Word that I have spoken to the people at all times by the prophets, accepts it and lives according to it, he will thereby come to Me and thus also to the living Word and its power. Because I Myself am the living Word and the power thereof, and everything that contains the infinite space, is also only My living Word and the eternal power and might thereof. Did you also understand this well now?”

[20] Then someone from the group of the Pharisees, who came to Me on the Mount of Olives, and who was **a scribe** said: “Lord and Master, Your explanation of these two verses was so clear like the sun at noon time, and everything became clear and understandable to me. But now comes the fourth verse and that sounds like this:

[21] ‘And the Lord will administer justice among the gentiles

and punish the nations. Then they will make of their swords plowshares and of their spears sickles, because no nation will lift up a sword against another, and the people will from now on learn war no more.’ (Isaiah 2:4).

[22] Who are those gentiles and who the nations who, once they have been punished, will no more war against one another? Those nations must surely be born in a very far future, because the present-day generations with their proud, greedy kings, lusting for power, will make war until the end of the world.”

[23] **I** said: “It is true that you are a scribe, so that you still have the laws and all the prophets very well in your memory, but to understand them in the true spirit, of that there has never been any sign with you. You were walking on the broad and smooth way, but on the narrow mountain path that leads to the top of the mountain of the true knowledge, you have never set one foot.

[24] Whoever, by acting according to the law, will not come on the top of the Mountain of the Lord and in God’s House or to the inner living Word from God, and will come to the living Word of God within him, will also not recognize the true, inner, living spirit of the law and the prophets.”

## 91. THE LORD EXPLAINS ISAIAH’S IMAGES OF THE FUTURE (Isaiah 2:1-5)



**HE scribe** said: “But why did the prophets then talk and write in such a concealed way? I suppose that the most important for them was that their words could be understood by the people?”

[2] **I** said: “These kind of objections were already made a few days ago on the Mount of Olives, and I have demonstrated to you how unfounded it is. So I do not have to repeat here what has already been said.

[3] What kind of Word of God would that be, which has no inner meaning? Or can you imagine a human being without any bowels, or one who is so transparent as a drop of water so that his whole

internal body could be seen? Something that we would – despite the artfulness of it – dislike very much.

[4] Oh, do try, all of you, to think wisely. Nevertheless, I will now explain to you the obvious true meaning of the fourth verse of Isaiah. So be very attentive.

[5] ‘The Lord’, who am I in the Word, ‘will judge the gentiles and punish many people.’

[6] Who are the gentiles and who the people? The gentiles are all those who do not know the true God and instead of Him are worshiping and mostly honoring, dead idols and the mammon of this world. The Jews are surrounded by such people from all sides, and wherever you now also want to go in the world – to the morning, the noon or the evening – you will find nothing but all kind of different gentiles. However, you know that now from all sides of the world the gentiles of high and low rank and from close by and from far away have come to Me. They heard My Word and saw My signs, were filled with faith and accepted My teaching, and My Word is now judging them and putting them on trial, by which they cease from being gentiles and they pass over to the number of the blessed ones of God and to the number of the true people of God.

[7] But they also will not remain like they are now instructed and educated, because soon false anointed men will arise among them who will also perform signs, will mislead kings and princes, will soon seize a great worldly power and will persecute with fire and sword those who do not want to follow them, and will finally split into many sects and parties. And these are then the many people who I as Lord will punish because of their lack of love, their falsehood, their selfishness, their pride, their obstinacy, their lust of power and their evil quarreling and mutual persecutions and wars. However, before that time will come, it still will take a while, as it lasted from Noah<sup>7</sup> until now.

[8] But as it was during the time of Noah when men were marrying

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<sup>7</sup> Remark: Noah died in 2145 before Christ based on the Great Gospel of John VIII 86:3 and Genesis 5 and 9:29.

and were giving into marriage, held big parties and feasts, let themselves be highly honored and wage destructive wars against those who did not want to bow down before their idols, so that soon the great flood came that drowned all those who committed evil, so also it will be in that future time. But then the Lord will come with the fire of His zeal and His wrath, and sweep away all the evildoers from the Earth.

[9] Then it will happen that the pure and good men and the real friends of the truth and the light out of God who were spared, will make from their swords plowshares and from their spears sickles, and will give up the art of war completely. Then after that, no truly anointed people will lift up the sword against another anymore, except still some remaining gentiles somewhere in the deserts of the Earth. But also these will be admonished and after that be swept off the Earth.

[10] Then the Earth will be blessed again. Its soil will bear a hundredfold fruit of everything, and the elders will be given the power over all the elements.

[11] Look, this is how, spiritually seen, the fourth verse for this Earth has to be understood, which was for you as scribe so very incomprehensible.

[12] But behind this natural, true, spiritual meaning lies a still hidden, deeper pure spiritual and heavenly meaning, but that you, with your still pure worldly intellect cannot understand, and that also cannot be expressed into words. However, if you will be on the Mountain of the Lord and will have entered into the House of God, and then will come out of the house of Jacob – like the prophet is speaking about it in the short fifth verse – only then will you walk in the true light of the Spirit out of God. (Isaiah 2:5). Do tell Me now if you have understood this better now than at first.”

## 92. ABOUT THE APPARENT UNJUST GUIDANCE OF THE PEOPLE



**HE scribe said:** “Yes, Lord and Master, in this way the prophet is easy to understand, and the meaning is now clear to me, although one could ask the following question: why do You, Lord, allow that 2,000 years in the future, men will become again so evil as they were at the time of Noah? And why must especially the poor people suffer the most, and even when they lead a life that is in everything as much as possible pleasing to God?

[2] So also, I myself know about a situation of a poor family who lived strictly according to the commandments of God and who possessed a small piece of land. Not far from there, a rich and for the world prominent family, possessed a large landed property. That family was hard-hearted and never gave alms to a poor man, while the poor family was always willing to share its small amount of bread with the other poor. On a hot and humid day came a heavy storm, and the lightning hit the hut of the good, poor family, who was at that moment on the field and was gathering their barley. The hut burned down of course, with everything that was inside, like clothing, food reserve and the necessary house and farming equipment. However, the same storm was passing by the big house of the rich, unmerciful family, but no destructive lightning stroke down from the clouds in the house of the rich owner. Why then was the rich hard-hearted man spared here, and why rather not the poor man?

[3] Such things are happening very often, and because of that, the people are easily coming to the belief that there is no God at all or that God does not care about the people at all. And according to me, this is one of the most important reasons for the decline of faith. Because every man has a natural sense of justice that is closely connected to faith in a good and very righteous God. When this feeling is too often offended in mostly a to Heaven crying way, then gradually, also faith is offended and affected, and then

humanity is sinking slowly but surely still deeper into the night of unbelief and superstition. And in its need, it is starting to search for help and comfort at any place where help is offered, and in this way it turns to idolatry or indifference.

[4] Once humanity, within a few centuries, has in this way become for the greatest part evil, then comes of course one punishment after another. But I think that those would not be necessary if the faith of the people had not been so often severely tested by certain incidents.

[5] I am only thinking about it here as a natural man, but as I am thinking about it now, a lot of people are thinking the same way, and thereby and by that they are only becoming worse. Lord and Master, what do You say on this now?"

[6] **I said:** "Did your poor family remain unhappy also after the accident. And after that, did it have to wither away in great need and great misery?"

[7] **The scribe said:** "No, this not at all, because the accident made the hearts of the neighbors soft, and they gave the poor family so much that it possessed more after the accident than before.

[8] But there are also cases where a family, when they once have an accident without their fault is also remaining unhappy afterwards. And also these cases that happen oftentimes are actually the reason why, according to my opinion, humanity is mostly becoming worse. Or am I also about this, thinking incorrectly?"

