

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 2

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
This Book 2 is translated from the German book I, chapters 101 to 200.*

1. THE UNUSUAL WINE-MIRACLE FOR JUDAS



WHEN Peter had finished the song, he spoke in a most somber tone: ‘My friends and brethren, what a contrast between us and David once, when he gave the nation this glorious song of praise. As he sang, he lifted up his eyes to the stars. Because then, according to men's concepts, Jehovah dwelt in the unapproachable light above all stars. But what would David now do here, since He to whom he lifted up his eyes above all stars...’ **I** said: ‘Halt Peter, friend, let it suffice and consider all those we have among us.’

[2] **Peter** remembers at once and invites the guests to partake of the evening meal, consisting mostly in bread and well-cooked fish.

[3] **But Judas** inquires of Peter whether wine could be bought for money in this vicinity. And **Peter** replies: ‘A couple of furlongs distance, at the inn, wine is sold.’ Hearing this, Judas further asks whether he has no one to send down for a barrel full.

[4] **Says Peter**: ‘You know as well as I do that I have no one to send. But if you want wine then go to the publican yourself and strike a deal and you shall come off the better.’ **Says Judas**: ‘I shall rather do without than go myself.’ **Says Peter**: ‘Do as you like. I can’t spare you servants, as my fishers are still busy at sea and my wife and children and in-laws have their hands full, as you can see. You are not going to ask me to cart a whole barrel here at night by myself?’ **Says Judas somewhat annoyed**: ‘Now, now, I only meant well, seeing you have no wine, because I myself would have paid for it, no matter what price.’

[5] **Says Peter**: ‘There is One among us who converted water into wine at Cana at the wedding of Simon, who also is here. The One could also do so now, if necessary. Since however it surely is not necessary, we can also make do with the very choice water from my well.’

[6] **Says Judas**: ‘Right enough, right enough, I am happy therewith

too, since I myself greatly commend good water. Yet precisely on an occasion like this wine would not go amiss. But since this One, whom I too deem myself to know, is capable of making water into wine, He surely could also do you the favor?’

[7] **I said:** ‘So go down to the well and drink. Because to you the well shall supply wine, but to us all, just water.’

[8] Judas at once went down to the well and drew. But as he drank from the water drawn, it was wine of the best kind and he got so drunk as to be prostrated by the well, in danger of falling into the well, which was deep, had not some of Peter’s servants spotted him, bringing him into the house and into a bed. But it was good thus, because that evening I healed many of all kinds of sicknesses and plagues and exorcised many of their evil spirits, and in the face of such signs Judas would have been a nuisance.

2. THE HEALING OF ALL SICK PEOPLE IN CAPERNAUM



WHEN all who were with Me had finished supper, while Judas slept on a straw mattress in the outhouse, those same Jews who the previous day had put the priest, scribes and Pharisees to the test, brought a great many possessed and a great many others suffering all kinds of ills, imploring Me to heal them all.

[2] **And I asked them in a lovingly earnest manner whether they believed that the Nazarene carpenter's son was able to do so. Because these people knew Me so to speak from birth.**

[3] **But they answered and said:** ‘What have we to do with the carpenter’s son? If the carpenter’s son was chosen of God to become a prophet to the people of Israel, then he is a prophet even if a thousandfold carpenter’s son, because each man is what he is out of God and never what his parents were. And so we believe without doubt that you are firstly a God-tutored prophet and that you therefore secondly can help everyone, as you helped the son of

the city councilor and the centurion's servant.'

[4] And I answered them: 'Now then, since your faith in Me and your assessment of Me are such, be it done to you according to your faith.'

[5] Upon this word, all the spirits left the possessed and those suffering all kinds of sickness and plagues became well instantly.

[6] It hardly needs to be described how astonished and grateful they were.

[7] After that, many fitting but also bitingly sharp remarks were made about the Jewish priesthood, but I rebuked the accusers and showed them it is unwise to awaken a brood of sleeping vipers. For as long as they are hibernating they are without harm and danger to anyone, but on awakening they are more dangerous than at other moments when they are not asleep.

[8] Those temple servants, full of cunning and malice, had indeed been sleeping like a brood of vipers in winter, but through your bold request, you have forcibly roused them from sleep. Guard against their harming you therefore, because this adulterous kind derives lascivious pleasure from doing harm.'

[9] All recognize the truth of this lecture and regret the mischief they brought about by their rashness. But I comfort them and tell them not to divulge the sign worked here at Capernaum, except to some trusted friends of truth, who also know how to keep silence. And they assured Me of it.

[10] But there was one amongst them who, although not counted among the priesthood, nevertheless was very well versed in the scriptures.

[11] This one stepped in front of the crowd, speaking in an earnest manner: 'Listen, beloved friends and brothers! In this deed I have discovered something which bespeaks more than just saying "see, this man is a true prophet." I believe that this act took place in fulfillment of the prophecies of Isaiah, when he spoke, "*Surely He has borne our grief and carried our sorrows.*" Don't

you notice anything?'

[12] The people looked at the speaker in astonishment, not understanding him. He repeats his question and with the people still not grasping his quotation from Isaiah, he says: 'It is not easy to preach about the colors of the rainbow to the blind.'

[13] I said: 'Calm down, it is better for these people not to grasp it for the present. Because if these people were to grasp this immediately, they would run over to the priests and start a mighty argument and this should be good neither for yourselves nor from the viewpoint of My teaching. But when the right time comes they shall grasp even with the hands what the prophet was saying.'

[14] The speaker settled down with that, while the crowd whose possessed and sick I had healed this evening, left with their healed.

[15] But when the crowd arrived at home in Capernaum they caused a furor among their acquaintances, and when the next morning hardly began to dawn, Peter's house already was surrounded by an immeasurable crowd, wanting to see Me who had performed such incomprehensibly immense wonder. And Peter asked Me what should be done, since the crowd continued growing.

[16] I said: 'Get the large boat ready and we shall go to the other side of the sea, otherwise there will be trouble here. Although the people are here with the best intention, also the priests are sneaking up behind them, and at this stage we do not want to have anything to do with them.'

[17] Peter immediately made the largest ship ready, which we soon boarded and began to sail fast across the sea, helped by a fair wind.

[18] However, before I had boarded the ship with the disciples a **teacher of the law from Capernaum** came up to Me and said: 'Rabbi, allow me to follow you where you are going.' But since I saw that his secret motive in wishing to follow Me was by no means an honorable one, and that he was not much interested in My teaching and all My deeds, but only wanted to be provided for and if profitable commit secret acts of treachery, I shook My head

and said to him: 'The foxes have their holes, the birds under the sky have their nests, but the Son of Man has in this world not even a stone belonging to Him upon which He may lay His head.'

[19] And the man understood Me, turned away and went home. For thereby I gave him to understand that he, too, was a cunning fox and had his hole (a paid position) and that birds of his kind living under the sky, i.e. a feeding and resting place, where they consumed their prey, but that with the Son of Man nothing is to be found of all the worldly deceit, not even a so-called political emergency-trick (stone), upon which one could occasionally rest the head of one's mind. The teacher of the law, as already mentioned, did understand Me correctly and quickly returned to Capernaum without any further argument.

3. JESUS AND THE STORM



BEFORE we boarded the ship, one of My disciples came to Me asking for My permission to bury, before we left, his father who had died so suddenly the previous night. I, however said to him: 'You better follow Me and let the dead bury their dead.' And the disciple immediately refrained from his request and followed me into the ship, for he understood that it is better to be concerned with life than with death – a futile concern – indeed, best suited for the dead, for all those who make much of funeral pomp are more or less dead. They pay their respect to death and the honor of death is most important to them.

[2] Man's true death is selfishness and its spirit is pride which above all craves for glory. Thus, the pompous funeral of a deceased is nothing else but the last display of pride of a person who has been spiritually dead for a long time.

[3] When the disciple had grasped the full depth of the truth I spoke to him, he followed Me into the ship without misgivings, as already remarked and we quickly sailed off with a good wind, escaping the growing onrush of the crowd.

[4] Some indeed boarded the small craft, following us for a short distance. But as the wind grew mightier, they quickly turned back and reaching shore safely, before the start of the storm.

[5] But we already had reached the high sea when the former favorable wind turned into a mighty storm. Having been somewhat tired already at boarding-time, in that I had been awake all night, I therefore said to Peter in the boat: ‘Prepare Me a resting-place, as I intend to take a little rest during the voyage, having as you know found no rest during the night.’

[6] Peter at once brought Me several mattresses, making Me a good place of rest and adding a pillow under My head, whereupon I soon fell asleep good and proper, physically, although knowing the wind would soon turn into a mighty storm, menacing the ship with waves soaring.

[7] When we were some two hours off shore, the rage of the storm was peaking and the swell began to surge over the deck. Even My most tried disciples became faint, as they saw the ship take water with the swelling surf, especially over the middle section – the lowest part in accord with prevalent ship-building style. As the storm showed no sign of abating, but instead only whipping the sea higher, the disciples stepped over to Me, on the most elevated spot where **Peter** had made My resting place, out of the waves’ reach and started shaking Me awake, yelling with trepidation: ‘Lord, help us, or we all perish!’

[8] Whereupon I rose from My resting place, saying to them: ‘O ye of little faith. Why are ye fearful when I am with you? What is more, the storm, or He who is Lord also over all storms?’

[9] Nevertheless, since the disciples as well as several others on board became practically speechless from fear and even a Peter could only stammer, I immediately rebuked the storm and the sea, and all was suddenly becalmed. The storm was as if cut off, while the sea became mirror-smooth, save for a small ripple where the oarsmen stirred it. The fairly large number of people however who had not been more closely associated with Me, having only arrived

that morning, making this journey for business rather than on My account, began to marvel beyond all measure, saying to the disciples and asking: ‘What manner of man is this in Jehovah’s name, that even the winds and the sea obey him?’

[10] But I gave a sign to the disciples not to give Me away and **Peter** said: ‘Ask not, but all of ye be about bailing out the exceeding waters from the boat, lest we perish from a follow-up storm, which often follows a quick becalming like the present!’ Whereupon the strangers asked no more but grabbed hold of the buckets and nimbly ladled the water out, being fully occupied therewith until we reached the extensive opposite shore.

4. THE HEALING OF THE POSSESSED



THE tiny country or rather district we came to was inhabited by a small race known as the Gergenese or Gadarenes, which occupied the entire opposite length of the sea of Galilee.

[2] When we had all stepped ashore there and were about to head for the small city of Gadara, situated on a rise some 6,000 paces from our landing place, there came running, from a hill topped by this city’s cemetery, opposite the town and along the seas, two naked men of a terribly contorted appearance, who were possessed by an entire legion of spirits, of such fierceness that hardly anyone could get through along this road because of them. Their dwelling place were the graves of the above cemetery. None could catch or shackle them with chains. Because even where a crowd of the strongest people managed to subdue them, putting them in heavy chains and shackles, the chains were broken instantly and the shackles rubbed to powder. They were on the hill and in the graves day and night, screaming dreadfully, and mightily beating themselves with the stones.

[3] When these two became aware of Myself among the disciples however, they ran straight towards Me, falling down before Me

and yelling: ‘What have we to do with thee, thou son of the most high?! Art thou come to torment us before the time?! We beseech thee by the most high not to torment us.’

[4] **But I rebuked them, saying:** ‘What is your name, evil spirit, who torments these two as if they were one man?’

[5] **And the evil one cried:** ‘My name is legion, for there are many of us!’

[6] **But I commanded the evil one to depart from these two. Instantly a vast number of evil spirits departed visibly from the two, in the shape of large, black flies, but pleading with Me that I would not drive them out of this district.**

[7] **There was along the hills straddling the sea however a great herd of swine belonging to the Gadarenes, because this little race, consisting mostly of Greeks, ate the flesh of these animals, trading therewith mainly with Greece.**

[8] **When the evil spirits spotted these pigs, they once again implored Me for their entering into this herd.**

[9] **And when I acceded to their request, for reasons secret and concealed from the world, the devils instantly entered the pigs, some two thousand in all.**

[10] **As soon as the devils had entered the swine, these animals ran up a hill which ended with a great cliff jutting into the sea, with a sheer drop of about three hundred yards, with all the two thousand swine properly storming into the sea, where it was very deep.**

[11] **When however the shepherds who watched over the swine saw what had taken place with the possessed, they fled appalled, rushing into the city, telling especially their employers what took place down at sea.**

[12] **The inhabitants of this little city took fright and one who like many in this city still was a pagan, placing much store by Jupiter and all the other pagan gods, spoke, saying:** ‘Did I not tell you this morning: once the two tormented by the furies calm down, with the sea going strong beyond measure in spite of a bright sky, a god

comes down and judgment follows, because the gods never come down to Earth from the stars without the rod and the sword. And we have it right here before us. The furies who tormented the two sinners first stir up the sea, as they were certain that a god would come down from above and drive them out of the two sinners. That they then threw themselves upon our swine in the form of black horseflies, storming these animals into the sea, is now clear to me as the sun in broad daylight! We have now no choice but to betake ourselves in all humility and remorse down to the god, probably Neptune or Mercury and beg him to soon leave this area again, for as long as a god tarries in a district of the Earth visibly, there can be no thought but of misfortune upon misfortune. Because, as said, a god never comes down to Earth from the stars without the rod, sword and judgment.

[13] But not even with the most secret thoughts let any of us reproach him for the damage inflicted upon us, because that would be the end of us. For a long time now we have not brought the old gods a proper sacrifice, from which the foolish Jews held us back more than anyone else, by wanting to know everything better than us, and therefore an offended god took his own sacrifice. Thus it is. Therefore we must not allow even a thought of dissatisfaction to surface in us. But down we must go to greet him and then implore him to leave this district again at once.'

[14] **But quite a few Jews listened to this lecture as well and said:** 'You indeed consider us stupid, yet this thing we know more about than you. See, this your purported god is none other than either a Persian magician, or it is the renowned Jesus of Nazareth, of whom we already heard great things. But we otherwise agree with you that we should implore him to leave this area. Because such people never are a blessing for a country – this we know from the days of our prophets. Where God awakens certain people in some nation as prophets, the misfortune for such country is sealed.'

[15] **Thereupon the whole city got together and moved down to Me, leaving behind only a few sick. When the arrivals caught sight**

of Me and saw that I had a completely natural human appearance, they took courage to approach Me and although still fearful, stepped up to Me begging Me to leave their borders soon.

[16] Some however studied the two whom they formerly had well known as possessed. Both were clad now and conversed with them intelligently, relating to them how I had freed them from their plague and how they immediately were clad by those who had come with Me. But none of this could diminish the fear, especially that of the pagans and they asked for nothing but My departure and no return.


[17] And I acceded to their request and then said to Peter: ‘Friend, get the ship ready again at once, that we may leave this area as soon as possible.’

[18] And Peter and his servants got the ship ready at once. But as I boarded the ship, the two healed hurried after Me, asking Me whether they could follow Me, because they would obtain no work or living in this city, and their relatives at home were bound not have to them, due to their great fear of them. But I turned them away in a friendly-earnest manner, saying: ‘Return to yours cheerfully, as they shall receive you with joy. But go and proclaim it to yours and to all the region too, what great thing the Lord has done for you and what mercy He has shown you. And in this way you shall do greater good than by following Me now. Because in this area, where you are known by one and all, you are to bear proper witness and thus become useful to men. And people shall, as before when they still feared you, not let you starve.’

[19] With that, the two healed departed as one man and eagerly did as I commanded them.

[20] The two of them in a short time glorified My name not only in their native land, but in the 10 cities straddling the upper sea-coast too, everywhere proclaiming with much zeal what great thing I had done for them and the great mercy I had shown them. And many therewith believed on My name, generating much longing for Me in Jew and Greek alike.

5. DISBELIEF PREVENTS MIRACLES

UT we now head straight for Nazareth, because I was determined to visit Nazareth once again and to rest a little at home and on this occasion to kindle the light of truth for the very unstable Nazarenes.

[2] The return voyage however took somewhat longer than the outward journey and many became hungry. But I fortified them and they felt a marvelous satiety, so that **some** said: ‘Verily, each breath gives bread and each second one tastes like wine.’ And so we reached shore the following morning. It was another 20 Feldways (about 3 kilometers by today’s measures) to Nazareth from the shore and we thus continued our journey unhindered and reached it in a short time, while Peter’s servants looked after the ship of course and then sailed home.

[3] It was however a major port of call where we had landed, where many people had converged, some having to travel over the sea, trading in every direction, while many others from many districts, including Jerusalem, came to the Nazareth market, because just then a big market was held in this city.

[4] But when it became known in port that I had arrived in Peter’s boat, those who had intended to travel over the sea for business remained and a huge crowd therefore moved to Nazareth with Me.

[5] I and My disciples betook ourselves to My, i.e. now mother Mary’s house, who was at home with the three eldest sons and four maidens who had already in Joseph’s time, when I was still a child, been taken on and reared as children.

[6] Mary and the entire household now put their hands to preparing an abundant morning meal, of which we already had much need, especially the disciples, who had already gone a day and nearly a night without food. The meal was soon ready and we sat down and ate and drank. After the meal we said thanks and rose to go to the city to watch the tumult a little. But we could hardly get out of the house because of the great crowd that had quartered itself there,

mainly from curiosity but also partly for contemptuous spying, with only an inferior part out of real need.

[7] As we stepped before the house therefore, several Jerusalemite Pharisees and scribes asked if I am not going to work wonders and signs here. But **I** said to them earnestly and decisively: 'None, because of your unbelief.' Upon this decisive 'no' they began to scatter and some murmured and whispered into each other's ears: 'He is scared of the Jerusalemite lords and does not dare'. **Others said:** 'He probably hasn't got his magician's paraphernalia with him'. **And still other's said:** 'Here he does nothing on account of his compatriots, as he is bound to know that he is not especially esteemed by them.' **With these and other comments they scattered** and in just a few moments there were no people before the house of Mary, mother of My body and we immediately had room to make our way to the city.

[8] There we dropped in on a Synagogue, where every Jew who had something to say was able to contribute before three scribes seated on high, or voice any complaint either personally or on behalf of a community against any priests or scribes appointed there by Jerusalem.

[9] **On entering the Synagogue, Simon of Cana said to Me in secret** 'Lord, here we could bring up something too? We should not be short of complaints.'

[10] **I** said: 'My friend, it is good to speak truthfully at the right time, but even better to keep silence at the right time. You shall not make gold from iron or silver from mud, no matter how hard you try. This kind, conducting judgment and hearings, is inwardly quite different from their outward demeanor. Outwardly it is a lamb and inwardly a rapacious wolf.'

[11] **Do you think that these here conduct inquiries in order to redress complaints? O, here you would be greatly mistaken.**

[12] **This kind hold public sittings with friendly faces only to sound out the people's attitude towards the priesthood. Believe Me: today you obtain a friendly hearing and tomorrow you are put in**

prison for a year of flogging with serpents, because these priests are as the ravens and crows, not in the habit of poking the eyes out of their own with their sharp beaks.

[13] Therefore we shall just make listeners and take note in what way if any they make mention of us. They shall not notice us and even if they did they would not recognize us too easily and so our listening shall be easy and we shall go by what we hear'. Simon of Cana was happy with that and we took our seats in a somewhat dark corner of the Synagogue and listened to what went on.

[14] Individuals as well as communal spokesmen were bringing a great many of the most glaring complaints against the Pharisees and were receiving a friendly hearing.

[15] When however the people's complaints were over, with the three scribes and Pharisees who had come down from Jerusalem reassuring them that all measures shall be taken to investigate and punish any priests found guilty. One scribe kindly asked the people what if anything knew of Me, i.e. the notorious agitator Jesus. Because it had come to their ears right up to Jerusalem that he was roaming around Galilee, doing great signs as never done by man before him, whether it be true and what they and others thought of it.

6. LIFE, DEEDS AND TEACHING OF JESUS OF NAZARETH



WERE a reputable man from the Capernaum area steps up and speaks: 'Highly esteemed servants in Jehovah's Temple at Jerusalem, the Jesus about whom you have queried us was so to speak born in this city, having always behaved in a most proper and thoroughly God-fearing manner. One saw him pray often and at great length. No one has ever seen Him laugh, but rather weep in secluded places that He frequented often.

