

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 19

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
This Book 17 is translated from the German book VIII chapter 53 to 152.*

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

(Table of contents on page 314)

1. THE TRIP TO BETHANY



FINALLY, Agricola still asked Me if he – against payment of a considerable amount of money – could take as remembrance one of the golden cups that was created in a wonderful way in front of the table of the Romans.

[2] I said to him: “What has been created for you belongs also to you, and so you also can take it without paying an amount of money. Besides, you will take a lot of poor people from here to Rome. There you will take good care of them and then those cups are materially only a small reward for what you are doing for the sake of Me. Therefore, take everything what is of any earthly value that you can find on your table. But do not consider it as a real reward for everything that out of love for Me you are doing for the many poor and oppressed ones, because your reward for that will on the Earth, and even more in the beyond in My Kingdom look very different.

[3] When you are home however, take seriously and good care for those who I have entrusted you. In a year time, you, together with one of your sons will have to make a trip to the extreme west of Europe for government matters, and you will stay there a long time and will have many things to do. In the meantime however, arrange your household well, so that all those whom I have entrusted to you will not lack anything, not physically and even less what concerns their soul.”

[4] **Agricola**, completely moved to tears out of love for Me, said: “O Lord and Master, this will certainly be my most important and greatest care, and I hope that with Your help everything will succeed for me. But never leave me, and do not allow that too heavy temptations would come over me and my house. It is true that I know now my power that You gave to me, but I also know my old, very own weaknesses. Then if ever one or the other weakness of mine would almost make me stumble now and then, o Lord, then grab Me and strengthen my will, so that I can remain standing and would not stumble.”

[5] **I** said: “Truly, whatever you will ask the Father – who you know now – will also be given to you. Therefore, be always filled with encouragement and a real and true trust. For when you will endure in the living faith and in the love for Me, I will always be with you and will guide and direct you, as I also will do for everyone whose faith and love is like yours.”

[6] Upon this, all the Romans thanked Me, as well as all those who were entrusted to the care of the Romans.

[7] We were now ready to go and went along the way that leads to Bethany.


[8] When we walked along the wall of the city, **the innkeeper of the valley** who also went home with us, as well as the owner of the inn that was located at the great road not far from Bethlehem, said: “Lord, look at those terrible strong walls of the city. How can those be destroyed with human power?”

[9] **I** said: “Whatever was made with human hands can also be destroyed by the same. Because human beings are generally more skilled in destroying than in constructing, and so in due time they also will master these strong walls. I say to you: not one stone will be left upon the other. In a couple of centuries, men will search the place where now the temple is still standing, and they will not find it.

[10] For how was the situation during the time of Noah before the great flood? I have shown it to all of you a few days ago. People from that time could even destroy mountains by which the waters in the Earth broke out and drowned the wicked ones. So in due time, men will take care more easily of this wall.”

[11] With this answer, both were satisfied. We continued along the way and we soon came at the tollhouse.

2. THE GREEDY TAX COLLECTOR AND THE LORD. ABOUT FAITH WITH PRACTICAL WORKS OF LOVE. ABOUT COMPENSATION.

 HE tax collector recognized Me at once, came to Me and said: “O Lord and Master, since I let Your words and lessons that were given on the Mount of Olives penetrate in me, I truly became another man, and I thank You now once more from the bottom of my heart for the more than great mercy which You have given to me and my house. Everything that I have heard from You, I faithfully have told to all my relatives, and they believe now in You. Therefore, let Your blessing also come down on my whole house.”

[2] I said: “Since you have done that, salvation will also not stay far away from you and your house. But still, when there are not enough strangers coming to Jerusalem you also demand taxes from the residents. And when strangers are coming, then you demand arbitrarily much more than what is determined by law. But this I truly did not teach, and such a way of acting has by far nothing to do with neighborly love, which I especially have emphasized to everyone. But if you do not possess the works of neighborly love, then you are far away from My Kingdom, because the pure faith without the works of love is dead, and so is also the one who has such a faith. Therefore, change your way of acting, otherwise only little salvation will come forth from your faith in Me.

[3] The fact that you are a tax collector of who the temple servants are saying that you are a constant great sinner, this is not counted as sin by Me, but the fact that you are oppressing the travelers and demand more from them than what is legally determined, is contrary to the neighborly love and is therefore also a big sin that will not bring salvation to anyone. Thus, change your way of acting if you want to be a good and fruitful follower of My teaching.”

[4] **The tax collector** said now very timidly: “O Lord and Master, I see now that for Your eyes nothing is hidden and so I will change

my way of acting completely. Now I sincerely do thank You once more for Your admonition.”

[5] **I** said: “But refund also the damage that you caused to the poor, otherwise you will build your future neighborly love on quicksand.”

[6] When **the tax collector** heard that from Me, he bowed and said: “Lord and Master, I will not lack the will for it, but the possibility to carry it out, since most of them I do not know and I cannot pay back what I have demanded now and then too much from them.”

[7] **I** said: “Then do have the serious will for it, and do what you can. Then this your will, will be counted as your work. But in the neighborhood of Jerusalem there are still a lot of poor people who now and then need help. Be good to them and bring them an offering. Then you will make up for your injustice.”

[8] After these words of Mine, the tax collector bowed once more, promised very solemnly to follow My advice, and we continued our way.

[9] Half way on the way to Bethany, a blind man was sitting along the road and was begging. He had a guide with him who told the blind man that I was passing by.

[10] When **the blind man** heard that, he immediately began to shout: “O Jesus of Nazareth, true Savior of man, help me, poor blind man!”

[11] Since he shouted so loudly, my disciples threatened him. They forbid him to shout so loudly and said that I also could help him without his loud shouting.

[12] However, **I** corrected the disciples and said: “Why in fact are you irritated because this blind man cries to Me for help? If his shouting is bothering you, then shut up your ears and let him call for help to Me. For if he could see, he would not shout like that, but because he is truly completely blind, he shouts, so that I would answer him when I hear his cry. He did not shout to you for help, but only to Me, and thus his shouting is not your concern and this should not irritate you and you should not threaten the blind man.”

[13] Then the disciples kept quiet, and I walked to the blind man and said: “Here I stand before you. What do you want Me to do for you?”

[14] **The blind man said:** “O good Savior, Lord and Master, give me back the light in my eyes, for I have heard that You can heal all blind people and can make them seeing. And therefore I ask You, that You now would also have mercy on me.”

[15] **I said:** “Do you then believe unshakably firmly that I could help you?”

[16] **The blind man said:** “Yes, Lord and Master, only You can help me if You want.”

[17] **I said:** “Well then, then I want that you can see again. But I also tell you from now on, that you should not sin anymore, for if you would fall back into your old sins, you will become blind again. Thus, remember well what I have told you now.”

[18] The blind man promised Me solemnly, and upon this, I touched his eyes with My finger. At the same moment he became seeing, and from sheer joy he did not know what to do, and he thanked Me with his arms lifted up, because I had helped him.

[19] However, **I said to him:** “Since you have become seeing, and further you are still a strong man, you should get up from this place and look for a job in one house or another and earn your daily bread, for laziness is always an occasion for and the beginning of all kinds of sins and vices.”

[20] Now **the one who had been blind and became seeing said:** “O good Savior, Lord and Master. I very much would like to serve and work now, if only there would be an employer. I and my guide here would very much like to work if only there would be somebody who would take us into service.”

[21] At once **the 2 innkeepers came forward and said:** “Then come with us, then you immediately will have a job and work, for we are the owners of many fields, gardens, pastures and vineyards.”

[22] When the two heard that, they were very glad, got up from their old beggar places and continued with us very cheerfully

to Bethany where they were very well taken care of for the whole day.

3. ON THE PROPERTY OF LAZARUS



WHEN we arrived in Bethany, the 2 sisters of Lazarus saw us already from afar and ran to meet Me with open arms.

[2] When they came near to Me, they did not find enough words to praise all the good things that had happened in Bethany during the time that I was in Jerusalem and the pleasure they had for the arrival in the morning of the many young people. But at the same time they regretted that those lovely children would not stay in Bethany, as Raphael clearly told them.

[3] But I told them the reason, and they were satisfied with that.

[4] In the mean time we reached the garden and we immediately entered the house where the youth received Me in a large hall and greeted Me as Father, and even with such lovely words that all were moved to tears.

[5] From this hall we entered another hall.

[6] When we where in the already mentioned hall, searching for a place to take some rest, Lazarus ordered to put bread and wine on the table with the request to strengthen us somehow with it. This we did very willingly because we were slightly tired because of the little trip. However, this tiredness is hardly worth mentioning, but because the Romans expressed the desire to know also better Lazarus' property that was very big, a little strengthening was very welcome. So we took bread and wine after I had blessed both before, and we ate and drank in a cheerful mood.

[7] After this little strengthening of the body we went outside again and walked through the greatest part of the possessions of Lazarus, and the Romans were very much surprised of the great wealth of Lazarus.

[8] But he (**Lazarus**) said: "Dear friends, I possess still over 30 times more than what you can quickly overlook here. But the fact that I can call all this wealth that I posses on this Earth as mine,

does not make me happy, because today I am indeed still the lawful owner, but tomorrow the Lord claims my soul, and he will have to give account about how and to what benefit he has faithfully managed the earthly goods that were entrusted to him. And see, then it will be very difficult for many a soul to justify himself before the Lord. Therefore, from this right point of view, regarding life on this world, we are only the temporary managers of such earthly goods for the benefit of poor humankind, but we are never the possessors of it. Because the only lawful Possessor is only the Lord. We only possess the right to manage these earthly goods for the benefit of the poor people and to handle them efficiently.

[9] And so, I am not a possessor of all this, but only a still weak organizer and manager. The One however, who lives amongst us as supreme Friend of life and who is the true Lord of all life, is also the only true Possessor of these and of all goods of the Earth, and once it will be for our salvation when He will say to us: ‘You have well managed the goods that I have entrusted to you.’

[10] **Agricola said:** “That what you think and have now said in all truth about your possessions, that I will also think and say about mine, and wherever possible I will also act like you. You, o Lord, we do ask however, not to settle a too severe account later with us about the way we handle the earthly goods, which You have only given us to manage, for we will not lack the will to do what is right. But if ever the many outer, dark, worldly circumstances will not now and then upset our plans unexpectedly and unforeseen, this lies beyond our power, and You, o Lord, will be merciful and charitable toward us regarding such cases.”

[11] **I said:** “Of that which ever will happen against your will, the ones who now and then obstructed your way, will have to give an account. For the only account that is valid for Me will be written in your heart. And because you are now My friends, you will remain so for eternity.

[12] **For truly, I say to you: happy are you, who are now hearing and seeing what all patriarchs and prophets have desired so**

fervently to see and to hear. But in those days it was not yet the time for it. In the spirit they can see and hear this now also and they are extremely glad about it, but it remained hidden for their flesh, and for the future generations it will also remain more or less hidden. Now it is for you however easy to believe and to act accordingly, because now you can witness with your ears and eyes all the things that were not seen by any human eye and not heard by any human ear. But in the future, all those will only become blessed who do not see and hear – like you can now – and will nevertheless believe and will act according to that belief. Therefore, it will also be accounted to them as a higher merit.”

[13] **My disciples** said: “If You, o Lord, will in future times no longer be visible or audible by anyone, how will You then stay with those who are Yours until the end of times?”

[14] **I** said: “That was again a silly question of yours. How many, and great things have I already told you and shown to you, and still you understand so little of the inner wisdom in God. I surely cannot stay forever in the flesh on this material world. And I already have told you several times what will further happen with Me, in order that the measure of sin of the Jews will be full and their judgment would come over them, and still you are asking as born-blind ones after the colors of the light how I in the future will stay with those who are mine until the end of times. Since you still do not understand it, I will tell you again:

[15] I will stay with those who are mine, in spirit, in word and in truth, and those who will have a great love for Me, will also be able to see Me personally now and then for a few moments. Those however, who will live according to My word and will carefully search for the inner truth of it, I will speak in such a way that they will understand it in their heart and in this way I will put My words into their mind, and young men and women who will be well educated in My name, will receive visions in which My being, the Heavens and eternal life will be explained to them, as well as the fate of the apostates and the wicked ones. And also in this manner I will stay with those who are Mine until the end of times of this

Earth. Do understand this well now and do not ask Me about this anymore.”

[16] The disciples were completely satisfied with this answer of Mine and from then on they asked Me no more about it.

4. THE SPECIAL PLACE OF THE EARTH



WHILE we were still walking between the fields and gardens close to the neighborhood of Bethany, we soon reached a little hill, the favorite resting place of Lazarus, so that we could rest there a little in the open air since we already had walked for nearly 3 hours visiting the property of Lazarus. Then **one of the Romans** came to Me and asked: “Lord and Master, until now I have only listened and have not said a word, and now I say that everything that was said and explained by You, but also by this remarkable angel, and what we have seen, has given me irrefutable proof of Your direct and personal godly presence. But You also have explained the starry sky to us and by Your goodness and by the almightiness of Your holy will You have brought us in such a state that we could see the other celestial bodies as clear as we can see now the fields of this Earth with our physical eyes, and we saw people everywhere and a great number of other creatures. Yes, we noticed in the celestial bodies that we could see even many more beautiful lands and regions and people and other creatures in an also much higher perfection, and it cannot be described how much the beauty and big regularity of the forms of their habitations are exceeding those of this Earth.

[2] Well, as I reflected on that, the question came into my heart how and for what reason You, o Lord, precisely on this Earth that is in every respect inferior, have clothed Yourself with a human body like the people on this Earth, while for this purpose countless myriads of the most beautiful and biggest sun worlds were at Your disposal. Would You therefore not like to give us some understandable clarification about this?”

[3] I said: “Oh yes, although, by the unveiling of the material

creation, namely by the description and clear explanation of the order of the suns in a shell globe and then of the whole big Man of Creation, I have shown to all of you how and why I precisely on this Earth and also exactly in this time have clothed Myself with a body. But even if I will explain it to you again, you still will not grasp it completely as long as you will not be born again in the spirit. But despite that, I still can give you a little indication about it, because I foresee that precisely this point can and also will be the subject of a very important question at issue among the future philosophers and theologians. Thus, listen to Me once more:

[4] The actual reason comes of course from My wisdom and My will. The fact that every human being, like every warm-blooded animal, has a heart, of which his physical life is dependant, you all surely know, but how the heart is arranged, you do not know. However, I know it very well and know therefore also by what the heart lives.

[5] In the heart are 2 extremely little chambers that correspond with the 2 big blood chambers. For your eyes, these 2 little chambers would appear only as very little dots. But no matter how small these dots are, from the arrangement depends in the first place the life of the heart and by that also the life of the whole body and its countless parts and organs.

[6] The one, first, and therefore most important little chamber corresponds with what belongs to the spirit and thus to the actual life, and we shall call it the positive and thus true one. The second, in a certain way less important one – although also absolutely necessary for the natural life of the body – we shall call what corresponds to matter, thus the negative one. This one, has no life in itself, but is only a vessel for the life that with every new heartbeat it has to draw as it were again from the positive little chamber and imparts it further to the whole body by way of the blood.

[7] From this image that is easy to understand, you surely can conclude of what nature the heart fundamentally is and must be, in order to give life to the whole body. Besides, the fact that the heart

has and also must have an extensive, extremely artful and uttermost wise organic-mechanical organism for the continuous transferring of life that is developed therein is self-evident without needing any further explanation. For if something has to be moved further, well-paved roads are necessary to reach that purpose, and the means to transfer it must be present. However, for the illustration of our subject we mostly need only the 2 little chambers, and from those we actually need only the positive little chamber.”

5. SIMILARITY BETWEEN THE MICROCOSMOS AND THE MACROCOSMOS.

THE REASONS OF THE INCARNATION OF THE LORD ON THIS EARTH.



OOK, just as every human being is arranged in a certain manner on a small scale for the sake of his short physical test life, so is also in full scope the entire great Man of Creation arranged correspondingly.

[2] Now you should realize that this shell globe, in which this Earth with the moon, the sun and all countless many other suns and heavenly bodies can be found, belongs to the arrangement of the heart of the great Man of Creation, and that precisely this sun with the planets that are circling around it represent the positive little chamber, and that within this chamber of life it is precisely this Earth that provides correspondingly the actual spiritual basic life element, something which a worldly scientist will never be able to perceive the how and why. But I, as the Creator of infinity out of Myself, I do know, and therefore I also can tell you how the situation is.

[3] I however, am from eternity the foundation of all life and all that exists, and therefore I am also the initial positive chamber of life in the eternal heart of life of infinity.

[4] Thus, when I according to My love, wisdom and order had decided in Myself to clothe Myself in the body of a human being,

I only could accomplish that which is in accordance with the eternal order in the great Man of Creation, in such a way that – even if it is created out of Me – it had to correspond completely with My initial Being.

[5] With this, is it however not said that precisely this Earth on which we are now, had to represent the actual central positive point. It could also be another earth that belongs to this sun – and actually another one was intended for that, but its inhabitants behaved even more unworthy than the inhabitants of this Earth now, and therefore that earth was rejected and was destroyed together with its inhabitants.¹

[6] Now because – since the time of Adam – this Earth was chosen, and I have now adopted on its ground what is physically human, it will also remain so until the end of times of the judged spirits in all matter, and you will also remain in spirit those who spread the original life out of Me into all infinity and eternity, and for this reason you are My true children.

[7] Look, the reason why I only could adopt out of pure love for those who are now My children, the physical human existence on this Earth and not on another earth, no matter how big or how perfect it may be, was now very briefly and as clear as possible explained to you.

[8] However, next to this most important reason there are still other reasons that were also determined by My will in accordance with the eternal order. But these reasons of minor importance are only necessary results of the actual main cause, and thus we do not have to go into detail on them.

[9] One of those reasons is for instance the complete humbleness and humiliation without which also a higher spirit cannot clothe himself with the flesh of the test life and then pass over again or return to the most free and independent life. And this too reflects this Earth.

[10] The positive little chamber of life in the heart is among the

¹ Which are now called the asteroids.

parts of the body certainly also the most inconsiderable part of the whole body. It is dark and is never enlightened by the sun, and even by men, to whom life is given, it is totally unknown and not appreciated. Yes, if one should talk about it to the worldly scientists, then they would shrug their shoulders and say: ‘How could the powerful general life of a human being ever be dependant on a hardly visible little dot?’ From this, it is obvious that even the greatest scientists, let alone another simple human being, do not know in the least their own fundamental way of existence.

[11] And still, every human being who really wants to know himself and God, must enter this extremely inconsiderable little chamber of life of his heart by way of extreme humility and compliancy, and give back spiritually the life that was received from that. When a human being acts like that, he makes the little chamber of life bigger and illuminates it more and more. And when that happens, the whole heart, and from the heart the whole human being, becomes enlightened and he knows himself, and by that also God. For only then he can become aware and he can see how the life from God enters this little chamber, gathers itself and develops itself to a free independent life.

[12] Consequently, in this little chamber lives the actual Spirit out of God, and if the soul of the human being enters this little chamber by the right humility and compliancy – as the love of the true human being enters the eternal, uncreated love of God – then by that, the soul unites with the eternal Spirit out of God and this Spirit unites with the uncreated soul, and that is the rebirth of the soul in the Spirit out of God.

[13] Just as a real human being has to act this way in order to enter in himself the full glory of life, I have done this now Myself to give you a true example and a very reliable road sign in the great Man of Creation. And I have come on this Earth because this – as already said – corresponds according to My eternal order with the positive little chamber, to enter in the full power in Heaven and on all earths to My own and therefore also your greatest glory.

[14] It is true that I possess already since eternity in Myself all power and glory, but still, I was not a visible and perceivable God for any created being, not even for the most perfected angel. If I, to a certain extent wanted to make Myself visible for someone like Abraham, Isaac and Jacob, then this happened because I had filled an angel with such a degree of Spirit of My will that on certain moments he represented My personality. But from now on, I am a visible God for all men and angels and I have laid the foundation for a total perfect, eternal and independent free and consequently true life, and from that consists also My own greater glorification and with that also yours.

[15] For how could even the most perfected angels and also the most pious men of this and all other earths glorify God in truth by a true and living love for Him, whom they had never seen and therefore also had never understood? For it was always said: 'No one can see God and keep the life, because the pure divinity is in Himself a devouring eternal fire.' That fire in Me is now covered and tempered by this body of Mine, and now is no more valid: 'No one can see God and live', but: 'From now on, every angel and human being will be able to see God and live, and whoever will not see God, will have a very miserable and judged life.'

[16] What I have told and shown you now is consequently certainly also an important reason why I have adopted the human flesh only on this Earth.

[17] As you now simply clearly will understand from this description why I could only adopt the human flesh on this and not on another earth, you therefore will also be able to understand and perceive the following:

[18] You have seen how that certain extremely inconsiderable positive little chamber of life of the heart as the actual foundation of men's life is also alone capable of the most clear and most true intelligence, and thus it is already within itself the light, the truth and the life. So it is also the case with men on this Earth. Originally, compared to the people of the other earths, they are also very inconsiderable, blind, dark, little, weak and powerless.

In fact, the spirits of other celestial bodies do not know them, just like the people of this Earth finally do not know themselves. But in the hidden inner kernel of their life they are out of Me the fundamental life point of the whole great Man of Creation and they can then also develop out of themselves very high abilities of life, which with people from other earths appear only very one-sidedly and of an inferior degree.

[19] Thanks to such very high and godlike abilities of the people of this Earth, to which are also belonging: namely a well-articulated outer and inner language, the art of writing and arithmetic and still a lot more other things, they are therefore also the only ones who are capable to understand the revealed Word out of God's mouth, for instance first in the external meaning of letters or images and then from that also in the true spiritual meaning and finally also in the deepest meaning of the heavenly life.

[20] This ability is something invaluablely great and outstanding, just like also the abilities of life and intelligence of the positive little chamber of life of the heart are the invaluablely most perfect and most noble part of the whole human being. And again, also for this reason I only could come to you and to no one else on another earth.

[21] Look, this is then again such a reason why I only could adopt the human flesh on this Earth. And these are about the most important reasons for My incarnation on this Earth.

[22] Think about this now for awhile and then give your opinion about how you have understood this now."

6. WHAT THE ROMAN UNDERSTOOD ABOUT THE EXPLANATION OF THE LORD



HE Roman said: "Yes, yes, Lord and Master, according to the explanation that You have given now, it can impossibly be otherwise but precisely as you have expounded to us now. Although by far we still cannot understand it yet, but we believe it without any doubt, because You as the

eternal Truth and Wisdom You have shown it to us just like it is and as it must be. Because You as the Creator of all things must surely know best how and in what kind of order Your works are created, and what the purpose is of this and that. Thus, we only can learn about the situation of such matters of Your eternal order – which were not revealed to us people until now – because You are revealing it to us, and we believe everything what You tell us, even if we are not capable with our reason and still less with our sense organs to penetrate into the full depth of Your wisdom. We thank You for this more than great revelation.

[2] But from what we have now heard from You, You also have given us a weapon in our hands with which we can bring all philosophers and old theologians quickly to the ground. Because this is a proof as no other, drawn out of the most inner source of life of every human being who truly has to correspond entirely with the whole endless great Man of Your Creation, because man, as a being who now is completely equal to You, represents the perfect closing stone of all Your works and therefore, in an extremely little form he is that which is the entire endless big creation.

[3] However, the fact that the way to the true, free and independent life is very tight and narrow, is obviously clear from this wonderful great revelation of Yours, and one can also see that it has to be like that and can never be any different.

[4] The one who truly wants to find himself and by that also You, must penetrate through this very tight little door in himself, otherwise he will stay outside of the little chamber of life of his heart. Only the love for You and the fellowman makes this little door, which is otherwise so tight, wider. The soul, who generally imagines himself to be so great, will be made small by true humility, and the real meekness makes him pliable. And only such a prepared soul can penetrate through the tight little door into the little chamber of life of his godly spirit and there become one with the spirit and by that will be born again or reborn. From Your great revelation I have now concluded that these things are absolutely

necessary for the practice of our test life on this Earth, and therefore I also have discovered the true and real reason why You especially have so urgently emphasized to us the love for God and fellowman, humility and meekness.

[5] But now that we know the reason, and also know what we surely can reach when we go along that way, it will be also easy for us to act and we also will do that with the greatest possible diligence and zeal.

[6] For if we in our great poverty of life know where the great and richest treasure is hidden, and if we also have the help and the tools to dig it up for ourselves, then we surely would be the greatest fools if, knowing that we indeed will discover it and dig it up, we would so to speak lay lazily our hands into our lab and would, just like the spiritual blind worldly people, throw ourselves into the very temporary mud of worldly matter which is in judgment and which today appears to be something and tomorrow will be blown away by the winds and storms as worthless chaff.

[7] O thank you, Lord and Master, that You have now revealed so clearly to us the deepest cause of the things of Your creation.


[8] But now, o Lord and Master of eternity, there is still a little question that keeps me busy. Of course I know that You have known very clearly already since an eternity beforehand what I would like to ask You now, but I still will ask it openly, firstly because You want it that way, and secondly because of the others who are here, so that they can hear what it will be all about.

[9] The question is like this: “have the inhabitants of other earths never heard anything at all and do they not have any knowledge about You, or, if they do have knowledge, how did they acquire it? Are the people of other earths also real men or are they only men according to the outer form and are they, what concerns their inner being, only in a certain way still animals that as far as their form is concerned look like us human beings on this Earth? Are they guided by a certain wise instinct that You have laid in them, just like we have noticed this here with certain animals, so that we almost attributed a certain reason, awareness and capacity of

judgment to them?

[10] About this, o Lord and Master, please give us a little light. Then, as far as our souls are concerned, we will be well provided.”

7. HOW OUR EARTH IS RELATED TO OTHER WORLDS

 SAID: “You have well understood My words by answering your first question, and in the revelation that I have made to you, you have found a striking and true application for your life, in such a way that I Myself could not have given it more clearly to you. And so, whoever – as you have said – will enter through the tight little door in himself, will also in full reality be reborn in his spirit for eternal life. But now that you have so clearly and well understood this revelation that I have given you, it is almost a wonder that you also did not perceive and completely found within you the complete answer to your second question.

[2] Look, when the human beings of this Earth are, compared to the endless great Man of Creation what the positive little chamber of their heart is compared to the whole size of their body, which indeed lives also and is active according to the requirements of the intellect, the will and now and then also that which is of the instinct, then your second question can surely very easily and clearly be answered.”

[3] **The Roman** said: “Yes, yes, Lord and Master, this almost seems to be so now to me. I have the feeling that I already know it, but still, actually I do not know it yet. Therefore, please have for me and for all of us the goodness and mercy to lead us on the right way.”

[4] **I** said: “Well then, good, I will do it. Look and listen.

[5] The most important foundation of life resides – for the body as well as for the soul – in the known positive little chamber of the heart. When this becomes active, then from this, all endlessly many parts of your whole being become alive, in such a way as if they themselves are bringing about little chambers and are the carriers of life. And see, with the right exercise your limbs can

develop an amazing power and a very artful skill in many things. But all their qualities and great artful skills are finally thanks to what? Look, for everything, only to that certain little chamber of the heart, for without it, all limbs would be as dead and immovable as those of a metallic idol statue.

[6] Yes, from where did the limbs of an artist learn such skillfulness, even all the limbs according to their specific structure and efficient ability? Look, all this, only from that little chamber of the heart, and more precisely according to a gradual order.

[7] The first movements of life will gradually make the heart to move. From that, the activity goes by means of the blood to the lungs, the liver and the spleen, and from there to the remaining organs and to the head with all its parts.

[8] Once the head is ready and the brains are developed, then with men will begin the thinking, evaluating, concluding, understanding and perceiving, and only from that moment on will come the real and wise exercise of the outer parts of the body, which then will accomplish all work – no matter how artful – soon in such a good and wise way as if they had accomplished themselves an individual, free and independent life. I will tell you moreover the following:

[9] When a human being is reborn in the spirit, he also can think in all the parts of his soul and body and speak very well perceptibly for himself, and then he is just like Me, in his whole being, spirit, life, power, thought and a complete living word. And by what has man accomplished that? Look, all this comes again from the positive little chamber of his heart.

[10] As man receives his whole education and his whole development only from this little chamber in his heart, so also in the same manner do human beings from other worlds receive – according to their individual form and ability – their development only from the little chamber of the heart of the great Man of Creation, which is of course extremely big.

[11] How this works, you can now of course not grasp yet, but when you will be completely reborn in the spirit, then you will be

able to grasp and well understand the great ‘how’ and ‘why’. Do you now have already a little idea as to how the human beings on other worlds receive knowledge of Me, and become also wise and happy?”

8. THE IMPORTANCE OF OUR EARTH



HE Roman said: “O Lord and Master, by Your second explanation on this and certainly also for me every other very important subject, I came in a full sun of the strongest light. We on this Earth, who are living with You in a very strong and close relation of love and wisdom, are for the whole, endless great Man of Creation exactly, and – in view of the fact that You are directly near to us – necessarily that which is the positive little chamber of love. The other celestial bodies with their people, the shell globes with their solar galaxies and central suns are in relation to us as the other parts of our body and our soul are to the little chamber of life of our heart.

[2] You are now here with us in Your most perfect and intense godly personality, and You rule the whole of infinity of course also from no other place than from where You are entirely present. And we men of this Earth – and most of all now on this place – are in our great love for You certainly also the ones who are nearest to You, and by the acceptance of Your teaching, Your godly love and wisdom, we are moreover the most living, and by Your will the most powerful and most active ones around You.

[3] Now, when this is so and can impossibly and inconceivably be otherwise, then how can it be different than that by Your will, also all development has to flow out from us to all countless many other celestial bodies and its inhabitants in a way that is of course unknown to us, just as also the fundamental life and all remaining development in the whole human being flows out from the very little chamber of the heart in a way that it is certainly also unknown to the fundamental life in that little chamber before the full rebirth has taken place.

[4] The fact that this is indeed so, cannot be doubted. The ‘how’ is for the moment however as spiritually still under aged children of Your love and mercy, of less importance. Because You, who certainly know all too clearly the great ‘how’ already since eternity are with us, and You will also, namely in the spirit, stay with us, not only until the end of times, but according to my opinion, forever. Now, since You will stay forever with us, then the mutual relations regarding the existence and development in the whole of infinity can also never change, because the relation that exists now – that means the one between You and us – can also never change.

[5] Because the little chamber of life of the heart will for instance never come in the eyes, ears, nose or the stomach, the kidneys, the spleen or the hands and feet of the body, or completely in the extremities thereof. Although each of those parts of the body, big or small, must also have an individual central organ of life, for otherwise it could not take up and adopt the life from the fundamental life of the little chamber of the heart and use it effectively for its specific purpose.

[6] Because the eye certainly uses the life that flows from the heart in man in a much different way than the ear. And so, every part of man will do it differently depending on its own purposes. But finally, all those endless many things are only one complete whole and it fulfills the purpose completely for the original fundamental life in the heart and it finds therein itself again as its original place of birth. And once it has found itself there, then this finding of itself again is now precisely that which You, o Lord, called so strikingly the rebirth in the spirit.

[7] And now, an almost endless supreme thought comes into my mind, so bright and light as the sun is shining there above. Apart from the rebirth of a human being on this Earth, of which we know now as clear as the sun wherein it consists and of which we know that we also will most certainly reach it, there is still another, endless great rebirth in the spirit that comes to light, namely that of the whole great Man of Creation.

[8] Out of myself in this life I certainly would not have come to

that if You, o Lord, would not have given me an indication, but You only have given this to me as small as a little spark, and see, this has now changed in me into a radiating sun.

[9] Look, in Your endless clearness You said that with a complete rebirth in the spirit, the endless many parts of man are already flowing through his fundamental life in such a way that next in that whole human being one original, fundamental life comes into being, and this human being can therefore in all his parts also think, evaluate, make conclusions, and speak very clearly, by which the whole human being becomes then just like You, a living word.

[10] However, as with man, who lives completely in the spirit of his fundamental life and is completely permeated with it, and with whom everything becomes a very clear and living word, then finally, this will also have to be the case with the whole great Man of Creation. Through You, he will be permeated with all our endless many parts, and our life and light will be active in the whole endless range of that initial Man of Creation and will radiate, and so the whole great Man of Creation will with us and You, o Lord, only become one magnificent and living word.

[11] And so, I have now the impression that I now also understand already a little of the great 'how', for according to Your eternal order it only can be like that and not otherwise, that finally also the whole great Man of Creation in all his parts will be permeated by us human beings of this Earth, with our insight and our development, and will just like us become alive.

[12] And now, I still want to add something, as some kind of proof of the truth from Your mouth, for by Your mercy I already had since my youth an exceptionally sharp and strong and until now indestructible memory, and thus I have remembered very well every little word that You have spoken.

[13] Look, on the mountain You once have told us a story about a certain lost son who returned to his father, to make very well clear to us the greatness of Your godly and fatherly mercy. But at that time I evaluated Your word much differently as did maybe any

other person from his good but for the rest perhaps still somewhat limited range of view and comprehension, and this I did all the more easier because You have given us very meaningful indications for it.

[14] On a small scale, this in a certain way lost son who then came back to his father seems in the first place to indicate the rebirth of a human being of this Earth of which is now known to us what it is, but on a large scale at the same time also the future total rebirth of the whole great Man of Creation. For, Lord, Your words are no human words, but they are the words of God, and those are not only in relation to us, but through us also to the whole of infinity, physically as well as spiritually. Because the whole creation is indeed since eternity also Your thought, Your word and Your will.

[15] Lord and Master, have I, in my strong human and gentile weakness more or less understood the instruction that You have given me?"

9. THE MOST IMPORTANT TASK OF MAN



SAID: "Friend and brother Marcus, son of Aurelia, the most virtuous and well educated patrician woman, you have not only more or less correctly and well understood the instruction that I have given you, but you also have hit the nail precisely on the head, and I say here once again: in this way, the light of the Jews will be taken away and will be given to the much wiser gentiles. Because the long night of the gentiles has changed into the day, and the day of the Jews goes down into the darkest night.

[2] Bring them all here to Me from the whole of Jerusalem and from the entire Jewish land, and there will be not one who can measure himself with the true wisdom of this Marcus of Mine.

[3] I tell you truthfully, that with your good reason you have now prepared a great joy for My heart, because My words became alive in your heart. And therefore you and also your companions will reach within a very short time the full rebirth in My Spirit.

[4] You, Marcus, are already at the entrance of the tight little door of life of your true little chamber of life, for if this would not be so, you would not have understood so clearly the depth of My words as you have now. Because the flesh cannot give this to man, but only My Spirit that is already awakened for his soul in him.

[5] From this, all of you can clearly see now how penetrating truth and wisdom will be for those who can rejoice in the full rebirth of their soul in My Spirit. And I say to you once more what I have told you already many times, namely that no human eye has ever seen, no human ear has ever heard and no human awareness has ever experienced what kind of endless and unspeakable happiness God has prepared for those who truly, that means by action, love Him.

[6] Of course, in Myself I am since eternity in the greatest and full joy of supreme happiness, because My love, My wisdom and My endless great power gives Me in Myself eternally the unspeakable all supreme joy of My godly, in every respect perfect life, and as Your Father I say to you: whatever I have, My most lovable children must have also. For where on this Earth can you find a father who would not like to share all his joy with his children that he loves more than himself, and who finally only experiences the greatest joy after he has gathered his beloved children full of joy around himself?

[7] Do you maybe think that the Father in Heaven experiences less joy about His children who love Him above all? Oh, on the contrary, still endlessly much more. But therefore He also will prepare for them endlessly much greater joy than an earthly father does or can do from the deepest of his heart for his children, for your Father in Heaven truly has the infinite and eternal most wonderful diversity of means for it.

[8] But therefore, do also with pleasure and with great zeal what I as your Father have, not commanded, but only have advised to you. Then soon, you will feel in yourself what kind of reward you can expect.

[9] Say for yourself now, and think well about it: would a

merchant not be a great fool if he knew that he could buy for a reasonable price a pearl that is definitely one of the most priceless ones, and even if he did not possess so much money, would not immediately sell all his goods that are of less value and would buy the priceless pearl for that. Because the priceless pearl is in the eyes of men still unspeakably of much more value than all his former goods taken together.

[10] Look, this is also how things are with the value of the rebirth of the human soul in his initial spirit of life out of Myself. Is it not worth that a good person gives up all his worldly treasures and would only strive with all his might for the greatest pearl of life, namely the rebirth of the soul in the initial spirit of life? Or is it not better to take care for the eternal life of the soul than to be worried about all perishable treasures of the world that will perish and rot, and probably will never again come back completely to the eternal, clear life of their souls?

[11] It is indeed true that the soul during his life on this Earth appropriates to himself those things that are related to his flesh and transforms it according to his being. And when the body has been completely fallen away, bit-by-bit he also appropriates from the corresponding decomposition ether that which corresponds to himself in order to clothe himself with it. But this is still not a treasure of life for a soul, but only a characteristic of life of every soul that was fixed by My order and that can never be accounted to him as merit, because this is only something for which I had taken care of.

[12] But also, one thing is certain and true, namely that with a pure soul who lived according to My will, more of his earthly body will pass into him than with an impure and sinful soul, for if a chaste body was already here an ornament for the soul, this will certainly be even more so in a glorified spiritual state.

[13] But also this does not belong to the actual merit of life of the soul, but it is also an arrangement of Me that rewards the soul, and also here it would be an idol foolishness of the soul if he would worry even for one moment for this earthly treasure which also

continues to exist for him in the beyond, because it belongs to his 'I'. Yes, this worry could be completely compared with that of very foolish parents who only are concerned whether their children will receive a nice and attractive appearance and how they have to arrange it to make their proud foolish wish come true, but who do not consider that the growth and the outer appearance are only depending on God's will and that no human being can change anything to it.

[14] Therefore, for every soul, only one thing is necessary: that he would search for My Kingdom of life in himself in the little chamber of the heart of the original life, and would also find it. All the rest, he will receive from Me as a free gift anyway.

[15] For this reason I have already told you many times that you do not have to be fearfully worried about what and where you will receive food and drink and with what you will clothe your body, but to search most of all My Kingdom and its true justice in you. All the rest will be added to it just like that, because the Father in Heaven knows what you need for your earthly livelihood.

[16] If you work today, and you eat and drink, then you sufficiently have taken care of the difficulties of the day. Therefore, on the day that you work, it would be useless to worry for the day of tomorrow. If you will experience that one it will bring along its own worries. For only the day that you are still alive and working is written on your account by Me. The future one rests still in My hand and you are not responsible for that one yet. And therefore, it is foolish to worry in an earthly way already today for the day of tomorrow, for it depends only on Me if ever I will give man to let him experience the following day.

[17] So was there also a master of the house who possessed big landed properties and cattle and was worried beforehand so that he, in order to enlarge his earthly treasures and bring himself on the safe side, let new barns, stalls and big strong granaries be constructed, and besides that, for greater safety, a strong, high wall around the new constructions. And when everything was ready, he said: 'Ha, now it becomes lighter in my worried heart, because

from now on, I will be able to live without worries with my great possessions.’ But while he was still comfortingly talking like that in himself, there was a voice like thunder that said: ‘O you earthly vain fool! You are praising and comforting yourself as if you yourself are lord over your soul and your life. Look, even during this night, your soul will be separated from your flesh, of which you were so worried. To what use will your worries, efforts and work be for your soul?’ Then the man got frightened and saw that he still had taken little care of his soul, and soon after this message he died.

[18] Now ask yourself: what was the use for that person of his great worries in the world about worldly things. Were it not more intelligent if he would have taken correctly and good care of his soul and had find God’s Kingdom in himself, as people in earlier times had found that also in themselves, even the gentiles, as you clearly saw with the 7 Egyptians?

[19] With this, I certainly do not want to say that a good person, according to My will should not perform any earthly work at all. Oh, on the contrary, because physical idleness causes and feeds all sins. But every person should actually be active and busy to eat his bread in the sweat of his face.

[20] What is important is the intention with which a person is active and working. Whoever is careful, active and working is like My friend and brother Lazarus, who searches also powerfully and effectively in himself for My Kingdom and its justice, and he will also find it, just like he – and you too My dear Marcus – has already found it for the greatest part. Therefore, be joyful and cheerful now, for you have already acquired for yourself the great pearl and you will be a tremendous support for your brothers.

[21] But let us rest now a little, because there, along the way that is leading from the west to this place, I can see a few of the disciples who I have send out from Emmaus and who are coming back. They will soon be here and then we will hear how they were doing.”

10. THE 70 DISCIPLES RETURN TO THE LORD



E still waited for a while, and soon the disciples who were send out from Emmaus arrived to us because their spirit had inspired them that I was staying in Bethany and was now on the already known hill amidst My friends.

[2] At first there were only some 40 who arrived, but within a few moments the others, driven by their spirit came also to Me, so that all of them should witness before My friends how in those few days everything had already come true what I had predicted and promised to them when they were send out.

[3] However, also others who were experienced in all kinds of things and learned Jews and Greeks came with them. Some of them to hear from Myself the words of life, others to test Me, to see if I really am the One who the send-out disciples proclaimed to them.

[4] Now when all the mentioned disciples and the rest of the Jews and Greeks gathered around Me, a **Jew** asked Me: “Master, these disciples brought a good report about You. In Your name they have made the sick better and set free those who were possessed with evil spirits. From this we have seen that You are either a real prophet or that the promised Messiah is really hidden in You. Since we could however not receive a complete clarification from the words of the messengers, we came to this place to hear from Your mouth how it is with those things that Your messengers have announced to us. Therefore, please do not misunderstand our coming to this place.”

[5] Then **I** turned to the present disciples and said to them: “Whoever will listen to you, will also listen to Me, but he who despises you, despises also Me. And whoever despises Me, despises also the One who sent Me. The One who sent Me is one with Me, and He is the One of whom you say that He is your God. But you have never seen Him, and therefore you can also not know the One who He has sent. However, I say to you now, My disciples, that all of you have announced My word faithfully, truly

and correctly to the people.”

[6] Then the some 70 disciples came full of joy closer to Me and said: “O Lord, in Your name, also the worst devils had to obey, and we rejoiced greatly in it.”

[7] Then I said in veiled terms: “Yes, yes. I saw Satan falling down from the sky as lightning (the separation of the false from what is true), but that is still not yet sufficient, but rather the action according to the truth, so that the truth in man becomes a living property.

[8] Look, I have given you the power out of Me to tread on snakes and scorpions, and also over all the power of the enemies. However, do not rejoice because of that, but rather about the fact that your names are now written in Heaven, and that is also My great joy. For this reason, in My human form I am also praising You, Father and Lord of Heaven and Earth, that You have hidden these things from the intelligent and wise ones of the world and have revealed them to infants. Yes, Father, it has pleased You in this way since eternity.

[9] I say to you now, worldly wise and intelligent ones: all power has been given to Me in Heaven and on Earth by My Father. But no one of you knows who and what the Son is. Only My eternal Father knows it. And likewise, also no one knows and can see who the Father is, but only the Son and further also those to whom the Son wants to reveal it. The one to whom the Son wanted to reveal it, to him He also has revealed it, but the Son will not reveal it to those who have a high opinion about their wisdom and cleverness.”

[10] Then I turned to My disciples who were now all together here, and said especially to them: “Truly, I say to you: blessed are the eyes that can see what you can see and have seen, and blessed are the ears that hear what you can hear and have heard. For I say to you once more: many prophets and kings wanted to see what you are seeing, and hear what you are hearing, and they did not see it and have also not heard it.

[11] But there are here now also some who can also see and hear

what you can see and hear, but they still can feel nothing and they also understand and perceive nothing, for they remain blocked and blind of heart. But whoever's heart is blocked and blind, is also blocked and blind concerning his brains and his whole body, because when already that which should be light in man is dark, then how deep must be the darkness of the whole human being? [12] You also know that the salt is the most important and best way to enhance the taste of the food. However, when the salt itself has become tasteless, with what should the food then be salted? You are now a real salt for the life of the people. But watch, that you also should not become tasteless like the Pharisees and scribes have become tasteless by which they do not encourage people for eternal life with their salt that has become tasteless, but they only spoil them unto death.”

11. A SCRIBE TESTS THE LORD



AMONG those who came with the more than 70 disciples to Bethany, there was also a scribe. My words irritated him.

[2] He came to Me with the purpose to test Me, and said **(the scribe)**: “Master, I have understood from Your words that You well know the Scripture and are giving a correct judgment. Therefore, tell me now what I have to do to become blessed as Your disciples.”

[3] **I** said: “What is written in the law of God about it, and how do you as scribe read what is written?”

[4] **The scribe** said: “You must love God your Lord with all your heart, all your soul and all your power and with your complete mind, and your fellowman as yourself”.

[5] **On this, I** said to the scribe: “You have answered completely right. Do that, then you will live. For only to know what is right does not bring eternal life to anyone. Knowledge is most certainly necessary, for without knowledge is like a blind one standing along the way without a guide. But when the blind one has become seeing by the knowledge but furthermore does not want to

continue on the way, then his sight is of little or no use to him. He who does not know what to do and thus also does not do it, has also no sin if he does not do that which is good, but he who knows what is good and does not do it, although he knows what is good, he has sin.”

[6] Then **the scribe**, being surprised, looked at Me and said, as if he wanted to justify himself before Me: “Master, I can see that You are very well acquainted with the truth, and I also know that for a true, God pleasing life it is not sufficient to only know the laws, but one must live and act accordingly. One can only love God above all by precisely following all His commandments, but if one must love his fellowman as himself, then he should first know who that fellowman actually is who he has to love as himself. Who do I have to consider as my fellowman?”

[7] Then **I** said: “It is truly something to be astonished about that you as scribe do not know who your fellowman is. I will tell you a short story to make it clear to you who you should consider to be your fellowman:

[8] Once there was a man who traveled for business from Jerusalem to Jericho, but along the way he was attacked by robbers. They undressed him completely, then hit him almost unto death, went away with their booty and let him lie there half dead.

[9] Now by coincidence a priest from Jerusalem came along the same road. He saw the man who was terribly beaten by the robbers, lying there along the road, but he walked by without being concerned about him. Next to the priest there soon came also a Levite and he did the same as the priest.

[10] Soon after that, a Samaritan came also along the same place, and when he saw the man lying there, he felt pity for the man who was half beaten to death. He went to him, put a bandage on his wounds, poured oil and wine on it, lift him up and put him on his pack animal and brought him like that to an inn and personally took care of him the whole day and night. The next day, when he saw that the wounded man would improve with the right treatment, he called the innkeeper, gave him 2 pieces of silver and said to

him: ‘Since I have urgent matters to take care of, I will leave now. Take care of him until I will return within a few days. Whatever you need more, I will truthfully refund you.’ Then he left, and when he returned after a few days he saw that the man who he had treated so well, was already so far healed that he could take him back to Jerusalem. He paid the innkeeper once more 2 pieces of silver and moreover he gave clothes to the healed man.

[11] Now what do you think? Who of the 3 was the fellowman of the one who was attacked by the robbers and murderers?”

[12] **The scribe** said: “Undoubtedly the one who was merciful to him.”

[13] **I** said: “Good, then go and do the same. Every person who needs your help in no matter what way is your fellowman, and if you help him, then you also are his fellowman. And when you have helped him, then as your fellowman you also have loved him as yourself. For true neighborly love is: that you do for your fellowmen all that which you could reasonably wish that in case of need they also would do for you. Do you now know who your fellowman is?”

[14] Upon this, **the scribe** did not dare to answer Me anything anymore, he withdrew and said to his companions: “Truly, in this Galilean lives a powerful Spirit of truth. It is worth listening to him.”

[15] **Then one of the disciples** said: “It is still more worth to live and to act according to what He is teaching, for He is the Lord and carries all power over life and death in Himself. Whoever will follow His teaching, will receive life from Him.”

[16] **The scribe** said: “If He is the Messiah of the Jews, then you are completely right, but if He is the One and possesses all power and authority in Heaven and on Earth, then He still can say that to the high priests, and when they resist to accept and to believe it, then He can reject them and chastise them with fire from the Heavens, as God has once chastised Sodom and Gomorrah.”

[17] **The disciple** said: “You are speaking in the manner of men. We however speak in the manner of His Spirit. We already know

from Him all the things that He still will do, and we know His power, and we are witnesses of all the things He has done and taught in Jerusalem, and so we also can speak and know what we can expect and what still will happen.

[18] Did not all the high priests see the signs in the sky, which clearly showed to them what they can expect because of their hardness? But this did not make any impression on them, apart from the hatred against Him, and time after time they are deliberating even more intensively with each other how they could catch and kill Him. But still, He walks freely around in the entire Jewish land and He has no fear for His many enemies who think to be supremely powerful. If He would not be the Lord of all power and authority in Heaven and on Earth, then He already since long would have fled out of the country. But because He very well knows what kind of power and what kind of authority He possesses, He is not fleeing for His enemies, but He enters the temple without hesitation or fear and instructs the people about the coming of God's Kingdom on Earth and threatens the Pharisees and Jews with all the sharpness of His words. Who else except He alone, as Lord of all power and might, would dare to do that? Surely, that will be more than a sufficient proof for every intelligent person that He alone and no one else is the true Messiah and therefore also the Lord.

[19] We have seen His deeds and His signs of wonders and have heard the eternal truth of His words, and believe therefore also truly in Him. You have seen and heard the same and still you do not believe that He is the promised Messiah who now has come to us into this world.

[20] What could actually be the reason for your unbelief? Look, the reason for this is the great blindness and hardness of your heart. You are scribes and know from the Scripture with what kind of signs and conditions the Messiah will come into this world. Well now, all this applies to Him up to the smallest detail. When this is now incontestably the case, how can you then still doubt and expect someone else?

[21] Yes, in your blindness you surely will expect someone else who will however not come until the end of the world and its times. A few days ago you have heard us speak like that in Bethlehem and also in other places, and we have explained the Scripture to you, although we as simple men have never learned to read and write, and we have performed signs before your eyes for the salvation and benefit of the people of which you were very surprised. But I am asking you now: from who did we receive such wonderful power, or from which school could we learn such things?

[22] Oh, if such a school existed somewhere in the world, you surely would know about it and you also would have visited it for the sake of your profit. But such a school does not exist in the world, except only now among this Lord and Master of eternity who is indeed staying as a visible Man of flesh and blood among us, but in His Spirit He is the One by whose love, wisdom, word and will all Heavens, this Earth and everything that exists on it are created.

[23] Whoever will not learn it from Him now, will also not receive it, even if he would visit all worldly schools of wisdom. And whoever did not learn it from Him, will also not come to eternal life and to Him, for it is written: 'In that time, all who are willing, will be taught by God – the Spirit of the Father will educate them.' And whoever is not drawn by the Father will not come to the Son in who the Father is living, who you do not know and have never known, and thus you also do not know the Son and do not know who He is, just like He told you.

[24] However, now we know the Son and the Father in Him because He has revealed it to us Himself, and He revealed it to us because we believed in Him at once. He openly said and showed us who He is. But you did not believe and still do not believe, therefore you also will remain in your night of sins and die in the death thereof. Remember this well. For we, who are now His truthful witnesses, have already said this to you in Bethlehem when you were threatening us, and we were not afraid of you, and

now in His presence we still tell you once more without any fear or hesitation, so that He Himself can explain to you if we have spoken correctly or incorrectly.

[25] You have indeed traveled after us as if you wanted to hear the truth from His own mouth, but in fact you only came with us to this place to test the Lord of God's glory. But He has shown you how absurd it is for a weak mortal man to test the Lord of life and dead. And for this reason you are quiet and you have nothing left to test Him once more. Therefore, the wisest thing you can do is to leave this sacred place soon and to retreat into your old nests of sin so that nothing worse would happen to you that had already happened."

12. THE COMPLAINT OF THE SCRIBES



HIS strong speech was like a stench in the nose of **the scribe and his companions** and therefore they came to Me and asked Me: "Master, do You give the right to Your disciples to speak to us like that? When we do not want to believe immediately what they believe, but as learned men are still searching for all kind of other proof, then this is certainly not their business. If they come to us in a good and gentle way, then we also will listen to them and will kindly examine their words, but if they come to us like this, then finally there is nothing else to do, except to treat them exactly as they are treating us. However, if they have the right from You to treat us, learned men, like that, then they will not be able to achieve much with us."

[2] **I** said: "Every word that this one disciple has spoken to you, I Myself have put into his mouth, and so I Myself have spoken to you with My mouth. And with this, your question has been completely answered. And it shows to you from who My disciples have the right to speak like that to you. But you just never want to hear the truth and you honor vain flattery and hypocrisy. For this reason, My words seem hard and rude to you and they irritate you.

[3] **But I** say to you: "whoever is once rooted in what is false, and

moreover teaches untrue things, and for that wants a great honor from the blind people, because in his blindness he considers himself as somebody great, finds the light truth always hard and offending for his imagined honor, and this irritates him. However, I say to you that such a person will also never find the way to the truth if he in his false conviction does not want to humiliate himself by the great light of the truth, but in his darkness he will continuously want that honor be given to him, and furthermore, with that he will also go to ruin.

[4] Once there was a man who truly read a lot about all the streets and roads. They honored the man because of his knowledge, and the man attached much important to that honor. But although he knew a lot about the streets and the roads of the world, he never traveled on the roads, which he had known from the writings of the Romans and the Greeks.

[5] Now it happened that a man from royal descent who was planning to make a faraway trip, took this road expert as guide into his service in return of a great reward, although he still had other guides into his service, who however were not so learned as he but had made already many trips and therefore they also knew the streets and roads from experience.

[6] Then it happened on a trip far away in Egypt, that the man of royal descent wanted to reach the old city of Memphis in a few days, and he deliberated with the road expert what would be the shortest and safest way to that place. The old road experts advised to continue the road along the river, although this was a little longer. But the learned one said: 'You do not know anything, and that which you have known, you do not know anymore already for a long time. I as the only one have learned the streets and roads of the Egyptians, Greeks and Romans, and I know them all very well. I suggest that we go straight here through the desert, so that we can reach Memphis 3 days earlier instead of continuing along the river.'

[7] This suggestion satisfied the royal man and he appointed the road expert as guide.

[8] With great difficulty the caravan traveled already for days through the sand and was beginning to lack water and food supply.

[9] Then the royal man called the guides to him again. He asked the road expert for an account and threatened him in case he, because of his stubbornness brought the caravan on wrong tracks.

[10] Then also the old guides said: ‘Lord, if we will not go back and travel to the east, but instead will continue going to the west, we will all die.’

[11] The learned guide still wanted however to pretend that he was right, since his worldly honor was very important to him.

[12] But then the royal man commanded that they should take the itinerary that lead to the east. All obeyed and luckily all reached the river again within 3 days, and the old city within 7 days.

[13] To what use was the imagined and greedy road expert actually for the caravan? If it had followed him completely, it would be undeniably lost, and because it only had followed him for a few days, it reached the goal much later and was more tiresome.

[14] When the royal man arrived in Memphis, he said to the imagined road expert: ‘You have badly done your job. Therefore you must from now on be the last and least among my servants. By experience you must become intelligent and useful in humility, otherwise you will have no reward, but only a rightly punishment.’

[15] And what the royal man said to the imagined road expert, I say also to you, scribes and theologians. Also you are leading the people in your greedy self-righteousness to the pitiful ruin of the inner life instead of going to its growth. And if someone will say this to you, you become filled with offence and anger, because you are indeed carrying the dead letter of the Scripture, but the spirit that makes alive which is present in it, you have never discovered, because your heart was always filled with pride and a worldly attitude, and the spirit that lives only in the true humility of the heart could never be awakened to the clear life full of light.

[16] Since in the future you are not useful anymore to lead My caravans, I have appointed again in the old and first manner guides who are not-learned, who however are very qualified

and experienced on the roads of the humility of the heart and neighborly love, and these will lead the caravans – that came into the desert because of you – again to the river of life. But you will not escape the reward that follows pride if you will continue to persevere in your pride. For I say to you: the sheer letter of the Scripture kills, only the spirit makes alive. That spirit accepts however only those who follow Me in humility and love.

[17] As long as a well-meant word of truth out of the mouth of your fellowman can still hurt and offend you, you are still far away from God's Kingdom. However, he who wants to be My true disciple and follower, should even forgive his true and actual enemies, pray for those who have cursed him, and bless those who hate and damn him and also do good to those who harm him. In this way he will rather pile up glowing coals of repentance on the head of his enemies, rather than repaying evil with evil.

[18] If you will not let go your obstinacy and proud hardness, the light will be taken away from you and will be given to the gentiles, which was already foreseen a long time ago, and for this purpose you are under the yoke of the gentiles and you must abide to hard laws, because you have treaded the light laws of God under foot.

[19] I have come now to gather and establish you again and want to make you really free by the power of the truth. However, if you want to stay in your self-created slavery, then stay. Then I will give My light to the gentiles, but you will be left in the night of your sins, and the gentiles will from now on rule over you. This country that was promised to you will be trampled down by the enemies, and will from now on remain waste and empty. Let this be said as a warning to you.

[20] When all this will be executed, you surely will know Me and call out: 'Lord, Lord!' Then however, I will not know you, but I will say to you: 'I have never known you, go therefore away from Me, you enemies of the truth.'

13. THE HYPOCRISY OF THE SCRIBES



WHEN the scribes and his companions heard that from Me, they could find nothing anymore to contradict Me.

[2] But **the scribe** was thinking and said to Me: “Master, I can see that You are a true and wise Teacher. You are teaching God’s Word correctly irrespective of persons or of a nation. We also know what is written with the prophets about the coming of the Messiah, and with us we are also already half on our way to believe that You can be the promised Messiah, for we have heard many things about Your teaching and deeds, and have also experienced a lot ourselves since we know You already more than 10 years as a remarkable Nazarene and we have experienced already a lot of inconceivable things of You, like for instance houses that were build in a wonderfully fast way, healings of sick people, abundant fishing and even an undeniable raising of somebody who died after a heavy fall. Such and still more of Your hidden activities we have heard, although You Yourself and also Your father Joseph did not want to make it known among the people.

[3] But at that time, by far it could not be noticed that You are a prophet, and still less the promised great Messiah of the Jews and all the people on Earth. Only since about 2 years and a few months it has become public and known all over that You stood up among the people and by means of words and deeds are witnessing about Yourself that You are the promised Messiah.

[4] So we did not come here to wish for one or another miraculous sign from You, but only to hear the words out of Your mouth, because at home You were anything but an orator, so that even Your fluently speaking father Joseph poured out his troubles. He was afraid that in course of time You could become completely mute and mentally deficient, because oftentimes for weeks they could not get one word out of You. And now You have become a Teacher of the people for whom – as for every great prophet – one must give the greatest of all honor.

[5] The fact that You, as the already long known son of Joseph the carpenter, are really the Messiah Himself, yes, that, we could in fact not simply believe despite everything what we have heard about You. And if we now came from Bethlehem and from still further away to this place, urged by Your disciples who came to us, in order to convince us of the most important matter, then You surely cannot blame us. For if You are permeated and filled by the highest Spirit of wisdom as Your disciples are saying and now also You Yourself, then You surely will perceive that we did not come here with bad intentions.

[6] For in the old proverbs of wisdom it is written that one has to investigate everything, and further must accept and keep that which is good. When we as human beings are doing this now also with You, then for this reason You should not consider us as cursed sinners. You have given Your disciples, who were not learned people at all, such an inner light by which they could recognize You immediately as the promised Messiah. Then why do You not give such a light to us? Must we, because we are more careful with the acceptance of the belief in You be condemned to eternal darkness? Look, a while ago You have told us a very good story about who our fellowman is. We however, are also poor of light, and we are then also more in need of a merciful Samaritan than that man of Jericho who was half beaten to death. But for us, it still does not seem to be in You. What is Your answer on this, wise Master?"