[9] **I said:** "Firstly, such cases are happening very seldom, and then secondly, if they happen they certainly have a good reason. With the first poor family that you gave as example, the reason for their accident was the following: their hut was already in a very ruinous condition and it would have collapsed with a small earthquake, and easily would have killed its righteous inhabitants. For this reason the family asked already a few times to their rich neighbors to help them, so that they could build a new hut. But the neighbors did not go for it. Then one day it was allowed that a lightning would make an end to the old, ruinous hut. Then this made the heart of the

neighbor's softer. They quickly brought a small amount of money together, build a new stone dwelling hut for the poor family and still supplied them so abundantly with all kinds of provisions, so that the condition of the poor family was much better after the accident than before, and moreover, they were also able to do something in a much easier way for someone who was still poorer. And therefore, your presumed accident was for the righteous poor family only a true bliss, that was foreseen and allowed by Me.

[10] Concerning the other afflictions that happen to man as adversity, which are then also not leaving him, of this I say that such a family always comes into poverty by their own fault. If then, in their poverty they are again easily hit by a still harder blow, in order to wake them up from their daily laziness, it is again their own fault if they are still further persisting in their laziness, and thus also remain in their unhappy state. This kind of people are then indeed of the opinion that God does not hear their questions, or that He is not concerned at all about the people. But these people are only too lazy. They are not serious with their worldly work, and also not in the keeping of God's commandments and their lukewarm and without trust uttered questions to God. And therefore, they are also left in their adversity until they – by the still more pressing need – are finally awakened to activity and by that will then also become happier.

[11] Listen, there was once in the morning land a king of a great people. The people became lazy, because they were living in a fertile land and became poorer from year to year, more and more. Then the king thought by himself how he could correct this evil.

[12] He got a good idea, and he said by himself: 'I will charge to the people greater and heavier taxes and collect them by my army with an uncompromising strictness, and that as long as the people in general will become more active.'

[13] So he said, so he did. And see, in the beginning the people were grumbling and complaining terribly, and if only it would be easier to get rid of their laziness they would have stood up against the king of whom they were supposing that he was too hard. The



bitter need brought the people however to greater activity. By that, they soon became wealthier and they paid the king more easily the demanded heavy taxes than before the light taxes.

[14] When after a few years the king noticed that his people became zealous and active, he sent messengers to all the parts of his kingdom and announced a substantial tax reduction.

[15] But then the elders of the people said: ‘We thank the wise king for this favor, but nevertheless, we are asking him also to leave the current taxes as they are for the true welfare of the people, because as soon as the people will be charged less taxes, then they also soon will become lazier and inactive, and finally they will have it more difficult to raise the light taxes than the heavy taxes.’

[16] When the king heard this remark from the elders of his people, he praised them for their wisdom, and saw how his people became more and more active, and by that became also more and more wealthy and happier. And when the people of the elders heard that the wise king only charged them such high taxes to make them more active and happier, they praised the wisdom of the king and paid him voluntarily even more than it had to pay him.

[17] And see, that I also am doing with the lazy and inactive people. Therefore, am I doing someone injustice?”

[18] **The scribe said:** “Lord, now it is again completely clear to me and I thank You out of the deepest of my heart because You have lightened my understanding.

[19] However, I am asking You to continue the explanation of Isaiah. The sixth verse is even more incomprehensible than the preceding five. Therefore, we ask you urgently to give us more explanation.”

### 93. EXPLANATION OF ISAIAH 2:6-22. MERCY. REVELATIONS OF THE NEW LIGHT.



SAID: “Good then, so listen further to the Word. The words of the prophet are as follows:

[2] ‘You, Lord, have nevertheless permitted that Your people have abandoned the house of Jacob, because Your nations are now worse than the foreigners from the east. They also are now committing sorcery just like the Philistines, and from the children of the foreigners they are accepting many as their own. Their country is full of silver and gold, and there is no end to their treasures, and their country is also full of horses, and there is no end to their chariots. Also, their country is full of idols, and they, the people, are worshipping the work of their hands, which their fingers have made. For that, the people are bowing down and for that, the nobleman is humbling down. That, You, o Lord, will not forgive. You faithless people, go then to the rocks of the mountains and hide yourselves in the earth, for fear of the Lord and for His lovely majesty.’ (Isaiah 2:6-10).

[3] These 5 verses belong together because they show the miserable state of the church or God’s house on Earth. And this applies as well to the Jews who were here before this time, as to those who will come after us.

[4] The laziness in the execution of God’s commandments is however the reason why I permit that My people leave the house of Jacob on the Mountain of the Lord and is precisely doing what the most rude and laziest nations are doing, who are dwelling in the eastern countries as wild animals.

[5] And what the Pharisees are doing, as well as the Jews, the descendants will do also. They will set up many days to which they will attribute special power and influence, and whoever will go against it, will be persecuted by them with fire and sword. They will also practice divination. For money they will predict happiness and misfortune to the people, and by that, they will let themselves be extremely honored and be paid, because such a

useless work is finally more profitable than with the plowshare and the sickle.

[6] To increase their income that they are earning with their useless work, they will, just like the Pharisees now, send out their messengers throughout the whole world, and will make the foreigners as their own children. Those were already as dark gentiles good for nothing. But when then they will adopt the real worldly doctrine of the Philistines, they will become even a 100 times worse than what they already were. For this reason, their dark country will be filled with silver and gold, and their hunger for the treasures of this world will know no end, and have no purpose, nor their lust of power and war – what the prophet is expressing in the image of the horses and the countless chariots. Also, their territory over which they are ruling will be full of idol statues and temples, like with Solomon the wise one, who also started this way. Despite the personal warning of God he let idol temples be constructed around Jerusalem for his foreign women. Before the idol statues, those blind fools will bow down, and the work of their own hands and fingers they will worship in the foolish belief that God will be pleased with it. And whoever will not do that, will be persecuted unto life and death. Because many kings, in order to give their throne more luster, will support the nonsense of the worldly Philistines, and will persecute with fire and sword the friends of Light and the living Truth of which there are always only a few.

[7] And see, then the Lord will come and punish those nations who have seduced so many people in His name.

[8] Then the true, living Light will suddenly appear from all sides, and the friends of the night will be defeated forever. They will flee to the rocks indeed (to the great and mighty of the Earth) and will bury themselves under their infertile soil, out of fear for the Truth and the majesty of the Lord. But this will be of little help to them.

[9] Because now speaks the prophet further again and says loudly: ‘For, all high eyes (pride to rule) will be humiliated and all high lords will have to bow down, because in that time only the

Lord will be high and further on eternally forever and ever! (Isaiah 2:11). Because the day (light) of the Lord Zebaoth will walk over all that is proud and high and most of all over all that has been exalted in the world in order to humiliate it. (Isaiah 2:12). So, also over all the proud cedars of the Lebanon (priests) and over all oaks in Basan (most important pillars of the priesthood of idolatry during all times). (Isaiah 2:13). Over all high mountains (rulers) and over all exalted hills (all courtiers). (Isaiah 2:14). Over all high towers (generals) and over all strong walls (armies). (Isaiah 2:15). Also over all the ships on sea (those who are controlling the rudder of the state) and over all the – according to worldly standards – important work (the big national industry). (Isaiah 2:16). And that will happen in order to let everything bow down what is high for the people, and to humiliate all high-ranked people, so that in that time only the Lord will be high. (Isaiah 2:17). In that time the idols will be completely finished. (Isaiah 2:18). Yes, then also, one will go into the rocky caverns and in the canyons of the Earth (hidden places of the mammon), and this out of fear for the Lord and for His lovely majesty (the light of the eternal truth), when He will prepare Himself to frighten the Earth (punishments). (Isaiah 2:19). Yes, in that time everyone will throw away his silver and golden idol statues in the holes of the moles and the bats (Isaiah 2:20) – which idol statues he made for himself to worship – in order to crawl away easier into the clefts of the rock and canyons out of fear for the Lord and for His lovely majesty, when He will prepare Himself to frighten the Earth. (Isaiah 2:21). But that will be of no use to anyone. Therefore, leave such a man alone who has breath in his nose (breath in the nose refers to worldly pride), because you do not know how high – worldly speaking – he can be.’ (Isaiah 2:22).