[2] From earliest times in His life already, the most peculiar things

were happening. And now, having taken to traveling as a proper doctor without equal upon Earth, He is accomplishing through the mere Word healings which Jehovah alone can accomplish.

[3] In comparison, all deeds from Moses onwards till our time can be regarded as next to nothing. Cripples, totally withered for many years, He makes whole instantly. Every fever, ever so intense, has to bend to His Word, and the dumb, deaf and blind from birth speak, hear and see like unto any of us. The most advanced leprosy He chases away instantly, from the possessed He casts out legions of devils by the mere Word and He calls out to the dead and they rise, eat and drink and move about as though there had never been anything wrong with them. Similarly He commands the elements and they obey Him as if His most faithful and ready servants.

[4] His teaching in general can be summed up thus, love God above all and your neighbor as yourself, in deed.

[5] Since He does however perform such deeds, proclaiming the purest teaching to His disciples, we are taking Him for an extraordinary prophet whom Jehovah, as He once did with Elijah, has sent us from the Heavens, in our greatest extremity! This is all that I and many others know of this glorious Jesus and we can't thank God enough for having once again thought of His poor and exceedingly troubled people.

[6] Many hold Him to be the great promised Anointed of God. I myself however am neither for nor against this, but would ask whether Christ, who is to come, shall perform greater works once?'

[7] **Says the priest:** 'You speak the way a blind judges colors. Where is it written that a prophet shall be called out of Galilee? We tell you that this your Jesus is nothing but an evil magician who should be consumed by fire. His teaching however is a mask behind which he hides his blasphemous nature. He performs his wonders not through God but the devils' chief – yet you blind ones take him for the Promised one even. Truly, you are for this worthy of a fiery death with him.'

[8] **But the man takes up an imposing stance and says:** ‘Indeed, as far as you are concerned, if we were not Galileans and I myself fully a Roman and if you yourselves were still masters instead of the Romans, we would have been burnt long ago. But fortunately your glory with us Galileans had long since come to an end. We are fully Roman subjects and therefore have nothing more to do with you, other than perhaps show you the way out of Galilee once and for all, should you dare to lay hands on even the least of us Romans.

[9] But in relation to our great prophet Jesus I tell you yet more, beware of a temptation to lay your evil hands on him in this country!

[10] Because to us verily He is a God. He has done things in front of us which can be possible only to God.

[11] A God who does good to poor mankind must be a right and true God. A god like yours however who can be appeased only with gold, silver and all sorts of other fat sacrifices, doing next to nothing in response to long and exorbitantly-priced prayers, is like yourselves, who call yourselves his servants, evil through and through and deserves like yourselves to be tossed out of the country.

[12] You say Jesus is a ravenous wolf in sheep’s clothing. What then are you? Truly, you yourselves are in fullest measure just what you say of Jesus, a man of lamb-like devoutness.

[13] With friendly mien you hear our complaints, but deep down you plot for us complainants the dastardly revenge and if it were possible, wipe us out with Sodom's fire from the Heavens. But not to worry, you evil brood of vipers and scorpions, here we Romans are the masters and shall know how to show you the way from here to Jerusalem, if you don’t get yourselves going immediately on your own accord.’

[14] **This talk had of course cast the three scribes into the most glowing fury, but they did not dare to come up with anything else in front of so numerous a crowd and therefore now tried to make**

off through a small back door and more exactly for the road to Capernaum, where most of the Jerusalemite Pharisees and scribes were want to stay, abandoning themselves unhindered to every imaginable vice and fornication and every possible racket.

[15] **When the three had so to speak cleared the Synagogue, one other** came forward, thanking the speaker on behalf of all spokesmen and individual complainants present, adding however and saying: ‘If we don’t do as the Samaritans did, we shall not be left in peace by these beasts. Their names shall have to be more odious to us than Gog and Magog and Jerusalem a place to piss on, otherwise we shall not be rid of this plague, worse than pestilence.’

[16] **All chimed in with him and said:** ‘If only our miracle-working Jesus could now be located, then He should have to come along at once and we could make Him our only true teacher and High priest.’

[17] **Says the speaker:** ‘I am all for it, yet we should first have to ask the Roman governor whether it is all right with him. Because the Romans don’t have it all that easy with our priesthood, because the Temple is supposed to be constantly in touch with the Roman Emperors secretly.’

[18] **All agreed to this suggestion, gradually leaving the hall where the Synagogue (meeting) was held.**

7. THE COMEDY OF THE WORLD IS A TRAGEDY TO GOD’S CHILDREN



UT I say to Simon of Cana: ‘Have you now seen the advantages of being able to keep silent at the right time? Where others speak and act on our behalf it is better for us well to keep silent. Do you understand that?’

[2] **Says Simon of Cana:** ‘Yes Lord, I understand and clearly see the advantages of keeping quiet rather than speaking, although sometimes one feels as if pulled by the hair to on such occasion let

one's tongue go into spasms. Yet here it has been clearly demonstrated that to keep quiet at the right time is better than the most pertinent speech. But we nevertheless found it easy to keep our silence, since we had a most courageous eloquent and knowledgeable representative in the one who introduced himself to the priests as a Roman.

[3] I was close to laughter at the retreat of the three Templers, which would have cost them almost all of the little regard they still had in this country. Their faces grew steadily longer and their feet became markedly restless with the steadily thickening speech of the Roman, afterwards finding most appropriate arrangements for their escape. When I noticed the peculiar disquiet of the three Templers' feet, my spirit said to me: "now they shall shortly become invisible" – and they in fact became invisible.

[4] It surely won't be a sin, o Lord, for the heart to feel unavoidably good at an occasional thwarting, like now, of the intentions of such arch-evil and utterly incorrigible thugs. I would on my part have chosen the Roman's every word myself.'

[5] I said: 'Every honorable breast can feel a righteous joy and a fortifying cheer at the exposure and destruction of ever so secret evil, but mark well, only at the fortunate thwarting of wickedness, falseness and evil, but never at the person who, usually in his blindness, has been a servant of such sin.'

[6] You surely saw the two Gadarenes and how evil they were, but how, after I drove the legion of devils out of them, they became good and gentle, praising God for giving man such power. Would it have been right to only feel elation there at the two loathsome ones, having been a terror to the entire region, at the mere stopping of their game and at the simultaneous plunging into the sea of the pig-profiteers' stock-in-trade? O, such elation should have been most unworthy of all true humans. Yet if the joy were felt at two exceedingly tormented individuals having the plague taken from them and the tormenting spirits, through the destruction of their own spirit of usury – carefully nurtured in the Gadarenes, having to

serve Heaven's good cause, then the joy and cheer would be of a celestial nature and therefore fully good.

[7] I say unto you as a matter of profoundest living truth: he who laughs over a foolish person, shows his own fullest leanings thereto, because here the one acts foolishly owing to his foolishness, while the other laughs out of foolishness. And thus one foolishness finds pleasure at another, to the extent of not being pleased if the first rids himself of his foolishness and starts acting sensibly.

[8] But quite another thing it is if in a brotherly fashion you reprimand the one asking foolishly and then laugh joyously and lightheartedly when the foolish one begins to act wisely. Then your joy and lightheartedness are of a celestial order and therewith good, right and just.

[9] But what kind of joy and cheer, by any wisdom, could it give to anyone at all if a blind one, walking along the way, having spoken to a seeing one going the same way, as follows: "Friend, I have lost my way and don't know in which direction I'm going. My home is supposed to be straight ahead. According to the paces I have counted I should be close to it. But if by mistake, as one fully blind, I turned the wrong way, then I would be further from my house than at the point when I set out for home. Please be good enough and set me on the right track."

[10] If the seeing one were then to laugh, even while finding himself in the vicinity of the house, having only ten paces to go, he says to the blind: "O, here you've gone way out. Give me your hand and I'll lead you to your home, although it is out of my way." The blind man happily thanks the seeing one in advance. The latter, constantly laughing to himself, leads the blind one around his house twenty times, saying to him full of inner glee: "Now, my friend, we are here. Here is your house." The blind thanks him no end, yet the seeing one is full of derision because his dodge came off.

[11] I ask, who is in this case blinder, the blind or his seeing

leader? Verily I say to you: the heartless leader, because he is blind in his heart and this is a thousand times worse than blind in the head.

[12] In like manner people also laugh at witty talk, especially at crude and filthy public allusions to the weaknesses and sins of their brethren.

[13] Verily I say unto you: whoever can laugh over such-like or even watch some funny crank really take down some weakling, by flogging him a faintly-silvered bean as a pearl, in such a one's heart the devil has sown a fill of all kinds of evil seeds from which no fruit of life shall go forth.

[14] Therefore it is better to turn away from all this and rather mourn where the world is abandoning itself to impudent laughter, because the world's comedy constantly is tragedy to the true children of God and God's angels only too often weep at the worldly men's laughter out of their wicked nonsense.

[15] Therefore let us forget the three Temple servants, who indeed are full of wickedness owing to Satan's workings and their own worldly and self-love, which are their attributes, yet who nevertheless are yet humans and merely wayward children of the same Father who is your Father. Their wickedness alone is to be condemned, but as men and brethren they are to be bewailed.'

8. MARY, THE MOTHER OF THE LORD



E now are on our way and many who meet us, although greeting us, are not asking where we have been or where we are going.

[2] But Judas also runs into us along the way. This one asks us where we have been and where we are going, because he had not been to the Synagogue, since he was marketeering with his fish and earthenware, having made much money, which gave him great joy. But he nevertheless came along to My house, spoiling his

palate there since it cost him nothing. But after the meal he at once returned to his stand, getting down to making money, for the market lasted three days and many merchants made good business, charging steep sums for their wares.

[3] The next day the mother Mary asked Me whether I planned any public activity here and how long I would this time be staying at the house and whether any more visitors were expected, so that she could look for some more provisions as there was at present nothing much left.

[4] I said: ‘Woman, do not concern yourself about Me or My companions nor about sufficient provisions. For see, He who nourishes the entire large Earth and with His love appeases the sun, the moon and all the stars is quite familiar with this little house and knows exactly what this house needs. Therefore, do not trouble your head about it and do not worry, for that about which you are worrying has already been taken care of from above.

[5] The Father in Heaven does not let His children go hungry, except when it is necessary for their salvation.

[6] You did see it in Sychar where it became sufficiently evident how the Father in Heaven provided for His little children. Do you think that after these few days He has become any harder? Go to your larder and you will see that you have been unnecessarily concerned.’

[7] Now Mary hurries to the larder and finds it filled up with bread, flour, fruit, smoked and fresh fish, with milk, cheese, butter and honey. When the mother sees such abundant provisions in her larder, she anxiously hurries back to Me, kneels before Me and thanks Me for so richly providing her larder. But I quickly bend down, raise the mother to her feet and say to her: ‘What are you doing to Me? This is due to the Father alone. Rise, for we have known each other already for 30 years, and I am still always the same and unchanged.’

[8] But Mary weeps with joy, greets all My disciples and then quickly leaves the room to prepare a good midday meal.

[9] **The disciples**, however, step up to Me and say: ‘Look, what a dear woman and what a loving mother. She is now already 45 years of age and looks as if she were hardly 20. What great loving concern, and how her truly holy purest bosom swells with mother-love. In truth, a woman of women of all the Earth.’

[10] **I** said: ‘Yes, indeed, she is the first, and there will never be another like her. But it will also happen that more temples will be built to her than to Me and she will be worshipped ten times more than I and people will believe to be able to attain salvation only through her.’


[11] Therefore, I now do not want her to be praised too much. She knows that she is the mother of My body and is also aware of who is behind this body which she has brought forth.

[22] Therefore be very good and nice to her, but beware of according her any divine adoration.

[13] For, notwithstanding all her very best qualities, she is still a woman, and the gap from the best woman to vanity is only very narrow.

[14] And any kind of vanity is a seed of pride from which has come, is still coming and will always be coming all evil into the world. Therefore, keep in mind what I have now told you also where the mother is concerned.’

9. YOU ARE A WINNOWING FAN IN THE FATHER’S HAND

 **ETER** is shaking his head and shrugging his shoulders. **Simon of Cana** wants to know why, saying: ‘Then what do you think? If the Lord has foretold it, then it shall also surely come to pass, while we for our part now know how to take it, believing accordingly. Then why are you shaking your head in disbelief and shrug your shoulders?’

[2] **Says Peter**: ‘Dear brother, my shaking of my head and shrugging my shoulders mean something totally different from

what you thought.’

[3] **Says Simon:** ‘What then, dear brother?’

[4] **Says Peter:** ‘Of a truth, the Lord’s Word is holy. How happy mankind, if they already were in possession of this teaching, acting accordingly. If so however, then how shall in the end this doctrine become the holy property of all men on Earth? Yet if the Lord allows all sorts of things to go on, then how will this teaching look after a short time? Truly, this most precious soul-food shall eventually become the fodder of dogs and pigs. And that is why I was shaking and shrugging, beloved brother.’

[5] **I said:** ‘Peter, let it be. You shall do whatever has been assigned to you. You don’t need to concern yourself with the result. Whatever shall come and one way or another has to come, on account of the profundity of wisdom and love, only the Father knows and he to whom the Father wants to reveal the how, when and why of His permitting it so.

[6] If you should come to a craftsman’s workshop, seeing all sorts of tools, shall you know how the craftsman applies them in bringing forth his manifold works? You shall indeed shake your head and shrug your shoulders, but you shall not that way work out how the craftsman uses his manifold tools and how a particular work shall come about therewith. If however the craftsman has a mind of explaining it to you, then you too shall know in accordance with his explanation.

[7] **But I say unto you:** God is above all craftsmen and the greatest craft is to, out of oneself create the first independent life within countless distinct beings. For this truly, a myriad of spiritual tools are needed, and to this end, you and Mary and all men are divine works and tools, whose application only the Father in Heaven most wisely knows.

[8] Therefore do not trouble yourself about anything other than that to which you have been called. Then, as a tool in the Father's hand you shall be performing the right service.

[9] Or, is the winnowing fan above him who utilizes it as a

cleansing tool? If fit, it shall be used for cleansing wheat, barley and corn. If unfit, then it shall be either made fit or thrown in the fire. If the Father has made you into a winnowing fan, then remain what you are and don't try to be also a pot. Do you understand this?'

[10] **Says Peter:** 'Lord, this is a bit obscure. It indeed seems as if I understood it. Yet when I try to fathom it, I can't grasp this peculiar parable. How can one be simultaneously a work and a tool?'

[11] **I said:** 'Is not every tool, before employed by the craftsman, an accomplished work in itself, for the purpose of bringing forth another work or an expeditious performance of some work?'

[12] **I said** however that in the heavenly Father's hand you are a winnowing fan, because you and the other disciples are being instructed by Me on how to raise men to the true recognition of God.

[13] The men of the world are like wheat, barley and corn. This living grain however does not grow without chaff and the offensive dust. In order however for this grain, i.e. these worldly men to be cleansed of their worldly chaff and filth and then, as a fully cleansed grain be gathered up into the Father's eternal barns, you are being transformed into proper and living winnowing fans through whom the Father in Heaven shall cleanse His grain. Do you all understand this now?'

[14] **Says Peter:** 'Yes, Lord, now the thing is completely clear to us, but we would also like to know, as You always speak of the Father in Heaven as if of a second person, although, since Sychar, we have always secretly taken You to be the Father Yourself, who in that case You Yourself actually are. Could You be also perhaps Yourself someone else's winnowing fan?'

[15] **I said:** 'I am firstly He who I am, but then I am also He who I don't appear to be. I sow and reap as the Father sows and reaps and whoever serves Me as a winnowing fan serves also the Father as such, because the Son is where the Father is, and where the Son is,

there is the Father. Notwithstanding, the Father is above the Son and the Son proceeds from the Father. No one knows the Father nevertheless save the Son and he to whom the Son wants to reveal Him. Do you all understand this?’

[16] **Says Peter:** ‘Lord, this no angel understands, let alone us. But You could once, if you wanted to, show us the Father.’

[17] **I said:** ‘For this you are not ripe yet, but not too long therefore you shall be ripe and then you shall also see the Father.’

[18] With these words, Mary and her helpers come in and announce the morning meal ready. The tables are set at once and the meal brought in.

10. THE LORD AND THE THREE PHARISEES



WE sit down to start enjoying the meal cheerfully, when Judas enters, reproaching us good and proper for not letting him know, since we know how busy he is and not able to constantly find out when we have meals, even while counting himself as one of us. **Thomas** gets furious at such talk, saying: ‘Lord, here my moderation is at an end. It’s time for him to taste my fists again.’

[2] **I said:** ‘Let that go. Have you not heard that where 12 angels dwell under one roof, the twelfth is a disguised devil? Let him be, because him you cannot change.’ Thomas is seated and Judas goes off without a meal.

[3] As we thereupon continue with the well prepared meal, Judas returns, soft-pedaling us and asking for a meal, because nothing was obtainable in the city, as the many visitors had consumed everything.

[4] **I said:** ‘Give him to eat then.’ And brother Jacob gave him bread and salt and a whole well-cooked fish. And Judas consumed the whole fish, weighing about seven pounds, and thereafter much water, whereupon he began to feel somewhat unwell. Then he

started complaining, maintaining that the fish had been off, which always gave him trouble.

[5] **Thomas** however got angry again, saying to Judas: ‘You sure still are the same old hulking and crude man you always were. Go to the larder and see whether our fish are off. If you voraciously consume a seven pound fish like a wolf, swilling it down with a jug full of water sufficient for twenty people and on top of that eat a loaf of bread none too small, then you have to feel congested in your stomach. If then you are aching so much, we have the best Doctor in our midst. Ask Him and He surely shall help you.’

[6] **Says Judas Iscariot:** ‘You all are dead set against me and call me a devil, how would you believe me as a devil that I’m suffering and how help?’

[7] **Says Thomas:** ‘Were you not with us at the Gergenseans (Gadarenes), seeing how the Lord heard even the devil’s request, consenting to it? If you earnestly take yourself for a devil, then ask like a devil and some herd of swine shall be found for you to possess, after the Lord has heard your request.’

[8] **Says Judas Iscariot:** ‘O, you certainly mean me quite well. I never thought you such a great friend. See, I nonetheless shall ask Jesus, the son of this house, for proper help and shall see whether like you he shall send me into a herd of swine.’ **Here Judas turns to Me, voicing his plight. But I say:** ‘Go to your pots. There it shall be better with you.’

[9] **Judas goes, remarking to Thomas on the way out:** ‘Not a herd of swine after all.’ **Replies Thomas:** ‘But not all that much better. Because your pots are as much a tool of usury to you as the pigs for the Gergense.’ **Judas says no more and quickly departs.**

[10] **But soon thereafter three Pharisees from Capernaum arrived, asking if I were home. Upon being told that I was home indeed, they at once enter the dining room, asking around for Me, since they didn't know Me personally.**

[11] **But I say with full force:** ‘I am He! What is it that I should do for you?!’

[12] But they are too terrified by My address to dare asking anything at all, because My powerful Word had the effect of lightning within their heart. And I asked them yet again what they were after.

[13] **One of them** steps up, speaking timorously: ‘Good master!’

[14] But **I** say: ‘How are you calling Me good? Do you not know that none besides God is good?’ Says **the Pharisee**: ‘I beg you not to be so hard on me, for I have need of your well-tested help.’ **I** said: ‘Don’t start holding Me up, because I have to go down to sea this afternoon to catch fish. You shall find Me down there.’

[15] With this information the three left. The one who spoke to Me however was a principal of the school and Synagogue at Capernaum, by the name of Jairus.

11. THE HEALING OF THE GREEK WOMAN



WHEN Peter heard that I intended going to sea, he asked Me whether to go ahead and prepare the big boat. But I said to him: ‘No need to trouble yourself. It shall be ready for us when we get there.’

[2] But Mary also asked whether to prepare any lunch or dinner. And I say to her: ‘Neither for lunch nor dinner, because we shall not return until late at night.’

[3] After that I tell the disciples to get ready, if they wish to come along. And all get up quickly to go with Me to sea, which, as is known, was not a great distance from Nazareth.