[7] **I said: "If the words from your mouth were also those from your heart, you also would find more than a merciful Samaritan for the healing of your beaten down souls. But as long as the feeling in your heart is much different from what your cunning tongues are speaking, you also will not find that supposed Samaritan with Me. Nevertheless, I have shown you My mercy by saying to you what I have said just now. If you will take it at heart, of which I will never force you, it will also become light and clear in you.**

[8] **The fact that in your blind judgment you know Me as son of the carpenter, this I surely know, but you admitted yourself that**

now and then you heard about Me that I had performed deeds of which no other human being is capable of. Then you surely could have looked into the Scripture. Then with little difficulty you could have found who was behind that carpenter's son, what even many gentiles had discovered during that time. But this you have never done, and when someone with a better and clear perception pointed it out to you, you not only did not think about it any further, but you threatened everyone who had such an opinion. You partly took Me for a possessed one and, if it worked out well, partly also for a talented magician who, at a good opportunity had learned his secret art here and there in order to gather great treasures with the gentiles.

[9] But when you received information about Me again, you turned against Me in your evil assembly: 'Aha, now everything is clear for us about Him. His father Joseph is a direct descendant of David? The old man has discovered talents in his son and he secretly taught Him somewhere all kinds of magic that is considered as something godly by the gentiles. With this, he already made a lot of gentiles as his friends, and because they are our enemies, he had the idea to, by their kindness, put his magician of a son on the throne of David, and us, as enemies of the gentiles, he will then bring us down with one blow, and with the help of the Essenes, who are also well respected by the Romans, he will bring us to ruin. But this, we must prevent at all cost, and at a good opportunity we must catch Him and take His life, after which it will then certainly be finished with Him forever. Because if He is only a bad magician and wants to bring us down, then it is very good when we will bring Him down before He in one way or another can harm us. And if ever He is the Christ, then we will not be able to do anything to Him and then later we can still early enough believe that he is the Christ. He will not blame us that we first had to examine everything before accepting Him as the promised Christ, and then, besides that, He moreover will even have to praise us for our zeal for the truth and will have to give us a high reward.'

[10] Look, this is how you think in your heart while also the whole temple in Jerusalem thinks the same way, and not one of you has even by far the desire that I perhaps may be Christ, but only, once that I will be strangled by you, may remain dead forever.

[11] When this is your greatest desire and nothing else, what kind of desire should I then need to have for you according to the truth in My heart? Are you, with such a desire that is against Me, worth of My mercy? Judge for yourself. I am endlessly much better than the best among you and I still proof a great mercy to you by telling you openly how it looks inside of you, so that you can know yourself and can turn to totally different ideas, for this is still possible for you. But what kind of mercy are you showing regarding Me? Now say honestly, if that what I have said in your face is something different than the pure truth?"

[12] Now all of them looked at Me in amazement and not one of them had the courage to contradict Me.

14. FORGIVENESS OF SINS



SOON the Roman **Agricola** came to Me with a very serious face and said: "O Lord and Master, is it possible that among the Jews there are such miserable creatures who secretly can plot such a thing against You? You, great God, do You not have any devouring fire left? Surely, every one of such miserable creatures deserves a thousandfold to be crucified. Really, I have heard already a lot of bad things about the hostile attitude of the temple servants regarding You, but this I have never heard."

[2] I said: "Friend, do not be too surprised about that, for there will soon be a time when you will hear quite different things of this bad kind about Me. Because this kind of people will not rest before I myself will allow them – as I have indicated to you earlier – to make full the measure of their abomination to Myself. Then however, will come the great judgment over them about which the prophet Daniel predicted when he stood in the holy place and

which I also have predicted to you earlier.”

[3] **Agricola said:** “O Lord and Master, it is very good that You have revealed this now to me, because by this, we Romans we will know very clearly what we have to do later.”

[4] **I said:** “You will act when you will be called for that. But now we will leave this to rest. Soon something else will come up.”

[5] **When the scribe heard all that, he began to think in himself and after a while he said:** “Lord and Master, now I see that You are more than the son of Joseph the carpenter who 3 years ago has blessed the temporary². For if you know what goes on in the heart of a person, then You must be a God. And look, because You could say this to us, clearly and completely according to the truth in our face, what a mortal human being could never do, I begin now to believe that You most certainly are the Messiah. Lord and Master, strengthen my faith.”

[6] **I said;** “Faith alone will not make you blessed, but the deed according to the light of faith, so that faith may become alive. But repair also as much as possible the injustice that you often have committed to your fellowmen. Then your sins will be forgiven, for as long as someone has not repaid the last unjust penny to his fellowman, he will not enter God’s Kingdom.”

[7] **The scribe said:** “Lord and Master, then, only few will enter God’s Kingdom. For how often does it not happen that even with the best of will, one cannot completely repair the injustice that he has knowingly caused to someone, and there are a lot of such cases wherein this is prevented. What must one do then to receive forgiveness of sins?”

[8] **I said:** “When a person who realizes and regrets his injustice and cannot make up anymore to his fellowman what he has done wrong to him, then he should remorsefully and sincerely confess his injustice in his heart before God and ask Him for forgiveness, and he should ask if He – for who all things are possible – would repair the inflicted damage to the one who was harmed. Then God

² Or: who 3 years ago has passed away.

will certainly always hear such a sincere prayer and forgive the sins of the one who has asked seriously and full of good will and remorse to forgive his sin, more in particular when someone really tries through his works of love to make up again to others what he had to make up for those who are no more there.

[9] But whoever even cannot do that anymore, will be helped by God when he is really sorry and his will is truly good. But as long as there is still an opportunity to repair yourself the injustice that you have caused to your fellowmen, only good will, repentance and praying will help little or nothing, but only the deed. And only after the deed you also should ask God to forgive your sins, then they also will be forgiven by God if you really and truly have taken the serious resolution to commit no more sin and when you also keep to that resolution with all the strength of your life that is under the power of your free will.

[10] However, if you will fall back into your old sins, then also all your already committed sins are taken into your account. For once you have made up to your fellowman for an injustice so that you have become friends, but soon after that you commit against the same friend or against someone else another new injustice, then also the injustice that was already made up for comes before judgment as an aggravating proof charged to your again committed sin, and by the judgment you will receive also double punishment as you would have received for the first offense. But if already the worldly judges are passing judgment this way, and rightly, then God will not be milder towards a hardened sinner who sometimes indeed improves his life and makes up for his injustice, but soon begins to sin again.

[11] Thus, man can only receive the real and complete forgiveness of his sins by firstly realizing that his sins are an injustice towards his fellowmen, feeling sorry about them and trying to repair them as much as possible, and secondly, after that, also by asking God for forgiveness with the serious resolution not to commit the sins no more and also to remain true to the good resolution which he made. If you decide this faithfully and truthfully in your heart, and

furthermore will also act according to that resolution, then I say to you here already now: your sins are forgiven by Me.”

[12] **The scribe** said: “Lord and Master, Your teaching is sharp, but true, and I will try when possible to follow it up with the deed. But You said that You are forgiving our sins in advance if we will follow Your teaching. Do You then also have the right and the power in the place of God to forgive men their sins?”

[13] **I** said: “It is difficult to speak with you blind ones about the beauty of the colors. Did I not tell you before that all power and authority in Heaven and Earth belong to Me?”

15. THE LORD RAISES A HELPER FROM THE DEAD



WHEN I had said that aloud to the scribe, the one sister of Lazarus, namely Martha, came almost out of breath to us on the hill and brought us the message that a helper had fallen of a high scaffolding on which he had to do something, and that now he gave no more sign of life. She asked Me to help him.

[2] And **I** said: “Well now, let him be brought here by the other helpers, then I will see what I will do.”

[3] After these words, Martha hurried back down again, and the helper who fell down dead was carried on a stretcher and within a few moments he was lying before Me.

[4] And **I** said: “Did I not tell you beforehand that soon we would have something else to do?”

[5] Then **I** said to the scribe who fixed his eyes on the dead man: “Examine him, because you also are an expert in this field, and see if this helper is indeed entirely dead.”

[6] Then he looked and felt the dead man from head to toe and diagnosed that he was completely dead, because he fell from the scaffolding on his head. His skull was pushed in and his neck completely broken.

[7] When **the scribe** saw such certain deadly injuries with the dead man, he said: “Lord and Master, only God can make him alive again. With human help he cannot be brought to life again.”

[8] **I** said: “What do you think is easier to say: “Your sins are forgiven’, or to say to the dead man: ‘Stand up with a healed body and walk’ and to make it also happen?”

[9] **The scribe** said: “Lord and Master, the first is clearly easier than the second. Because the first can be said by every human being to the one who has sinned against him, and according to Your teaching, this applies then certainly also to God, but to say the second and to make it happen is only possibly by God and maybe also by the one to whom God has given the power for that.”

[10] **Then I** said: “In order that you may see and experience that also the power belongs to Me to forgive forever and validly the sins of a sinner who has changed his life, I say now from My highest own power to this dead man: be healed, stand up and walk!”

[11] On that moment the dead man stood up, saw Me before him and thanked Me fervently for the healing.

[12] **The scribe** said however to the man who became alive again: “Man, you were completely dead, and the Lord has not only healed you, but He also has brought you completely back to life again. Thank Him therefore also for your new life.”

[13] **I** said: “The one who gives thanks for the healing, gives also thanks for the life, and this is enough.”

[14] **Then I** turned again to the helper who was brought back to life again, and said to him: “Be careful next time and do not climb anymore on a high scaffolding when it is not really necessary. When one needs to climb on such high timber, leave this to the one who is trained in it, for every unnecessary boasting will always punish itself, just like this was now the case with you.

[15] But besides that, you should also remember one thing, and that is: take care never to try anymore to show off to your fellow workers through risky things in order to be seen as first helper by your employer and then to rule over your fellow workers, but just be loyal and zealous in what you have to do, then you will never more experience the accident of falling down from the height and break your neck on which the death of the body is connected. For

he who will climb high, will also fall down deep.”

[16] After these words of Mine, the helper thanked Me once more and went with his fellow workers who brought him with the stretcher to Me, down again, with the resolution to follow up My words for the rest of his life.

[17] Then I said again to the scribe: “This sign, that I have only done to strengthen your faith, you should keep for yourselves and tell it to no one else before the right time. I know why I want it that way. Now you can go with the disciples again to where My Spirit will bring you. In the valley you all will receive food and drink from the innkeeper.

[18] Then they left again, and we went also for the midday meal since it was already quite late.

[19] Now we went down the hill and entered into the house and the big dining-hall where already a good meal was prepared for us. We went and sat at the table and I called Raphael to tell a few young people who all stayed in another house of Lazarus, to come to us and sit at our table. Raphael went and brought 12 boys and 12 girls who were of a special beauty, and by My influence they knew also the Hebrew, Greek and Roman language. These 24 sat at a special table with Raphael at the head.

[20] When **Agricola** finished looking with great pleasure to this beautiful young company, he said very emotionally: “O Lord, with this present You have truly given me a more than great pleasure, for in this manner I am now father of many children, and I will equally well take care of them, and even more than for my own children. Only I ask You for a still very long and healthy life, so that I can well take care – spiritually and also physically – of all those who You have entrusted to me. I will never lack the will for it and also not the action.”

[21] I said: “Also I am glad about that, and I also will give you what you will ask Me, but you will have little time at home because you – as I have already announced to you – will soon have to leave for Britannia and there you will have much to do. What will you do then with the young people?”

[22] **Agricola** said: “Lord, then I will as always turn to You in my heart, and You will not leave me without advice.”

[23] **I** said: “You have thought well and have answered Me well. But when you will go to Britannia, you can take these 24 young people with you. They will help you well. But let us now eat and drink.”

[24] Then we ate and drank cheerfully and we talked about all kinds of good and special things with each other.

[25] **Mary**, the youngest sister of Lazarus, sat on a low chair next to Me at My feet and listened to My words, just like she used to do.

[26] But because this time there were many guests, and **Martha** was worrying that perhaps she would not be able to serve well enough the many high guests on her own, she came to Me and said: “Lord, look, I am busy, please tell my sister to help me.”

[27] Then **I** said: “Martha, Martha, you are still the same, although I already have told you My opinion for the same reason. You make yourself very worried for that which is of the world, but Mary has chosen the best place. Therefore, she also should remain here. We have food and drink in abundance. Now, for what else are you making yourself worried?”

[28] Soon, Martha realized her mistake, let Mary sit at My side and with ease she did with the servants what still had to be done.

16. THE EDUCATING OF CHILDREN



WHEN we were now sitting together and were cheerfully eating, drinking and discussing about all kinds of things, the big dogs in the garden started to bark loudly.

[2] When it was brought to his attention, **Lazarus** said to Me: “Lord and Master, there are certainly uninvited guests approaching my Bethany. But it is good that You have given me those watchers. That protects us against troublesome visitors. But maybe we still have to go and see what is going on, because the animals are really making a lot of noise.”

[3] **I** said: “Just leave it, for I surely know what is going on outside. Do you not remember the Pharisees anymore who stayed at your place from last night until the morning? Look, they promised you to come back today to Bethany because of Me. Look, they and still a few others are coming near this place and want to come into this main house of yours, but it is not the time yet, and especially not because this morning they went again in the counsel and they think now again much differently than yesterday. There are a couple of fanatics with a big mouth with them. Therefore, they still can wait for a while before they can come in. But you can send one of your servants outside. He should take them to the inn for the foreigners. At evening we will then see what we will do.”

[4] Immediately Lazarus sent a servant, and it happened as I had said.

[5] **But then Lazarus** said: “I am really surprised about the Pharisees of yesterday that they again should think differently, because You yourself said that they probably were the last and only ones among the great number of temple servants who converted themselves to You. And we all had a lot of trust in it and we were very glad about it.”

[6] **I** said: “Do not doubt it and do not be afraid. We will also keep them, but right now they are still not completely converted. However, when the evening will come, they will have other and better ideas and then we will go to them. For the mean time, we will stay here cheerfully together, and there still will be a lot more about which we can change ideas with each other.”

[7] Lazarus and all the others were completely satisfied with this.

[8] Then it became totally silent at our table. Only at the table of the young people, now and then a word was spoken, since the young men asked all kinds of things to Raphael and he always taught them very kindly.

[9] We listened to them, and **the 4 temple servants** who were present and who joined us in Emmaus, as well as **the 7** who joined us before on the Mount of Olives, said: “Such a teaching produces

a lot of results. Because from such a teacher the youth can learn more in 1 hour than with another worldly teacher in 10 years. Lord, our women and children are also staying here in Bethany, lodging in a house of Lazarus. What would it be good for them if they also had such a teacher from the Heavens for only 1 hour.”

[10] I said: “That would indeed be very favorable for them, but they would not be able to absorb the teaching of such a teacher because their heart and their soul are stuffed up with too many worldly things. These young people however, have a very chaste spirit and they are morally unspoiled. Every sin is still strange to them and they went through a lot of need and misery and had to become used to all kinds of privation by which they also have become free of all lusts of which children of rich parents are subjected to. Their souls are sufficiently pure as of angels. By that, the godly Spirit can unfold itself in them unhindered. And see. That is then also the reason that already as children they can be taught by a very high angel, for only such very pure and entirely unspoiled souls can be taught directly by the angels from the Heavens. But with children as those of yours, at best it is only possible indirectly.

[11] I say to you: if parents were capable to educate their children in such a way that these could keep their innocence and purity of soul until their 14th year, they also would be immediately given teachers and guides from the Heavens. But since in this time among the respected Jews this is now completely inexistent, the teachers from the Heavens have directly nothing to do with your children.

[12] However, this was very often the case with the patriarchs, and from time to time it also happened in this and also in the previous century. The mother of My body and My foster father Joseph, and also the old Simeon, Anna, Zechariah, his wife Elisabeth and his son John and still a few others, were educated by the angels from the Heavens, and even in a direct way. But those who I mention here were educated by their parents since their birth in the greatest morality and purity of soul, and that was with your worldly

children actually never the case.

[13] It surely would be extremely good for the people, although it is not absolutely necessary for the attainment of bliss and eternal life, for with Me – and so also in Heaven – there is infinitely more joy about a sinner who does penance and truly changes his life, than about 99 righteous ones who never needed to do penance, as I already have told you before. Therefore, do what I am teaching you, then you will live, for I, who am saying this to you, am more than all the angels from the Heavens, and so is certainly also My teaching.”

[14] Now **a scribe**, whose wife and children were also in Bethany, said: “Lord, my wife and my 7 children had, as far as I know, always to live strictly according to the law, and the souls of the children are most probably still completely pure. I surely could let these bring here? They certainly would win a lot for their future life. What do You think about that, Lord?”

[15] **I** said: “I still think that for your wife and your children, who are not as pure as you think, it is better when they stay today where they are, because tomorrow there is still another day and the day after tomorrow another one, and then it certainly will happen that I also will come together with the wives and children of all of you. And do not insist to Me on that anymore.”

[16] After these words of Mine they did not insist to Me anymore on such requests.

17. MARCUS ASKS ABOUT THE HISTORY OF THE EARTH



WHEN we were sitting very quietly and cheerfully together, the Roman **Marcus**, who we already came to know as a deep thinker, said: “Lord and Master, do You allow me, now that we have the opportunity for it, to ask You still another question? There is still something bothering me, and I gladly would like to receive some explanation about this, more than what You have given us on the Mount of Olives.”

[2] **I** said: “You just can always speak and ask as you wish, for

within you lives a soul of light. Although I know what you still want to ask, but for the sake of the others I like you to speak and ask, so that also they will know what it is all about, for it is always a big mistake with people when only a few perceive in themselves what they are lacking. If people would notice and feel this, then they also would search for it with great diligence and zeal and try to find it, and they also would find many things. But because they are lazy and do not know and feel what they are lacking, they are also not searching what is lacking and do not find it. However, the one who searches will find, to the one who asks will be given and for the one who knocks will be opened up. Thus, just say about which you still want to have a clearer light than what was given to you on the Mount of Olives.”

[3] Now our Roman **Marcus** said: “Look, Lord and Master, You Yourself have explicitly said that man cannot love God completely above all if he will not try to know Him – as far as this is possible to him – and then, after that I thought about it for a long time, I discovered that I am still lacking a lot.

[4] Look, in Illyria and also in our faraway regions I possess several mines and from these I attain all kinds of metals, like gold, silver, lead and a great quantity of iron of which we can make very good use.

[5] But by digging into such a mine in the mountains I have already found very rare and remarkable things, and this was very deep under the usual surface of the Earth. These were bones and skeletons of gigantic animals that one time lived on the Earth. When did they live on the Earth and how could they end up so deep under – let us say – such high mountains? So also, they have even found bones and skeletons in Egypt and Spain that had great resemblance with those of a man – only they certainly were 4 to 5 times as big and strong as those of a man now. And so I also have found many remarkable things of which I do not find it necessary here to name more in detail.

[6] Although, on the mountain You have told us briefly that before

Adam there was a kind of people that existed for a long time who still had little free will, but who lived just like the animals more instinctively and also acted according to that instinct. Only about 4,000 years ago, according to the Scripture of the Jews, appears the first man, Adam, with a complete free will and with an equally free reason, and giving from himself wise laws and regulations to his descendants.


[7] I would like to ask now an important question, and that is: was this Earth during the time of Adam here and there still inhabited by those earlier men, and does that generation continue to exist, perhaps somewhere on certain places on the Earth up to our time, and will they perhaps still continue to exist for a longer time? And how did those remains of bones of the prehistoric animals end up even under the foundations of the mountains, just like the gigantic remains of the pre-Adamites?

[8] Lord, please give me still some further explanation about this, for what we, searching Romans, have discovered until now, that – and certainly still more than that – will be discovered by our descendants.

[9] The books of Moses that are known to us do not give us an answer at all about the conditions of life on Earth before Adam. Moses begins immediately with the extremely mysterious story of creation, which however is in no way connected with what we are discovering now on the Earth – it only brings forward great contradictions.

[10] If You will not give us a higher light about this now, it will cause great confusion, namely with the later descendants, and Your teaching will be hit by great divisions. For Your teaching is based on that of Moses. When he however, is obscure in this respect, then Your light cannot come to full clarity. Therefore, give us also in this respect still a clearer explanation. We please ask You for this.”

**18. ABOUT THE NATURAL SCIENTIFIC CONTENT
OF THE 6TH AND THE 7TH BOOK OF MOSES.
THE AGE OF THE EARTH.**

 SAID: “Listen, My Marcus, who have become very lovable to Me. I have told and shown you already many things, and I will tell and show you also that, but all what I have said and told you now will not go further than your first generation, because the worldly people will not grasp it, will not understand it and will therefore also not believe it. You have brought forward a very good reason why your desired explanation about things and life’s circumstances of this Earth seem to be especially necessary to make the people believe more firmly in My teaching. But I also have told you that the Spirit of all things which is present in My creation, will reveal it to all those who will be reborn in the spirit. The one to whom the Spirit will reveal it, will then also really understand in the true light about the things which are now still incomprehensible to you.

[2] You surely will accept from Me what I will now say about it by word of mouth, because I tell you so, but the full depth of it, you will not understand, and you will even less be capable to give an exact idea to the other people who are now still completely blind in spirit. And therefore, the people will still have to wait a long time until they can be given an answer to all so-called important questions, in such a way that they can understand it.

[3] Look, the Jews were once the most enlightened people on Earth, apart from the fact that Moses himself has explained everything through the mouth of his brother Aaron in 2 books that were added later. Now it has already come that far with them that they know or understand absolutely nothing anymore of such prehistoric matters. All such remnants that they find, they call it the result of the flood of Noah which they do not understand anymore. And if you will teach them anything else, they will curse you as a heretic.

[4] You gentiles have in your mythology a myth of actually 2 great

floods of the Earth, and they attribute to it in the first place the cause of the remnants, and the people believes it firmly. If you will tell the people the truth now, they will laugh at you and at best they will say: 'Ah, who can know that? Only the gods know.' Then what can you answer them? Look, that is why the people will only be capable to grasp these kind of truths when they firstly will be skilled in all kinds of science and secondly when their awakened spirit will reveal it to them.

[5] But to you, I surely want to give some indications about how these things are, although I know all too well that with your present ability of understanding you will not be able to grasp all of it. In the first place because you are lacking the concept of extremely big numbers, and in the second place because you only know and believe what I have told you about the magnitude, the distance and the movements of the stars. But also this, remains for you only external knowledge until it will take form in your spirit as an independent and self-created lightened truth.

[6] The fact that this Earth has such a high age that you would not be able to grasp the number of years – even if I would tell you – I have shown you already on the Mount of Olives. But to make it short: as a celestial body, the Earth exists for your concepts already almost for an endlessly long time and had to endure many changes on its surface until it adopted its present-day form. Fire, water, earthquakes and other great storms, especially in its beginning, were the helpers that, according to My will, made it what it has become now. And in order that it may continue to exist and will become still more suitable for the temporary nourishment of still a lot more people and other creatures, fire, floods, earthquakes and little and great storms must continue upon and above it whenever it is necessary.”

19. THE FIRST 2 PERIODS OF DEVELOPMENT OF THE EARTH



WHEN the Earth in its beginning was only that much developed that above its waters only a few bigger and smaller islands were beginning to rise up, which were covered with the mud of the sea, I soon, from My wisdom and My will, placed all kinds of seeds of plants in the fertile mud. And look, then such islands became then also soon overgrown, first with all kinds of rare grass, herbs, and with small and later also extremely big trees.

[2] When those islands were overgrown, I then put also eggs or seeds in it for the formation of an animal world that was suitable for the Earth in that condition, which first only existed of all kinds of little and later bigger worms, then of insects and finally, when the dried soil contained already food in abundance, also of gigantic animals. Their task was to feed themselves with the still very coarse herbs and branches of the trees, and to fertilize the soil more and more with their manure, and finally also with their deceased gigantic bodies, of which the bones are still remnants that can be found in the deep holes and shafts of the Earth.

[3] From the decay of such animals developed, according to My will, again a large number of new animals in the form of smaller and bigger worms and from that, again in the form of all kinds of insects.

[4] Let us call this now a separate period of development of the Earth. But it is of course obvious that before that, the earthly body underwent already numberless times all kinds of changes, because this condition could never be possible without those processes. But all such events are as little your concern as for instance those of a grain of wheat that has been put into the soil until the moment when finally a very useful, completely ripe and blessed fruit will come out of the seed. In short, now I have shown you the Earth in its 1st period of fertilization and blossom in which all kinds of seeds for herbs and trees were put in the upper layer of its soil, and

eggs for all kinds of animals. And for all that, the foundation was laid in the water already a long time ago, because certain and very diverse water plants and water animals are in every respect clearly a lot older than the animals of the continent and the animals of the sky.

[5] Through My words you have now seen the first formation of a fertile soil, and by that you had to imagine that for better animals – and even less for human beings – there was no possibility to exist on this early fertile soil. But this sour condition was nevertheless necessary, for without this condition, no second and more perfect one could follow, no more than when a riper and finally completely ripe fruit on a tree can never come out without the preceding meager sour bud.

[6] But for the ripening of a fruit on a tree there are, after the formation of the meager sour bud, certainly still a number of stages of development needed, which of course only My eye can detect with precision – and this is also absolutely necessary for the ripening process of a celestial body.

[7] Now we have seen the development of the Earth unto the stage of a meager sour bud. What is exactly happening with a tree in the early springtime when the meager sour bud swells up completely and becomes green and juicy? Look, it bursts open, urged from the inside, throws away its covering so to speak overboard into the sea of transition and dissolution, and deploys itself to a greater perfection, so that then, from its center, the leaves can unfold as necessary companions of the next blossom, leading to the development of the fruit. Even if a tree, as already observed, is only a meager comparison for the development of a celestial body, it still can give you a good image from which you, in a very simplified form, can deduce how much is needed before a celestial body becomes suitable to carry and to feed people of your kind.

[8] This 1st period or the first stage of the still coarse and uncultivated manner to fertilize the Earth comes to an end after many thousands of years as they are now calculated on Earth, for

at that time no specific seasons existed for this Earth, and those that existed already, lasted a little longer than those of now.

[9] This 1st period which we have seen, perished by storms of fire from the interior of the Earth that were allowed or rather carefully determined, and after a great number of earthly years as we know them now, bigger parts of land raised up from the depths of the seas of the Earth, already provided with mountains and covered with an already very fertile mud.

[10] From My wisdom and My will, more perfect seeds were put into this mud at the right time, and soon it looked already luxuriant on the bigger parts of land of the still young Earth.

[11] Now, when there was again a great amount of food on those different bigger parts of land, in the wisest order I immediately provided for a greater number of already more developed, little and big consumers. Bigger animals inhabited the water between the parts of land, and the bigger parts of land had their big animals that ate the new plants, herbs and trees that grew on the bottom.

[12] Grasses, plants, herbs, bushes and gigantic trees still produced the seed and could reproduce, but the greatest part grew still out of the fertile soil of the parts of land, just like the mushrooms. The animals came into being in nearly the same way as the to you well-known crocodiles of the river the Nile in Egypt, more precisely from eggs. They were able to live in the air as well as in the water and could also feed themselves with water plants and the plants on the parts of land where it still was by far not dry enough.

[13] In this progressing period of development of the Earth that was in a certain way important for the fruit bearing plant life and animal life, it could not look pleasantly dry, just as little as with the more and more unfolding buds of the tree, for if they would be dry, then this would not be good for the blossom and the following fruit.”

20. THE DEVELOPMENT OF THE EARTH UNTILL THE PRE-ADAMITES



HE 2nd prehistoric period of development lasted again – calculated in present-day earthly years – a for you unspeakable long time. But the Earth was by far still not fit to carry warm-blooded animals, not to mention human beings, no matter how inferior they may be. Therefore, also this one perished, just like the first one, and after that, it lasted again a very long time before there was a 3rd preparatory period of development.

[2] Of course, between the one and the other prehistoric main period, there were also a few very stormy intermediate periods of which in the beginning only I as Creator know best the meaning and finally also the spirit to whom I want to reveal it.

[3] Out of the many necessary processes of development came forth a 3rd period. Now already very big lands are rising up from the sea, driven by the inner fire of the Earth – this of course according to My will. The vegetation becomes even more richly diverse and is still of a gigantic kind, and this is the same with the animals. But also this period, which lasted also extremely long and which we could compare in a certain way with the blossom of a tree, was just as the other 2 preceding periods still by far not fit to serve man as a habitation. Therefore, also this one perished and buried its proceedings, just as the 1st and 2nd period in the vegetable as well as in the animal sphere, but not as deep as the first one.

[4] After that, there were again a few intermediate periods, and after a long time a 4th preliminary period of development broke out. The pieces of land became again much larger, the vegetation became also again much luxuriant, and in the water, on the already drier lands and also in the air it became very lively with all kinds of little and besides that, also larger animals. There were even already warm-blooded mammals that did no more come in this world by means of eggs but by way of natural procreation, and

consequently they gave birth to living young ones, with the exception of the water animals, some large amphibians, the birds, worms and insects.

[5] This 4th prehistoric main period lasted extraordinary long. Already then, the sun shone from time to time on the surface of the Earth, and on a few trees there was already a fruit that became visible, which however you would not have found so tasteful, but for the animal world of that time it served nevertheless as a good food.

[6] Also in this 4th prehistoric period of development, there was nothing on this Earth that looked like a human being.

[7] Again, great transformations came upon the Earth and these buried for the greatest part everything what in that time you would have called a creature, and from this period you have found a lot of what is buried under the surface of the Earth, but much of it was fundamentally different in many ways from the products of the first 3 periods.

[8] After a very long time, while there was already a greater rest and order on the Earth, and still after many very big storms on the Earth, we can see now a 5th period that comes along in which the Earth will be prepared. Again, out of the depth of the sea, great pieces of land are rising up that joins the pieces of land, which already existed from the preceding periods, and formed in this way already complete continents.

[9] In this 5th period, the most and highest mountains on Earth come into existence. Their very high tops are destroyed by lightning, and then, enormous earthquakes and streams of water that come from mighty cloudbursts push them into the deep valleys and clefts of the Earth. By that, extensive plains and less broad valleys and flat pieces of land are formed on which everything can grow better.

[10] With the beginning of this period, the Earth is brought into a regular orbit around the sun. Day and night and also the seasons are changing regularly, although still with all kinds of deviations, because the fluctuations of the poles of the Earth are still – and still

have to be – very great during this period.

[11] During this period, in which already a durable continent is formed, the regular ocean currents of 14,000 to 14,000 earth years are beginning. By these currents the southern half of the Earth and after that, again the northern half will be flooded for the formation of fertile soil over the often very extended deserts of rolling stones. For after about 14,000 years the sea has put so much fertile mud on the waste plains of rolling stones and the valleys that then, when the sea retreats again and the mud is left behind to become a more firm soil, they are extremely fertile.

[12] During this 5th period, more than a 1,000 times a 1,000 years were needed before all the well-situated pieces of the surface of the Earth were completely suitable for a new creation of a great number of the most various plants, like grasses, herbs, bushes and trees, and furthermore also for all kinds of animals and pre-Adamic human beings.

[13] During this period we can already see a great variety of fruit trees and other fruit-bearing vegetation for all kinds for animals and for the at that time prehistoric human beings. But there is still no question of agriculture, although the prehistoric human beings are using already herds of certain animals and live a rough nomad existence, have no clothing and built no houses or huts, but they built certain strong habitations and resting nests on the thick branches of the trees, just like the birds, and they make provisions of food of which they eat something every now and then. When the supply is consumed, they go in groups hunting for food again. When it becomes real cold – because during this period, also the snow appears in considerable amounts – these people travel together to warmer regions with their animals that consist of mammoths, big deer, cows, goats and sheep, and also the elephant, the rhinoceros and the unicorn, all kinds of apes and also birds belong to it.

[14] More at the end of this period comes the donkey, the camel, the horse and the pig, and these prehistoric human beings can also control these animals, for they possess so much instinctive reason

that they have a say over the named animals and they also can use them, partly as pack animals, partly for hunting and partly for obtaining milk and wool with which they can well cover their nests and can make for themselves a soft place to lay down.

[15] They actually do not have a language in the manner as it is spoken now among the people, but they still have – since they are very perfected animals – certain articulated sounds, signs and gestures, and they can make themselves understand mutually to make clear what they need, and they also help one another. When someone becomes sick – usually because of old age – then he surely knows the herb that will help him, and if he cannot go and search it anymore, the others will do it for him.

[16] But making fire and using it, that they cannot do. If however they would have seen how the Adamites did it *later*³, they would have imitated it because the urge to imitate prevails with them, and their intelligence with a certain measure of free will is already largely above the intelligence of an ape, no matter how perfect he may be. Thus, they also could learn to speak in our manner, but they never could invent wise words out of themselves.

[17] As human beings however, they were gigantic and extremely strong, and they had also such strong teeth that they could use them as cutting instruments. So also, they had a very strongly developed sense of odor and feeling and they could sense already from afar when something hostile was coming to them. With their eyes and their will they restrained the animals, and now and then, also the nature spirits.

[18] Although this 5th prehistoric period of development lasted for many 1,000 times 1,000 of years, among these human beings there was still not any progress noticeable in their culture, but they continued to live their monotonous nomad life, and therefore, they only were a preliminary manure for the present-day human generation that resembles Me in every respect.

[19] The color of their rather still densely haired skin was between

³ 'later' was added.

dark and light gray. Only in the south there were also races without hair. Their outer appearance was very similar with that of the Mores of our time. Until Adam, they reproduced and spread in the lowlands and dense forests, but they never settled on the mountains.”

21. THE 2 LAST PERIODS OF DEVELOPMENT OF THE EARTH



DURING the time of Adam by which the 6th period begins, the Earth needed again to go partly through great changes by fire and water, and during this occasion, the described pre-Adamic generation, together with their domestic animals perished almost completely, as well as the many forests and other animals that were in it, which could not be considered as domestic animals. Only a few species of birds survived, as well as the animals in the mountains and in the waters of the Earth.

[2] The described prehistoric men survived here and there, but only few in number, and they lived with the Adamites until the time of Noah in Asia. However, they regressed slowly because they could not find sufficient food that was suitable for them. But still, in a few regions deep in the south of Africa and on a few greater islands of the vast Earth, a few declined descendants of the 5th period can be found. They are however still totally wild, although here and there they adopted a somewhat higher civilization from the descendants of Cain. They can be trained for different kinds of tasks, but actually they cannot think anything out of themselves. Some of them are better off, because they proceeded from a mixture with the Cainites and later also the Lamechites, but also they, are not fit for a higher and deeper spiritual development.

[3] This kind of people will still remain there for a long time on the place where they are now and will reproduce, and gradually they will also adopt more civilization from the Adamites. But by that, they still will never become a great people. These are now the

pre-Adamites from the 5th preparatory period of development of the Earth.

[4] At the beginning of this period, the Earth received also the moon as companion and regulator of its movement around the sun and around its own axe. Of course, the moon did not have immediately the shape as it has now. Before it received that shape, it also had to go through great stormy periods, which however did not last as long as those of the Earth.

[5] But do not ask Me now why for the development of a celestial body such an unimaginable long period of time is needed, because that lies determined in My wisdom and order. If the lord of a vineyard could finish all the work in one moment, then what would he do during the whole year? The intelligent owner of a vineyard divides the work for himself, is busy every year, and his daily activity gives him also always a new joy. Look, that is with Me also the case, for I am in the whole of infinity eternally the most active, and therefore also the most happy Being.

[6] When in springtime, the children of a father of a family are seeing the blossom of the cherry, prune, pear and apple trees in the garden, then they rejoice indeed about it, but they would like to see and taste immediately the ripe fruit instead of only rejoicing at the beautiful blossom. But a wise father says to his still impatient children: 'Just be patient, my lovely children. Everything in this world needs its own time according to God's order, and everything ripens in it. So you also be patient. Also these now blossoming trees will be full of ripe and sweet fruits within a few months, and we will then consume them with the Father in Heaven.' This will then reassure the children.

[7] And so, you also can be reassured, even if you still cannot already see everywhere on this Earth the completely ripe fruits of My teaching. At the right time they surely will become ripe. For you surely can imagine that I did not straw the living seed of My Word among you for nothing and in vain. However, there still cannot be a complete ripening in one day.

[8] Look, when according to My order, already for a tree a certain

time is needed, then this is certainly even more needed for an earth according to this same order. For it is not enough that a planet is present in the big space of ether as a very big mass of stone, soil and water, for such a mass would be completely dead, and nothing could grow and live on it. But a planet that must carry and feed living things must first become alive itself. And what is again necessary for that is first – just like a big animal – that it will internally organically be completely developed by means of all kinds of influences and processes.

[9] Although, in every developing celestial body – just like in an embryo in the body of the mother – everything is already present for the complete perfect animal-organic life form, but at the beginning of the development, everything lies as if chaotically mixed up. Only gradually, order comes, and next an organic living whole. How this order works, I know, because I as the only One, am installing the fundamental order in everything. However, when you will be completed in spirit, you also will perceive how this order works.

[10] From these periods of development, which I have now explained to you as simple and as clearly as possible, you can still conclude something else from it, more precisely what the actual cause is, why the prophet Moses divided the creation in 6 days.

[11] Thus, those 6 days are the 6 periods that were shown to you, which every created being has to go through, firstly naturally and further – like is the case with you human beings – also for the ripening and perfecting of his soul and his spirit.

[12] Only after that, comes the 7th period of rest, and that is the happiest eternal life. That 7th period is called ‘rest’ because there is no more compulsion, no more judgment and no more frightening worries that are pressing on the perfected spirit. But his existence changes eternally into the fullest might of knowledge, insight and the completely free will.

[13] And say now, My dear Marcus, how you have understood this explanation of Mine.”

22. THE DEVELOPMENT OF THE SOUL OF THE PRE-ADAMITES



B **EING** fully amazed, **Marcus** said: “Lord and Master from eternity, I and hopefully also all others, have well understood Your kindhearted explanation. But with us, there is still absolutely no complete penetrating understanding, because we lack exactly that which You have pointed out to us. But still, we have received in us such clearness that we in the first place know now what we have to think about the remnants that were found in the depths of the Earth and how they came there at such great depth, namely by the frequent periodical processes of change of the Earth and the following movement to and fro of the sea, and secondly, at least I have understood what the great prophet Moses has pointed out with his veiled 6 days of creation. And this is sufficient for us for the moment, and we can now quietly wait until we will learn more by our own spiritual perfection. But I also understand that it is and will also remain a teaching for only a few. [2] There still remains one question – at least with me – and, o Lord and Master, please be so merciful that I still may bother You with this one more time.”

[3] **I** said: “You know that I gladly like to listen to you. So you can simply say it.”

[4] **The Roman Marcus** said: “Lord and Master, although the mentioned pre-Adamites were only gifted with a kind of instinctive intelligence and with only little free will, they also had souls who as such were not mortal, but could maybe be changeable. Now, what about those souls? Where and what are they now in this 6th period of the Earth, and what may happen to them next? Of course, we could say that this question is reaching too far and is objectionable, but because I still am a Roman who is eager to learn and am not a sleepy Jew, I am asking You to consider also this question as positive and to give me a short answer on this.”

[5] **I** said: “Oh yes, why would I not do that? We still have time

enough for it. So you can easily listen to Me. Look, if already the souls of stones, plants and animals continue to live, and in the state wherein they are free of matter they can, let us say, already change into human souls by uniting with one another, and can then become true men in the body of a human being, then the souls of the pre-Adamites will surely also have a continuous life, just like the souls of the human beings of all other worlds in the endless space of creation will continue to live eternally.

[6] As souls who are living in the spirit kingdom, they are brought, on one or the other big celestial body – that means on a place that corresponds to them spiritually – to a deeper knowledge about God and His power and wisdom. And so, they continue to live very happily and can also become more and more happy. But it would be meaningless to tell you also where in this shell globe such a big celestial body exists, because you cannot see such a celestial body with your sense-organs, and as long as you are not fully reborn in your spirit there is no way during your physical life that you could convince yourself that it looks indeed like I would describe it to you. Thus, until that time, you should be satisfied with what I say to you: in the house of My Father are a lot of habitations. When you will be in My Kingdom, everything will become clear to you. Did you understand Me?”

[7] **Marcus** said: “O yes, Lord and Master. But now I still have something else, because from one thing comes another.

[8] Was during the time of the pre-Adamites this Earth already that certain life chamber in the heart of the great Man of Creation?”

[9] **I** said: “Not yet completely in the active reality, but certainly in the destination thereof. During that prehistoric time, another planet was active. However, those people fell into the greatest pride and total God-forsakenness, and those who still believed in a God, did not pay attention to Him, defied Him, and in their blindness they tried to push Him so to speak from His throne of eternal power. They were looking after Him, and evil philosophers said that God lived in the center of their earth. They should dig mine tunnels unto that place and capture Him. So they dug terribly deep holes in

that earth by which many of them died.

[10] When I send messengers to them and warned them, they were always strangled, and the people did not improve their life. And see, then I allowed the earth to rip open from the inside into many pieces. Now this happened at the beginning of the 6th period of this Earth, and this Earth became the life chamber. About where that earth was situated – also in an orbit around this sun – we still will look more into it. But you Lazarus, let them bring new wine. Then we will talk further.”

23. DRINKING WINE. THE EXPLANATION OF THE DESTROYED CELESTAL BODY.



OW Lazarus went with a few servants to bring new wine that tasted particularly well. So the cups were filled again. We all drunk of it and our body was strengthened by it. All became very cheerful and praised Me because I had placed such good and strengthening things on this Earth.

[2] But I said: “Yes, yes, such a wine is a strengthening drink, but only when it is taken with moderation and on time. But for those who are immoderate in drinking wine and get drunk, it is then no more a strengthening drink but a drink that weakens his whole body. Therefore, always drink this drink with moderation in My name, then it will also strengthen you for the eternal life of the soul. But in the immoderate usage of this drink, the evil spirit of lewdness and fornication lays hidden. This spirit does not awaken the soul to life, but makes him dead for the true spirit of life from the Heavens and makes the spiritual rebirth of the soul in the spirit from the Heavens nearly impossible on this Earth. Do also remember that.”

[3] I said this on that moment not only for the sake of the truth, since I had said that already oftentimes, but because Judas Iscariot took too big gulps and was on the point of getting drunk. He surely noticed that and stood up from the table, went outside and visited the little town Bethany.

[4] When he was outside, the disciple **Andreas** said: “I am truly glad that this nasty man has gone away, because for some time he seems more and more suspicious to me, and Your teachings and great signs do not impress him. So he does not gain anything, and still he does not want to leave us. If I, o Lord, had Your power, he would not be in our company already for a long time.”

[5] **I** said: “But he also has a free will, and therefore, he can also stay or go, how and when he wants. And you have seen that I even allowed the devils, according to their will, to move into the swine. And so, I also allow this man, who among you is a devil, to stay or to go, because as far as I am concerned, every human being and spirit is completely free. But by his actions, everyone takes also care of his own reward. If one wants to become an angel or a devil, is free to everyone. But let us cease about this, for we still have to discuss many things.

[6] At the beginning of the 6th period we have seen that there was a planet that was destroyed from the inside, and that with Adam this Earth became the life chamber in the great Man of Creation. I will now show you the condition of that destroyed world, more precisely as it was before, as well as how it looks now. And after that, I will also show you how this Earth was related to the great Man, that means, only spiritually speaking, but not according to the material reality. Since such a thing cannot be shown to you with words alone, without a visible image, I will now by My will show you the sun with all its planets on a small scale. Then, while seeing this image, My words will soon be easily understood. Now, be all very attentive.”

[7] When I had said that, a ball with a diameter of a handbreadth came into existence. This one represented the sun. With a size and distance that were proportionally represented as good as possible – although the space of the hall was of course too small to show them completely in their exact mutual proportion – also all the other planets with their moons were shown as they existed when at the beginning of the 6th period the destroyed planet with its 4 moons was not yet destroyed. I explained to them all the

positions of the planets, named their moons, in the Jewish as well as in the Greek language, and they saw the planet in question floating between Mars and Jupiter and its 4 moons circling around it. As far as its size is concerned it looked quite similar to Jupiter, except for the fact that it had more continents than Jupiter and also a higher atmosphere above it and a greater inclination, and therefore also a more inclined orbit around the sun.

[8] Now, when all of them well understood this, I said further: “Look, this was the order about 4,000 years ago, counted from now. However, then came the destruction of that planet of which I was talking about to you. How and why this took place, I have already told you. But see now how the planet looks like after the destruction took place.”

[9] All of them looked at the planet that broke up now into many big pieces. Only the 4 moons remained complete, but because they lost their central celestial body, their order was disrupted and they separated from each other more and more, also because they received a forceful push by the bursting of the central planet.

[10] The pieces of the planet continued to brake up in the very broad space between the orbits of Mars and Jupiter. A great number of smaller fragments disappeared also over the 2 indicated orbits, and some of them fell on Jupiter, some on Mars, and some even on this Earth, on Venus, on Mercury and also on the sun.

[11] And even the people, who were, as far as their body is concerned, gigantic in size, were during the bursting of the planet slung in great numbers into free space, as well as the other creatures. Some dried-up bodies are still floating around in the wide ether space, others are sitting and lying dead and completely dried-up in their houses, which still exist on bigger fragments of the planet. Some of those bodies fell even also on this Earth, where they decomposed already after a few hundred years, and this also happened on other planets.

[12] During the bursting, the big seas of this planet – together with their inhabitants of all kind – separated themselves also as greater and smaller drops, of which a few had a diameter of many hours of

walking. They carry also firm land in themselves and are also still inhabited by some animals. On the 4 moons, earlier creatures are still living, but only in an already very withered condition, just like this is also the case on a few very big pieces, but in a still more withered condition. On the smaller fragments there is however no organic life, except that of disintegration and slow decay.”

24. ABOUT THE INHABITANTS OF THE DESTROYED CELESTIAL BODY



WHEN this was shown and explained to those who were present, **Marcus**, the Roman said: “O Lord and Master, that must have been something indescribably terrible for the people on that planet. They all must have died from despair. And what happened to their souls?”

[2] **I** said: “That such a catastrophe was something very horrible for those people, that is sure, but it was their own fault. They were taught, admonished and warned beforehand already since many and long times. They were told what they could expect. But with their worldly intellect they all considered it as fanciful ideas and absurd stories of the seers, who perhaps in their simplicity and earthly poverty only predicted such things to the credulous people in order to obtain respect in the hope that they would provide in their physical support. The highly ranked and important people did not only believe them, but they persecuted them also from all sides with fire and sword. Yes, finally they resisted so strongly against everything that had somehow a spiritual smell, that everyone who ventured to speak aloud or to write about something which was only by far in relation with a spirit, was killed without mercy. And so, it was then also no more possible to treat the too high pride and the too unmerciful hearts of those people.

[3] Those people were very inventive in earthly things and they invented already many thousands of earthly years ago a kind of explosive. When this was ignited, it destroyed everything. If you would pile up about 10,000 pounds of those terrible explosives at

about 1,000 men heights deep in a cave under the mountain Lebanon, and then set it alight, then it all would ignite in one and the same moment, and the whole big, high mountain would burst asunder into many pieces, just as the Hanochites before Noah had done with many a mountain by which the inner floodgates of the Earth opened up and all did then perish in the high tidal waves.

[4] Look, with such terrible inventions that were inspired by their devils, the people of the now destroyed planet carried out their criminal practices, and finally also on a very large scale. They made war, and one undermined the country of the other, deeply on all sides, and they filled the mines with large quantities of those devilish explosives. This was then ignited in a cunning manner and destroyed the very big country. With such attempts to destroy the country, they got on and on, and they made also deeper and bigger holes in their big earth that was almost 2,000 times bigger than this Earth, but finally they came too deep, by which the inner chambers of that earth – which by nature were also filled at all sides with primary fire elements – burst quickly and heavily into flames. And look, that inner force of fire pulled the whole big planet out of its joints and made it explode into all directions, and the wicked people had reached their end, together with their earth.

[5] I knew indeed that it would happen that way, and it was also My intention for this Earth to become what it is now. Originally, this Earth corresponded to the most humble smallest part in the body of a human being, namely the lowest little knot of the skin nerve of the little toe on the left foot, although not what concerns the place, but, as said, what the spiritual meaning of humility is concerned. And now it is the carrier of My actual children who, who out of their own free will should conform and educate themselves to My will that is revealed to them.


[6] Apart from that, even physically there is a connection and a relation between the little main life knot in the heart and the little knot of the lowest skin nerve of the left little toe. And therefore, especially from a humble spiritual point of view we can say that this Earth corresponded before also with the earlier mentioned

little skin nerve knot of the toe of the great Man of Creation, and therefore it is and will remain now also the little main life knot in the heart of the great Man of Creation. That means: spiritually, by means of the children of My love and wisdom who came forth from it. But it also can remain physically for a still for you unimaginable long time, although there will be great changes that will take place on its surface. For also the later descendants will invent the evil explosives and still many other destructive instruments, and they will cause many, many destructions on the Earth. However, I surely will take care that they will not be able to reach a too great depth in the Earth.

[7] So also, I will never leave those who are Mine on this Earth behind as orphans, but I will stay with them in spirit until the end of its times. And that is why on this Earth such destruction can never happen, but local destructions and devastations will certainly happen, and with this, the people will also come into great fright, terror and misery, and many will suffer greatly through fright and fearful expectation of the things that can come over the Earth. But they also will be guilty about what will come over them.

[8] And so, I have revealed to you what once happened to that destroyed celestial body at that time, and what the situation is now concerning this Earth and how it will be in the future. But examine yourselves now to see if you have well understood all that.”

25. COMPARISONS WITH THE KINGDOM OF GOD

 **OW the Roman Marcus said:** “O Lord and Master, at least for me it is quite clear, but I can see now also very clearly that people who will just hear this, will not perceive and understand it, because a lot of foreknowledge is needed for that. It is now easy for us in Your presence, because by means of Your almightiness, love and wisdom You can introduce everything to us in such a way that we even understand the most wonderful things. But we ourselves cannot do that, and so we hardly or not at all will be able to make these wonderful things

understandable for the other people.”

[2] I said: “But this does not matter anyway, for I have only revealed it and made it known to you to understand better the Kingdom of God. To those in the future who will need to understand My works better for the sake of the Kingdom of God, My Spirit in them will surely reveal it, and it will guide them into all truth and wisdom. However, it is sufficient for the other people to believe in Me and live and act according to My commandments, for indeed, many are called for the Kingdom of God, but only few are chosen to whom it is given to understand the secrets of God’s Kingdom.

[3] But if you understand these, then between Me and you, and through you also with the other people, there is a real bond, and so I am in you as you are also in Me, and more is not necessary for the moment.

[4] The Kingdom of God is here like a mustard seed that is indeed one of the smallest seeds, but when it is sown in good soil, it soon grows up to become a real tree, so that the birds of the sky can come and nest under its branches and twigs.

[5] Now, My Word is that little seed. Just lay it in the good hearts of the people, then it will soon develop in them to become a tree, and under its branches and twigs the clear ideas, coming from the Heavens, will take their abode.

[6] So also, My Kingdom is to be compared to a wife who, in order to bake bread, took 3 scoops of flour and added a little leaven. When she then kneaded the dough, soon the little leaven still leavened it in the right measure. Look, My Word is also the very little leaven in it, mixed with much flour, and it is enough for the leavening of much flour. Therefore, give to the people in My name only as much as is needed for the moment. My Word will then surely accomplish all the rest out it itself.

[7] When a child is born, the care is only for its health. The growth depends only on Me.

[8] If you pass on to the people in truth My teaching that you have received from Me, point then also out to them that its fruits can

and will only be reaped when in his heart he has turned completely away from the love for the world and its treasures, because the love for the things of the world is a dark gray cloud that places itself between the eyes of the soul and the light from the Heavens. [9] That is why most people have indeed a very faint suspicion of something higher and that which goes above the senses by the weak twilight that is a result of the pure heavenly radiating light behind the dark gray cloud, but because the mentioned cloud does not give way, and instead of turning lighter, it turns only darker and oftentimes completely dark, they do not understand anything of the pure wisdom from the Heavens. Therefore, they are always full of worries, full of fear and full of frights, believe in all kinds of foolish things and search for comfort and reassurance with the dead idols and their priests, for they cannot expect the true comfort from the Heavens because of the cloud that does not disappear and remains laying between the eyes of the soul and the sun of the Heavens.

[10] Because look, man is like a traveler who travels on a gloomy day when there is a thick haze around the valleys and mountains. Although such haze makes the indeed beautiful environment totally invisible, that environment does exist. However, its pure images cannot reach the eye of the traveler, and thus he also cannot form himself an idea of what the thick haze is hiding for his eyes. Although he looks at the road and he can only see from the vaguely visible signs on the road that he probably walks on the right road. But oftentimes there are sideways, and these are then again filling him with fear and worry, for he does not know precisely which road is actually the right one. He waits to see if perhaps there will not be another traveler coming to him or coming from behind. And there are indeed a few that come along, but they are in the same position as him who wanted to hear from them which road is the right one. One thinks that the middle road will probably lead to the mentioned place. Another says that it is the spot where the road bends to the right that leads to the mentioned place. A third one claims the opposite, and a fourth one gives the

following opinion: 'No one of us knows the road. Therefore, let us go back and remain in the place from where we left until the haze will clear up. Then we can begin our trip with certainty.'

[11] Look, this image shows you very well the condition of most people nowadays on their trip to the Kingdom of God.

[12] The just mentioned haze of the love for the world covers the purest landscapes and fields, mountains, valleys, gardens and cities, brooks, little and big rivers, lakes and seas, for the eyes of the soul. Therefore, let it be your task – since I have wiped away the haze in you – to do also the same, especially with those to whom you will proclaim My Word, for if you will neglect this, you will build houses on sand. Those will not remain straight when storms, cloudbursts and floods would come, but they will collapse and will be carried away by the raging water.

[13] But when you, when proclaiming My Word, will wipe away that haze first, you will build houses on rocks. And even if then storms, cloudbursts and floods would come, then your houses, which are built on steady rocks will not be harmed by them.

[14] Look, no one can serve 2 masters who are hostile towards each other, for he must choose either the one or the other, and must therefore also be a friend or an enemy of the one or the other. So also, no one can serve the world and its dead mammon and at the same time also God's living Kingdom, for that is impossible.

[15] Therefore, he who wants to serve God's Kingdom must ban the kingdom of the world out of his heart. How this has to be done, I have shown all of you already oftentimes, not only with clear and living words, but also by all kinds of deeds. So do also the same, then you will reap many good fruits.

[16] The harvest could be big and very rich, and there is already much grain, ripe to be reaped, but there are still but few reapers. Therefore, ask the Lord of the harvest that He would take soon many reapers for His fields into His service.

[17] From all this, it surely will be clear to you what you especially have to accomplish with the people when proclaiming My teaching. The many uncommon things you do not have to

proclaim to the people, except to those who will follow you up in your task. What I have given you now as guideline, tell this also to those who will follow you up in your task that I have entrusted to you. Then everything will go well. Did you all understand this now?"

26. THE IMPORTANCE OF AN EXAMPLE



ARCUS, the Roman, and also Agricola said unanimously:

“Lord and Master, we have well understood it and we perceive also that the clearing up of the mentioned haze of the love for the world must with every human being be an absolute necessary condition, for otherwise he never can truly and really enter Your Kingdom conclusively in himself. But we think that this haze of worldly love, which remains tenaciously in place between the sight of the soul and the Kingdom of God, might be difficult to wipe away, and this for extremely many reasons.

[2] For sure, the Earth with its numberless many different attractions for amusement is and remains for the young, physical healthy and who is well provided with the necessities of life an all the more greater temptation, because such a person does not have the slightest idea of the inner glorious things of the Kingdom of God that has only barely germinated in him and that he could not receive from his worldly education, no matter how moral it may be.

[3] Now, when one should say to such a person that he should not attach so much importance to all the beauties of the Earth because such earthly love hides as a thick haze the glory of the higher and eternal Kingdom of God and will hide it from the eyes of his soul, will he then not say: ‘Then show me those glories, then I will turn my back on those of this Earth’? Now how can we wipe away that worldly haze with such a person who is finally also right in his own way?

[4] But then, these are still maybe people of the worldly good kind, and we can well imagine that a tree does not fall down with one

blow, no matter how sharp the axe may be – and with time comes also advice. But there are also a lot of people who are in every respect dependant on their worldly position. Firstly, the priesthood is part of it, then the largely branched group of government officials and finally the mostly still very rude soldiers. With all these many legions of people – actually the vast majority of it – the haze of worldly love is definitely a dark mass. How can this be wiped away? We do not want to talk here about the servants and slaves, who are also human beings, but who usually have a very low level of general education. The wiping away of the haze of worldly love – which still will have to happen first – will already be a hard job for most Jews. How difficult will it be for other nations on Earth. Since this first job – no matter how difficult it may be – is very important, we ask You, o Lord and Master, to explain further to us how we should proceed to avoid working in vain.

[5] I said: “My dear friends, the fact that this work is not easy and will cost a lot of efforts and sacrifices before the desired result will be visible, I know best of all, but I give you also the means and the necessary help to achieve this on the right places as good as I am doing this now with you – and I cannot give you more than I have Myself. On the right hour and the right time, My Spirit will show you fully clearly what you have to do to achieve that which is necessary for receiving God’s Kingdom.

[6] By that, people will become aware what is lacking and failing to them, and then they will make effort in many ways to reach that which they surely will notice to you. For I also say in your language: *exempla trahunt*⁴. For if someone will notice to you what it means to possess God’s Kingdom, then he surely will come and ask: ‘How did you actually achieve that?’ And look, then it also will be easy for you to speak, and then these hazes will soon be illuminated by your words and deeds, just as yours are by My words and deeds.

⁴ Latin for: ‘examples are attracting’.

[7] But that you now already directly in about 1 year or even in 1 day have to equalize all mountains and hills with the valleys, I am not asking from you at all. It is sufficient that each one of you with his own good and reasonable will, does only that what he can do. For the rest I will take care Myself. I surely will not ask more from you than I can do Myself – taking into account the free will of men. Or should it not be foolish of a strong father to demand from his still weak children that they would carry much heavier loads than he can carry himself? I say to you – and you will experience it yourselves – that the yoke that I have put on you is soft and the load is easy to carry.

[8] But despite that, the world will resist to leave its false light behind, and at the time when the light from the Heavens will already be accepted by a lot of people, it will fight heavily against the penetration of the pure heavenly light, and then much innocent blood will be shed. But finally God's Kingdom will obtain the victory forever, and all the false light of the world will go down and loose all value, like false gold and silver in the eyes of the expert.

[9] But when people can also experience joy at the beautifully adorned Earth, I have never forbidden, if by that they always will think of the One who has made the Earth and adorned it so beautifully, for this will be uplifting for their heart and mind. For he who looks at the works of God with the right eyes, may also enjoy them with a pure joy. The friends of the beautiful nature of the Earth are certainly also better people and they are easy to make them mature for God's Kingdom.

[10] But the friends of the dead treasures of the Earth – the friends of its Mammon – are difficult to bring to a better light. You can see this with the Pharisees, many other rich Jews and with the many merchants, moneychangers and traders. To proclaim these people the Kingdom of God would be the same as to wash the Mores to make them white. These kinds of people are like pigs, which you never should feed with the pearls from the Heavens.