[10] Well, here you have now the easy to understand whole explanation of the second chapter of the prophet Isaiah. The last verses you easily can explain yourselves, once you have well understood the meaning of the first ones.

[11] But I tell you that it really will happen within a short time and

then again entirely after about 1.900 years, because when man will have been given a complete freedom of will then in My decree there is no other way to successfully counteract from time to time the human laziness than only this one, because that laziness is the root of all sins and vices. Did you all understand this very well?

[12] Now this will produce less joy in you, and even less for the future nations when this message will be given to them again in their great misery and during the time when one nation will rise against the other to destroy it. But the following chapter will give us more light.

[13] But tell Me now how you have understood this very important matter. I say ‘very important’ because as My future followers I want to especially emphasize that you and your disciples should guard yourselves against laziness. Now speak about the spirit that you have met in Isaiah. After that we will pass over without difficulty to the third chapter.”

[14] **The disciples and also the others who were present said unanimously:** “Lord, whatever You order, will and permit is certainly good, wise and just, because You as Creator and Master of men and all things in the world know best of all what is best for men anyway. If silver, gold, precious stones and beautiful pearls were completely harmful for Your people then You would not have created such evil things.

[15] Who, besides You, knows if without those exciting matters, men would not have become much lazier than they are already now with all those countless excitements, and in course of time will even become worse. However, if a lot of people, out of a too great love for these excitements, will become true devils among men because they let themselves be blinded by the false glitter of the gold, then You still have an infinite number of ways to chastise them by those that are in Your service. And so, we are of the opinion that at the end of the times of the world everything will still have a good ending according to Your secret, eternal decree.

[16] We, as Your chosen disciples, will certainly do our utmost best, according to Your decree, to encourage the people to be

active in the right way, and to inspire and to stir them up for it. If in the course of time they will also be equally careful with their descendants, is of course a very important different question. But then, You Yourself will surely let everything happen in such a way that it will be for the best of the people, be it wars, epidemics, high cost of living, famine or peace, good health and blessed fruitful years and times. And with this we now have openly expressed our opinion to You, o Lord, and we ask You to continue with the explanation of the prophet.”

[17] **I** said: “This time I am completely satisfied with what you have all said, and because you have well understood the explanation of the second chapter of the prophet we simply can now also continue to the third chapter. So listen to Me.”

#### **94. EXPLANATION OF THE THIRD CHAPTER OF ISAIAH. THE SITUATION OF AN ORGANIZED COMMUNITY.**



LSO in this following chapter the prophecy is for now and for the coming times of which I have spoken.

[2] The first verse of the prophet has a deep meaning and goes like this: ‘Look, the Lord, Lord Zebaoth will take away out of Jerusalem all kinds of provisions, and also out of the whole of Judah the total provision of bread and the whole provision of water’. (Isaiah 3:1).

[3] Here, by Jerusalem must be understood the present-day Jewry, just as it is now and already has been for a long time. By Judah must be understood the future generations that then, by accepting My teaching, will be counted to the tribe of Judah. Because of their laziness they will undergo the same fate in a much greater measure as now the Jews in a smaller measure.

[4] By the taking away of the provision of bread you must understand the taking away of love and mercy, and by the taking away of the provision of water, the taking away of the true wisdom out of God. And the result thereof will be that all of them will come on a wrong track, and their soul will be in

darkness, and nobody will be able to give counsel to another. And even if somebody would give counsel to another, then the one who needed counsel and light will still not trust him and say: ‘What are you talking to me about the light while you yourself are in the same darkness as I am.’ The fact that the people will then by their own fault – because of their laziness – become totally without help, is accurately described by the prophet with the following words:

[5] ‘Thus will be taken away the strong ones and warriors, judges, prophets, fortunetellers and elders (Isaiah 3:2), counselors and wise workers, and eloquent orators, and headmen over 50, and also honest people (3:3).’

[6] I am mentioning here on purpose the headmen and the honest people as last instead of in the beginning of the third verse, and I have My reason for this. Listen now to the explanation.

[7] Who are the strong ones and the warriors? These are such people like once David was, full of faith and trust in Me, and the warriors are those people who consent to be totally inspired by faith and trust in the One, to always conquer all the enemies of what is good and true from God – even if they are so many.

[8] When there will be a complete lack of living water out of the Heavens, and all flesh, together with its soul, are in the thickest of darkness, who will then deal with the people as a true and righteous judge? Who will have the gift of prophecy? And even if someone still possesses it for himself, who will then, without inner understanding believe that it is true? Who will be able to prophesy for the blind and deaf? And who will be chosen by dark mankind as a true elder because of his outstanding wisdom in order to make him their shepherd? Now, understand this well.

[9] The one from whom – spiritually speaking – has been taken away bread and water, has lost by that everything, because the one who has been punished and chastised by God with spiritual blindness, has been punished and chastised the most severely. Because by that he has lost everything, and he is completely in despair and helpless. This is then also the ultimate means by which

the laziness of the people that took a too great dominion, and all their vices can be fought against in the best way.

[10] The fact that the people will be in the greatest misery by the taking away of the spiritual bread and water, and by that, the things that still will be taken away from them, the prophet explains further in the third verse, where he explicitly says: 'By that, the people will have to miss the counselors' or those who give counsel, 'and wise workers' in all branches of human necessities, thus also intelligent speakers, who otherwise would have accomplished a lot of good with their wisdom.

[11] However, the worst of all that, is the taking away of the, say, 50 headmen which is taking place at the same time. Who are the 50 and what has the figure 50 to do with it? This we will perceive right away.

[12] If we imagine a big and completely organized community of people, then since ancient times it has – if it wants to be well taken care of in everything – in total 50 main regions where it has to provide in their necessities of life. Whatever is above that, stands already for pride, and everything that is less stands for weakness, need and poverty. However, in order to provide efficiently and to take care of each separate branch of these life necessities there must also be a clever captain as foreman and leader in charge, who from A to Z must be well acquainted with everything that is necessary in the whole system. If such a one is not present and someone incompetent stands in his place, then the whole branch of life necessities will soon carry bad or even no more fruits at all for the community.

[13] How then will a big community be able to stand if by its laziness and negligence finally has lost all of the 50 headmen? I tell you: in the same manner as the community of Jews nowadays, where only certain thieves and robbers are still possessing something and who fatten and enrich themselves at the expense of the poor, but where thousands are helplessly pining away in the deepest of poverty. Because where is the wise captain who would take care of them and who would give them in one way



or another a certain job and bread? Look, in a lot of areas a head is missing, and so also all the other things are not present. There are still certain headmen to direct different areas, but this they are not doing for the people but for oneself, and therefore they are only thieves and robbers and no real headmen like at the time of My judges.

[14] Now you have seen how the outer and inner well being of the people of a big community depends on the head leaders in the different areas of life necessities. But on who then depends in the first place the right organization of the named head leaders in a big community of people, in a country that is governed by a prince or king? Look, it only depends on a wise king.

[15] But then, what does our prophet say? What will the Lord do further on with the lazy, god-forsaken communities?

[16] Listen, his words are as follows: 'I, says the Lord, will give them young men to be their princes, and silly men will rule over them. (Isaiah 3:4). And among the people one will suck out the other. Everyone, even his neighbor, and the young one will exalt himself above the elder and a worthless, dishonest man above an honest one.' (Isaiah 3:5).