[4] A great crowd was assembled there when we got to the sea. There were several ships there, not excluding Peter’s. We boarded Peter’s at once and pushed off to sea.

[5] When however the people saw Me head for the sea, they boarded many boats to paddle after Me.

[6] But one of the boats also carried one of those three Pharisees

who was a school principal and who had an attractive country property near Capernaum and who on that day had been at My house at Nazareth. When his boat had caught up with Mine, he fell on his knees in his boat, imploring Me and saying: ‘Lord, My daughter is in her last stages. If only You had a mind of coming there to lay Your hands on her, so she would get well again.’ We were not far from shore yet and I asked Peter to steer back.

[7] Having stepped ashore again, the crowd there was so enormous that we could move only with difficulty, battling for three hours to reach Jairus’ house, what the average pedestrian would have done in an hour.

[8] As we were gradually pushing rather than making our way forward, led by Jairus, a woman who had been suffering from an issue for twelve years, having given over nearly all her fortune to doctors to get well, pushed her way towards Me from behind, touching My garment in the belief of getting well therewith, since the woman had heard much about Me.

[9] She did not venture to approach Me openly however, for being a Greek woman rather than a Jewess, since there was at that time tension between Jews and Greeks, by way of trade and due to competing for favor with Rome, where each nation wanted to enjoy precedence.

[10] The Greeks, as a refined hero-nation, had a far greater standing with the Romans and enjoyed much greater advantages with Rome than the Jews, who had a very low reputation in Rome. In a sense the Greeks also were so to speak secret agents over the Jews and therefore tolerated even less by the Jews.

[11] Therefore the fear, particularly that of the Greek women, of the Jews, especially because of the tale spread among the Greeks by shifty Jews, that the Jews, initiates into all kinds of magic, only needed to fix Greek women with their stare to make them barren. And this was also the reason here for this woman pushing towards Me from behind.

[12] But no sooner had she touched Me when she realized herself

completely well. The fountain of her blood was at once stopped and a great reassurance in relation to her malady overcame her and her whole being told her that she was completely mended.

[13] But I soon turned around, asking the disciples nearest to Me, ‘Who touched Me?’

[14] The disciples however were irritated by this question, saying: ‘How could You ask who touched you, seeing how the crowd is pushing?’

[15] But I said to the disciples: ‘Not quite so, for he who touched Me had faith and a certain reason for touching Me, because I became well aware of power leaving Me.’

[16] Here the woman, whom I held steadfastly in sight while asking, since I knew only too well within Myself that this very woman touched My garment and why, took fright. She fell down before Me, admitting all and asking forgiveness, because her fear was so great that she shook uncontrollably, bearing in mind the above mentioned tale.

[17] But I kindly looked at her and said: ‘Arise, daughter, your faith has helped you. Go to your country in peace and be well and free of your plight.’

[18] And the woman arose happily and cheerfully and departed to her country, a half day’s journey away, because she was the daughter of a tenant-farmer beyond Zebulun and single. She had once transgressed in her thirteenth year with a sensuous man, who gave her two pounds of gold, for this however she had to suffer 12 years and use up the whole 2 pounds of gold, which in those days represented a sum more than 30,000 florins of today’s paper money, because for one silver penny one could obtain more in those days than for 10 coined florins of the realm today. Such present therefore made her rich, yet she had to spend all her wealth to get well.

12. THE DAUGHTER OF JAIRUS



UT while I was yet telling the disciples about this woman, the principal's domestics came running almost breathless, to bring him the sad news of his daughter's death.

[2] **The principal** became grief stricken, saying to Me: 'Dear Master, since it is grievously too late for me now for helping my daughter, who was my everything, do not further trouble yourself.'

[3] After these words he started sobbing loudly. He had much loved his daughter, who was very shapely and well-bred, with the build of a 20 year old and was also this principal's only child.

[4] After hearing his domestics and then the exceedingly grieving principal himself, with whom My heart commiserated, I said to him: 'Fear not, friend, but believe. Your daughter has not died but only fallen asleep and I shall awaken her.'

[5] On hearing Me thus, the principal began to breathe more easily.

[6] When we were still some thousand paces from the principal's house, I said to the crowd, as well as to those disciples still of a more feeble faith, to all wait here. And only Peter, Jacob and his brother and John were allowed to come, for on their faith one could already build houses.

[7] Arriving at the house with the school-principal, there was a great turmoil there and much weeping and wailing in accordance with Jewish tradition, with mourning hymns sung.

[8] Entering the room where the deceased lay on an adorned bed, I said to the many commotionists: 'What are you carrying on and wailing for? The little daughter has not died but only sleeps.'

[9] **But they laughed Me off and said:** 'Yeah, that's what the sleeping look like. When there has been no breath or pulse for three and a half hours and the body cold and colorless and the eye lifeless, then according to your knowledge one sleeps? Yes, yes, that also is sleeping of course, only no one awakens from it except

on judgment day.’

[10] But **I** say to the principal: ‘Get them all out, because their unbelief is no good to Me.’ The principal did so. Yet the troublemakers would not obey him and he asked My help. So I drove them out by force and they ran out and scattered.

[11] **I** then went back with the principal and his grieving wife and the 4 disciples to the chamber where the deceased little daughter lay, stepped straight to her bed, took her left hand and said to her, ‘Talitha kumi’, which is to say ‘I say to you little maiden, arise.’

[12] Immediately the little maiden rose, leapt cheerfully and merrily from her adorned bed and went around the room in her former liveliness, caressing her tearful mother and father. At the same time the merry little maiden felt empty in the stomach and therefore hungry and that she therefore wanted to eat a little.

[13] The parents, elated beyond all measure, turned to Me with many a tear of joy and thankfulness, asking whether and what to give her to eat. But **I** said: ‘Indeed give her to eat, whatever she likes and whatever is close to hand.’

[14] There were some figs and dates upon a dish and the little daughter asked if she could eat these fruits. And **I** said: ‘Eat whatever you like, for you are now completely well and shall not get sick again.’

[15] So the little maiden leapt over to the bowl, nearly emptying it. But the parents were concerned it may harm her.

[16] But **I** comforted them, saying to them: ‘Do not be troubled. When I say unto you that it can never harm her then it shall never do so.’ And the parents firmly believed.

[17] After the girl was filled and had said thanks, she went over to the parents and asked them softly who I was, actually. Because while on the bed, she had seen the Heavens open and a vast number of radiant angels. ‘And amidst the angels there stood a very friendly man looking in my direction, then approaching me, seizing me by the hand and saying ‘Talitha kumi’, after which call

I woke up immediately. And see, this man here looks exactly like one I saw among so many angels. O, this must be a most wonderful man indeed.’

[18] The principal understood the daughter’s question only too well but, having received a hint from Me, he said to the daughter only that she had a beautiful and true dream, which he shall shortly explain to her. And the little girl was happy with that.

[19] But I asked the principal to come with Me into the open, together with the daughter and mother, so that those tarrying outside should be put to shame on account of their unbelief. And we went outside. And when **these unbelieving** saw the daughter and how well she looked and cheerfully proceeded to question them on why they stood there so puzzled and frightened, these were horrified even more and said: ‘This is a miracle above all miracles, because the girl truly was dead and now lived.’ And they were determined to spread this all over the place at once.

[20] But I rebuked them all and commanded them to keep it to themselves, for the sake of their physical and spiritual lives. And they kept their silence and departed.

13. DETAILS REGARDING THE DIFFERENT NATURE OF THE BIBLICAL GOSPELS OF MATTHEW AND JOHN



THE scribe Matthew, who followed Me at a certain distance in order to see what was going on, so that he could then record it, stepped up to Me and asked whether he was to record these events.

[2] But I said: ‘Leave that be, so that there may not be a mix-up later on. For the day after tomorrow we shall again be going towards the sea, where exactly the same will be happening and that you shall then describe in detail. Anyway, beginning with tomorrow you may record all that is extraordinary whatever that may be.’

[3] Matthew is quite satisfied with this, but also John, who was particularly impressed by this deed, asks Me whether he may not make at least a short note of this deed also.

[4] And I say to him: 'That you may do. However, it must not follow immediately upon that which you have so far written, but only at a later stage, for in 6 months we shall have to sort out still another affair exactly like this one, and that you may then record for this or this for that one.

[5] It is not really important whether one or the other sign, which is very similar to a previous one, is written down or not, for that could easily cause confusion for the later followers of My teaching, and such confusions could then give rise to all kinds of speculations and doubts. This would then do damage rather than promote the main issue, which is solely My teaching.

[6] As long as I and you, who can witness to the whole truth of the different signs, are living on this Earth, any doubts can easily be prevented. But in later times, when, because of the freedom of man's will, only what was written shall bear witness to Me, the Scripture must be pure and well ordered, otherwise it would harm rather than be of any use.'

[7] Says **John**: 'Lord, You my love. What You have just said is no doubt absolutely true, but would it not because of that be of great benefit if I, exactly like brother Matthew, recorded everything You do and teach?

[8] For if in later time men would compare my records with those of Matthew and not find in mine what is recorded in Matthew's, would they not begin to speculate and doubt the authenticity of the whole Gospel and say "Has there not been one Jesus who taught the same and no doubt did the same? Why did Matthew write this and John that, - things that differ, and yet both are said to have been with Him constantly?"

[9] I said: 'You are quite right, dearest brother, but look, the reason why I allow this to happen is at present still incomprehensible to you. It will become clear later on.

[10] What Matthew writes is especially for the benefit of this Earth, whereas what you write is aimed at all of eternal infinity. For in everything you write there is veiled the purely divine, working from eternity to eternity through all the already existent creations and also through those that will in future eternities replace the now existing ones. And if you wrote into many thousands of books what I am still going to tell all of you, the world would never be able to understand such books which would then also be useless to the world.

[11] Whoever will live in accordance with the received teaching and believe in the Son will be reborn in the spirit anyway, and the spirit will guide him into all the depths of eternal truth.

[12] Now you know the reason why I do not let you write everything. So do not ask Me any further about it in future. For this must never be made all too clear to the world to prevent it from falling into an even greater judgment than is the ancient, necessary one wherein it is already finding itself.

[13] I will arrange My teaching in such a way that by merely reading or hearing the Gospel no one shall get to the bottom of the living truth, but only by acting in accordance with My teaching. Only the action will become a guiding light for everyone.'

14. A LESSON FOR JUDAS



AFTER this instruction, **Jairus** once again stepped over to Me, saying: 'Dear Master, by giving me back my daughter, You have given me more than if You had given me my own life a hundredfold, if it were possible. How can I thank You for this and how reward You? What can I do for You?'

[2] **I** said: 'Nothing more than that in future you should not be offended in Me when hearing this or that about Me, therefore! Because the whole world cannot give you and do for you what I have given and done for you! You shall once understand how and

why I was able to do that for you. Remember Me in your heart.'

[3] Jairus wept for joy and his wife and daughter sobbed as I resumed My journey back to Nazareth with My disciples. They accompanied Me to where the other disciples and a great crowd were tarrying for Me.

[4] Arriving, there was many a questioner who had nothing better to do than regale us thick and fast with questions about the state of the school-principal's deceased daughter.

[5] **But Peter** spoke, saying: 'You blind ones. Here, see, this is the maiden who was dead and now lives. What more do you want?' Thereupon many turned to the principal, asking him if this were true.

[6] **And the principal** spoke strongly: 'Yes, you blind and unbelieving fools. An hour ago I was weeping the loss of this my beloved and only daughter. And now you see me happy beyond measure, as I once again have my daughter. Is this obvious proof not enough for you?'

[7] Upon these words all were exceedingly amazed. And when I started to move on with My disciples, the whole huge crowd of some three thousand accompanied Me to Nazareth.

[8] It was however quite late at night by the time we arrived home. Yet Mary and the brethren and sisters were still up. A well cooked dinner was awaiting us, coming in handy for quite a few of us – not having had anything since the morning, our considerable hunger was excusable.

[9] Judas however also was in the house, sleeping on a bed of straw. Being woken with our talk, he got up, asking us no more than how the catch had been.

[10] **Peter** said to him: 'Go outside and look.' Judas went outside, seeing nothing other than the huge crowd settling down around My house. Soon he returns to the room, asking Peter where the fish were, because he had been around the house, seeing no fish.

[11] **To this Peter** says: 'Have you never heard that the blind see

nothing, the deaf hear nothing and the foolish understand nothing besides the needs of the stomach? See, you blind usurer, those people camping out there by the thousands are the choice fish I mean.'

[12] **Says Judas:** 'Is that so. Well, this of course is no mean catch for a particular purpose, but for ordinary life I prefer a one hundred pound whaler to all those people out there. Because for such fish I can get 4 groschen everywhere, but for those out there no one would give me a stater.'

[13] **Says Peter:** 'You will become fully Satan's yet, with your profiteering. Are you actually above the human race, to which the likes of us still belong? We all live without profiteering and you are living with us, eating from the same platter, which costs you no more than the actual effort of eating. If however you subsist here without your foolish money, what good then the money to you?'

[14] **Says Judas:** 'Do I not have wife and children? Who would maintain them if I were to earn nothing? Do you expect these to survive on air?'

[15] **Replies Peter:** 'Look here, I can put up with just about anything, but not an outrageous lie. You might indeed in Jerusalem, where they know of you no more than being a Galilean, pose as a caring family man, but it will do in no way with me here, because I and all those who were and still are our neighbors know you and your domestic affairs only too well for believing a single word of yours. Your wife and children have always had to live in want, earning their meager daily bread through hard labor. They enjoyed mighty little of your catch of fish. Their clothing they got off me and how long is it since from our mercy we almost completely restored your family's totally dilapidated house, while you were roaming the markets? How much did you give us for it? And this you call caring for your wife and children? You should be ashamed of yourself for ten years for daring to so impudently lie to us, who know you so intimately.'

[16] **Here Judas' face looks stunned and he says not another word,**

as Peter had cut him to the quick. He went outside to think about it, returning after a while to ask us all to forgive him. He promised to completely change from now on, wanting quite seriously to be My disciple. Only, would we not cast him out. Here **Nathanael**, who spoke little and rarely, said: ‘The spirit of Cain dwells in you, do you get me? And this spirit shall not change on this Earth, because Cain’s spirit is the world and no improvement can be expected from same.’

[17] **Says Judas:** ‘Yes, yes, yes, you with your old spirit of Cain. Where is Cain and where are we? The generation of Cain perished. Noah alone remained, and in his descendants there is no longer even a drop of Cain’s blood, but only the pure blood of the children of God flows in our veins. And where the blood is pure, there the spirit is pure too, for man’s spirit always originates in his blood, and thus the spirit is always quite as pure as the blood.’

[18] **Says Nathanael:** ‘That is your old, already familiar nonsense and does not count with me. Go to the Sadducees. There you can cause a sensation with your nonsense. With us, however, the blood is putrid matter and the spirit is and remains forever spirit. What use is to you the blood of a child of God if a most impure spirit dwells within it as is the case with you? Do you understand me?’

[19] **Says Judas:** ‘Indeed, indeed, you could be right and I shall endeavor to follow your teaching. Yet if your teaching is built on altruism, coming over with patience and gentleness, then I don’t think it necessary that you should all constantly try to get rid of me with all kinds of quarrelling. Because, what is any teaching without disciples? Thin air, going unnoticed. Therefore every teaching needs its disciples just as much as all disciples need a good teaching. And therefore I maintain that every disciple is worth whatever any teaching in itself is worth. And so I don’t think it would be too remiss on the part of you all to show me, your fellow disciple, a bit more patience.’

[20] As quite wise people in your own right, you hopefully shall understand my still being grounded in my old precepts, for this

very reason I want to grasp your teaching, in order to therewith shed my old teaching of not much faith. If then I sometimes bring up something here and there against your new teaching, since I am not yet an initiate, I trust you are going to find this natural?

[21] Once I shall, like yourselves, become initiated into the principles of your teaching, finding them like yourselves incontrovertibly good and true, I shall become a proponent tenfold of you all in aggregate, since I possess courage and can confront all, fearing no humans. And if I were fearing, I would have stopped coming over to you a long time since, because you have been, together with your Master, showing me only too clearly that I should spare you my company. But I once and for all do not fear and so I keep coming. You are of course always thoroughly annoyed about it, but this does not bother me and I remain a disciple of this new teaching just like yourselves. What can you put against that?’

[22] **Replies Nathanael:** ‘Much and nothing, whichever way you want it. Your virtue of fearlessness is not worthy of much praise, since Satan also must be fearless, otherwise he would not remain disobedient to God the Lord eternity after eternity. We can observe something like that also in the animals of this Earth, of which some obviously are more daring than others. See a lion, a tiger, a panther, wolf, hyena or bear and compare these to a lamb, a goat, a deer or rabbit and other such timid animals. Tell me to which of these animal groups you would count yourself?’

[23] **Says Judas:** ‘That surely should be obvious that, like everyone else, I should incline towards the gentler animals and not towards the rapacious, wild beasts, because the lion's courage is everyone’s death.’

[24] **Says Nathanael:** ‘And yet you praise courage, thinking to become a competent disciple therewith? Courage, in the actual sense of the word is, I tell you, a great vice, because it is the fruit of arrogance, which is a contempt for everything not part of one’s own self. Therefore in our teaching, fearless human courage shall

never be regarded as a virtue, as it is the exact opposite of what our teaching demands of man.

[25] Who is it that wages warfare? See, all those so-called heroes, not fearing even death. Let the world be filled with heroes, and eternal war shall be passing over the Earth's fields constantly, because every hero not only wants to be a co-hero of the other heroes, but a hero of his own, and shall not rest until all other heroes either submit to him or he has dispatched them from the world one by one.

[26] Compare this with a mankind innocent as lambs and you have a paradise on Earth.


[27] When a hero faces the timorous, he will not pursue him, because the timorous does not contest his fame. But where one hero confronts another, they soon shall challenge each other to a fight and neither shall rest until one or the other has subdued the adversary. And see, this in a nutshell is the blessing of courage.

[28] If therefore you want to be our fellow-disciple, then put aside your most superficial courage and rather be full of love, patience and gentleness, and you shall be as befits a disciple of the Lord.'

[29] **Says Judas:** 'Very well, you are not altogether wrong. I shall consider the matter further and let you all know tomorrow what I intend doing, whether to stay with you or leave.'

[30] **With these words Judas goes outside, seeks out several acquaintances among the big crowd, discussing nearly all night what he heard of Nathanael, but they all are on Nathanael's side, saying: 'Nathanael is a true sage.' And they know there is no guile in his soul. We in the house however took our rest.**

15. THE PEOPLE'S INTENTION TO PROCLAIM JESUS KING

 HE following morning however there was much excitement in front of the house, because by daybreak already a great many people were streaming in from all sides and there was also no shortage of bread and milk vendors. And thus a very great commotion got under way, daunting all those within the house.

[2] But **I** said: 'Let us partake of our morning meal and then move to a house of My acquaintance, a few furlongs beyond Capernaum, so that this thing would not arouse too great a sensation in Nazareth.'

[3] Even while still announcing this to the disciples, **Judas enters, saying:** 'Brethren, I am staying with you for good. My business is finished. I finished it already today instead of tomorrow, on your account, but, to change the subject, the crowd around here, swollen to several thousand, wants to do nothing less than proclaim the good Master Jesus king. And this I would call quite risky, given the strong Roman presence, because it may be rather hard to trust the otherwise humane Romans under these conditions, nor the High Priests, Pharisees and scribes of our people.'

[4] **I** said: 'Now then, bring in the morning meal quickly. It also is Sabbath and more folk could arrive, therefore we shall get away from here quickly.'

[5] There was a well-fenced garden to both sides of our house, which could be reached only through a small back door to the house. We therefore used this door and got away from the thousands of curious eyes, so to say, of whom more than three quarters were driven there by idle curiosity, to gape at miraculous happenings there.