[11] Because people of this kind will have to wash off their deadly

sins on the bare moon, and they always will be quite some distance away from the Kingdom of God, for they will never be permitted to come into the New Jerusalem. People who are weaned from every love for God and for their fellowman, are also weaned from the Kingdom of God in themselves. So they must remain in their black apparent light. Their habitation will be on the moon, but only on that side where he turns unchangeably and immovably to the matter of this Earth.

[12] What I now have said here to you is indeed something new, but it is true. Perhaps at another opportunity we will spend a few more words on that, although I do not take pleasure to waste words on pig stalls and dungeons for fools. Did you all understand this well now?"

[13] All of them thanked Me for this lesson and we went again to sit at the table. We took again some bread and wine, and Matthew wrote a few things down of what he had heard.

27. TO SPEAK AND TO ACT IS BETTER THAN TO WRITE. ABOUT THE TRUE AND FALSE GOSPELS.



SO the disciple John asked Me if he, since there was still time for that, had to take notes of what has been said and of what had happened.

[2] I said: "Whatever Matthew wrote down is enough, because not everything is meant for the people, and still less for those human pigs, about which I was just talking. After Me you will surely have time enough to write down from the Spirit what you have heard and seen from Me.

[3] Because in the distant future I will also awaken helpers and by the spirit in their heart I will dictate to them everything what has happened now and what has been taught since the time that I have began My mastership and made you as My first disciples, and also what will happen next and still a lot of other things. And since this will be possible to Me in the distant future, it will be all the more possible with you to dictate by the spirit of your heart everything

which I consider necessary to write down.

[4] However, in the beginning you should not keep yourselves too busy with writing, but more with speaking, so that the people can in the first place hear what it is all about.

[5] Once the people have been informed and have formed congregations in My name, then after that you can also write to such congregations if you are at work in other places. But you do not have to write a letter to the congregation where you are preaching. However, if you will leave it, you can also leave a written remembrance behind.

[6] But warn the congregations very explicitly that they should not idolize such writings that are left behind, like the Pharisees and Jews are doing with the books of Moses and the prophets. Because these are now deeply bowing before the closet in the temple in which these books are kept, and they pray to the tables of the law and think that they present God the right honor by this. Oh, what a blind fools. What is more and better: to worship the tables of the law, thinking to show the right honor to God, or to observe daily the laws that are written on the tables? The second, which would be the only correct one, is actually not practiced by any temple servant and not by a single Jew, but the first one, which is worthless, they practice very conscientiously because it certainly costs them less effort.

[7] That is why I am saying this now to you, so that firstly you would not write too much but talk more, and so that in the future they would not do with My teaching what the temple servants and arch-Jews are doing now with the books of Moses and with the tables of the law and the prophets, even by attributing certain magical effects to them which those books have never possessed. Therefore, try to avoid this carefully.

[8] Further, for the present time, you should not write too much to prevent that the writing spirit among the people would not be too much awakened the first time. It is better that men would act more according to My teaching than that they would write it down after hearing it, for if the writing spirit is awakened too early among the

people, then in a short time after Me you will see countless written gospels that will come up, even under your name, and you will be very busy to refute all those writings coming from false prophets. Therefore, rather talk much, but write little. But when the right time has come, then also much has to be written. Did you all understand this well?"

[9] Now **Simon Judah** said: "Lord, then it finally would be better not to write anything down, or else everything should be written down very accurately, so that only one Scripture would exist from Your mouth of which only later authorized and complete copy's for other people can be made. For I imagine that in the course of time certain people will perhaps also write down wrongly and incorrectly the word that we will proclaim, and in this way, a great number of false gospels can come up, and the people will later no more know which gospel is the right and true one, and that will then also lead to all kinds of different directions of faith."

[10] **I** said: "Simon Judah, I do not reject your vision, and I also do not say that it is not wise, but what I have advised to you is and remains for the moment the best."

[11] No matter what you do, you cannot prevent for the future times that next to the true and real gospel also a great number of pseudo gospels will develop, and for the later descendants who will obtain one or the other gospel it will be always difficult to determine if it is real.

[12] That is why you should now proclaim My Word more with the mouth. Then the real believers will come by themselves to the living word from Me, and then they will not have to examine one or the other written gospel to know if it is real and true.

[13] But if immediately after Me, instead of speaking much, you would only write much, then surely your writings will be copied all the sooner by other people, with all kinds of omissions or also additions, and in that case the people will soon have to wonder if those writings are really and trustworthily yours. However, if you will teach personally, and if necessary also through signs make yourselves known as such, then no one will ask you if you really

are My true disciples and if your words are actually Mine.

[14] Oh yes, when you will have proclaimed Me often and have baptized many in My name, and because of that, already many have come to the inner living gospel, then, as said, you can also write, so that the descendants can have a witness in your writings that I was and how I was your Lord and Master, and how you were My disciples. But these your writings should then also be kept and guarded only in that congregation, where through action the inner, living gospel will continue from father to son and further on, and so you will remain in the heart of the people, not solely as writing apostles but as living acting apostles as a true and eternal witness.

[15] If this is not so in a congregation, then those writings should not be given for preservation, for they would not be of any use for the members of the congregation, because their descendants – who are dead as far as the spirit of the heart is concerned – will be no more capable to examine the veracity of it and be no more capable to discern a false writing from within, but would only determine this according to the majority of votes in their generally blind assembly, just like it is now the case in the temple with the Pharisees and high priests. However, what are the many votes of blind people compared to the one truth? I say to you: if one person who lives from within and is full of light tells the truth, what can the countless many assembly votes still do against this one truth?

[16] There is only one truth, and this can be spoken out and be proven by one person as well as by myriads of angels. But when the worldly wisdom resists it because that truth is not beneficial for its worldly advantages, is that then a reason to assume that the truth has less value?

[17] The lie can represent itself in a large assembly of people by countless votes, but for this reason it still will never become a truth.

[18] Therefore, do not worry about what is better, the proclaimed or written word, for the truth can be very well recognized at its fruits. The lie builds its houses on loose sand, but the truth on rocks, and there, hell cannot undertake a campaign against it, for,

as the darkness of the night can never become daylight, so also the lie can never become truth. Then 10,000 false gospels can be written, but always only the one will be and remain the only true one which according to My promise will reveal itself alive in man, if he will live and act according to My words. And until the end of all times that living gospel will also be the only touchstone that is capable to distinguish a written real gospel from a false one.

[19] Thus, you should recognize it at the fruits, for no figs can be harvested from thistles and no grapes from a bush of thorns. From this, it will be easy to see if someone is My disciple or not. My disciples and also their disciples will love one another, just like I also always love you, but the false disciples will hate one another openly or secretly. Because in this consists the actual black and bad fruit of the lie, that it always hates itself, because the one lie never wants to yield to the other, but the truth continues to search its own and loves it more and more, just like one light never darkens the other, but only makes it more and more clear and finally leads to a united very bright light.

[20] So the light has a great love for still more light, but the lie hates the lie, because it fears treason in it. Look, this is an important criterion by which one can distinguish very well, even with a blindfold, the truth from the lie.

[21] That is why one will be able to always distinguish easily the false gospels from the real ones, because the false ones will mutually persecute and hate each other, but the real ones will love each other as twin brothers. They will search for each other and will also quickly and easily find each other.

[22] I think, My dear Simon Judah, that I have now spoken to you clearly enough. But determine for yourselves if you also have well understood Me.”

[23] **Simon Judah** said: “Lord, this time You have again spoken exceptionally clear to us, and I have understood You very clearly in every respect, and all the others certainly also. But from these sunny clear words of Yours I also understood that one cannot contradict You in any way. But so it is also completely

right, for if one could do that, You would not be the Lord and Master from eternity. And these words of Yours must also remain as a continuous guideline. We thank You all of us for this so clear lesson.”

[24] **I** said: “Then hold on to this, or else you will fall without being aware of it.”

28. THE ANOINTING IN BETHANY



WHEN I turned to the Roman Marcus again and asked him if he had also understood that.

[2] **Marcus** said: “I surely did. But with my thoughts I am still busy with the moon that in a certain way is a punishment place for the worldly people who are lusting too much for the world. You promised us to tell and explain us something more about it. That is why we are asking You now if You would like to keep Your promise to us.”

[3] **I** said: “That I will also do, for whatever I have promised, will come to pass. However, for this, the right time has to come also. Look, it is still day now because the sun has not set yet. So let us wait until it becomes night and the stars will lighten the Earth. Then I can explain this better to you than in broad daylight when your sight is still too much dimmed by worldly images. For this time, we surely will find something else about which we still can exchange a few words before evening. At the beginning of the evening we will then visit those particular Pharisees and scribes and exchange a few words with them.”

[4] The Roman Marcus was satisfied with that and we took again some wine and bread.

[5] We rested for about half an hour when a servant of Lazarus came into the hall to us and said that outside there was a pretty woman who arrived with a couple of servants and who had the fervent desire to see and to speak to the Lord. He asked if she could be send in or if they had to show her another habitation.

[6] **I** said: “I know the women who arrived. So let her in.”

[7] Then the servant left and Lazarus and the disciples asked Me what kind of woman she was.

[8] And **I** said: “You know that young woman, Mary of Magdalon who was also with us on the Mount of Olives this morning. She quickly arranged her household and hurried to come here. Thus, let no one of you be irritated because of the fact that she came here.”

[9] I barely had spoken out these words when the young woman came into the hall, nicely dressed and adorned. She fell immediately at My feet, opened right away a golden little pot that was filled with very costly nard ointment and anointed My feet with it, because with the Jews it was since old customary one of the highest marks of honor when someone descended from a royal house to anoint his feet with nard ointment.

[10] When **My disciples** saw that, they said among each other: “Has this woman become insane? That ointment could have been sold for at least 200 pieces of silver, and that money could then be distributed among the poor. Indeed, the Lord does not need such worldly marks of honor.”

[11] But **I** looked at the grumbling disciples and said: “Why is this irritating you again? You will always have the poor with you, but not Me as I am now amongst you. This woman has performed now a good work to Me, and wherever this gospel will be preached, also this woman and this incident should be clearly mentioned. I am among you now for a long time and you have never given me a pitcher of clear water to wash My feet. This woman however, has already washed My feet with her tears this morning and she now came back to anoint My feet. How can you be irritated because of that? Now, when it is written that I am a son of David, then it is also My due that someone gives Me this royal honor.”

[12] After these words of Me, no one said anything anymore and all praised the woman and her deed.

[13] Then the woman stood up and wanted to leave.

[14] But **I** said: “Stay now with Me, for from now on, you also must be and remain a witness of My deeds and mercy.

[15] Then the woman, being full of joy stayed, and Lazarus served her kindly and she allowed also her servants to be served. And after that, we talked with each other almost until the evening, and during this opportunity the young woman related to us frankly about her experiences.

[16] When the woman told us in a modest way for almost 1 hour about her experiences, some of the Pharisees who were converted to Me were of the opinion that what the woman said was not so decent for this exalted company. In fact, they only made this remark because in the very good story of the woman many things were delicately woven between, which were also very closely in relation to them.

[17] But I commended the openness and frankness of the woman and said to the Pharisees and scribes: “My friends, who are now somewhat exited. Be not offended because now by the mouth of this woman many things are coming into light of which you in a great measure are guilty of and which guilt you carry in your flesh. But if the words of the woman, who did not mention any names, is already disturbing your mind, why does My omniscience not do that? I say to you: on the other side in the kingdom of the spirits they will shout aloud from the rooftops what you so zealously are trying to hide in this world. Therefore, it is still better to suffer in this world a small judgment and submit to a little humiliation than to stand in shame on the other side before the eyes of all angels.

[18] Whoever wants to pretend to be a better person on this Earth than he really is, still possesses a hypocritical spirit. With this, one cannot really enter God’s Kingdom. However, he who wants to subsist before Me, must also show himself to the world as he really is. Then also in My eyes and those of the angels he will not have to experience a further judgment if he has changed all his ways.

[19] Look at this woman. She really sinned a lot, but because she is full of openheartedness, and besides has done many works of neighborly love, many things are now forgiven to her and she is

now dearer to Me than many righteous ones who have never sinned. For I did not come into this world because of the righteous ones, but only because of the remorseful sinners, just like a doctor who will only go to those who need him and not to the healthy people who do not need a doctor.”

[20] After these words of Me, the somewhat irritated Pharisees and scribes did not say anything anymore and they were satisfied with this correction.

[21] Then the woman asked Me to be patient with her. Then she would do her utmost best to still make up for everything that was sinfully committed by her.

[22] But I said in a friendly way to her: “There is not much left that you should make up for, but others have a lot of things that they should make up for to you. But now I say to you: forgive all who have sinned at you and against you, just as I also have forgiven you. Then I also will forgive their sins committed to you. But now, eat and drink and strengthen yourself.”

[23] **The woman** said: “Oh Lord. You only are for me the best bread and the very strongest and sweetest wine from the Heavens. You only are the real and most true strengthening of the life of my soul and body. Please be always charitable and merciful to me and do not leave me, poor sinner.”

[24] I said: “My dear daughter, these words were not inspired by the flesh, but by the spirit of love in the heart of your soul.

[25] Yes, I am a true bread from the Heavens and so also a true wine. Whoever will eat this bread and drink this wine, will eternally not be hungry and thirsty. Therefore, I am true food and a true drink. Whoever will eat and drink Me in the spirit and in truth, will not see death, nor feel or taste it. So eat and drink now also bodily of this earthly bread and the earthly wine.”

[26] Only then the women took bread and ate, and drunk also some wine.

29. THE DEATH OF MAN



SCRIBE however, who was converted to Me and had stayed with us, said: “Lord and Master, You have now said to the wonderful Mary of Magdalon that You Yourself are a true bread from the Heavens and likewise a real wine, and whoever will eat this bread and drink this wine will eternally not see, feel or taste death. Of course, I know that with the word ‘bread’ You have meant Your word and with the ‘wine’ the living Spirit, and with the ‘eating of the bread’ the acceptance of Your word and with ‘drinking of the wine’ the acting according to Your godly teaching, which certainly comes from the Heavens because You Yourself are the only supreme Lord of Heaven and also of the Earth. But the fact that he who will eat the true heavenly bread and will drink the wine from the Heavens will not die at all, is something totally new, and I do not know how I should understand this. For we also can say about all people that they will not see nor feel death, and will also not taste it, for indeed, man does not see, feel or taste death as long as he is still alive, but when he has died and is death, then he certainly also cannot see, feel or taste death because he has no life and consequently has no more feeling. You can see that this matter has, according to my insight, a double meaning within itself and that therefore it is desirable that You as Lord over life and death would clarify this matter a little more for us.

[2] All patriarchs and prophets – who also lived and acted strictly according to Your will that was revealed to them – have ultimately died, and we certainly also will all have to die, because You Yourself have at different opportunities pointed out to us all too clearly the falling away of the flesh from the soul, but now You say that for the one who will accept Your teaching and will in fact follow it, will have no death. How should we understand this?”

[3] **I said:** “Friend, with you a lot more proofs will be needed before it will be completely clear within you. Did I perhaps mean that a human being who will live according to My word will

always continue to live physically on this Earth? How can someone as scribe think and consider things so blindly and foolishly. What the body concerns, of course every human being will die, and his body will certainly not see, feel or taste death, but the soul of a sinner all the more if he will not improve his life according to My teaching and will not do real, true penance. Because for the one whose soul is still completely mingled and grown together with the flesh and the sensual lust thereof will very well see, feel and taste death when the hour of the loosening for the body will come.

[4] Just look how discouraging it is for the soul of a criminal when he, according to the laws is dragged to the place of execution to die. That soul can in the first place already see the bodily death before him and he feels and tastes it in a very torturing manner, and in the second place, death continues for that powerless and spiritual dead soul in the beyond still for a very long time. The latter happens because in his powerlessness and complete desertion he cannot anymore revenge himself according to his burning anger on those who killed his body, and secondly because he comes into the deepest darkness of his life out of which he cannot find any escape and so he endures the worst suffering, this until he recognizes his own wickedness and bears his lot with patience. Does this perhaps not mean that such a soul can see, feel, and taste death?

[5] But a soul who according to My teaching is already on this Earth completely reborn in his spirit out of Me, will certainly eternally not see, feel or taste such death, for when I will call him to Me for eternity, he will separate from the body in the fullest and clearest life's consciousness without any pain. I say to you: many of you who will have reached the spiritual rebirth, will ask Me from this Earth: 'Lord, how long will You still let us carry the heavy burden of the flesh?' And with all love I will say to them: 'Be still patient for a short while, then I will deliver you from your burden.' And if one or the other of you will be killed by the heathens for the sake of My name, he will laugh and will rejoice,

for as a martyr he will be freed from the flesh, and even in the pains of the flesh he will feel a happy delight. And when this is certainly so and not different, did I then speak ambiguously as you scribe said to have understood? Tell me now if you still think the same about this matter.”

[6] **The scribe said:** “Yes, Lord and Master, now also this matter is clear. I understand it now and am also very glad about it, although I still must openly confess that even the most beatific bodily death for those who still must stay on Earth in the flesh is absolutely nothing attractive or desirous, but shows only the opposite, and seems to be very humiliating for the honor, for a human being and in a certain way lord over the nature, because the intelligent person who raises himself in his thoughts, belief and knowledge to the complete God’s consciousness and carries also in his heart God’s love, has finally with dying no advantage with no matter what kind of animal, but by this he remains far behind.

[7] Because the animal does certainly not know beforehand that it will die, and the human being must walk around his life long with this highest unpleasant awareness, and consequently it is not completely inconceivable that many people are already throwing themselves into all sensual worldly pleasures, because the bitter thought of a certain death is in a certain way forcing them towards it.

[8] Especially in the healthy human mind, a happy feeling of bliss is certainly more important, for who would not like to be glad, happy and cheerful? But among these feelings that makes man so often happy, there are black and for the mind frightening thoughts of a certain death that are coming up, and then it is finished with the happiness for many days.

[9] Yes, when every human being knew what we by Your mercy know now, he certainly would not bother about the thought of death. But how few are there who know that. And thus, in my opinion they are to be excused if in the midst of their misery, which they continuously are clearly aware of, are as much as possible looking for distraction, so that they as friends of a happy

life would at any moment not be startled by the thought of death and the grave. I surely can perceive now that man with the carrying of his heavy fleshly burden can never become fully happy, and that the bodily death is finally an invaluable gain for him, but still, the Creator could have given man the privilege that his death would hold nothing bitter in itself, and nothing which would frighten his mind so much. Indeed, man could be absolved in one moment and become an inhabitant of the other world.

[10] For what purpose is the often long-lasting pining away until death follows, for what the pains and the bitterness of death, and further the long-lasting decomposition and decaying of the dead body in the grave?

[11] Short and good: with the usual method of dying of man I absolutely do not agree and I cannot consider it as fair.”

30. THE CAUSES OF PAIN WHICH PRECEDES DEATH



SAID: “I cannot say that you are completely wrong, for also I do certainly not agree with the manner on which the people are usually dying. But what can I do about it when men procured themselves such a bitter and unpleasant manner of dying? If only men would live according to the order that already was very clearly revealed to them since the very beginning, then there would be not one human being who would complain about the bitterness of death.

[2] The patriarchs all died an easy and soft death, because when the angel called them, their souls left with great joy their body, which did not have to suffer any pain since their childhood years until old age, but mostly remained powerful and healthy. The final bodily death was also not a result of heavy suffering and pain, but always happened when there was a desire for the call of the angel, after which the soul was leaving the body freely and without any compulsion, and the body was as it were falling to sleep without the least of pain.

[3] But when men began to live more and more a sensual life and

indulged more and more in fornication, harlotry and other reveling that dulled their senses, they spoiled even their health, became weak, miserable and sick, and their bodily death had to assume a different character.

[4] If you take a knife, cut in your flesh and as a result you feel pain, can you then with your right senses blame the Creator, or would you maybe like to say: ‘Yes, why has the Creator in fact not given a insensitive body to man?’ But I say to you: if your body would be totally insensitive, how could it be alive? Only a totally dead body is also totally insensitive.

[5] Now suppose that man, at least on the outside would have an insensitive body, more or less like his hair. What would be the consequence of that with thoughtless people? Self-mutilation of all kind, in such a way that finally people would not have a human appearance anymore and would also not be able to work anymore.

[6] But in order to prevent that people would mutilate themselves – at least as far as their outer appearance is concerned – sensitivity has been given to them as a good watchman. Besides, it is obvious that if man cannot feel pain, he also cannot feel delight and bliss, because one thing depends on the other and one cannot exist without the other, and is even not conceivable.

[7] I surely know that men because of their great blindness already since a long time have to suffer a lot of pain – that is to say when they are dying – and this firstly because they mostly have not a single certainty about the continuance of the life of the soul after the death of the body, and already many are followers of the belief of the Sadducees, and in the second place because men by their extreme disorderly way of life have filled their body with all kinds of impure spirits, which in course of time has inevitably to lead to all kinds of terrible and painful diseases resulting in early death. And therefore, I Myself have come in the flesh on this Earth in order to show man the ways that he should go, so that firstly he would be aware that and how his soul – which is his actual I – after the death of the body continues to live, and secondly to show how he, as long as he has to live on this Earth can stay healthy and

strong until an old age and his going away would not be terrible and painful, but would make him glad and very happy. And so, I as Lord of life can give you the full assurance that the one who – according to the real meaning of the word – will eat My bread and drink My wine, will not see, feel or taste death. In other words: whoever will live according to My teaching, will also experience its ever blissful effect. I am of the opinion that you, My friend scribe will understand those things now differently than before.”

[8] **The scribe said:** “Lord and Master, now I understand it indeed quite differently and better than before, and I am also grateful to You with all my heart for the light that You have given to us all in this respect, for I consider this as something very important for man, that he knows and finally also really feels how things are concerning the death of the body and consequently how he can get rid of his old fears, pains and torments. For only when man will know all these things for sure and truly, he can feel lifted up from God to the real dignity of man by which the animal part of man sinks into the dust of insignificance.

[9] But a very important question to You comes up now, because only You can answer this according to the living truth. Look, Lord and Master, we have now with a complete faith, which convinces our whole being, accepted Your teaching and we will also live and act according to its holy true foundation. But before, we have spend quite some years in all kinds of sins, which certainly was not according to Your order. At such occasions perhaps many impure spirits did also slip into our flesh and nested themselves there, which I clearly conclude from the many diseases that I already had to go through. Can those physical disease-spirits be completely removed by the actual eating of Your bread and by the drinking of Your heavenly wine, so that they will not torment me during dying, or will I somehow still have to feel and taste the bitterness of dead because of the sins that I committed?”

[10] **I said:** “When you will live in such a way that your soul will be completely reborn in his spirit, that spirit will quickly and easily be able to settle with all impure spirits that are still in your flesh,

and then you will die a blissful death, also what concerns the body. But someone who in general will indeed seriously live and act according to My teaching, but besides that will still secretly fall back into his old habits, yes, then he also will not be able to reach the complete rebirth of his soul in the spirit, and finally during his passing away, with all humility and patience, he will have to accept that he still will have to struggle with many sorrows. Because then, the suffering will be the fire which will purify the life's gold of men from many dross. Because that which is spiritually impure cannot enter Heaven, which is as much as saying the following: the pure Spirit from God cannot unite completely with the soul until this soul has completely and forever banned everything out of himself that belongs to matter and its judgment. Indeed, whoever wants to separate with a blissful bodily death from this world must take this well into account.

[11] Besides that, you should be moderate in eating and drinking and not be eager for artificial delicacies, then you will keep the health of your body for a long time, and death will be as the pleasant falling asleep of a worker who became tired in the true vineyard of God. The soul will thereby float away happily and clear-sightedly from the bodily envelopment that has become frail, and will be lead into the indescribable happiness of the Heavens by many friends, and he will be endlessly happy and cheerful because he finally is delivered from this world and its misery.

[12] Therefore, whoever will completely and entirely live and act according to My teaching will also entirely be blessed with its happy results. But whoever will not do this completely and entirely, will also receive the blessing accordingly. Have you, My friend, understood this now?"

31. WHY DEAD BODIES ARE DECOMPOSING SLOWLY



HE scribe said: “Lord and Master, only now are the things which are related to dying completely clear to me, but a couple of things of minor importance, which however do not belong to the process of dying, I still would like to see explained by You, because by the spreading of Your teaching, more precisely among the gentiles, we certainly can expect questions concerning this on which we then – if we should not be instructed by You about this – could not give an answer.

[2] It is concerning the following two points, the first is: why must the body of man decompose and perish only slowly? It surely would be in Your power to dissolve it in one moment and to change it into something else, because this slow decomposing and perishing of a dead body makes on every human being an unpleasant impression, and the decomposing of many bodies infects the air and has a harmful influence on the health of living men. Now, if a body, as soon as it is completely dead, would perish for instance like a flake of snow in the sun, then in the first place this would be more decent for man, and secondly men would have nothing to fear of the filthy emanations during the long lasting decomposing of the body and they also could save the often considerable expenses of the funeral and the sad trouble. So this is the first point about which I gladly would like to have a more detailed explanation from You.

[3] The second one is: will the soul, when he is liberated from the body, be able to look back on this Earth, if he wants it, and see its changes and also see men’s behavior? That is the second point about which I still would like to hear a couple of words from You, o Lord and Master.”

[4] **I said:** “My friend, what concerns the first point, this is how it is concluded in My order, that the body for totally different and certainly very wise reasons is only decomposing and changing slowly. But when a person has lived according to My order, his dead body will anyway be changed more quickly, and during the

process of decomposing it will not spread filthy emanations. Only when a person has accumulated by his sins many impure spirits, who then will come free during the process of decomposing, a disgusting smell will develop and can have a bad influence on the health of the other people when the body lies too long unburied somewhere in the open air. But a couple of days will not matter.

[5] However, if I would allow a dead body, which is full of impure spirits to decompose suddenly, those impure spirits who did come free by that in great numbers, would certainly immediately and fast as lightning jump on those people who are nearest and would harm them seriously and even kill some.

[6] But during the slow decomposition the impure spirits are changing first into a countless number of small and also bigger worms. These are consuming the body and finally also each other. Next they are decomposing themselves and are ascending in already purer fluids to the surface of the Earth where they again are changed into all kinds of herbs and then from this to a more pure kind of worms and insects. Look, this is how My wisdom and My order want it, and I have told you now precisely as much about it as is necessary for man to know. The rest will be imparted to you by the spirit when this will be necessary for you to know.


[7] What concerns your second question, it is obvious that perfect souls – as I have shown to you on the Mount of Olives – will see not only this Earth but also, if they want it, the whole creation and observe it in all directions. Also the guidance and leading of the living human beings on the celestial bodies and also the other creatures will be entrusted to them. And then it is certainly obvious that perfect souls must and will also see the material creations.

[8] But imperfect and evil and dark souls will not be able to do that – that would also not be good, because in their great malicious pleasure and thirst for revenge they certainly would inflict great harm to the Earth and all creatures. Although they are staying in the depths of this Earth and also in many holes and caves of the Earth, but still they do not see the place where they are, but only their unfounded and vague image of their fantasy. Only now and

then one or the other deceased soul is permitted to become aware of the material place where he lives. In such a state, he then also knows what one of his family members or also another human being is doing on Earth, how he is, and still many other things, but everything only for a few moments. After that, he returns directly again to his futile place of fantasy where he finds others of his kind. For also with the imperfect and evil souls it is so that those who are like-minded are grouping together in unions, but of course not in good ones, for only the blessed spirits unite in good unions. All the rest I have explained and shown to you already on the Mount of Olives and consequently this is enough. Did you all understand this well?"

[9] **All of them** said, also **the scribe**: "Yes, Lord and Master. Please be always merciful and charitable to us sinners, so that later we would not come into the unions of evil souls, and be patient with still many weaknesses of us. You only be eternally praised and honored."

32. THE BURNING AND EMBALMING OF DEAD BODIES

HEN all of them had said this to Me, **Agricola** came still to Me and said: "Lord and Master, with us Romans the dead bodies, especially those of important people, are burned, and the ashes are then kept in certain urns and stone bottles which are intended for that. Or, of very prominent people, the bodies are embalmed and then kept in the catacombs. Only the poor people and the slaves are buried on the places that are well walled around and which are intended for that. Should this continue like that or be changed? What do you think about the burning and embalming of the dead bodies?"

[2] **I** said: "If you cannot change it, then let the old custom be. But burning is still better than embalming by which the decomposition process is strongly slowed down. However, it is best to bury the body in the earth. But one should take care that a body is only buried when it is completely dead, which a doctor surely must be

able to make out based on the color of the face and the evil smell of decomposition, because with the apparently dead the actual characteristics do not take place. Therefore, they also should not be buried before they are unmistakably dead.

[3] A perfect person will of course never come into an apparently dead state, but it can easily happen with a materialistic person craving for pleasure, because his soul often clings with a too great love to his flesh. When such a person becomes cold and stiff, has no more breath and pulse and gives no more sign of life, the soul is still in the body and makes agonizing efforts to bring it to life again, in which he will also often succeed after a few days. But if such a person is buried too quickly into the earth and then comes to life again in the grave, also regarding the body, then you surely can imagine that this must bring up for him a condition of very great despair, even if it is only for a few moments. However, if you live according to My teaching in which especially you should practice neighborly love among each other, then it most certainly is also a deed of true neighborly love that you be very careful that no apparently dead person is burned or buried. If you discover that someone is apparently dead, bring him in an area with good and fresh air, pray for him and lay your hands upon him, then he will be better.

[4] If someone's apparently dead state is more persistent, then be patient and do not consider him dead before the real characteristics of death are clearly becoming visible to him. Because what you confidently are desiring that men will do for you, if you would come into such a situation, which is always sad, do it also for them. And certainly you, Romans, should remember this very well. Because in burying the poor and the slaves you do not pay much attention – and I now have pointed this out to you.”

[5] When the Romans heard this from Me, they thanked Me that I have pointed this out to them, and they promised Me to be as careful as possible with it.

33. THE LORD AND THE NOW CONVERTED PRIESTS



OW when all the necessary things were discussed about this subject that the scribe brought forward, and it already became dark, the Pharisees who came to Bethany already a few hours ago, send a servant to Lazarus to ask him if he would like to come to them for a good discussion, because they now wanted to hear from him if they came to Bethany in vain.

[2] Then Lazarus asked Me what he should do.

[3] I said: “Those who are there have now brought forward many things for and against Me, but they now have agreed that they do not want to be hostile anymore towards Me, and therefore I and you and our Roman friends will go to them. All the others will stay here until we come back. My Raphael will surely tell you what we will talk about with the Pharisees. Thus, let us go to those who wait for us.”

[4] I walked in front and Lazarus and the Romans followed Me.

[5] In the front garden we met Judas Iscariot and he asked where I was going.

[6] And I said: “There where you will not go. The rest you can hear inside in the house.”

[7] He did not reply anything anymore and went inside the house, and we went to the Pharisees. Here Lazarus went in front and Raphael, who was already known by the temple servants, escorted him. I and the Romans were still waiting for a while in the front garden.

[8] When our Lazarus came into the very large room of the Pharisees, they greeted him with the rules of politeness that was common to them, which our Lazarus was also able to return and with which the temple servants were very satisfied. After these mutual salutations, the conversation came directly to the main point, and this consisted of course of everything that was related to Me.

[9] A scribe, who was really showing off because of his wisdom that we already know since the Mount of Olives, said to Lazarus:

“Friend, you certainly know about what we were discussing yesterday evening and on which we almost entirely agreed. That is why we have come here as early as possible today. But friend, we really were not received in a manner that is pleasing to us. For, a little bit more and we would have been handled roughly by your dogs if your servants did not come to help us. This was really not the reception of which we temple servants are used to.

[10] But we would not have bothered too much or finally not at all about it if you yourself did not promise us that we would meet the Messiah personally today. Now we are already here for a few hours and we not only have seen nothing of the eventual presence of the Messiah, but you did not even receive us with your well-known hospitality as on other occasions. And we even were not allowed to enter your main habitation, but were referred to this inn for foreigners. And see, that was certainly not proper of you, and this all the less because you, as far as we know, were at home and did also not have any urgent matters to take care of. But let us now not talk about this, because you still came with that wonderful young man and we can talk now about the main thing with both of you.

[11] So tell us now if the Nazarene, who should be the promised Messiah – which we among ourselves have concluded that this is a certainty – is staying somewhere here in Bethany or if He as far as you know is somewhere else? For it is very important to us to make acquaintance with Him. This morning we had to endure a hard trial in the high counsel because of Him. But we finally were able to manage quite well, although we ourselves – despite everything what we have experienced and heard with you yesterday – became somehow unstable in our new view, but now we have well considered the circumstances that are known to us and have conquered our instability. Therefore, we would gladly like to talk to Him personally. Give us the opportunity for it, then we will stay your good friends again.”

[12] **Lazarus said:** “If at your arrival here you would have agreed as you more or less have agreed now, you also could have had quickly the opportunity to speak with the One who is really the

Messiah, but all of you did not agree and some of you were mostly of the opinion that it would be the best test to examine if He is the Messiah or not – that one should capture Him with force and deliver Him to justice in order to sentence Him to death. If He would be the Messiah, nobody would be able to kill Him. But if He would only be a common person, as there had been already so many in the world, then He would die and after that, it would never come to one's mind to ever consider Him to be the Messiah. Look, this was mostly your opinion and was then also the reason why you firstly could not be allowed to enter in my main habitation, and secondly you could also not be allowed there to be introduced to the Messiah.

[13] But since you now unanimously have decided to desist from this evil idea and have taken another decision, you can now also have the chance to see and also to speak with the Messiah. However, do not meet Him with an investigating heart and an investigating look, but with faith and love. Then He also will meet you with His love, but if not, with His all-penetrating wisdom, and then by far you will not be able to give a reply. For as He very well knew with what kind of ideas you came here – as I have openly told you now – so He knows also every thought that still may perhaps come up in you, no matter how quiet and secret it may be. So let this be a kind advice to you of which I hope that you will follow it for your temporary and eternal well being.”

[14] **The scribe said:** “You have well spoken now and have told us again amazing things. We will heed your advice, but bring us now to the wisest of all men.”

[15] **Now Raphael opened the door and said:** “O Lord, come in to those who thirst for You.”

[16] **And I came into the big room, together with the 10 Romans, and said to the Pharisees and scribes:** “Peace be with all who are of good will and thus now also with you, since in your mind you also have turned to a better will. Why do you search Me and what do you want from Me?”

[17] **The scribe said:** “Lord and Master, why we are searching

You, You certainly know as well as when You knew beforehand with what kind of ideas we have come here to Bethany. There is now no more doubt in us that You are the promised Messiah, but we gladly would like to hear now from Your mouth what we in our difficult position should do in order to be worthy of Your mercy and compassion.”

[18] **I** said: “Men like Nicodemus and also Joseph of Arimathea do also often sit in your counsel. What they do, you surely can do also if you want. I have already told you openly in the temple and have clearly shown you through words and signs who I am. If you believe this in your heart and will also act accordingly, you will live and be blessed, but if you will not believe and will also not act accordingly, you will waste your life and your salvation.

[19] But the temple, as it is and subsists now, is no more a house of God already since long. It has become a robbers’ den and a murderous pit. You Pharisees, high priests and scribes have made it so. Therefore, also from the temple, not a single salvation for any human being for the eternal life can come forth from it. I am now the living Ark of the Covenant, and I am also the Temple and the Salvation and the Truth and the eternal Life. Whoever believes in Me and lives according to My teaching, will also have eternal life in him and will be happy in My Kingdom.

[20] However, My Kingdom will not be a kingdom of this world, but a Kingdom from another world, which you have never known, for if you ever had known that world, you also would have recognized Me when I came to you in the temple, and if you had known Me, you also would have known the One who sent Me, of who you say that He is your God. But the Father who sent Me, did not send Me as one sends a man into the world, but in such a way that here the Sender and the One who is sent are one.

[21] He who believes that the Father is in Me and I in the Father, can say that he has seen and spoken to the Father and the Son. However, to know Him can only be possible when I soon will be in My Kingdom and have poured out My Spirit over those who believe in Me, keep My words and act and live according to them.”

[22] **Now the scribe said:** “Lord and Master, Your words are spoken with determination and resolution. If they were spoken out by a man, they would be considered as the highest blasphemy on which Moses has placed the death penalty. For this reason it also has never been heard among the Jews that someone had assumed the highest dignity and honor of God, except the pagan king Nebuchadnezzar who therefore was also chastised by God.

[23] But You are not afraid for the law and still less for the people. And Your deeds, of which we already have heard a lot and have partly experienced ourselves, are witnessing that all might and powers of this world and also of the Heavens are submitted to Your will. Thus, we surely have to believe in ourselves that You are the One who You said You are, as You have already explained in the temple and now again here, according to everything that the prophets have predicted about the coming Messiah.

[24] We believe now in You, and therefore we also believe that You soon will deliver us – just like at the time of the Babylonian imprisonment – from the still harder imprisonment of the Romans and will forever make us again a free, independent and mighty people. If You will do that, all Jews will believe in You, but if not, only a few.”

[25] **I said:** “Blessed will be those who will not be offended in Me, and believe that I am the promised Messiah. But I did not come to establish again for the Jews an earthly and perishable kingdom, but a spiritual Kingdom in the love for God and fellowman, and therefore a Kingdom of light and all truth from God, without lie and without deceit.


[26] However, he who thinks that I now will establish an earthly kingdom makes a big mistake. The Romans are now your earthly lords and will also remain so in the future as long as it will please God. But when you will revolt against them, they will break and crush you.

[27] However, he who will be in My Kingdom, which is now also given to the Romans, will not have to be afraid of any worldly

power, just as I also am not afraid of any worldly power. Here at My side are already 10 Romans with the highest earthly positions of Rome. They also can testify of Me if I have ever strived for a worldly sovereignty, and they also will tell you what they as gentiles think about Me.”

[28] When the Pharisees heard these words of Me, they became uncertain because of the present highly ranked Romans and they did not know what they should do.

34. THE WITNESS OF MARCUS ABOUT THE LORD

 HE Roman **Marcus** walked up to him now and said in the Greek language, which was better known to them than the language of the Romans: “My friends, you do not have to be embarrassed because in our presence you have spoken so openly that you gladly would like to be liberated from our sovereignty, and also that you would like to consider the One as the true Messiah who would make you again a free, great and mighty people on Earth. Because, look, we surely are used to such remarks from your side already since long, and we do not bother about this in the least. Our saying remains: *leo non capit muscas*⁵, because we still consider ourselves to be really strong and mighty enough for that.

[2] But you have now admitted to the Lord and Master that you for yourself really want to and will believe in Him, even if this most true Messiah – not only of the Jews, but also of all other people on Earth – will not change the earthly conditions. This was very well said of you and we forgive you therefore also this not so flattering remark of yours. But it only really surprises us a great deal that you who are very well knowledgeable in your Scripture, are only now beginning to understand a very little of what we Romans have partly already for a long time seen and clearly recognized as the irrefutable truth.

⁵ Latin for: “a lion does not catch flies.”

[3] Look, this Jesus of Nazareth, who according to your chronology is born in Bethlehem in the year 4151 after the coming into being of Adam, and more precisely at midnight on the 7th day of the month of January, is what concerns His external birth a Jew just like you.

[4] But we are already since a long time informed about everything that happened during His birth and also later from time to time about the wonderful things that happened with Him, and we have never neglected to have good informers and also have never thoughtlessly lost track of His highest remarkable personality as you did, for we received information about Him through Cyrenius and Cornelius, and since we all are men of already 50 to 65 years old, you also will understand that we already have come to know a lot of things.

[5] We gentiles, who are called blind by you, have nevertheless already for a long time thought by ourselves that there must be something hidden extremely uncommon behind this wonderful Nazarene, and this all the more because we have thoroughly studied your laws and prophets, and that possibly He even could be the Messiah who according to the prophets was promised to all people. But now we have – although this is for the moment only as far as we are concerned – no more doubt about it that He is completely truthfully the One whom we did suspect already for a long time.

[6] But if we, blind gentiles, can perceive now that He is the great Messiah of the world and are also praising Him above all rulers on Earth – although He outwardly is, as already mentioned, only a Jew who as such does with us not receive any special respect – then what was it that held you back to immediately recognize this countryman of yours who is so great and endlessly exalted, as the One who He undoubtedly is? Is it also not an honor for you that we, who in earthly respect are mighty Romans, recognize and praise Him – who as far as His external birth is concerned is a Jew – as Lord and Master over all lords of the world? For this reason we indeed acknowledge faithfully, openly and truthfully

that He has completely conquered us Romans in the spirit of all truth, and for this confession we will never be ashamed, because it is our greatest honor that He has also accepted us as His children under His almighty and fatherly scepter. And you Jews, in your pride and your great blindness are only keeping one deliberation after another to know how you can catch and even kill Him, the almighty Lord of all glory. Now tell us, gentiles, how this can be imaginable.”

[7] After this fervent speech of the Roman Marcus, the Pharisees became still more timid and did not know what they could answer him.

[8] But the Roman insisted in order to know from them what they still could not or did not want to say, and nothing would be taken as an offence, for free and honest people are always allowed to speak out freely and honestly without reserve before God.

35. THE REASONS OF THE TEMPLE SERVANTS FOR THEIR ATTITUDE TOWARDS THE LORD



AFTER some thinking, **an elder** said: “Highly ranked Romans and our rulers, you are very right that you are making us a reproach, which we have deserved already for a long time, for we Jews are already since very long at the purest Source and we do not want to drink from it. But who is to blame for that? Look, if someone has a treasure, then he does not value it so much as someone who does not have it and must acquire it with difficulty in one way or another if he wants to possess it. If we hear foreign prophets and wise men then we eagerly desire for their wisdom, but we do not pay attention to our own prophets and wise men, because we know them since their birth, and when they appear we say: ‘From where did he have this wonderful active power?’ Short and good: the people, and more precisely we, already old Jews, are lazy and have become indifferent regarding everything that appears to be new, no matter how remarkable it may be, because our easy-going life that we are

used to shun every special effort and work, and simply and solely for this reason we resist against everything that disturbs our rest and accustomed comfortable traditional way.

[2] We ourselves can very well and clearly see our wrong attitude, but we still cannot free ourselves from a certain anger against the one who disturbs us. Who is to blame? Look, our old habit that was not disturbed since long. Now, the more intrusive such an appearance is, which disturbs our comfortable rest, the more unpleasant it works on us and stimulates our resistance.

[3] You Romans are lords of a great and powerful kingdom and you feel very comfortable when there is peace in the whole kingdom, but when you receive information from one or the other part of the kingdom that a nation there has rebelled against you, then you also do not ask yourselves if maybe that nation could have rebelled against you with the greatest human right because of the too heavy burdens, but you send quickly a powerful army to it and chastise the rebellious nation without any mercy and without considering if the rebellion of the nation was just or unjust. And why are you doing that? Because the rebellious nation has only awakened you out of your comfortable rest. You know that nation and then you also ask in your assembly: 'But what has come into the mind of that little nation to rebel against us?' and then you say: 'Just wait, you little nation, you will pay dearly for your courage and madness.' Why do you, after all kinds of wise considerations, not say: 'That little nation has indeed rebelled against us, but let us send messengers of peace and judges of peace to them. They must examine the reason and also well discover if that nation had a clear evident and good right for it.' No, this you do not do, even if you came to hear that even a God had set Himself at the head of the nation that is pressed, and which has for this reason rebelled. But you send immediately an army and overtake that nation without any mercy. And if you are beaten a few times, only then Hell will brake out completely, even if you very well could see that this nation had the fullest right to rebel against you. In short, that nation had really disturbed your comfortable rest and therefore you

use every means to chastise it, also, as said, if even a God from His goodness, wisdom and mercy would have set up the nation for a victorious rebellion against you.

[4] Look, this is how man at certain occasions does not ask for truth and justice, but in his blind anger and rage he acts against the one who has disturbed him in his imagined right, although he in himself can also perceive – already since long in every respect, unjustly and for the sake of his comfortable rest – that his shield was only lie and deceit.

[5] This is now also the case with most of the temple servants. In themselves they can indeed perceive that their attitude against the law of Moses and against the people is already since long incorrect and that the great Master from Nazareth is completely right, but He disturbs them in their earthly comfortable rest, and therefore they hate Him and for this reason they would like to bring Him to ruin, like someone lying in his sweet slumber tries to catch and destroy a fly which disturbs his comfortable rest.

[6] You, highly ranked Roman, can then indeed ask: ‘But do the temple servants have no more faith at all in a God and His word from the mouth of the prophets?’ On this I can tell you from my personal experience of many years that in the whole of the land of the Jews, probably not one layman among the Jews can be found who has less faith than a temple servant, especially when he is already old. The young men believe sometimes more or less in an authority, but when they slowly realize that the first and old ones, the scribes and highly ranked persons have no more faith at all, they also loose all faith. They throw themselves secretly in the arms of the Greek philosophers, enjoy the temporary life as good as they can, and the old Jehovah and Moses and the prophets are for them nothing else than signposts that by means of the rules and ceremonies that are consecrated to them, have no other use except to gather great treasures by which they can continue to improve their good life.

[7] This is how the temple servants have very well arranged it, and they did also know how to eliminate everything that was somehow

bothering them. And that which they always have done, they still do and will always do as long as they exist.

[8] These are, highly ranked Roman, very clearly the reasons why the temple servants have now also gone to war against this Nazarene, but we, who are now here, consider Him to be the promised Messiah according to the full truth. They say: ‘Let us catch Him first and kill Him, then it will be evident if He is the promised Messiah, if there is a God, and if all prophets were no imposters of men.’

[9] The fact that the whole temple reasons now like this, and also want to act this way, we really cannot help, and as long as we are holding an office in the temple we can do little or nothing against the fact that they are so absurdly aggressive. It is already a great deal if we now and then can bring a tempered influence. It is because you insisted that I now have spoken faithfully and truthfully, and, highly ranked Roman, you can now give your evaluation on it.”

36. CULT AND PRIESTHOOD



WHEN the Roman Marcus said: “I am very grateful for your complete frank explanation, and we Romans will soon know what we have to do with such kind of priesthood.

When people only dedicate themselves to the priesthood because of the lucrative function and not because of the eternal truth from God, it is time to exterminate such a bad priesthood from the root and to replace it with a better and real priesthood.

[2] As a very experienced Roman, this is now how I think, and the Lord Himself gives this in my heart: from now on, no more priesthood, no temple and no Sabbaths, feast days, memorial days and no celebration years and no Olympiads. But every person should strife to become a good teacher for his fellowmen and a real father for his children. The temples should be transformed into charitable institutions for the poor, and the Sabbaths, feast days and other meaningless memorial days should be transformed into

days of charity. Then soon, all men will embrace and love each other as true brothers in the Lord.

[3] But as long as a person will let himself be called priest with a certain godly esteem and allow himself to be honored and to be paid as such by his fellowmen, as long as they will build temples, keep Sabbaths and other feast days and keep them solemnly with all kind of ceremonies, it will look bad for humanity. Is from God not every day a day of the Lord on which one faithfully professes to love God above all in his heart and to do good to his fellowman, spiritually and physically? I believe now in this opinion, which is free of every prejudice, and I believe that everyone who will think about it, will be of the same opinion which I have expressed now.”

[4] **Then the scribe said:** “Concerning this opinion of yours, highly ranked Roman, much can be said according to human reasoning, but we must also consider what God has established through the great prophet Moses, for it is said explicitly: ‘You shall work 6 days, but on the 7th day, the Sabbath, you shall rest of all the hard, servile work. You should consecrate this day to God, your Lord, and serve Him only on the manner that has been prescribed to the people by Aaron.’

[5] Now when your opinion would be a reality and one would abolish the regulations of Moses, then this will mean as much as to say: the God who spoke to Moses and who speaks now again personally to us through the wonderful Nazarene, contradicts Himself.


[6] I am also against a caste-like priesthood, but with every people there must also be elders and rabbis, for not every person has the Spirit and the talent to develop himself to become a true rabbi, and even if now and then a common person should have the Spirit and talent, then he still lacks time and the right means. Therefore, Moses destined the tribe of Levi for the priesthood, and to the other tribes he imposed the tithe to provide for this tribe so that it could consecrate itself entirely for the teaching profession.

[7] But I am now also of the opinion that the necessary teachers for

the people do not absolutely have to come from the tribe of Levi, because this looks like a caste-system, but every human being who has the Spirit, talent and time should have the right to develop himself in godly matters to become a teacher. But if he then has become a competent teacher, the congregation that he serves should also provide for him, and out of respect and love not allow that he, besides his teaching profession, will have to earn his bread in the sweat of his face with spade and plow.

[8] However, concerning your opinion about the temple and the other feast days, except what concerns the Sabbath, I am of the same opinion as you, because Moses did not establish that. But because of the people, it is of course necessary that during one day of the week they would come together on an appropriate place and there would be taught about God and His will, so that they would not fall into complete godliness or dirty idolatry. This is now my opinion, and we would like now that the Lord and Master Himself would also let us hear His opinion about this.”

37. SABBATH AND PRIESTHOOD

OW I said: “Good, then listen to Me. You two have spoken correctly and truly, but from now on I am also of the same opinion which friend Marcus had spoken out, because this corresponds completely to the nature and the right consciousness of man, and for that reason also to God’s wisdom and order, but therefore I do not reject your vision. However, your priests should not make of the Sabbath a day with a special magical effect, and impose the people hard punishments if they, when there is no other way, must earn their bread on the Sabbath. Because a necessary deed, and more specifically when this is clearly done unselfishly for the salvation of the poor brother, he does not only never profane the Sabbath, but sanctifies it a 1,000 times more than all the idol screaming in the temple and in the synagogues.

[2] For he who sanctifies the Sabbath by noble deeds, he sanctifies

it also truly and actively and therefore lively, and only this is important to God. But he who sanctifies the Sabbath in your manner, he violates it, for he honors God with the lips, as the prophet said, but his heart is far away from God because it is far from fellowman.

[3] In a congregation there should indeed be free and true teachers, who do not have to earn their bread with the work of their hands, but if its your very good opinion that the people should come somewhere together on a Sabbath in order to be instructed again and to be reminded of Him, then this should also happen. But after that, the teacher has surely also 6 workdays. Once he has been awakened in the Spirit, he also does not have to keep himself busy with what he will present the congregation on the next Sabbath, for if somebody speaks from God's Spirit, then what he has to say will be put into his heart and on his tongue at that same moment.

[4] And when this will surely happen according to My promise – as this always happened at the time of the patriarchs and at the time of the prophets – then I think that for the rabbi during the 6 workdays it would not be simply useless if he also, as an example for the congregation, would perform one or the other good and useful handwork in order to earn his daily bread. Consequently, he will not have to constantly ask for everything to the members of the congregation, and they will then certainly respect and follow him all the more, because his activities at home will be the most beautiful and most true proof for them of his unselfishness, his love and justice regarding the congregation.

[5] I think that this would be a lot better than, as the present-day temple servants are doing, to waste the 6 workdays with complete idleness, and instead of doing something useful, to indulge only in gluttony and revelry, fornication, commit adultery, cheating, and in this manner fatten themselves for Hell and for eternal death. So this is My opinion.

[6] Oh, it is quite different for those who I now am sending to all places to proclaim the gospel to all nations on Earth. These first messengers of Me have no time and also no opportunity to earn

their bread with their hands. That is why for them it is like this: eat and drink whatever they will place on the table for you. And further: do not worry for the following day, what you will eat and drink and with what you will clothe your body, for that would be very dark and pagan, but try before everything else with all diligence and zeal to proclaim God's Kingdom and the righteousness that goes with it, among the nations. Then all the other things will be yours, for the Father in Heaven knows what you need. But, as said, that should only be the case for those who I now have send to all places, but where permanent and established congregations are founded in My name, there My former pronounced opinion should be put into practice.

[7] For I absolutely do not want that the rabbis of the congregations will regularly be the servants of laziness during 6 days of the week, for in laziness lies the root of all sins. However, in My name a real active rabbi of a congregation will of course also during those 6 days find and often have the opportunity to give the members of the community the good example in all kinds of things and to encourage them to actually follow this in the true and living spirit, and then every day is just like the Sabbath a day of salvation for the whole congregation.

[8] So it is also not absolutely necessary for salvation of men that exactly the Jewish Sabbath should remain a special day for teaching, because for this, every day can be chosen according to the circumstances. If the old Sabbath seems to be favorable for the performance of a necessary work for the benefit of the congregation, while some weekdays were unfavorable because of the bad weather, then work on the Sabbath and set another day for teaching, because every day on which you will do something good in My name will be a true Sabbath, for there is indeed nothing special about the name of the day, but only what one has done on a day.

[9] So it is also not necessary that precisely every week there would be a fixed day for learning, but this can be determined according to time and circumstances, because God's word can as

well be proclaimed and heard on another day, and the number of days between one preaching and the other has in My eyes no special value and does not make the preaching and also the people not better.

[10] But if the rabbi of the congregation sees, because it was given to him to understand in the spirit by God, that one or the other member of the congregation has gone off track, then the rabbi should go to him immediately and admonish him, and not wait for the Sabbath for that, because the day that will be a true Sabbath for the lost one and member of the congregation who was brought back again on the right track is the day on which he entirely has improved his life.

[11] If the rabbi of the congregation has given in 1 year only 1 true sermon for the congregation, and the congregation will act accordingly, then this congregation does also not need so soon a second sermon. Because for the one who lives and acts according to My teaching, the rabbi of the congregation does not have to preach every Sabbath, because for such a person every day is already a real Sabbath, and he carries in his heart the true and living sermon, which is inspired to him by the Spirit.”

38. THE RIGHT SANCTIFICATION OF THE SABBATH



ONLY for the children, the congregation can build their own schoolhouse, and there one teacher, or with a too big congregation according to the necessity, also appoint more experienced and chaste teachers who should teach the youth to read the Scripture, as well as arithmetic, personal writing and still more useful knowledge. If they do this every day scrupulously and with reasonable diligence and zeal, then also they have hallowed the Sabbath. And the rabbi of the congregation will do that also when he regularly visits such a school and encourages the teachers and students to be diligent and zealous, and gives them from time to time good lessons in My name. And what he then has to say, this will surely be taken care of by Me.

[2] Likewise it is also good when an established congregation will build next to the schoolhouse for the children a meeting house, where it can assemble from time to time in My name. However, in such a house not simply and solely the appointed rabbi should have the right to speak and to preach, but every male member of the congregation if for this reason he has been urged by My Spirit. For in such a house, there should not only be the preaching about the Scripture and about the prophets and about Me, but also about other things which contribute to a deeper and true knowledge of God and which are stimulating the love for God and fellowman. Then the one who has been urged by My Spirit in him should speak, and the congregation as well as the rabbi should listen to him. If they will do that, no matter on what kind of day, then they will hollow the Sabbath also in the true sense of the word.

[3] However, with this I do not want to say that you therefore should leave out completely the order of the time and the counting of the hours, the days, the weeks, the months and the years – this you can and should do also in any case. But you should not consider certain days as better or holier than the other because it is such or such a day of the week, of the month or of the year, and it carries this or that name, for the number and the name are absolutely not important, but only the living and acting according to the revealed Word of God.

[4] Because for someone who has sinned against his fellowman on a Sabbath, this Sabbath was no Sabbath at all. However, for someone who has done something good for his fellowman on another day, then also this other day was a perfect Sabbath.

[5] Therefore, from now on, among My true followers, everything should be completely free, and nothing can exalt a day to a true Sabbath except simply and solely the deeds that occur out of true and living love for God and fellowman. Disgrace and shame it is when such a dumb human rule considers it a violation of the Sabbath when also on the Sabbath someone gives help to a poor and oppressed person. Disgrace and shame for such priests who are teaching the people that God is well pleased with their

disgusting cries and with their offering ceremonies, which are only an abomination in My eyes, just as they always have been.

[6] Therefore, the Sabbath should now first be a true working day, and every ceremony should consist of the pure action according to My Word. I will always look at this with pleasure, and those who will truly hallow the Sabbath, I will reward with My grace and love. Now this is what the Lord says.

[7] But those who will hallow the Sabbath in the manner as the temple servants are doing, and are already doing for a long time, and who accredit a certain magical hallowing action to the Sabbath, as well as on certain feast days and days of new moon, those will have to be consumed by My fiery glow of My justified wrath. Also this is spoken out now by the Lord for whom all days, weeks, months and years are completely the same.

[8] Have you well understood now what My opinion is, which is valid for all times and eternities? For truly, truly, I say to you: Heaven and Earth, which you can see now, will once pass away, but My words will remain for eternity. This is now My opinion.”

[9] When the Pharisees heard this from Me, they did not know what they could answer Me on this. However, the Romans were secretly rejoicing, for by My words I had agreed with the opinion of Marcus, but had advised extremely drastic changes in the opinion of the scribe. However, the Pharisees noticed it and they were secretly offended, although they did not show it.

39. A SCRIBE REFERS TO MOSES



ONLY after some deep thinking, **the scribe** said: “Lord and Master, I have thought about Your words now as good as possible in myself and came to the conclusion that You are right according to the principles of sheer human reasoning. And You also must be right according to that what You doubtlessly are, but since the eternal Spirit of Jehovah lives in You, that Your heart is His throne and that He speaks through You, acting through His almighty will and sustaining and ruling

the whole creation, I do not understand how He once instructed Moses on the Sinai to hallow very strictly the Sabbath with a law of its own, and added to it the manner on which the Sabbath should be hallowed? He, as One and the same, could have talked the same way during that time as You have now clearly and wisely spoken in our presence. Then one would never have fallen into a workless and ceremonial hallowing of the Sabbath. Yes, it is even known that Jews who have profaned the Sabbath by servile work, were undeniably chastised by God. Why has God through Moses only commanded to hallow the Sabbath, and why did He not indicate it as You have done now? Surely, God is eternally unchangeable in His decrees and cannot change His words.”

[2] I said: “Now the scribe has spoken in you, but with these words he also has clearly shown that he never has understood the Scripture in the least – and even less the books of Moses. During that time it was necessary for the very degenerated Jews in Egypt to recommend a day for them on which they could rest from the servile work and could listen to God’s Word, for without such a commandment they certainly would just as before – as they were used to in Egypt – not have received one day of rest and would completely not have listened to God’s Word. Because the Jewish people were sensual, and day and night they were only preoccupied to know with what kind of means they could fill their belly with flesh. Therefore, God gave at that time, firstly for very natural and secondly for spiritual reasons, a certain day to rest and to listen to God’s Word, and more precisely the same day as the patriarchs had chosen as a day of rest, namely the Sabbath.

[3] But in His law for the Sabbath, God gave nobody the commandment that one was not allowed to do a good service to anyone. Only by you was the mosaic law replaced by such a commandment, and you only allowed someone to work on the Sabbath and do a necessary and in itself good work if in return he paid you a fine ransom and other precious offerings.

[4] But if you think that God cannot change the once given form of

a law that was necessary at a certain time, because He in Himself is eternally unchangeable, how then did you dare to take the liberty to change the law of Moses at will and for your own material benefit, so that you now really do not observe one iota anymore of what Moses and the prophets taught and recommended?

[5] If the law of Moses and his scriptures are that holy to you, then why have you later rejected the 6th and 7th book of Moses and the pure prophetic appendix and have replaced it by another work that comes from men?