[17] The words of the prophet are here of itself so clear and plain that they do not need another explanation. I can only show you the great and clear visible very bad results, although these also can easily be discovered by itself. Once all life-conditions will come into the greatest disorder by such confusion, and when, because of the need, all the people of the community will become very discontented, then also will arise one merciless rebellion after another. The people will awaken and stand up, and are chasing away the princes and selfish headmen, or even strangle them. And this is what is meant when one says: 'One nation wars against another'.

[18] Thanks to his lazy nature, man permits any pressure as long as he, in his blindness, can still fill his stomach, no matter with what kind of meager food, but once also this is ceasing and he is facing only starvation, then he wakes up and turns into a starved enraged

hyena. And it must come to that point, so that mankind will wake up.”

## **95. THE DOWNFALL OF THE FALSE RELIGIOUS SYSTEMS EXPLAINED FROM ISAIAH 3:6-27**



UT then everything is destroyed and thrown down. Whosoever can be falsely accused that he also – by his own merciless selfishness – has contributed to the general misfortune of the nations, will unfortunately fall victim to the revenge of the common people. But then what? Then the people have no leader at all, not a good one nor a bad one. They are in total anarchy, where ultimately everybody can do what he wants. However, another one, who is stronger, can also punish him at his heart’s desire.

[2] Then the wise men come together and say: ‘This cannot be, it cannot continue like that. We, who are wiser and mightier men will work together and bring the people to vote for a wise chief. And it will be an exalted house that will accommodate two brothers with much recognition and experience.’ What will happen next? The prophet will tell us precisely. And what does the prophet say?

[3] Listen. He says: ‘Then one brother will grab the other out of his brothers’ house and will say: ‘You have clothes (knowledge and experience), be you our ruler and help us during this downfall.’ (Isaiah 3:6). But then he will say and swear: ‘Listen, I am no doctor, and there is no bread (the goodness of faith) or clothing (true faith) in my house. Therefore, do not make me a ruler of the people.’ (Verse 7). Because Jerusalem is ripe and falls down, and Judah (the later time) is also fallen. Because their language and their deeds are against the Lord, because they oppose the eyes of His majesty (the light of His wisdom). (Verse 8). That is visible and known to everybody. Their nature is not hidden because they are boasting about their sin, just like in Sodom and Gomorrah, and they are brutal and they do not even hide. Woe unto their souls!

Because with that, they have thrown themselves completely into their ruin.’ (Verse 9).

[4] But the chosen Prince – who could also possibly be I Myself – says further: ‘Go and preach first to the righteous, so that they may become good, then they will eat the fruit of their works. (Verse 10). However, woe unto the lazy and ungodly, because they are wicked at all times, and unto them will be rewarded according to their works and as they have deserved it! (Verse 11). Listen, for this reason, children are the princes of My people, and even women are ruling over them. My people, your (wrong) comforters are misleading you (think about Rome) and are destroying the way that you have to go. (Verse 12).

[5] But the Lord stands there to pronounce justice and has now come up to judge the people. (Verse 13). And the Lord comes to administer justice with the elders of His people (the Scriptures) and with His princes (those who, in the last time, have been awakened for life). For you (Pharisees and Romans) have destroyed the vineyard, and what has been robbed from the poor is in your house. (Verse 14).

[6] Why do you trample down My people, and why do you mistreat all those who are miserable? Thus speaks the Lord now with great seriousness. (Verse 15).

[7] And the Lord continues to speak: Because the daughters of Zion are proud (the false teaching of the whore of Babel) and walk with a stretched-out neck and a face with make-up, walking proudly (haughty), wag the tail (like a hungry dog), wearing at their feet expensive shoes (verse 16), the Lord will shave the crown of the head of the daughters of Zion to baldness (take away the reasoning), and with that, He will take away their only and best jewel. (Verse 17).

[8] In that time the Lord will take away the jewelry of their expensive shoes (those who believe blindly), and the ribbons (faithful followers), and the buckles (the different assemblies) (verse 18), the chains, the bracelets and the caps (the superstitious craft-guilds) (verse 19), the tinsels, the ornamental borders, all

golden strings, musk, earrings (verse 20), rings and hair ribbons (verse 21), feast clothes, coats, veils and the (big) purses (verse 22), mirrors, capes, laces and the blouses (all of the glittering ceremony of the whore of Babel). (Verse 23). Then the sweet smell will become a stench, the good girdle a loose string, curled hair (serpent-like cunning of the whore of Babel) a baldhead, and her wide coat will become a narrow sack. And all this will come instead of the presumed beauty.

[9] Your mob will fall by the sword, and your warriors will fall in battle. (Verse 25). And her gates will weep and lament (because nobody wants to go inside anymore), and she will sit pitifully upon the ground. (Verse 26). Then, in that time, men will be so few that 7 women will take hold of 1 man (or out of the 7 sacraments there will be only 1) and they will say: We will feed and clothe ourselves, but let us carry your name, so that our dishonor will be taken away from us.' (Verse 27).

[10] And look, My friends. What the prophet has said, will certainly be fulfilled, as sure and true as I have told you now Myself. Because the people cannot bear the truth for a longer time, become tired and always sink back again into their old judgment and death-bringing laziness. And then there is truly nothing else that can be done but, through the most extreme ways, awaken the people again and of old, bring them once more upon the ways and mountain paths of light and life.

[11] Therefore, I am saying to you once more: above all, warn the people against spiritual laziness, for with this will start all evil things of which the prophet has spoken, and I must unfortunately permit them. Think about it, then we will talk about it again in the inn. And now we soon will also go to that place, because we still will have a lot of things to do this night.”

## 96. THE CRAVING FOR HONOR. PRIDE AND HUMILITY.



OW we entered the large inn of Nicodemus where a well-prepared evening meal was already waiting for us. But because now among My disciples there were quite a number of temple servants who secretly were still attaching a great importance to their rank of the old order of the temple, there was a disagreement among them about who would take place at the head of the table or more at the foot of the big table. As a result of that, our scribes and the two Pharisees who were converted this midday, took out of habit at once the most important seats, and by that they did not notice that I Myself had not yet taken a seat, nor the Romans, the 3 magicians from India and the men from Upper-Egypt, what to Nicodemus and also to Lazarus was clearly not very pleasing.

[2] I went up to them and said: “Listen, in My Kingdom there is no rank at all. There is only: the one who exalts himself will be humiliated, the one however who behaves modestly will be exalted.

[3] If you are invited as guest and you go to table for the feast, then do not sit right away at the most important place, which the host might have reserved for somebody who is still more important. Then, if that person would come, and the host would say to you: ‘Friend, go and sit further to the end of the table because I have reserved this seat for more important people’, would you then not find this very unpleasant if the host had to make you ashamed in front of the whole party?

[4] However, if you are invited as guest and humbly would sit at the lower end, and the host comes and says to you: ‘Friend, go and sit at the head, at the most important place, because the seats there below are reserved for the more common guests’, then this will certainly be very pleasant to you. And one of your most important lessons and foundations of life must then remain: the one who exalts himself will be humiliated, and the one who humbles

himself down will be exalted.

[5] So it will also once be in My Kingdom. The one who will be there the smallest and the least will also be the greatest. For in Heaven everything is contrary to the worldly rank here. What is important and brilliant in the eyes of the world is in Heaven very small and insignificant and without any splendor and pomp.

[6] This lesson has to be written down. And where My gospel will be preached, this also should be faithfully preached to all men.

[7] I am the Lord Myself and yet, look now, I am meek and humble with all My heart. Be you all like that, then from this it will appear that you are truly My disciples.”

[8] Then the Pharisees stood up from their places, visibly painfully hurt, and wanted to sit immediately completely at the end.

[9] But I said: “Remain seated where you are sitting now. Because with us it makes no difference where somebody is sitting, because the honor of the place depends on the person who occupies it. If I am Lord, then I am the same on any place that I occupy, and another will not become Lord by occupying such a place.