[6] After the one hundred-odd of us got away from the great crowd unseen, even while they were still waiting for Me and My disciples to come out in order to work some miracle or make a speech, with

their then being able, as planned by many, to proclaim Me king of the Jews, one maid of My house stepped out to the crowd, asking a man who especially appealed to her, what the great crowd was after. And **the man** spoke: ‘We are here to make Jesus, the mightiest of the mighty and wisest of the wise, our King. Because we were witnesses of how the sea and the winds obeyed Him and how the worst devils and men and spirits must flee before Him. He irrefutably is the Promised Anointed of God, to redeem the people of God from the hard yoke and tyranny of Rome. It therefore is time to elevate Him to king of the people of God, recognized and worshipped universally by all Jews. See, that's why we are here. What is He doing inside the house that long, not even coming out to see us?’

[7] **Says the maid:** ‘Here you are waiting in vain, because he already left early for the district of Capernaum, maybe for someone sick and together with all His disciples. Thus, as said, you are waiting in vain.’

[8] **The man asks her whether she knew the house I went to. But the maid is sorry that neither she nor anyone else in the house knew. Because I had confided it to no one as to which house I had gone.**

[9] **In order to convince himself of the maid's statement, the man goes to check out the house, and not finding anyone there other than the few people helping Mary clean the cooking and table crockery, he goes back outside to inform all that I had headed in the general direction of Capernaum to heal a sick.**

[10] **When the crowd found that out, they took off, yelling: ‘Let's be off to Capernaum! There we shall find out the house He went to!’**

[11] **All but a few Nazarenes head for the road to Capernaum and My house is free of the huge public encampment.**

[12] **But the people of Capernaum in turn are startled on seeing this outsize crowd moving on the city. The Roman chief at once dispatches orderlies to find out the reason for such numbers**

moving into Capernaum, particularly on a Sabbath, whose keeping it is the chief's lot to uphold.

[13] **Say the asked ones:** 'We are seeking Jesus of Nazareth, having heard of His presence here.'

[14] And the chief notifies them that Jesus is to be found not in Capernaum, but in the vicinity of Bethabara, where He had moved 2 hours earlier.

[15] Hearing this, the multitude quickly moves toward Bethabara. But on the way between these two localities along the Galilean Sea, the ringleaders spot another multitude surrounding a house, and inquiring there are told that I was within.

[16] The house is thereupon beleaguered on all sides and the people are figuring out how to make Me king. But here the commander does Me a favor, by dispatching a whole legion from Capernaum, who are to oversee the multitude. And the host holds back from their undertaking.

[17] This commotion however was, because of Myself, attracting to this house several Jerusalemite Pharisees and scribes, detained at Capernaum at the time, as well as some from Nazareth and the surroundings, as they had heard from Jairus how I had awoken his daughter from sheer death. For these the crowd was making way to enter the house.

[18] No sooner do they locate Me in the house when they start regaling Me with a host of questions. But I refer them to My disciples, saying: 'These here are My witnesses. They know about it all, ask them.'

[19] And the Pharisees and scribes then storm the disciples and these give them well-measured answers.

16. HEALING OF THE MAN WITH GOUT



WHILE the Pharisees and scribes are trading all kinds of words with the disciples, a man with gout is brought upon a bed by some 8 persons, for the purpose of My helping him. But the house was so densely beleaguered that it was not possible for the 8 men to bring him into the house and over to Me. But they also feared that owing to the crush, I would shortly leave through the small door facing the sea and then make off over the sea. **One of them** therefore went to the owner, whom he knew, saying: 'Friend, see, we 8 brothers have just brought our mother's brother together with his bed. He was not able to leave his bed for 8 years because he had gout after gout, and for probable healing by the famous Savior Jesus, who is in your house just now. Due to the immense crowd however it is impossible to bring him into the house and before Jesus. Give me a clue, friend, what I should do.'

[2] **Says the landlord:** 'This is of course a problem, because the room where Jesus finds Himself is thronged with people. Over one hundred of His disciples as well as a great many priests, Pharisees and scribes from all places and districts are in there having discussions. Yet I shall nevertheless on this extraordinary occasion, as between old friends try to do something for you.'

[3] Watch, my house, like most fisher-huts, is covered with thatches. Let's put up a couple of ladders to the roof and uncover it sufficiently for you to get the sick through it. Once you have him in the attic, you can put four heavy ropes, of which I have plenty up there, around the bed legs, while I open the trap door situated in the middle and we shall let the sick down with the roped bed and he can then himself ask Jesus to make him whole. The ones right beneath the opening shall be making room, unless they want the bed to land on their heads.'

[4] This impresses the one from the outset and to the derision of the big crowd, it is put into action and the whole thing goes off well, without disturbance. Only one person, a properly foolish

ultra-orthodox temple servant, who measures the law with the precision of the compass, remarked to those who uncovered the roof conscientiously that they ought to be mindful of it being high Sabbath.

[5] **But the 8 said:** ‘Ay, what should you old temple ox have to say here? Shut your toothless trap and go crawling up to Jerusalem to the Solomonian ox, donkey, calf and sheep barn and there bawl your Jeremiah lamentations to these customary occupants of the house of God. We have for a long time now been wide awake to your beastly divine service and know that God is pleased with good works rather than the braying of your oxen and donkeys.’

[6] **This sharp comment from one of the 8 silenced the temple servant quite expeditiously, with the echo of the whole crowd leading to great spontaneous cheering, since for a long time already to the Galileans, the temple machinations meant nothing.**

[7] **The young man had in just a few words told the full truth in a rather funny way and more for this than anything else received the accolade. Because on great feasts, big hordes of cattle were herded into the temple, together with donkeys and sheep, for the very purpose of the loudest braying and bleating of these animals, usually also letting these animals starve for a couple of days, so as to have them make the peak noise during the offering, making the people shake and tremble.**

[8] **Verily, the high Mass in the Temple, especially on the great feast days, was something so foolishly hideous and swinish, as is not to be met with on the entire Earth, not even among the fiercest peoples. And therefore the young man answered the strict temple servant quite correctly, with which even I was pleased, as I knew quite well within Me how it came about.**

[9] **Soon thereafter, the trapdoor of the room, or rather the attic, was opened. A self-important Pharisee inquires loudly: ‘What’s going on up there, what’s happening?!’**

[10] **Says the former clever speech-maker:** ‘Have a little patience and you soon shall see. See, today is Sabbath. Upon this day,

according to your customary teaching in the Synagogues and schools, grace comes from above. This time however, mankind's grace is below and so, there being one who having not yet received grace, comes from above down to you to seek his grace down there. Therefore nothing contrary to the Sabbath is taking place here, for surely it shall not make any difference whether on a Sabbath grace comes from above, or whether someone seeks grace down below, if it has already come down to blind men who are not capable of seeing it, although already bumping into it with their noses.'

[11] This address once again draws great cheers from among the disciples, but anger from the Pharisees, priests and scribes. **The disciples** nevertheless call out loudly: 'Then down with the graceless one from above, who seeks grace only down here.' **And the sick is lowered down at once.**

[12] As he now lay on the bed in front of Me, he begged Me to help him, sobbing. I however, seeing that he and those who brought him had the right and true faith, said to the sick, 'Fear not, My son, your sins are forgiven you.' But this I said initially only for the scribes' self-examination, who had become favorably disposed towards Me, because the resurrection of the daughter of Jairus, who was their superior, had made this sort into My friends.

[13] When however I had said to the sick: 'Your sins are forgiven', anger was immediately kindled with some strict scribes and they said to themselves in their hearts: 'What's this, what do we hear? How can he be a proper Savior (doctor)? He blasphemes.' Because they regarded Me merely as an exceptional doctor, but that divine power could indwell Me was to them crimen sacri leasi¹, since God's power resided only in the priests, Levites, Pharisees and scribes and furthermore only in the Temple at Jerusalem.

[14] Having of course discerned their innermost thoughts only too

¹ Blasphemy.

quickly, **I** spoke to them at once, saying: ‘Why think ye so evil in your hearts? For, which is easier, to say “your sins are forgiven you”, (which of a truth you yourselves always say, especially to those who come to you with rich offerings, yet none being actually helped), or to say with effect: “arise and walk”.

[15] **Says one scribe:** ‘With this one you won’t be getting beyond the forgiving of sins, surely, because whoever has been ravaged by gout like him, only death can help.’

[16] **I** said: ‘Is this your opinion? Yet I say unto you, so that you may see and know that the Son of Man also has power on Earth to forgive sins, I now say, full of effect, to this sick one, who is to you who arrogate to yourselves the exclusive power from God to forgive sins, yet saying he can be healed only through death: Arise, take up your bed and go home without fear, completely sound.’

[17] With these words, the sick stretched out his fully sound limbs, which had previously been most miserably contorted and partly withered away. And instantly also he gained all flesh, thanking Me while sobbing with over great joy, standing up sufficiently firm and powerful to loosen the ropes from the bed at once, then carrying the bed under his left arm, making his way through the immense throng with the fairly heavy and large bed with great ease, carrying it home all the way to Capernaum.

[18] The multitude however who were present and saw this deed, began to praise God loudly for giving a man such power, as was only within God Himself and with which all things were possible to him.

[19] This deed again fortified **the Pharisees and scribes** in attendance, to the extent of dropping their evil thoughts and **saying:** ‘This truly is unprecedented. How this is possible to you, verily only God can know and otherwise no man upon Earth.’

17. SPEECH OF THE YOUNG ROMAN



AND the young man who had previously spoken so well, **said through the attic:** ‘I wonder whether the High priest in Jerusalem can bring this about, even with a thousand oxen, ten thousand donkeys and a hundred thousand sheep?’

[2] **This comment provoked great derision even among the Pharisees. Yet one scribe nevertheless became vocal, saying to the worked up speaker in the opening above:** ‘Good friend, I wouldn’t take this too far, because the High Priest’s arms encompass the entire Earth and he who gets under the High Priest’s arms shall be crushed. Besides, the High Priest does not need to resurrect the dead or heal people with gout, because all this concerns man’s flesh and not his spirit and is the concern of doctors and not priests. Do you understand that?’

[3] **Says the speaker:** ‘Friend, this certainly would be the concern also of priests, if only they were capable of bringing it about. But because they are for all the treasures of the world incapable of doing so, they have to in the end admit with proud mien and say: “This is no concern of priests, who are called upon to only care for man's spirit.” But I say, if it is possible for a doctor to give back the spirit and soul of a young maiden who died after a high fever right before our eyes and therefore from a malady from which no man ever even half died, then this surely is also going to be a very powerful spiritual care too?’

[4] When God created Adam merely from the dust of the Earth, then this creation was a merely material one and there was nothing spiritual, besides God Himself.

[5] When later however God breathed into the dead form a living soul and into same a thinking spirit, then this was not a material but a highly spiritual work of God, upon the first man of the Earth. And if here right before our eyes this wonder-doctor Jesus of Nazareth carries out the same upon the little daughter of the

principal, then this surely would be a most spiritual work and care?’

[6] **Says the scribe:** ‘This is something you don’t understand, therefore you should be quiet.’

[7] **Says the young man:** ‘If I were still a Jew, I should indeed be quiet. But since I am a Jew no longer, but an honest Greek and follower of Socrates’ glorious teaching, I see no reason for being silenced by Jewish priests, whose current and exceedingly stupid teaching I unfortunately know only too well.’

[8] **Says the scribe:** ‘And what should you heathen find stupid about the old, purely divine teaching of the Jews? Are Moses and the prophets perhaps insufficiently exalted for you and do you find their teaching stupid?’

[9] **Says the young man:** ‘No, Moses and all the prophets who spoke that of you which I now say, I regard as exceedingly and purely godly-wise men. But your statutes, of which neither Moses nor any of the prophets ever dreamt of, I regard stupid to full excess.’

[10] How do you serve God? Dung, excrement and filth you burn upon the altar consecrated to God, while the fat oxen, calves and rams you consume yourselves, offering them to your omnivorous paunches. The purely divine part of your teaching you have discarded and whoever among you dares to teach the pure, to such you do what you have always done to your prophets.

[11] How long is it since the days you murdered Zacharias in the Temple?

[12] At Bethabara, his son preached the truth, exhorting you treacherous blasphemers in the Holy of Holies to repent and to return to Moses and his most pure teaching. What did you do with him? Where did he get to? He disappeared. As far as I know he was taken away by thugs at night.

[13] Now at Nazareth, Jesus has been awoken by God as a prophet, accomplishing deeds which are possible only to the almighty gods,

yet you watch Him with Argus eyes. Let Him beware if He should dare to, like myself, hold forth with even one word against your own most obscene teaching, not initiated by Moses. You would at once accuse Him of the ultimate crime of blasphemy and out of gratitude for resurrecting your dead and making straight your cripples, stone and even bind Him to the cross.

[14] Because what you are on about is ruling and to at the same time luxuriate in the fattening of your paunches. Whoever would restrict you therein or turn you back to Moses is your enemy and you have the means to get him out of the way.

[15] You all I despise like a decayed, stinking ass, because you are and will remain actually, the greatest enemies of God and all his people. I am a heathen, yet I recognize the purely divine power in the man Jesus, the fullness of which the world has not experienced to this day.

[16] Not his flesh affects these unheard of deeds, but the almighty, pure spirit of God, which must be indwelling in Him in all its fullness.

[17] See, this do I recognize as a heathen, declared blind by you. What however do you recognize in Jesus, who through the mere word, without any medicine, resurrects your dead and makes our cripples leap like young stags?

[18] And I ask you blind ones: who must be He whom it takes only a word of will, and storms and winds are silenced, the dead arise and the lame start leaping as if transformed to stag-nature?'

[19] **Through this really true and bold speech he had brought the Pharisees and scribes one and all to such rage that they would have torn him to pieces if they could have laid hands on him. But this was not possible and no proposition, because the people were jubilant about this young man, who had at last the guts to thoroughly rub the full truth into the noses of the swollen-headed Pharisees and scribes.**

18. REVELATIONS ABOUT THE TEMPLE



UT one Pharisee turned to Me and said: ‘How can you, as a true Jew, keep silent when a miserable heathen like that, to whom you have done such good, has the audacity to so blasphemously slander the holy teaching of our fathers?’

[2] **I** said: ‘But he slandered neither Moses nor the prophets, but only yourselves and your new statutes, letting Me off. With what should I reprimand him? He described only yourselves and therefore only abused you. It is your own business to get even with him. If he has nothing against Me, what should I have against him? See to it yourselves as to how to settle with him. I am on good terms with him at this stage.’

[3] **Say the Pharisees and scribes:** ‘Too right has he not abused you of course, but us, but we thought you had now become our friend and knowing what power dwells in Your word and will, you could for comradeship have told this heathen off, at least on account of the people. But you let him talk and put us to shame in front of the people and you see, that was not too praiseworthy of you. We don't want to hate You for it, but cannot be favorably disposed towards you either.’

[4] **I** said: ‘Choose the way you want to be and I too shall be the way it seems discreet to Me. By the way, it is rather odd of you to deny Me your friendship now, since you have never shown Me any yet. I however, who should have the full right to deny you My friendship, since only a short while therefore the thoughts about Me in your hearts were not exactly commendable, still am not doing so.

[5] What can I actually lose with your friendship? I say unto you: verily, nothing. But when you enjoy My friendship no more, who shall call your dead children to life in My stead?

[6] If however you carefully consider the young man's speech, then by any true intellectual standards you must admit it within yourselves that the man has spoken the truth most fundamentally.

You know the scriptures and know Moses and the prophets. Do you ask yourselves whether any trace of Moses or any other prophet is to be found in the Temple?

[7] Was I not in Jerusalem Myself this year and to My great annoyance saw how the prayer-house of God had been turned into a murderer's den?

[8] The forecourts are full of slaughter-cattle for sale, as well as other unclean creatures, so that people cannot get into the actual Temple without gravely endangering their lives. Slaughtering proceeds in the forecourts on one side as in a slaughter-house, with meat being sold. On the other side, brokering booths and money-changers are situated, there being a racket and yelling where hardly a person can hear their own word.

[9] When one then gets to the actual main Temple, one cannot move at all for all the pigeon and other bird merchants, yelling out their sale offers. And inside the Holy of Holies, to which once only the High Priest had access once a year by God's command, anyone, including even a heathen, for payment called offering, can be guided around, behind Jew's backs of course, under seal of secrecy. Yet the Holy of Holies is as well-known in Rome as to the High Priest in Jerusalem. And thus, for money, all Temple-secrets are revealed to strangers. If a poor Jew however should dare to step behind the curtain, he is at once stoned behind the Temple wall, at the accursed spot, as a blasphemer and profaner. And not a week passes when not at least one person is stoned and two have to drink the accursed water.

[10] What kind of system is it however where strangers are initiated, but one's own children killed?

[11] Tell yourselves that Moses and the prophets commanded this and that Solomon in all his wisdom, when he had completed the Temple, consecrated it for the purpose it now serves. In short, the prayer-house of God has become the barest den of murderers, and Jehovah's Spirit no longer dwells in the shape of the pillar of fire above the Ark of the Covenant.'

[12] Here the Pharisees and scribes grow suspicious, saying to Me: ‘You always stayed in and around Nazareth. How can you know all this? Who betrayed the Temple to you?’

[13] I said: ‘O for the great silliness of your question. If I know your most secret thoughts, how should I not know what is and happens in the Temple? Yet not I alone, but every person knows it.

[14] You yourselves however are the actual betrayers of it all and your great money-greed tempted you to it. For money you initiated strangers into Temple secrets and those then loudly proclaimed it to the Jews in the streets. Are you asking Me who betrayed the Temple to Me?

[15] If however, like many thousands of people, you know how matters stand in the Temple, knowing at the same time what Moses and all the prophets taught, who all were filled with the purest and truest Spirit of God – such Spirit alone speaking through their mouths – what kind of faith in God is yours then, that you should so easily sell God’s Word down the river and with the most brazen and haughty conceit substitute and proclaim as if from God, your own statutes to the poor blind people, together with threats of death, to keep and worship your statues?’

19. THE EXAMPLE OF THE ROAD TO ROME



SAYS one scribe: ‘Friend, you take much upon yourself saying such things to us, on the betrayal of which the Temple has set the death penalty. You are lucky to have rendered our principal such favor, otherwise you might not fare too well, for we are bound to the Temple by a mighty oath.’

[2] I said: ‘Which you can break any time you like, because it is not God to whom you swore the oath, but to the Temple, which is made by human hands and within which God no longer resides.

[3] But where God does not reside, there the old prince of the lie and all evil resides and to this prince and current lord of the

Temple you can break your oath without fear.

[4] Were you to break your vain oath with the Temple, God the Lord would take pleasure in you and He would give you what He has given Me from the foundation of the world: that which you are now marveling at but cannot grasp, how I accomplish works which according to your own testimony, are possible only to God. But if you fear the Temple more than God, whom you don't know, then you shall remain bonded to the Temple and be an abomination before God.

[5] If however you do not believe My simple Words, then believe on account of My works, which I perform before you for your good and of which you yourselves say they are possible only to God.'

[6] **Say the Scribes:** 'How can you know God better than us, since you have not learned the scriptures?'

[7] **I** said: 'The dead letter you know indeed, but God is not to be found in that. Therefore you are unable to recognize God from the Scriptures, because the Scriptures only show the way to God and this only if you follow this way undeviatingly.

[8] Of what benefit is it for you to know the road to Rome, if you don't set out upon it in order to get to Rome and there to see the great city of the king? Who is he that can claim to know Rome because he knows the way, upon which however he has never set out by even a single span? Of what use in this respect the knowledge of the Scriptures, which are a way to God, if you have never taken a step along same?

[9] I however am familiar with all of Scripture, like yourselves and have always acted in accordance with God's commandments contained therein and therefore within the fullest knowledge of God and can therefore say unto you from the primeval arch-fountain, that neither among you, nor the likes of you had there ever been even one who has recognized God and never shall do so along your evil ways, for you are atheists, one and all.

[10] You yourselves did not want to recognize God, yet you will

block off with death and ruin the way for those who would still walk the right way. For this you shall therefore in the other life once be overcome that much more by damnation. Because all those you have and still are perpetually persecuting, shall once be your eternal judges.’

[11] As I proclaim this to the Pharisees and scribes, there arises among the people a mighty storm of applause and they are about to lay hands on the Pharisees and scribes. But I prevent it and make My way to the sea through the small seaward gate, together with the disciples and all the Pharisees and scribes. And with several boats lying in readiness there, these are immediately boarded and with moderate wind we sail away from the coast, the great crowd having been unable to catch up with us.