[6] Has the old Ark of the Covenant not been a sanctuary for all Jews? But when already 30 years ago, because of your evil deeds the column of smoke and fire disappeared and the Ark was standing there in the most holy place, deserted by its power, you have put it away into a chamber, and in its place you have put another one in which, because of the foreigners, a natural fire was burning and out of which natural smoke arose. Why did you do that? Did Moses perhaps give you a law for that also wherein it is stated that you may do such a thing?

[7] Yes, the prophets surely predicted the time, which you are experiencing now, when the old Ark of the Covenant will be changed into a new and living One, but the prophets have certainly never meant it the way you have done now of your own will. For if you were convinced by the prophets what had to happen 30 years ago according to the will of God, then you certainly would have proclaimed it to the people with long speeches, and would also have told them that they had to bring great offerings, but this you very delicately omitted to do, and until this hour the people know nothing of your self-willed way of doing.

[8] But if you know that the prophets have meant Me as the new Ark of the Covenant, then why do you not proclaim it to the people and why do you worship instead of Me the insignificant and dead work of your hands?

[9] You continuously refer to Moses and the prophets, but if I now show you the correct and only true meaning and deeper spiritual content of the Scripture, then how come that precisely you temple

servants are actually the greatest deniers of God, Moses and all prophets?

[10] Moses has for very wise reasons concealed the Word that was revealed by God, namely its inner living meaning and spirit, and what he had revealed to you, that you have rejected. Now I have come Myself and reveal before you what has been concealed. Why do you not believe it now and do you only try to catch Me with what you yourselves have never believed and have entirely never understood?”

40. ABOUT THE INSTITUTION OF THE SABBATH



LOOK, since the first times of men it has been a custom to divide the week into 7 days. This division was derived in a natural way from the quarters of the moon, and from a supernatural way that was revealed to them from the 7 Spirits in God of which you also have heard something, but have never understood one little word.

[2] Now, out of the 7 Spirits it is the 7th that purifies as it were and softens throughout all 6 preceding ones with retroactive force, and this 7th Spirit is actually called ‘Mercy’. And look, also for this reason, God has through the mouth of Moses destined the 7th day as Sabbath so that you can abstain from servile work for your own belly on that day, and during the gathering before the tent in which the Ark was standing, would look after your poor brothers and sisters, widows and orphans, and actually would take care of them, for in this consists the whole law of Moses and all prophets, namely that you in complete faith in God and out of love for Him would profess the works of true mercy to your poor fellowman, and this is also the only true and for Me pleasing religion.

[3] But when this is so and can impossibly be different, then how could Moses, even in his worst dream, ever have imagined that the Sabbath was set apart by God for the reason that on that day no Jew should not and may not do a work of mercy for his poor fellowman?

[4] Now do you really think that honoring God means that someone stays the whole day firstly in complete laziness and then in the temple in Jerusalem or elsewhere in a synagogue, in another place or in his house, mumbling and bawling several times the 10 commandments and a few psalms of David and still other things from the Scripture without feeling, without thinking, thus without using his brains, himself or let them be mumbled and bawled by a priest to whom he gives an offering because he believes that the mumbling and bawling from the mouth of a priest is more powerful and is more pleasing to God than from himself? Oh you fools. Think about it, if it is possible that the all-wise God could ever be pleased with such foolishness and ridiculous acts, which were only thought of by you and never by Moses or by the prophets, and which you even have made as a law, and if He who is eternally unchangeably the same, is satisfied with it or will ever be satisfied with it.

[5] Yes, men who recognize God and love Him above all should also pray to Him in their heart. But how? In the first place by observing His will in the right way, by practicing the works of neighborly love, and in the second place in their heart they should talk to God fervently and full of love in this way:

[6] 'Our loving Father, who lives in Your Heavens. Let Your Kingdom of eternal love and truth actually come. Let Your only holy will, the existence of all beings, be a reality also among us, as this is done in all Your Heavens and spaces of creation. Give us, Your children the bread of life. Forgive us our debts, just as we have forgiven our brothers who have offended us. Let no temptation and provocation for sin come upon us, which we in our weakness can hardly or not at all resist, but free us from all evil. Your name be always sanctified, highly praised and glorified above all, for Yours is all love, wisdom, power and might forever.'

[7] Look, this is a real prayer to God if this is fervently, truthfully and in full seriousness spoken out in the heart of someone. But also this prayer has no value, even if it is spoken out a 1,000 times by someone with the mouth, but it has to be spoken out in the heart

fervently, truthfully and with a full serious will, and man should also show by means of his deeds what the words of his heart mean, otherwise all that praying is an abomination in the eyes of God, because the eternal living God, who is love, wisdom, power and might Himself, does not let Himself be honored by false and dead words from the lips and from senseless offerings and ceremonies, but only by works according to My will. But these can and should be practiced by men every day and not only on the Sabbath. If man does that, then he makes of every day a true Sabbath and he does not have to wait for the 7th day of the week, which is for Me not more valuable than another day. Look, this is now My opinion. And you, scribe, temple servant, can now reply if you think that there is reason for it.”

[8] **The scribe** said: “O Lord and Master, this I will now and also forever omit to do, for only now I have clearly perceived that You are truly the anointed of God. Yes, You are right in every respect, and the fact that You are blaming us temple servants is true and more than justified. But unfortunately we are imprisoned by the temple and cannot do anything in favor of this highest true godly matter that You have now explained.

[9] But You, o Lord, are powerful. Do according to Your mercy, love and wisdom whatever is pleasing to You. But even if we remain in the temple, we will truly not speak one harmful word against You in any assembly. But when there is an opportunity, we will show the high priest what this case is all about. But if You would like to indicate to us specifically what we have to do, then we also will do that in order to be mercifully accepted by You. Lord and Master, what is Your will with us and regarding us?”

[10] **I** said: “I have told you already a few things by which your intellect will have discerned My will. Act accordingly, then you also will receive life. The temple will not hinder you in your heart to believe in Me and to act according to My will, and, wherever this is necessary, also to acknowledge Me before the world, for I also say to you: whoever will acknowledge Me before the world, will also be acknowledged by Me before My Father in Heaven.

And now you can travel again to Jerusalem, but when the temple servants will ask you concerning Me, then do not tell them anything about Me. My blessing be with you all. Amen.”

[11] The temple servants were moved and then they stood up, thanked Me for the lessons and for delivering them out of their confusion. Since it had already become quite dark, they went on their way home, and Lazarus gave them a few escorts with torches, which was very much appreciated by the temple servants. But we went again into the hall and took place at our table. Only now the Romans expressed their joy about everything I had said so openly and godly true to the temple servants.

[12] All of them asked Me now for the true prayer that I had shown the temple servants. But then Raphael came to Agricola and handed it to him, written on parchment, and the Romans could not thank Me enough for that.

[13] Then I said to Lazarus: “Brother, we have now worked again. Let us therefore bring some wine and bread for food, so that we can strengthen ourselves.”

41. THE FAVORITE FOOD OF THE LORD



AND Lazarus took immediately care of everything. When again bread and new wine was set on the table and we took something of it, Martha came to ask Me what I would prefer to eat for the evening meal.

[2] I said: “Now look, My dear Martha. Men who hear My word and live according to it are My favorite food and also My favorite drink. Did you well understand these words?”

[3] On a somewhat fearful astonished tone **Martha** said: “But Lord and Master, You surely do not mean that You want to eat human flesh?”

[4] I said: “Well, My dear friend, you have not yet deeply penetrated in the things of the spirit. Do I mean now the food for the spirit or the food for the body when I say that men are My favorite food and favorite drink, who hear My word, take it to

heart and live and act accordingly? I say to you and also to all of you who are present here: man does not live from bread and wine alone, but rather – if he acts accordingly – from every word that goes out of the mouth of God. And consequently, God’s Word is an excellent food for the whole man, while the bread of this Earth feeds only his mortal body and at the same time his soul and his spirit.

[5] But as God is by the Word the main food for the whole man, so is also man who knows God, loves Him above all and does His will, a good and very refreshing food for the eternal love in God. When you have understood this now, then you may put on the table for us as evening meal a good dish of well-prepared fishes.”

[6] **Martha** said: “O Lord and Master, now I have well understood that You just now have only meant spiritual food and spiritual drink, and I thank You with all my heart for Your great patience with me. But since You also have mentioned a well-prepared dish of noble fishes, I honestly must confess that precisely today the stock of fish is totally gone. During the midday meal, everything that was left has been eaten and Your wish has brought me now into great embarrassment. What shall I do now?”

[7] **I** said, with a friendly face: “Yes, My dear Martha, this is indeed somehow a difficult situation. From where will we now obtain so many noble fish so that it will be sufficient for all of us?”

[8] **Martha** said, even more embarrassed than before: “O Lord and Master, I really do not know, but You surely can give me advice and help.”

[9] **I** said: “Yes, this I surely could do when you really and firmly would believe it.”

[10] **Martha** said: “O Lord and Master, I do believe everything. You are indeed the eternal Love and Truth Himself and what You say and will, will certainly and surely always happen.”

[11] **I** said: “Then just go and look in the pond that is hewed from a big stone and is located in your kitchen under the continuous streaming source. Then you will find there so many fish that this will be sufficient for today and tomorrow.”

[12] After these words of Mine, Martha hurried together with her sister Mary and accompanied by Mary of Magdalon outside to the big kitchen where they could see the pond full of the best fishes from the river Jordan, and their amazement about it was great. They quickly came back again and related the wonder to everybody and there was nearly no end to their grateful amazement.

[13] But **I** said to Martha: “O, do not be too much surprised about that, for I already have done a lot of signs. Now go and prepare a good evening meal for us.”

[14] When I had said that, Martha and also Mary hurried to leave the room towards the kitchen and arranged everything so that the evening meal could be well prepared in one-hour time. It was however a starry evening, and in the west one could see the last rays of the setting sun, which we well could see through the open windows, and especially the Romans expressed the wish to go out for awhile in the open air at My side to see and observe the starry sky and the different appearances of the evening.

[15] And **I** said: “Good, let us then go outside for an hour. There will be many things to see, observe and discover.”

42. OBSERVATION OF THE STARRY SKY



WHEN I had said that, all those who were present, who were quite a lot, were immediately willing to spend that hour in the open air, and we stood up and went outside where there was a big free space. All of them were surprised about the countless big stars and praised the almightiness and greatness of God.

[2] After contemplating the starry sky for some time, **Marcus**, the Roman, asked: “Lord and Master, are these, except of a few planets, only suns around which then the planets, moons and also the comets are circling around?”

[3] **I** said: “Indeed, as I have told you already on the Mount of Olives. Still, among those many suns you also can see several

central suns where, as you already know, the planetary suns with all their planets are moving around in large circles, and also you can again see the bigger central suns, around which whole sun regions are moving around, and also a couple of central suns, around which whole solar galaxies are moving around in extremely great circles. But it would be of little or no use at all if I would point them out to you now with the finger. However, when you will be awakened in your spirit, the Spirit of the most inner life and all truth will certainly lead you into all the light. And how this is and will be possible, I have on the Mount of Olives already a few times given you clearly to experience it yourselves. Here, I only can repeat that in the house of My Father there are many and big habitations.”

[4] **Marcus** said once again: “Lord and Master, I thank you for this lesson. But now I still would clearly like to hear from You where the sun is at this moment. You have shown us indeed, and more precisely in a very wonderful efficient way that all celestial bodies have the form of a round ball, and so this Earth also, but in my young years I was working in the extreme southwest of Spain, and there I saw the beginning of a terribly great sea which was reaching far. With several companions I climbed there on one of the highest mountains on the coast to see if this sea would perhaps just like the Mediterranean Sea still end somewhere. But I was terribly wrong on that, for there was no trace of any end in the far distance. No matter to where we were pointing our sharp eyes to the west, we only could discover water and once more water.

[5] From the mountain that I mentioned I saw the sun then also completely sinking into the sea. This confirmed for me also the following: when the sun was sinking down completely into the water, its fire and light faded so completely that, after it was completely set, no trace of twilight could be seen, and from the mentioned appearance we concluded that the sun, the moon and all stars in the far west sank simply literally into the sea, and after 12, sometimes 14 and sometimes – in the middle of the summer – also after 9 hours they would rise again out of the sea somewhere in the

very far east.

[6] Now the fact that this is in reality certainly very different, I surely know, but the appearance that the sun, when it is apparently going down into the great sea, not leaving any trace of twilight – more specifically during very bright and cloudless evenings – that is surely a bit strange. How can I explain this?”

[7] I said: “Well now, My dear friend Marcus. Look, in about a 1,000 years even the children will have a complete correct notion about such appearances, which still seems to be very surprising to you.

[8] Look, your world sea has also its limits in the far west, just like any other sea, and there is still another enormous great continent that will be discovered in western direction by the later descendants from Europe. From the northeastern part of the Asian continent it is however already more than 1,000 years ago that it was discovered, and since that time it is inhabited by various people from Asia, among them even the old Phoenicians, Trojans and Greeks.

[9] From Europe to the west it will however only be discovered when their ships will be of a better quality than that which your ships have at present time.

[10] However, the reason why the sun that you can see from Spain sets in the far west without leaving a twilight behind, especially on clear evenings without a haze, is mostly because of the great and widely extended mass of air through which actually the light of the sun penetrates quite as difficult as it penetrates to the deep bottom of the sea. Wherever it is shallow, you still can see sufficient light on the bottom of the sea, because the light has only to do with a mass of water that is very shallow, but wherever the sea is about 20 to 100 men heights deep, you will not be able to see a soil that is enlightened by the sun. Look, so this is a reason why the sun in the far west of the sea often sets without twilight.

[11] The second reason is however that there is often totally no vapor present, for if the rays of the light of the sun encounter practically nothing at all which is close enough to be able to see,

and from there are broken and projected further again, then you cannot see them although they still are there. You can discover something similar with the moon, just like with the other planets.

[12] Look, the moon and also the other planets are as such quite as dark bodies as the Earth. The light of the sun, a round body, shines in all possible directions, but it shows itself only when it is reflected and it will be visibly present where it falls upon an object from where it is reflected and can be seen by your eyes.

[13] When I should place now a big object somewhere at about the distance from the moon to this Earth, you would see immediately that the sun did not go down in the sea of this little Earth, but is floating free in the air, just as during the daytime, and all planets that circle around it will receive its light as well as its warmth. Now what is causing the day and the night on this Earth, as on the other earths that you call planets, I have shown you already more than enough. Therefore, you surely can give up now completely your idea which is from a worldly point of view.”

[14] **Marcus** said: “I thank You, o Lord and Master, also for this lesson. Although this is not as exalted as other lessons that we have already received from Your holy mouth, but I consider it also as very important and exalted for us Romans who from a worldly point of view still have many wrong ideas. For when man has wrong ideas about one or the other matter – even if it is only in relation to this world – then he cannot but come to all kinds of errors concerning other, spiritual, matters, for one error leads to another, just as long as the whole man is full of errors and foolishness. But if for someone it has become light – often it is something small – then this light will slowly spread to greater and more important things, and so man comes to true wisdom. Therefore, You, o Lord, also thanks for such lessons which are for us Romans extremely useful.”

43. ABOUT THE POWER OF WHAT IS SMALL



WHILE Marcus was praising Me like that because I gave him this explanation, I said to him: “You have well spoken now with your praise and have given My heart a real and true joy, for he who does not honor that which seems to be small, is also not worthy of that which is greater. But I say to all of you that I am always doing it as you can see in the whole nature of the Earth. When I seem to be doing something great, the effect is less for very wise reasons, but when I seem to be doing something that is hardly noticeable, the result is always endlessly great and indestructible. Therefore, you could say that I am small in that which is great, but endlessly great in that which is very small.

[2] When I let terrible destructive storms together with thunder pass over the countries and seas, people say: ‘How terribly dreadful You are, o Lord’. But when I put an insignificant grain of seed into the soil, which further germinates, grows and, tiny as it is, causes a strong mighty tree to develop, no human being will exclaim full of amazement: ‘How great and mighty are You, o Lord’, but he considers this much greater wonder with a very indifferent mind, and he says at most: ‘Yes, yes, that must indeed be all so, that according to the will of the Lord greater trees and forests originate from small seeds.’

[3] So are men also amazed about very high mountains, wide rivers, big lakes and seas, and they hardly pay attention to a fertile hill and a fertile source that quenches their thirst, but with Me the fertile hill means more than the infertile Ararat, and the pure source means more than the ocean. For these are already closely related to the life out of Me, but the Ararat and the ocean are still very deep in judgment and are still far from life.

[4] Therefore, pay also attention to My often seemingly unimportant words, for precisely in these words I give you more of the life of love out of Me than when I would precisely divide before your eyes and ears a whole shell globe into atoms. Because

from My endless wisdom and might you can only drink a few drops but from the source of life of My fatherly love you can always take up streams.

[5] And look, it is precisely the same when people love, honor and praise Me. Whoever loves Me and praises Me quietly and besides that, in all humility confesses his littleness and My all, honors Me really entirely in the spirit and in truth, and I am well pleased with him, and whatever seems to be so little has great consequences. However, he who honors and praises Me with worldly splendor, with all kinds of meaningless ceremonies and long prayers and songs and besides that believes that he is pleasing Me, is seriously mistaken, because such praise is an abomination in My eyes when it comes from priests, and when the unknowing people thinks to honor Me with this and wants to ask My mercy with it, it will mostly not be answered by Me, so that they will come to know that such great and showy prayers and worship are absolutely not pleasing Me.

[6] People who worship, praise and honor Me with splendor will receive as many fruits of mercy as there are feeding fruits growing on high mountain peaks. For he who does not pray to Me in the spirit and in all truth in his heart, will also not be answered, for if I would answer your prayers, I Myself would support the lie and paganism, which no one who has somehow a little intellect will ever expect from Me, for I am Myself the Light, the Way, the Truth and the Life. Then how could I like darkness, the wrong paths, the lie and death?

[7] Therefore, I also say to you that I neither pass by in the blast of the storm, nor in the raging of the fire, but in the soft rustling of the blowing morning air. So he who will go to meet Me in such a quietness of his mind, will also meet Me.”

[8] Now **Marcus** said: “O lord and Master, how great and lovely, how full of love and eternally true are Your words, and how happy is the one who understands them and acts according to their spirit. But how few are those who want to hear it and take it to heart. We however, will do what You have advised us to do, for we know

and believe now really that You alone are the Lord and Master, You alone the One and true God of eternity, and that everything that exists in the infinity has been created and is sustained all along by You. Therefore also, You only be all glory, all praise and all our actual love and worship.

[9] But since we now have already here the indescribable happiness to have You lively as the eternal Master of all things among us, it would really be unforgivable when we Romans who are eager to learn would not address ourselves to You with still all kinds of questions, for You only can tell us how things are concerning this and that. And so I have at this opportunity still a little question.”

44. HOW THE WIND COMES INTO EXISTENCE



SAID: “What you want to ask Me I already know. Therefore I want to save you the trouble of asking the question and will give you directly the answer to your question.

[2] Look, the wind, which is now blowing rather cool has called up this question in you. You gladly would like to know from where the wind originally comes from and where it goes. But this is for you difficult to understand, even if it is easy for Me to tell you.

[3] Many people hear from the blowing of the wind, but they do not know from where it originally comes from and where it goes, and still less they understand from where the spiritual wind in their heart originates and where it is going. That is why they are fully lacking the understanding in their heart and do not even know their soul and even less the spirit within, and Me as original and headwind of life they cannot understand at all.

[4] Look, nothing in the material creation can exist and continue to exist without a spiritual foundation, and so also the wind which is now blowing, can certainly not do that.

[5] On the Mount of Olives I have already given you an indication and at another opportunity a still more detailed indication to My disciples that this Earth as well as any other celestial body has an

animal-organic life and consequently it also shows all the natural functions and aspects of the organic-animal life. Firstly it has to be nourished, actually as for instance a big animal. And because it has an animal life, it also needs a kind of heart, lungs, spleen, liver, kidneys, stomach and, in short, analogously, all the inward parts that are also necessary for a perfect animal to live. And if the Earth has all this in itself, it is also obvious that on the surface all possible expressions of its internal organic-animal life can be observed by you, inhabitants of the surface of the Earth.

[6] So the Earth is also breathing, more precisely every 6 hours. It needs 6 hours to breathe in and 6 hours to breathe out. Well now, this in- and exhaling can be observed on the whole surface of the Earth, more precisely 4 times by means of a periodical wind that cannot be observed on its surface at the same time, although it is brought forth for the whole Earth at the same time. For, because of the daily rotation of the Earth around its axis, and by this movement of the Earth the continuous changing position of the sun above the Earth, from the east to the west it cannot be midday or morning, evening and midnight at the same time.

[7] Very far from here in the east it is now already midnight, and very far in the west, for instance in those countries of which I have told you before that they are on the other side of the great ocean, it is now around midday. Short and good: on the whole circumference of the Earth are at this time for example all hours of the day represented, and so an effect of life of the Earth cannot be perceived at one and the same hour of the day, even if it occurs for the Earth at one and the same moment.

[8] The wind that is now blowing is coming from such breathing effect of life of the Earth. However, you should not imagine it as if the Earth has a mouth or a nose and that the exhaled breath by these organs has come now maybe from the North or the South Pole. No, such winds do rather only exist because the Earth, when it inhales becomes wider, which is in particular perceptible under the seas which are its more weak parts. With this, its circumference extends so much that the sea rises everywhere by a

few handbreadths, and while it exhales, by which the Earth becomes smaller and contracts, the sea goes down again just as much as it rose during the inhaling. And look, this going down and rising of the surface of the sea brings about the periodical movement of the atmospheric air that surrounds the Earth and which you now perceive as wind, because the wind is nothing else but an often more or less intense flowing of the air. Also the heaviest stormy wind is nothing else. However, there can be various causes by which the air is made to stream. Several days would be needed to name them all and describe them precisely.

[9] The fact that the winds that come from the north are cold, and the winds that come from the south are warm is caused by the climatic conditions. In the north of the Earth it is cold because there is so much snow and ice, and therefore, no warm wind can come from there. Towards the south it becomes warmer because the sunrays fall more vertically on the Earth, and at the equator of the Earth it is even hot, as you already know from experience, and that is why the winds that come from the south are warm. In the great sand deserts they often become scorching hot. In the actual and deep south, the south winds are again very cold because of the present polar ice and snow, just as the northern winds here in the northern hemisphere.

[10] And with that, friend Marcus, this explanation of the natural cause for the existence of the winds is sufficient for the moment. Your own spirit will reveal you more about this at the right time, as well as to everyone who will be reborn in the spirit.

[11] But the fact that in the background there are spirits at work for everything that happens on Earth and also on all other celestial bodies, I already have shown you, and therefore we can end these explanations now.

[12] In later times however, all too many researchers of all the natural phenomena will arise and will weigh and well calculate everything, and this will certainly be good and useful in the fight against many wrong ideas and the destruction of the black superstition, but still there will be many of such researchers who

will be straying to such an extent that they will lose completely the spiritual point of view and will wander in dead matter, and this is then no longer good either.

[13] Man indeed must see the real cause of all things and phenomena, but he should receive this from his living spirit, so that he can see everything in the spirit and in the full truth, and consequently will not lose by that the spiritual foundation of life. If man with his insight has this point of view, he really and truly can be very useful with his lessons about all possible things and events for his fellowmen, but as a pure scientist he can do more evil than good, because to what use would it be for man if he would possess and understand all things of the world, but with that would suffer harm to his soul? Would that still be useful for him in the other world?"

45. ABOUT THE MATERIALISTIC RESEARCH OF THE NATURE



LOOK, with the old Egyptians at the time of the later pharaohs there were also a few purely external researchers of nature and scientists, and still now, their works that they have written fill the big halls and shelves and bookcases. You surely would need a couple of centuries to read all those books and rolls and tablets. Look, the souls of those natural scientists are also in the beyond continuing their research and investigating, fall from one error into another, do not want to be taught by any angel and remain in their delusion and search the initial foundation of the powers only in matter, which is as good as totally inexistent for them, because their endless labor is only taking place in their apparent matter which consists of nothing else but only their volatile and very unstable imagination and fantasy.

[2] The fact that this is the case with those souls, you surely can accept from Me, but then I ask: to what benefit for life is this for them? Look, totally none, for as long as they persist in their delusion, then certainly no salvation of life can flourish for them to

become a ripe fruit. Therefore, also here a searching for the things of nature can only serve a temporary earthly useful purpose insofar as for the people it can lead to the development of things which can be used for worldly purposes, but all these many inventions that will still be carried out in the future by the natural scientists will bear the seal of imperfection as long as they are not carried out by those people who came to know the powers of the nature of matter out of the enlightened and truthful spiritual foundation and are also by that true rulers over the whole nature of which you have seen an example with the 7 Egyptians.

[3] But once people who are advanced in the true knowledge of themselves and from that also of the whole nature and its powers, will choose something quite different and better for an earthly activity than the manufacturing of all kinds of artificial and material useful things, machines and products, because spiritual people will always foremost strive to come closer to Me and to acquire the fullness of eternal life. For only this can have a real value for the true thinker and seer, because that is an eternal possession, but everything that is of this world, only as far as it can be helpful to him for the attainment of the great main goal.

[4] But now the one who says: “Look, I possess many goods, have great treasures and I am making all kinds of new and fine things, for I arrange to have skilled men from all world regions who are capable to make all kinds of things’, I say in My turn: how long can you actually still call that yours? Look, already tomorrow your soul can be taken out of your body, and what will he then take with him of all that which you now are still calling yours? I say to you: simply and solely that which he truthfully has done as good work for another in this world. But if he did not do that, then the many goods, treasures and precious things that were left here behind will form a high wall of separation for him between My Kingdom and him which will be difficult to come over, because on his side there will be much wailing and gnashing of teeth.

[5] So let everyone of you search above all the true Kingdom of God and its righteousness, which consist of the true and living love

for God and from the actual love for fellowman, and all the other things will, when it is necessary, be added as a free gift.

[6] Let the winds blow and the clouds go their way, and for all natural phenomena on this Earth do not have more interest than for those of the inner life, for the fruits for eternal life will only come forth from the last named. And now also concerning this point we have spoken sufficiently, and all of you will have understood Me.”

[7] **Marcus said:** “Lord and Master, what You have said now, we surely have all understood, and again You have made it clear in Your teaching that You are the only Creator, Lord, Sustainer and Ruler of all things in the world that are sensorial perceptible and in the spirit world. Therefore, I am again eternally indebted to You with all thanks. Now we clearly know once and for all what kind of form our Earth has, what it is and how it is organized.

[8] It is true that we have received by You on the mountain during the greatest explanation of the 6 periods of creation a very brilliant description of the Earth, but now we have received a very clear and correct idea of its present condition, and that is for us also of great importance. We will now in the course of time and by our influence on the education of the youth make such progress that one will not consider the Earth anymore as a big circle with countries, but as a great ball, and that day and night are not brought about because the sun circles every day around the Earth, but only because the Earth circles independently around its central axis in a time of 24 to 25 of our hours. Oh, that is a very great advantage for our true education. We will also make every effort to take care that in the first place our children will receive an education that is in every respect as correct as possible.”

46. THE WATCHFULNESS OF THE SOUL



WHEN Marcus had spoken these words, a fiery red glow coming from behind a mountain became visible.

[2] All asked Me what it was and for the meaning of it.

[3] But I said: “Friends, it is hardly worth to pay the least of attention to such very common natural appearance. At the back of that mountain that is not so high, shepherds have gathered today a pile of dry wood and they set fire to it now because it is already quite dark, and this is now burning and will soon be completely burned up. That is the meaning of this appearance.”

[4] **Agricola** said: “There is truly not much in it for the salvation of men.”

[5] I said: “That certainly not, but the Pharisees have also noticed this fire from Jerusalem and certainly know how to conclude all kinds of meanings from it. Over those hills, travelers are on their way to Tyre who will visit Jerusalem on their way back, and by them the Pharisees will again be contradicted, what still will be the best effect of this appearance.

[6] But in the house our female cooks are now ready with the evening meal. This night will not give us many more interesting things to see, let us therefore go into the house and partake of the evening meal.”

[7] I just had said that when a servant came from the house to tell us that the evening meal was prepared. We went then also immediately into the house, went to sit at the table and took the well-prepared fish, as well as the bread and the wine. Everybody was cheerful because I also was cheerful.

[8] Mary of Magdalon told Mary and Martha different stories about the temple servants, and how they made many efforts to seduce her and to have her on their side, and what kind of great presents they had brought to her. However she thought: ‘the poor will well need that’, and so she simply and solely had given in to the temple servants for the sake of the poor. But even this way of letting her to be seduced to sin had a bad effect on her, because

shortly after that, she became possessed by 7 evil spirits, and she really had a lot to endure and to suffer from them. And she still related about many things of the time of her suffering and also how I had set her free from those evil spirits, at which occasion she again had turned to Me in all love, with all the earnestness of her heart.

[9] But I calmed her down and told her that she now should eat and drink.

[10] On this, Marcus asked Me again if the evil spirits who had been driven out from this woman, were also of the same kind as those from Illyria.

[11] I said: “Most surely, because only such still extremely materialistic spirits, or rather souls, will do this when they receive the opportunity for it. And how such opportunities can exist, I have shown you, as far as this was necessary for you to know. We will therefore not talk about this further, for I wanted to have more rest here than was the case on the Mount of Olives. But see, I had been busier with all of you here than on any other day on the Mount of Olives. But this does not matter now, for as long as it is day, one should also work. Only later when the night comes and the darkness, when never a good work can be done, one can take rest. But whoever will sleep at night should not sleep too deeply, so that he can hear when maybe thieves are breaking into his house, trying to appropriate the possession of the deep sleeper.”

[12] Now Peter said: “Lord and Master, when in the evening, one happens to be very sleepy because of the often hard work, then it surely is very difficult to watch over oneself during the sleep. How can be taken care of that?”

[13] I said: “Of course not as you have understood it, but no matter how deeply the body of a human being sleeps, then still his strong soul in Me is watching, and he will surely awaken the body when this is necessary.

[14] And I have said this now to you so that all of you will keep your soul pure, for an impure soul is finally just as materialistic as his body and cannot watch over it, since also the spirit who is in

the soul cannot watch over him when he is firmly asleep, because then the soul cannot and does not want to notice anything of its influence.”

[15] **Now Thomas said:** “Lord and Master, we know very well that our soul is still by far not pure enough, but what should we do in order to take care that they will become so pure that You can be satisfied and glad about it?”

[16] **I said:** “Well, this I already have told and shown you very often. Always act accordingly, then the fire of your love for God and your fellowman will soon give your souls everything that is still lacking to them. When I will be ascended and will pour out My Spirit over you, then also your souls will be pure like pure gold, but until then you should endure in full love and real patience.”

[17] With that the disciples were satisfied and they did not ask Me anything further that evening.

47. FULFILLED AND UNFULFILLED PROPHECIES. THE FREEDOM OF WILL OF MAN AND THE OMNISCIENCE OF GOD.



Now one of the Pharisees whose wife and children were also in Bethany, asked Me: “Lord and Master, would You mind if I would go away to greet my wife and children?”

[2] **I said:** “Oh absolutely not, but just look at My oldest disciples. They also have a wife and children and none of them asks Me something as you have asked Me now. But now I say to you, and also to all of you: whoever loves something in this world more than Me, is not worthy of Me, and he who once has put his hand to the plow and looks behind, that means: to that which is of the world, is not yet suitable for the Kingdom of God. Do you think that your wife and children will be better taken care of if you still would see and speak to them tonight? Now this is My opinion. Apart from that, you are completely free to do as you please.”

[3] When the Pharisee heard that from Me, he had no more desire to visit now late at night his wife and children, and he remained very quietly sitting at the table.

[4] However, another one of the group of Jewish Greeks, who also was a **Pharisee**, asked: “Lord and Master, You know already since eternity in Your Spirit all the things that You will do and undertake tomorrow. Now and then You let us know, although we did not ask for it. Therefore, it surely cannot be so very wrong if I would ask You for all the things that You will undertake tomorrow.”

[5] I said: “If this would be for you and the others necessary and useful, I also would tell you about all the things that I will undertake tomorrow, but because this is not the case, I also do not tell you.

[6] Actually, it is not good for man to know too much about what will definitely happen in the future, for this would bring men to despair or finally would make them very lazy and passive.

[7] On this Earth, where the children of God are educated, it is also impossible to predict the future with the same great certainty as can be the case on any other planet, for because of the complete freedom of will of men on this Earth it depends in the very first place on what men want themselves and how they act according to their knowledge and will.

[8] If I would say now: ‘You can now know, will and act as you want, but with complete certainty it still will happen what I will and what I say to you.’ Yes, if this would be the case, then I really would have descended from the Heavens to you men completely in vain, and My whole teaching that I give to you would be useless.

[9] Yes, I even will say it stronger: when from a moral and national point of view, only what I proclaim to you would happen, actually unchangeably, then you men would not have a higher destination than the animals, and why would you then have your insight, your intellect and your love, and from that your perfect free will? I only can tell you beforehand that this or that will happen to you when you will want it and act like this or like that,

but if I ever beforehand would say to a nation or only to a person as something completely definite that this or that will absolutely happen, then you would not be intended to become children of God and I would not be your Father in My Spirit.

[10] Just look at all the prophets who predicted future things, if ever one has predicted something as an inevitable coming fact. Every one of them has formulated his prediction only under certain conditions, which always referred to the improvement or change for the worse of the people. Only My incarnation was predicted to the people as completely definite for their salvation, independently of their will or acting. Therefore, this is merely My work, but although this is so, I still let everyone who wants, to take part in this extremely great work of Mine.

[11] Guided by My Spirit, Jonah had to go to the Ninevites to announce their downfall if they would persist in their wickedness. He did not like to do that because he as a prophet knew well that My predictions were always based on conditions. But the people of Nineveh improved their life and of course the actual execution of My threat did not come, which was even irritating to Jonah.

[12] This was also the case with Jeremiah, a son of Hilkiah, from the offshoot of priests of Anathoth in the land Benjamin, who I had called at the time of Josiah, the son of Amon, in his 13th year of reign as king of Judah, and also at the time of king Jehoiakim, a son of Josiah, king of Judah, and until the end of the 11th year of Zedekiah, also a son of Josiah, king of Judah, and until the captivity of Jerusalem in the 5th month. Yes, the prediction of this prophet was fulfilled in many different ways, and the captivity took place, but not because of the fact that I had announced it beforehand by the named prophet to the Jews at that time who had completely forgotten Me, but because the Jews did not improve their life, were only laughing at the prophet and insulted him and finally even persecuted him, so that he himself became unwilling and destroyed everything he had written, and I told him then that he should write everything again and also permitted him to do so.

[13] Thus, the Jews themselves were to blame for the fact that

unfortunately the greatest part of what had been announced to them was fulfilled. But for many Jews who actually improved their life, the evil part of the prediction of Jeremiah was not fulfilled, but only the good part.

[14] And so it is easy to understand that everything I have predicted to you and will still predict are by necessity divided into two parts: either the bad things will happen, or the good. So also, the time is never definitely determined, but this is always completely depending on the will and the actions of men. For how could I say to a people, no matter how degenerated they are: ‘Since you have become so evil and did not pay attention to My serious admonitions, in 7 days from now on you must be destroyed with lightning and thunder and pitch and sulfur from heaven’. But if the people will take that very much at heart, do penance in sack and ashes and would turn to Me, would I under such circumstances still execute My threat on the 7th day because I had predicted it Myself? Oh no, I will have mercy on the people who repented and will bless them and not chastise them.

[15] You have seen the signs and know what I Myself have predicted about the future of Jerusalem, but this does not mean that in its entirety it also has to take place unchangeably and definitely, but it all will depend on the will and the actions of the Jews and temple servants.”

[16] Now **the Pharisee** said: “But Lord, You surely must be able to see for Yourself with complete certainty if the Jews and temple servants will improve their life or not, and on those grounds You will then also be able to say if the announced judgment will or will not come over them.”

[17] **I** said: “Yes, this is how you think as a human being, but I am of a completely different opinion. Have you never read on certain places in the Scripture that it was written: ‘And God had turned away His face from this people’? Now what does that mean? Look, that means as much as: if I have warned a people once, 2, 3 to 7 times, I do not pay attention anymore on what they want and what they further will do. In short, those people or also every

human being can then will and do what they want, and I do not want to know anything until they have completely improved their life or until the measure of sins is full. So, as a people or also a person wills and acts, so it will happen. For I have arranged it on Earth in such a way that for every way of acting of men, the sure result will come by itself.

[18] And so, also the day of tomorrow will come without I have to predict to you what it will look like. Even if now and then, pure light spirits would prophecy to men, then it still will remain with what I have told you now and of which your reason has to recognize that this alone can be the only truth. But because we have talked sufficiently today about all kinds of things, we will now go to rest again and strengthen our inward parts by way of sleep.”

[19] Then they all stood up and went to the places of rest that were made ready for them. I however stayed on My rest chair in the hall until the morning.

48. MANNERS AND CUSTOMS



HEN everybody during that night had a good night sleep and rest, all of them stood up with Me 1 hour before sunrise, and they washed themselves according to the custom of the Jews, but the Romans washed themselves according to their custom with fragrant water and then rubbed themselves with also fragrant oil, which was of course spreading a very pleasant smell in the rooms of the house.

[2] Then **a few disciples** came to Me and said: “Lord, They have indeed adopted our faith and our conviction, but they still seem to want to hold on to their gentile practices. That water, those oils and those ointments will certainly be very costly, and then it would be more useful also for them to wash just like us, only with clear and fresh water, and to use the big amount of money, which their water, their oils and their ointments will certainly cost, for the poor.”

[3] **I** said: “He who does for the poor what these Romans are doing has, if he has the means for it, also the right to take care of his body in the manner that he is already used to since he was a child, because for them this has become the same natural necessity as for you the clean fresh water. I do not pay attention if and with what someone cleanses and refreshes his skin, but only if he is washed and clean of heart before Me.

[4] Therefore, when you will proclaim My gospel to the nations, you should not meddle with the manner on which they are used to take care of their body, because for everyone it is sufficient that he believes in Me and My name and lives accordingly, but he should feed and take care of his body just as he used to do since he was a child, so that he can remain fit and healthy in his own way.

[5] In short, what you see that I tolerate, you also should tolerate. And what I have advised to you for everyone’s salvation, you also should advise those to whom you will be guided by My Spirit, without being disturbed whether someone accepts it or not.

[6] Also, you should eat and drink everything what they will set on the table before you, and make no fuss about the external material Jewry, which has no value for Me, but act in the spirit of the true, inner and living Jewry. Then you truly will be My disciples. Then I will be satisfied with you and your works, and I will stay with you in spirit until the end of times of this Earth. Did you understand Me?”

[7] Now **John** said: “Lord, You always say: ‘until the end of times of this Earth’. Good, but when these will be over, how will it go further in the whole of eternity, and will we then until the end of the times of this Earth have to stay here and continuously proclaim Your gospel to all the nations of the Earth?”

[8] With a friendly face **I** said to My beloved disciple: “You still have such a childish spirit and childish reason. What your physical personality is concerned you also will not have to live longer on this Earth than any other normal healthy person, but you will continue to live and partly remain spiritually active in all those who will follow you in My name, but for another important part

you will continue to live with Me in My Heavens forever and from there be able to act upon the people of this Earth, who, as you know, have above all the destination to become My children, just like all of you.

[9] But it still will last for you an inconceivably long time before the actual end of times of this Earth will come. Because look, all matter of this Earth consists of judged souls who still need to be made free. Now count 1 atom of matter for the substance of 1 soul, and consider that per year only 10,000 times 10,000 of souls can be released by the means that I have already repeatedly shown you – because on the face of the Earth with such a great yearly increase of the number of people not more people can exist – then you surely will perceive that the Earth, although still over many changes, will also in material respect still exist for quite a long time.

[10] On top of that, from the sun and the ether that is surrounding it, matter is continuously added to the Earth, of which the quantity is in fact smaller than the yearly quantity of released matter, and from that point of view you will understand moreover what kind of very long duration of existence there is still needed for this Earth until its last times. However, all this is determined by Me in this way since eternity, and that time seems to be long only for man who still carries the burden of the flesh, but in My Kingdom you will look at the time and its duration with completely different eyes and with a completely different insight and different wisdom. Look, this is how things are.

[11] But now we will go outside again, because now all those who are present will soon come out of their rooms to this hall, and before that time comes I want to be with your small number already outside.”

[12] When I said that to those few old disciples of Mine, more precisely to Peter, John, Andrew, James and Matthew, our Lazarus came to us also, greeted Me and asked when I wanted to partake of the morning meal.

[13] And I said: “Shortly after sunrise, since after that I will go to

a place from where we will only come back this evening. What kind of place we will visit, you surely will hear later on.”

[14] When Lazarus heard that, he went away to arrange everything, but I went with the few disciples immediately outside, and Lazarus soon followed Me.

49. THE FLIGHT OF THE CRANE BIRDS



At a distance of about 1,000 steps from the little city Bethany there was a separate hill that was also part of the possession of Lazarus. That is where we went to and we soon climbed on it easily, for it was not so high, and since it was located completely separately, it gave us a beautiful view all around, and from there we had a view completely unto Jerusalem.

[2] When we were completely on top of the hill, we saw a big flight of crane birds in the air coming from the northwest, and Lazarus thought that this was a rare phenomenon to see these birds fly by so early in the morning, for usually they fly by only around midday, but most of the time in the afternoon. This meant something very special according to him, for these birds have a very sharp instinct and can feel already days beforehand when there is a danger for them in the nature where they used to live for the sake of their survival. Then they prepare for the trip and when their leader gives a sign, they all fly at the same time and migrate to another safe place.

[3] I said: “You have observed the nature of these birds really very well. This is indeed given to these birds. However, here they also indicate something else. If you would be well acquainted with the old teaching of correspondences between the spirit world and the sense perceptive world – what you still will become – then you would understand completely the actual meaning of this morning flight of crane birds, but now you only understand what you have deducted by experience from the nature of these birds.

[4] Be very careful now what these birds, which otherwise are very careful, will do when they will fly precisely above us.”

[5] Upon this, we sharply watched the flight of these birds as they approached in a very fine order. There were 100 birds in a long row, and precisely 7 of them formed the short angle row, which is always made up of the old, strong and in a certain way experienced male leaders.

[6] When the flight of crane birds flew above our heads, at least 400 men heights, they stopped, broke up the row, and 107 crane birds started to fly in circles and descended lower and lower, and this as long until they were circling hardly 7 men heights above us and were expressing in a certain way their honor to us with their not so well sounding singing. This lasted a few minutes and then the birds descended downhill to the plain below where there was a fairly big pond where Lazarus breaded the fishes before his house, which were however only of the common kind. The birds drank water in this pond, as much as they needed for their further flight. When all of them were obviously provided with it, the 7 oldest ones gave the well-known sign to break up, and all the birds ascended suddenly in a few circles in the air, but before their definite departure they made again a few circles around the hill upon which we were staying. Then they quickly flew in circles until they reached their original height, formed immediately again the former formation and flew then to the northeast. Only at a fairly great distance they changed their northeastern flight direction into a southeastern one and vanished from our range of vision.

[7] Now **Lazarus** said again: “Lord and Master, when one looks at this with the right attention, it is a perfect wonder.”

[8] **I** said: “How would you explain that, simply out of feeling?”

[9] **Lazarus** said: “Lord and Master. Seen from a natural point of view it was already a wonder in view of their natural behavior, because these birds are really very smart and seem to know very well or to feel strongly that we men, and namely we Jews, are not exactly considered as their friends, and therefore it is unheard of that these birds approached a few men so friendly.

[10] With the Greeks, who express some kind of godly worship

for these birds, it must have happened once that these birds approached them in perhaps the same friendly manner as this was the case here, but, as said, with us Jews it has never happened, at least not as far as I know or have heard of. And therefore I consider this a true wonder. Because these smart birds have noticed, who was present now on this hill – namely also their Lord and Creator – and this has made them to descend from that very great height to very close to this hill in order to – as said, according to their instinct and their feeling – greet their Creator and Lord and to give Him honor.

[11] Besides, my pond has never had the honor that crane birds, which only drink pure water, quenched their thirst with its slightly unclear water. So they had to feel that You with Your holy and almighty will had quietly blessed and strengthened the water of the pond for them. They definitely must have experienced that. That is why they ascended after the drinking of the water to circle once more around this hill to thank You in a certain way for the blessing of the water, and only after they had brought You these thanks they ascended jubilating to their former flight height, and strengthened in this manner by You, they proceeded their ordered flight.

[12] The fact that from here they did not directly continue their flight in the direction of the southeast was probably because of their sharp instinct that is almost equivalent to our mind. For in that direction they perhaps would have come too close to the Dead Sea of which the far-reaching evil emanation could have easily harmed them. That is why they took at first – very wisely one could say – the direction of the northeast, and only when they were out of danger that perhaps would have threatened them coming closer to the bad sea, they took the direction along which they certainly without danger could reach the place of their destination.

[13] And this is now according to my completely natural observation and opinion certainly a true wonder in the eyes of every human being who from his youth was used to observe with a

sharper look and also with a more awakened mind all phenomena in the natural world than the common philosophers used to do and in fact are capable of doing. Did I speak correctly, o Lord and Master?”

[14] **I** said: “Yes, yes, My dear friend and brother, you have understood this case very correctly and well, for this is how it was indeed, at least from a natural point of view. But behind this, there is still an incredibly much deeper wisdom, which however can only be seen by the one who can see and feel from his inner spirit and has overcome the death of his matter as far as this had still an influence on the soul and which made him afraid.

[15] But in order that everyone of you who are only few, can receive beforehand, without the presence of the others, also about this some indication, I want to give it to you before the others will find us. So listen to Me.”

50. THE SPIRITUAL CORRESPONDENCES OF THE MIGRATION OF THE CRANE BIRDS



LOOK, everything in the natural world – that which is in each of its 3 kingdoms – and all ever so insignificant phenomena are script and language for the enlightened soul of man. And so was and is also the flight of crane birds which we have observed. The fact that these birds gave Me here a certain honor, is very true, but it would be unwise to believe that these animals recognized Me in one way or another. The matter is quite different, and what appears to you as completely miraculous is reduced to something perfectly natural.

[2] Look, every person is a being that lives in his spirit, in his soul and in a natural body, and has also an outer life atmosphere around him, just as every celestial body, every individual stone in its own specific manner, and also every tree and every plant according to its nature, and so also every animal, for without such outer life atmosphere no planet nor stone, nor any other mineral, nor plant or an animal living being could exist.

[3] The fact that this is so you can simply conclude from your own experience when for instance in an oak forest you clearly are seized with different feelings than in a cedar forest. A totally different feeling comes over man when he stays on a limestone rock, again a different feeling on a granite rock, and in a vineyard, the observant person has another feeling than in a garden with fig trees, and that same changeable feeling is coming over man when he comes near to different animals, and even stronger when he comes near to different people. A very sensitive person can experience it already at quite a great distance and then he can feel if a good or a bad person will meet him.

[4] Well now, also the animals are experiencing that, and many of them much sharper than one or the other materialistic man who thinks little about what is good and true.

[5] When the nature of a person is completely good, and in his soul he is filled with the godly Spirit, his outer life atmosphere will be ever stronger reaching unto great distances. When then the most savage animals will come near such a person, they become permeated of his outer life atmosphere and become more gentle. They will approach him very kindly and do him no harm, and he will even be able to command them with his will, upon which they will obey him.

[6] Examples of the truth of what I am telling you now you can find with the first fathers of the Earth, with the patriarchs and with the prophets, and in this time you have often experienced it yourself at My side.

[7] Well now, surely I Myself most of all and all of you together also with Me, have surely the most extensive outer life atmosphere of very high power, goodness and perfection that is reaching out above us.

[8] For the crane birds that we saw, which have stayed during the summer in the more northern swamps and little lakes of Greece, their time now in the autumn has come for their migration, which their sharp instinct indicates to them. These crane birds, which we have seen coming out of the nearest swamps, have felt our outer

life atmosphere the very first and the very most and have followed their inner urge. When they came closer, a mighty feeling of well being took hold of them, in such a way that they did not continue their flight but descended close to us, and circling here around us they were swallowing a great bliss. They became as it were totally saturated and took therefore also water, firstly to quench their thirst and secondly to have a provision for their further flight, since their travel destiny is the great plains of India.

[9] Thus, what you thought to have observed as something miraculous about the crane birds, was in fact something very natural, which of course only He can know who is very well acquainted with the whole arrangement of all creatures.

[10] Indeed, all this is also a wonder, but not such a wonder as blind mankind think, namely a wonder that would be a kind of godly magic, but it is a wonder which is of a very natural nature for the person who is awakened in the spirit.

[11] Now if for instance in an hour a second flight of crane birds would follow, you will experience exactly the same phenomenon, but will also better understand it than the first time.

[12] But what is actually the meaning of such a flight of crane birds in the script and the language of the inner spiritual correspondence? Who can read the image and put it reliably and truly and understandably into words? Look, this is a totally different question that is certainly more difficult to answer than what you thought that the phenomenon was a real wonder.

[13] These birds inhabit only clean swamps close by the lakes that have clean water. They hardly can be found in stinking and dirty pools. Their food consists of healthy and living little fishes and also other clean worms from the lake.

[14] Well now, the clean water means in the spiritual analogy the clean knowledge of the full truth from the Heavens and which has not been made unclear by anything anymore.

[15] Thus, these animals represent the people who continuously strive for pure knowledge, and saturate their soul with the living clean fishes (the living Word from God) and clean worms (pure

knowledge from the nature out of experience).

[16] As a consequence of the fact that the animals, of which we now are talking about, are only concerned about that which is clean, we can see with them a remarkable intelligence and order in everything, what we know from their actions. Where they dwell, they place attentive watchers, which by means of a certain sound have to warn the whole community when an enemy is coming near, who is infallibly detected by the sharp feeling of the guard that was placed, because his outer life atmosphere is far reaching before him. So these animals also precisely perceive when it is time to migrate. And when they start for it, it always happens with the greatest caution and order of which you were all too often able to convince yourselves.

[17] Look, so will also man, and finally a whole big congregation, place everything in the best possible order in all his doings and actions by his pure knowledge, practice the right caution and wisdom and consequently obtain also from that the best and safest results for the whole life and forever.

[18] The flight in a straight line of the crane birds means the firm and earnest character to never deviate from the once recognized truth, because by this clear very straight line of the spiritual direction and way, man uses the fastest way to reach the goal that is most germinating for life.

[19] As these birds were continuing their flight, you all have noticed those leaders at the head of the whole long line. Look, also this is the result of the clean food.

[20] Now when the souls of men of a congregation are fed with the pure food of truth, they will soon find without difficulty the most wise ones among them and will give the guidance and the organization into their hands and entrust it to them completely, and these will then also remain their guides and organizers as long as they live on this Earth. And if one of them has crossed over, then he soon is replaced by one of the most worthy from the congregation. The spirit who has crossed over, will also from the beyond watch as a true protective spirit over the congregation that

was left behind and will have the most blissful fellowship with them and will influence them instructively, as this was also the case with the first fathers, patriarchs and many prophets. And so, such a good organized congregation will certainly already here on this Earth continue to be in a true heavenly bliss.

[21] Because only man who is in this life already in the full possession of the inner life of light – because he himself clearly perceives God and His very loving and wise purposes with men, and does not see death before him, but only an eternal, most happy life – can also already here on Earth be happy in a very heavenly manner. On the other hand, another person who does not live in such an order of life, will fall from one doubt into another, frightens himself with all kinds of dark thoughts, and in order to chase these away and to anesthetize them he finally throws himself into the arms of all sensual pleasures, and so he becomes instead of a child of Heaven only but a child of Hell and its old judgment.

[22] The 7 guides also represent the complete number of that which is good and true of the Heavens from God, because with that complete number the 7 Spirits of God, of which you already know, are pointed out as working and acting in the right order. Therefore, also for every congregation, 7 heads in the order of the 7 Spirits from God are sufficient, yet in each one of them, those 7 Spirits should be completely working, but nevertheless, in the guidance of the congregation they should represent 1 head spirit.

[23] Such a congregation will then be a perfect being in the eyes of God, as this is the case in the Heavens, which consists of numberless many communities and where every community represents in a certain way a perfect being. The differences between the communities consist only in the fact that in every separate community the numberless different proportions are more or less, in one or the other Spirit of God richer and stronger represented.

[24] From the now indicated proportions, which are more or less reaching to infinity, also the endless many and different forms in

the material creation exist, just as from 7 singular basic colors an endless variety of all possible colors, and from the 7 singular tones in the pure music a never ending variety of melodies and delightful harmonies can be created.

[25] And as I have now shown you in a brief outline of the nature and of the flight of the crane birds a corresponding spiritual and heavenly image, so there is also a corresponding image of everything what this Earth is offering you to see, hear, smell, taste and feel. But not the body, nor your fearful soul, but only the living and eternal Spirit from God in the heart of your soul can give you the key for that. Therefore, strife for the rebirth of your spirit in your soul, then the whole creation with all its numberless many appearances will be as a big opened book before you, in which you very well will be able to see the foundation of divine love, wisdom and might and be able to understand it very clearly. Have all of you well understood this now?"

[26] **All of them said:** "Yes, Lord, great God and Master of eternity, because this time You have again spoken very clearly and openly. He who will not become good, enlightened and wise in Your school, will certainly never achieve it anywhere else."

51. THE ROMANS COME TO THE LORD



HEN Lazarus said: "Lord and Master, it is really a pity that also the righteous Romans who are very eager to learn were not able to hear this very special teaching. What will we say to them if they will ask us about all the things that happened here in their absence? May we not tell them anything of the great lesson about the flight of the crane birds?"

[2] **I said:** "If I would have considered it good and necessary for them, then I certainly would be the first to take care that they would be present, but because it is not necessary for them for the moment, but only for the few of you to know the deeper secrets of the Kingdom of God, I have only shown and revealed it to you as something special.

[3] But the Romans – just like the Greeks before them – have derived their dark paganism and idolatry from the not understood old teachings and predictions of the old Egyptians who have completely rightly derived these from the correspondences between the sensorial and the spiritual world, and more than half of their priests are preoccupied with the phenomena in this natural world, and all kinds of fortune telling are based on it. The early morning flight of the birds is besides that for them very useful, as well as the blood and the inward parts of the animals that are slaughtered before sunrise, and also the wind, the movement of the clouds, the nightly position of the stars and the coloring of the sky. They also lighten a fire in the morning and conclude all kinds of fortune telling from that and let them be paid by young and old people⁶. If the Romans who are present here had heard Me speak like that about the flight of the crane birds, then they would have overwhelmed us immediately with countless questions about a lot of phenomena that they had experienced and from which several of them came true now and then after the fortune telling of their soothsayers, and we would need days to satisfy them for only half according to the truth.

[4] When they will live and act according to My teaching, they will also be lead into all other wisdom by their spirit, but if they also would know what I have now entrusted only to you, they would practically do nothing else at home except with full haste and eagerness observe the phenomena of the natural world and to try to unriddle them. But because their soul is not yet sufficiently unified with their spirit, they would fall into all kinds of errors, which would really not be beneficial for the development of their inner life. For this reason, for the time being you should keep to yourselves what I have explained to you. But now they soon will be with us because they heard from Raphael where we are.”

[5] I just had said that to the few when the whole group came already out of the little city. They soon noticed us and came to us.

⁶ ‘people’ has been added.

[6] However, Raphael leaded, according to My will, the youth on another, bigger hill and kept them busy. When he showed them the hill on which I was, they all fell on their knees and praised Me with all their heart as the good, lovely Father.

[7] And now also the Romans and all other disciples came along. Only the few converted temple servants of whom the women and children were in Bethany, were not with them because they were seen by their women and children and consequently they were held up, for which they were not to blame because I Myself allowed this, so that they could be left alone by them for the rest of the day. So we arrived only for the morning meal together with the mentioned temple servants.

[8] When the Romans came to Me first on the hill, they greeted Me with full of love, and **Agricola** said: “O Lord and Master, what are we glad that we have found You again and that we can see now that You did not leave us with Your holy personality. We were all afraid of that since we did not find You in the house and then we thought that maybe You had gone somewhere for the whole day with Your few disciples. Your disciples that were left behind were even of the same opinion because yesterday for very wise reasons You did not want to reveal to anyone about what you would perhaps do today. After many questions and not knowing what to do, that lovely Raphael told us that You were not far away and were here. Then we left hastily, hurried to this place and found You to our consolation. And now we are extremely glad that we fortunately have You in our midst again.”

[9] **I** said: “So I am also glad that you still have arrived here before sunrise, because I also feel joy and love for him who feels joy and love for Me.

[10] However, there will be times when men will also search Me but will not find Me so quickly and easily as was now the case with you.

[11] But he who searches Me earnestly in his heart and through his actions according to My Word, will also find Me and feel great joy in the fact that he has found Me. But when someone has found Me,

he will also not lose Me anymore. At certain moments, in order to test his love and patience still more, I will however now and then hide My face from him, but will for this reason still not leave him.

[12] It will be beneficial for those who I will test, because from this they will see that I love them greatly. For he who is tested much and who endures the tests well, will be placed over many and great things in the beyond in My Kingdom, but he who is tested less because of his weakness, will also be placed over less and smaller things.

[13] But all of you will for the sake of My name and the truth still have to endure many trials, and your patience, which is in you still the weakest spirit, will not escape the test of fire. But when this will come over you, then think of this hill and that I told you beforehand. But remember also in your heart that then I will come to you in spirit, will strengthen you and will strongly help you. Do also remember that very well. For in these days, and also in future times, the Kingdom of God suffers violence, and those who will draw it with violence to themselves will also possess it. In future times however, it will be as I will now show you by means of a parable.”

52. THE PARABLE OF THE HUNGRY TRAVELER



HERE was a man who on his way during the night became very hungry. Towards midnight he came into a village. There was a house that looked like an inn, but everybody in the house was already asleep. But the traveler knocked on the door of the house and also on the windows. And because he knocked for a long time, the lord of the inn woke up, came to the window and asked with a grumpy voice the late traveler what was happening, why he was knocking at such a late hour at night so shamelessly on the doors and windows.

[2] The traveler said: ‘O lord, I come from far and I did not find any food nor drink during the whole day, because along the way through the desert, no house or inn could be found. Therefore, I

ask you to take care of me and give me some bread, so that I can saturate and strengthen myself, otherwise I will pine away.

[3] Then the lord of the inn said: ‘What is the matter with you to ask bread from me so late at night! Wait until the day will come!’

[4] But the traveler did not want to be sent away with this answer, but asked the innkeeper still much more, and much more urgently for bread.

[5] Then the innkeeper gave in anyway. And although he did not give the bread that was asked so to speak out of mercy to the traveler, he gave it to him anyway because of the shameless request so late at night.

[6] Look, from this image you can conclude how a person, who during his whole earthly day of life along the lonely way through the desert of the worldly wanderings could certainly not find and receive any bread for the life of his soul, came like this into the deep night of life, and finally, because he still continued his way, still came in the night to an inn of which he at least was convinced that inside there is a bread of life.

[7] Then he also began to knock and to ask, and at the end of his time he obtained what he for a long time had search for in vain in the desert of the world.

[8] And look, thus this means: in these days, and even more so in the coming dark times, to draw the Kingdom of God with violence to oneself, for he who will search, will also find if he will not stand still on the ever so lonely road. To the one who will knock at the door – even at night – will still be opened, and to him who asks with perseverance will also be given what he is asking. Did you all now understand this image well?”