[10] What advantage would it be to you if for instance you would go to Rome and sit on the throne of the emperor, and he would submit to this joke and sit next to you on a simple wooden bench? By this, you will never be an emperor anyway, and he also will remain the mighty emperor on the wooden bench. Therefore, the honor of a place does not depend on the place itself but always only on the one who occupies it. So, you can remain on your seat.”

[11] Then I went with My disciples and with Raphael, Lazarus and Nicodemus to sit completely at the end. And **Agricola** said: “O Lord and Master, now I see all too clearly where for every man the true first place is. With every true man is the first rank hidden in the depth of his true humility. Also we Romans have for this an old and good proverb. It says: ‘Laus propria sordet’ (own praise stinks), and I discovered now by Your words that this is so. And I feel good to know that we Romans, without revelation, by thinking and experience have discovered a truth that now in the light of Your wisdom looks much better than all those new institutions in

your (Pharisees) temple that was built by the most wise of all kings on the Earth.”

[12] **I** said: “Look, therefore, the light, also of the Jews will be taken away and be transferred to you gentiles, just like it is written with the prophets.”

[13] **The one Pharisee** said: “Then what will happen with the Jews?”

[14] **I** said: “This I have already told you and described sufficiently, and in the night-signs you were able to read it. Because you have now become a 1,000 times more gentile than people who are somewhere existing on Earth. Therefore, you Jews will be scattered as chaff before the storm among all people of the Earth and they will never again possess a land and a king.”

[15] **The scribe** said: “But the Lord has promised an eternal throne to David.”

[16] **I** said: “O yes, this for sure, and so it will also be, but not materially as you may think, but spiritually.

[17] According to My Word, everybody will become a David within himself forever in My Kingdom. However, I tell you, from now on, be obedient in this world to every worldly authority, be it bad or good, because the power that it has, is given from above.

[18] Let no one of you strive to be a ruler on Earth, for the one who should rule over the people in one way or another, will be called for that from above, and it will be given in his heart how he has to rule his peoples. Proud and haughty men must be ruled by a proud and haughty king, and good and humble ones will also be given similar rulers, and under their scepter they will live happily and well. Thus, in the future it all will depend completely on the people how their rulers will be. Remember this very well.

[19] But, because the food has already been served, we will eat and drink now and strengthen ourselves.”

[20] After that, everything became quiet and everybody ate and drank whatever was set before him.

## 97. THE LORD SETTLES THE ARGUMENT BETWEEN THE DAMASCENES AND THE INNKEEPERS OF EMMAUS



HE meal lasted for about half an hour and when we all had eaten enough and felt strengthened, there was again an uproar and a great noise outside on the street, upon which soon several men came to us in the large dining-hall and wanted to speak with Nicodemus.

[2] He stood up and asked with a serious look what was going on and what they wanted so late at night.

[3] **A Damascene came forward and said:** “Lord, we have come to know now that you are the leader of this place and therefore we came to you to introduce a complaint because we as traveling merchants were received very badly here. We would not mind to pay reasonably everything that we consume, but we will not allow to be taken advantage of by those terribly greedy people from Emmaus. We desire a judicial sentence, and otherwise we will appeal to the emperor whose loyal citizens we are.”

[4] **Nicodemus continued:** “And what does the injustice consist of exactly that was committed to you in this place?”

[5] **The spokesman said:** “Strict and just lord, we have stabled our pack animals outside on a big open space and then, divided into groups, we went to different inns of this place because we could not receive accommodation in this inn. Then we have strengthened ourselves with a very meager food and we wanted to pay everything in a reasonable way. But now those innkeepers have charged us so much that we, even in Damascus could not ask such an amount to a guest who ate and drank for a whole year in our place, although also in our place no one receives anything for nothing. We have never experienced this anywhere!”

[6] **Nicodemus said:** “What did you then eat and drink and how much did they charge you?”

[7] **The spokesman said:** “Strict and just lord. Each one of us has consumed a not too big fish, a piece of leavened bread and a cup of very average wine. Nothing more and also nothing less. And for



this these usurers demanded a 100 pieces of silver from each one of us. With this kind of money you can go to the far Indies and come back there from. No, I have never heard anything like it before. What do you say, severe and just lord?"

[8] **Nicodemus said:** "Did you also pay the money that the innkeepers wanted to get from you?"

[9] **The spokesman said:** "Strict and just lord. Then we would have been great fools. This uproar in the middle of the street did precisely happen because we wisely did not give them the demanded money. Like street robbers they now want to take away our merchandise, and for this reason we seek now the protection of the law with you against this wild violence. If we do not receive it, then these people from Emmaus will get to know the Damascenes!"

[10] **Nicodemus said:** "Well, you have now brought up the matter, and law and justice will be done to you when everything is precisely as you have told me. However, before I can do you justice, I also must hear your opponents in order to know what they will eventually bring forward against your complaint. That of course, you must allow."

[11] **The spokesman said:** "This of course is all right with us. Just let them come."

[12] **Nicodemus said:** "If there is anyone here from the most unreasonable innkeepers, then let him come forward and speak."

[13] **There were 3 innkeepers among the strange accusers. They came forward and said:** "We do not deny that we really have asked the mentioned amount for the evening meal, what is indeed far too much, but we also have been a few times in Damascus where we have presented our merchandise on the market. We always stayed only for 3 days and we also had to pay there such a terribly high price in the inns. If we now ask from them 10 times as much as from other travelers, we only take from them what they already have taken too much from us a long time ago. And when we are doing that, we think that we are not being unjust according to the law of Moses' that says 'eye for eye, tooth for tooth'."

[14] **Nicodemus now said:** “Yes, then it becomes difficult to satisfy one party as well as the other. Because you, Damascenes, have acted without love regarding to these people from Emmaus, and they are now doing an injustice to you. So you can understand that it is difficult to make a right judgment. Therefore, make an arrangement and settle with each other whatever each one has demanded too much. Then your struggle will be ended in the eyes of God and the righteous thinking and willing men.”

[15] **The spokesman from Damascus said:** “Strict and just lord, we know only one justice and that we call reasonability. It is true that in our big city on the public market days something more is asked of those who buy their goods, but what is also true, is that these people from Emmaus are now charging us the same amount as they had paid too much in 10 years time. But this we cannot help at all, because we are no possessors of inns but only very simple merchants who are trading everywhere with what their skilled hands have made. If these usurers from Emmaus want to receive compensation with us Damascenes, then they must do that in Damascus with the innkeepers, but not with us, because we have never cheated them with the goods that they have bought from us.”

[16] **Then the innkeepers from Emmaus said:** “That we surely will not do because we have sworn never to visit that high-priced Damascus again. They must now pay to us what we are demanding and they have to indemnify themselves with their expensive innkeepers.”

[17] **Now Nicodemus came to Me and asked Me what he had to do.**

[18] **I said:** “The Damascenes are right and the innkeepers from Emmaus are very unreasonable usurers. They should ask what is righteous and that means, that each one of the merchants should pay them only 2 pieces of silver per person and not 1 cent more. If the merchants from Emmaus were cheated in Damascus then this is their own fault. They wanted to behave as rich people and were often excessively reveling and gluttonous, and the Damascenes were right when they let themselves be properly paid for it. If

according to them, the bill was too high in Damascus then they had to introduce a complaint with the judges there. If they agreed at that time with the bill because of their boasting, then they also have to agree now. And if they arbitrarily want to do violence to these Damascenes, then also to them will be done violence. They can now choose one thing or another and do what they want, but then we also will do what we want.”

[19] Those words of Mine were well heard by the Damascenes, but also by the three men from Emmaus.

[20] The Damascenes came to Me, and **the spokesman** said: “Listen, Friend who are totally unknown to us. You have spoken the most pure truth. This is how it also happened. Those people have shown – because they are living in the neighborhood of the big city of Jerusalem – a great disregard to us Damascenes, and were showing us by their extravagant revelries how rich they were and what kind of spending-power they had, compared to us. Then they also received from our innkeepers what they were asking and then nothing was too expensive for them. But only now they must have had remorse about their gluttonous behavior and wanted to indemnify themselves with us, who are totally innocent, what the facts are proving now only too clearly. But You, noble and true Friend, have now spoken out a complete correct judgment and we are now also adding the request that this should also really be executed.”