20. MATTHEW THE TAX-COLLECTOR



ONCE we were out of view to the people, I called for a landing, as it was high noon and there was nothing to eat in the boat. After a good two hours from the previous house, we disembarked and had to go back some way to a village where we intended spending our lunch-time.

[2] Just before the village there was a principal toll-gate. And see, at the desk sat that same young man (he was only 35 years old, which was regarded as young by the Jews) who at the previous house was one of the eight brothers who had brought the palsied and who had spoken so wisely.

[3] When **the scribes and Pharisees** caught sight of him, they said: ‘This does not look too good. This one turns out to be a Roman tax-collector. He is going to hit us hard with the tax. What are we going to do?’

[4] **I** said: ‘Don’t be troubled, for here it will not be necessary. I shall fix it.’

[5] With these words **I** step up to the tax-collector, saying to him:

‘Matthew (that was his name), hand this table over to someone else and (you) follow Me. And at once he got up, delegated the table and followed Me without comment. And when the disciples and Pharisees and scribes at the gate asked what the charges were.

[6] **Matthew** said: ‘This time the Lord has fixed up your tax, for He has healed my uncle. How should I now accept tax from Him, the godly Master?’

[7] Therewith the barrier was opened and all passed through free of charge.

[8] When we reached the village however, Matthew led us into his house, where all those tax-collectors employed at the principal toll-gate, together with a great many officials and other “sinners”, according to the assessment and judgment of the Jews, Pharisees and Scribes, were having their lunch. For Matthew’s house was big and also a guest-house, where only those Jews who paid could eat and drink, whereas the tax-collectors, officials and “sinners” were not charged, as they were one and all employees of the house leased by the Romans for tax-purposes.

[9] I was however immediately invited to lunch by all the tax-collectors, while bread and wine in adequate quantities were served to My disciples and also to the Pharisees and scribes outside. And the disciples were happy with that. Not so the Pharisees and scribes with them, for these were peeved at not also being invited to the table.

[10] But while I was already seated at the table with a great many tax-collectors and sinners, another large number of them were arriving from other areas, because Matthew's house was known far and wide as a well-to-do and hospitable one and there were large gatherings there, particularly on Sabbaths. They all greeted Me most friendly, all saying that a greater honor could not have come upon the house than to have Me as their guest, even as they were extending the table and all accommodating themselves at My table.

[11] But **the Pharisees and scribes** crowded the big open doorway, to watch what I should do and say. Seeing that I got on

most friendly with the tax-collectors and sinners however, they were secretly enraged, asking My disciples who were outside with them: ‘Why does your Master dine with tax-collectors and all those obvious sinners? Is he perhaps one of them.’

[12] As I perceived such question, I turned to them from the table and said, briefly and with abandon: ‘They that are strong and well need no doctor, but only the sick. But go and learn what it means:

[13] ‘For I desired mercy and not sacrifice’.


[14] For I am come to call the sinners to repentance and not the righteous, who need no repentance’.

[15] These words the Pharisees and scribes interpret in their favor and said nothing more, as they felt flattered.

[16] I then engaged the company’s attention with all kinds of parables, shedding light on how human life and its weaknesses can end in degeneration. I thus also gave them firm outlines for the rearing of children, showing them how deficiency in rearing children has, with time, resulted in every kind of evil, spiritually and physically.

[17] In this way I also taught the company the reason for God’s creation of man and how as a free being he should try to meet God’s purpose, in order to therewith become a perfect, indestructible spiritual being.

21. CONVERSATION ABOUT JOSEPH, MARY AND JESUS

 T shall be realized that such instruction of the company, although not understood by all, nevertheless went down well and with gratitude. Even **the Scribes and Pharisees** were astonished at My wisdom, asking among themselves how such wisdom came My way. Because they had known Me and Joseph, Mary and Joseph’s children, saying to the disciples: ‘It truly is incomprehensible. His father was indeed a highly competent craftsman in his own sphere and exceedingly faithful,

fair and honest and a strict Jew as well, who concerned himself with Moses and the prophets to the best of his knowledge of same. Yet there never was any special wisdom about him, and his 4 other, actual sons who had been engaged by us several times, are as far removed from any trace of wisdom as the sun, moon and stars from the Earth.

[2] The good mother Mary herself, a woman still pretty, hard-working and virtuous, on whom none can cast aspersions, was indeed, as we were informed, brought up in the Temple, but we know all about such training, knowing only too well how much wisdom is expected of it, particularly for girls. And he cannot have absorbed much wisdom from his mother. And he has to our knowledge never attended any school either!

[3] ‘On the contrary’, says **one Scribe, a good acquaintance of Joseph’s**, ‘Joseph has more than once told me about the problem with his boy, complaining and saying “I don’t know what to do with this boy. His purportedly very peculiar birth, seemingly closely intertwined with those appearances, from which one should have expected the divine being itself to manifest itself through such a child on Earth, to which several most extraordinary appearances in his earliest childhood clearly attest, as well as his sayings of the most exalted wisdom, had truly filled me with the greatest expectation, the more so on account of my most direct descendancy from David. Yet in this very time when the child should be learning something, nothing can be accomplished with him and there can be no mention of any learning. Even if I place him with a teacher, same can’t get anywhere with him. The boy knows and understands everything much better and if a teacher is about to get strict with him, that’s the end of it.

[4] What has remained with him from his earliest youth is a most incomprehensibly unbending willpower, with which, where he deems it necessary, he can work most obvious miracles. But precisely on account of this very trait, nothing is to be done with him. He otherwise is pious, obedient, well-behaved, gentle and as

unassuming as his mother. Only he must not be confronted with learning.

[5] See, this is how the old Joseph complained to me not once but several times and therefore it is even more certain that he has never, besides his carpentry, in his life learnt anything, neither reading and still less writing. Therefore, an excusable question: where does this wisdom come from?’

[6] **Says the Gospel writer John:** ‘Friends, I know it only too well and feel easy about it, but the time for telling you this is still far off. But the time shall come for you to hear it from His own mouth. Until then however, let His works and wisdom suffice you.’ **The Pharisees and Scribes tried indeed to get more out of John, but he would not be moved. But now several taxation employees and officials went back to work, creating room at the big table.**

22. THE DOUBT OF JOHN THE BAPTIST



AND the young landlord Matthew, the tax-collector (who is not to be confused with the Matthew who was only a scribe, wherefore in the Scriptures, ‘tax-collector’ is added when referring to him) went and called My disciples, the Pharisees and the Scribes in and they came and were seated and quite heartily tucked into the food and drink, with the exception of Judas, who held back this time for fear of a large bill. And, as known, he was no good friend of payment.

[2] **When we were all together cheerfully, with the Pharisees and Scribes also gradually finding some rapport with the tax-collectors and so-called sinners, a young kitchen maid comes in to the landlord, saying:** ‘What is to be done? The fishermen have just arrived with fish and are asking to eat and drink, but having had all these guests by coincidence today, consuming nearly all our stores, we in the kitchen don’t know what to do’. **Says Matthew, the tax-**

collector: ‘How many are they?’ **Says the maid:** ‘There are about 20 of them.’ **Says Matthew, the tax-collector:** ‘Then let them come in here. There is still plenty of provision here.’

[3] **The maid goes and tells the fishermen and these betake themselves to the large dining room, taking up a small table from which the lunch guests had already departed.**

[4] **But when the fishermen caught sight of Peter and several others of their former mates, they exchanged greetings and the fishermen, somewhat moody because of the relative lean look of their table, say to Peter:** ‘For us this will do, no doubt, as we still are true disciples of John and our law is fasting. But you new disciples of Jesus can eat to your heart’s content, as we see, since with you, fasting is no longer a problem.’

[5] **Says Peter:** ‘John fasted on account of what we have and we used to fast with him in accordance with his doctrine and strict sermons. John proclaimed Him with whom we are now, testifying of Him. When this One came however and even accepted John’s baptism with water, John did not fully trust his senses, nor did you. Because even while John, prompted by the Spirit, testified of Jesus as He was approaching, saying: “See, this is He of whom I said, after me cometh a man who is preferred before me, whose shoe’s latchet I am not worthy to loose”, he yet secretly doubted, like yourselves and still does to this hour. Wherefore he still fasts and you fast also. But with us believers, fasting is at an end. It is your own fault that you still fast. It suits you thus, for just as the blind cannot fortify his vision with the light and its colors, just so the blind in heart shall fortify neither his heart nor his stomach. Do you understand that?’

[6] **Had John believed, he would have followed the Lamb, which according to his testimony, takes away the sins of the world. But because his soul itself doubted Him of whom his spirit thus testified through her, he stayed behind in the desert until Herod arrested him, as we heard.**

[7] **Why did he not follow Him, since he said to us through his**

spirit: “Hear Him”? Why did he not want to hear Him? Why did he not follow Him, since it was on account of His coming that he lived his whole life so strictly? We are not aware of Him who we followed ever forbidding him to follow Him. Therefore give me one solid reason why John did not follow Jesus.’

[8] Here John’s disciples were perplexed, not knowing what to reply. Only one of them says that the news that John was arrested by Herod is wrong. Herod had only summoned him to his residence at Jerusalem in order to find out from him about the coming of God’s Anointed. Herod regards John too highly to put him in prison.

[9] **Peter** however said somewhat humorously: ‘If it has not yet happened in actuality, it is bound to do so soon. Because Herod is a cunning fox and is to be trusted no more than a snake.’

23. THE TESTIMONY OF JOHN THE BAPTIST



AFTER this conversation, John’s disciples carry on eating and we do too. Only some of the Pharisees properly fasted and were not prepared to eat until sunset, for unleavened bread they could obtain none among the Greeks here, whereupon they fasted, even while the majority of their colleagues and the Scribes were heartily tucking into the food.

[2] When the wine after a while had made John’s disciples more talkative, **one of them** rose, wanting to know from Myself why they, as John’s disciples, had to fast so much and so strictly, yet I and My disciples not, asking Me: ‘Lord and Master, why do we fast so much and the Pharisees also, whereas Your disciples are not fasting?’

[3] And I say to him: ‘Friend, you were with John when the news was brought to him that I was baptizing and that many were following Me. Say it aloud in front of everyone, what was John’s reply?’ Says **the disciple of John**: ‘Here John said and replied:

“A man can take nothing unless it were given him from Heaven. You are my witnesses to my having said that I am not Christ, but only sent before Him. He who has the bride is the bridegroom. The bridegroom’s friend however is with him and listens to him and rejoices with the bridegroom’s voice. This my joy now fulfils itself. He must wax but I wane. He who is from above is over all, but he who is of this Earth is only so and speaks only of this Earth. Only He who comes from Heaven is above all.”

[4] Here John paused, relating all that he had beheld and how he had witnessed of Him, but regretted, with a deep sigh, that his testimony, being totally true, was not accepted by anyone. But he who nevertheless accepts it, let him tightly seal the immense actuality of God, for fear of the world.

[5] Although he knows it that He who was sent of God Himself speaks only the pure Word of God, he nevertheless does not dare to confess it before the world, fearing the enemy of God more than God Himself, on account of his miserable body, which also is of the world, thus paying tribute to the world. Of what good is it however to know God’s true measure, yet stick to the measure of the world? God however never gives man the spirit by the world’s measure. Let those be condemned therefore who have recognized God’s Spirit, yet stick to the measure of the world, having no life eternal within them.

[6] Only, continued John, he who believes on the Son has life eternal within him, because the son Himself is the life of the Father. He who does not believe on the Son therefore has not eternal life and the old wrath of God remains upon him.

[7] See, this is what John said at the time. Yet right up to this hour none of us has been able to fully grasp its meaning. That much we gathered indeed, that he meant You, but how all this relates, how should we have been able to grasp and fully understand it?’

[8] **I said: ‘Now then, since you heard this about Me from John, you must know that I am the bridegroom who John meant. But if I am the self-same Bridegroom, then surely these will be My**

wedding-guests?’

[9] Says **John’s disciple**: ‘Where then is the beautiful heavenly bride? How are you a bridegroom without a bride?’

[10] **I** said: ‘These My wedding-guests are also My bride at the same time. Because those who hear My Word, preserving it in their heart and acting accordingly truly are My bride, as they are also My wedding-guests. How could and should the wedding-guests suffer among themselves even while the Bridegroom is with them? But comes the time when the Bridegroom is taken from them, then they shall also be fasting.’

[11] John’s disciples greatly marvel at this and are somewhat annoyed, thinking they detected a sneer, since I said these Words with a slight smile. And so that same **disciple of John** then tried to also make a somewhat snide remark, saying: ‘This seems strange. It was God’s Spirit that spoke through John and it should speak that much more through you, since John’s testimony applied to you. Yet it is odd that the self-same Spirit of God, speaking through Moses and the prophets right through to John, always proclaimed a life of strict repentance to poor mankind on Earth, demanding the strictest compliance. You however seem to be and teach the actual opposite of all this. Whoever according to Moses so much as entered the house of a sinner, was unclean and had to cleanse himself. He who touched a maiden on a Sabbath, or any woman having her period on some other day, had to have himself cleansed, and much more of the like and of even greater strictness. You and all your disciples however seem not to regard the Sabbath or personal cleanliness at all. How then is your teaching of God, the way it was through the mouth of the prophets?’

24. PARABLE OF THE NEW AND OLD GARMENT AND THE NEW WINE IN OLD SKINS



SAID: ‘My teaching is like a new garment. Yours however is the old, torn and damaged, wherefore, it was for you also quite in order to go catch fish today, on a Sabbath, in spite of Moses and John. My teaching therefore is a new one and one cannot take parts of it to patch up your old, torn garment therewith. And even if done, it would only result in bigger tears than they were already, because the new patch shall come off the old, brittle garment, resulting in greater damage.

[2] My teaching furthermore can be likened unto a new wine that can’t be poured into old skins, or they would be rent, spilling the wine, but to preserve both wine and skin, one pours it into new skins. Do you understand this?’

[3] **Say John’s disciples:** ‘One can let that pass indeed, although it is not immediately apparent, what you would say therewith. Therefore you could perhaps express this in plainer terms?’

[4] **I said:** ‘Could I, or should I be plainer still? Sure, sure, I could, if I would. But here I intend to be no plainer and therefore I tell you no more than that you are old, brittle garments and skins, unfit for My Teaching. For would this not deprive you of your sweet earth-life, which of a truth is your greatest possession and for the improvement of which you leave no stone unturned, going for large fish-hauls even on a Sabbath, to simply provide your earth-life with an existence of ease and a spot of splendor besides. But the poor you don’t see, nor the sick and hurting, nor the hungry and thirsty.

[5] What worry, to the one filled, the poor, hungering and burning of stomach? Likewise, you who are well-clad do not feel the cold in winter, for do you not have means to make winter cozier than the hot summer? And if one half-naked and shivering meets you, telling you of his plight and asking for some warm garment, you

get annoyed, serving him with hypocritical words: “Depart, you sluggard. Had you worked in summer, you would not be wanting in winter. Besides, it’s not all that cold and as a beggar one should not be all that soft and delicate.”

[6] **The beggar however says:** ‘Sir, I worked all summer and fall, but my hard work’s wages were not even a thousandth’s part of what my master gained from my work. Therefore our master can walk about well-dressed even in winter but us his poorly-paid workers who already easily used up our meager wages in summer, now have to suffer in winter, not because not working in summer, but simply because we can’t make ends meet. Our master’s profit is our want.’

[7] **See, this is what the beggar is saying, notwithstanding the fact that there are among the beggars those sinners who deserve their poverty.’**

[8] **Say John’s disciples:** ‘Ah, you are exaggerating. It is not so. A faithful and proper worker has never had cause for complaint about his employer. Those who want work will get it winter and summer, wages, food and clothing. But we all think it right that the lazy should be shown the door.’

[9] **I said:** ‘You indeed, that I know only too well. But not I, that I tell you. The “why” you shall hear at once. Tell Me, who was it that created the sea with all the good fish?’

[10] **Say John’s disciples:** ‘Now, what a question. Who but God alone could do so?’ **I said:** ‘Good then, tell Me, have you perhaps received advice from God according to which you alone have sole right to catch the good and expensive fish of the sea, selling them at a high price, then putting the entire profit in your bags, hardly passing the thousandth part to your good workers, who alone did the heavy work under life-endangering conditions.’

[11] **Say John’s disciples:** ‘This again is a silly question. Where on Earth is the man who can produce a property deed from God? For this, God has appointed a head of state and same issues property-rights in God’s stead, whoever is recognized by the state

as a property owner is so also before God. Besides that, every legal property owner has to annually for his dearly paid-for right to pay all kinds of tithes and rates to the state and is therefore doubly entitled to make the necessary profit from his property.’

[12] **I** said: ‘Yes, indeed is it so on Earth, but not through God, but through mankind’s selfishness and domineering. It is they who have instituted such laws and order, but in the beginning of the world, this was not so, for a long time the Earth was then the common weal of mankind.

[13] But when from among mankind the children of Cain made a part of the Earth subject to inheritance, making it into law and into a selfish, domineering order, it then did not take another thousand years.

[14] God allowed the Sinflood to take place, drowning them all but for a few who were saved. And thus it shall be again.

[15] God indeed is long-suffering and exceedingly patient, but shall soon get tired of your doings. And then watch who shall become owner of the Earth after you.

[16] But that you should speak like that is only too clear proof that your faith and your teaching of righteousness is an old, torn garment, tolerating no new patches, and like an old skin, into which no new wine can be poured, because you are one and bad and selfish people. Do you understand Me now?’

25. THE TRUST OF MATTHEW THE TAX-COLLECTOR



AY John's disciples: 'Are we then doing wrong by living in accordance with John's teaching? John surely was a severe preacher, yet he never gave us such teaching.

[2] See, the Essene Order, with which we are familiar, also is strict and the first law among them is truthfulness, but of what use to them their truthfulness and their other strict rules? Who takes any notice of them? They are regarded by neither the Greeks nor us Jews and are supposed to have just a few adherents among the Romans. May the teaching by which they live be ever so good and pure, being excellent for those few who have separated themselves from the world, yet it is totally unfit for mankind at large.

[3] Of what benefit to us ever so many nice and forceful words about the brotherhood of man?

[4] See, this house is a big house, a hospitable house and second to none in the brotherhood spirit, but can you seriously expect of same to be at all times ready to receive and care for all men, who surely are our brethren as well? Even with the best of spirit and will, it surely lacks the necessary means, such as space, food and the like.

[5] Furthermore, suppose some poor people struggled to build themselves a hut and gather a most meager provision for winter, barely sufficient for their own needs and 10 people suddenly come to this couple, who hardly have enough room to themselves, asking for admission, lodging and provision. Say, can any teaching demand of these two, or even advise them that it is good and a blessedness to meet the demands of the 10 newcomers, therewith to be ruined good and proper?'

[6] **I said:** 'Every bird sings and chirps in accordance with its beak and you talk in accordance with your worldly sense and cannot do otherwise, as you don't know how to. Because even if I were to tell you something higher and fully true from the Heavens, you would

- still not understand Me, because your hard heart lacks the intellect.
- [7] Fools. Who is it that lets the fruit grow and ripen upon the Earth? Who maintains them constantly and gives them their consistency. Do you think that God cannot or will not reward him who sacrifices unselfishly for his brethren's sake? Or do you think that God is unjust, demanding of man the impossible?
- [8] Yet I say that a truly honest goodwill and a keen desire to do a poor brother some good is easily possible for all.
- [9] If everyone were thus imbued through and through, then there also would be no more such meager huts upon Earth, inhabitable by just two people.
- [10] See, this My friend Matthew's house has fed many people today and gave away its entire store from true goodness of heart, and if you don't believe it, then go and see the larder and the granary and you shall find no provisions. Here however stands the landlord. Ask him whether I speak untruthfully.'
- [11] **Matthew** fully supports My statement, saying: 'Lord, it unfortunately is so today and I don't know how I shall sustain the guests tomorrow. But I have often fared that way and I trusted in God, and see, it was fully replenished, so that I could quite well provide the guests.'
- [12] 'See,' say I thereto, 'thus acts a righteous person in this world and does not complain that God abandoned him. And so it has always been and eternally shall be!
- [13] If a person trusts in God, he is trusted also by God who does not forsake him and does not let him be confounded. But those who like you do believe in God's existence, but do not fully trust Him because their own heart tells them that they are unworthy of His help, are not helped by God either, for they have no trust in God. They trust only their own powers and means, which they regard as holy and inviolable as it were, and say: "Man, if you wish to be helped, help yourself, for charity begins at home and thus you have to look after yourself first." And by the time he has provided for himself, the one who needs help has perished.