[9] **Agricola** said: “Lord and Master, we surely have understood this image, but as I have understood it, it does not contain much comforting things compared to those which we have received from Your many other lessons and words. Although it is true that for the attainment of a great happiness, also great sacrifices and efforts are necessary beforehand, but in my opinion, if someone has a complete earnest and firm will to live completely according to

Your teaching – which as far as I can see I do not consider as particularly difficult and extremely tiring since You Yourself have said that Your yoke is soft and Your burden is light – then I must now honestly confess that from these words according to which one can only draw the Kingdom of God to himself in these days and also in future fierce times with violence and effort, I cannot discover the comforting soft yoke and light burden.

[10] But in these words of Yours I can see that the spreading of Your teaching, no matter how extremely godly true it is, will bring along much and heavy battles and even the bloodiest wars. Because if on this Earth, for the sake of the upholding and the eventual right education of the free will, the many devils and the only few real angel-men will have the same right to act – only somewhat reduced by the strict state laws – then indeed, in order to obtain the Kingdom of God, much violence will be necessary. But with that soft yoke and this light burden, Lord and Master, it looks quite poor.

[11] Now this is my idea, and I am of the opinion that I also will not be totally wrong. But still I ask You to explain a little more how a person has in fact to use violence to draw the Kingdom of God to himself. For I would like to see Your soft yoke and the light burden and the violence a little closer to each other.”

53. WHAT IT MEANS ‘CAUSING VIOLENCE TO THE KINGDOM OF HEAVEN’

 SAID: “Friend, for the one who seriously wants it, every effort and work is a soft yoke and a light burden, but when you will avoid the trouble, then with that you will not attain the desired goal as it should be. And the right trouble and effort are now the violence, which every person should cause to the Kingdom of God in order to acquire it completely.

[2] Look, you yourselves are really causing great violence to the Kingdom of God, but because you want to acquire it in full earnest, you also do not avoid any trouble and any sacrifice, and

My yoke seems to be for you very soft and My burden that is laid upon you very light and little. Just think that out of love for Me you take those many young people with you to Rome in order to take care of them there in My name. But besides them, you also take that poor family from Emmaus, the family of Helias and several converted temple servants with their wives and children with you and you will also take care of them. And look, that is a very great violence, which you as gentiles are causing to the true Kingdom of God in order to draw it completely to yourselves, and you will cause an even greater violence to it, because your full faith in Me, your love for Me and your firm and totally and every good will, will make you to do even more than what you have done so far. And still, all that will only be a soft yoke and a light burden for you because you gladly want it yourselves in full earnest.

[3] When you, friend, will look at this now in the light of the right reason and evaluate it, you surely will see that the soft yoke, the light burden and the violence that must be caused to the Kingdom of God comes down to the same thing.

[4] But if you now look for instance at our temple servants and besides that at a lot of worldly people, then do ask yourself if that which you can do now so very easily to gain the Kingdom of God would not mean for them such an enormous violent effort of their will with which you could as it were move the mountains of the Earth. And if they – who can do it – will not cause the Kingdom of God such violence as you have done already with great joy, they will also really not obtain it.

[5] And as it is now in these days and in this time, so it will be in the coming times with the worldly people, because on this Earth there will never be a complete lack of world-loving people, and for them My yoke will not seem to be soft and My burden will not seem to be light. And if maybe in their last days in the long night of their earthly life they still intend to acquire the Kingdom of God, then also they will have to knock on the doors in order to receive only from the lowest Heavens only a little bit of bread for

the satiation of the life of their soul.

[6] Therefore, he who will do much for My sake and perform many actual sacrifices, will also receive much from the Kingdom of God. But he who, just like the nightly traveler at the end of his trip through this world, will seriously start to knock at My door and to ask, will indeed also not be rejected, but he will only receive little because he only troubled himself little to acquire the Kingdom of God and he only started to search for it when he was forced by the extreme need.

[7] That such a person has caused the Kingdom of God only very little violence is easy to understand and therefore it is also easy to understand that such a person cannot expect a great part of the Kingdom of God. For with the same measure with which someone metes here, it will regarding him also be meted in the Kingdom of God.

[8] Thus, he who has caused a great violence to the Kingdom of God in order to win it, will also already here on Earth receive great might and power, but he who has caused the Kingdom of God only little violence in order to win it, will also receive very little might and power and will in the beyond eternally never reach those who in My eyes already here on this Earth have become great and mighty. Did you, My friend, understand this well now?"

54. ABOUT THE LIFE IN THE BEYOND



GRICOLA said: "Yes, Lord and Master, now everything is indeed clear to me, and we all thank You from the deepest of our heart for this lesson that You have given us in such a loving and merciful way."

[2] When the Roman had spoken out these thanks, it was already dawning in the east with a golden light, and the nature came fully to life. The birds started to sing, each one in its own manner. The fresh morning winds blew stronger and the beautiful water level of the not insignificant pond waved up and down as if it took

pleasure in the caresses of the morning wind. So also, the grass came to life and the morning wind blew the blue and hazy smoke from the chimneys of the houses asunder into all kinds of special forms and turnings in the air, and so this produced a really beautiful and cheerful lively morning scene.

[3] When we all were watching these morning scenes for some time with very much pleasure and joy, and when there was more and more light, a large group of turtledoves came flying from the east, which also alighted around the pond and drunk water.

[4] That was pleasing to the Roman, and our **Marcus** thought and said: “Lord and Master, look, when around this time large groups of those kind of birds are coming from the east, then this would be for our soothsayers, who are certainly not incompetent, be the sign of an early winter, although of a short duration. But already in the month of January there should be a long-lasting spring. Well now, this seemed already several times to be correct, and there were more times when it did happen than when it did not happen, but You as Lord of the whole nature will certainly be able to tell us something better about it. And this would also be good for us, so that we at home on the ground of true knowledge could fight many misconceptions and will be able to replace it by the pure truth. What do You think about the meaning of this flight of birds which I have indicated?”

[5] **I** said: “Friend, we will not spend much words on that. All those interpretations of signs are indeed derived from old experiences, and here and there something can be probable, but already with the Greeks and more specifically with you Romans, they are already so much distorted with all kinds of additions of fantasy that now almost not one word is true anymore.

[6] But here the flight of those turtledoves means nothing else except that the doves are usually flying with many together to this pond in order to drink water from it, so that they can have more strength to fly around, for without water, no bird would finally be able to fly anymore.

[7] But why every bird needs water in order to fly, this by far you

still cannot understand. However, the people in future times will slowly also understand these secrets. Look, now these birds have quenched their thirst and ascend and fly mostly again from where they came from. Just let them fly.”

[8] When Marcus heard that from Me, he did not ask anymore for the meaning of signs and watched cheerfully to the scenes of the beautiful morning.

[9] When we were all cheerfully watching the beautiful morning scenes, which liveliness was still increasing because the shepherds guided their sheep to the pastures, and other people went to the field to their work. At the horizon a few so-called sheep-clouds were forming, and being brightly illuminated by the light of the almost rising sun, it produced an extremely beautiful sight.

[10] Then the Roman **Marcus** said: “Lord and Master, really, this morning is so beautiful that I cannot remember ever to have seen one which was more beautiful. One could almost say: in Your real Heavens it cannot look more beautiful and more lovely.”

[11] **I** said: “O My friend, you are now very glad and enthusiastic in your soul and you make a comparison with the true, eternal Heaven by making it equal with this transitory morning beauty, and you easily will be forgiven for that, because on this Earth you do not have the slightest idea of the endless, imperishable beauty and glory of God’s Heavens. If I would now move you into it in spirit for only one moment, you would not be able to live anymore on this Earth, because the indescribable great beauty of the Heavens, the light, the friendliness and the highest feeling of well being of life would destroy your flesh in one moment and weaken and anaesthetize the sense organs of your soul in such a way that he would even fall down and would lie there as if dead and completely unconscious. I will then have to take away completely his memory of what he has seen and experienced, otherwise an existence would absolutely not be possible anymore, no matter where outside of the Heavens. But therefore, every soul must be guided and led step by step and become clean and pure as the purest gold, so that he then is capable to enter the endless joys

of God's Heavens.

[12] Look, the light of the earthly sun is, compared to the light of the Heavens, really like a total darkness, and still you cannot look into it with the eyes of your body. If you would do that for only half an hour you would go blind. How would your eye, which is not used to look into the brightest light and which is not arranged for that, react at the sight of the brightest and most powerful light if it would be allowed by Me to see it?

[13] Therefore, My dear friend, your joyful excitement at the view of this beautiful and clear morning is certainly very good, and someone who feels the same as you, has certainly a good heart and can generally already be considered as better and more noble, but to think that the Heavens of God can hardly offer anything more lovely than this beautiful morning, that would be a big mistake. But besides that, I am very satisfied with how you can feel it.”

[14] **Then Marcus said:** “Lord and Master, when we were together with You during the first days after our arrival on the Mount of Olives, for a few moments You have shown to the group the numberless many angels who were floating in a kind of shining air and were moving among each other and they testified of You. Was that still not the actual Heaven?”

[15] **I said:** “O yes, friend, but quite as concealed and covered as the archangel Raphael shows himself to you. If you could see him in his heavenly glory and beauty, it would kill your body immediately and anesthetize your soul for a long time. That is why his inner being is enveloped with a kind of bodily garment, so that those with whom he is dealing and speaking in My name can bear his personal presence. That is why I have also told you that no human eye has ever seen, no ear has ever heard and no human sense organ has ever felt what kind of joys and happiness God in the Heavens has prepared for those who love Him truly above all.

[16] Look, because you are bodily very close to Me, and also spiritually by your faith in Me and by your love for Me, all of you

are now indeed in the supreme and most perfect Heaven, but of its sight you still cannot be aware of anything because as long as you are still not entirely reborn in the spirit such a sensation would kill your bodies. But when you will be entirely reborn in the spirit, you also will be able to perceive the sight of Heaven, which will proceed from your spirit like a tree proceeds from the germ of a grain of seed. But now our sun will rise immediately above the horizon, and we will look at it very attentively.”

[17] When I had finished this conversation about the sight of Heaven, the sun rose in its full majesty above the distant horizon while already half an hour ago its rays gilded the high mountaintops. We quietly looked at the beautiful sunset until the sun stood totally above the horizon and enlightened also the valleys with its rays.

55. THE PURPOSE OF THE MOUNTAINS



Now **Marcus** asked **Me** again: “Lord and Master, is it also not remarkable that the highest mountains of which the rounded and pointed tops are generally shone by the sun one hour earlier and thus have also a longer day than the valleys, are covered with eternal snow and ice while in the valleys and plains it becomes in the summer oftentimes unbearably hot? With us in Europe, in the west of our empire, there are Alps which no human eye did ever see without snow and ice while in the plains and in the many valleys between the high Alps it is very warm, yes, even in our Sicily we have a mountain which is from the inside still full of fire. This has to be so because on many places it smokes and steams continuously, and still its highest peak is continually covered with snow. Well now, what is the reason for that?”

[2] **I** said: “Even if I will tell you the true reason, then you still will not understand it, but since you have asked **Me** now, I surely have to give you the answer.

[3] **L**ook, if you place a piece of metal and at the same time a piece

of soft wood into the sun, then after a couple of hours you will have warmed up the metal so strongly that you hardly will be able to feel it with your hand, but with the soft wood you hardly will notice any warmth.

[4] If you for instance will feel the black and stony shores of the Dead Sea around the midday hour, you will notice that those are practically burning hot, and if you then will feel the water, you will find it cold compared to the shores. Then you can also ask: ‘Yes, Lord and Master, how can this actually be? Why are the metal and the black stones so strongly heated up by the rays of the sun while at the same time with the soft wood and especially the water, a special warming up can hardly be perceived?’

[5] On this I can – because the preliminary knowledge is lacking to you – only tell you that denser bodies are more capable to absorb the warmth and the light than those that are less dense. And so also the air is a body that in itself has the quality that the lower layers of air that are close to the Earth are denser than high on the mountains because of the pressure of the upper layers which are lying on top of it. And thus, since the layer of air close to the Earth is much denser than high on the mountains and Alps it is therefore also easier to warm up than at great height. Look, this is the very simple, natural and still easiest way for you to understand the reason why it is colder high in the mountains, even if the sun shines longer there, than in the depths and valleys.

[6] However, there are of course still other reasons, which you, even if I would mention them to you, would not understand now. But there will be times when men will very clearly discover, calculate and perceive the deeper reasons for such phenomena. But for this reason they will not be closer to the Kingdom of God than you are now, who as very experienced statesmen still do not understand by far what the children of that time will already very well be able to perceive and understand. But such physicists and worldly scientists will often be very far from the Kingdom of God, and if they will search it in the powers of the natural world that are

revealed to them, they will hardly find it or not at all. Therefore, search above all in you the true Kingdom of God and its justice. All the other things you will receive at the right time by itself as a free extra gift.

[7] But the following you can remember as a good corresponding image. The pointed and round tops of the mountains look like those philosophers who have much intellectual light, but by that they are very conceited, proud and haughty and they look down with contempt to the world that is not learned. Yes, they even feel superior to their equivalent scientists who are maybe in view of their social position not equal to them, but these less highly ranked people surpass them in fruitful learning.

[8] And look, those very high mountains are an excellent image of that. The higher a mountain is and the wider the view which someone can have from its highest top, the more unfruitful such a mountain is, and cold and covered with snow and ice. You will for instance not even find one withered little moss plant on the highest top of the Ararat, but on the many lower heights in the vicinity you surely will come across all kinds of moss and other little rock plants, on the still lower parts all kinds of grass and alpine herbs, and still more down already bushes and trees.

[9] And this is how it is with all those important philosophers and physicists, particularly when they are besides of that, exalted to a high position by the state because of their scholarship. They are full of self-conceit, full of pride, look down on everything, are therefore cold and insensitive, and have no love except the rigid love for themselves and for their own pride. But because of that, despite their light, which contains no warmth of life, they are also completely unfruitful and serve the head of the state indeed as some kind of show-piece, but practically speaking they are of little or mostly of no use at all, while the lower ranked people are working, and by the practical applied knowledge they are useful for the state, and the still lower ranked people are working even more, and are unquestionably still of much more use for the state and the people.

[10] So are the high mountains of a country indeed nice to look at, and when it catches the eye of the traveler, he is amazed about their height, but if someone would ask the economical question what practical use its high peaks have for the country and what kind of fruit they produce, the answer on that will certainly be as bare as the high mountains are themselves.

[11] With that I certainly do not mean to say that the high and highest mountains of the Earth are completely useless and purposeless. With regard to the whole Earth they are extremely necessary because they force the atmospheric air, together with the whole Earth to turn around its center during the fixed time of day and night. For otherwise, no creature could exist because of the intensity of the permanent air current. Because here, where we are now, the movement of the Earth around its axis is already so fast that each moment we are moved from west to east by about 2 hours⁷.

[12] Now, if the Earth would be completely even and would have no mountains and hills, then the air, which surrounds it, would in a certain way stand still and would not move together with the Earth. But this standing still of the air would still continue to produce the air current, which would even surpass by far the heaviest hurricanes by which, as said, the life and existence of the creatures on the surface of the Earth would be absolutely impossible.

[13] But because the Earth, now especially in the region of its middle circle – which consequently is also the circle of the greatest rotation and which the later geologists will call the equator – has mostly in widely large chains also the highest mountains of which the peaks are far reaching above the clouds, they force the air to move continuously around the axis of the Earth, and therefore you cannot notice anything of the very heavy air current. But the fact that the air comes now and then into a current, which is perceivable now this morning as wind, I have already shown you the cause and the reason and I do not need now to speak about

⁷ The distance of 2 hours walking.


that again.

[14] Look, this is now the one useful purpose of the high mountains, explained with regard to the whole Earth. But besides that, the high mountains and also their snow and ice have a few other purposes, which will also be discovered by the later physicists. But for you it is still not the time to be initiated into all the secrets of the natural world. And even if I would tell and explain them to you, then you would not perceive them because you lack the necessary preliminary knowledge.

[15] I still can tell you, that invisible powers are continuously streaming in and around the Earth which are extremely necessary for the animation of the mineral, plant and animal world to which also man belongs as far as his body is concerned, and those powers are also controlled or guided by the mountains and their vegetation, nature and condition. That is why the inhabitants of the mountains are always healthier and stronger than the inhabitants of the big plains and deep valleys.

[16] So this morning I have been a teacher of nature to you, as far as this is for you necessary for the time being, so that you do not have to stay in your old errors. But when the spirit of the full truth and life will become one in you with your soul, then it will guide you further into all wisdom. Did you all understand this well?"

56. THE SIGNIFICANCE OF THE TEACHING OF THE LORD

HEY all thanked Me and said that they had well understood it, and our **Marcus**, and with him also the other Romans, still said more in particular: "Lord and Master, me and my companions are now beginning to realize more and more clearly that for a correct understanding of God and a steadfast and living faith in Him, a proper knowledge of the Earth and all that which is on and in it and which assumes a visible form, is absolutely necessary, for only by that can one understand that this Earth and all that which is on it, there had to be a very wise and almighty and consequently also very good Founder and Creator, because a blind

power, which is not even aware of itself and which we gentiles call 'fatum'⁸, could impossibly have arranged everything so wisely and efficiently on Earth and in every single creature.

[2] Thus, in view of the right knowledge of the nature and its extremely wisely ordered powers, there is already an irrefutable proof of the existence of an eternal and supremely wise, almighty and extremely good God and Creator of all things and all beings. And once this proof exists and is irrefutably established, the complete true belief in a God is certainly a self-evident and settled case.

[3] When besides that, Your teaching about the continuation of the life of the soul after the dead of the body and about the true, inner and living Kingdom of God is added, and man receives knowledge about what he is and why he exists and how he should live and act in order to become a child of God, then he will certainly do that also, and this all the more because by Your teaching he comes to know what lot he can expect after the death of the body if he stays in his errors and malice.

[4] Lord and Master, I do not speak here as a Jew but as a very experienced gentile, and say: Your teaching about the Kingdom of God and about the only true and eternal destination of man is unmistakably the highest, purest and truest, and at the same time also the most convincing understandable thing which the people have ever heard as teaching about God and about their destination. And for us, this is now much better understood and believed, because we have the unspeakable happiness to hear it from Your godly mouth, for we can see You, hear You and can and may speak to You, the only true God and Lord of eternity, about the most different things and circumstances.

[5] Concerning ourselves, we really do not need another proof for the true existence of a God except only Yourself, but there are only 10 of us to whom the indescribable happiness and the eternal undeserved mercy was given to find in You the eternal Lord of all

⁸ Latin for 'fate', 'inevitable lot'.

Heavens, all worlds and all life.

[6] You will not go with us personally to Europe and to Rome to reveal Yourself there by words and deeds as You do here, so that all gentiles would recognize You and would believe in You, but we alone will proclaim You to them, and we are also convinced in advance that our work and our efforts will not be fruitless. But our tribesmen at home are very critical men and believe only in something when they have received from as many sides as possible clear and very sound proof that it really exists, which is now all the more necessary because with our philosophers and scientists, atheism is generally followed, and not one highly educated person is thinking anymore about one or the other god, and they certainly do not believe in it.

[7] And look, o Lord and Master, that is why I am of the opinion that for the proclaiming of Your holy name and Your teaching, the proofs of the indisputable existence of an only true God has to be firstly clearly formulated from the nature and order of this Earth and its beings. Once those have taken root, it will further on be easy to proclaim Your teaching in such a way that everyone will believe in You and will consider You to be the only true God and they will worship and love You in words and deeds.

[8] Children can of course be quickly and easily made to believe something, but men, as we have extremely many of those in Rome and many other cities, should be treated much differently if one wants to win them. And for this reason I have also done my best to receive much clarification about the different things and phenomena in the sphere of this material world, and so I thank You already in advance in the name of all those who perhaps through me will be converted to You, for You have not withheld such clarifications from us Romans.”

[9] **I said: “I knew very well why you have asked Me one or the other thing, and I commend your zeal and good will. And your work and effort for the sake of My name will always be confirmed with My blessing.**

[10] **Nevertheless, I say to you that you should not point out too**

much to the nature of the material things of the world to make them think that they have to find God in it. With this, you will bring the people to suspect and feel the existence of a God, but never to the full knowledge of Him and to the true and living faith in Him.

[11] But if you give My teaching to your brothers as clearly and purely as you have received it from Me, they will listen to you and also accept the teaching. And because My words carry power, might and life in itself, they also will produce something much different in the heart and the mind of your brothers than all possible proofs based on the material world and its order.

[12] But when the people will then believe in Me and will also live and act according to My teaching and thus also according to My will, they will find in themselves also the true teacher and further guide which will lead them into all other truths.

[13] He who wants to find God and His eternal Kingdom of Life should begin to seek in the quiet chamber of his heart in the love for God and fellowman. And he who seriously begun to seek and continues to seek, will also find what he has sought. But he who will weaken in his seeking will hardly or not at all find neither in this world nor on the other side what he indeed wanted to find if it would not cost him too much trouble.

[14] Therefore, begin with My living word, and only after that, explain to those who have accepted My gospel the cause and the phenomena of the things and their order in this world. Then this way you will reap the best results of your work and effort.

[15] But now we will leave this hill again and will go to the morning meal that is already prepared. After that we will see what we still will undertake on this day.”

[16] The Romans and also all the others thanked Me for the given advice, and we went directly to the village and the house where in the big dining-hall the well-prepared fish, bread and new wine stood on the table in great quantity. So we went immediately to sit at the table. As always, I first blessed the food and drink, and after that we ate and drunk. Raphael took care of the youth.

57. THE LORD LEAVES BETHANY



NLY when the morning meal was already for more than half behind us came the temple servants who had visited their women and children. And Lazarus showed them a free table and let them bring what we had, and they ate and drank.

[2] But when we all finished the morning meal, the temple servants who had also finished their morning meal, came to Me and apologized because they had visited their women and children and asked Me if also I would like to visit them and bless them.

[3] But I said to them: “Listen, the one who believes in Me, accepts My word and lives and acts accordingly, has also My blessing in abundance. Therefore, strife that also your women and children, who now are still strongly attached to the empty ceremonies of the temple and secretly think that Me and My disciples are heretics against the temple, will believe in Me and will act according to My teaching. Then My blessing will also be their share. But as it is still now the case with them, and they only think that their sons will hopefully also soon be part of the prominent ones of the temple, I am really not inclined to go to them and give them a special blessing. Go and instruct them first, then tomorrow it will be evident if they are already ripe for My blessing. You can stay here today and discuss this matter with your wives and children. When I will come back here tonight, you also can come to Me again.”

[4] When I had said that to the few temple servants, they asked Me where I would go that day, so that one or the other could perhaps in case of emergency come behind Me.

[5] I said: “Firstly there will not be any emergency situation with you and secondly, Raphael stays here because of the youths, and you can ask him for advice. That is why you do not need to know where I will go today. But when I come back, you will surely hear where and how I have worked.”

[6] With this answer the temple servants were satisfied, thanked Me for it and went again to their women and children.

[7] Then **I** said to the others who were present: “The one who wants to follow Me where I will go, can follow Me.”

[8] On My invitation, all stood up and made themselves ready for the trip. Also Mary of Magdalon asked if she could accompany Me.

[9] **I** said: “You are totally free, but I prefer that you stay here with the sisters of Lazarus and help them in serving the guests, who partly are already here and partly will still arrive today. But when other guests from Jerusalem and also from other places will arrive here and will ask for Me, then do not tell them where I am, then they will continue their trip the same way as they came.”

[10] Mary of Magdalon thanked Me for these words and stayed with the 2 sisters. So also Helias stayed with those who are close to her and with the poor family from Emmaus.

[11] But we made ourselves ready and went first to the house of the innkeeper in the valley, who was with us, together with the owner of the inn at the big main road not far from Bethlehem who also was still with us and who listened to My lessons.

[12] When we came to the innkeeper, all the house residents came to meet us, greeted us and were very glad to see us. The woman asked Me if I and all those who were with Me would like to be their guest at midday.

[13] But **I** said: “Woman, your good will is as an accomplished work, but what you will do for the poor in My name, will be considered by Me as if you have done it for Me. This afternoon a great number of guests will come here, and some of them will ask for Me, but do not tell them where I am, and if someone will ask you where I have gone, then tell the truth and say: ‘We do not know’. And this is also the reason why I do not tell My disciples beforehand today where I will go to and what I will do. Towards evening I will pass by here and will stay for 1 hour. Abide by what I have advised you now.”

[14] All of them promised Me, after which we continued to the south. We met many people, mostly Greeks and also Egyptians who went with all kinds of goods to Damascus, passing by

Jerusalem. Not one of them took any notice of us and so we could proceed our way without being held up.

[15] After 1 hour of walking, **Lazarus**, who continually walked by My side, asked Me quietly: “Lord and Master. Now You surely can tell me where You are going, for I and all who are here will certainly not betray You.”

[16] **I** said: “We are going to a place near Bethlehem. What will happen there, you will all see and know, there and on the right place.”

[17] **Lazarus** said: “It is indeed good that I at least know this now. But then we surely will have to walk quite fast, for the way to it is not exactly short.”

[18] **I** said: “And still, we will arrive there at the right time and soon enough, for it is also possible for Me to cover a long way in a short time.”

[19] **Lazarus** said: “O Lord and Master, I indeed know that for You nothing is impossible, but still I asked You in order to cover this somewhat boring way not totally in silence and because even the most insignificant seeming word from Your mouth always stirs me up with new strength.”

[20] **I** said: “Yes, yes, you have said that very well and correctly, for My words are in itself also pure spirit, strength and life. But now we will walk further quietly because soon we will meet a troop of Roman soldiers who are going to Galilee and we will have some trouble with them.”

58. THE LORD LIBERATES CHILDREN FROM THE HANDS OF ROMAN SOLDIERS



FROM there we still continued to walk silently about 3,000 paces and saw the troop of soldiers with their weapons coming on the main road that was located on a little height. They made a lot of noise, as it was their custom, and they kicked with their feet the dust of the road so much in the air that a real cloud of dust was moving with them.

[2] Agricola thought that it would be better to step a few paces off the road because such rude mercenaries who were not seldom drunk during such marching are usually not too friendly with travelers who come in their way.

[3] I said: “You are certainly right about that, but it is really the fault of you Romans that your mercenaries are such rude and wild men. Teach them besides how they have to use their weapons also how to be a man. Then they will not behave as such.”

[4] Agricola and also the other Romans remembered this remark of Me, and when the wild troop came close, we stepped a few paces off the road. But this did not help us very much, for the commanders gave the mercenaries the order to stop, came then very brutally to us and asked us who we were and where we were going and for what kind of business and affairs.

[5] Then **Agricola** came forward and said to the commander in chief: “Can you read?”

[6] **He (the commander in chief)** said: “Yes, or else I would not be a chief”.

[7] Agricola took a scroll of parchment out of a bag, which he carried with him and showed it to the brutal commander. He saw what was written on that scroll, got frightened and he apologized.

[8] But Agricola warned and rebuked him with sharp and deep penetrating words because of his noisy behavior.

[9] Then the commanders withdrew very quietly and orderly.

[10] But Agricola and the other Romans walked to the troop of soldiers and examined more closely their order. In the middle of

the group of soldiers they discovered a few young girls and 2 young men of whom the hands were tied on their back.

[11] When the Romans discovered this with great indignation, they asked the commanders immediately what the meaning of this was, if these people were guilty of one or the other crime and what kind of nationality they had.

[12] The commanders came into great embarrassment and did not know what kind of answer they had to give to the severe and highly ranked Romans.

[13] Then the girls and the 2 young men were crying and asked Agricola in Hebrew if he would not like to free them from the might of these rude and cruel soldiers, for they were children of very honest parents in the neighborhood of Bethlehem, did not do anything wrong to these soldiers, and their parents, who possessed an inn over there, had served all these soldiers with what they wanted, namely 10 bags of wine and 30 breads, and for what they wanted they had finally asked not more than 70 coins.

[14] **(The prisoners):** “But then the soldiers became so angry and did not pay anything, but wanted to have from the parents more than 1,000 coins as punishment for the fact that the parents had dared to ask 70 from the soldiers. However, that kind of money the parents did not have and they begged these soldiers for forgiveness and kindness. But praying and begging was of no use. The parents were firmly bound with ropes to the doorposts of their own house. Then the soldiers grabbed us 7 children together, bound our hands on our back and drove us on in the manner as you highly ranked lord can see us now. We absolutely do not know what they want to do with us, but the fact that they have nothing good in mind is obvious. O good and great lords, please free us from these brutes for the sake of Jehovah.”

[15] Now **Agricola** became completely red with anger, ordered to release the 7 children instantly, which also happened immediately, and said then to the commanders: “Is this the way you protect the rights of our citizens? Do you not know the main rule by which every soldier has to swear? It sounds like this: ‘Live honestly, do

not insult anyone without reason, but he who insults you while you act according to the law, must be brought to justice.’ And finally: ‘Give and leave everyone which is his own.’ Did you now act according to our old main rule? Who gave you the right to move on the road from one place to another to extort the inns of which the owners are our citizens and are under the protection of our laws?”

[16] **The commanders turned pale, for they knew the relentless strictness of their statesman whom they knew already for a long time and asked him for mercy.**

[17] **But Agricola said:** “These children and their parents did also ask you for mercy and compassion. If you did not give any mercy and compassion to these innocent ones, how dare you, insolent brutes, to beg me now for mercy? I will treat you as normal robbers and murderers and make these mercenaries as galley slaves. Now turn around and go before us to Bethlehem. I will instruct the principal what has to happen with you wretched ones.”

[18] **Then I went to Agricola and said to him:** “Friend, you have done well to firstly free the children and secondly to have sobered up these drunken soldiers with your verdict. But they are not the ones who are really guilty for their rudeness, but rather the one who sent them to Galilee. He kept the money of the emperor that was meant for this group, for himself and permitted them on the way to supply themselves in the inns and also by the country people, willingly or unwillingly, with what they needed. And you know that when your soldiers receive permission from their superiors to plunder, they will not spare anything and will be like lions, tigers and hyenas. That is why the transgression of these soldiers is much less than how it looks like at first sight.

[19] **But the main fault and actual cause of such offences is your too unconditional trust in your generals and superiors. You provide them with all possible general authority, which leads to the fact that everyone will play emperor in his district and will do what he wants without caring too much for the common laws of Rome since he himself can and may issue laws in his district, depending**

on his mood and arbitrariness.

[20] If now and then a superior is from nature a good and just man, then it will be good to live and act in the districts that are under his command, but if the superior is perhaps too concerned for his personal advantage, then woe to the one who are under the power of his sword. And look, that is now here the case in the great district of Bethlehem.

[21] The present-day captain who has received the highest power from you, acting totally as it is allowed to him by Rome, is concerned for his own advantage and therefore he sets up such regulations so that he certainly will not have a shortage. But the people, in their heart, lament and curse the Roman domination and tyranny. This is exactly the case as I have explained it to you now. And now the question is who actually has to be sentenced with a punishment.

[22] Look, I very well knew that this would happen here in the neighborhood of Bethlehem, and for this reason I have traveled to this place so that this evil could be rectified here, but it has to be rectified where the actual fault is, for by punishing these soldiers here, nobody will be helped. Give them an admonishment, a right instruction how they have to behave themselves in the future and give them traveling-money for the trip to Galilee. Then they will arrive completely in the proper way to the place of their destination.

[23] But you should take away the general authority from the chief who we will meet this afternoon in the same inn from where the children are coming, and instead you should give him laws. Then everything will be fine.”

[24] **Now Agricola said:** “Yes, yes, Lord and Master, also now You are right in every respect, and I will also give directions that are completely according to Your words. But above all we should hurry to go to the inn and free the parents of these lovely children from their agony and need.”

[25] **I said:** “This has already been taken care of because their neighbors did them a favor in going to the city, to the captain, in

order to report concerning their children, hoping that they would be returned to them. When we will arrive in the inn, the parents of these children will also come back.

[26] The captain will do justice to them and will send a horseman after this group to whom they have to deliver the children unharmed, and we do not have to wait long anymore before the horseman will arrive. Then give him instruction for the captain that he has to appear before you around the midday hour in the inn. Then we will meet him in the inn when we will arrive there. But we will take the children with us.”

[27] The commanders heard however what I had discussed with Agricola and saw that he conformed to My words, and they wanted to throw themselves on the ground to thank Me.

[28] But I said to them: “Only this time I have saved you. However, if you will behave again at another place in such a way as you behaved yourselves in the inn, then you will not be saved anymore. But now wait here until you will receive instruction to leave, and then you can quietly travel further as it is appropriate.”

[29] They thanked Me for these words and they called Me a great wise Man whose word is mightier than the otherwise so relentless strictness of the high and mighty Agricola. But they also called Me the most righteous of all righteous ones, and they and also their whole troop glorified Me loudly.

[30] Then Agricola gave them instruction to stay in Bethany until he would come back, and that they could receive as much bread and wine as they would reasonably need, which he then would pay, and that he also would take care of the extra traveling-money. At the same time he commanded them most severely to behave well and decently, which they also promised him solemnly. Then he ordered them to continue their way. They positioned themselves orderly, thanked Me once again and moved on.

59. THE ARRIVAL IN THE INN



WHEN they were at about a 1,000 paces from this place, we, who also left, saw already from afar a horseman galloping. It did not take long before he was with us, stood still and asked us hurriedly if we did not meet the group of soldiers and if they carried with them those Jewish children in their midst.

[2] Agricola showed him who he was, told him everything and showed him also the saved children, about which the horseman was very pleased, and further he gave the horseman also the instruction for the captain as I advised him before.

[3] Then the horseman turned quickly around and rode hastily to the city, which was still about 1 ½ hour walking away from there, and we continued our way with the children gathering around Me with much love.

[4] The 5 girls of whom the eldest was 17 and the youngest 10 years old complained that their hands were hurting because they had been so tightly bound. Also the 2 young men complained about it.

[5] But I stroked My hands over theirs and asked them if they still felt pain.

[6] Then they (**the children**) said happily: “O good Man, we do not feel anymore pain. But how did You do it that we do not feel pain anymore? O, You must be a wonderful Savior. Because You had no ointment and no oil, and still we have no more pain at all. At home we have a grandmother who is sick for an already long time, and no healer can help her. Can You maybe also help in the same manner as You have helped us now?”

[7] I said: “Yes, yes, My lovely children, when we arrive there we will see about all the things which we can do for your grandmother. But do you still not have another sick person in the house?”

[8] **The children** said: “O wonderful Savior, how do You ask us for that, as if You knew already long ago that one of our best

helpers is already for more than a half year troubled with a malicious fever? Did You already come in our inn and did You stay there overnight?"

[9] **I** said: "My dear children, look, although I still did not come personally in your inn, but with My Spirit I am everywhere. And so I also know everything whatever is and happens and I can also help the one who is in a bad and miserable condition if they really trust in God and live and act according to God's commandments."

[10] **The children** said: "But how can it be that You can move Yourself everywhere with Your Spirit and then can see and hear everything whatever and wherever is and happens? Surely this is only possible to God. Do You then maybe have God's Spirit in You, just like the prophets from time to time? For when the prophets made predictions they became – as we have learned – filled with God's Spirit. Are You maybe also a prophet?"

[11] **I** said: "Yes, My dear children. What I actually am, you still would not understand now, even if I would tell you. But what you said about God's Spirit in Me, that is correct, for without that Spirit no human being can do anything really good and useful. But at home with your parents we will come to know each other further.

[12] Look, there far away, your parents are already coming to meet us, for they have heard already from the horseman that you are healthy and well with us. If you want you can run to meet them and tell them that we all will stay with them.

[13] When the children heard that from Me and recognized their parents in the far distance, they ran to meet them and were also soon with them to great joy of the parents. But we took more time, because the environment was beautiful here because it was located at a height, and the Romans had enough to see and to admire, and Lazarus and the 2 innkeepers who traveled with us had a lot of things to tell about it.

[14] When the parents of their children heard how we had liberated them out of the hands of the rude soldiers and that we would come into their inn, they turned around, hurried with the children home

to prepare, in order to receive and to serve us and to arrange everything as good as possible. There was of course not much time left, because from the spot where we were it was only half hour of walking to the inn. But as said before, we took the time because the Romans found this region in the environment of Bethlehem very worthwhile to see and they frequently asked for this and that.

[15] Therefore, we still were largely 1 hour on our way to the inn so that their owners had enough time to arrange and prepare the most necessary things for our arrival. A fat calf was slaughtered and well prepared for us, and still a lot more.

[16] When we came close to the inn, the 2 parents came together with their 7 children to meet us, greeted us very politely, welcomed us and thanked us with tears in their eyes for the good deed that we had shown to them by saving their children.

[17] Also **the children** thanked us once again with all their heart and said to the parents, pointing out to Me: “This is the wonderful Savior who has healed our painful hands only by stroking them, and who also promised us to completely heal our poor grandmother and also our helper. He must be a great wise Man filled with God’s Spirit, because He knows everything whatever is and happens in the whole world.”

[18] **Then the parents came to Me and said:** “We express to You – unmistakably great Friend of men – again our extremely hearty thanks for the great good deed that you have done to our children, and we ask You then also if You also would like to help our old mother and if possible also our kind helper, for we believe firmly and without any doubt what our children have told us about You, and we are confirmed in our belief by the presence of the to us well-known Lazarus from Bethany and the 2 innkeepers who we also know. Because these men would not have come so quickly to us if You did not bring them here. But the other lords we do not know more closely. But according to their clothing we can see among them Romans and Greeks. They probably also only came here for Your sake, because such important Romans will not so easily travel for several hours on foot. But no matter how, in any

case You are more than You seem to be. You probably come from the environment of Bethany and you surely must be tired. Maybe all of you would like to come into the house and rest there until the midday meal will be completely ready?”

[19] **I** said: “Look, here outside under the shade of your fruit trees it is more pleasant to rest, and here are also a lot of tables and benches that we can use. Besides, I know that the captain has come here on horseback from Bethlehem a little sooner than we, with who these statesmen from Rome have something to discuss. He strengthens himself now with his 2 companions with bread and wine, and we do not want to disturb him in it. When he will finish eating and drinking we gladly want him to come out to speak with these Romans.”

60. THE HEALING OF THE SICK IN THE INN



AFTER I had said this to all of them, the innkeeper, in full trust, made Me to remember the old sick mother and the sick helper and asked Me to think about them.

[2] On this **I** said: “Look, with God all things are possible. If you will believe, the 2 sick people will be completely healed only by My will and My word, without My seeing and touching them.”

[3] Then **the man** said: “Lord and wonderful Savior, I believe Your words, because a Man like You, filled with wisdom and truth like a prophet, has certainly never said an untruth. If it were not so, You would not have said this to us. But because You have said this to us like that, we also believe without question that You can heal our 2 sick people by the power of Your will and word, and therefore we ask You to heal, only by Your will and by Your word our 2 sick people.”

[4] **I** said: “Well now, then I will that the 2 sick people will leave instantly completely healthy their sickbed. Now go to them, give them something to eat and to drink to strengthen them, and then they should walk outside. But do not tell them at once that I have done this for them. Only after the midday meal they will know

Me better.”

[5] **The children**, who also heard that, said immediately: “God in His Heavens be all praise, because He has given such a power and might to the good people who live according to His commandments. Now our grandmother is most certainly already completely healthy and our kind and loyal helper also!”

[6] **Then the children went immediately with their parents into the house to the sick people, and to their great amazement they saw the two completely healthy, fit and cheerful.**

[7] **Both explained unanimously that they had the idea that a bright white flame was poured out over them, after which all pains left them, feeling very good and healthy, and that they had the feeling that they were so much strengthened that they could properly leave their bed.**

[8] **Then the lord of the inn**, who was a son of the mother who had been sick, said: “A Guest came to us who said that you were feeling better, that you can leave the bed and take food and drink in order to strengthen yourselves further. So you can easily leave your bed, put on fresh clothes and take then food and drink and eat and drink to your heart’s content.”

[9] **After these words, the two who were now healed, stepped out of the bed, dressed themselves and took then food and drink. Then they wanted to know the unknown Guest, but the son urged them to be patient and said to his mother that she will come to know the Guest better after the midday meal. And the two were satisfied with that.**

[10] **But we were resting under the trees and looked at the nice environment which, because this inn was located on a fairly great height, looked very nice, because a little hour from here to the southeast there was Bethlehem with its old ring walls and towers on a same hill. Only a valley with many fields, pastures and gardens was separating this inn from the town of David to where the main road to Bethlehem ran along. But from our hill we still saw a lot of little places and also isolated strongholds and farms, and to the west also big and well-maintained vineyards, and in the**

wide, already blue colored environment we could see high mountains, which in their majesty gave a still greater attraction to the whole region. For this reason it was understandable that our Romans who were great friends of beautiful regions and landscapes, enjoyed very much to view this region, asking continuously what this or that was, how it was called, to whom it belonged to and how this and that other place was, and what kind of special memorable event took place in those bigger places.

[11] And Lazarus, the 2 innkeepers, and now and then also one or the other disciple had a lot to explain. The Romans were so much absorbed in viewing the environment that they almost forgot that the captain from Bethlehem was already here for about 1 hour for the sake of them and was in great anxiety because of all the things which he could hear from the mighty rulers.

61. THE INNKEEPER REPORTS ABOUT THE PHARISEES



FINALLY **the innkeeper** came to us again, announced to us with great gratitude the wonderful healing of the 2 sick people and said to Me: “Lord, You are more than a man of my kind. You are not only a Savior, who has no equal in the world, but You are a great prophet of whom we have a very great need during this time, for if our Pharisees will still continue like that for a long time as they are doing now, then all faith in a God will go down.

[2] I have indeed heard already many things from travelers who stayed here, about a prophet, namely that He does great signs and converts the people again to a true belief in one God, but the Pharisees must be very hostile to Him.

[3] About a year ago, or maybe still less, He also must have performed wonderful works in Bethlehem and places in the neighborhood. However, I myself did not see anything of that, since I barely go anywhere and have not seen Jerusalem already for more than 10 years because of the many cares and the work for the maintenance of this great inn of mine. And so I know what I know

only because I heard others speaking about it.

[4] Almost every week there are a few Pharisees coming from Bethlehem to this place, but to ask them about such thing would be a useless effort, for they curse without question everything that is somewhat different from what is normal, and they consider it already as a very punishable sin, even if we say to them that we only have heard it from far away. Therefore, men like us cannot be blamed when we almost do not care and worry anymore about anything except for our own household.

[5] Well now, a few days ago many really extraordinary things were seen in the sky at night. They went indeed to the Pharisees, imagining what kind of wonders they would hear there, and they also thought that the good old Jehovah had finally again given a sign of Himself to the Jews. But nothing of all that. The Pharisees told the people with a very cheerful face that the whole impressive phenomenon, which for us Jews was not a good prophecy, was a national deceit accomplished by the Romans with the help of the Essenes who are very good in all kinds of magic arts. And further it had no other meaning except that the Romans – who, more in particular the higher and richer part of the Jews, did not like very much for an already long time – wanted to mislead with such means the more credulous and superstitious people and wanted them to turn against their Jewish superiors in order to prevent a general rebellion of the Jews against the superior powers of the gentiles who became somewhat weak. With this explanation they went home very indifferently and cheerfully without further worry, and they did no more trouble themselves in the least about the whole appearance, no matter how terrible it looked like.

[6] Shortly after that, one could see 3 suns rising. They asked questions and received the answer that it meant that the wind would come and that soon a rough weather would appear. And again they went home without further objections.

[7] And also, a few days ago in this region, certain people must have traveled around to spread a new teaching that had to come from the prophet from Galilee, and they also must have performed

extraordinary signs, and already many people follow them. How much of it is true I can of course hardly know, because nobody came to me who by far resembled such a messenger of the new teaching.

[8] But only a few days ago I asked someone from the synagogue who came here from Bethlehem what was happening now with those messengers of the new teaching who seem to travel around in this environment, and he said to me: ‘Ah, since the Romans are our lords, such jobless and work-shy rabble are indeed roaming around in great numbers. It is tolerated and supported by them, and we can do little or nothing against it.’

[9] Yes, against such a statement, reasonably no one can have any objections. For firstly, he is not better informed himself about everything that is and happens in the whole big kingdom of the Jews, and secondly he cannot interfere in a conversation with these eloquent lords from the synagogue anyway, even when he is better informed about something, for firstly he could do nothing with them and secondly he also would be in danger to be persecuted by them in every way. And so, he prefers to stay a quiet countryman and he does not bother for neither one nor the other thing, although he can surely perceive that those followers of the synagogue are only what they are for the sake of their belly, and for themselves they believe even less in a God than one of these many fruit trees of mine.

[10] And that is why I just said that it would be very necessary now for a true and mighty prophet to stand up, for otherwise the people will soon loose every belief in an only true God. Considering Your might and inner wisdom, You seem to be the One, and I am now happy that I finally came to see such a Man who could well be an Elijah.

[11] Now I believe again that in earlier times prophets did exist whom for the sake of the blind and unbelieving people were equipped by God with special wisdom and might. For me, up to this time, that belief sunk away in the kingdom of the pious fairy-tales. But because I have seen now myself that Your will and

word has made 2 sick people in one blow so fit and healthy who were declared incurable by every ever so artful healer, also my belief in a God and in the prophets has been completely restored again, which is more dear to me than if someone had given me the treasures of half of the world.

[12] But now the captain comes outside who certainly has to speak with these highly ranked Romans. It is sure that I will not be needed for that. That is why it is time for me to go inside.”

[13] **I said:** “Exactly now you are needed for that, because it is precisely concerning you that the Romans have to discuss something with the chief. By his decision you had to endure today – because the soldiers passed by – a not deserved loss that will be indemnified to you, and more precisely by the chief. That is why, as a deprived petitioner you should be present before those high judges, for where there is no petitioner, there are also no judges.”

[14] **The innkeeper said:** “Yes, yes, mighty and wise Savior, this will be exactly so, but the captain will remain my lord also after that. If he now will suffer important loss by my interfering, I will be in big trouble with him after Your departure, and therefore I rather prefer not to take it into account instead of afterwards be simply bound on the cross.”

[15] **I said:** “You may worry about something else, because exactly by that, the captain will become a real man and also your true friend. And that you can fully believe My words, I have already given you more than one tangible proof.”

[16] **The innkeeper said:** “Yes, if this is so, I will stay of course. Should my wife and my children be called here also, and my only next neighbor who came to help me because my helpers were busy in the field and were not at home?”

[17] **I said:** “This is not necessary. Only you as head of the house are sufficient.”

[18] With this, our innkeeper was satisfied and stayed with us alone.

62. THE COMPLAINTS ABOUT HEROD



SNLY at that time the chief went fully humbly to Agricola, greeted him and asked him if he wanted to make known his high and mighty will.

[2] **Agricola** looked at him seriously and said: “I unfortunately have noticed several times on my trip through Palestine that you chiefs who have received all judicial power from us are making an offensive abuse of it. Today I have heard something similar about you, which was extremely unpleasant to me. How will you now justify yourself before me, because you are accused by the soldiers and actually by this honest and kind citizen? I know as well as you do that you are entirely guilty and I do not need to point it out to you. Thus, speak now and justify yourself.”

[3] **The chief** said: “Mighty ruler of the emperor and highest commander and disposer of the wise laws of Rome. Justifying, I cannot before you, although strictly speaking I did not really act contrary to the content of the authority that was given to me in Rome, but out of humanitarian considerations I could of course also have acted differently, because I am also free to be mild if I think it is right. In this case there was of course no reason to let the soldiers go to another province with a little too much freedom, but I wanted to make some savings by holding back their traveling money. But I have permitted instead of that to indemnify themselves moderately for the necessary provisions at the big inns along the way. And in this case, this is my actual guilt, which I want to indemnify even tenfold.

[4] But the fact that the soldiers have dared, together with their well-instructed leaders, already from here to make rudely abuse of the freedom that was only given to them with moderation, I was not able to expect or to foresee, for they behaved themselves already for 3 full years in Bethlehem in such a way that no one has introduced a single complaint about them. Besides, they often have been here during the free days, have eaten and paid, which the innkeeper will surely know. But that they already since their

departure from here have behaved themselves as if they were in a hostile country, is truly not my fault, for I did not give them instruction for that.

[5] But because I am guilty anyway of the fact that the soldiers committed such an indecency, I also want, as already said, indemnify all damage tenfold. I have said.”

[6] **Then Agricola said:** “This is only correct and fair, but if ever such matter would happen again in the future, and I am informed about it in Rome, then my judgment will be quite different. Because the authority that has been given to you in the name of the emperor does not go that far that you can completely arbitrarily withhold from the soldiers what is due to them and keep it for yourself. Only in urgent cases, when for instance in a country there is unrest and rebellion, such a means could be used if necessary, so that the soldiers would treat the rebels more strictly and relentlessly. But even then, a wise moderation of a too great strictness is preferable as long as this is somehow possible, because a too heavily tormented people will never show love and devotion to a government. The hidden fire of anger will continue to glow in such people. As soon as they will sense something, they will break out in all destructive flames, against which it will be difficult to raise an embankment. This is now what you have to observe strictly as an ever-valid instruction for the further application of your office.

[7] But now it is up to the innkeeper that he truthfully will report how much the soldiers have consumed with him and how much he will claim for the mistreatment of himself, his wife and especially his children. And finally, still today you must pay Lazarus, a loyal innkeeper from Bethany who stands at my right, the traveling money for the soldiers. Now speak, owner of this inn.”

[8] **The innkeeper said:** “Listen, high ruler, thanks to this very wise and wonderful mighty Savior, an invaluable great benefit has been my share, and as citizen my wealth is still such – all praise to the Lord – that I can easily bear the loss that was caused to me by the soldiers, and therefore I do not make any claim for any

indemnity. But if the chief and ruler of Bethlehem and this whole region, which apart from that has been kind to me, wants to show kindness to the poor, then this is up to him and it is his free will. But about your matters and those of Lazarus, I cannot say anything.”

[9] **Moved by the generosity of the innkeeper, Agricola said:** “Truly, it is only very seldom that I have come across such generosity, and the chief will also appreciate it.”

[10] **The chief said:** “Yes, by all powers of Heaven, I surely will. I will never fail to reward such generosity, not only tenfold but a thousandfold, with all the means that are at my disposal. However, that which I have to pay to Lazarus, that money will be brought here within an hour. I will send out my secret writer and treasurer immediately. But allow me then that I, as converted sinner, may stay in your company, for also I would like to know better this wonderful Savior and express my thanks to Him for the fact that He had already beforehand indemnified this noble innkeeper which I had to indemnify to him.”

[11] **Agricola said:** “You may surely stay now as our friend, and it will be of great benefit to you when you will be better acquainted with our greatest Savior. You soon will have more to be thankful about to Him than for what you have to thank Him now. But now, see to it that you take arrangements with Lazarus, because on our way, with his permission I have given the leaders of the soldiers the instruction that, at your expenses, they could provide for themselves there with moderation and that they also could let them be paid the traveling money that you withheld from them.”

[12] **Now Lazarus said:** “Let me say something now also. Since this chief has been so generous and had shown me 10 years ago also unmistakably great friendship, I will do now the same as our noble innkeeper, so that the kind ruler is now also no more in debt to me. May he, in exchange for that, always protect the rights of the poor and the oppressed and protect them against the offenses and great arbitrariness of Herod, for in this environment he makes it even worse than in Jerusalem.”

[13] **Now the innkeeper spoke again:** “Yes, Herod is our greatest plague. We would follow the emperor with an even greater love than is the case now if he would like to deliver us from this plague, which would certainly be easy. We well know that Herod as feudal monarch pays a great tribute to Rome, but he indemnifies himself tenfold by the extortion of more than high taxes, and he spares no one. When his tax extortioners are coming, there is nothing else to do than to pay willingly what and how much they want. No delay is given, but what can be heard is: pay! Everything is taken away from the one who cannot pay, cattle and grain and, if all that is not enough, also wife and children. When the man who has been robbed like this of everything cannot pay the demanded taxes before a determined time, then his cattle, grain, wife and children are sold at the public markets. Yes, this is certainly something terrible. Then a person can complain at the Roman courts of justice as much as he wants, no protection can be found there, and this is surely an injustice that cries to Heaven.

[14] If we pay the emperor the yearly tax coin, then we are doing this gladly, for firstly it is not much, and secondly we know why we pay these little taxes, because the emperor gives us wise laws for that and takes care of the good order in the country by means of his courts of justice and his soldiers. But Herod, as mere feudal monarch favored by Rome, demands tenfold, yes often even hundredfold, and he does or gives us nothing in return. We have of course the right from the emperor to redeem ourselves from Herod, but this goes with much trouble and expenses. We wealthy men of this region and also in other places have also done that and feel very good with that, but the poor possessor who cannot do that and who are afraid of the threats of the priests, who choose the side of Herod, feel all the more miserable, because, although he receives the ransom money, this true tyrant will then increase the taxes for others in such a way that they also have to pay for those who are redeemed, what we have paid before.


[15] So for instance, I had to pay yearly at least 100 silver coins to Herod. But when I already 10 years ago had redeemed myself with

1,000 silver coins, Herod was still completely indemnified since he has placed those 1,000 silver coins at the rate of 10% at the bank of exchange. But that was for that great reveler not enough. He imposed the 100 silver coins, which he could not receive anymore from me, on 20 other citizens who had to pay taxes, so that everyone had to pay 5 silver coins more than before. And when they complain to the Romans, they seldom can find protection there, but they advice them to redeem themselves also. Yes, that would be all right if those who have to endure most would have the means for it. And then, the redeeming from the arbitrarily and unrestrained behavior of Herod is also a question of conscience and an offence against neighborly love, for I surely have improved my lot, but at the same time have made that of 10 or 20 other people heavier.

[16] Highly ranked and wise rulers of the emperor, I have described this matter now as it is. Please think about it, so that this great evil would finally be halted. Everyone would gladly pay the emperor a tenfold tax if only he could be freed from the plague of Herod. And the emperor would certainly receive more than half more than what Herod is now paying to him, for we know indeed how much Herod has to pay, and that is not even one hundredth part of what the citizens have to pay to Herod.”

[17] **Agricola said:** “Yes, I perceive all too well and clearly what Herod is doing, and already many restrictions were imposed on him, and after your complaint, soon still greater ones will be imposed on him. But for the moment there is nothing that can be changed, for he has given himself again the country for 10 years in loan and he has the sealed contract for that in his hands. But nevertheless, we surely will achieve with the emperor that in the right and effective way there will be put limits to the malicious behavior of that great reveler. But before I will now command already here something in the name of the emperor, I will also ask for a correct advice from this most wise Lord and Master here, and He will tell me what is needed above all.”

63. THE DIVINE GUIDANCE OF THE JEWISH PEOPLE

HEN **Agricola** turned to Me and said: “O Lord and Master, give us Romans advice according to Your love, mercy and justice to know what can be done about this really very evil matter for the benefit of these people.”

[2] **I** said: “There is not much that can be done now, for according to your laws, a contract must be upheld and remains valid for the determined time if the possessor of this contract complies with the conditions. But it is not stated in the contract that Herod can shift the taxes of those who redeemed themselves and have become Roman citizens to those who are not redeemed, and therefore you surely can forbid this to him. It is true that the governor Pilate had already partly done this and has because of that made Herod his enemy, but this was not to much use, and Herod still does what he wants and does not bother much about the governor, for in the contract of the emperor he has indeed the clearly formulated authority to help himself with all the rights of a king as far as they are not in contradiction and incompatible with the laws of Rome.

[3] Well now, after such authority that was given to him, which clearly was not well thought of, he can commit a lot of to Heaven crying injustices and by virtue of your contract you cannot call him to account.

[4] But the fact that he is now so greedy and suppresses the people greatly is because of the circumstances that he wants to gather so much money so that with this he can for his own benefit and purposes redeem the whole country forever from you Romans, in order to become from you a completely independent ruler over the whole of Judea. Although he will not be able to go that far, but since this is now his purpose and plan, he therefore acts this way in order to once carry it out according to his idea at the time of a favorable wind coming from Rome.

[5] As it is now, I could change all this with one single thought, so that the whole house of Herod would not exist unto his most distant relatives. But still, I do not do that because he is allowed as

a rod of chastisement for the stinginess and the haughtiness of the people of God.

[6] For when the Jews stood under the judges, they did not have taxes except for the tithe, and they were rich and mightier than any other nation on Earth. Then they became presumptuous in their luster and wanted to have a king who would exceed all the kings of the Earth in glitter, splendor and might. And a king was given to them. But with him came also all misery over the people that had become unsatisfied with God's ruling.

[7] Then the people grumbled and lamented still more than now, and many asked God for help, but God is not a Being who just like man will change His decision from today until tomorrow, for if He would do that, there would be no Earth and no sun for already a long time. And so He let the Jews be among the kings. And the kings were wise and led the people justly, as long as the people themselves remained good and wise and just according to the laws of God. But when the people committed prostitution and all kinds of injustices, also unwise and hard and unjust kings were assigned over them.

[8] And when the whole Jewish people, apart from a few, turned to paganism, they came into the imprisonment of the Babylonians, in order to experience how it is like to live under the rulership of the dark heathens. It was only then that the people returned to their old and only true God, and God made them again an independent people and gave them wise and righteous leaders.

[9] But it did not take long again before the people fell back into their old sins and evil, and God placed them gradually into circumstances wherein they are now – as they deserved it – sighing and lamenting.

[10] And God has come now Himself into the flesh to the people in the manner that the prophets have predicted, and He wants to free them and make them happy for time and eternity, but the great mass do not believe it when they hear about it and see it themselves with open eyes, and they persecute the almighty Helper and they do not want to hear anything about Him. But for this

reason, God allows also that the blind people that became evil are tormented in every respect and will be tormented more and more, and it will still happen that they will be scattered among all the nations of the Earth and they will have no country that they could call their own.


[11] Because of the fact that the people are still like that now, they must be tormented by the Romans and still heavier by their feudal monarchs. But he who is still wise and just and observes the commandments of God and keeps them, will also be justified, find mercy and help with God and with the people, and the greediness and lust for power of Herod will not be able to harm him, of which Lazarus and many others can testify.

[12] But he who is still oppressed must firstly and truly turn to God and ask Him for help in his heart. Then he will be helped if he will desist from all those many sins, which are now more practiced among the Jews than among the heathens.

[13] Look, friend Agricola, this is how things are, and from what I have said now you surely will be able to conclude what you have to do with regard to Herod.”

[14] **Agricola** said: “Yes, Lord and Master, only true and faithful One. Now I know very clearly what I have to do. Whatever is right for You, o Lord, that is also right for me.”

64. THE CHIEF AND THE INNKEEPER RECOGNIZE THE LORD

UT while I was talking to Agricola, the captain, his 2 companions who were at his service, and also the innkeeper were listening very attentively, and after the words of Agricola, **the captain** said: “Lord and Master and wonderful Savior, as You have spoken now, I have never heard any man speak. I have the impression – and very strongly – that there is someone quite different hiding behind what You in Your innocence seem to be. You certainly must be that great Man from Galilee about who Cornelius and a few other Romans have told

me. And if You are indeed the One, then everything is clear to me now, and I already know for myself with whom we have to deal with, this to our highest bliss. But be not angry at me because I have said this here.”