[21] Now **the 3 innkeepers** came very boldly forward and said: “Against the execution of this judgment we will know how to defend ourselves. Who are You anyway that You dare to act against us, taking these untrustworthy Damascenes into protection?”

[22] **I** said: “Here at My right hand are sitting the Roman rulers who came here, even from Rome, because of Me. They will tell you who I actually am if you do not want to conform to My verdict. But if ever it comes that far, woe unto you, souls of extortion! What I have said, so it will remain. Now do whatever you want.”

[23] After these words the 3 innkeepers left quickly and were planning with their servants, friends and accomplices to attack the caravan that was standing outside in order to get their indemnity. This I also made known to Nicodemus and Agricola.

[24] Agricola, who could now no more stand the three from Emmaus at all, asked Nicodemus immediately if there were any Roman soldiers located in this place.

[25] And **Nicodemus** answered: “Mighty friend, about a 100 Roman soldiers are permanently encamped here.”

[26] **Agricola** said: “Tell the commander to come here.”

[27] **I** said: “Friend, if there is any danger that is absolutely threatening, your well meant command comes much too late. Therefore, I have already taken care of it by My Raphael, and the Roman soldiers are already executing what has been commanded to them. They soon will bring the obstinate innkeepers here, because when those, together with their accomplices, were approaching the wagons and pack animals, they were surrounded and arrested by the soldiers who were positioned there. They will now soon be brought here before the inn and the commander will come in to ask Nicodemus for his sentence.”

[28] Agricola did of course agree on that and Nicodemus asked Me what kind of sentence he should pronounce.


[29] **I** said: “You surely have heard just now what I have said to the Damascenes who are present here. But if the innkeepers do not agree at all on this, then you can receive the amount that I had determined, from the Damascenes and divide it at a good opportunity among the poor. The wicked innkeepers should stay instead of that 3 full days in prison and then be seriously admonished and threatened. That will be sufficient to make them in future times more sober and reasonable.”

[30] When I had given this advice to Nicodemus, the Roman commander came to us in the dining-hall and informed Nicodemus what was going on and asked for his sentence.

[31] And Nicodemus told the commander what I had told him before.

[32] He reported this immediately to the innkeepers, who did not want to accept the sentence through all kind of excuses. But the commander made a short work and threw them into a prison. When they heard that, the Damascenes gave immediately the amount that I had determined for the evening meal of the whole caravan to Nicodemus and thanked Me a lot for the sentence that I had pronounced.

## 98. A SMALL GOSPEL FOR THE DAMASCENES

 HE spokesman still asked Me specially how he could reward Me, since I had spoken out such an effective verdict in favor of them, because they took Me now for a true judge of this place.

[2] But I said to the spokesman: “I never take a reward from anybody for My teaching and for My verdict. But I am telling you now that – apart from the fact that justice had been administered to you here – in future you also will be reasonable and righteous with everybody with whom you will have dealings, because being unreasonable and unjust among the people on Earth is the greatest evil in the world that reaps discord among the brothers and sisters and is causing enmity. And once these are present, there is no more welfare among the people, but only envy, hate, robbery, manslaughter, murder and war.

[3] Soon My disciples will come to you. Receive them and accept what they will teach you. Act accordingly. Whatever you will do for them, I will consider it as if you have done it for Me. That is the reward that I desire for My righteous verdict. Did you understand Me well?”

[4] **The spokesman said:** “Yes sure, sure, righteous Judge, we have understood You, because as businessmen and merchants since former times we are dealing with our good products with almost all people of the known Earth and therefore we also understand all languages of the Earth, although we mean now especially the meaning of Your words. And if Your disciples will

visit us in Damascus, we ask You here now only for the distinctive feature, so that eventually we would not receive false ones instead of the real ones.”

[5] **I said, while I was pointing to My disciples of that moment:** “There they are, look at them. One of them will come to you and announce to you the teaching of the salvation for your souls. And a few years later I will call an apostle for the gentiles in your city to show you the full truth. Yet, before that time, he will be an enemy of My light, but after that calling he will have the greatest zeal for it. However, before him, still a few others will come to you whom he will persecute. Receive them well, then your reward will not be considered little.

[6] **For whoever will faithfully receive a prophet in My name will also reap the reward of a prophet. My disciples and apostles will be true prophets and thus servants of God the Lord by whom I also have been sent to this world for the salvation of all people who believe in Me and live and act according to My teaching. Did you also understand this?”**

[7] **The spokesman said:** “Yes sure, sure, wise and extremely righteous Judge. But as we have casually understood extremely well from Your words, You are not only an extremely wise righteous Judge but also a true Prophet of the Jews. And for this we feel sorry for You with all our heart because the Jews, as they are now, became by their insatiable greed the greatest enemies of the old and even more of the new prophets. The shepherds (Pharisees), elders (priests) and scribes must, according to the prescriptions of Moses, possess nothing, but they only must live of the tithes and the offerings. But these Pharisees, elders and scribes now simply want to call the whole country as their own, and as such they also want to maintain and use it. And all the people must work for them alone, and besides, for the still greater honor for God they may possess nothing and be hungry and thirsty until they become desperate.


[8] **Well, we Damascenes were, and partly still are, very good and true Jews. But no apostle may come from Jerusalem to make us**

vote for this bad and deceitful city. Whoever wants to do that, must better not come to us, for if ever such a one comes to us, then he will be put out of the city at once, from where he can then run away. But when prophets and judges, like You are one, will come to us, we will receive them always gladly, even if most of us are Greeks, old Syrians and Babylonians. Because from the true prophets anyone can learn something that is true, and thus also something that is good. And so also, everyone who will be sent by You to us as Your true disciples will be well received by us.”

[9] **I** said: “Since you still have the time, you still can stay here. Then you will hear and see many things. Here is still bread, fish and wine. Take a seat and eat and drink, because in this inn they certainly will not ask you a 100 pieces of silver for it.”

[10] Then the merchants, a few of them, took a seat and started to eat and drink cheerfully. And they were full of praise because of the quality of the wine, the bread and the well-prepared fish.

## 99. THE LORD RAISES A WIDOW FROM THE DEAD

HILE they were still eating and drinking, a crowd of women and children came into the hall, lamenting and weeping. They asked Nicodemus to deliver their husbands and helpers, who just now were put behind lock and bolt by the Roman soldiers.

[2] **But Nicodemus** said: “Your husbands and helpers will be released in 3 days time, but also not one moment sooner. They were given the advice to be indulgent, but because they did not want that, they now also must atone for their obstinacy.”

[3] **Now also a daughter** came forward, who said: “Lord, my mother lies at home and is sick unto death. She is a widow and has only one helper who is generally very loyal and took good care of our house. It was only by coincidence that this helper came with them at the time when the uproar arose on the street, to exchange – as citizen of Emmaus – a few words in favor of our innkeepers. And because he did that, the soldiers took him also, was bound and

taken to prison. I am asking you now, dear Judge and lords, for the sake of my mother who is sick unto death, to release our helper again who came into prison totally innocent.”

[4] **Upon that, Nicodemus said:** “The fact that your helper is indeed less guilty to the uproar than the innkeepers and their own helpers, I do not doubt, yet he was still an accomplice and so it did not happen unjustly that he came into prison together with the others. But if your mother, whom I know well, is feeling so bad and if she is sick unto death, I will ask here our supreme Judge if He agrees to release your helper. Therefore, be patient now.

[5] Now of course, Nicodemus was turning to Me and asked Me what had to happen concerning the helper.