[14] But I say: If you provide for yourselves first, you are abandoned by God and are without His blessing and His otherwise so certain help. For God did not create men for selfish reasons, but out of pure love and, therefore, men must in everything fully correspond to the love that gave them their existence.

[15] If, however, you live and act without love and trust in God, you voluntarily reverse the heavenly element within you into a hellish one, turn away from God and become servants of Hell, which in the end will not fail to give you the reward you have deserved, which is death in the wrath of God.

[16] You also state that the Essenes, who live in accordance with Pythagoras' school, are not with all their philanthropy, given any regard, other than by a few Romans.

[17] I don't have any regard for them either, because they don't acknowledge the immortality of the soul, yet the meanest among them is better than the best among you.

[18] I now say unto you openly: among all who were born of woman since the beginning of the world, no greater emerged than John, but from now on, the least of My disciples in the true Kingdom of God shall be greater by far than John whom you call your master, yet whom you have never understood. Because he showed you the way to Me and made straight the way before and to Me, but the world in you has blinded your heart, wherefore you are not capable of recognizing Me when you already find yourselves with Me.

[19] Therefore go and care for your world, for your women and children, so that they would not go naked and not ever be plagued by hunger or thirst. But it shall soon emerge how well you provided them therewith. This I can tell you, by fullest right and deepest truth:

[20] Whoever possesses property and has a trade which can give him a good profit, but saves the profit for himself and his children and looks with unkind eyes and heart down at the poor brothers and avoids the poor children who, because they lack all

earthly goods, suffer hunger, thirst and cold and sends them away if they come to him asking for alms, and who says to a brother: “Come to me in a few days or weeks and then I will do this or that for you” and when the hopeful, on help relying brother comes and reminds the one who promised of his promise, the latter excuses himself that also now he could not possibly help, while actually having the means to do it, in truth, I tell you: that one is an enemy of God, for how will he love God whom he does not see if he does not love his brother whom he sees before him and is aware of his misery?

[21] In truth, in very truth I tell you: whoever forsakes his brother in need simultaneously forsakes God and Heaven also. And God will forsake him in the twinkling of an eye.

[22] However, who does not forsake his poor brothers, not even if God sent him trials, shall be unexpectedly blessed temporally and eternally more richly than here our host’s larder and granary have been blessed.’

[23] **Say John’s disciples:** ‘This we should believe for sure. They are totally empty.’

26. GOD DOES NOT CHANGE



ERE the kitchen-maid comes breathlessly, saying to **Matthew:** ‘Lord, lord, come and see! Lots of young men just came and brought all kinds of foodstuffs in such amounts that we would hardly consume them in a year! And everything appears so fresh and good! The granaries also are filled from top to bottom and the skins in the cellars filled with the best wine. Lord, lord, where did this come from today, on a Sabbath for the Jews?’

[2] **Matthew and everyone in the room are quite beside themselves and John’s disciples, of whom two had previously convinced themselves that the larders were empty, at once asked Matthew**

whether he had ordered such foodstuffs.

[3] **Says Matthew:** ‘Not me, since I would have to be the first to know about it. And not my wife either, because she was the one who notified me through this maid that our small stock had been as good as consumed. Because apart from a garden and a few rented fields, I have no ground for the planting of much fruit and would also have very little time for it, being firstly busy with the toll and having to secondly host my guests in this guest-house. Therefore I stocked my guest-house week by week with rations, having them usually purchased and delivered for my own money from Capernaum, while having the fish supplied by you. The wine and grain however I usually bought off my own co-religionists, the Greeks. This in short is the way I usually kept my house stocked with necessities, but I and my house know not a thing about this order.

[4] Some great unknown friend therefore would have to have done this for me, otherwise it obviously is a great miracle. Where and who this great friend should be however I know no more than yourselves. But I shall summon all my people in here and question them in your presence as to whether they recognized any of the delivery men.’

[5] **His wife and all the maids and servants are called in and asked, but they all deny with one voice ever having remotely recognized anyone:** ‘The men looked like delicate youths, as none of them was bearded, but all had beautifully curled long hair and their garb was more Roman than that of the Jews. There were many of them, in the larder as well as in the loft and cellar. They laid down the deliveries quickly and said: ‘This is a gift for the tax-collector Matthew, who was called of the great Master this day.’ They then departed in haste and we did not see which way they turned.’

[6] **Says one Pharisee:** ‘This thing sounds exceptionally rare and yet is true. In that case we should be most inclined to get to the bottom of it.’

[7] **Turning to Matthew, the same Pharisee says:** ‘You host, let them bring us samples of wines and we shall tell you where they come from, for we can tell you by the flavor and color where it was grown.’

[8] **They send to the cellars and bring all the drinking vessels filled. And as the Pharisees and scribes sample the wines, they say full of astonishment:** ‘No! Such wine as this we never tasted before. It is indescribably good and delightful. Have we not drunk of all the wines grown upon the known Earth, among these very good and flavorsome ones indeed, but they would have to be hardly lukewarm water by comparison to these. Therefore it is and remains a riddle.

[9] But since you now have a great stock of these unsurpassable superb wines, how would you like to let us have some skinfuls for money and a bit of persuading? It would be worth sending a consignment to the High Priest at Jerusalem.’

[10] **Says Matthew:** ‘Free it came my way and thus will I give it, but not one drop to the High Priest in Jerusalem. Unless he were to come here by chance as a guest, then he shall be served like everyone else, but understood, only as a human equal to all others, but never as a Jewish High Priest, who is an abomination of the desolation to me and a murderer of the spirits of those men who are of his faith.’

[11] **Says one scribe:** ‘Friend, here you quite misjudged the High Priest of Jerusalem, having no knowledge of his nature and office.’

[12] **Says Matthew:** ‘Let’s leave this subject, for it gets me into a just heat under the collar. You are his eyes and therefore see least of all what is nearest to you, namely your own nose, brow and whole face. We who are situated opposite you see it only too well and truly. But no more about it, or I could get heated and be obliged to offend you, my guests of equality.’

[13] **Says a more sedate Pharisee:** ‘Now, let us indeed give the matter a rest and instead consult with the Master Jesus. He shall be the one most likely to clear this matter up for us, because he loftily

exceeds us all in knowledge and wisdom.’ **Turning to Me:** ‘What do you actually say to this story? Because you seem to have some hint about it, as your foregoing conversation with John’s disciples almost pointed to it. Because this was occurring almost in the same moment you were telling John’s disciples how God provides for those who truly love Him and animatedly trust Him, and after you properly flogged the ugliness and repulsiveness of selfishness. And therefore it seems to me that from somewhere you received knowledge about it, or even secretly were the instigator of it.’

[14] **Say I:** ‘Good. If you suppose that about Me, then apply it also to what I said to John’s disciples and admit it in your hearts that I spoke the fullest truth.’

[15] **He who among you shall act accordingly from the bottom of his heart, shall experience with God what our friend and brother Matthew has just experienced.**

[16] **For of a truth, believe Me: God in His heart steadily remains the Self-Same. As He was when no sun, moon or stars were shining yet for a long time upon the firmament, just so is He still this moment and shall be into all eternity.**

[17] **He who seeks Him along the right path also shall find Him and be blessed into all eternity of eternities.’**

[18] **These words stir their hearts and John’s disciples began to ponder deeply, saying:** ‘He must be a far greater prophet than John was. For we were around him a full 10 years, yet never felt like this. The Pharisee is right in saying this Nazarene knows about it. I would maintain that all this originates from Him, along paths unknown to us and the whole thing is blatant proof of our blindness, including our great master John.’

27. THE DEATH OF CORNELIUS' DAUGHTER IN CAPERNAUM



UT now Judas, whom the wine had heated somewhat unduly, also wants to have his say with his table-neighbors, the disciples of John. But **Thomas**, his perennial opponent, beats him to it, saying: 'Friend, when the Master speaks, the disciples must be quiet and listen, but not speak, because words out of our mouth here would be the greatest folly. But should you feel the urge to speak, then step outside and yell to your heart's content, returning when your mouth gets tired.'

[2] **Says Judas:** 'What do you want of me? I did you no harm. Shall I not get to speaking at all?'

[3] **Says Thomas:** 'We are familiar with your wisdom through and through over the years, and are not at all inclined to, right next to our great Master, listen to it for the thousandth time, and we are all imbued with as much homespun wisdom as yourself. Therefore you can give no greater teaching than we already have and you will hopefully see that it is not necessary for you to talk here. We disciples are to only speak when asked, we can of course ask as well, but then watch it that our question is well founded in need. But if we ask only out of idle curiosity, to give our tongue free reign, then we are worthy of flogging, because mad fools should be always punished with the whip.'

[4] **Says Judas:** 'All right, all right. I'm quiet already, knowing that in your presence I cannot and must not speak, since you are the prophet Elijah's wisdom. What a pity you did not live before Solomon. What heights of wisdom Solomon could have reached in your school. But now no more, I'm quiet.'

[5] **Thomas would have liked to add more, but I winked to him that it sufficed and he kept quiet.**

[6] **But one of John's disciples still could not get the hang of his colleagues being compared to old, torn garments patched up with**

new patches, and old wineskins not capable of taking new wine. Therefore he turned to Me with a rather clumsy question, saying: ‘I can see now that you too might be a prophet, but I see that the wine from the old skins suits you better than the new one in the new skins and it seems to Me that your coat is none too new either. Should it need a few patches, then I can help you out, as I have a great many of them. If I can be of assistance there, let me know.’

[7] His companions felt like throwing him out for such an awkward question. But I took his part, explaining the comparison to him more comprehensibly and it put him at ease.

[8] But to the others I said: ‘If you see one blind stumbling over a ditch, who through his fall has flattened the high grass around the water-ditch, will you hold him to account, fining him for the damage? See, this your brother like yourselves can see with the eyes of the flesh, but is still quite blind in his soul-eyes and it should be over-rough to punish a brother because he stumbled somewhat in front of us.’

[9] For these words all sang Me a proper three cheers and ‘hail thee’, saying: ‘That’s proper talk, and anyone who acts in accordance with how He says commendably and wisely is worthy of being called a man among all men. Hail thee and three cheers to you, man of all men.’

[10] With the sound of these words and a few of My further comments on old garments, the new wine and wine skins having only just died down, one of the chiefs of Capernaum (in fact the Roman Commander Cornelius) comes in hastily, properly storming Me, falling on his knees and saying breathlessly: ‘Lord! Friend! You godly Master and Savior! My most beloved daughter, who bears my name, my glorious, good and most beautiful daughter, has died. Here the chief weeps and for a while is unable to speak. Recovering after a while, he continues:

[11] Lord, to whom nothing is impossible, come with me to my house and lay Your miraculous hands upon her and she shall surely live again, just like the school superintendent Jairus’ little girl also

was fully dead and lived again. I beg you, my most exalted Friend, come and do me this favor.’

[12] **I** said: ‘Never fear, I am coming to do according to your request. Although the daughter is indeed fully dead and cold, yet I shall nevertheless awaken her, so that she may then proclaim God’s glory to the poor. And so let us go.’

[13] But My disciples asked whether to wait for Me here, or whether to also come along. But **I** said: ‘All those of you who are My disciples and you also, Matthew, who have been a tax collector, follow Me. I have taken care of your earthly house and shall do so in future, but for this you are to become My disciple, like these.’

[14] Matthew casts off his host’s vestment at once, putting on his good coat, and follows Me without first making the usual host’s arrangements with his own for his absence.

[15] Nota bene: This is what everyone must do who wants to follow Me. He has to become dead to all worldly living and not think about his worldly state, or he is not fit for My Kingdom. Because he who lays hands on his plough but looks over his shoulder is not fit for the Kingdom of God.’

28. RESURRECTION OF CORNELIUS’ DAUGHTER



AND, to continue with the Gospel.

[2] Half way towards Capernaum from Matthew’s house, quite late in the afternoon and once again, as with the Greek woman previously, another woman, with 12 years bleeding which no one was able to heal, came rushing up from behind Me. This woman, having found out from the previous Greek woman, touched only the hem of My top coat and was instantly healed. Because she said to herself: “If I can only touch the hem of His raiment, I shall be made whole”. And so it happened instantly, in accordance with her faith. And she perceived at once that through

her touching of My raiment, believing, the fountain of her 12 years plight was stopped.

[3] But I turned around and said to the woman: ‘Fear not, My daughter, your faith has helped you. Go your way in peace.’ And the woman went home amidst many tears of thanks and joy and remained well for good.

[4] This woman, although not Greek but a Jewess, nevertheless lived not far from a Greek settlement, paying many visits there and finding out much from them and therewith also about the healing of the previous, Greek woman, about which later Mark and also the painter and poet Luke made mention, wherewith, due to the similarity of the occasion, grit had been thrown in for the mills of the doubters, causing even the most informed theosophists to regard this as one and the same event.

[5] And Matthew the scribe immediately asked whether to record this event as well as further ones this day.

[6] And I said to him: ‘You are to record everything that happened today, with the exception of My provision for your namesake’s house and the many conversations held there. In short, we shall again be turning in at home today and shall have ample time tomorrow to determine in detail what to record about this day.

[7] Matthew the scribe was happy with that, and we soon also reached the chief’s house and moved at once to the chamber where the deceased daughter lay upon a bed adorned in the Roman style.

[8] There were however many pipers and other noise makers, because it was tradition to make a lot of noise around the deceased, to either awaken them, or if not possible, to in accordance with the opinion of the blind, common and mostly heathen folk to, at this of all stages, go to the greatest length to scare away the messengers of the prince of Hell, Pluto.

[9] Entering the big chamber with the disciples however and seeing and hearing the ridiculous noise making, I commanded them to above all immediately cease their noise-making and to completely clear the chamber, as well as get out of the house,

because the daughter did not die, but only slept.

[10] Here the engaged noise-makers (for money of course, because none could obtain noise without money) started laughing Me off, and one of them confided to Me: ‘Here you are not likely to succeed as with Jairus. Just look at her more closely and you as a doctor shall at once have to acknowledge that fullest death sits on her nose, as would have been taught by the famous Greek doctor Hypocrates – and you declare that she sleeps?’

[11] But the chief sensed that the noise-makers did not intend to move. He therefore commanded them to clear out, threatening them with punishment, ordering his centurion guards to drive the people out. And the chamber soon was free of the noise-makers.

[12] Only after the chamber as well as the entire house were rid of these tiresome guests did I fully proceed into the chamber with My disciples and the chief’s relatives, stepping up to the death bed and taking hold of the daughter’s hand without saying anything, the daughter at once getting up in full strength and health, as if there had never been anything wrong with her.

[13] But when the daughter saw that she had lain upon the familiar bed on which only the dead were laid, she asked how she came to lie upon the death-bed.

[14] **The chief** however went over to her overjoyed, saying: ‘My overly beloved Cornelia. You became very sick and also died from your sickness, and you were dead and would have remained irretrievably dead, had not this truly almighty Savior of all saviors awakened you with his godly power, just as he also awakened the little girl of the school superintendent Jairus, with whom you were well acquainted. Therefore be joyful again with beautiful life and be forever grateful to this Friend of all friends, who alone gave you back the greatest possession, dear life itself.’

29. THE EXPERIENCES IN THE HEREAFTER



SAYS the daughter: ‘Yes, yes, now I remember clearly that I was very sick, but a very sweet slumber came over my eyes. I fell asleep and had a most wonderful dream.

Wherever I turned, there was light and nothing but light and a most beautiful world shaped itself out of the light. Indescribably beautiful gardens, streamed by the light, became visible and one splendor after another came into view. But no living being seemed to inhabit this splendor and as I beheld these splendors with astonishment, without a living being showing up, my heart started sinking. Amidst these splendors I began to cry and yell out, but not even the faintest echo wanted to answer me from any direction, and I became sadder and sadder amid the mounting splendor.

[2] And as I sank down in sadness, starting to loudly call out for you, my father, see, this friend here suddenly came from the gardens, grasped my hand and spoke: “Get up, my daughter”, suddenly all the splendors which had made me sad vanished and I awoke, even while this friend still held me by the hand. I could not immediately remember all that I had seen, but when consciousness was given back to me, as if from the Heavens, I recalled everything that I had seen and experienced in the dream, just as I related it to you.

[3] What amazes me however is that although I have to conclude from this bed that I was actually dead to the world, I nevertheless continued to live in my dream. And still more amazing is it that this glorious friend who came to me in my dream now is present exactly as I saw him in the dream.

[4] But now I ask you, my dear father, whether perhaps this my life that he gave me anew belongs to him? My heart is deeply moved and it seems to me that I could not ever give my love to any man other than him. May I love him above all, more than you, my father and more than everything in the world?’

[5] **This question embarrasses Cornelius and he can't find an answer. But I say to him:** 'Leave the daughter to feel the way she does now, because only this shall give her the fullness of life'.

[6] **Says Cornelius:** 'If so, then indeed love this Friend above everything. He who could give you life from His strength and power when you were dead, shall never be capable of harming you, because if you were to die again, He would be certain to give you life again. May you therefore love him above everything, as I also love Him with all my strength.'

[7] **I said:** 'He who loves Me loves also Him who is in Me and this One is life eternal. If he were to die with love for Me even a thousand times, yet he shall live eternally.' **Many who hear this say within themselves:** 'How, what is this? Can a man also say that? But, can a human being do what he did?'

[8] **Says one Roman who was staying with Cornelius as a guest:** 'Friends, a wise man once said that there isn't a great man whom the gods have not filled with their breath. But if ever a man had been most strongly breathed upon by the gods, it is this Jesus, who, at least terrestrially, appears to have been of very low birth, but the gods do not love the pomp of the world. Whenever they walk the Earth they always hide within a most inconsequent exterior and let mortals in on who and what they are only through their deeds. And this will probably be the case with this most plain man. You all can opine and think, but I take him for a god of the first order, because no mortal reawakens the dead.'

[9] Wherever a son of Esculop nevertheless had reawakened one seemingly dead, with all types of balm, oils and ointments, such a purported re-awakened one never was vigorous and sound like Cornelia, who appears to be more vigorous now than ever before. That is my opinion and conviction and you may all think what you like.'

[10] **I said:** 'He who is right also believes that it is right so. I tell you this and ask all those who have heard and seen this to be so good as to remain silent about it for now and not tell anyone, for

you know how wicked the world is.’ They all promise to strictly keep it to themselves.

[11] They indeed kept quiet during the 2 days of My stay with My disciples at the chief’s. But as soon as I departed, this thing became known all over Galilee. I verily could have prevented this, had I bound man’s free will, which would have been the easiest thing for Me to do, but since I have to respect man’s free will, without which man would turn into an animal, I had to of course put up with it, in spite of it not being within the proper order and of no use to the cause.

30. THE 2 BLIND BEGGARS



THERE were however at Capernaum 2 blind-born, who had never seen daylight nor the glitter of the stars. These two also had heard of Me and My deed. As I was on My way back from Capernaum to Nazareth, accompanied by the chief and his wife and all his children and many of his friends, we unhurriedly passed a spot where several roads crossed. Here the two blind usually sat, begging. When these two found out from passers-by that a large crowd was approaching, including the foremost lords of Galilee and amidst them the Savior Jesus of Nazareth, about whom as well as His father the legend had it that they were direct descendants of David, the said two quickly got up from the ground, running after Me as fast as they could, crying and saying: ‘Jesus, you son of David, have mercy on us!’ They gave Me that title thinking to flatter Me, that I should be even more mercifully disposed towards them.

[2] On account of this however I let them follow Me all the way to Nazareth, to show them that I laid no store by such worldly titles and vain flattery.