[2] **I said:** “Oh, not at all, but it is really wonderful that the gentiles can see the light sooner than the many Jews who were after all called to the light from the very beginning. But so be it. Therefore, I have already determined that the light will be taken away now from many Jews and given to the gentiles. They have been blind for a long time and have fervently desired to have the light, and because they have desired to have the light, they have also found it. But the Jews boasted about it that they were the only ones to have the light. However, now they have become so blind that it is difficult to make them seeing again.

[3] My words are the light and the life, and My deeds witness that My words are alive, because the Spirit that is in it is not a dead, but an eternal living and above all mighty Spirit, because before anything was ever created, there was the Word which you are hearing now. The Word was with God, and God Himself was the Word, but the Word has now become flesh and lives now among you. I came in My property to those who are Mine, and they did not recognize Me.

[4] Oh that great blindness of the Jews, and namely of those who are sitting in the temple and the synagogues and put themselves in front. When I call them, they do not hear anything, and when I show them the great light, then they do not look at it. Therefore, woe to them on the day of judgment that will come over Jerusalem. But now, nothing more about it.”

[5] **Then the innkeeper said:** “O Lord and Master, You seem to be somehow displeased because of me because I did not recognize You immediately and deeper like the Romans have recognized You, but I think that this is not my fault. Lord and Master, say it straightforward that the fullness of God is bodily living within You, then I and my whole house will believe it. Because the signs that You do, can indeed only be done by God – and man when for

a few moments he is pervaded and seized by the Spirit of God – for no man could bear the too much and too endless might and power of God’s Spirit in himself and by that remain alive.

[6] But who thus, just like You, contains and carries the fullness of God’s Spirit bodily within himself and in this manner also continuously lives and acts, he is as good as God Himself. For if God’s Spirit was able by His word and will to create and give for us men a body with a living soul, then why should He not be able to give Himself – if this would please Him – an extremely pure body according to the order of His love and wisdom?

[7] From this, o Lord and Master, You can almost endlessly more clearly conclude than I, that I do not belong to the Jews who are slow to understand, but I can believe quickly and easily what I recognize as an unmistakable truth. Therefore, please be not angry with me because the captain as a gentile has recognized You sooner than I who am a Jew.”

[8] I said: “If I could become angry with you, I would not have come to you. I have however known for a long time what would happen to you today, and for this reason I have come here to you with these friends to help you. And now that I have done this, I surely am not angry with you, but actually a dear and great Friend of yours. But what I have said now refers to all Jews and all nations on Earth and also for those who live on the stars.

[9] But now I want to tell you something else, and then you will understand all the more clearly why I now have come to you as dear and true Friend.

[10] Look, close to the city, rather in front and not far from the road, there is a cave that still today serves as sheepfold. When the emperor August prescribed the first census in the land of the Jews, I was born there around midnight from a young woman who never had known a man. As a sign of recognition for men, so that they would become aware who was the One who came there in the flesh of men, great signs were happening in the sky and also on the Earth, which was seen first by your shepherds.

[11] You, at that time still a shepherd on that large pasture land

which is nowadays still your common possession, were one of the first who came to the cave and greeted the newly born King of the Jews and gave Him honor.

[12] And when you heard the choirs of the angels, you said to a few shepherds who came to the cave: ‘Look, just look. The face of that little Boy shines like the morning sun, and in the cave it is so bright as during the daytime. There is more than only a newly born King of the Jews. This is the promised Messiah. This is the One about who was prophesied by all prophets. He will bring us the salvation and that is why we must worship Him.’

[13] It was also you who song the following short psalm⁹ to the other shepherds: ‘May God be merciful to us and bless us. He makes His face to shine over us – sela – so that we on Earth should know His way and His salvation among all gentiles. You, God, the nations are thanking, all nations thank You. The nations are happy and rejoice, so that You will direct the people justly and rule the people on Earth. You, God, the nations are thanking, all nations thank You. The land gives its crops. God, our God, bless us. God bless us and may the whole world fear Him.’

[14] Look, driven by your inner spirit, you referred this psalm to Me, and later, after you father, when you became the owner of this estate, you let a nice hewn stone be placed not far from here, and with your own hands you wrote the psalm on it, so that it is easy for everyone to read and to recognize it since you did it with indelible paint in the Hebrew, Greek and Romans script and have also written it into those 3 languages.

[15] From this you can surely conclude that I know you very well and that I am not angry with you as you thought, for you were indeed one of the first who recognized Me already at the time of My birth and gave Me the right honor, and so you surely will not be the last one to now recognize Me again.”

[16] On this, **the innkeeper** was moved to tears and said: “God, Lord and Master. As soon as I saw You, it came to me in spirit that

⁹ Psalm 67.

this would be so, but I did not dare to speak it out loudly. But since you now were so merciful to bring it into my memory again, it is surely above all doubt that You are the same for whom only already 32 years ago my favorite psalm was meant. O, what an endlessly great salvation has now come over my house. O Lord, o God. What psalm will I now sing for You?”

[17] **I** said: “We will abide with the song that you have song for Me the first time, for it contains indeed everything that is according to the eternal truth, and I am satisfied with that.”

[18] Then the innkeeper asked Me if He could not tell in his house to his wife, his healed mother, his children and also his healed helper what kind of salvation has come now over them all.

[19] **I** said: “We will do that only after the midday meal which will not take much longer now. Until then we will however discuss something else.”

65. THE INNKEEPER RELATES ABOUT THE FIRST VISIT OF THE LORD



SOOK, I was here a year ago and have healed at that time in the environment many paralyzed, cripple and blind people. When I traveled then to Galilee, many people came with Me up to Capernaum. Those people wanted to exalt Me on the way by making Me King, because they saw the signs that I had done. But when I then let them faithfully hear in the synagogue in Capernaum profound words from the Spirit, they all started to be irritated, said that it was a hard teaching and wondered who had to hear and understand it, upon which they left Me and went home again. Since you know a few of them and have also talked a lot with them about it, I would like to hear now from you what these people think about Me now.”

[2] **The innkeeper** said: “O Lord, who test heart and kidneys of men, what will I now still be able to tell You what You probably know endlessly better than me?”

[3] **I** said: “Yes, My dear friend, the question is not if I yes or no

already know it beforehand, but it is to relieve your own heart and to purify completely your thoughts and words, and therefore I gladly want to hear it from you. Besides, in that case all men had to walk around in My presence as if they were mute, because those who have once recognized Me can always conclude that I know everything about what goes on in them.

[4] But I want that you also will speak and freely express what goes on in you. And so you can now in My presence in short also tell everything what you have heard here and there from the people.”

[5] **The innkeeper said:** “Yes, God, Lord and Master, that would be all right if all the things that the people say about You would be nice to relate to You further in the presence of these men here. But it is quite different.”

[6] **I said:** “It does not matter here anyway. Now speak freely.”

[7] **The innkeeper resumed:** “God, Lord and Master, the people with who I spoke about You, without knowing You as I know You now, said that a great prophet, who gave in Jerusalem and also in this region very wise teachings to the people, had performed such signs – more in particular the healing of all kinds of sicknesses – which no man had ever done before. These people were very much attached to that great prophet, as they call You, followed Him closely and they also felt a great joy over Him because they could well perceive that He was no friend of the now already commonly hated Pharisees. As far as Capernaum they have found nothing at Him that was offending, except that He on a mountain where before He had fed them in a wonderful manner with a few breads and little fishes and they wanted to make Him king, He went off and has left His old disciples. But later at night He still came back to them, possibly in a wonderful manner walking on the waving sea as if it was dry land.

[8] They were all very glad that He came back later and they rejoiced for the coming day and for His teachings and deeds. But this fully expected joy came completely to nothing, because the next day He had said such absurd words to the people that even

His old disciples were offended about it, and except for a few, they all left Him, and so also all people who had followed Him from here. For they became very convinced that He had gone mad, for in His speech He had summoned all of them in full seriousness to eat His flesh and drink His blood, without which nobody could receive the eternal life, for He only would awake those on the youngest day for life who would eat His flesh and drink His blood.


[9] Yes, this is of course quite hard, and I could not really blame the people – who otherwise are really open for all higher things – for the fact that they have left after such preaching, and are complaining until this day that God had permitted that such an unmistakable great prophet to whom the people had already so many things to be grateful about, had to become suddenly insane.

[10] But if You have already given such a speech before, then You certainly wanted to tell the people a hidden truth by that in the manner of the old prophets, as I actually am only now imagining it. But if one year ago I also had been among that group I certainly would have left with the others.

[11] But now I surely can imagine what You wanted to tell the people with that, and I think that we soon will take now Your flesh and blood materially to us, just like we have really taken spiritually from Your mouth Your flesh and blood to us. And so I have spoken now without any reserve.”

[12] Now I commended the innkeeper, and all those who were present were very pleased with him, and My old disciples, just like the Romans, were surprised about his intellect.

66. THE INNKEEPER RELATES ABOUT HIS INN

UT now also the children came and invited us for the midday meal to which we responded. The inn-house, surely one of the most beautiful and most impressive in the whole extended region, was entirely build from fine hewed quader stones¹⁰ and had above the ground floor still 2 more arched floors. On each floor there were 3 big halls, and in each of them about 700 people could eat. But besides the 3 dining halls there were on each floor also 30 living rooms, each provided with 2 windows, which could of course not be closed with glass panes as (nota bene) during this time in Europe, but at that time there were factories in Damascus which produced a completely transparent parchment, just like the nowadays glass, and with such pieces of parchment the many window frames were covered very elegantly, and the wind and the often great heat of the day could not come into the halls and the rooms. This kind of window arrangement was a little rare because it was too costly, and instead of that, different colored curtains were used on the inside of the window bars.

[2] We were escorted to the second floor by means of easy and broad marble stairs, and from there to the middle main hall, where a big, long table was set for us. On it there was a large quantity of the finest bread and big cups in silver and gold, full of the best wine. The well-prepared calf was already cut in pieces, lying on the many platters, which were also made of the purest silver. Besides that, there were also a few well-prepared side dishes like well-prepared fishes, and also chicken, doves and lambs and all kinds of good general fruit, like all sorts of fruits and sweet berries.

[3] The Romans opened their eyes widely and **Agricola** said: “Truly, such a magnificence and such a wealth I did not encounter for a long time, and such a good and richly provided table neither,

¹⁰ Evenly hewn sandstone.

and the dining hall of the emperor in Rome does not surpass this one in graceful beauty.”

[4] **When the Romans had somewhat recovered from their amazement, we went to sit at the table and began to eat and to drink. They all strengthened themselves and enjoyed intensely of this excellently prepared midday meal, but they could of course not eat half of what had been prepared, because it was present in a too large quantity.**

[5] **Little was spoken during the meal. Only when the wine had more and more loosened the tongues of the guests, the Romans were the first to be very talkative, and Agricola asked the contented and besides that still very piously disposed innkeeper: “But tell me: does such an inn really produce so much profit that certainly already your ancestors were able to build such an impressive beautiful building?”**

[6] **The innkeeper said:** “Just and mighty lord, such an inn produces indeed after a year a nice benefit, but even if I would add the profit of 100 years, then it still would not be possible to build such a house with it.

[7] Look, although the covering of the windows was installed by my father and partly also by me, but the house and the walls are already very old and older than the city of Bethlehem, which David, the great king of the Jews, let it be build, for which reason it still is called the city of David.

[8] Already Saul, the first king of the Jews, must have partly built this house, and when after him David by God’s decree was anointed as king, he was the first to finish it, even before he started to build the city, and after that, he also lived in it for a long time. He wrote a lot of his psalms in this house of which still a few can be seen in the white marble stones, and for someone who is acquainted with the old script, they can also be read and understood.

[9] Also the scales and the cups that I have placed before the Lord and Master, who deserves the highest worship and reverence, must still be the property of this old house from the time of David.

But He alone will know best if anything is true of all that.

[10] So also, me and my ancestors must be descendants from a sideline of David. But at least it is sure that in our house chronicle, which goes back a few centuries, it is not stated that someone has ever received this house and this estate as property by a purchase. But no matter how, still it is sure and true that firstly nor my grandfather nor my father nor I myself had build this house, and secondly that everything that belongs to the house and that is in the house is completely and rightly my property and that I do not owe anyone anything in this world.

[11] The silver and golden objects are indeed for the greatest part acquired reasonably and honestly by my grandparents who are more familiar to me from our house chronicle. I have until now still not brought anything of such valuables into the house, because firstly this house is surely already richly enough provided of it, and secondly I am really not so attached to all those sort of things, because these, no matter how beautiful they are, must still all be left behind after a short time, and in the eyes of the eternal Judge then only those treasures will be valuable which we have made our own by keeping His very holy will which is revealed to us through Moses and His prophets.

[12] This is my inner conviction to which I will always remain loyal until the grave, and from now on all the more stronger since by the never expected arrival of the Lord and God such endless great salvation has come to me. But now I will turn with all respect to the Lord Himself.”

67. ABOUT GOOD DEEDS



SAID: “Yes, yes, I surely know what you would desire above all. Now let your mother, your wife, your children and also your helper come to Me, but do not tell them yet about what you know to be special about Me. But when I will leave from here again at evening time, you can, each one according to their comprehension, also talk about the main point and tell them that

all who believe in Me, keep My commandments out of very fervent love for Me and so also for fellowmen like the poor and the needy, to love them by word and deed, will receive the eternal life in My Kingdom, which has no beginning and no end. And now, go and bring them.”

[2] Then **the innkeeper** went away and he soon brought all those who belonged to him into the dining hall and presented them to Me while he said to them: “For this true Savior of all saviors in the world you must bow deeply, and thank only Him for the very great benefit and mercy that He has given us, which cannot be paid with all the treasures of the world.”

[3] In fact, the children and the wife knew Me already and came immediately close to Me in an honorable and very kind manner and praised God, because He had given such a truly godly power to a Man, but the healed mother and the healed helper were really competing with one another in expressions of thanks and praise, which they showed with words and gestures.

[4] But I said to them: “To thank for a received good deed is fine, correct and fair, because the one who has received love from someone owes it to him to give also all love and friendship in return. But this is not a too great art in life. A greater and more deserving art in life is: to keep God’s commandments. The greatest and most deserving art in life is however: to forgive all our enemies with all our heart, to do good wherever possible to the one who wishes us evil and is also doing evil to us, and pray for and bless the ones who hate and curse us.

[5] Whoever does that, piles up glowing coals on the heads of his enemies, by which they will better themselves and he will make them soon his remorseful friends, and by which for him all his sins will be completely forgiven by Me, and already on Earth he will be equal to the angels of God.

[6] Do also you likewise, than God’s mercy and blessing will never move away from your house and from you.

[7] And if ever you lend money, lend also to the poor who cannot pay you back with usury. Then you will find as reward for that as

interest a great treasure in Heaven.

[8] When you do for this or that person a good deed, then do not do it in such a way that another who can afford it will refund you, either by charging high interest rates or by reducing the daily wages of those who by necessity have to serve you. But whatever good deed you do for the poor, do it freely out of love for God and fellowman, then you will find the reward in Heaven.

[9] When now and then there are unfruitful years, then do not be miserly, do not sell your grain more expensive, do not bake the bread smaller and of less quality and do not reduce the daily wages of the workers, then you will have in return all blessing from above.

[10] However, if in times of need you will be miserly to your fellowmen, God will also be miserly with His blessing over your fields, vineyards and herds, and in this way you will gather little treasures in Heaven. Do remember that well and act accordingly without objections, then you will have blessings in abundance for this time and forever.”

[11] When I had said and advised these things to the family, **the innkeeper** himself said after awhile: “Yes, yes, for the eyes of the all-seeing Spirit from God, nothing remains hidden, also not the very smallest thing.

[12] With us and in my house it has been the custom of old to say the following and also to act accordingly: ‘Do good to everyone, when he needs it, but forget by that not your own advantage.’ But now I can see in Your light, o Lord and Master, that this way of thinking and acting is absolutely not according to the godly order, and that is why I will also in this matter in the near future introduce a very different order. Although I will still lend my money at a moderate legal rate to those who need it, but if someone would come and cannot pay any interest, and if it can be known to me that he is really in need, then I will always lend him what is necessary without interest, and in the extreme case I will give it. Enemies I have indeed very few and therefore I also have little to forgive them. But if ever in the future – which cannot be

foreseen by us – I would have some, then I will treat them as You have advised to us all now.”

68. ABOUT NEIGHORLY LOVE



SAID: “You will do very good at that. But now I will tell you something else, more precisely to your heart, in a parable: suppose you should travel for certain matters and business on a faraway trip. But since you are in foreign countries, after many days of traveling away from home, it could happen – as this already happened many times in the world by permission from above – that your whole fortune, which you had taken for your long and faraway trip, would be lost and you then would be totally desperate in the foreign country in a completely strange place, after which you would feel very sad, and walk around with a sad face in that strange place.

[2] But someone would clearly notice it to you and would ask you: ‘Friend, you seem to be very sad and cast down. Tell me what you lack.’

[3] You would tell him about the misfortune, and upon this he would say to you: ‘Friend, come, I will help you, but be careful next time and protect well what is yours. If you can refund me when you have an opportunity what I am giving you now, then you will have done well, and if you will not be able to do that, then I will not be your creditor.’ After that, the man would give you what you had lost.

[4] Now tell Me, and also yourself how unbelievably glad you would be and how much you would praise God and such a noble man. And when you then came back safely, would you then not do everything to show yourself extremely grateful to him and also to God?

[5] But now imagine this also of somebody else who would come to you from far away and who had a misfortune, and who came at your prosperous inn, and full of sadness he cries, not knowing what to do. Now, if you would go out to ask him: ‘Friend, you are

very sad and you seem to be in a very annoying situation? What is wrong? Tell me openly, because look, I am someone who – as far as it is in my power – am willing to help.’ Then that man would say to you: ‘Ah, noble friend, I have traveled for business from a faraway country to this place, and not far from here I have been robbed by thieves who have stolen all my money which consisted of 20 pounds of gold and moreover still a 1,000 pieces of silver at the current rate of this country, and now I am here without any means, and so far away from my country and home I see no way out and I do not know where I can receive help.’ But if then you would say to him: ‘Friend, come, I will help you. You do not even have to tell me your name, your country and your place of residence, but you surely will come to know the name of this country, this place and also my name. If at one time you can bring me the money that I lend to you, you will do well in the eyes of God and all good and just men, and if you will not be able to do that, it will be all right also’, after which you then would give him what he had lost. What do you think how God would consider and reward such a deed of neighborly love? And will this man, who you have made happy again, once he will be home, not make effort in every respect to show himself thankful and grateful because you have shown him without any self-interest such a great friendship? And even if that man, in the excitement of his earthly happiness, would maybe not think about you, will in that case God not think about you a hundredfold?

[6] Truly, whoever will do such deeds without self-interest, but solely out of pure neighborly love, he is also a great friend of God, and is already on this Earth equal to the angels of the Heavens and he has the abundance of the Kingdom of God already in his heart.

[7] Because a poor person from another country is a 100 times poorer than a poor person in his own country who still can find easily help with all those who know his need, but the poor person from a strange country is like an under aged child who still cannot make his need known to anybody, except by crying. Therefore, be also merciful to strangers, then you will be accepted

also mercifully in Heaven, because for Heaven you are until now still mere strangers to whom during your earthly trip towards it a misfortune has happened. Now what do you think about these words of Mine?"

[8] **The innkeeper said:** "Lord and Master, what can someone like us still add to that? This is a pure truth, and for people like us there is nothing else to do except during such occasions to execute its pure godly meaning. For what would do good to me if I were in need in a foreign country, I also am indebted to a foreigner in my country. Because those who live in countries and kingdoms far away from here are indeed also human beings. Even if they have other customs and another faith, this must, according to me, be no reason, and one should not act according to the teaching of our Pharisees who say that the true Jew must consider all gentiles as dogs as long as they persist in their paganism, and that the one who does a good deed to a gentile will bring God's wrath over him, selling his soul to the devil. He rather should also be kind to the gentiles and show them that he as a Jew is a good and kind person. Then the gentile will more easily ask: 'Friend, what is the teaching of your faith of which such good men are originating?', as when I should show myself as a hard and besides that still hostile Jew.

[9] If I show true friendship to the gentile, then the result is surely not that I myself am accepting his dark faith, as the Pharisees say, but I remain a Jew and by my friendliness I only have shown the gentile the way by which he also can become a good Jew.

[10] True love and meekness are for all men certainly a much better teacher and converter than rage and revenge against those who certainly without their fault are in the night of the spirit. Just like it certainly would be extremely foolish and inhuman to hate, avoid, despise and not showing any love to a person for the reason that he has lost the light of his eyes. So it seems to be all the more foolish and worse when one should never make effort to show even by far any human kindness to people who are blind in the spirit and cannot help themselves.

[11] The fact that we Jews are unfortunately mostly hard and behaving unkind to foreigners is after all nobody else his fault except our priests who would rather see when we offer all the best fruits to them and provide the foreigners with gooseberries. But from now on it will be quite different in my house. Your word, Lord and Master, will be in future times the rule of conduct for the actions of my whole house, and I will take care that also my neighbors in the whole region will conform to me.”

[12] **I** said: “You have now spoken well and truthfully in every respect. And so it is. The blindness of the Pharisees is the only cause of all the wrong things that are now in use among the Jews. They are themselves blind leaders of blind people who, when they come to a hole the two will certainly fall into it while later neither one of them will be able to help the other out. Therefore, you should listen and accept from them nothing else except the teachings of Moses and the prophets. But you should abhor their own regulations, just like their works, which are mere and solely evil.

[13] They say indeed that the elders, scribes and Pharisees are sitting on the chairs of Moses and Aaron. So be it. Accept therefore only from them what they will read you of Moses and Aaron, but all the rest you should consider as a whitewashed grave that glitters from the outside but is within full of decay and dirty stench and death.

[14] Now I have said and shown you that which is most necessary according to the full truth. If you will live and act accordingly, you will also receive the reward which I have promised you, for I Myself have the power to give it to you, just as I also have the power by My word and by My will to make all bodily diseases completely healthy and to awaken the dead to life of which all who are here around Me can give a valid testimony to you. And after Me, they will also do that, when I will have returned from where I came. But now enough of all this. Now we will have a closer look at your house.”

69. VISITING THE OLD ROYAL HOUSE



HE innkeeper said: “O Lord and Master, truly, too much benefit and a never deserved mercy are coming to my house, for until now I still have done little which deserves eternal life.”

[2] **I** said: “Friend, God does not consider the things which you yes or no did not do in the limitedness of your inner light and will, but God considers only what you will do in future times. But since God can see your serious will, you also can rejoice beforehand in His mercy and the real and true salvation. If I would not have known you much earlier than you have known Me, I would not have come in your house.”

[3] With this reassurance of Me the innkeeper was completely satisfied and he thanked Me with his household for such lessons and for all mercy which I had given to his house.

[4] Upon this, he said to his household that they should open all rooms and areas of the second floor where we were, which then also happened immediately.

[5] First we went to the right, entering the adjoining big hall that was full of riches and old memorials. In this hall there was a big marble plate in the southern wall on which there was written, with indelible paint the still very good readable psalm of David, translated from Hebrew, which sounds as follows (psalm 8): *‘Lord, our Sovereign, how lovely is Your name in all countries where they thank You like in Heaven. From the mouth of young children and infants (the gentiles) You have prepared for Yourself a power because of Your enemies (the Pharisees and scribes), to destroy this enemy, this revengeful one. For I (David or the better Jewish people) will see Heaven, the work of Your fingers, the moon and the stars which You have prepared (‘Heaven’ means the teaching, ‘fingers’ that which is bodily to the Lord, ‘the moon’ the love of the Lord for men, and ‘the stars’ the endless many truths that come from love).*

[6] *What is man that You think about him, and the child of man*

that You care for him? (By ‘man’ is here to be understood the whole human race, and by ‘child’ their weakness and blindness). *You will let him be forsaken by God for some time, but then You will crown him with honor and luster.* (See the time of the Babylonian harlotry. By ‘him’ is to be understood the Christian people without the inner godly light). *You will make him lord over the work of Your hands. You have placed everything under his feet* (here by ‘him’ is to be understood the Lord from the point of view of the pure teaching from the Heavens that will finally radiate through everything and control everything). *Sheep and oxen all together, also the wild animals, the birds in the sky and the fishes in the sea, and that which lives in the sea* (thereby all men and races of the Earth are to be understood. High and low, young and old, educated and uneducated, strong and weak, will happily rejoice in the live-giving light from the Heavens). *Lord, how glorious is now Your name in all countries.’*

[7] When I thus read to them the psalm on the marble plate, all of them were very glad, and the innkeeper asked Me if I would like to give them in short the explanation of this psalm, for he had the impression that a wise and prophetic meaning was hidden behind it.

[8] And I said to him: “You are right again, and I will also show you the hidden spirit of truth, but you will not understand it completely because David spoke and sang in it about the distant future.”

[9] Then I explained the hidden spirit of the psalm in the manner – only a bit more extensive – as it has now been put between brackets, briefly explained in a way that is easy to understand. The innkeeper was very satisfied and grateful with that, as well as all the others, for they noticed that it was completely according to what I had already predicted to them at other occasions in more understandable words about the destiny of My teaching and about the distant future.

[10] Then **the innkeeper** brought us to a very antique closet that was very gracefully made of wood of cedar and ebony, opened it

and said: “This closet contained the special scriptures and notes of the great and mighty king, but there is nothing left now. I am using it now for the preservation of all my treasures, which had to originate from that time.”

[11] **Then he opened certain hidden compartments of this big closet and showed us a few catgut strings which David made himself, a stone sling and a couple of stones, then a spear, different writing shelves, which were seen and admired with great attention by the Romans.**

[12] **However, the innkeeper asked Me:** “Lord and Master, are these relics really genuine from the time of David?”

[13] **I said:** “Friend, genuine or not genuine, this does not matter now, because these things have no value for the true man who strives for the spirit of the truths of life from God. However, what is valuable as an inheritance of the wise king of the Jews is the spirit in his writings and songs, and also what the chronicles of his deeds have preserved for men. Because once in the other life, man will only possess his blissful existence by that which he has made his own by his good deeds according to the will of God.

[14] **Apart from that, it does not harm a soul who is noble and pure by his good deeds if he feels joy over historical objects. Only, he should remember that an exaggerated veneration of such things can have no value for his inner life because they are as such dead objects.**

[15] **Whoever would venerate such objects too much, would by that commit a kind of harmful idolatry and finally could easily fall into all kinds of superstition. And this would be equal to dark paganism, which – for the sake of the Kingdom of God that is now coming to all people – must be resisted in every respect, so that it would not take root in the new teaching, for it would pollute and spoil it. Then the inner meaning of the psalm that was explained to you would become true prematurely, because people would fall from one godlessness into another by all kinds of superstition.**

[16] **Therefore, show these relics only to people who are not superstitious, but who consider them merely as historical things**

and who do not attribute a so-called healing magical power to it. [17] Look at the mountains and their stones. These are works of God's power and wisdom and for you already unspeakably old, and as such they certainly are more memorable than the works from the hands of a human being. But what sensible person would want to venerate these mountains or even worship them because of the fact that they are unmistakably works of God's almightiness and wisdom and are extremely old. They are and remain matter and it is their destination to be useful for the Earth.

[18] Such old objects are thus also only useful to some extent because they partly can serve as proof for history, as far as they can be proven to be real, which is of course for all men who search for the pure truth of all things somewhat difficult to determine.

[19] However, these things are real. But although I am giving you the assurance, the value of it has not increased. And so you know now also how you should look at these relics. So you can close the closet again and guide us to the other hall for the Romans."

70. THE LORD EXPLAINS PSALM 93



OW the Innkeeper thanked Me once more also for this lesson and closed the closet, after which we entered the eastern hall. Also this one protruded with all kinds of treasures and historical objects in which the Romans took much pleasure.

[2] And our **Agricola** said: "Friend, you and your parents and grandparents must have been very silent about what you possessed and are still possessing now, because otherwise we in Rome had to hear something about it, for these treasures have a double value, firstly they come from noble metals, pearls and very precious gems, and besides that they have for you Jews a great historical value."

[3] **The innkeeper** said: "Mighty lord, it is also necessary in more than one respect to be very silent about it, not so much because of the Romans but surely because of the priests. For if these would

know about it, they would not leave me in peace in this house already for a long time, and out of pursuit of gain they also would drag one or the other thing away from here, but we do not give ourselves away by saying what things there are, although the priests have asked us about one or the other thing. And also, I have not so much trouble with the priests now because I have placed all my possessions under the protection of the Romans. But on this upper floor I seldom accommodate travelers since they easily can be accommodated on the ground floor and on the first floor and I still have other secondary houses where I also can accommodate many travelers. I also do not have to be afraid of thieves and robbers, for as you have seen, this house is firstly surrounded by strong, high ring walls over which cannot be climbed, and secondly there are too many honest people who live in this region, and the thieves and robbers do not come in the neighborhood, and so these treasures can well and safely rest here. But there is another plate with a psalm. Does the Lord want to translate it for us?"

[4] **I said:** "Yes, yes, that will be wiser than to admire these old treasures too long, which have no value for the soul and for the spirit. If in future times you will gather treasures, then gather those that cannot be destroyed by rust and cannot be gnawed away by moths. To what advantages are to man all treasures of the whole world if thereby he suffers damage to his soul? If by the love for dead worldly treasures the germ of death is laid in the soul by which the soul passes into the death of matter, then who will save him from the iron grip of judgment, which has become the love and the illusory life of the soul?"

[5] **The innkeeper said:** "O Lord and Master, surely with God all things are possible?"

[6] **I said:** "Indeed, this is surely so, but in eternity everything progresses much slower than in this world where everything lasts always only a very short time, changes fast and easy and stops forever to exist in the manner as it was before.

[7] **In the kingdom of spirits there is however no more flow of time, and there you cannot say: 'Today I will do this and tomorrow**

that', but everything lies already as an accomplished deed and as a complete work in the soul. And if this is of an evil kind, then from where does the soul who lives on have to acquire new elements and a new insight to change in himself that which is evil.

[8] Although, also there, it will be given to the souls to change themselves, but there it will often take extremely long for those souls who sank away too deeply into the world, and finally still little will be achieved with certainty, because love is the life of the soul. If it is spiritual and is consequently good according to God's order, then the soul has also a true and perfect life in himself and lives on completely in great clearness, and this is then already a real eternal life, but if the love in the soul is material and dead because he is judged, then also the life of the soul is the same as that love in him.

[9] Such a life cannot be a true but only an illusory and deceiving life. And because this is how it is, it is therefore also no eternal life, because in his evil nature he cannot live on, but must change himself either for the good or in the worst case for the thoroughly evil, which is the hard judgment of 'must' and the actual eternal death. And to deliver himself from these hard bonds will be just as difficult as a hard stone that will change itself into pure streaming water.

[10] Therefore, do not love the world, but flee it in its tempting nature and make use of its treasures for good works, then you will receive by that the true treasures for soul and spirit.

[11] And now let us see what David has written previously on the stone plate, which is fixed in the wall here before us.

[12] What is written there, sounds as follow: *'The Lord is King and richly adorned (with love, wisdom and might). The Lord is adorned and has established a Kingdom (the Kingdom of God on Earth), as far as the world reaches, and arranged in such a way that it must remain forever. From that time the chair (of truth and life) stands firm. You, o Lord, are eternal. The water streams lift up themselves, the water streams lift up their roaring, the water streams lift up the waves. The waves of the sea are great and*

roar terribly, but the Lord on high is still greater. Your Word is a right teaching, and the holiness is the adornment of Your house forever.'

[13] Look, this is how the very short but extremely meaningful psalm sounds with its rich content, which is spreading its hidden light now in this time, and is also already illuminating the future.

[14] The chair of the eternal truth is now indeed established for the whole Earth and will also continue to exist, but the water streams of the hypocrites and liars, of the Pharisees and false prophets lift themselves also up and begin to roar more and more strong against the truth that came from the Heavens to the people of this Earth, and they lift up their waves of power against the light to extinguish it. Also the waves of the sea have become great and roar terribly.

[15] This refers to the coming great battles between light and darkness, but the truth of the Lord stands above them and will finally conquer over everything that is false and evil. The weapon will be the pure Word from God's mouth, a right teaching of life which will remain forever, for as God is eternal and mighty, so also is His Word. And as the holiness is God's light and adornment, so it is also of His Word and His teaching.

[16] But the house of God is not the dead temple in Jerusalem but the people who hear God's Word, absorb it in themselves with joy and act accordingly. Now I have read this psalm to you and have explained it, but it is now up to you to tell Me openly if you have also understood this psalm correctly."

[17] **Then the innkeeper said:** "O Lord and Master, who would not have understood it? For what David has written from his spirit that was inspired by God, stands now indeed actually in a wonderful way before us and discloses also the distant future for us as well as the present time. Although, the roaring of the water streams and the great waves of the sea do not please me at all, but what can be done against it and how can it be avoided? For as long as the world must remain what it is, namely a purifying valley of tears for the soul of men, and as long as day and night will alternate on the Earth and man will have his free will, it will also

hardly become light in the assemblies and in the hearts of men. Salvation to the one who receives the light and who, for the happiness of his house, will then keep it in the house and will take well care of it.”

[18] **I** said: “You are right about that, but he who has a true light in his house and will take care of it, must not hide it completely, but from time to time at a good opportunity he should let it shine also outside of the house. If many houses will do that, also the darkness of the spirit in the world will be much less and the night itself will be as the day. But let us now still look at the other rooms on the second floor of this house, for the Romans would gladly like to see everything.”

71. HISTORICAL REMARKS ABOUT THE HOUSE OF DAVID



THEN we walked through all rooms that were decorated with all kinds of valuables.

[2] **When** we then came back into our dining hall and went to sit at the table that was still provided with all kinds of foods and drinks, and some were still eating and drinking something, **the Romans** said: “Truly, this is a true royal house, and it witnesses of the former greatness of the Jewish people. Only one thing we ask ourselves in relation to history, namely how this house could be spared at the time of the Babylonian rulership, which lasted after king David still fully 40 years. For as we can read, the king of Babylon conquered this country and destroyed Jerusalem and the temple, and he further took also possession of all the treasures of this country and dragged them to Babylon. Did he not know anything of the great treasures of this remarkable old royal house?”

e[3] **The innkeeper** said: “According to the chronicle of this house, the Babylonians spared this house, for firstly, they mainly attacked the 10 cities in and around Jerusalem and also in Samaria and in Galilee. They spared more this region around Bethlehem, which still looked very poor during that time, and they took a moderate ransom, and they did not take the inhabitants into

captivity, but they wanted only submissiveness from them, total acknowledgment of the glory of Babylon and the yearly payment of the taxes. Whoever was willing to agree to that and paid that which was required at the fixed time was then left in peace, but where the Babylonians met heavy resistance, everything was of course leveled to the ground, and houses and cities were plundered and destroyed. But that was not the case in Bethlehem, and therefore the old Bethlehem is still as it was constructed during the time of David, and so also this house. Besides, God did not allow that this region that still was the most loyal to God the Lord, was afflicted as hard as the proud old Jerusalem and the 10 rich cities of trade which possessed much gold and silver. That is, I think, also the reason why the Babylonians were more gentle here than in the other cities and places.”

[4] **Agricola said:** “Yes, yes, this is how it must be, because when the Babylonians were rulers over this great Jewish kingdom, they reasonably could not dispose of all manpower. If they would have done that and would have depopulated the country, then who could have paid them the taxes? But that most of the prominent people during that time were dragged as hostages into captivity to Babylon is very sure and true. And so, this region where the people surrendered very quietly and without resistance were also more spared. We Romans, who as soldiers and conquerors are certainly not dealing so mercifully with those who are conquered, are doing this also, and we never show ourselves as enemies to a people or to a city or community who surrender to us in a friendly way, but we consider them immediately as friends.”

[5] **Then the innkeeper asked the Romans not to betray at home what they had seen here.**

[6] **Agricola said:** “Do not worry about that, for the right of property is sacred to us Romans, and our laws are crucifying the thieves, robbers, murderers and traitors. Therefore, possess completely without worry what you have, and be kind to the poor according to your wealth, as the Lord and Master has advised to you, then you will have rest, for also we Romans believe in the

Lord and in the fulfillment of His promises.”

[7] After these words of the Romans we stood up from the table, went outside again and prepared for the return to Bethany, which the innkeeper did of course not want to hear. But because we still insisted, he asked us to at least stay one more hour with him. This we also did, talked to one another still about a few things and started then, escorted by the innkeeper, to return. Before we started our way back, the innkeeper, his wife, his children and also his mother and the healed helper thanked Me once more with all their heart and asked Me not to forget them if they would become sick again. This I assured them, gave them My blessing and let them go, except for the innkeeper who, as already stated, escorted us to Bethany.”

72. THE IRRITATION OF THE DISCIPLES OF JOHN



T was already quite late in the afternoon, and for this reason it is also understandable that we arrived in Bethany quite late after sunset. Everything was excellently prepared for our reception because Raphael let everyone know that and when we would come back. This time nothing was worth mentioning on our way back. We continued our trip very quietly.

[2] The Romans talked about one or the other thing with Lazarus and with the innkeepers who were with us, and also My disciples talked among themselves a lot about the events of the day.

[3] I Myself talked little, walked mostly silently ahead and nobody was next to Me. I did this to move on more quickly, for otherwise those who had much to talk about with one another would repeatedly stand still in order to talk with one another so that we hardly could arrive in Bethany before midnight, for we still had to remain one little hour with the innkeeper in the valley since I had promised it to that family in the morning.

[4] Since we were walking fast we reached in a few hours time the inn in the valley where the innkeeper let immediately bread and wine be served and he asked Me to take a little to strengthen

Myself. This I also did for the sake of those who were present because they did not dare to take anything before Me, except our Judas Iscariot, but when I took some bread and wine, they all took considerably and they ate and drank.

[5] Also some of the disciples of John the Baptist were present who indeed arrived much earlier than we because they planned to go to Galilee where they had something to do, but because they heard from the innkeeper that I would arrive here in the evening with many disciples, they remained in the second inn in the valley in order to see, hear and talk to Me.

[6] When we arrived and sat down in the large dining room and refreshed ourselves with bread and wine, these disciples of John were secretly offended because we did not pay attention to them immediately after they came in.

[7] And **one of them** came to Me and said: “Lord and Master, do Your disciples not know that we first have to wash our hands – and certainly after taking a trip – before taking bread into our hands, and then breaking and eating it? But I see that all Your disciples are breaking the bread with unwashed hands and then they eat it. As You know, Moses commanded it also, and whatever he commanded, a true Jew must certainly do it also.”

[8] When the disciples and also the Romans heard these words that were directed to Me, they were irritated and wanted to correct this disciple of John with rude words.

[9] But I calmed them down and said then: “Put away the irritation from your soul, for it defiles man in his heart, and this is evil, but to break and eat bread with unwashed hands does not defile man. But if it irritates you, disciples of John, and you already heard beforehand that I would arrive here this evening, then why did you not make preparations in My honor, so that according to Jewish custom already at our arrival, water, a wash-basin and cloths would be ready for us?

[10] I say to you, disciples of John who are purified by water, you also observe, just like the Jews, all the outer appearances very accurately, and you wash and clean yourselves 7 times a day, so

that you always have a clean body, but your heart and soul are still very unwashed and therefore you are still far away from the Kingdom of God.

[11] John has preached with sharp words in the desert to do penance for the forgiveness of sins, and his disciples who accepted his word and did penance he baptized them in the river Jordan and he showed them the way to Me to whom it only belongs to actually forgive their sins. But then how come that you, as you are standing now before Me, behave yourselves as if you are above Me and above My disciples? Did John teach that also to you?”

[12] On this answer and to My last question, the disciple of John became very embarrassed and he did not know what he had to answer Me.

[13] But then **another one**, who was more modest, came forward and said to Me: “Lord and Master, I have heard the wise meaning of Your words and have seen therein the fullest and purest truth, but still they have made my heart very sad when You have said that we are still far away from the Kingdom of God, while we already believed that we stood in the midst of it. What should we do to come into the Kingdom of God?”

[14] I said: “Do what My disciples are doing, and do not judge people according to the outward appearance but according to their inner value. Do always sweep before your own house-door and do not look first at the door of your neighbor to see if the way towards it has already been swept. Only when you have cleaned up the way before your own door you can also say to the neighbor: ‘Friend, look, I have already cleaned up the way before the door of my house, but you still have not. If you have the time and opportunity, then do also clean up the way to the door of your house. But if you have another more urgent matter to accomplish, then allow me to clean up also your way.’ Then if the neighbor will say to you: ‘Do this deed of love for me’, then you can also clean up the way before the door of your neighbor, but you should clean up yours first.

[15] No disciple can ever be more than his master. But if he, through diligence and zeal, becomes as perfect as his master, he will also be like him. And when the disciple is like the master, he will also do what his master is doing and what he has done. Then he has ceased to be a disciple and from that moment on he is also a master. Only when he is such, he also can gather disciples and convey entirely his art and knowledge to them.

[16] However, you are by far still no masters, but only extremely weak disciples of John. Then how could you already gather disciples yourself and teach them something what you yourselves do not know? It is indeed already an old rule of life, which says that no one can give anything to someone, which he first does not possess himself. Then how can you teach your disciples to discover the Kingdom of God while you yourselves are still far away from it? Therefore, learn to know first yourselves the Kingdom of God and its righteousness from the Master who has the Kingdom of God in Himself and who can also give it to you. If you then have received it from the right Master in yourselves, only then you can inform and give it to other people who want to have it and are searching for it. Then the right Master will commend you and He will truly feel joy about you and your disciples.

[17] But if a master of your kind as leader over others who are blind, is still blind himself, then whereto will he bring his disciples? Will then not leader and disciple, when they come to a pit, fall both into it while the one will not be able to help out the other from it? If you really want to be a teacher by all means, then learn first from the One who is a true Master and Teacher.”

73. THE REQUEST OF THE DISCIPLES OF JOHN



WHEN the second disciple of John heard that from Me, he said: “Lord and Master, we can see that You alone are a good and truthful Master and very perfect Teacher. Accept us as Your disciples, then we want to follow You and learn everything from You. In one day we certainly will learn more than we have learned with John in one year. We want to follow You, wherever You want to go.”

[2] **I** said: “That would be a very good idea of you, but before I will say to you: ‘Come’, I still have to point out something. If this will not bother you, then you can easily follow Me as My disciples. Look, the birds have their nests and the foxes their holes, but I as the Son of Man have on the whole Earth not even a stone that I could put under my head. However, if you have a real trust and a living faith, then follow Me.”

[3] **Another disciple** said: “Lord and Master, we have only need of Your teaching. We surely will take care of our body ourselves, for we are wealthy men and it is not necessary for us to be also fed by our Master.”

[4] **I** said: “What I have said to you, I did not say because I want to keep you far away from the table at which I have always eaten with My disciples, but I have said this to you to prevent that you should think about a material profit at My side, for such a thing you will not find with Me. With Me there is only one profit permitted in itself, and that is: the Kingdom of God and the eternal life. If you want to follow Me only for the sake of that, you can also follow Me.”

[5] **The disciple** said: “Lord and Master, we have wives and children and we have also houses, fields, pastures, gardens and vineyards and oxen, cows, calves, donkeys, sheep, goats and a large quantity of all kinds of tame birds, and we also trade honestly with it and we have never cheated anybody. The very severe prophet John has indeed not forbidden this to us, and besides that, he said that it is pleasing to God if man works and will provide in

this way in a suitable manner for his house and his family, but whoever will practice usury with the gifts that God has given him, will be looked at with angry eyes by God and will find no mercy with Him.

[6] Thus we went among the people and told them what we had heard and seen from John. Well now, during such occasions we have of course also mentioned the fact that we sell this and that for an as much as possible reasonable price, and after such an offer, the presented things were then also gladly and repeatedly bought from us, and with the profit we were always able to feed our household honestly and well. So therein consisted our livelihood, which we then have connected with our position of disciple and later as preacher. But if this is it not pleasing to You, o Lord and Master, that we as disciples at Your side would also now and then think about our houses and families, then we also can desist from it and take quite different arrangements for our household. You only have to clearly show us Your will, then we will act accordingly.”

[7] **I said: “You can do what you want, because every human being has his complete free will, but if anyone wants to follow Me as My disciple to win the Kingdom of God, then he should – until the time of the full spiritual rebirth – leave his house, woman and children out of love for Me. Because with the searching and exploring for the Kingdom of God he should entrust all worries for the things of this world only to Him who knows everything and whose almighty will can do everything. For if a true disciple at My side will also bother for the things of the world, he is like a farmer who is indeed putting his hands to the plow but at the same time he continuously looks behind, does not pay attention to the track of the plow and is consequently not suitable for the Kingdom of God.**

[8] **Look at My old disciples. For My sake they have left also house, garden and wife and children and have followed Me, but their earthly household continuous to exist and is taken care of.**

[9] **He who, as My disciple, cannot completely deny the world, will not be strong in the Kingdom of God, because to serve God**

and the world is difficult or actually not possible at all. Only when someone has become strong in the Kingdom of God, he can also serve everyone in a useful and true manner.

[10] When in former times on certain mountains there were still schools for prophets, the one who wanted to become a true prophet had to withdraw himself completely from everything and everyone, and search in himself the living Word of God. Once he found that, he was set free and only after that he was capable to truly serve the world in a useful manner.

[11] How the true prophets – and in the first times also the patriarchs – have served the world and were useful, you know from the Scripture, and I do not have to tell you. Thus, now you know My will and My advice, and you may do as you want.

[12] He who will not be completely of God before he goes into the world to work there, will be seduced by the world that will soon without any difficulty devour his heart and his soul. However, he who has become completely of God, the world cannot harm him anymore, for he has build a strong embankment and a stronghold for himself, which cannot be conquered by the gates of Hell.”

[13] When those few disciples of John heard these things of Me, they thought about what they should do.

[14] **One of them**, who spoke first, said to the others: “You know, I advice you to stay now here immediately if we want to follow Him as disciples. Our household is well arranged anyway. There is no lack of workers and means, and more is not necessary. What the Lord and Master said to us now is true. So let us also stay with the truth immediately.”

[15] Then they came to Me and asked Me if I would allow them to stay immediately.

[16] **I** said: “Then stay and become good and active workers in My vineyard.”

[17] **One of them** said: “Lord and Master, how can You now have a vineyard while actually You have said at first that You do not possess a stone to lay under Your head?”

[18] **I** said: “This world is My vineyard and the people who hear

My word and keep it, and believe in Me, the true Son of God, are the good and noble ranks who will also produce much fruit by their good works. But between the noble ranks are also a lot of those who are not noble and those must also be ennobled, and many strong workers are needed for that. Salvation to those who will show themselves to be skilled workers in this vineyard of Mine, and more precisely out of love for God and fellowman.”

[19] After these words, they thanked Me and stayed, and they began to speak with My old disciples.

74. THE CAPTAIN OF BETHLEHEM COMES TO THE LORD



OW when this matter was settled, also the captain of Bethlehem who we left in the inn, came still with a few companions on a horse after us, for he wanted to see and hear Me once more and he also had to discuss a few things with the Romans.

[2] After he handed over the horses to the helpers outside, he came immediately into the big room to us and said to Me **(the captain):** “O great Lord and Master, only after you left the inn, it was as if I had awakened from a dream and wanted to commit myself entirely to You, but then You were already gone. Then I was captured by an all-dominating desire to see, to speak and to hear You once more. So I let immediately the best riding-horses come over from Bethlehem and I rode with these friends of mine in a fast trot to this place and heard outside from the people of this house that You had taken here a little rest-break. Then my heart jumped for joy. Together with my companions I jumped off the horse in great haste and hurried inside, and now I am here to greet You, and to thank You with all my heart for the endless great mercy that I have received from You for the salvation of my gentile soul. Therefore, please accept with mercy, o Lord and Master, this gratitude from me.”

[3] I said: “Friend, if there were more of this kind of gentiles like

you, it soon would become light and bright among the people of this Earth. But unfortunately there are only few of such people and gentiles, and therefore, man in general have to expect – despite My coming to this Earth – a long spiritual night wherein still many battles pro and contra will be fought, but by that the true victory of the eternal truth over the night of all that which is false and evil will remain undecided.”

[4] **The captain said:** “Lord and Master, in the large inn near Bethlehem, it only took one word and will from You, and 2 sick people, who had been declared incurable by all doctors, were made healthy. Since You were able to do that, it would easily be possible for You to say: ‘Listen, dark souls, I will that it will become light in you’, and look, by such a word of power, spoken out by You with Your will, certainly not one dark and evil person would exist anymore on the whole Earth.”

[5] **I said:** “In this you are partly right, but I, who surely know best what the whole of man’s nature is like and why he also has to be like that in order to be a man and not a man-animal, I say to you that man is a very artful and wisely arranged machine what his body is concerned, of which the health, preservation and possibilities for use is not dependant of the free will of man, but only of Him who has created and build the machinery. Whenever there is something wrong with the machine, the Master of it can by His almighty will easily help without harming in the least the freedom of the knowledge, believe and will of man. But if I also would do this in the same way with the soul and spirit of a person, then the own power of life of the soul, which exists from his free love, from the equally free thinking, searching and knowing, from belief and from the free willing, would be as good as broken and destroyed, and with that, also every individual independence. Then to what advantage would that be to a soul and finally to Me?

[6] Therefore, the soul of man must come to the inner, living light of his spirit that lives in him from God, by good instruction and then by his own searching, testing, knowing, believing and willing, and then he has been truly helped forever. Every other might to

help him according to your idea would only affect him in a destroying and never healing way.

[7] And look, therefore I also accept disciples and teach them Myself just like a real wise father instructs his children, what they should believe, know and then do, for if I would fill them with force at one stroke with My Spirit, then it would be finished with their own independence, with their own seeking, searching, testing, knowing, believing and willing, but also with their individual life and with its freedom.

[8] But if I now teach them to know the full truth and to act independently, then the fullest freedom of their souls is not hindered in the least, and what they then will have acquired and what they will have fought for will be their work and also their complete property.

[9] And look, this is then also according to the eternal order the will of God regarding the true and only true useful development of life of men on this Earth. And only in this manner can a soul come to the true, eternal life and finally just like God create his own life and his own Heaven.

[10] For these reasons, which I have now explained, it is for Me surely easy to heal the sick body of a person, but not at the same time also a sick and dark soul. I heal the souls also, but only by My teaching, when they accept it in faith and then conform their willing and acting to it. But he who wants that, has already, with such a firm will, made My Spirit as his own, and by that a sufficient power of life in himself, which he can call with a perfect right his own, even if he can see that it is still only My power in him that acts and rules.

[11] Thus, he who has the opportunity to tell the people My teaching and My will as a loyal worker in My vineyard of human lives will also receive his reward in My Kingdom. Did you well absorb it in you and understand this now?"

75. THE OBJECTIONS OF THE CAPTAIN ABOUT THE GUIDANCE OF THE PEOPLE



HE captain said: “Yes, Lord and Master, this has become totally clear to me now. So the external bodily man was only given by God to the soul as a support for his self-realization and is for the greater part subjected to the power of God’s will, but it is still arranged in such a manner that the soul can make use of it as he likes. If he makes use of it according to Your will, which he can know very well by Your teaching, then it will be very beneficial to him because he can develop himself in the body to the true independent and eternal life, but if he makes use of his body in a manner that is against Your order, then this will certainly and obviously lead necessarily to his ruin. But now we come to a point where I had already for a long time, on well-considered grounds serious criticism in myself concerning this with regard to a wise and certainly almighty God and Creator.

[2] Look, how many thousand times thousand of men have come into the deepest night of their soul without their fault and must therefore pine away and go to ruin because perhaps they still will not in a 1,000 years have the luck to hear even one word of Your teaching that is spoken out here. But how many have already certainly since many thousands of years on Earth gone to ruin, who never were able to hear anything of Your teaching? This long time action without light – to the certain ruin of the so numberless many souls – seems very sad to me from the side of God’s most kind and most wise providence.

[3] People do not lack seriousness to search the truth on a lot of places on this Earth, of which I was able to convince myself, and many a man has already found one of its tracks. But where was the proof for the intellect of men that the track for the truth of life that was found by the zealous seeker and researcher was actually completely correct? They learned to know that track, expressed their approval, but they met also other zealous researchers for the truth of life, and they soon were convinced that they came

to totally different tracks, which did absolutely not have any similarity with the first one, but which still contained many valuable things.

[4] Yes, I do not know any nation on this Earth – as far as I know them – that did not believe in one or the other deity and was attached to it. But how material are such teachings and imaginations of a supreme and extremely wise godly being? However, the one and certainly only true godly Being seems eternally to be little concerned when whole nations and races are going to ruin in the deepest night of error.

[5] And then, as this is now the case with You, the only true and supreme Deity can indeed come and proclaim to the many thousand times thousands the most true light, but the people in general will not accept it anyway, and many will say: ‘Were our forefathers who have died a long time ago then also not human beings as we are? What did they do wrong that the only and eternal true Deity has withheld to them the light of life?’

[6] A true Deity should always take care for a right enlightenment of the people. But if He provably did not do that, while He professes now to have done it, then this is because either He has never been a true Deity or He did not want to because of a certain disregard for the people on this Earth. Maybe because He was not pleased with them because they maybe could only develop themselves as badly as a lot of fruits that a tree starts to let grow after the blossom but cannot feed them because one or the other internal juice of life is lacking, and it throws them off by thousands and leaves them on the ground to be spoiled and trampled down. A very uneconomical business of which an all-seeing and supremely wise Deity should surely know but which He still tolerates and continuously allows.’

[7] I for myself do not absolutely want to come to You with such objections, but I know that it has already formed very old and deep roots in men, and we men who still are so much permeated with the truth of Your teaching and of the existence of the true Deity in You, will without special help from You indeed never be able to


exterminate all those thousand times thousand of errors with the people. For even if we – weak human beings ourselves – will tell them as truthfully as possible what we have seen and heard ourselves, then who will believe us?

[8] Thus, for this we also need continuously special help from You, o Lord and Master, otherwise all our work and effort will be useless and it will, according to me, be better to let the human race go to ruin into their dark delusion for the whole further future, just as they also went to ruin to a full nothing many thousands of years before us. For what does such a world full of people matter to an almighty and eternal God, and what importance is it to God when the people went to ruin and will forever no more exist?

[9] If the eternal continuation of the life of the soul of man depends only on the fact to know Your teaching and then to continuously live and act accordingly, then there surely will be few who will be so lucky to live eternally. But if things are different with the continuation of the life of the souls after the always somewhat cruel death of the body, I will take back all my human objections and I gladly want to be brought to other ideas.

[10] I have spoken now truthfully and openly and I am also ready to do all what is possible to bring as much as possible people from their night of death to the eternal day of life. But I gladly would like to hear now from Your mouth, o Lord and Master, how things are since the very beginning, and what I should do. I have said.”

76. RELATION BETWEEN GOD AND MEN

 SAID: “Yes, yes, My very sincere friend, with your sharp remark you would be completely right if the matters between God and men would be as you from your obtained experiences have explained now to Me in the name of whole mankind. But the matters are quite different, and consequently your sharp description of the relation between God and men has no other cause except a complete lack of knowledge of this relation between God and men.

[2] God has revealed His will to free mankind already since the very beginning – thus to the first human pair – and the most important descendants of the first human pair had a permanent relationship with God and with the angels who lived before also as bodily men – be it on another celestial body – and they were instructed very clearly in all things and were by that then also perfect men and lords over the whole nature, because all other creatures and also the elements had to submit to their will.

[3] But their many children, who gradually selected different dwelling places on Earth and became consequently independent, did not want to submit to the care of God anymore, and still less to their parents and remaining relatives. They strived to become rich and famous in the world, and when they were, they became also lazy and proud and did not much trouble themselves anymore for God and His will, which they still knew very well. They did what they wanted. And even if God admonished them by all kinds of chastisements that were always made known to them by means of all kinds of signs and also by wise messengers, they then laughed, mocked God and His admonitions, and mistreated the messengers that were sent to them.

[4] Then they established schools according to their own ideas. But soon their teachers exploited their weaknesses that were known to them and established their education in such a way that this was flattering to the community and which exalted themselves sky high. Now, such teachers became soon, as leaders of the people of a community, mighty kings, and as such they were also always the first founders of idolatry, paganism and of blind superstition or also complete godliness.

[5] But God still continued with it, and also among such heathens He always let men arise who showed them by their teachings and deeds the great misery in which they lived, and showed them also the right ways of life. But such men had always only few disciples, and were despised, persecuted and were declared to be fools by other public teachers and priests and so-called worldly scientists, and the highly ranked people and worldly rulers did absolutely not

want to have anything to do with such humility preachers.


[6] But if this is how it is now, as nowadays the many examples even regarding Me are showing all too clearly, what should and could God still do for the people to keep them in the living faith in Him without ever affecting their free will?

[7] Also this time, now that I personally have come among the Jews to gather them again around Me, I took care that in all continents that you know, I was made known to the people in a manner that was suitable to each separate nation. Just go and ask the people and nations, then you will receive answers of which you certainly will be very much surprised.

[8] But now you think – and this is also not correct – that from now on only those souls will have an eternal life after the death of their body who hear My Word now, believe in Me and will live and act according to My teaching, but that all other souls will be destroyed forever.

[9] Against such an opinion of yours, which is now also believed by many other people, I can only tell you in a pure intellectual manner that the life of every human being is a power from God, which God Himself with all His almightiness can destroy as less as He can destroy Himself, for if God could destroy and exterminate the powers of life that came forth from Him alone, He first should begin with Himself, for finally, He is indeed since eternity everything in all. God can surely dissolve all matter, which is nothing else than His fixed idea, and let it return to that which is spiritual and unchangeable, but He eternally cannot destroy it, because He cannot destroy Himself and His for Him eternal clear thoughts and ideas.”

77. THE IMMORTALITY OF THE HUMAN SOUL

UT of the fact that the souls of all human beings, good or evil, continue to live after the death of the body, certain persons of all nations on Earth with a better insight have more than many thousand of thousands of times experienced the most vivid and convincing examples, because they often for years have had contact and an instructive relationship with the souls of people whose body had died.

[2] But if merely and completely material worldly people do not want to believe that, because they never saw anything like it, can God be blamed for that? Indeed, these worldly people never search for it and thus do also never find it. But those who search for it will also find it among all nations on Earth.

[3] These Romans related to Me about such appearances which they experienced themselves. Are they to you therefore untrue because you still have not seen and experienced anything like it?

[4] Behind the highest mountains of Asia in the far east there is a big empire that is called Sihna or China. Does it maybe not exist because you have never seen it? And still further to the east, entirely surrounded by the big world sea, there is still another big empire with the name Jhipon (Japan). Does it maybe also not exist because until now you still have never heard anything about it? Yes, friend, on this Earth there are still very big empires and continents besides the 3 continents that you know. But, even if you do not know them, I know them and can tell you that they exist, and men will also discover them in the future.

[5] Human beings live everywhere and they do not lack revelation from above and from the side of the spirits who have once also lived there in the flesh. However, that such souls of men, at the time of transition to the kingdom of spirits cannot come immediately in a perfect light of life is certainly easy to explain from the fact that also here the human beings whose souls have become very world-loving can difficultly and laboriously be brought on the right track of the light of life. The body of man

cannot believe or will something. It only serves the soul for a short time as instrument for the activity to the outside, and consequently also for his development. The thinking, loving, willing and acting according to the truths that someone has come to know is a matter of the soul.