[6] **I said:** “The mentioned helper cannot be released at all from prison because he is not there, for when he noticed that the stubbornness of the innkeepers and their helpers would bring them into prison, he left immediately, and right on time, to hide himself in the same hut where this morning we have met this poor and sick family. I will send Raphael to the place to bring him here quickly. Only after that, we will discuss the rest.”

[7] I gave a sign to Raphael, upon which he quickly left the hall and within a few moments he came back again into the hall and brought the helper to us. When the helper was in the hall he began to ask for forgiveness to everyone for the fact that he also, only out of curiosity, had somehow taken part in the uproar.

[8] **I said:** “Therefore, be more intelligent next time and do not take part in any uproar, otherwise it once could have a bad ending for you. But now, go home with this daughter of that sick mother by whom you are in service, and bring the sick one here. Then I will see if ever she still can be helped.”

[9] The two left quickly. But very soon they came back crying, and **the helper said:** “O, dear Judge, and certainly also equally good Doctor, the mother of this daughter, by whom I am in service, has died. When we came at home she laid in her bed totally without soul. Therefore, she certainly cannot be helped anymore.”

[10] **I said:** “If you could believe, then you also could see the great



glory of God's power in man.”

[11] **The two said:** “O Lord, God's power is certainly great and glorious, yet it has not created any cure against death. Certainly, there are wondrous methods by which the most severe illnesses can be cured, but is there a cure by which a dead person can live again? We do believe that the souls of the people continue to live after the death of the body. But that a body, once it is dead, can also be brought back to life, is indeed difficult to believe. Of course, they say about the youngest day that all who have been decayed in their graves since long will rise again. However, this seems to us only an empty teaching of consolation to prevent people from having a too great fright for death. But we think that everyone who has died will eternally not ever rise again.

[12] However, what happens or will happen with the soul after the death of the body, for sure only God will know. Because, as far as we know, there has never been a soul who came back to tell us what it is like on the other side in that world. We thank You, dear Judge and Savior, for Your good will to make our mother better, but because she has already died she also cannot be helped anymore, and it would be very inappropriate if we would have brought the deceased one over here.”

[13] **I said:** “It also could be that the deceased one is only apparently dead, and in that case she could be brought back to life again.”

[14] **The daughter said:** “O dear Savior, my mother died from total exhaustion, of which she has suffered incurably for 5 full years. And whoever dies of such a sickness is not apparently dead, but truly dead. Therefore, we will leave her now alone, because only a God would be able to bring her back to life, but never the expertise and the power of a human being.”

[15] **I said:** “Based on your knowledge you are right on one hand, and also because you do not know Me. However, you should have noticed something before when I knew precisely to point out where your helper was hiding, although I also, during the uproar did not leave My place for one moment. And when I am capable of

this, I also could be capable to perform a lot of other things, if you would believe that and would make the effort to bring the deceased one to this place.”

[16] **The two said:** “O dear Savior, if it would not be so unpleasant for You and all other important guests we surely would bring the deceased one here, but you are here joyfully having a meal, and a dead body will certainly not fit well.”

[17] **I said:** “Whether this will fit well or not, experience will show. So just go and bring the deceased one.”

[18] Now the two went, and brought, together with a few assistants, the deceased woman into the large hall with the bed on which she laid.

[19] When the deceased one was lying there, all those who were present were somehow shocked and were looking alternately to Me and to the dead body.

[20] However, **I** stood up and said: “Whoever of you is an expert, let him go to the dead body and examine to see if she is completely dead.”

[21] **Most of them said:** “O Lord and Master, nobody has to examine her anymore, because from a distance one can see that she is entirely dead.”

[22] **I said:** “Well all right then. But then I want that she will live, stand up and be completely healthy, and that she will remain that way unto an old age.”

[23] When I had said these words, **the woman**, who had been dead, stood immediately up from her bed, looked at the guests and asked her partly frightened and partly very surprised daughter: “But where am I and what happened to me?”

[24] **The daughter said:** “Dear mother, you were sick unto death and an hour ago you were deceased, at my great regret. And look, this wonderful Savior has raised you up from the dead and promised you complete health, which He certainly has also given. And besides that, also a long life.”

[25] **The woman who was raised from the dead said:** “Yes, yes, I live and feel really completely good and healthy. But how can we

reward this wonderful Savior now properly, since actually I am only a poor widow woman?”

[26] **I** said: “If you give something of what you possess to a poor person, then this is the same as if you gave it to Me. For you were that merciful woman who, from the little that she had was sharing the most, and mostly to those who were still poorer than her. And because you were merciful for your poor fellowman, you also have found mercy with Me. But now go and sit at a table to eat and to drink, so that your limbs and bowels will be strengthened.”

[27] The woman with her daughter and those who were helping her took a seat at the table. And freshly prepared fish, bread and wine were given to them. And they all ate and drank joyfully and thanked Me oftentimes for the benefit that was given to them.

[28] After they had strengthened themselves in such a way, they all stood up from the table, while they were glorifying and thanking Me. The helpers took the bed and carried it home. The woman and her daughter were still staying and were glorifying and thanking Me even more.

[29] And **I** said to the daughter: “And what do you say now, you of little faith? Can one raise a dead person or not?”

[30] **The deeply moved daughter** said: “O Lord and Master, such a thing is surely only possible to You. That is why You probably will be more than only a Savior of the people. All generations will glorify and praise You unto the end of the world, because such deeds cannot remain hidden from the people.”

[31] **I** said: “This you surely have well perceived, but for the moment you should not talk about this too much in your community. And now you can go home.”

[32] The two thanked Me once more and they left, escorted to their home by Nicodemus and Joseph of Arimathea, by which opportunity they both promised them their rich support. They also kept their promise faithfully.

[33] After their return **Nicodemus** said to Me: “Lord, we have promised our full support to the widow who had been raised from the dead by You, and I think that we did nothing wrong with that.”


[34] **I** said: “How can anyone ever sin because he performed a good deed of mercy? However, what you are doing, do it in silence and do not allow the world to praise you for it. Because it is more than enough when God – for whom nothing is unknown or hidden – sees and knows what kind of unseen good deed someone is performing. However, the one who will let himself be praised by the world for the good deed that he has performed, receives by that already his reward for his good works and can expect later in My Kingdom an extremely little reward. Therefore, even your right hand must not know what your left hand has done. Accept this also into your heart and act accordingly, then you will find life and reward in the Heavens.”

[35] On this, none of the two said anything more, because they noticed that it was not to My liking when they would tell Me aloud in front of all those who were present what kind of good works they were planning to do.

[36] The merchants from Damascus were overwhelmed out of pure amazement of what was happening here and their **spokesman** said in deep respect for Me: “Lord and Master, You are truly more than only a man. Therefore, send Your disciples to us as soon as possible. Then we will listen to them and honor them and will do what they will teach us in Your name. And we thank You now also for everything that we have received and seen here. Now we will go to our inn to tell our still blind colleagues all the things that we have now experienced here in 1 hour. For this reason we are recommending ourselves in Your mercy.”

[37] **Then also these merchants left us.**

## 100. RETURN TO THE MOUNT OF OLIVES

 **OW** **I** said to Nicodemus: “Yesterday on the Mount of Olives I have promised you to give you a clear light about the flood of Noah, and this will also happen. My Raphael will explain it to you while I will rest a little.”

[2] **Then Raphael came forward and explained the flood in the**

same manner as I (nota bene) have explained it to you in My 'Household of God'. All of them were very surprised about it.