[3] Two hours later, on hearing that I was arriving home, the two asked those they perceived closest to them to take them to Me. And My disciples immediately brought them to Me inside the

house.

[4] When the two felt themselves in My vicinity, they came over and wanted to ask Me to make them seeing. Knowing full well what they wanted, I beat them to it, saying: ‘Do you of a truth believe that I can do so?’ They spoke with brevity: ‘Yes, Lord.’ I touched their eyes with My fingers, saying, ‘Let it be with you in accordance with your faith.’

[5] And their eyes were opened, so that they could see like all those with sound eyes. As they now felt the blessedness of sight, viewing the creation with wonder, they also in their hearts remembered their endless thanks to Me, intending to give Me all they acquired through begging, for they would in future not be begging, but earn their living with the strength of their sound hands.

[6] But I said to them: ‘It verily is right and good that you want to serve your brethren and earn your living through the strength of your hands. Because he who has sight and can work should not go around with idle hands and be a burden to his brethren, but serve them and be of help to them one way or another, so that love among men would grow.

[7] This your resolution therefore is fully right and good, but while it is commendable that you want to present Me with your savings, out of gratitude, neither I nor My proper disciples have need of it and so you may as well keep them.

[8] But what I ask of you for opening your eyes to light, is that you firstly keep God's Commandments, loving God above all and your neighbor as yourselves, serving them in everything as best you can and gladly help them. And secondly and on My own account, I command you to tell no one, ensuring that this spreads no further.’

[9] But they said: ‘Lord, this shall be rather difficult, because everyone in the surroundings knows that we were blind. If therefore we are asked how we, who had been blind, became seeing, what kind of answer shall we give them?’ I said: ‘One that is grounded in silence.’ They indeed promised to heed it, yet did

not keep their promise and soon went to all adjacent areas and spread My renown.

31. HEALING OF THE POSSESSED DEAF AND DUMB



UT these two had hardly left the house when new arrivals brought a man who was both dumb and possessed. Several Pharisees and scribes whom we had left behind at Matthew's house had also followed them, to see what I should do inside the house and to where I would turn. In front of the house they encountered the two blind, who immediately told them that one dumb and possessed is about to be healed, but they told them nothing about themselves, for they still feared in their hearts.

[2] In response to this **the Pharisees** hurried, lest they should be late. On entering the room, they recognized the possessed, who also was dumb and they said: 'O, this one we have known for a long time. With him no power has any effect. When his devil gets wild, he uproots trees and no wall or chain is too strong for him. He does not burn in the fire and let the fish beware if he enters the water. The best thing about him is that he is dumb and deaf, if he could also hear and talk, then no creature on Earth would be safe with him. O, this man is terrible. Everything flees before him, even the most rapacious animals. And this one he intends healing? This one only the devils' chief can heal.'

[3] **I** said: 'And yet shall I heal him, that you should at last recognize that all beings must obey God's might'

[4] Therewith I stretched out a hand over the possessed and spoke, 'Come out of this person, you unclean, evil spirit!' Here **the spirit** cried: 'Where should I go?' **I** said: 'Where the sea is deepest, there a monster awaits you!' The evil spirit cried out again and at once left the man.

[5] Thereupon the man at once assumed a friendly appearance, began to talk full of gratitude, answering everyone with propriety

and the gentlest of words: all became convinced that he had also lost his deaf and dumbness.

[6] The disciples however and all folk present began to greatly marvel, saying: ‘Truly, this surpasses everything. This has never been heard of in Israel. There has been banishment of wind and storm, even if on a much smaller scale, and there have been revival of the seemingly dead, while rocks had to yield water and Manna came from Heaven in response to Moses’ prayer, of course nothing to that high degree of perfection.

[7] When Solomon was building the Temple and no workers wanted to lend their hands for a month, he prayed to God for workers and a great many youths came and offered Solomon their service and Solomon took them on, working with them for a month, as tradition would have it.

[8] In short, since Abraham, quite a few wonders have taken place, but, as God truly lives and reigns, nothing equals this wondrous deed.’

[9] This wonderment thoroughly angered the Pharisees, and not being able to contain themselves, they spoke to the people: ‘How can you be such blind fools! Did we not upon entering the room immediately indicate to you who could be the master of such possessed? We told you that only the devils’ chief could do this! He also healed the possessed of course, but how? He cast out this devil through the devils’ prince!

[10] This testimony to Me in front of the people by the furious Pharisees was the last straw to the commander Cornelius, also in attendance. Utterly outraged at these remarks, he thundered a sentence over the Pharisees and scribes: ‘Even this very day the cross shall be your lot! I shall make you tell the difference between God and the devil!’

[11] Hearing such thunder, the Pharisees began to dreadfully howl and despair. But the people were jubilant, saying: ‘Ah! Have you at last found the right one to drive out your old devil? Serves you right all the way. For you are yourselves fully the equals of the

devils' prince, you continue to fight the way he once fought the archangel Michael for Moses' body, i.e. about the dead matter of his teaching and persecute all with the curse, fire and sword, everything that even remotely scents of spirituality. Therefore it is you who always act with the devil's help, lending a hand to the lying spirit. Therefore the devils' sentence is a fully just one for you Satan henchmen, and no compassion stirs our hearts.'

[12] **Here Matthew the tax collector steps over to the Pharisees, saying:** 'It is about 4 days since on the last Sabbath the Master Jesus freed the old brother of my mother from palsy, how much was said to you then by way of fundamental truths. Children understood it almost with their hands and pointed their fingers at you. The Master Himself spoke to you with such wisdom that you were filled with astonishment and were forced to ask how He came by such wisdom. Yet neither His Spirit nor instruction filled answers, nor His unheard of deeds were able to open your eyes.

[13] If such deeds and teachings are not capable of opening your eyes, even while your wicked hearts only get steadily more furious and vengeful, say, what do you still lack for accomplished devilry? I tell you indeed, as I already told you, that you are worse than all devils put together and it is therefore right before God and all better mankind that you be extirpated like ravenous beasts.

[14] Even if I am an exceedingly sensitive person, unable to hurt a fly or tread upon a worm, yet I could quite easily myself strike off your heads without feeling uneasy about it. Therefore I praise the chief Cornelius for condemning you to the gallows' (**synonymous with cross**).'

[15] **When the Pharisees in their great fear saw that no one felt mercy for them or were about to intercede with the Commander, who held the inexorable Jus Gladii over all Galilee, they fell on their knees before the commander, averring that they had not meant Jesus harm, the way it was taken, but had only wanted to highlight how the obviously divine power within the Master of all masters Jesus, could and has to also manifest by making the prince**

of the devils subservient to it, for it should be bad for mankind if God had no power over the devils. If undisputedly however God's supreme power is acting through Jesus, then it has to be able to reign over all devils as over all angels and be capable of enforcing their strictest obedience. 'Therefore we only wanted through our pronouncement to emphasize that his godly power extends over everything in Heaven, on and under the Earth. Since however we had meant only that and not possibly anything else by our exclamation, for which you have condemned us to death, how is it possible that you as an exalted lord of Rome, could have pronounced such sentence over us? We therefore beg you in the divine name of Jesus that you would most mercifully retract the pronounced sentence.'

[16] **Says the commander:** 'If Jesus, the Master, is willing to put a word in for you, then I shall retract my word, but if He keeps His silence, then you die without further ado even this day. For I put no trust in your words, because your hearts don't tally with your mouths.'

[17] **After these words from the chief, they all rush at Me, clamoring:** 'O Jesus, you good Master, we beg you to rescue and save us. Have us flogged if you don't trust our words not to place any further obstacles in your path. For we all are convinced now that you are a purest servant of God to us, His unfortunately profusely degenerated children. O, Jesus, do not overhear our plea.'

[18] **I said:** 'So go home in peace! But beware of more exploits, or I would no longer say to you then: go home in peace.'

[19] **They all promised, and the commander said:** 'As He gave you the peace, so give I, taking back the sentence for now, but beware if I find out even the least about you.'

[20] **The Pharisees thank Me and the chief exceedingly and fervently, departing hastily and keeping utter silence, for they all dreaded Cornelius terribly. But in their hearts they hatched that much harder how to ruin Me and revenge themselves on the chief.**

Yet they had to, due to lack of opportunity, grin and bear it, their survival depending on it. This nevertheless was good for My cause, for I now could for a lengthy period, until late autumn, preach the Gospel of the Kingdom of God without hindrance in all the cities and market places of Galilee, healing all kinds of diseases and sicknesses among the people.

32. THE GREED AND HARDNESS OF THE TRIBUTARY KING HEROD



HERE was much misery to be found among the people languishing under all kinds of oppression, especially in the markets and villages. Physically and psychically they were scattered and dying like sheep among the wolves without any shepherd. Since I deeply regretted the poor people's desperate plight, I spoke as I did in Sychar at the well: 'The crop is heavy, but laborers are scarce. Therefore, beg the Lord to send laborers to harvest His crop. For these poor people are ripe for the Kingdom of God and the field where they are is large. They languish and thirst for light, truth and salvation. But laborers, laborers. Where are they?'

[2] **Say the disciples:** 'Lord, if You should consider us capable, could we not spread out and each of us take a city or a market?'

I said: 'We are now on the way to an extremely poor village. Once we have reached it I shall select the most capable and strongest among you and send you out into the different regions and places, and then you will be doing all that which I am doing and have done in your presence. But now let us hurry towards the village.'

[3] **In less than half an hour we had reached the little village where we found truly indescribable misery. Parents and children were walking about literally naked, covering their nakedness with foliage. When the people saw us approaching everybody, big and small, young and old, came hurrying towards us begging for alms, for they suffered great want. Children were crying, holding their**

hands over their tummies, for they were very hungry having had nothing to eat already for 2 whole days. The parents were in despair, partly from their own pangs of hunger, but even more so because their little children were asking for bread and milk.

[4] **Peter**, who was very deeply moved by this sight, asked a **staunch-looking old man**: ‘Friend, who has made you so extremely miserable? How did you get into this plight? Did some enemy come and rob you of everything, even disgracefully ruining your houses as I notice? For I see only walls and no roofs and lofts above them and your granaries, which I knew, are completely destroyed. How did this happen?’

[5] **Says the man in a tearful voice**: ‘O you dear and no doubt good people. This was done by the harshness and greed of the tributary king Herod. His father was Satan’s left, and he is his right arm. We could not raise the taxes which he had demanded of us 10 days earlier. His bailiffs gave us a deadline of 6 days. But what were 6 days? During this time the bailiffs consumed almost all our better provisions and on the seventh day – since we could not possibly raise and pay the exorbitant tax – they took everything we had and we only barely escaped with this miserable life. O friends, this is hard, immensely hard. If God does not help, we shall still today die of starvation together with our children. Do help us in whatever way you can. If only the wicked servants of Herod had not taken all our clothes we could have gone begging, but where could we go in this state? For our children it is too far in all directions and as you can see we are as naked as in the womb. O God, O God, why did we have to be made so terribly miserable? Which one of all our sins before You, O Jehovah, has brought such punishment upon us?’

[6] **Here I step up to the old man and say**: ‘Friend, the cause for this is not your sin, which before God is the most insignificant in all Israel, but God’s love.

[7] **You were the purest in all of Israel, but some worldly desires were still clinging to your soul. God, however, who loves you,**

wanted to free you all at once from the world to make you fully capable of absorbing your heavenly Father's grace. This has now happened and you are now safe from Herod for all times, for from those who have been completely robbed by his greed he never again collects taxes because those subjects who have been made beggars are struck off the tax register.

[8] And so you see, you have been freed from the world at a single stroke. That is God's greatest blessing for you and you can now begin to care for your soul in all earnest.

[9] However, I tell you: Do not in future build wealthy looking houses, but erect for yourselves scanty huts, and no one will demand taxes of you, except the exclusively privileged king of Rome. And he demands only 2 to 3 percent. If you have something, you can give it. If you have nothing, you are free. But we shall speak about that later.

[10] Now go to your roofless houses. There you will find food and clothes. Refresh yourselves, put on clothes and then come back here and I shall discuss further things with you.'

33. A FOOD AND CLOTHES MIRACLE



SEARING this all the poor people hurry with gratitude and faith into their half-destroyed houses and are amazed when they find the tables laden with plenty of good food and also all kinds of clothes for old and young, big and small and for both sexes separately. They ask each other how this has come about, but no one knows the answer.

[2] When they find even their larder fully stocked, **woman and children** say to the men: 'That has been done by God. He who in the desert had for 40 years manna rain and thus fed His children in an area of rock and sand where no grass grew. He would not have let us die since we have always prayed to Him. O, this is certain: God does not ever forsake the ones who implore Him.

[3] David, the great king, prayed to God when he became wretched, and God helped him out of his great misery. God has never been known not to give a favorable hearing to those who sought His help. It would have been an unprecedented case if God had not granted our prayers in this our greatest distress, for God is always full of love for those who call to Him: “Abba, dear Father.” Therefore, let us from now on love Him above all. He alone is our deliverer. Our most holy Father sent us all this from the Heavens through His holy angels.’

[4] Says **the old man** who happened to belong to this particular family where the whole village used to gather to listen to his wisdom, for he was well versed in the Scripture: ‘My children, friends and brothers. It is written: “From the mouth of the little ones and babes I shall have myself praised.” And look, here we have it before our eyes and ears. The dear Father has looked at us in His great mercy and had done this for us. To Him be therefore all our love and praise from the mouth of our babes, for the praise from our mouths is not sufficiently pure to be pleasing to the Almighty. That is why He has prepared for Himself the mouth of our babes. But now let us go outside to the young who sent us to our houses and no doubt knew what God had done for us. He must be a great prophet. Maybe even Elias who is to come once more prior to the hoped-for and already long since promised Messiah.’

[5] Says **a little child** that has only recently started to talk: ‘Father, could not this Man himself be the great Promised One?’

[6] Says **the old man**: ‘O child, who loosened your tongue so clearly? For you did not speak like a child just now, but like a sage at the temple in Jerusalem.’

[7] Says **the little child**: ‘I do not know about that, only that prior to this talking was so difficult for me and now so very easy, that I do know. But why should this surprise you, since we are surrounded by God’s wonders?’

[8] Says **the old man**, pressing the little child to his heart: ‘Yes, yes, you are right. Everything here is a wonder, and you are surely

not wrong if you even take the young Man to be the Messiah. For us He is certainly that. But let us now go outside to Him and dutifully render our gratitude also to Him in the name of Jehovah, for He was obviously sent to us by God. So let us hurry outside to Him.’

[9] Now they all hurry outside to Me and the little children are the first to throw themselves at My feet bedewing them with their innocent, purest tears of gratitude and joy.

[10] But I gaze up at the firmament and say in a loud voice: ‘You Heavens! Do look down and learn from these little children how your God and Father wants to be praised! O creation, how endlessly vast and ancient you are and how countless the number of your wise citizens, and yet you could not find the way to the heart of your Creator, your Father, like these little children! Therefore, I tell you: who does not come to Me like these little ones, will not find the Father!’

[11] Thereupon I sat down and blessed and caressed the little children. And **the little child** said to the old man who called out in some confusion: ‘How is that? Why? How are we to understand this? Father, there is more than Elias here, more than your Messiah. Here is the Father Himself, the good Father who brought us bread, milk and clothing.’

[12] The old man begins to weep, but **the little child** leans his head against My bosom which he begins to kiss and caress, and after a while he says: ‘Yes, yes, I hear it, here in his bosom the true, good Father’s heart is beating. O, if I could only kiss it too.’ **Says the old man:** ‘But little one, do not be naughty.’

[13] I said: unless all of you become that naughty, you will never come as close to the Father’s heart as this dear little child.’

34. CALLING OF THE 12 APOSTLES



ATTHEW, the Evangelist, **and John** come to Me and say: 'Lord, this deed should really be recorded since it is so extraordinary and purely divine.'

[2] **I** said: 'Did I not accomplish the same at Sychar, did I not just a few days ago provide also My house in the same way the house of My disciple Matthew? You wanted to record all that and I did not allow it, for which I have My very good reason. Why should this deed which is equivalent to the previous ones now be recorded? Leave that be. I alone know best what the world needs and shall tell you what you may again record of a new deed and when. And your turn, My brother John, will not come for quite some time.'

[3] But now, My dear disciples, I shall choose from your midst some whom I shall already now send out into the cities of Israel to preach the Kingdom of God to the people. You, Simon Peter, are the first. You, Simian's brother, Andrew, are the second. You, James, son of Zebedee, are the third and you, his brother, John, are the fourth. Philip, you are the fifth. You, Bartholomew, are the sixth. You, Thomas, the seventh and you, Matthew the publican, are the eighth. You, James, son of Alphaeus, are the ninth and you, Lebbaeus, also called Thaddaeus, are the tenth. You, Simon of Cana, are the eleventh and you, Judas Iscariot, are the twelfth.

[4] I am giving you twelve the authority to cast out unclean spirits from men and to heal all kinds of contagious diseases and other ailments. You shall preach the Kingdom of God everywhere, but keep silent about certain special deeds.'

[5] After this selection the 12 chosen disciples asked Me where they should now go, which roads to take and what they should mainly speak about.

[6] To this question I gave them the following extensive answer which the 12 elected did not particularly relish, and only after My

ascension they made full use of these instructions.

[7] But the instructions were also given in such a way that they applied mainly to the time after My ascension when the 12, or at that time rather all those who spread My teaching, experienced what I had made known to the 12.

[8] However, before I deal with the extensive instructions to the 12, I must mention, for the sake of a better understanding of the whole, that the Gospels, including Matthew and John, as they are these days available to you in the different languages, are only excerpts from the original Gospel and, thus, do not even by far contain all that Matthew and John did record. Here and there also some small supplementary sentence appears by the later collector and copyist, which obviously could have been added only later, as for instance in Mt. 10:4 the mention of the 12th apostle Judas Iscariot is followed by the sentence “Who later betrayed him.” At the time of the selection Matthew, who wrote his Gospel in My presence, had no idea of this could not possibly have added this sentence which was done by some later copyist.

[9] The Hebrew as well as Greek Bibles, therefore, always state: “Gospel according to Matthew,” “according to John” and so on.

[10] Therefore, no one should take it amiss if when reading Matthew and John he comes across similar texts which the actual evangelist could not have recorded in his time since the fact mentioned therein occurred only much later. Everything is rendered in the strictest order and I have mentioned this point here in the most suitable place so as to prevent in the course of time rationalistic reasoners from negative criticism.

[11] However, as already earlier in this revelation, supplementary explanations will here and there be given which is all the more necessary since as a result of the transcription many an important fact was not recorded quite correctly and many a thing that did not appear authentic enough to the transcriber was even omitted altogether. Numerous things were recorded at that time, partly by eye witnesses, partly from hearsay, and thus it was for the quite

honest transcribers most difficult to stick to the full truth at all times.

[12] And so the 2 Gospels according to Matthew and John are, except for some small matters, the purest.

[13] Here a **critical rationalist** could indeed ask: “Where then has the actual original got to? Is it no longer available on Earth and should it not have been possible to God, in view of the at that time numerous people who were quickened and permeated by the Holy Spirit, to once more bring to light the original Gospel word for word?”

[14] The answer is this: The originals have been wisely removed for the simple reason that before long idolatry would have been practiced with such relics. This does still happen, and even with false and assumed relics, although My true pure teaching strictly forbids this with a warning against the leaven of the Pharisees. Now imagine a historically proven true relic. I tell you that with such a one more idolatry would be practiced than with the so-called Holy Sepulcher in Jerusalem where, except for the locality, not a grain of sand is authentic. That is the real reason why all the originals have been removed.

[15] As concerns the second question, the spirit contained in the originals has been fully retained also in the transcripts, and the letter is of no importance anyway, but only the spirit which is unchanged. Or could there be any difference where the Spirit of God is concerned (i.e. within Him because there is only one Spirit of God) if He as one and the same Spirit is active on this Earth in endless multiplicity in the most diverse forms and in an even more endless multiplicity on a sun? See, it is and remains nevertheless always one and the same Holy Spirit.