[6] However, how difficult and laborious it often is for a world-loving soul who is inclined to laziness to understand the purely good and true and decides to act accordingly, you can notice in your own children. And a soul who is neglected here will surely fare still much worse in the great world in the beyond, because during the life in the body he has lived on the foundation of all kinds of wrong ideas, resulting in that which is false and evil. Such a foundation of life is however the same as a hardening of the love and of the will of the soul of which both actually constitute the life and the individual existence. If I then, from such a soul, would take away in one time his love and his will, then by that, also the whole soul would be taken away.

[7] Therefore, such souls should be handled very cautiously to bring them gradually – without them noticing it – on the right track. But for this, surely a supreme godly love, wisdom and patience is needed, because such a soul has always to be only influenced, as it were from the outside, by bringing him by his willing, striving and acting into such situations in which he will become aware of the fact that he will find himself to be in great errors. Once a soul becomes aware of this in himself, then also the desire will be awakened in him to know why he in a way did not end up on green grass, but only on a rather dark and unfruitful wilderness.

[8] Well now, in such a situation it is only then the moment to let such a soul meet a wise spirit who looks alike and who can then talk with him about one or the other thing. By that it will become light in such a soul who went astray, and now he perceives as if completely by himself that he ended up in great errors and he desires more and more for the true light.

[9] You can see now quite easily that a soul who is in such an

already better situation begins to think quite differently, and his love and his will, as his actual I, life and existence will take spontaneously another direction. Once this happens, a soul – even if he was still walking in the dark before – will also soon come without much trouble to the true light of life.

[10] But according to you, a very sudden change of the soul would nearly mean his total destruction. I also could have acted – instead of here with the Jews – with you Romans or also with another gentile nation as the One who I am here, but what would be the result of that with the blind and very superstitious people against which also the most wise teaching would have no effect? Look, the people would take Me for one or the other god and would worship Me and bring Me great sacrifices, and My disciples, who also can do already a lot of things in My name, would be looked at by them with full of amazement as half gods and they also would have build offering altars and even temples for them, and so, with a pagan nation I would only have strengthened paganism instead of bringing it to ruin.

[11] But the Jews who, especially in this time, have for the greatest part become totally unbelieving – although they have the Scripture and the promise of My coming to this Earth, and by tradition also know how God has guided the people, even if they doubt it – are still the most suitable to bear My personal presence, because they cannot commit idolatry with Me. Because those who know Me, know also from the right source who I am, but the unbelievers take Me for a magician, and the middle class take Me for a prophet. Consequently, by My presence, not a single soul's individuality and free will are endangered, and therefore the light has to go from the Jewish people to the whole world.

[12] If you will examine carefully with your sharp intellect what I have said to you now, you surely will become aware that you have approached Me with a totally wrong opinion.

[13] If God would not have needed mankind for an ever increasing satisfaction of His love, He also would never have created them, but since He has created them, He also cares about their eternal

preservation and by that He shows that mankind is very important to Him. Therefore, also God should be very important to mankind. Have you, My friend, well understood this now?"

[14] **The captain**, who was seized with deep respect and had listened to My lesson, said: "Lord and Master, as You have spoken now, no wise man has ever spoken to a human being. Only now You have shown to me who You are. I thank You for the great mercy that You have given me now, but I ask You also with all my heart to forgive me for the fact that I have dared to speak so brutally and foolishly to You."

[15] **I** said: "For him who has spoken as you have spoken, the truth is a serious matter, and therefore I gladly give him a true light, but he who is neither cold nor warm, but lukewarm, he deserves not My light of life, and will also not receive it before he will not take it in full earnest seriously. However, I know that for many gentiles among you it was already considered serious for a long time, while the Jews have become more and more lukewarm. Therefore, the light will now also be taken away from the Jews and will be given to you gentiles in all abundance. But do take care and watch that later it will not turn into a new paganism, for that would be still worse than your present-day paganism. You will indeed take care of it, but you will not be able to prevent the appearance of false prophets. Thus, watch all of you and guard yourselves against the false prophets who you will easily recognize at their works."

[16] Then there was a messenger who came from Bethany to tell us that everything was ready at home to receive us.

[17] Upon this **I** said: "Our rest-break is now over and so we will continue the trip. Whoever wants to follow Me, let him follow Me."

78. THE LORD RETURNS TO BETHANY WITH HIS FOLLOWERS



ow all of them stood up, also the disciples of John, and followed Me enthusiastically to Bethany that was not far away. Also the headman followed now on foot with his companions while he left his horses behind with the innkeeper in the valley.

[2] So in about 10 minutes we were already in Bethany.

[3] The 3rd hour after sunset was already past, but still, for a well-prepared evening meal it was always early enough. And I also wanted to arrive at such time in Bethany, so that we would not be noticed by the curious crowd, for during that day after we left, many people, young and old, came to Bethany because they heard that I was there. But because they did not find Me and nobody told them where I had gone and when I should be back, they stayed in Bethany only for their pleasure until sunset and then they returned again to Jerusalem. But a few returned already when our soldiers – who we already know – entered Bethany. They received their food and traveling money according to the instructions in the house of Lazarus, and continued then their way after a short rest-break, for I indicated to Raphael in the spirit that the soldiers should not wait for the return of the Romans. So at the time when we arrived, everything was completely in order and we were together, disturbed by nobody.

[4] When we entered the house, the sisters of Lazarus and Mary of Magdalon received us with much love and kindness, as well as My Raphael with a few boys who still stayed awake and who had the greatest talent and a great desire to see Me again.

[5] Lazarus introduced the innkeeper from the neighborhood of Bethlehem to his sisters and also to the captain and the disciples of John. And his sisters welcomed them and showed them their places at the table.

[6] When all this was done, we went to sit at the table and took a well-prepared evening meal. The Romans however were more

thirsty than hungry and emptied quickly their cups, which were soon filled up again. The wine made their tongues looser and so it soon became very lively in the dining hall.

[7] The captain, his companions and the innkeeper from the neighborhood of Bethlehem noticed our Raphael who was now eating next to Me at the table, and this time still more on purpose than on other occasions in order to draw the attention of the foreigners. These were looking indeed at him with increasing attention, and in silence they were more and more surprised that he could eat so much, apart from the fact that he was really charming.

[8] **But because it was more in particular striking to the captain, he asked Me:** “Lord and Master, forgive me that I am somewhat disturbing You in Your rest. Look, the otherwise so tender and unimaginably beautiful young man eats unusually a lot. Of course nobody is begrudging him that he eats, but I am really worried that what he is eating too much will finally harm him and could make him sick and he could easily catch a nasty fever. That would truly be a pity of such a charming young man who can – considering his very spiritual appearance – certainly become great.”

[9] **I said:** “Friend, leave your worries up to Me. This boy is My servant already for a long time and he himself knows very well what he should do and how much he can eat of this or that kind of food. If it would not be good what he is doing, I surely would tell him. If he had not eaten so much now, so that it had to look to all of you somehow supernatural, he would indeed not have drawn so much your attention. But since you now have noticed him, you still will hear other things from him, and then it will not surprise you so much that he can eat some more food and drink more than a common human being. From now on, you can turn to him.”

79. THE QUESTION ABOUT THE PERSONALITY OF RAPHAEL



WHEN the captain heard this from Me, he turned immediately to the supposed young man and said to him:

“Listen, my young and very charming friend. How come that you in your young years can almost measure yourself with a giant in eating and drinking without harming yourself?”

[2] **Raphael said:** “But regarding my strength I am also a giant, even if I do not look like one, considering my stature. If you want, I can immediately show you an example.”

[3] **The captain said:** “If you can do such a thing, then let me see some of your giant power.”

[4] **Then Raphael said:** “Very well. Look, there at the wall between the 2 great windows, there is an iron pillar that was used during festivities as a sacrificing altar, it is namely a domestic sacrificing altar, and in early times many sacrifices were burned on it. Now this almost man height pillar is of course only but an ornament of this dining hall. How heavy do you think this pillar is, which, except from its height has also a considerable size?”

[5] **The captain stood up and examined and looked first well at the pillar, and then he said:** “Yes, my dear young friend, the weight of this pillar can hardly be estimated. I think that our master of the house Lazarus will be able to tell us more about it.”

[6] **Then Lazarus said:** “This pillar is estimated at 20,000 pounds¹¹ and was brought here from Corinth with great difficulty already 200 years ago.”

[7] **The captain said:** “Yes, I also would have estimated it to weigh at least that much. And what will you do now, my dear young friend, with this terribly heavy pillar?”

[8] **Raphael said:** “I will lift it up and will calmly and without effort put it down wherever you want.”

[9] **The captain said:** “You have said it and you also want to do it.

¹¹ The Oriental pound is not the same as the German pound of today.

So you can try out your giant power on this pillar and put it down at the next window.”

[10] When the captain had said that, Raphael stood up, walked to the pillar, grabbed it with both hands, lifted it up quickly with such easiness as if it was a downy feather, and put it with the same easiness on the indicated place, let it there for awhile and put it then on Lazarus’ request back on its old place.

[11] When he finished this trial of strength, he (**Raphael**) said with a friendly smile to the extremely astonished captain: “Well now, my friend, do you now understand why I eat a little more than another human being?”

[12] **The captain said:** “My beautiful young friend, if your giant power would depend on the fact that you eat about 4 times as much as one of us, you still would hardly be able to play with this heavy pillar as if you were handling a little feather, for then you surely have to eat for 100 people, for in my opinion the strength of 100 people are needed to master this pillar. Thus, your giant power seems to have a totally different cause. And I probably will not be far from the truth when I say that this Master of all masters, a true God of all gods is behind your unheard-of giant power. What do you think about my opinion?”

[13] **Raphael said:** “Yes, yes, you have well answered this. But this Master is also behind every human being and behind everything that exists, and thus also behind you. And still, you cannot move this pillar from its place. So how is this possible according to you?”

[14] **The captain said:** “This is according to me very easy to understand. The one to whom He will give more of one or the other power, be it forever or also for a moment, will have this power. However, to me and also to a lot of other people, He has only given that much power as is needed for me as a normal human being.

[15] Well now, why He has exactly equipped you with such an extraordinary great power, is a totally different question which cannot be answered by anyone else except by Him and certainly

also you.”

[16] **Then Raphael said:** “You are basically right, although besides you, your companions and the innkeeper from the neighborhood of Bethlehem there is probably nobody who does not know who I personally am. But I heard that you, down in the valley with the innkeeper have strongly spoken to the Lord and Master about the fact that God is little concerned about the development of men, and that they finally will have to loose all inner light of life. Besides, you desired that the souls of the people who had bodily died, would show themselves to those who are still living here, so that these could conclude by that and really believe that after the death of the body a continuance of life of the soul exists and how it looks like.

[17] The Lord has well instructed you about this and you have also understood the lesson, although you yourself have never seen a soul who has left the body. The Lord could already have opened your eyes for that at the place of the innkeeper in the valley to receive immediately visible contact with the souls of those who died, but it pleased His wisdom to show you first here what kind of real faith is still lacking to you. And this task, the Lord has given now into my hands, and so I already behaved during eating in such a way that you had to notice me. I can, besides my trial of strength show you still other proofs, if you want.”

[18] **Now the captain was thinking about what he should ask Raphael.**

[19] **But now also the disciples of John joined in the conversation and said to Raphael:** “Listen, young Samson, you have mentioned only a few people who would not know you, but we also do not know you. Therefore, reveal yourself also to us, for concerning the continuance of life of the soul after the death of the body we also have still no clear faith.

[20] When John was beheaded in prison, we were seized with great fear and sadness and we have strongly desired that his spirit would come to us to tell us what we should do further. But our desire has remained unfulfilled until now, and we already often

came to the opinion of the Sadducees who do not believe in a continuance of life of the soul after the death of the body.

[21] We thought as follows: if the soul – more in particular the one of such pious teacher – continues to life, and thus also feels and thinks, he can also not be indifferent in the beyond what his disciples, who are still living, are doing here and in what kind of disconsolate condition they are. But if these disciples have begged the spirit of the killed person already many times in tears to appear before them and to console them at least by letting them know that he continues to live happily after death in the world of spirits, but leaves all those urgent petitions unanswered, what else is there to think except: the belief in the continuance of the soul after the death of the body is nothing else but a common thought and a pronounced pious wish, but no truth that can ever be proven.

[22] But this opinion is truly absolutely not consoling for people who think somewhat deeper than is the case with the common, light-hearted, credulous people who do not trouble themselves for something higher, and this all the less because most people have to pay the death that destroys them with the greatest grief and unbearable pains. You, young Samson, will surely understand from this that also we have all reason to know you further.”

[23] **Raphael said:** “I am also of this opinion, but that will be somewhat difficult to discuss with you, because the faith, which is the light of life of the soul, has never had a firm basis with you. And a disciple of the Lord has already whispered something in your ear, and for this reason I could not completely count you with those who would totally not know anything about me. But you said: ‘Ah, stop that nonsense. How can this be, and who can believe anything like that?’ Yes, friends, when you do not believe the disciple who knows me very well, then how will you believe me? Will you then not say within yourselves: ‘O, that’s it. The young magician knows very well the art to bewilder us with his magic tricks.’ What will I then still be able to do for you to strengthen you in your faith?”

[24] **One of the disciples said:** “Do not bother about that, young

Samson, for we have enough arbitrary ability to discern truth from something that is false. Otherwise we never would have become disciples of someone like John.”

[25] **Raphael said:** “All right then, look and listen you also.”

80. ABOUT CONJURING OF SPIRITS



THEN the captain spoke again and said: “I just thought of something and I ask you to make appear a known spirit, so that I myself can talk to him and that he can answer me freely out of himself and will revive my faith. We have indeed already many acquaintances who are in the beyond before us, also our parents and a few children. If one of them will appear to me, I surely will recognize him. If you can also do such a thing, then do it. I will be grateful to you for that.”

[2] **Then Raphael said:** “Listen, to make appear according to your idea a spirit as a kind of spook, so that you could see him with your bodily eyes and ask him with your tongue one or the other thing, this will not do, because then I will have to turn around God’s eternal order completely and change it totally.

[3] Your so-called invocers of spirits and conjurers of spirits – who firstly, as far as they are concerned, believe only extremely weakly in the existence of a spirit and secondly, having in reality never seen a spirit, except in a light dream – are doing it like this: they invoke a died person with their mysterious, but in itself completely senseless signs and word formula. He then, after 3 or also even 7 times of calling and conjuring will appear, usually with great fright of the one who invoked him, and also with all kinds of fire and big commotion and shaking, and with a very threatening and displeased face and ditto words asks the one who called him what he wants and why he has disturbed him in his rest. But such a spirit has never seen the spirit world himself, believes in it as less as his conjurer and is nothing else than a man who was made unrecognizable and who often has been working together for years with the spirit invoker in a firm and well planned

beneficial alliance.

[4] The appearance of such a spirit, which is usually very rude, brings then the one who let him call him, to a belief in the survival and continuance of existence of life of the human souls after the death of the body, but what kind of belief is that? Look, a totally wrong belief. So this belief is for man not only totally useless, but harms him often very badly, for firstly it gave the one who let him call him, a very rude material idea of a spirit, and secondly it brings the blind and credulous invoker by all kinds of threatening and bad prophecies to great fear and fright, more in particular when he gave the spirit invoker an insufficient remarkably big offering.

[5] If he wants to free himself more and more from this torment, he must again turn to the spirit invoker with greater offerings. Then this one deliberates with the spirit who he will invoke again, and usually the spirit becomes more kind a second time. Thus, friend, such spirit invoking you absolutely will not have to expect from me, but a totally different one.

[6] But in order to see a true and not a false spirit, who is not a so-called spook, you first must know what a spirit is and under which life conditions a human being can see and speak to a true spirit.


[7] Since a soul, or according to your idea, a spirit, is absolutely nothing material, he can also never be seen with material eyes or with a mere material sense organ. The human being however, who still wants to see, hear and speak to a spirit must firstly become spiritual himself, because only that which is spiritual in him and never that which is of the flesh can see, hear and speak to a true spirit.

[8] But you are still very material and the purely spiritual is in you still very undeveloped. That is why it is necessary here to strengthen for a few moments your hidden inner self, which is spiritual, and to enable it in a certain way above your fleshly matter to see. And then you will see not only one spirit, but see, hear and speak to a lot of them. If you gladly want it, I have also

sufficient power to bring you suddenly into such a condition in which you will be able to see, hear and speak to the souls of those who died.”

[9] **When the captain heard these words of Raphael, he said:** “Very well, if you can do that without harming my physical health, then do it.”

81. THE REPORT OF THE CAPTAIN ABOUT WHAT HE SAW CLEAR-SIGHTEDLY

 **OW our Raphael stretched out his hands over the captain and also over his companions and over the disciples of John, and at the same moment their inner sight was opened, and they saw immediately a great number of spirits who they knew well. To the disciples of John, also John appeared who taught them about Me, and he admonished them because of their unbelief.**

[2] **But to the captain appeared his father, who called him very fortunate that he already on the material Earth had found the supreme and eternal happiness of life for his soul, and he admonished him very strongly that he should never sacrifice this happiness for a transitory earthly happiness. The captain promised that to him very solemnly.**

[3] **Then Raphael awakened them again from their ecstasy, even with their full memory of everything they had seen and heard.**

[4] **When those who were awakened were again into their natural condition, the captain said:** “Ah, that was as a clear dream. But there was still a big difference between a dream and this vision, for it is seldom that men appear in a dream who have already died, but mostly only people who are still living in this world, and very often also people of whom we do not know if they bodily still live or perhaps have already died. The surroundings in dreams are mostly of a fanciful nature and have no existence in itself, just like the animals and plants, and are quickly changing their form.

[5] **But here it was totally different. For firstly I was not, as in a**

dream, continuously only in a passive condition, but in one as if completely independent active condition, and secondly everything I saw was very constant, and the people were also entirely people. What they said was good, true and serious, and they gave me clearly to understand that they do not live in a dreamlike ignorance regarding everything I think, will and do on Earth.

[6] At the same time I also saw my companions, the innkeeper and the disciples of John. I saw also their master and heard what he said to them.

[7] And I also saw the ancestors of the innkeeper, going back to the 10th generation, and saw among them royal figures, who spoke to him in a more secret language, which I did not understand.

[8] The environment resembled one on Earth. Beautiful mountains, fields, gardens, vineyards and a large number of dwelling houses could be seen that looked very nice and well maintained, and the very vast environment was well illuminated, although I could not discover any shining celestial bodies in the clear blue firmament. But the most wonderful thing was that I, through the very clearly seen spiritual environment, could also see a lot of this material environment, but only for a few moments. And still, the spiritual environment remained constant. And all this is now sufficient proof to me that what I saw was not a mere false dream, but reality.

[9] Now it is only the question if also the others would like to say – but faithfully and truly – if they have seen and heard the same what I have seen and heard. If they will do that as faithful and true as I have done, then the fullest truth stands more than a thousandfold proven before us, namely that after the death of the body there is a sure and constant survival of the soul of every human being, whether he is gentile or Jew.”

82. THE DREAM OF THE CAPTAIN



ET now also the others say openly whether they also have seen and heard the same. I do not desire this for nothing, for what is important to me is the pure truth in order to proof that this vision was not a dream but reality.

[2] Because once I dreamed as if in real life of one of my dearest brothers, that we were together in Athens and were talking with each other about an important matter. During that time I still was in Rome and that brother on the island Rhodes, where he had work to do. I wrote down the dream that I had, so that I would not forget it. But a half year later, I and that brother came together in Athens, in the same place where we came together in my dream, and our subject of discussion was – although with slightly different words – the same as that about which we had talked about in my dream half year ago.

[3] After the conversation I asked my brother if half year ago he also did not have such a dream as I had during this and that night, and at that occasion I showed my brother the exact notes which I took with me to Athens. He read through them very carefully and was greatly surprised that my dream, which was in a certain way prophetic, had now almost literally come true in Athens. But he assured me also that he never had any dream about it and did also not have the slightest idea that we would see and speak to each other in Athens, although he often thought about the subject we talked about, and therefore he wanted to visit me in Rome. He also often had a strong desire for me, but that we should see and speak with each other so very coincidentally in Athens, of this, as said, he had not the slightest idea and even less a similar dream.

[4] So this dream was something that was true to me, but why did my brother not know anything about it, since the matter was actually more important to him than to me? What was my brother in my dream? It was only an image to which the fantasy of my soul gave form as if living and artificial, putting the words that were

spoken by him in the mouth. Only me was the actual I, all the rest was a product of the fantasy of my soul of which I however cannot say if he was free and independently active or was still only behaving passively.

[5] And so, this is the reason why I here also would like to hear from the others – who just as I are still in the material life – if they firstly did see me also as I have seen them, and secondly if they also have seen and heard all the other things I have seen and heard. So let them now speak truly and freely, for it concerns here the most important truth of life for every human being. It is really an *aut ceasar, aut nihil*¹². For if such appearances are only the same as dreams with which not a single wise person can proof a real and eternal continuance of life of the soul after his bodily death, then every ethic is without real value, and the laws and its demands and promises have only a little but at the same time illusory value for the temporary and civil life, but what concerns the spiritual, it belongs to the old Augean stables.

[6] But if such an appearance is a reality, proven by different real friends of the truth, only then the consoling ethics will come into a much different light, more specifically in its spiritual aspects that always come strongly forward. I am a great friend of the truth and I have presented this to you now in all seriousness. Therefore, speak now also the full, unfeigned truth.”

[7] **Then they all related very openly what they had seen and heard, and they swore that their story was the unfeigned truth.**

[8] **When the captain heard these stories and was thereby fully convinced that what they had seen and heard contained the full reality, he said to Raphael:** “Look, young giant, this is for me now more valuable than a 1,000 of wise speeches, lessons and wonderful deeds of the most extraordinary and special men who are only bringing their fellowmen into amazement with words and deeds as long as they themselves live among them, but who as deceased men will disappear forever and be silenced. The men

¹² Latin for: “The emperor or nothing”, meaning: “all or nothing”.

who remained, can then do nothing else except to believe blindly at a venture and without any further conviction that it finally still could be as those wise men who died already a long time ago have taught the people.

[9] But now, I do not only belief in an eternal continuation of the life of the souls of men after the death of the body, but I am even actually fully convinced – and can therefore also announce to a lot of other people – that the old belief in an only true God and in the eternal continuation of the life of the soul after the death of the body is a truth that is completely clear, proven by different undeniable experiences, and that every person can convince himself about it if he will live faithfully according to the word and the revealed will of the only, eternal true God.

[10] Oh, but only now, also every word that I have heard from the most truthful holy mouth of the Master of masters has for me its true and real value, and I will make effort, not only to accomplish this teaching by myself by means of deeds, but also by leading thousands of them to and put them on this path.

[11] It would of course also be good if I myself would in case of need possess the might and power – in the manner as we have experienced now – to convince also other people that I speak the full truth. But for the moment this is not necessary, since every human being, who will know me somewhat better, will know all too well that what I say must be a well founded truth, because I never wanted to be satisfied with words alone.

[12] This is now completely all right and settled, but since I now have already related my dream here, I would gladly like to receive from you, young, wise giant, a little explanation about the wonderful things that happened therein. Because that this dream contains certainly a lot of what is spiritual, cannot be doubted. But what is now the relation with the material that happened only after half a year? What was the kind of Athens that I saw in the dream, and what was that brother, and from where did he obtain the words that he spoke to me, while he was as an object outside of himself? For it could not be the soul of my brother who became free in one

way or another, because he absolutely did not know anything about it.”

83. RAPHAEL SPEAKS ABOUT THE NATURE OF THE DREAM



Now Raphael said: “There is really a very great difference between the dream that you had and what you have seen now, but nevertheless, your dream was also of a spiritual nature, just like any dream to a greater or lesser extent. But it is not a completely clear spiritual vision, because in such a dream the soul is not in such a complete union with the spirit within as was the case now with this appearance.

[2] Look, in the soul there are 3 very well distinguishable degrees of vision and observing. The first one is purely natural, even in the dream of the material men of nature by whom the inner spirit is still resting as passively as the spirit of a plant in its wrapping of the germ in a grain of seed.

[3] The soul carries in himself, as a world in miniature, everything which the Earth contains and includes in and above it on a large scale.

[4] When during the sleep the sense organs of the body are resting as if dead and inactive, then the soul who cannot sleep or die, will view one or the other thing from the material images in himself, will bring them for a few moments to life and will rejoice if he encounters something which is beautiful and pleasant. But if he encounters something boring and ugly, he becomes afraid in the dream and he will do everything to get rid of the appearance which presses hard on him, by returning completely in the flesh of his body.

[5] What a soul in such first degree of vision is seeing in a dream, has then of course no objective but only a passive, subjective reality without any connection, for then he observes only images in a material manner from his own world and is thereby partly active and partly passive.

[6] But in a dream as you had one, the soul is in a stage of transition from the first degree of vision to the second and higher degree of vision. In that case the soul is already more isolated from his purely material part, leaves in a certain way his body, connects himself by means of his aura completely with the outside world and views and feels then from the life's conditions and material conditions on Earth, which are acting upon him, things that are far away and contain a greater degree of truth.

[7] But since this is already a higher degree of vision of the soul, it very often happens that the soul, when he awakes and comes back into the body, does not know anything of what he has seen and heard in this higher degree of vision, because the brains could in a certain way not record it to enable the soul when he is bodily awake to see what he had seen and done in his freer life condition.

[8] But some people, like you also, have the ability to record in the bodily brain also that which they have seen and heard in this higher degree of vision, from the dream or from the freer condition of vision and action of the soul. And if the soul returns then into the body and awakens also bodily, he can see in the brain everything he has seen, done and heard in his freer and higher degree of vision.

[9] And so, although your brother had also the same vision as you had during that same night, but his soul did not have the ability to record in the bodily brain that which he had seen and heard in his higher degree of vision, and that is why he could not remember it, not even approximately. Thus, you really have completely seen and spoken to the soul of your brother.

[10] That your soul and also that of your brother have done this in the dream already half year ago is because of the great sensitivity of the freer soul who visualizes already in his freer condition from the needs which live in him and the deeds and circumstances that are the logical result of it, which in earthly time happens only much later. However, every soul has already in the awakened bodily condition the capacity to make future plans for himself and to imagine them as already accomplished works, but since the soul


in his body can apparently not see and feel sufficiently pure and for certain all the conditions and circumstances which are necessary for the execution of a conceived plan, a lot of things are still changed in the plans that were thought of beforehand, regarding the form and efficiency, as well as regarding the time in which the soul was already visualizing the intended plan in its total completion.

[11] But if a soul, also in the bodily awakened condition, could oversee everything as clearly as he can do in his freer condition of vision and feeling, then nothing of the once conceived plan would be changed, and it would also be executed completely accurate as a finished work within the specified time, because a soul who can see and feel unobstructed, can quickly perceive all circumstances, conditions and eventual obstructions, and at the same time knows the best and faultless means by which the obstructions can be eliminated in the most sure way. And so, that which he intended to do must indeed also happen within the fixed time.

[12] And look, in this consists the ability of a freer and purer soul to see beforehand, not only concerning him directly, but also concerning that which will happen, will come up and take place outside of him in the world. Such a soul who is pure, refined and who is able to see and feel clearly, can indeed visualize unconcealed and if plastically accomplished, the relation between all circumstances, conditions and causes with their certain effects which are already present for a long time regarding the coming events, which cannot be the case with a not free and still very material soul. So I have clearly explained to you now in a very natural way in which condition your soul and that of your brother were in your dream, and how, and why.

[13] But such a condition is not yet the full second-degree clear-sightedness of the soul, because the spirit in him is not yet in a higher union, but at most only in the manner of the spirit of a plant in the wrapping of the seed germ when the grain of seed lies a couple of days in the fertile soil, the wrapping bursts open and that spirit begins its activity.”

84. THE HIGHER DEGREES OF CLEAR AWARENESS

 HE full second and well distinguishable higher degree of vision and feeling of the soul takes place in the physical life as well as in the dream when the spirit in the soul becomes just as active as the spirit of a plant in the grain of seed when it started from its actual soul, resting in the flesh of the grain, to form and to let grow the roots in the soil and the little leaf germs above the soil. Then the soul begins to unfold to a real form and penetrates on the one hand in itself, just like the roots of a growing plant are penetrating into the soil and begin to suck in the right food from the godly power in it, while on the other hand the plant itself, thus fed from the inside – as a result of that inner feeding from the pure, true and living godly power – will in the sphere of light lift itself up and develop itself higher and further to the ultimate completion as the actual and real form of the being of the soul.

[2] But all this happens by the continuously increasing activity of the spirit in the soul, which will by this unite more and more with the soul. In this condition of the soul, his vision and feeling is no more a vague sensing but already a light and clear becoming aware of all life conditions and of the relation in which they are to his own life.

[3] In this second and higher degree of vision, man knows himself and also God, and he can then also vision the spirits of respectively the souls of the already deceased ones as well as the still living people in the flesh and also see how they are. The visions of such a person will then not be material and unreal, but spiritual, pure, true and consequently real, and there will only be little difference between the clear seeing in an awakened condition and that of the bodily sleeping condition of a person.

[4] And look, I brought you in such condition just now by the power which abides in me, and your soul could then unobstructed see and also speak with the souls who died already a long time ago on Earth. But in the second degree of vision you could only see

and speak with such spirits who are on the same level as you are, except John who for the sake of his disciples moved from the Heavens by his own power to the just described second sphere of seeing and feeling. Otherwise you would not have been able to see and speak with him who is a very completed spirit.

[5] And the fact that what you have seen stayed fully and clearly in your memory, that I have also accomplished with permission of the Lord, because what you have seen and heard was directly recorded in your bodily brains and also in your heart and kidneys. Without that, you would have brought back from all that which you have heard and seen, as little to the earthly awakened life as the soul of your brother – who, according to the report of your dream you met in Athens – brought back anything to the earthly bodily awakened life of what he discussed with you in his dream in Athens.

[6] There are certain devote people who for the strengthening of their soul are almost daily during their bodily sleep living and acting in the spirit world. But when they bodily wake up again, they do not know anything of it. They only perceive a kind of consoling, strengthening feeling in themselves and many a man has the impression that he has heard and seen pleasant things.

[7] Only those people who are as the prophets already on the transition to the third and thus highest and clearest degree of vision and feeling – because their spirit has already more unified itself with the soul – are also bringing back to the bodily awakened condition what they have seen and heard in the already higher spirit world, and can say it also to their fellowmen. Most of the little prophets were in such a condition.

[8] But now look for instance at a stalk of corn, how it develops itself until in the highest point of its growth the ear begins to show and develop itself as fruit. Look, the same thing happens with man when the soul begins to pass completely into his spirit.

[9] By the activity in the second degree of clear-sightedness, the spirit has begun to work on the still half material soul and has extended in him more and more, this as long as the whole soul has been filled by it and spiritually awakened to life.

[10] In the third stage, the soul, completely kindled by the love of the spirit, begins to pass into the spirit, and to change all his substance that is still related to matter into pure spiritual essence, and then the true ear will be formed for the free eternal life.

[11] In this condition, man is completely lifted up in the light, begins to be fed by it, and the more food he receives from it, the less food he, as an ever more spiritualized soul, will take from the substantial-material sphere of the soul. The ear of life blooms, thereby uniting itself with the spirit of love, and this produces again the grain of life, which at first is fed with the milk from the Heavens, but already after a short time with increasingly clearer and eternally firm and unwavering truths.

[12] And look, then the grain of life becomes ripe, and the life of the soul, who in the second degree of vision – in a certain way unified with the spirit, forming the stalk of corn – is now in the completely ripe grain of life, and therefore the stalk that was so zealously formed before, withers, dies off completely, separates itself from the grain of life and is no more connected with the grain.

[13] Look, this is then the third and highest degree of vision and life of the soul. In this condition the soul sees and hears everything there is and exists in the whole of creation. He sees the Heaven opened and can have the most illuminated and living contact with the whole spirit world. What such a soul sees, hears and feels, can never more be removed from his very clear memory, for his extremely clear sphere of vision and feeling is all-embracing, eternally lasting and all-penetrating.

[14] The great prophets were in such a condition, and also all completed spirits of the Heavens are in such a condition, and I Myself am also in that condition, otherwise I could not have described it to you, for nobody can give something to someone what he does not have himself, as you surely will understand.”

85. RAPHAEL MAKES HIMSELF KNOWN AS A SPIRIT



UT how can man already in this world come to this condition of life?

[2] Man should accept at a certain moment with a joyful, thankful and willing heart and mind the Word of God in which He faithfully reveals His will to man. By that he already lays the true grain of life in the fertile soil.

[3] But after that, he should also immediately begin to act according to God's will. This acting is then the life bringing rain by which the godly Spirit is moved to pass over into the soul of the grain of life. Now one should in the first place turn into himself by true humility, by patience, meekness, by true love for fellowman and by real mercy. If man will accept these tasks with all his heart and great zeal, he will by that also go into the depths of his own life and delves the spiritual nourishing roots of life into the soil of the godly power, which will eagerly suck up such roots in order to then push up the stalk of life to the godly light, to develop it and to complete it. In this condition, the soul passes more and more into the already more lively becoming love for God, and this in the same measure as his spirit keeps passing more and more actively into the soul.

[4] When man's stalk of life has in this manner grown to the ear, and the soul is completely in the love for God, in his light of life and warmth of life, then with that he himself begins also to pass into his spirit and unites completely with it. In this happy condition, the life's ear of grain becomes completely visible on top of the stalk and will now quickly bloom in the pure godly light. And then the bloom shows the full union of love and life with his spirit and thus also with God.

[5] Then from this union comes the true fruit of life of which the ripening in God's full light of life is superior to all earthly things. The fact that man is in this case in the clearest vision and the clearest awareness of everything in the whole spirit world as well as in the whole material creation, will surely not be doubted by

anyone who thinks now with a certain attention about what I have explained in the caparison with the order in which a plant grows. And now I have spoken and you have the right to respond to that.”

[6] **Then the captain, being full of amazement said:** “Listen, my young, good friend, you certainly started already in the body of the mother to go on this way of life, otherwise it is not conceivable that a person of your young age can develop himself to such a level in life. But no matter how, it is sufficient that you are in a complete life completion. But when you once will also lay off this body of yours, will you then be able to associate as a pure spirit with the people of this Earth?”

[7] **Raphael said:** “Most certainly, but only with such people who by their way of life according to the teaching of the Lord will have lifted up themselves to that condition of which they will be capable.”

[8] **The captain said again:** “Do you now also have no fear at all for the death of the body?”

[9] **Raphael said:** “How could I ever have it in the least, since I have already passed completely into the eternal life of the Spirit out of God, thus having also my body in my power? I can change it myself when I want, and can create it again how and when I want. Can you believe that of me?”

[10] **The captain said:** “That would be great. I have never heard anything like it. Can you also give me a tangible proof of it? Then I will praise you more for that.”

[11] **Raphael said, friendly smiling:** “Oh, I surely can be of service to you with that. Just take my arm and feel if it has flesh and bones.”

[12] **The captain did that and said:** “My young friend, your arm is strong and complete and as strong as that of a grown-up person. You have firm muscles and strong bones.”

[13] **Then Raphael said again:** “But to show you now and let you experience that a person who is on the highest and lightest level of vision is also completely lord over his own body, you should now again take me by the arm and tell me if my muscles are still as firm

and my bones still as hard as before.”

[14] **The captain did that, but he grabbed as if completely through the arm of Raphael as if it was completely air.**

[15] **Then the captain was frightened and said:** “Just listen, you are a rare creature. I begin to feel now very uncomfortable. I can still see you just as before and you have no more body, but you are now a form out of pure air and are like a phantom standing before me. Ah, that is great, that is unheard of. It was already heard that at a certain time there were magicians who could make themselves invisible, but by that they still retained their bodily firmness, for in their invisibility they still were able to move heavy things from one place to another. But you are still visible as a complete human being, and still, in a certain way you are not. And now the question comes up if you, as a pure form of air could still lift up that pillar.”

[16] **Raphael said:** “Just as faultless as the first time. But to show you that I am now capable to do more than the first time, I will not touch the pillar with my arms at all, but I will only lift it up with my will, leave it freely in the air for awhile and put it then back on its place.”

[17] **As soon as he said it, there was the pillar freely floating in the air, and the captain became even more frightened. He did not know anymore what to say, looked with full amazement once at the floating pillar in the air and then again at Raphael.**

[18] **Only when Raphael put back the pillar again on its old fixed place, the captain and also his companions recovered again from their amazement, and he said:** “No, now I am at the end of my speech. For where all natural thoughts and imaginations of man fall short, also words and a sensible language are lacking. If you could also make yourself now completely invisible, I certainly would become a silly fool.”

[19] **Now Raphael said:** “That I could do also if I wanted, but in order to keep you from becoming a fool, I will stay a bodily human being again. But I only wanted to show you that a person, once he is in the third and highest degree of vision and being, he does no more have to expect death, but is completely perfected and is in all

aspects a free independent lord over his life and consequently also over his body and the death thereof. But men on this Earth can indeed extremely seldom and very difficultly have it in the measure as me now, because most of them became too worldly and so they have too little firm and persistent will and a living unshakable faith. But once they will have put off their unbelief, then they will, as pure and completed spirits, be able to do and accomplish what I do and accomplish.”

[20] **Now the captain said quickly again:** Are you then already a pure and completed spirit?”

[21] **Raphael said:** “Most certainly, for an uncompleted spirit cannot do and accomplish what I do and accomplish.”

[22] **The captain, who was now completely confused, said again:** “Yes, but can all the completely pure and completed spirits eat and drink as you do? For what is this necessary when they do not have to maintain a body with this earthly food?”

[23] **Raphael said:** “Does the supreme Spirit of God not live completely in our Lord and Master, taking also the food of this Earth? If it is possible for you to take earthly food, then why should it not be possible or perhaps be senseless for a completed spirit, who certainly is also a human being, to take also the food of this Earth and to transform it into its substance?”

[24] Is not everything that serves man for food, God’s word and God’s will? If you, who are still a natural human being, saturate your body with natural food, the soul absorbs also the substantial spiritual part of it and uses it to strengthen his form. And if the unperfected soul does it – even if it happens unconsciously – then a very clearly conscious completed spirit will be able to do this all the more since he is capable to dissolve suddenly all matter and change it into its original spiritual state. Do you understand that?”

[25] **The captain said:** “O my very exceptional and mysterious friend, in order to understand all that, there is more needed than the intellect of a Roman captain. But for me it is already sufficient that I am now completely convinced that the soul of man continues to live after the death of the body, and that I now know the way on

which one can surely come to the ever clearer spiritual completion. All the rest is for me now of less importance.

[26] Even if you now still have a bodily or even an already since long pure, mighty spirit without body, that is for me of little importance. But what is important to me is that I, by a right conduct of life, can become also that what you are now, and that it was certainly easier for you at the side of the Lord and Master to become what you are now than I will be able to be. But I also do not want to reach your level, and I will be already completely satisfied with much less. For it surely is not given by God to every person to work himself up to your level, but everyone should thank God for what He has given him.

[27] And I thank you now for your love, patience and the effort you took to teach me, and with a great gratitude I give you the full assurance that I am completely satisfied with what I have now received from you.”

[28] **Now Raphael said:** “And I am now also very satisfied together with you, and I want to offer you and your companions my services if someone still wants something. If someone still has something else, let him then come forward and tell it in the presence of all.”

86. ABOUT THE LORD’S BEING



Now one of the disciples of John came to Raphael and said: “Listen, wonderful young man, I still have a last request to you, namely that what concerns your actual being you would like to make yourself more known than what you have done until now. Because, that you are a very mysterious being, about that, there is no more doubt in me, because a natural man cannot do all the things which you have done now in a short time, and your wisdom reaches also a lot further than all the human knowledge that exists until now. Therefore I would like to know more precisely who you actually are. You are absolutely not completely a normal human being, but you could also be the spirit

of Elijah or also of another great prophet, for it is written that during the time when the Messiah will come to men, also Elijah will walk around at His side as a loyal witness for the blind people. And also it is written: ‘During that time you will see God’s angels ascending and descending between Heaven and Earth, and they will serve Him who has come in the name of the Lord, and also men who are of good will.’

[2] Thus, you could be either the spirit of Moses or Elijah or even a pure angel of God who has only adopted apparently a body to visibly help us human beings. Tell me at least if maybe now my idea is more or less correct.”

[3] **Raphael said:** “It could be like that, but it is still somewhat different. But how it is, you will hear from the other disciples at the right time. The salvation of your soul does not depend on the fact if you yes or no know this, but it depends on the fact if you believe in the Lord, love Him above all and live and act according to His teaching. Only in that you should seek the Kingdom of God and its righteousness. All the rest will then together with it be given as a free gift.

[4] If you take me for the spirit of Moses or Elijah, you are wrong, for the spirit of Elijah was in John who was your master. Moses has however already given a testimony of the Lord before the eyes of His disciples, and they will announce it to the other nations at the right time. And that is why you know enough for the moment.”

[5] **Then Raphael came and sat next to Me again and took bread and wine. Also the captain sat down with the disciple of John and took also still bread and wine. The disciple took however no bread and wine, nor his fellow disciples, for the disciples of John lived a severe life and fasted many times. My disciples however still ate and drank.**

[6] **Then one of the converted Pharisees said to Me:** “Lord and Master, why do Your disciples not fast while the disciples of John fast so many times?”

[7] **I said:** “I am a true bridegroom for those who follow Me and who I have chosen. Why should they then fast when I am with

them? But when I as a true bridegroom of their soul will personally not be with them anymore, they will also fast in the days when it will be necessary. Besides, no one will receive the eternal life of the soul because he has fasted many times, but only the one who will do the will of the One who has Me.”

[8] This was striking to **the captain** and he asked Me immediately: “Lord and Master, what did You say now, that only he will receive the eternal life of the soul who will do the will of the One who sent You? Who is He who sent You, and what is His will? Please explain Yourself further, otherwise I will have to fall directly into doubt after Your statement. Because one time it is as I have understood it from the explanation of the psalms in the house of our innkeeper, that You Yourself and only You are the Lord, and that he who accepts Your teaching and lives and acts accordingly will receive the eternal life of the soul, and now You say Yourself that only he who will do the will of the One who sent You will have the eternal life of the soul. Look, this is now very ambiguous, and a man as I, who takes the eternal life of his soul certainly very serious, becomes then really confused and does not know to whom he must turn to who could tell me faithfully and truthfully the will of the One who has sent You. Therefore I ask You if you would like to express Yourself clearer and more decidedly concerning this statement.”

[9] **I** said: “There is still much darkness in all of you. The One who has sent Me is My eternal Father and is in Me, and so I have, from My love for you men, sent Myself into this world in order to bring and to give you eternal life.

[10] However, My Word and My teaching, which shows you the way to eternal life, is the will of the One who is in Me and who has sent Me. For the Father, as the eternal Love, is in Me, and I, as its Light, am within it.

[11] Just look at the flame of the lamp which burns here on the table. Can you separate the light from the flame or the flame from the light? Now, the flame is that which I call Father and Love, and the Light is His Son, sent by the flame to illuminate the darkness

of the night. Are then the flame and its light not one Being? And is the flame then not also in the light as the light is in the flame? And when this is so and could be impossibly otherwise, then the will of the Father reveals itself in the light that emanates from Him.

[12] Thus, he who walks in this light, walks also according to the will of the One who sent Me as His Light into this world, and he who walks in this light cannot lose his way and must reap eternal life, because the Light, according to which and in which he walks, is the eternal Life itself.

[13] Only he who will leave this light and will begin again to walk in the own worldly night cannot receive the eternal free life of the soul as long as he does not pass into the light of life. And now you, captain, will surely have understood Me.”


[14] **The captain** said: “Yes, yes, Lord and Master, now it is again totally clear and I know now what I must do to attain to the eternal life, and I thank You once more for this extremely important lesson. But I have just now interrupted Your discussion with the Pharisee and ask You now to continue to talk to him.”

[15] **I** said: “I have already told him what he needed. Therefore the discussion does not have to continue with him.

[16] However, I still could tell to all of you a lot of things, but you still cannot bear it now. But when the Spirit in you will be awakened, the Spirit of truth, which I will awaken in you, then it will guide you into all truth and wisdom. From then on, in the light of that Spirit, all of you will begin to know Him who said this now to you. But now think about what you have heard, and discuss it with each other. I however, will rest a little.”

[17] After these words it became quiet in the hall, for everyone thought for a time about all the things he had heard and seen.

87. THE STORM AND ITS PURPOSE

URING that time it was already close to midnight, and the Romans who were somewhat tired of the trip of that day, slumbered at the table, as well as some of My disciples, for also I gave in to a light slumber. Only the men from Bethlehem and the disciples of John continued to talk with each other about one or the other thing, and so it became completely midnight. But there was also a heavy storm that came up, coming from the south and increasing continuously in power, and by its raging, screeching, whistling and howling it made all those who slumbered to wake up, and those who were still awake were filled with fear, anguish and fright. But I and a few of My old disciples continued to sleep.

[2] Lazarus turned to Raphael and asked him if he would not like to command the storm to at least become a little less powerful since it would otherwise cause senselessly great damage to the vineyards, gardens and to the trees and houses.

[3] Also **the captain**, who detested such heavy winds, said very openly: “With such a thing you again as man do not know what to think about the great love and wisdom of God. For what use are actually such heavy storms? Or is God Himself maybe pleased when He frightens the weak people by such raging and fury of the elements, giving them a great fear and anguish? Such bad storm often causes the people an incalculable damage, and most of all the poor of whom it destroys the weak huts, so that they then will be roofless, and being without work they have to beg to still receive one or the other miserable dwelling hut. No, this deed of godly love and wisdom is really somewhat strange.”

[4] **Then the captain turned also to Raphael and said:** “Just listen, my friend of wonderful deeds, who just now have lifted up only with your will that heavy pillar in the air, is the might of your will now not strong enough against the ever increasing fury of the storm to bring it to silence? If this will continue, then tomorrow complete forests will be uprooted and will lie completely destroyed

on the ground. Who will compensate the poor people? I am asking you, please do something against it.”

[5] **Then Raphael said:** “O you weak person, with your anguish for the storm. See how you rebel against God’s love, wisdom and order. Do you perhaps think that God let such heavy wind blow because of a kind of displeasure with regard to the people? O, what are you still weak. Do you know the nature spirits, which are harmful for the natural life of human beings and animals and which often, and more in particular during the autumn, must come out in a greater measure from the interior of the soil for the sake of the fertility of the surface of the Earth?”

[6] Look, precisely during this night, large numbers are urging upwards from the interior of the soil to the surface to take care that it will become fertile for the coming year. Now if those still to a high degree unrefined nature spirits would stretch out calmly over the surface of the soil in the form of a gray vapor with a rotten smell, then in a couple of hours no human life could exist in such a vapor. What other means can you indicate to me to make the mentioned still incomplete ascending nature spirits harmless for the physical health of the people, except precisely the wind, and more in particular a heavy one that can match against that obstinate and in a certain way sticky nature of such spirits?”

[7] The wind that is produced by purer spirits by bringing the otherwise calm air of the Earth in a terrible current, mixes the unrefined nature spirits with the pure spirits in the air and in the water and makes them by that harmless for the health of men, the animals and the plants. And all this happens according God’s will because it has to happen this way. And then you think that God would like to harm the weak people by such a wind, feeling in a certain way pleasure when the weak people on such occasions are almost in despair because of anguish and fright? O man, what are you still weak of spirit.

[8] What does it actually matter when on such an occasion that is beneficial for the Earth and its creatures, also a few moldered trees and also a few already ruinous huts of people and a few birds nests

are destroyed, as long as the soil becomes fertile and the air of the Earth harmless for the natural life of its creatures?

[9] If here and there a little worldly damage has been caused also to a person, the Lord will certainly compensate it multiple times in a very good manner. But besides that, it really does not harm people who tend to forget God all too easily if they now and then are awakened from their lazy worldly dreams by extreme natural phenomena, and are experiencing that there are higher powers and forces against which human pride cannot fight a victory.

[10] Therefore, we will let this wind do its work for still a couple of hours. When it will have done its good work, it surely will lay down again. I certainly could command the wind from the power of the Lord in me to lie down immediately, but what would that be good for? I say to you: for nothing at all, because such sign would not increase your faith in the Lord in the least. If I would calm down the wind for a few moments for your sake, you will secretly say to yourself: ‘Aha, the wind has calmed down by itself for a few moments’, and you would think that I had simply said that this calming down was done by the power of my will. But if I will calm down the wind completely, then tomorrow thousands of people will die from an evil dysentery, and that you certainly would not like also, for I know that you and a lot of people are no friends of epidemics. So let us, as already said, let the wind blow on. The little damage that it will cause here and there will be easily compensated.

[11] Or is it for many a selfish rich person bad if he now and then by the greater need of this and that poor fellowman is urged for pity and mercy? I am definitely of the opinion that such a thing is very useful for the soul of the rich person. But the poor person will thank God all the more because by showing the rich people the increased need, He has also helped him much more powerfully than otherwise. Because the rich people hardly thought about the already long lasting poverty and need of the poor neighbor, and they let him in want without troubling themselves. But because God let a real worldly misfortune come over them, the otherwise

hard rich people were made more gentle and donated then to the poor person abundantly, so that he was then helped for a long time. [12] Tell me now: are God's love and wisdom in this case not more visible at work among the people on Earth than in a region on Earth – of which there are many – that are not afflicted by any storm, but therefore are completely waste and uninhabitable?"

88. ABOUT THE PURPOSE OF CREATION



HE captain said: “O good, wonderful friend, it certainly will be a useless effort to measure us with you in wisdom, because you are always completely right, because you always can give the most irrefutable truth in an extremely clear manner based on your godly omniscience and all-encompassing knowledge. But how could men like us know this, since our science and knowledge of the things of the natural world are very limited?

[2] But this can also be known and felt by weak and limited man when something hurts him, and then he sighs and complains often for a long time in vain, and God's highest love and wisdom can never hold it against him as sin. And so I have complained about the wind because I have all too painfully experienced what kind of destructions it caused here and there, for I knew indeed not why it was raging like that.

[3] But now you have made it clear to me and I can see the good in it, and I give you the full assurance that I will never more rebel against it with my complaining, and on the main land least of all. Only on sea, I would like that the Lord would preserve me of such winds as long as I have to live in a body, because it is very terrible to be on a deficient ship in the midst of a raging battle of the sea against the wind. I have already experienced it several times and therefore I became an enemy of mighty winds, and because then I was still a real heathen, I have often raged against such a way of acting of the gods. But since a heavy wind on sea will certainly

have an equal beneficial meaning as for the Earth and its creatures, just like on the main land, I will also praise it above the sea and leave it alone. Good friend, is this right?"

[4] **Raphael said:** "This most certainly, because man whose life and everything depends on God, should – once he has come to know God – always acknowledge the regulations and decrees of God, glorifying and praising them, and should not grumble about them or rebel against them, for God the Lord knows certainly always and eternally best of all why He allows once this and then that to happen on a celestial body.

[5] But moreover, man should behave patiently and with complete devotion to the will of God and by that also remember: this happens according to the will of God for the greatest benefit of man. For everything that happens on the Earth, on the moon, on the sun and on all stars, happens all exclusively for the greatest benefit of men, because man is the only reason and the only purpose of the whole creation in the endless space.

[6] If man will think and feel this way, he will also find and have peace in all circumstances of his life of freedom, development and testing on this Earth, and God will save him out of every need and let him find the way to the true life, the way to the light and all truth.

[7] But he who becomes impatient and grumbles about one thing or the other about the phenomena in this world which seem to be disgusting to him, which he cannot change anyway – even in his coarse anger, often in thoughts and openly spoken out – will not make God's love his own but will only separate himself ever further away from it. And this will not give any human being peace and happiness, not here on Earth and most certainly not in the beyond. Because indeed, everything happens by God's love, as already said, only for the true well being of man. If man recognizes this gratefully in his mind, then he will come ever closer to God's love and His order and will then soon without much difficulty pass into it completely and thereby become wise and mighty himself. But if he does the opposite, then he will become more foolish and

weaker and powerless in every respect.

[8] I surely know that on this Earth there are all kinds of things happening that are not pleasant for men. So there is often an unpleasant heat and also a great cold. There is a long lasting night and many gloomy days, the fire burns and destroys, the water devastates the countries and kills men and animals if it bursts its banks. In short: everything you see in the whole nature of the world can give you death when you use it senselessly and set out for danger.

[9] But therefore, God cannot change anything to His well-ordered creation. Should for example the fire not be so red-hot and burning and destroying as it is? Then for what would it still be useful? Or should the water not be fluid, so that men and animals could not physically find death when they fall into it? Or should the mountains not be high and steep, so that nobody could fall down from its summits and find by that also death? Should there be no devouring animals, no snakes and no poisonous plants because they all are dangerous for the life of men?

[10] Yes, if men would like to ban all the things that could be dangerous for his life, there finally would not be an atom left of the Earth, nor man himself. Everything must be and exist as it is and exists, and everything can be useful to man when he uses it wisely. But to the one who uses it unwisely, and thus not in harmony with God's order, must finally everything be harmful.

[11] Then he who takes offense at the harmfulness of the things and arrangements in this natural world, and thereby rebels against God's wisdom and might, takes obviously also offense at God and mocks His love and wisdom. But he who does that, certainly does not live in friendship, but in a real enmity against God the Lord. Will this bring him any blessing? I think that such a blind enmity against God will cause man in the first place to lose God, and man can then in his godlessness no longer expect any happiness of live, just as long as he will not repent, acknowledging and glorifying God's love, wisdom and order in every respect, and which he in course of time will also clearly understand.

[12] But if you take offence at the storm at sea, then stay on the main land when it storms at sea, and only go on board of a ship when the stormy times of the sea are over. And everyone who lives close by the sea and who has often experienced it, surely knows when it is continuously raging the most and the heaviest.

[13] Look, friend, these are also wise rules. He who knows them and will keep them, will also be happy already on this Earth, and be at peace in all phenomena and incidents during the earthly life.”

89. A THUNDERSTORM



AFTER this well-founded wise lesson from the mouth of Raphael, the captain, the disciples of John and the innkeeper from the neighborhood of Bethlehem thanked him, for they had lost every fear and anguish for the still continuously raging and the fury of the windstorm. But it did not take long before a mighty lightning discharged itself from the heavy clouds that were driven by the wind and caused serious damage to an old cedar tree that stood not far from the house. After this first lightning, many more followed on all sides with loud crackles and a thunder that made the ground shake.

[2] Our captain thought that the lightning and thunder was still worse than the hard wind, and he came again in great anguish and fear. Also the innkeeper and Lazarus and his sisters, as well as Mary of Magdalon became afraid and asked Me to command the bad thunderstorm to retreat.

[3] I awakened out of My light slumber and said: “Do not be afraid, little children, for where I am, the thunderstorm has no power to cause damage, but only to be useful. It will still last a little hour, then the storm and thunder will cease and tomorrow we will have therefore a pure and clear day, and the fresh and healthy air will strengthen our limbs and inward parts.”

[4] These words of Mine calmed down the emotions of the fearful, and again I gave in to a light slumber.

[5] When I was sleeping there, all those who were still at the table

and were still awake, looked at Me, and **the captain** said: “Of the Lord we surely can say: ‘si totus illabatur orbis, impavidum ferient ruinae¹³’. Yes, yes, being the Lord and Creator and maintainer of all creatures, there is no need to be in anguish for such phenomena, but weak and powerless men like us can still not put away all anguish, although we are firmly convinced that so very close to the Lord certainly nothing can happen to anyone. But it is and remains remarkable that exactly tonight, after a very beautiful sunset, such a thunderstorm had to brake out. I pity those who are now underway somewhere, and more specifically those who are now on a ship on the big sea. Oh, it will look terrible there now.”

[6] **When the captain spoke out these objections, also Agricola, who was awakened by the hard thunder, agreed with him and said:** “My ships in Sidon and Tyre must certainly also have been quite damaged by this heavy storm that is probably raging everywhere. But no matter how, the Lord sleeps and does not pay attention to the storm, and we men have no power over this violent force, and therefore it will be as it is. In about a little hour, said the Lord, the storm will lie down. This is how it certainly will be, but until then, there still can be a lot of disaster. May the Lord be so merciful to take care that the disaster and damage that will be caused will be as little as possible.”

[7] **Now Raphael said:** “Just be quiet inside, not one hair of not any righteous human being will be touched, but for the godless people it is good that they are slightly remembered by such a storm that there is still a Lord who commands all elements and that also obey Him as loyal servants obey their lord. Your ships in Tyre and Sidon will not be harmed by this storm, because the Lord takes care of that. Therefore, all of you can be quiet, for nothing of no one will be destroyed in the least.

[8] But this storm is now raging mostly above Jerusalem, and the lightning does not spare the idol gold of the temple. There is now a great howling in and around the temple and around many houses.

¹³ Latin for: ‘If the whole world would collapse, the pieces would fall on the fearless.’

The lightning strikes here and there and the people are very busy to extinguish. The lightning has stroke also the dry beams in the temple at several places and put them on fire, but they control the fire immediately at the beginning and thus the lightning does also not cause any important damage in the temple itself. But the anguish of the Pharisees is great, and the people insist that they should get it done with God that the storm would lie down. And the Pharisees and priests, scribes and Levites are now really rattling off their prayers, but this does not help, and the people become wilder and scream all kinds of threatening words, and while it is fully storming they rejoice about the powerlessness of the Pharisees who had already often pretended that they, just like Joshua and Aaron had even power over the sun, moon and stars and can now not even command the nightly storm.

[9] And look, in this respect, this storm has also something good, for it wipes out and it reduces strongly the old dark superstition with many inhabitants of Jerusalem who are still deeply rooted followers of the temple, and it will incite them to later accept the truth.

[10] Besides that which I have explained to you just now about the natural reason for this storm, I have moreover shown you this, so that all of you can conclude from this also that at such occasions the love and wisdom of the Lord do not only take care of the fertilization of the soil and the purifying of the air, but besides that, for the moral fertilization of the human heart and the purifying of the air of the soul. And this has certainly still more value than the fertilization of the soil and the purifying of the air of the Earth.


[11] Whoever of you has now courage, let him arise and walk with me outside a little, then he will see and experience much there which he has certainly never seen and experienced before.”

[12] **Agricola and also the captain said:** “To go now with you outside, that certainly everyone will dare, but alone, without you, the courage would certainly leave us. With you we also have the courage to go outside, into the heavy thunderstorm.”

[13] **Then all of the Romans, the captain with his companions, the**

innkeeper from Bethlehem, the disciples of John and also Lazarus stood up.

90. CAUSE AND RESULT OF THE THUNDERSTORM

 OWEVER, when they came out, they kept their eyes and ears closed for a while, because there was continuously one lightning after another with heavy crackles and thunder from the heavy clouds to the ground.

[2] Then **Raphael** advised them, and said: “But do not keep your eyes and ears closed, for then you hardly will see anything of this terrible stormy spectacle and will hear nothing of the howling that is now and then reaching even from Jerusalem to these hills.”

[3] Finally those who were present took courage again, opened their eyes and ears and could not be surprised enough about the violence of the wind. However Raphael commanded it to go around the hill, and for this reason it became suddenly completely windless. Also no lightning could come near the hill at a distance of a few mornings¹⁴ of arable land, and there it looked like a true stream of fire that was falling down from the clouds to the ground with a rumbling roar and crackles.