[3] When after 1 hour Raphael was finished in describing the flood of Noah, over which all those present – as already mentioned – were very surprised, I said: "Listen, it is now almost midnight and time to break up. Let us therefore be on our way to the Mount of Olives, because now the eyes of our enemies are resting, so that we can go unseen to town. But let us not go all at the same time, but rather somewhat divided. And also, no one should say anything along the way, for when it became dark the temple sent out spies because of Me, but also because two Pharisees and two Levites did not yet return. The spies are afraid now that something bad may happen to them tonight. For this reason they will not talk to anyone, also if someone would come near to them. But of course, only if he keeps silent. If two are speaking with each other, they will notice immediately if someone is a Jew from Jerusalem or a Greek, someone from Galilee or a Roman. Then they would go to them to ask where he comes from in the middle of the night. Let us therefore also not forget this small caution."

[4] **The Upper Egyptian** said: "Lord and Master. If we also may go together with You, will You then please allow us to walk in front? Then the evil spies will run away from us like a hare that is chased by hunting dogs. We will become aware of them and will run to them with great speed, so that they will run away. For they will take us for devils because of our dark brown faces, which seem to be totally black now in the light of the moon. Or, if ever they want to harm us, then we will do to them the same as what happened to the two prominent Romans Agrippa and Laius in our country according to their saying. We nail them down to the ground where they are standing on, 7 days long, or as long as Your holy will shall order us."

[5] I said: "My dear friends, what you want to do now for Me, I also could do, if that would be good and necessary, just like I have done that and still so many other things when that was good and necessary. But in this case it would be neither good nor necessary

and that is why we will omit it and will leave this place the way I have decided. But because the two Romans who live here in Emmaus, are accompanying Me to the Mount of Olives, you also can stay with us tonight and tomorrow. As you surely know, tomorrow is a high feast day for the Jews and I Myself will teach again in the temple tomorrow. The day after you can return home again together with the Romans.”

[6] The Upper Egyptians thanked Me for this hint and withdrew.

[7] **I** raised My voice and said: “Whoever wants to go with Me must stand up and come!”

[8] All of them stood up, except the woman and the children of Nicodemus. They also wanted to come, but they were told that they had to stay here. I went in front and all of them followed Me.

[9] On the square, Agricola was still asking Me about the young people.

[10] And **I** said: “Be quiet now. Those are on the instruction of My servant already there. You will meet them all on the Mount of Olives.”

[11] From that moment on we walked quickly but very quietly to the Mount of Olives.

[12] After a little half-hour we already were in the neighborhood of Jerusalem where we met a couple of guards. But they let us quietly walk through because we were too large a group and they took us for Romans and Greeks, with whom on no account they wanted to come into conflict. They drew to this conclusion because we came in a group and did not exchange a word with one another, what was also the custom among the Roman patrolling guards. Soon we reached the gate of the garden wall and a while later also the inn on the Mount of Olives. We went immediately to the large dining-hall that was waiting for us in a full light.

[13] The innkeeper of Lazarus’ inn asked Me if he had to serve the food and drinks.

[14] **I** said: “It is not good for a human being if he takes any food at this time, because also the inward parts of a human being need their rest. But tomorrow you can take care of a meal.”

[15] With this the innkeeper was satisfied and went to Lazarus to give him a large sum of money that he had received that day. He said that the greatest part of it was paid by the slave traders who left in the mean time.

[16] Then **Lazarus** said: “But you did not have to accept anything from them.”

[17] **The innkeeper** said: “Dear friend, this I also did not want since I knew that they were your guests as friends, but they said: ‘Here we have received the greatest treasures of life that cannot be paid with the gold of the world. How then can we moreover allow that we and our servants be excluded of any charges? Here, just take this small thing for your lord and for yourself’.

[18] Then they laid these 7 sacks full of pure heavy gold on the table and left quickly. Then of course I could do nothing else than to keep them for you. And these couple of 100 pieces of silver I have received from other guests, because soon there were a lot of guests – most of them foreigners – who consumed a lot and paid well. Some of them wanted to stay here for the night but I have excused myself by telling them truthfully that I was expecting a couple of hundred guests who during the day went for an outing to Emmaus but would be back in the evening. Only an old tired pilgrim I kept here, and in my room I prepared for him a place to sleep.

[19] At noon there was for instance also that woman who at first had brought the high ranked Romans here. She ate and drank here and then she inquired with great interest about the Lord and Master. She paid 10 pieces of silver for that. But I did not trust that person because she very well could have been a spy from the temple. Because it is very well known that for money such people are willing to let themselves be used for everything, and therefore I also did not tell her where the Lord and Master had gone.

[20] This was visibly so disappointing for that person that she cried, because she could not know where her Savior had gone, and I myself came into an inward conflict, wondering if I should tell her anyway where He could be found. But then suddenly a good

thought came into my mind: ‘You are either a corruptible person or you are an extreme annoying fanatic – already on the first night she made that impression on me – and the Lord and Master cannot use you in one case or the other’. And therefore, I told her also nothing. But I said to her: ‘If you really have such a great longing for the Lord and Master who healed you, then live according to His Word, then He – to whom also our most secret thoughts are not unknown to Him – will allow you at the right moment to meet Him.’ With this advice she completely agreed and then she went away. And that is all that happened here that was of any importance during your absence. Tell me now if I have acted correctly in all these matters.”

[21] **Lazarus said:** “Friend, like always, you have also now acted correctly, and I also think that our mutual Friend, Lord and Master will be equally satisfied about you as I am. And these couple of 100 coins of silver you may keep for yourself for the trouble.”

[22] **The innkeeper said:** “Friend, I am already receiving too much wages from you to accept something above that. But because I know that every of your sayings are as a real oath, I have to accept the money. But for myself I will certainly not take it, because I surely will find a few poor customers for it.”

[23] **Here I Myself went to both of them and said, after I had put My hands on their shoulders:** “So it has to be, My dear friends. Also here you have completely acted in My Spirit today. Truly, I tell you: you My Jordan, are for Me together with our brother Lazarus worth more than a 100 countries full of injustice and self-love.

[24] Truly, if I would not have found here a few men like you, and you two above all, I would not be staying at this place. Do continue to walk on My paths, then I will not be like now your Lord and Master, but your true Brother in person, and what belongs to Me since eternity will also be yours forever.

[25] Oh if all men would be like you, then it would look quite different on the Earth. But the laziness of the people is Satan’s old trap in which they willingly let themselves be trapped for their



eternal ruin. And still, men could not have been created more perfect than what they are now. They have reason, intellect, a complete free will and a conscience that warns them constantly. And everywhere and at all times there are men and teachers called by Me who are very active and have an equal great wisdom as the angels. But their lust and laziness draws them constantly away from all that is right, true and good. And so they fall victim to the kingdom of ruin, and nothing else can help them except one judgment after another and one punishment after another. And even that is only helping but a small minority.

[26] Truly, the whole Earth would never have a bad harvest and would never fail if men would somehow be like you. But now in the whole country of the Jews there are not 1,000 who are fully as they need to be. But also because of those 1,000 I will not afflict the country with a total disaster. The good ones will always be spared from any disaster as far as they themselves are truly good. But as far as they will take part in one way or another with the world, they also will have their share of the disasters of the world.

[27] Believe Me, it truly does not give Me pleasure when I allow that the lazy people on Earth are regularly afflicted with a thousand and one disasters. But it cannot be otherwise because if a lord would not wake up almost daily his always sleepy and lazy helpers for the necessary work, it would look bad and very meager for his harvest and his produce. Only the efforts of the lord – which consist in waking up his many helpers and workers on time – will be beneficial for himself and also for them. But those who are hiding, so that they can continue to sleep and not have to work, can only blame themselves if they will come to ruin.

[28] Therefore, let all who are in your service be always awake and active in everything that is right, true and good, then you will have sown a good seed for Me that will give us a produce of a hundredfold fruit, and a great part of the harvest will be eternally your share.

[29] However, because it has become now already late at night, we should give our body the necessary rest until tomorrow. For,

although the day of tomorrow is a Sabbath, it will take much of our strength again.”

[30] All those who were present agreed totally on that. They went to their sleeping places. I however, was still resting during the rest of the night sitting in My armchair.

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