[4] Now **Agricola** asked: “But do tell us now why actually this true sea of fire, which is continuously coming down to the ground, does not put anywhere – as far as one can see – a flame to the houses and trees and also not to complete forests to put it on fire. I already have experienced a similar very dry thunderstorm with lightning and wind in Hispania, also around this time. But there it has caused big and truly terrible destructions. Here however, little or actually nothing at all can be seen of a special fire. How can that be explained?”

[5] **Raphael** said: “You will very easily understand that when soon the whole storm will cease. The constant, very bright light of the lightning makes the weak shining of several fires not

¹⁴ Old land-measure. Can be very different, depending on the region. Actual meaning: as much land as could be plowed in one morning.

visible now, but when the lightning will cease more and more, you will also notice a few considerable fires, and more specifically above the region around Jerusalem. But this is not important, and when you notice a fire, you should not be afraid of that, because where it is allowed that a lightning will strike a house or a hut to put it on fire, or also a village or a dry forest of one or the other miser who preferred to let his wood rot than to allow a poor person to take even a few dry branches to make use of it, there good mankind will truly not suffer any damage, as well as for the huts, houses and villages. In short: everything that you can see now and will see later, happens not to damage it, but only for the great benefit of the people, which you will understand more clearly later.

[6] But now is the moment when the thunderstorm must cease, and therefore I will, from the will of God the Lord in me, that the thunderstorm will lie down. And look, the lightning has ceased and the wind has lain down. But now look around you, then you will see that which will catch your attention.”

[7] Now those who were present looked on all sides and counted all together well over 20 fires among which a forest fire that looked extremely destructive, raging in a big forest on a mountain behind Emmaus and which belonged to a miser from Jerusalem who had never given a dry branch to a poor person. Those who were present knew that and they praised the Lord because now He had let the rod of chastisement come down on the evil miser. But also southeast of Jerusalem there was a big fire that could be seen, and Lazarus asked Raphael who had been hit the most by that fire and who suffered the most damage.

[8] **Raphael** said: “That is a village which belongs for the greatest part to a miser, of whom the burning forest belongs to. He has leased everything to poor renters for an almost unaffordable price. To please their landlord these are then also forced to cheat their neighbors and they let their daughters commit all kinds of harlotry for money and all kinds of other gifts by which the village has degenerated to a true Sodom. And this happened in the shortest

time of hardly 20 years, and all this as a result of the acting of a rich miser. That such village will be chastised will surely not be considered unfair by neither one of you?”

[9] **Lazarus said:** “Whatever the Lord does, is done well. I myself have already many times wished that miser, who I know all too well, to have a serious punishment for his to Heaven crying injustices, which he mostly committed against poor people, and now because of his scandalous activities there came an end to the patience of the Lord, and therefore, all praise to Him. In that village there are of course also a few who still did not kneel down for Gog and Magog, but these will surely also be protected by the Lord.”

[10] **Raphael said:** “You can be sure of that, and they will after the fire soon be better off than ever before.”

[11] **Further to the south there was also a strong blaze that could be seen, and the innkeeper from Bethlehem said, with a question to Raphael:** “O, all-knowing friend, what is destroyed there by the fire? Surely not Bethlehem?”

[12] **Raphael said:** “Oh no, it is a village of Greeks and Sadducees who are trading dishonestly with pigs and are moreover making the people unfaithful to God. And because they have now gone too far because they hinder the spreading of the teaching of the Lord and make it as much as possible suspicious to the worldly people, the Lord has on such an occasion now also given them a limit. They will now be busy for years to overcome their misfortune and will have no time to think how they can hinder the spreading of the teaching of the Lord. Look, my friend, this is how things are now over there, and I believe then also that no injustice has been done to these atheistic usurers.”

[13] **The innkeeper said:** “Oh, surely not, and all praise be again to the Lord, because He has brought such a misfortune to those atheists who I know well, for these have deserved it already for a long time, and so also the other small fires, which we can see from here, will not have happened without permission of the Lord.”

[14] **Raphael said:** “Indeed. So do not be afraid. But look now at

the branches of the trees and the grass on the ground.”

[15] Now all looked at the branches of the trees and the grass, and everything was shining like the rotting wood in a forest. Also the hairs on their heads gave off a weak shining. Now those who were present were anxious and they asked what it was.

[16] But **Raphael** said: “Now we will go inside again, and in the hall I will explain the reason of this phenomenon.”

[17] All of them went back into the house.

[18] When those who had gone out with Raphael and came back into the hall, occupied their places again, the captain asked Raphael immediately what could now actually be the real reason and meaning of the lightning up of the trees, the grass and even the hairs of men.

[19] And **Raphael** who also had occupied his former place, said: “Dear friends, this matter could actually also be explained tomorrow, but because you are very curious, I also can explain it to you now. But I tell you that it is absolutely not so important as you probably are imagining now, and from this and similar phenomena does not depend the salvation of the soul. But because all kinds of dark superstition can easily arise out of ignorance regarding such phenomena, I am in a certain way obliged to make you understand also this phenomenon from the right perspective.

[20] But before you can in the first place understand this phenomenon from the natural point of view, it is necessary to make you first understand the lightning, so that more in particular you Romans would not also think, besides the teaching of the Lord, about the famous lightning producer Vulcan and about his great distributor Jupiter. So be very attentive to what I will show and explain to you now.”

91. THE NATURE OF ELECTRICITY



ow Raphael stood up and walked to the door where a few house cats were lying in wait for a mouse, took one of them and carried him into the hall.

[2] There he put him on the table and **(Raphael)** said to the captain: “Just look to the tame cat whose hairs still have that specific weak glow. Just take him and caress him from the tail to the head, then you will immediately see in the now already weak light of the lamp a phenomenon that will strike you.”

[3] The captain did that, and especially because this air still contained much electricity, a lot of fierce sparks jumped crackling off the back of the cat.

[4] Then a **disciple of John**, who secretly carried still many old bits and pieces of superstition in his heart, said: “Yes, yes, there you can see that the elders were right when they claimed that an old cat has the devil in his body.”

[5] **But Raphael said:** “Oh no, friend, you are really not seeing this here, but from your words can be concluded that you – although you are a disciple of John – are still not free from all superstition. I could show you the same phenomenon with other animals and even on your own head, and you certainly will not claim that you also have a devil in your body?”

[6] **The disciple said:** “This I do not believe and hope, but from where comes actually the hail of sparks from the back of the cat?”

[7] **Raphael said:** “If you did not interrupt me with your old superstitious words I would have explained this matter now for already half. But in this manner I can only continue now with the explanation and this means to have patience, because no tree can fall with one blow, except when it would only be as strong as a straw.

[8] Look, these sparks do not come out of the body of the cat, but only from the surface of his hairs to which the fire of the air spirits in the nature can in a certain way easily stick – in order to speak in this respect understandably to you. This fire of the air spirits in the

nature we want to call – from the old Egyptians, Phoenicians and Greeks – the well-known ‘electron’ or electric fire, which is usually slumbering, but under specific circumstances it is easily awakened and will then actually manifest itself.

[9] This fire is the actual life element of the air by which finally the whole Earth itself and everything that is and exists on and in it develops into creatures and maintains its natural life, and it is also its most important food. But it does not develop itself in a certain rest of the air, the water, the minerals, the plants, animals and men, but it remains just as passive, and we rightly could call such electrical rest the death of matter.

[10] This fire fills however God’s whole endless space of creation and in its complete rest it forms the ether in which all those countless big celestial bodies are floating around, more or less as fishes in the water. If the celestial bodies in the endless big space of creation and also space of ether would stay motionless in one point without any movement forward or backward, thus completely at rest, then they soon would decay as a dead body, perish, dissolve completely and pass into the calm ether. But surely, for this reason the Creator has taken care with His wisdom and might that all those countless many celestial bodies in the big space of ether would move continuously and in all kinds of manners, bringing them to a high degree in a continuous restless movement and consequently forcing them to an active awakening.

[11] But it would take us too much time here to clearly explain to you the big ‘how’, and you all can hear all that – explained very precisely by the Lord Himself – from all His disciples who are the only ones who are initiated in the great secrets of creation. Therefore, we will only have a closer general look to this Earth of ours.

[12] Look, this atmospheric air in which we breathe and are naturally bodily alive, reaches only – speaking in your way of expression – a few hours of walking above the solid surface of the Earth. Then above the surface of this air rests the ether, which is in a certain way dead and thus completely without resistance.

[13] In order to speak completely truly and correctly, and not to think according to the old, very incorrect manner of the old and blind astrologers, astronomers and year counters: the Earth moves in – let us say – 365 days and a little time more, around the big sun, and besides that, still in about 24 hours and a little more around its own central axis, which the disciples will explain to you more precisely, because now it is sufficient that I only draw your attention to the very fast movement of the Earth in its wide orbit around the sun. Even if you still cannot understand this with your intellect, then for the moment you can still believe me that in 1 hour the Earth moves forward averagely about 5.760 hours of walking in its wide orbit, and moreover it turns around its own axis, more specifically at the equator, which you call the glowing sun line, in 1 hour to a distance of about 474 hours of walking.

[14] From these speeds of movement of the Earth, which I have now pointed out to you, you surely can conclude that already by that, the ether spirits are brought into an extremely restless movement and resulting activity. By that, they will in the first place saturate the air that surrounds the Earth, and then by means of the air, the whole solid Earth itself and everything upon it.

[15] With those 2 movements that were shown to you, comes still the very much faster movement of the light of the sun, by which the ether spirits come also into a high degree of restless movement and are driven in very great numbers downward to the Earth. But because of that, it happens during some days in the spring, summer and autumn that the air of the Earth is too much saturated, and by that also the Earth and its inhabitants. On such days it usually becomes sultry, and men, animals and plants feel exhausted, become slow and are more longing for rest than for one or the other activity.

[16] And look, this feeling is thus the result of the ether spirits that are present to a large extent in the air and the soil, because, as already said, these spirits have the eternal dominating tendency for a complete deadly rest, although they are not dead in themselves.


[17] But by such a forced piling-up, the mentioned ether spirits feel an ever-stronger oppressing pressure and begin therefore to move also in order to free themselves of this pressure, to then receive back their sweet and comfortable rest. This movement manifests itself first in the form of winds, which then become more violent when the in a certain way oversaturated body of the Earth drives its inner still unfermented natural ether spirits upward to the surface of the Earth and its lower atmospheric layers.

[18] This intermingling of higher and lower ether spirits in the air of the Earth result in the formation of mists and clouds, which become increasingly more dense. Its resulting heaviness burdens the ether spirits more and more, and these begin to search for a way out and to flee to where they can find the least of resistance, and this escape of the more and more pressured ether spirits – which in their oppression will then involuntarily in a certain way connect themselves with the already more dense spirits of the air of the Earth – will cause a heavy windstorm that by its thrusting force destroys trees and houses and stirs up the waves of the sea mountain high.

[19] But if, despite such an escape, the mentioned ether spirits continue to pile up themselves more and more somewhere in the background near the surface of the Earth – which you easily can notice from the clouds that become more and more black and dense – then the pressure becomes unbearable for them. Suddenly they will develop into a kind of furious rage from their slowness to the greatest activity, and their very great activity is then the destroying fire of the lightning, which shoots off far away with great roaring from the cloud, that was too much burdened, with nearly the speed of a thought and destroys with irresistible force everything that it finds on its way. However, the Earth- and air spirits are on such an occasion as if pushed with huge thrusts against each other in such a way that they by necessity have to grip each other, become more and more dense and materially heavy, and fall to the Earth as heavy rain or, if it comes up very furiously, as hail.

[20] But when the pure ether spirits are to a large extent too much offended by the impure earthly ether spirits, as was the case just now, then they let their activity increase to the highest point. In that case they destroy the ether- and air spirits by their general fire activity, and at such rare occasions there is neither rain nor hail.”

92. WEATHER PHENOMENA AND THEIR CAUSE

 HE electron is thus, clearly said, nothing else than in the first place the rest that is disturbed by the pressure and friction, and further, secondly, the awakened activity of the ether spirits. These are partly purely spiritual and form also partly the natural light- and life element in the air of the Earth, in the whole body of the Earth itself and by that also in everything it carries and produces. They only begin to manifest themselves in a special manner when they are offended in the manner that was described before.

[2] Now when you take 2 pieces of wood and begin to rub them strongly together, then the mentioned spirits, which are partly present in the wood itself and are also partly around the wood by means of the surrounding air, are obviously offended, drawn away from their rest and are by that urged to activity which is for them always the same. And through the wood that is rubbed together too strongly, you soon will see their presence and activity because the wood will begin to glow and will finally burn.

[3] However, when a considerably great part of the ether spirits have become active, then by that, also the spirits which were at rest before will also come into movement and be active, and by this activity the whole piece of wood is then destroyed. And if you further will add wood to it that has not been rubbed, then its spirits will also become active and will destroy it. And the more such spirits are present in a piece of wood – which is the case with wood that contains resin – the sooner and faster it will be destroyed.

[4] Now I have given you a real example of what the electron

actually is. But let us now continue.

[5] If we take 2 hard stones and rub them together with great force, then you will see immediately a great quantity of sparks jumping off with great speed and liveliness. What are these sparks? Nothing else but the offended ether spirits which are present in and around the stones and which became active by that. Metals, which are very hard, being rubbed together, will show you and let you feel the same phenomenon.

[6] When 2 winds will collide against each other – which can easily happen in regions where there are high and steep rocky mountains, because the wind will easily bounce off the hard rock face and will consequently rage with great violence against itself – you will soon notice a great amount of fire phenomena. If the violence is not so heavy, well now, then it happens more progressively, and then, where a violent collision took place, you will now and then see a lightning striking from the wind, and here and there you will see a whirlwind, uprooting with great easiness one or even several trees. However, when such a wind that fights with itself, reaches the greatest possible violence in a favorable point in a suitable environment, then all the ether spirits that are present in it will ignite because of the great activity, and then a whirlwind, as described just now, will become an all-destroying pillar of fire. Through its violence, the mightiest trees, strongholds and even rocks are shaking, and being torn to pieces they must give way.

[7] What is now such an all-destroying pillar of fire? Again nothing else than our electron, or the actual expression of the ether spirits whose rest was too greatly disturbed. These ether spirits that became active in the highest degree will then soon attract from the wide environment those that are equal to them, from above as well as from all widely extended directions, which in a certain way are rushing to help them, and so they usually are causing such great destruction in a particular region on Earth that many traces can still be well observed and noticed many years after, yes, occasionally even for many centuries.

[8] If such a battle of wind would happen at sea, especially close to the coast, then the water that can easily be brought into movement in the whirlwind, will of course also be dragged along, and by that the so-called waterspouts come into existence, against which every skipper has to guard himself, for if a ship should come into such a waterspout, then it would be irretrievably destroyed. In the hot regions on Earth there are also often fire whirlwinds above the sea, against which every skipper should guard himself even more.

[9] Of the different phenomena on Earth that you have seen and experienced, we have seen now once more by what they originate and are brought about, what their cause is and what they truthfully actually are in itself. But to brighten up your intellect even more, we still want to continue and search out this matter, because the most important foundation in the teaching of the Lord to all men of this Earth and also for all spirits and Heavens, valid for eternity, is like this: only the purest truth in all things can and will make you free and alive. And such phenomena manifest themselves on this Earth by necessity in all kinds of forms and shapes and thus also with all kinds of effects and results, and bring the blind people to all kinds of wrong suppositions with regard to the cause, and thus also to all kinds of superstition. That is why it is indeed a good thing that man, besides the knowledge and acceptance of the godly will, can also evaluate and recognize the phenomena, which he often encounters on Earth, from the viewpoint of the truth and not from the viewpoint of dark human inventions.”

93. ELECTRICAL PHENOMENA



FIRST we have seen how the sparks jumped off the back of our cat, and became visible after caressing him in the direction of his head. Were these maybe also offended ether spirits that stuck to the hairs on the back of the cat? Yes, I say to you, this is how it is. The hairs of a cat are very smooth and have no unevenness. But just like every other matter, it is surrounded by air and thus also by the resting and certainly present ether spirits

within, more precisely to a larger extent towards the head, because there the hairs are, especially on the back, becoming more dense than in the direction of the tail.

[2] By caressing the animal from the head to the tail, the always abundantly present spirits at the head are then distributed over the place where they are less provided. That is why those spirits are actually more equalized than offended, and by that, their activity is left out or is at least not visible. By caressing or rubbing towards the head, the amount of spirits are increased, are offended by that to a certain extent, and then they soon show their presence by their activity.

[3] Smooth surfaces, especially of very hard precious stones and glass, which the old Phoenicians, the Philistines and the Egyptians were already ably to make from pebble, are especially suitable to force the ether spirits to show their presence by just rubbing such surfaces with dry hands. And the fire that is stirred up in this manner is again nothing else but the electron that I have just described to you.

[4] Further, the burning of wood, straw, oil, resin, naphtha, sulfur and all combustible substances is nothing else but the working of the electron. The glowing and melting and even the eventual burning of metals and all minerals happens in the same way according to the increasing degree of activity of the ether spirits whose rest is disturbed. When these are continually brought into such activity – as is evident in a lightning – then they destroy all matter and dissolve it completely into its original element, that of ethereal spirits. But during the burning of wood, oil and resin, they never reach such extremely high degree of activity, because then they are hindered in their activity because they always battle against the coarser nature spirits that are bound in matter.

[5] But when during such burning process an increasing greater amount of ether spirits are in a certain way coming to help them by means of a strong stream of air, then also the heat of the wood- or coal fire becomes considerably greater, which can also bring the still rigid nature spirits in the matter of metals and stones

to activity, and that activity will then usually bring about the glowing and melting, but it can also let it burn up and eventually dissolve it entirely.

[6] Within the water itself there is a greater amount of ether spirits, which were now repeatedly explained to you. As element it exists as extremely little round bubbles in which the actual ether spirits are imprisoned. Since these bubbles are very round and smooth and thus not pressing so strongly against each other because they very easily can slip away and continuously avoid each other, the ether spirits in the water are usually behaving also quietly. But the water has only to be put in a kettle on the fire and it soon becomes restless, because the ether spirits in the water become irritated by the activity of the surrounding ether spirits that are equal to them, begin to rush the actual hydrogen bubbles all over, with a still increasing fierceness and make them to expand. And at the bursting of the too strongly expanded hydrogen bubbles they leave their element of habitation and they escape, after which they unify with the free ether spirits in the air of the Earth, or they ascend quickly, completely through the layer of air to those that were initially related to them.

[7] That the boiling and evaporating of water to the last drop – speaking in the manner of this world – is an electrical process, we surely will understand without too much difficulty by what I have said now, but it will still become clearer to you when I will point out a few phenomena, which you all already know more or less.

[8] We know now that the ether spirits, which are disturbed in their rest, become soon active and consequently they show the irresistible force and the might which is their own. And look, they also do that in the water if they become restless by an increasing external activity from their companions, thus by fire. If they then during the boiling can still avoid it and come into a state of rest, then this is of course more preferable to them, but if you put water in a firmly closed vessel on the fire, the resting ether spirits in the water will soon show you what kind of violence they possess when

they become active. It will not take long before it will be torn to pieces, even if the vessel would be made of iron as thick as an arm, and the spirits will free themselves with a hard bang and will then retreat to their inborn rest. This is a very clear example from which you surely and certainly can conclude more clearly that the ether spirits live also in the water.

[9] Nothing can bring these pure ether spirits to such great activity than when the impure nature spirits ascend often in quite great numbers from the interior of the body of the Earth and are in a certain way unifying themselves with the spirits of the air or begin to mix with them, as this was the case now. Then soon there will be a fierce battle going on by which the impure spirits will always be conquered, by which these will also be purified and will become not only harmless for the life of plants and animals but will even be very useful.

[10] At such occasions there are always heavy storms that are raging above the mainland, as we have experienced now, but when such massively ascending of impure nature spirits occurs somewhere under the sea, then the impure ether spirits in the water will become by that also immediately very restless. The result of that is usually a spring tide storm, which is the most dangerous for skippers, since the waves will often be pushed up like enormous water mountains and will play a bad game, like a windstorm with the chaff, even with the biggest and strongest ships. At such occasions, the impure spirits will also be very strongly purified, but for men it is not exactly safe to be on sea where such a thing is happening.

[11] Experienced skippers know that, thanks to certain warning signs, which always precede such incidents, and they do not go into that danger. However, if they are already at sea, then they will also hurry to reach the shore as fast as possible, or, if this is not attainable, they will still entrust themselves to the high waves of the sea.

[12] When the sea has become quiet again after such storm, you will see the surface of the sea, the ropes of the ship, the oars and

still a lot of other things, softly lightning up, just as you saw outside the grass, the trees and even your hairs shining. Its cause is of course again the electron, which has been sufficiently explained to you now, but now it is not so much the result of this special activity of the ether spirits, but rather of the formerly impure, purified nature spirits from the interior of the Earth, whose spirits are visibly beginning to show themselves to be useful to the plants, the animals, the water and the air. The old sages of nature called this lightning up the ‘anti-electron’.

[13] And so I have clarified this phenomenon to you in a certainly understandable way, and this you can also do for other people, so that the dark and destructive superstition with men will decrease and go to ruin, for every superstition is like a deadly poison for the pure truth, which is the only thing that will give life to the soul.”

94. QUESTION ABOUT THE NATURE OF RAPHAEL



HEREFORE, try to teach men the whole truth that you know, then you will well fertilize the spiritual field of faith, and there from the seed of God’s Word it will soon easily take firm root, and the germinating stem will develop itself as a true, strong tree of life.

[2] Any person should possess only truth and light in himself if ever he wants to clear the way for himself to the life of the godly Spirit in him, for every shadow in the soul can bring him on wrong paths on which he further will difficultly find his way.

[3] But when you will proclaim the gospel to the people, then free them first from the destructive multiple superstitions. Then after that they soon will notice the great blessings of God’s Word and will become your friends.

[4] Nothing will be considered with greater love and blessings by the Lord and all the angels of the Heavens than the general, true love and friendship among the people. But this can only exist when the people will deal with each other in all truth and in the clearest light from God, because the purest truth satisfies the heart and

makes it gentle and humble, and therefore kind and helpful in loving zeal, mild and merciful to everyone.

[5] Take these words well at heart and act accordingly, then you will spread many blessings among the people, and the mercy of the Lord will become alive in you. Have you all absorbed and understood this well now?"

[6] Now all of them thanked Raphael and answered the question affirmatively.

[7] **The captain, who was extremely surprised about the wisdom of Raphael, said to him:** "O beautiful, young friend, how were you able to acquire such great wisdom? Because the lessons that you have already given to us and the might that you possess, which you have shown to us in different wonderful ways, reveal that you also are obviously more than a human being who is born on this Earth from the body of a woman. Please tell us if you also are not something like a god."

[8] **Raphael said:** "Oh that is what I most certainly am, for every man who lives according to God's will and order has the might of life and power of God in himself, is therefore a child of God and can in all truth and clearness call God his 'holy Father'. And he who does that and can do it, will also have a lot of the one and only true God in himself, not only for this time, but for eternity.

[9] You are surprised about me, and I say to you that several disciples of the Lord – if this would be necessary – are already now capable to achieve the same as I have done now in your presence. Therefore I am nothing more or less than a human being, who at a certain time was born in the world from a women, but who did not die and will also never die, but will continue to live forever, because he became in himself as a pure spirit, lord over his life, what all of you can become and also will become if you will live and act according to the teaching of the Lord. Now I also have explained this to you, as far as it is useful for you. In due time you all will surely hear more about it."

[10] **With this, the questioners were satisfied and they did not ask further what else Raphael was.**

[11] The 10 most prominent Romans, who surely knew what the situation was with Raphael, did however say nothing, because Raphael gave them a sign that they should not make him known, because the newcomers would be offended in their heart at a pure spirit, and their soul would be too quickly forced to believe, which would not be beneficial for him.

95. SNOW AND ICE



AFTER a little while, **the captain** asked Raphael again: “Listen, our young, beautiful and highly honored friend, regarding the working of the electron, there just came something to my mind, and I gladly would like to hear from you briefly if the winter phenomena are also a result of the activity of the ether spirits, and how.”

[2] **Thereupon Raphael said:** “This is certainly so. In the winter – and more precisely in the regions of the Earth that are located more to the north of the Earth, and also in the lands, islands and seas that are located far to the south – the rays of the sun fall always slantly on the Earth, which is, like the atmospheric air around it, round like a globe. By that, the ether spirits near the poles in the northern and southern hemisphere will then be less disturbed in their rest by the rays of the sun, which clearly become weaker, and also much less than at the equator of the Earth, because the friction of the air that reaches unto the ether becomes less. By that, they become less active and are consequently exercising less influence.

[3] As a result of such passiveness, also the air spirits themselves become less active and would finally also completely press upon one another without any movement, as if stiffened if in such parts of the Earth the inner earth spirits would not ascend in great numbers and disturb their rest. These in a certain way uninvited guests detect the present ether spirits in the air and begin mostly to flee toward the place where there are less earth spirits, and this happens in the direction of the equator of the Earth. At such

occasions the volatile ether spirits force the air spirits that are similar to them to flee with them, and then for the feeling of men, animals and plants the ice-cold winds begin to blow, which are cold because of their much less activity, for only a raised and increased activity produces warmth.

[4] When the impure spirits in the air of the Earth continue to increase in number, then by that, also mists and clouds will be formed and will show themselves as masses that become more and more dense, and these will be carried away and be firmly pushed together by the already described winds. By that, a battle is going on, by which the impure spirits in the form of ice will be thrown on the Earth and will therefore also be purified, and this happens often with great numbers at the same time. This is then also good and useful for the surface of the Earth, because the snow will fertilize the soil and its fertility will increase.

[5] But I still can see a question in you, and this means that you as captain, driven by your thirst for knowledge, would still like to hear from me if the ice on rivers, lakes, ponds and also on the seas are also produced by these specific spirits.

[6] Most certainly. By too little activity and their longing for rest they are pushed together even more tightly, in a certain way pressed together, without coming to any active movement. Thus, being combined with the air spirits, they become heavy, press upon the spirits of the water, which are by that also becoming completely passive, and this complete passiveness is now that which shows you the ice on the water. Thus, the less activity the spirits – that were now sufficiently explained to you – develop in themselves, the colder it will be in the regions where the spirits have too less opportunity for increased activity. That is why fast streaming rivers and brooks will freeze more difficultly in the winter than calm still waters, because those specific spirits within are forced to be more active than in the still water.

[7] Look, men and also animals who are slow and passive are not perspiring by the warmth, and during a cold season not in the least, but men who are really active will, even in the winter, still not lack

an inner natural warmth of life. Slowness in everything is in a certain way the death and the judgment of every being.

[8] Therefore, urge your fellowmen to activity, because through activity, life will develop itself, through slowness however, the death. With this, I have now also given you in this respect a good and real light. Use it according to the truth, then it will bear good fruit to you.”

[9] Upon this, all of them thanked Raphael also for this lesson and praised the wisdom that he had, also in exposing and thoroughly and clearly expounding all phenomena in the natural world, which before no natural scientist could know or explain, not even approximately, according to the truth.

[10] But these new disciples could still not form a correct idea about the outer form of the Earth, despite the wise words of Raphael.

[11] That is why the captain said to Raphael: “I can visualize very well most of the things that you have taught us, because I understand how those spirits or those secret powers of nature are everywhere and how they work, but of the form of the Earth I still have not a correct idea. Could you not draw an image of its shape and capacity by which I could visualize it better?”

[12] Raphael said: “My dear friend, with words this will absolutely not do, because even if I would describe to you the shape of the Earth 1 year long, then you still would not have a completely correct idea of it. But for you newcomers I will do something else to instruct you more clearly about the shape of the Earth. That is, if you want, to do the same as what I have done with you to explain the continuance of the life of the soul after the death of the body. In such an increased condition of vision of the soul you will be able to overlook the whole Earth for a few moments, and in this manner you will have a true idea of its shape.

[13] We will however not need the third degree of vision of the inner condition of the soul, but only that of the second, and then you will oversee the Earth completely from the North- to the South Pole, just like it is, and when I will awaken you again from this

ecstasy, I will also take care that you will continue to remember as clearly as possible what you have seen. So if you want this, I will also do it now.”

[14] **They all said:** “We ask you to do it for us.”

[15] **But now, also the other Romans stood up and said:** “Listen, although we have received from the Lord a wonderful explanation about the outer shape of the Earth, by which we were able to view it also, so that we know it very precisely from the North- to the South Pole and in its total scope, but we believe that it would also be useful to us if you would also bring us into ecstasy, together with the newcomers, so that we also could testify in all truth of what we have seen. If you think this is all right, then do this favor to us.”

[16] **Raphael said:** “Although it is no more necessary for you, but for the sake of a greater testimony I also can do this favor to you. Thus, prepare for it.”

96. ADMONISHING WORDS OF AGRICOLA ABOUT THE DEPARTURE



AFTER these words, Raphael stretched his hands over them, and while they were as if at a height of more than 100 hours of walking distance above the Earth, they saw the whole Earth, observed its rotation around the polar axis, overlooked all countries and kingdoms, the sea and the polar regions that were covered with everlasting snow and ice, and noticed also the rounded form of the Earth, which was not affected by even the highest mountains.

[2] But this time, Raphael let them for almost 1 hour in this clear-sighted condition, so that they also could observe the rotation of the Earth more clearly, just as the towards the equator increasing activity of the ether-, air- and all purer spirits and the coarse nature spirits, which they could see in the form of very small, little worms that were more or less softly lightning up. That they were also able to very well distinguish all other things, matters and

objects in all directions of the Earth, is obvious.

[3] After 1 hour Raphael awakened them again into their natural condition, and all thanked Me first, because I had permitted it, and then also Raphael, because he had shown this kindness to them, which gave them such clear and deep insight about the true shape and movement of the Earth, as well as about the existence and the working of the nature spirits.

[4] And then they begun hurriedly to talk to each other about all the things they had seen and observed, which agreed precisely, to the great joy of everyone. And the 10 Romans were rejoicing even more because of the fact that what they had just seen and observed agreed in detail with what they had heard and seen before about the nature of the Earth.

[5] There was almost no end in relating and confirming the truth on both sides, and this continued until dawn, while I and all the others continued to slumber.

[6] Then **Agricola** took courage and said: “My friends and now true brothers by the mercy of the Lord, the day of our departure is dawning, and we still have many things to settle and to arrange for that. How are our servants, the pack animals and our baggage? We are now almost more than 12 days in this environment and we still were not one time concerned about it. But now we have a lot to take with us and we will then also need a greater amount of pack animals. From where can we receive them? It is now really time that we prepare for it.”

[7] **Raphael** said: “Friends, until now the best care has been taken of all your matters, and also up to the moment of your departure they will be taken care of in the best and most efficient way. Thus, do not worry now about that over which you still until now did not have to worry. Your servants and helpers are all accommodated here in Bethany already for a long time without you knowing it, and also all the other things were installed in the right measure, because the Lord knew very well what you will need for the return trip and has therefore taken already very well care of it through me. Therefore, you can now be very much at ease also concerning this


worldly aspect.”

[8] **The Romans said:** “O friend, this would be too much mercy from the Lord for us gentiles, but because it all will be as you have said to us, it is for us surely the highest time to settle the account with our innkeeper and friend Lazarus and pay to him our great debt.”

[9] **Now Lazarus said:** “Friends, the One who in His great love and mercy has taken care of one thing, has also very richly taken care of the other things. On your way to your own country you certainly will still meet many poor and needy people. To them you can show mercy in the right measure. And from now on until the time of your departure you do not have to take care about anything.”

[10] **Agricola said, very emotionally:** “Surely, here happens one wonder of the great love of the Lord after another, and we, great and mighty Romans, cannot give Him anything worthy in return.”

97. THE LORD MAKES HIS EARTHLY FUTURE KNOWN

 **OW I** woke up, sat upright and said: “If you believe in Me and live and act from now on according to My teaching, you will do everything to Me which deserves My love, mercy and compassion. You still will have much to do in My name. If you will do everything what My Spirit in you will desire – out of love for Me and your neighbor – then by that you will indemnify everything what you have received by My love and mercy.

[2] Whatever good work you will do in My name for your poor fellowmen, spiritually and physically, this you will have done for Me.

[3] Out of love for Me you are now also taking with you the youngsters, who I have entrusted to you, and still a few poor people from here, who still will give you a lot of earthly expenses, trouble and worries. Look, this I also accept as if you have done it for Me, and also for that I will prepare for you the reward in the

Heavens, and in this world you will suffer no harm.

[4] But if also you – because this has to be and has to happen in the world – would be afflicted by a number of trials and temptations, then suffer them with patience and do not be displeased, then they will be for your blessing, because the one I love, I also put to the test and I submit him to all kinds of trials.

[5] Already on the Mount of Olives I have given you to understand that I, in a not too distant future, will allow, for the judgment of the blasphemers and for the salvation of those who are Mine, that the blasphemers will grab Me and will kill My body, more precisely to the cross, like a common criminal. When you will hear this, then do not be offended at Me, but remain in the faith and in the love for Me, then you will by that have a great share in My work of salvation to the people from the old and hard bonds of the night of death, sin, and the slavery of the dark superstition that brings death.

[6] I say this to you, and also to all the others once more, so that nobody will be offended about that and would become weak in faith. Because although this body of Mine will be killed by the blasphemers, I will still already on the third day make this killed body alive and I will rise as an eternal conqueror over death and over each judgment. Then I will come to you again and I will give in you the power of My Spirit and My will, which will make you eternally alive and happy.

[7] I am saying this to you beforehand already for the second time now, and with great determination, so that, when it will happen, no one among you would be offended at Me.

[8] But I still will say to you something else, because you are wondering now in yourselves: ‘Yes, does this have to happen? Does He, the all-wise and almighty Lord of the Heavens and of this Earth, really have no other way to firstly bind the many blasphemers and secondly to make those happy who believe in Him and comply with Him?’

[9] And look, what I say to you about this is: I do not want it to happen this way and I would have the means and possibilities to

save My children and make them happy also without that which will happen, but evil men want it that way and that is why I allow that it can happen this way, so that precisely by that, also many blasphemers may be converted to repentance, penance and true faith. Because the brood in the temple say and shout continuously: ‘Let us grab and kill Him. When He will rise again from the grave, then we also will believe in Him.’ So they want to put Me to this last test, and so it finally will also be permitted. By that, also many who are now still completely blind will become seeing and will believe in Me, but those who are utterly evil will by that make full the measure of their sins and will fall into their judgment and eternal death.

[10] When I will rise again from the grave, I will also come to you in Rome and will convince you of that which I now have said to you.”

[11] Now **the Roman Marcus** asked: “Lord and Master, when, counted from now, will this happen to You?”

[12] I said: “Soon. I will come to you and give what I have promised to you, before 1 year will have passed. But we will not talk about this further now. It is already dawning considerably. Let us spend the morning again in the open air.”

[13] All were satisfied with this and they went outside, up to the already known hill.

98. THE WAY TO UNIFICATION WITH THE SPIRIT AND REBIRTH



WHEN we were on the hill, apart from a few disciples who still fell asleep, the Roman **Marcus** came to Me and said: “Lord, will You leave this village also today? And if You will leave it, would You not like to tell me where You will go, so that we Romans would know and could follow You more easily and surer?”

[2] I said: “What concerns the first part of your question, I can be compared with a man who possesses many fields and who has to

take care that all his fields are well cultivated. But once he has well arranged a field, would it then be wise if he from sheer joy would stand still on the well-arranged field and would not think that he also has to take care of other fields? Look, I have now also well arranged this field, which represents all of you, and I am also really happy about it.

[3] But now I have to go to another, still uncultivated field, and well cultivate and arrange also that one. And so I will leave this place with My disciples after the morning meal. However, where I will go to exactly, I do not tell yet, so that at a certain occasion it would not fall out of someone's mouth and then I could prematurely be more easily followed by My enemies, one time here and then again there. This would only be disturbing to My work, because then I always will have to fight completely senselessly with My opponents. And so it is very good when I am the only One to know where I want to go and will go. For everyone else it is however sufficient to know only afterwards where I was and what I have done there.

[4] With this, I do not mean to say that you Romans cannot keep your mouth, but there are still others who do not have that same virtue, and therefore it is of course better that I will not be the One who would betray Myself. Must a wise commander not hide his plan of campaign for his nearest superiors and leaders if he wants to win a battle? Look, so I am also doing it. So do not look for anything else when I will not indicate to you more precisely the earthly place that I will visit. There are now Romans and Greeks everywhere among the Jews, and those will soon send you message about where and what I further have taught and worked.

[5] But if you want to follow Me in spirit, then think deeply about all that which you have heard and seen from Me. Act and life in the spirit of My teaching, which carries the words of life in itself, then by that you will really and truly follow Me in spirit.”

[6] When Marcus heard that from Me, he was completely satisfied with this answer, as well as all the others, and nobody asked Me again whereto I should travel with the disciples that day.

[7] Then I gave a sign to Raphael that he should take care of the youth and keep everything prepared for the departure of the Romans. After this sign, Raphael disappeared instantly from My presence. This was again greatly striking to the newcomers, more in particular to the captain from Bethlehem and his companions.

[8] Then **the captain** asked Me immediately: “Was I not right this night when I thought that this boy, who is really a living wonder, is some kind of god? His great wisdom, his power and now this sudden disappearance surely confirm this in a hardly refutable manner. From where is he actually and who are the parents of this special boy? Lord and Master, You surely could give some more clarification about this if You want, which would really be very pleasing to us.”

[9] I said: “I surely could do that if this would be absolutely necessary for the salvation of your soul, but this is not the case. Therefore, it is sufficient for the moment to truthfully know about his being what he himself told you when you asked him about it. If you do not believe him, who gave you even this night so many proofs of his true being, then finally you would shrug your shoulders about what I would tell you about him, and you would say in yourself: ‘Ah, how can this be?’ Therefore, keep My teaching, belief in Me and act accordingly, then you will soon discover the mystery of My Raphael’s existence.

[10] To know much, while you are still only a natural human being will burden head and heart, but when after many actions you will have taken much of the living light of truth in yourself, it will enlighten the heart and will save the difficult labor to the soul to often uselessly turn around in the brain of his bodily head and still not find what is true and right.

[11] I say to you: in the spirit of man are hidden all and – be attentive – endlessly many truths. Try only to come to complete unification with the spirit in you by means of the ways that are already known to you, then you will no more need to ask who the parents of Raphael are or were, because the spirit will lead you into all truth.

[12] If you would go to the cities of Egypt, reading there with all zeal during your whole life here on Earth all the almost countless many books and writings, then you can come back to your homeland as exceptional knowledgeable men, but by that your inner spirit will still by far not be unified in yourselves, and after reading through many thousands of books and writings you still will know as much of the Being of God, of your spirit and of the continuance of life of the soul as you have known until now. Here you have learned and experienced more according to the full truth in a few hours than all wise men of the whole world were able to tell and show you.

[13] Therefore, stay on this path, for this is the only thing that can lead you to the living truth and wisdom in all things, and do not search untimely for things and their circumstances about which you are by far still not sufficiently mature to grasp and understand them in the right way, because such a useless research will only delay the soul to really penetrate ever deeper into his own spirit.

[14] Seek above all to develop and to strengthen your life-consciousness according to My teaching. Feel the need of the poor and relieve it according to your strength and wealth, comfort those who are sad, clothe those who are naked, give food to those who are hungry, and drink to those who are thirsty, help those who are sick where you can, free the prisoners and proclaim My gospel to the poor of spirit. This will exalt your feeling, your mind into the Heavens, and on this true path of life your soul will soon without difficulty become one with his spirit from God and will by that also share in His wisdom and might. And this will certainly be more valuable than to know much in the world while being furthermore an insensitive human being towards fellowmen, and because of the feeling that was not sufficiently awakened for life having to give testimony to yourself of being still far away from the true life in the spirit.

[15] I say to you: the spirit is the only living thing in man, is pure love and most gentle and is an eternal supremely well disposed feeling of that love. Thus, he who will make effort to ever more

absorb this love of the spirit and its most gentle and eternal most well disposed feeling into his selfish soul, becoming therein also more and more strong, more powerful, more courageous and more compliant, will help by that the full union of the spirit with the soul. And if the soul becomes then pure love and wisdom in his most gentle and most well disposed feeling, then such a soul is also entirely one with his spirit and is therefore then also in the most living possession of all wonderful capabilities of life and existence of his spirit. And that is then certainly more valuable than having attended all the schools of the worldly scientists on Earth but remaining by that a severe and insensible human being.

[16] Therefore, refrain for the moment from all useless research for the many circumstances of things and their phenomena, causes and consequences in the world, for this will bring the soul not even in 100 years even 1 millimeter closer to his true goal of life, because by that he cannot come to a true inner knowledge, but only tot an external, superficial and bit by bit knowledge and a blind guessing for everything from which an ordered and coherent knowledge and insight can never arise and by which the soul will thus find himself in a continuous anxious searching, which will produce little real salvation for life.

[17] Whatever was necessary for you to know for the eradication of much superstition, which arose from the nature of the things in this world, has not been withheld from you, and it was faithfully and truly described and has also been made clear in a wonderful manner as a witness of the truth. And this should be sufficient for you for the time being. That which follows until infinity you should try to reach and acquire yourselves on the path that was clearly and truly shown to you, then you really will not need anymore to ask who Raphael is and who his parents are. Did you all well understand Me now?"

99. HELP FROM THE LORD ON THE WAY TO COMPLETION



HE captain said: “As far as I am concerned, it is completely clear, and I believe that this is also the case with the others. It is of course a very new teaching of life that has never been spoken out so clearly by the mouth of a human being, although a few old wise men that I know have also made allusions about it, which however unfortunately never became a living practice with the philosophers themselves and even less with their disciples, and therefore it also had to stay without result. But here, the situation is endlessly different, for You act as an undeniable Master of all the material and spiritual existence and life, and You teach us clearly about things which many philosophers have actually only unclearly and very messed up and indirectly touched upon it, and therefore, everything that You have taught and shown us here, must be true. And whoever will direct himself to this teaching of Yours, will always faultlessly reach what You have clearly explained and promised to us as a living true consequence of it. And therefore, no one of us will neglect to transform Your teaching into deeds.

[2] But this is of course no little thing, and the fulfillment of Your teaching will involve many difficulties, but once something truly serious is desired – which is typical for us Romans – then also that which is most difficult can be accomplished. As far as I am concerned, I will not lack a serious will. But now, what is also important is that You also, Lord and Master, will help a loyal and seriously willing follower and executer of Your teaching with the almightiness of Your Spirit if we now and then – because we are only human beings – can still become weak and tired. It is true that man can accomplish many and great things by wanting something very seriously, but still not everything. However, with Your help, one can always be sure of the result.”

[3] **I said:** “What you desire is already since eternity the concern of the One who lives in Me, for without Me you can never really do

anything deserving for the eternal life of your soul. But still, everyone should do first out of his free will as much as he can, and then I will very surely and reliably do all the rest.

[4] But first you yourself should turn away your eyes from the enticements and charms of the world, as well as all your other fleshly senses, and you should control your worldly lusts. If you will not do that, I will not – as far as your bodily senses are concerned – make you blind, deaf and mute because of that, and you will continually have to battle against them. But once you will have mastered your fleshly senses for half, I will very soon after that give you the complete mastery. You can be absolutely sure about that.

[5] But if a person intents now and then to do something serious and will say: ‘Lord, from now on I will persevere steadfastly with my plan’, but then, going outside, there are again such tempting things in the world that come to him, so that he cannot turn his senses away from them and he becomes – although not bad – again weak, yes, such a person cannot progress, remains on the same spot and comes by that not even for one fourth to the mastery over the lusts of his senses.

[6] In that case, in which his love is wandering to and fro between the charms of the world and Me, and comes not even for half on My side, yes, then I cannot yet support this person – who is like a weather vane – and give him full steadfastness. For since man has a free will, which has been given to him for the sake of his life, he himself should first make a good start. The full completion is then My concern. If you have understood this in the right way, then act accordingly, then My help will not stay away.”

[7] With this, the captain was satisfied and he spoke immediately very seriously with his companions about it, and also with the other Romans.

100. ABOUT THE GODLY ORDER ON THE SPIRITUAL WAY OF LIFE



HE Roman Marcus, who very seriously listened to every of My words to the captain, came to Me and said: “Lord and Master, I have well understood the meaning of Your words, and I marked its extent deeply into my heart, but I still cannot refrain to confess openly that the life of man is under such circumstances, in which he has to develop himself, absolutely no joke. The rule can quickly and easily be spoken out, but cannot that quickly and easily be executed.

[2] You said that man should master for half in conquering his senses and lusts and also the still high tendency – especially during his youthful years – for the charms of the world, before he may hope for Your support, and You will then give him the complete mastery. Although, this sounds very good and true, and unto a certain extent also easy, and one can also soon perceive that this will be and has to be so according to Your creative order. But when one considers that almost for every young person, over whom the charms and enticements of the world have an ever-increasing power than over someone who is already becoming older and who can very easily turn his back on the attractions of the world, it must be extremely difficult to turn all his senses and lusts away from the world, and to walk with manly power on the spiritual path and to continue thereon. Since this is supreme and most important to man, I still would like to ask the following question, which seems sensible to me – according to my way of thinking – namely if it would not be more profitable for everyone if You, o Lord and Master, would prefer to support by helping him at the time of his greatest weakness, and he would thus with Your help attain to half of the mastery, after which the attainment of the second half with the help of his own life power and willpower would not lead to such great difficulties as the attainment of the first half of the mastery of life.

[3] Because I know from my very own life’s experience with what

kind of power the charms of the world have often beaten my better thinking and willing to the ground, stirring up my fantasy and filling my whole mind with burning passions. Yes, Lord and Master, then it would have been good if You had tempered in me this fervent force of my passions. Now I am tempering them with little difficulty very easily myself, and in a lot of points self-denial comes by itself. Of course, this is no merit if one has only to fight against little dwarfs of worldly passions with his own life power, and they therefore can also easily be battled and conquered than in the powerful youth in which a whole army of armored giant passions are charging against man and are easily and completely crushing the weak fighter.

[4] When for instance in a smaller or bigger village a house is on fire, then I believe that during the fire it is indeed the highest time to help the one whose house has caught fire to extinguish the fire, for if he succeeds to master his burning house, and the helpers are only arriving later when the greatest danger is already past, then it seems to me that their help did not come at the right time. However, I do not mean to answer my question authoritatively myself by what I have said now, and thus I ask You for Your opinion.”

[5] I said: “My friend, also this time you have spoken very wisely and you are completely right according to the earthly way of thinking, and with this, also the way of acting that goes with it. But I know man and his process of life undeniably better than you or no matter what kind of intelligent human being, and therefore I cannot show, explain and give you the matter of true life development any differently than how it is according to the full truth, and it can also not be otherwise.

[6] According to the earthly intelligent thinking of men, almost everything in the whole world of creatures on this Earth could be criticized, but according to the highest love and wisdom of God everything must develop and be as it develops and is.

[7] Is it in a certain way not strange that God has given man a weak body, which he has in the first place to carry around and drag

along with difficulty and laboriously and with which he can unexpectedly fall down from a height and die instantly? Would it not be more sensible to give man a light body like a mosquito? Then man could jump down from the greatest height, and obviously no harm would happen to him, and if he would fall into the water, he would also not go under and drown.

[8] But then what would happen to a person with such a light body in a storm or even during a somewhat heavy wind? Would it then not lift him up and carry him away as a downy feather, often many daytrips away? How could men with such light bodies possess and keep their home? Could they cultivate the heavy soil and build strong houses for themselves with their tender hands that are light as air?

[9] By this example you surely will understand why a human being on this Earth must have a heavy body, even if he is thus exposed to many dangers, which he however with the help of his intellect and his ability for evaluation can always protect himself against and do away with them if only he seriously wants it, for only him will be killed in case of danger who often willfully will set out for danger. But let us still continue for a while our critical reflection about the nature of many creatures.

[10] What do you think: is it for instance sensible that germinating plants, while they are still extremely tender, raise above the surface of the soil at a time when it is mostly still severe and stormy, and because of their weakness and tenderness will all too often and too easily be damaged by the storms, and will then grow out no more as fruits and ripen to be useful to men or animals? Would it actually not be more sensible to, already immediately at the beginning, let them come up from the surface of the soil completely strong, so that they then could no more be harmed by the severe storms, or to command the severe and bad storms to rest during that first time of development? Look, is this not what human cleverness could desire on very good grounds from the wise and almighty Creator of all things, because why would you let develop something at a time in which that which is developing is

still exposed to 1,000 enemies?

[11] Look, this is how often many thousands of men are thinking and wondering with their ability of understanding and their worldly intellect, but for this reason God can still not step out of His eternal order, and He continuously lets everything begin to develop in an extremely tender and weak condition, because only He knows and sees under which circumstances a stronger development and existence can be accomplished from the nature spirits.

[12] But besides that, God always protects the tender development of a created thing, and during the time of harvest there is still practically so much of everything that the people, more in particular those who love God and who entrust themselves to Him, have sufficient in every respect, and are also thanking God for everything. Yes, there can also be times and years that are meager, which does not give the people that which is most necessary, but the Lord will only allow such times to come when the people have begun from sheer worldly interest to forget Him completely. But for the people who – also during the days of trials and afflictions – will hold on to Him, will also during such times be taken care of, and they certainly will have to suffer little distress, which I can absolutely assure you.

[13] And look, in this way I still could look at and criticize for you many things in a human way concerning the natural world, but for this reason I still cannot abolish the laws of My order that exist since eternity or give them another form.

[14] And now, look further. As the situation is with all that which is created, so it is also, according to My order, with receiving the mastery over the life of man. In the beginning this is the way he should act independently, and with the weapons that are given to him he should begin to fight against the passions that are assailing him. If he does that, he will, according to the measure of his victories, receive from that, help from Me for further and more serious battles and victories. And so he still will finally, despite all storms that were opposing him from all sides, reach the goal of

life, just like you as a gentile were pursued by many passions, and have now – because I came to meet you – as good as completely attained the true goal of life. Did you now absorb it in you in the right spirit?”

[15] **Marcus said:** “Lord and Master, I believe that I have well absorbed and understood the spirit of Your words in the right way. But when I think about our Rome, and more in particular about its weakened and worldly citizens who are craving for pleasure, then I really become afraid, because these worldly people know now only their palate, their belly, the greatest luxury and they have an unsatisfied craving for pleasure of all kind. Besides, with most people, the worst pride has rooted so deeply that they do not consider the people of the poorer class anymore as human beings, and they do with them what they want and whatever can give them pleasure, no matter how dishonoring and deep insulting it may be to human dignity.

[16] For them, it is not sufficient to keep into the great and more than rich houses and palaces continually one revelry after another, getting drunk unto madness, but by that they also organize the most brutal lusts for the eye and caressing for the ear. With such feasting they also bring gladiators, to the greater amusement of the guests, who have to fight with the sword just as long as one of them remains dead on the spot, or 2 athletes have to wrest with each other until the strongest and most skilful one has injured his opponent in such a way by throwing him continually to the ground and by violent blows with the fist until he then will soon breathe out his spirit. And then the gladiators are seriously pointed out before the fight that they firstly have to fight with dignity and that secondly the one who is killed has to die with all dignity.

[17] Yes, Lord and Master, if I now think back about all this, and besides that I consider Your godly teaching, then I cannot feel differently than to be afraid. And then I actually mean, that with a nation whose morality is so terribly degenerated – which however is basically not their fault – Your help should come in a wonderful way in order to work with them beforehand, so that we then can

spread Your word on a somewhat more fertilized ground, where it could form good roots and could grow with a greater certainly to a blissful fruit. For wherever there are still prominent and more than rich Romans, Your teaching will difficultly or not at all come to any effect, except incidentally in one or the other house which resembles ours. This well-considered objection is then also the reason why I have asked this question just now.”

TABLE OF CONTENTS

1. THE TRIP TO BETHANY	2
2. THE GREEDY TAX COLLECTOR. ABOUT FAITH WITH PRACTICAL WORKS OF LOVE. ABOUT COMPENSATION	4
3. ON THE PROPERTY OF LAZARUS	7
4. THE SPECIAL PLACE OF THE EARTH	10
5. SIMILARITY BETWEEN THE MICROCOSMOS AND THE MACROCOSMOS. THE REASONS OF THE INCARNATION OF THE LORD ON THIS EARTH	12
6. WHAT THE ROMAN UNDERSTOOD ABOUT THE INCARNATION OF THE LORD	16
7. HOW OUR EARTH IS RELATED TO OTHER WORLDS	19
8. THE IMPORTANCE OF OUR EARTH	21
9. THE MOST IMPORTANT TASK OF MAN	24
10. THE 70 DISCIPLES RETURN TO THE LORD	29
11. A SCRIBE TESTS THE LORD	31
12. THE COMPLAINT OF THE SCRIBES	36
13. THE HYPOCRISY OF THE SCRIBES	40
14. FORGIVENESS OF SINS	43
15. THE LORD RAISES A HELPER FROM THE DEAD	46
16. THE EDUCATION OF CHILDREN	49
17. MARCUS ASKS ABOUT THE HISTORY OF THE EARTH	52
18. ABOUT THE NATURAL SCIENTIFIC CONTENT OF THE 6 TH AND 7 TH BOOK OF MOSES. THE AGE OF THE EARTH	55
19. THE FIRST TWO PERIODS OF DEVELOPMENT OF THE EARTH ...	57
20. THE DEVELOPMENT OF THE EARTH UNTIL THE PRE-ADAMITES	60
21. THE TWO LAST PERIODS OF DEVELOPMENT OF THE EARTH	64
22. THE DEVELOPMENT OF THE SOULS OF THE PRE-ADAMITES ...	67
23. DRINKING WINE. THE EXPLANATION OF THE DESTROYED CELESTIAL BODY	69
24. ABOUT THE INHABITANTS OF THE DESTROYED CELESTIAL BODY	72
25. COMPARISONS WITH THE KINGDOM OF GOD	74
26. THE IMPORTANCE OF AN EXAMPLE	78

27.	TO SPEAK AND TO ACT IS BETTER THAN TO WRITE. ABOUT THE TRUE AND FALSE GOSPELS.	81
28.	THE ANOINTING IN BETHANY	86
29.	THE DEATH OF MAN	90
30.	THE CAUSES OF PAIN WHICH PRECEDES DEATH	93
31.	WHY DEAD BODIES ARE DECOMPOSING SLOWLY	97
32.	THE BURNING AND EMBALMING OF DEAD BODIES	99
33.	THE LORD AND THE NOW CONVERTED PRIESTS	101
34.	THE WITNESS OF MARCUS ABOUT THE LORD	106
35.	THE REASONS OF THE TEMPLE SERVANTS OF THEIR ATTITUDE TOWARDS THE LORD	108
36.	CULT AND PRIESTHOOD	111
37.	SABBATH AND PRIESTHOOD	113
38.	THE RIGHT SANCTIFICATION OF THE SABBATH	116
39.	A SCRIBE REFERS TO MOSES	118
40.	ABOUT THE INSTITUTION OF THE SABBATH	121
41.	THE FAVORITE FOOD OF THE LORD	124
42.	OBSERVATION OF THE STARRY SKY	126
43.	ABOUT THE POWER OF WHAT IS SMALL	130
44.	HOW THE WIND COMES INTO EXISTENCE	132
45.	ABOUT THE MATERIALISTIC RESEARCH OF THE NATURE	135
46.	THE WATCHFULNESS OF THE SOUL	138
47.	FULFILLED AND UNFULFILLED PROPHECIES. THE FREEDOM OF WILL OF MAN AND THE OMNISCIENCE OF GOD.	140
48.	MANNERS AND CUSTOMS	144
49.	THE FLIGHT OF THE CRANE BIRDS	147
50.	THE SPIRITUAL CORRESPONDENCES OF THE MIGRATION OF THE CRANE BIRDS	150
51.	THE ROMANS COME TO THE LORD	155
52.	THE PARABLE OF THE HUNGRY TRAVELER	158
53.	WHAT IT MEANS 'CAUSING VIOLENCE TO THE KINGDOM OF HEAVEN'	160
54.	ABOUT THE LIFE IN THE BEYOND	162
55.	THE PURPOSE OF THE MOUNTAINS	166
56.	THE SIGNIFICANCE OF THE TEACHING OF THE LORD	170
57.	THE LORD LEAVES BETHANY	174
58.	THE LORD LIBERATES CHILDREN FROM THE HANDS OF ROMAN SOLDIERS	177

59.	THE ARRIVAL IN THE INN	182
60.	THE HEALING OF THE SICK IN THE INN	185
61.	THE INNKEEPER REPORTS ABOUT THE PHARISEES	187
62.	THE COMPLAINS ABOUT HEROD	191
63.	THE DIVINE GUIDANCE OF THE JEWISH PEOPLE	196
64.	THE CHIEF AND THE INNKEEPER RECOGNIZE THE LORD	198
65.	THE INNKEEPER RELATES ABOUT THE FIRST VISIT OF THE LORD	202
66.	THE INNKEEPER RELATES ABOUT HIS INN	205
67.	ABOUT GOOD DEEDS	207
68.	ABOUT NEIGHBORLY LOVE	210
69.	VISITING THE OLD ROYAL HOUSE	214
70.	THE LORD EXPLAINS PSALM 93	217
71.	HISTORICAL REMARKS ABOUT THE HOUSE OF DAVID	221
72.	THE IRRITATION OF THE DISCIPLES OF JOHN	223
73.	THE REQUEST OF THE DISCIPLES OF JOHN	227
74.	THE CAPTAIN OF BETHLEHEM COMES TO THE LORD	230
75.	THE OBJECTIONS OF THE CAPTAIN ABOUT THE GUIDANCE OF THE PEOPLE	233
76.	RELATION BETWEEN GOD AND MEN	235
77.	THE IMMORTALITY OF THE HUMAN SOUL	238
78.	THE LORD RETURNS TO BETHANY WITH HIS FOLLOWERS	242
79.	THE QUESTION ABOUT THE PERSONALITY OF RAPHAEL	244
80.	ABOUT CONJURING OF SPIRITS	248
81.	THE REPORT OF THE CAPTAIN ABOUT WHAT HE SAW CLEAR-SIGHTEDLY	250
82.	THE DREAM OF THE CAPTAIN	252
83.	RAPHAEL SPEAKS ABOUT THE NATURE OF THE DREAM	255
84.	THE HIGHER DEGREES OF CLEAR AWARENESS	258
85.	RAPHAEL MAKES HIMSELF KNOWN AS A SPIRIT	261
86.	ABOUT THE LORD'S BEING	265
87.	THE STORM AND ITS PURPOSE	269
88.	ABOUT THE PURPOSE OF CREATION	272
89.	A THUNDERSTORM	275
90.	CAUSE AND RESULT OF THE THUNDERSTORM	278
91.	THE NATURE OF ELECTRICITY	282
92.	WEATHER PHENOMENA AND THEIR CAUSE	286
93.	ELECTRICAL PHENOMENA	288

94.	QUESTION ABOUT THE NATURE OF RAPHAEL	292
95.	SNOW AND ICE	294
96.	ADMONISHING WORDS OF AGRICOLA ABOUT THE DEPARTURE	297
97.	THE LORD MAKES HIS EARTHLY FUTURE KNOWN	299
98.	THE WAY TO UNIFICATION WITH THE SPIRIT AND REBIRTH	301
99.	HELP FROM THE LORD ON THE WAY TO COMPLETION	306
100.	ABOUT THE GODLY ORDER ON THE SPIRITUAL WAY OF LIFE	308