[16] Thus it is also with transcripts of My Word. May they seem ever so dissimilar externally, they nevertheless are imbued with the same Spirit from inner depths and no more is needed.

[17] As an extreme case, take the religions of other nations, e.g. the Turks, Parses, Gevers, Hindus, Chinese and Japanese. How

they differ from the religion I gave to only the children from the Heavens of all Heavens, yet the same spirit, although hidden much more deeply, reigns also in them.

[18] But it shall be obvious to any moderately scientific person that within the frequently very thick and weathered bark, taken by many to be the tree itself, all kinds of filth as well as worms and insects are found which take their bad food only from the bark. Since it is however the bark which grows out of the living tree and not vice versa, it too has something of the tree-life and it is understandable therefore how within it so many worms and diverse insects find a most marginal and transitory life-sustenance.

[19] Wars, persecutions, devastations are waged only on the meager and barren bark, while the tree's living wood stays fresh and sound. Therefore no living wood should trouble itself about what takes place within the actually dead bark, because the bark shall be discarded when the wood is brought in.

[20] This interpolation was necessary for a more thorough understanding of what is to follow at a later stage. And since no doubt can arise about it for the present, we can cheerfully return to the main theme.

35. INSTRUCTIONS TO THE APOSTLES



AFTER choosing the 12 disciples as My messengers and forerunners, giving them a condensed course on what they should do, the chosen 12 nevertheless fervently besought Me for complete directions on what to do, say and teach and on their conduct and on what should be their lot every now and then, because their fear of the many Pharisees and scribes was not little.

[2] **Matthew the tax collector** was the only one with a little more courage, and he addressed the twelve's diverse misgivings as follows: 'What of it. I am a Greek and they can't do much to me.

I have a healthy tongue as well and two powerful arms and on top of that I have documented Roman citizenship, on which no cheeky Jew can lay his hands. And so I can at least officially cope with them. Our Lord's almighty Spirit however shall protect us against clandestine and murderous harassment and so I have an abundance of the best weapons even against the most cunning adversary and therefore do not fear Hell even in its entirety. But you are for the most part Galileans, which is tantamount to anti-Temple servants and are more Greek than Jewish, counting the Romans as your friends. What should you fear under such circumstances? Yet we have to in any case be full of courage when it comes to carrying out such endlessly great holy things. Let the Earth be blasted to rubble. A real man has to stand his ground on this, contemptuous of death and not sway like the reeds. But I too am all for exhaustive and full directions for this holy endeavor, because we indeed must know what we are to do and say.'

[3] All took courage with this rousing talk from Matthew the tax collector and they began to itch at the shoulders, as if about to wing away rather than march.

[4] Thereupon I stood in their midst, saying to them: 'Let you concentrate in spirit then. I want to tell you everything you need to know, leaving out nothing.

[5] You shall not actually on your first assignment experience everything I tell you, but after I shall have ascended Incarnate from this Earth to My Heavens, to prepare for you an everlasting dwelling-place in My Father's house, you then shall experience everything that I shall reveal to you for all time to come. Pay attention therefore and take in what is for now and what for afterwards.

[6] But what I shall now tell you, those too shall find out more or less who shall fully step in your shoes after you, in My name. You, Matthew the scribe however take down everything I am about to say, as you did on Gerizim, because this must not be lost to the world, as it is to be a biting witness against it.'

[7] Matthew gets ready for writing and I say to the 12:

[8] ‘First of all do not travel upon the roads of the heathens.

[9] That is, do not like the heathens go about throwing your weight around and avoid also notoriously wild peoples, for you are not to proclaim the Gospel of the Kingdom of God to dogs and swine. Because a swine remains a swine, while a dog always avidly returns to his vomit. This therefore is what I am saying, that I counsel you not to travel upon the roads of the heathens.

[10] Likewise, do not go to the cities of the Samaritans. Why? With these I have in your very presence already placed an apostle and they have firstly no need of you and secondly you would be badly received by the Jews, when they find out that you have joined forces with their most hated adversaries.

[11] When you come to them, preach and say and show them in an understandable manner how the Kingdom of Heaven has come near to them. And if they will hear you and accept your sermon, make their sick whole, cleanse the lepers, resurrect their dead, wherever desirable as shown you by your spirit, physically and spiritually with all and above all. (N.B.: Matthew did not record this, because by the commandment to awaken the dead, mainly the spiritual awakening is to be understood.)

[12] Drive out the devils from the people and safeguard them against the former's return. But, above all, mark well, do not accept payment from anyone because you received from Me freely and freely should you pass it on in My name. This supplement I added at the time mainly on account of Judas Iscariot, who had began to secretly calculate how much payment he would ask for one or the other help rendered. For resurrections, particularly of those dead who had meant much to the very rich, he was going to demand a thousand pounds. Since I at once noticed such arithmetic in the traitor's heart, I also at once added the above supplement, to which the concerned one reacted with a sour face, which did not escape **Thomas**, who was facing him and who could not resist making the comment: ‘Now, now, you are putting on the face of someone who

wanted to collect interest at usury rates but where justice is now spoiling his plans.'

[13] **Says Judas:** 'My face is none of your business. Shall I in the end have to give account to you for my face? I am called and chosen the same as you, why are you then constantly correcting me?'

[14] **Says Thomas:** 'I am not correcting you, but a question for you on some occasions surely will be admissible? Why was it you did not cut such sour face when the Lord was enduing us with all sorts of powers, showing us how we could and should exercise them? But as soon as the Lord said that we should do it freely, your face turned to vinegar. Why? Did you suffer the cramps, that your cheeks and brow were so sourly distorted? Speak openly if you have the guts.'

[15] **Says Judas to Me:** 'Lord, could you not reprimand him for once, otherwise his constant insinuations might start to offend me?'

[16] **I said:** 'Friend, If someone imputes sin to the innocent, the latter laughs it off in his heart, for there he knows that he is innocent. If however someone is accused of something, even if by sheer coincidence, of which nevertheless that person really is guilty, say, will that person also laugh it off? O no. I tell you that person shall be infuriated at the person who reproached him as if by accident and not become his friend for sure. Therefore do not let it trouble you, otherwise in the end you shall be admitting guilt.'

[17] **Hearing this, Judas at once cuts the happiest of faces, in order not to betray guilt. But Thomas says to himself:** 'I know you fox, you won't get away.'

[18] **But Simon of Cana asked:** 'Lord, what are we to nevertheless do if someone were to offer us gold, silver or coined iron, for some healing? Are we to not accept that either? There are many poor to whose aid we could come with such money.' **Judas, uninvited and quite agreeing says:** 'Yes, yes, that's exactly what I think. If

anyone has gold, silver or iron forced upon them for some help rendered, one ought to surely accept it for the purpose indicated by Simon of Cana?’

[19] **Say I:** ‘Not so, My brethren. I say unto you: you should carry neither gold, nor silver, nor iron under your belts, because a proper workman is worthy of his gold. But he who will not work, when sound, neither should he be fed. For it is written: By the sweat of your brow shall you earn your bread. But nowhere is it written that a work-shy one should prepare his food from alms, consisting of gold, silver and iron. Yet the weak, old and sick should in any case be taken into care by the community as a whole.

[20] A time shall nevertheless come when mankind shall be ruled by gold, silver and iron, determining their worth before the world. But this shall be an evil time. The light of faith shall then go out, while love of neighbor shall grow hard and cold like the iron.

[21] Therefore you ought not on your journey to take a bag, or two coats, nor a staff, because, as I have said, a proper workman is worthy of his food.

36. THE OBJECTIONS OF JUDAS



UT Judas asked, saying: ‘Lord, this is in order and the people on the land shall provide for us, but we shall surely have to also go to the cities and markets, where erstwhile hospitality has come to an end. How shall we get on there and how go about without money?’

[2] **Say I:** ‘When you go to a city or a market, find out (since you know what you are capable of) whether there is someone worthy of you there who needs what you are able to give. If you have found such, stay with them until you are off to somewhere else.

[3] It speaks for itself that you first greet the house you enter, because true love always precedes into a stranger’s house with civilized steps. If a house, i.e. its occupants are worthy of you, then

your peace shall come over it. If however the house is not worthy of you, then peace shall turn back upon you.

[4] And where an occupant of a house will not receive you or hear you speak, leave such house at once, as also in the end such city, and shake off the dust clinging to your feet, as a once powerful witness against it. For truly I say unto you: on judgment day in the other world once, the land of the Sodomites and Gommorrheans shall fare better than such city.

[5] See, I send you out as sheep among rapacious wolves. Therefore be clever as serpents, yet without guile, as doves, which are a picture of gentleness.'

[6] Says **Judas** thereto: 'Lord, under such dubious circumstances we shall not get very far. Of what use some future judgment day in the spirit kingdom, on which no man believes. If we cannot or must not with divine power You assigned to us, impose as severe a judgment day as possible upon the rapacious wolf-men, then we might as well stay home. Because if we witness of You with even moderate loudness before such wolves, with which particularly the cities are teeming, we shall be seized, bound and dragged before the city halls and severely judged. And there, if judgment is not over-severe, they shall flog us in front of the Jews in the schools and finally make us free as the birds by thrusting us out of the city. For such present truly I want to say thanks in advance. Of what use all cleverness, truth and fullest sincerity, where confronted by willful power in its blind rage?

[7] Where full truth and proper righteousness have an existence, for which contemporary mankind has not the slightest taste, there the Roman adage has to apply also for us: 'Let the world perish, but righteousness is to be practiced to the full. Let the true virtue always find its sure reward. Let the lie, envy, avarice, guile and all unrighteousness however always find its most relentless punishment.' If we are to accomplish anything with the generally most wickedly depraved mankind, we have to proceed like the angels at Sodom and Gomorrah. He who hears and accepts us in

Your name, let him be rewarded through Your grace, but let a plague come over him who shall not hear and accept us. But whoever wants to persecute us and haul us before a worldly court, let a consuming fire fall over him from Heaven and do to him what it once did to the Sodomites!

[8] If You, o Lord, allowed us to act thus, we also shall work decidedly good results from our present mission. If however we are not allowed to proceed thus with the altogether depraved and ruined mankind, then all our efforts and work are for nothing. We shall in the end be stoned. And You Yourself, if it were possible, shall be killed and our countless enemies shall be walking over our bodies laughing and drunk with victory. And that shall be about all we shall achieve with all our untimely goodness, compliance and gentleness. In short, in order to achieve anything with Satan, one has to either be his complete master, or serve him as a slave.

37. THE APOSTLES COMFORTED



SAID: ‘Since you are a man of this Earth you speak also as one of this Earth. But He who is from above speaks differently, because He recognizes and knows well what man needs at different times for the liberation of his spirit from omnipotence and from God’s wrath, in order to achieve true independence for eternity.

[2] Because the life of this Earth gives neither life nor liberation to the spirit, but death, but the death of this Earth is deliverance of the spirit to everlasting life and its true, everlasting liberty.

[3] If I have to speak as just man however, I say unto you that all this and far more has already been undertaken with the human race. Yet ask yourself where in your opinion are the golden fruits thereof.

[4] What did not take place in the days of Noah, yet how much did

many improve temporally, above what they were in Noah's time? And what occurred soon after at Sodom and Gomorrah?

[5] And see, except from the black and the Chinese in the far East, all heathens are descendants of Lot, as also many Scythian who degenerated like animals, inhabiting the Earth's western parts. How do you find them, in spite of the lesson their father Lot learnt?

[6] Go to Egypt and check out the peoples, how much they improved through the 7 plagues. What did Moses not do and what not some prophets?

[7] It was for 40 years that Jehovah let the degenerate Jews languish most miserably under the Babylonian captivity. They were treated like the most inferior beasts of burden, fed with the fare of swine and dogs, while the lovely daughters of Jews were being mortally defiled by the licentious Babylonians, day and night, with flogging and other tortures, as were the boys and youths, who had been circumcised. Go and ask the high haughty Jews how much they improved through such lessons.

[8] Show Me the period, the year, month or week or a day that the Lord was not punishing degenerate mankind, both individually and collectively?

[9] Therefore your advice is much belated. This has all been here already, having effected for the spiritual path also what it had to effect. Yet for man's exterior earthly state there must and can emerge no evident effect basically, for it is not on account of this that anything ever was permitted from above.

[10] But for proclaiming the Gospel of the Kingdom of God on Earth through repeated thunder and lightning I should not have need of you, because there would be in Heaven mighty angels in overabundance who should be more conversant than yourselves with such spreading of the Kingdom of God on Earth.

[11] But that time has now come which Elijah was shown when he lay hidden in the mountain cave. It was not in the storm nor in the fire, but in the gentle breeze that Jehovah was moving about. And

that time of Jehovah's gentle breeze before the world-cave is here now. Therefore we neither want to nor can, move out through storm, nor fire, but in accordance with God's eternal order in all love, gentleness and patience! Yet you are not to disregard shrewdness. Because I am well aware of your moving out as lambs among rapacious wolves, yet if you nevertheless are clever, you shall accomplish much.

[12] Beware of those certain men therefore and do not mix with them, because it are these who shall be handing you over to the courts and also scourge you in their synagogues – and this shortly, if you are foolish rather than sufficiently clever. So long as a lamb finds itself upon a balcony which the wolf cannot reach, the latter can with all his savagery, nevertheless do nothing to it. But if the lamb cheekily leaves the balcony to look at its enemy more closely, it has only itself to blame if torn up and devoured by the wolf.

[13] But later, after I shall have ascended to the Heavens to prepare everlasting dwellings for you in the Father's house, they indeed shall haul you before princes and kings for My name's sake, for a testimony against them and the heathens, so that it may be fulfilled in accordance with what Isaiah, My prophet, prophesied for all time and about the foolish kings in relation to the establishment now of My Kingdom on Earth:

A fool speaks of foolishness and his heart manipulates misfortune, to simulate hypocrisy and preach error about the Lord, to starve hungry souls yet more and to stop the thirsty ones drinking. The rule of the tight-fisted is harm, finding as he does dodges aplenty to ruin the wretched with false verbiage, when he should be upholding the rights of the poor. But the upright princes will have princely thoughts and dispense justice accordingly.

Arise you haughty women and hear My voice. You daughters self-assured, hear My speech but for a year and a day and you self-assured shall tremble, for where there is no vine-crop, there shall be no picking. Take fright, you haughty women. For it is the

time of the uncovering and the girding of the loins.

There shall be wailing for the fields, for the lovely friends indeed and the prolific vines, because upon My people-field shall be growing thorns and hedges, as also over all the houses of pleasure in the merry cities. The palaces shall be deserted and the crowds of the cities lonesome, the cities and citadels becoming eternal caves, for the joy of the beasts of the fields and pasture of the herds. And this till the days of the outpouring of the Spirit from on high.

Thereupon the desert shall turn into field and the field counted among forests. And justice shall prevail in the desert and righteousness reign in the field. And the fruit of righteousness shall be peace and the benefit of righteousness shall be eternal calmness and security.

Then shall My people dwell in the houses of peace and therefore in the secure dwellings and lofty silence. But the hail nevertheless shall remain along the forest and the city here below shall be a lowly one.

Blessed are ye that sow keenly beside the waters, sending forth there the feet of the ass and ox indeed.

[14] If you are therefore brought before and handed over to the foolish kings by the wicked fools of this world, as indicated by Isaiah, then do not trouble yourselves about what to say and how to justify yourselves, for it shall be given you in that hour what to say and how to justify yourselves, for it is not you who speak, but My Spirit – the Father’s Spirit that speaks through you.

[15] This however applies only to the aforementioned, second sending out, which you shall have to accomplish after My ascension, but for now, your burden is not to be an unduly heavy one.

[16] Because just as the prophet says at the end, so I also say unto you now: blessed are ye that are to sow at the seashores, because you may indeed, for this soil, send your asses and oxen back and forth, i.e. your diligence for goodness and truth, for which I have

called you. There you shall not come upon a foolish king, nor upon haughty women, but upon the poor, the sick, the possessed, the lame, deaf and blind. Naturally and even more so, in spirit. To these go forth, preaching to them the Gospel of the Kingdom of God, healing everyone who believes, not keeping My name secret to them.'

38. THE QUESTION OF SIMON OF CANA



SAYS Simon of Cana: 'Lord, I would like to raise a question, which seems important at least to myself, which you may be inclined to answer for us before we go out – for our instruction and peace of mind. I beg that You would hear me.'

[2] **I said:** 'I can read your question from your heart more precisely than you can formulate it, but let not this stop you from voicing it for your brethren's sake. For the question is of truly great import and worthy of a true and unspoiled Jew. Therefore bring out into the open by all means what makes you heavy breasted.'

[3] **Says Simon of Cana:** 'Very well. If it be Your will that I too speak, then let you all hear me. The question is this:

[4] We shall presently be going to those who have need of us. We shall be preaching what You taught upon the Mount. This Your Sermon on the Mount is of a purely divine nature and therefore of a heavenly goodness beyond all measure. But this teaching is for the most part in strict opposition to the old Mosaic one.

[5] I am familiar with all the localities along the extensive Galilean sea coast, as also many times no less so with its inhabitants. There are indeed many among them who have thrown Moses overboard for Pythagoras, yet it is not these who would pose too much of a threat for your teaching. But there are among them also many families, who so to say live and die for Moses and actually more still for the Temple – and the parents generally more so than the

children – although the reverse is not seldom the case. If therefore the children of some ultra orthodox Jews receive Your in many ways anti-Temple teaching, but not their parents, what shall be the result?

[6] The parents shall reproach the children for disobedience according to Moses and curse them – a phenomenon none too rare among fanatically orthodox Jews.

[7] If this undoubtedly shall be taking place in front of our eyes, what shall have to be our response, because it can doubtlessly be taken for granted that such parents shall persecute and curse us without limit?

[8] In the alternative case however it would be much easier of course, since by mere virtue of political law itself, the children cannot be lords over the parents. Besides blessings therefore, we shall be casting the seeds also of discord, quarrelling, rage, hate and revenge and shall be hated, persecuted and totally cursed by thousands. Who shall make good such damage and remove the thousandfold curse from our loins.'

[9] **I said: 'Do not let this overly concern you. See, there comes down from Heaven not only the mild, all enlivening sun beam of spring, but storm, hail, lightning and thunder as well.**

[10] **Everyone praises the sunbeam indeed, but nobody wants to praise the hail, storm, lightning and thunder. And winter comes too soon for all, yet winter is more beneficial to all than spring, and storm, hail, lightning and thunder are as necessary as the sunset's mild beams.**

[11] **I say into you: it shall come and must come that, for My name's sake, one brother shall deliver another to death and thus a father the son, and the children shall be outraged at their parents and help them towards death. And you have to yourselves be hated by everyone of the world as it now actually is, for My name's sake.**

[12] **Whosoever among you shall not be offended thereby, but perseveres until the end, shall gain beatitude, for Satan's paw does not easily let go of his prey. Have you understood Me?'**

[13] **Says Judas:** ‘It’s getting better all the time. If this sending has to draw everybody’s hatred upon us, then God help such undertaking. Good luck, those who will hate us are going to look after us and keep us like summer does with the snow. Lord, if this is Your full earnest, then I as a simple but nevertheless quite experienced man say to You: Let You nicely stay home with us, because this seed shall not sprout and bring forth fruit. Hear, if we shall have reached the stage where after our sermon we shall be hated of everyone like death itself, what shall be left us to do? Shall we allow ourselves to also be killed on the quiet side? If that too, who will then spread Your Word? Hey, think of what You are asking. Do You not for the sake of the most luminescent Heaven see You make Yourself sheer impossible, being therewith Your own greatest enemy and persecutor? Where, where in the whole wide world is he who, hating me beyond death, will listen to my sermon that is going to fill his house with discord, hate, rage and deadly revenge? Speak, what is to be done in such unavoidable circumstance?’

[14] **I said:** ‘You talk the way you understand it, but we talk the way we do. You understand everything in the terrestrially crude way, while the discussion here is from the Heavens, spiritual.

[15] **If however you or anyone else should be so scared of men, then flee from a city where they persecute you, to another. Because, verily I say unto you: you shall not have preached in all the cities of Israel by the time I already, as the Son of Man, come to you again as One who shall kindle judgment for everyone – a ruinous fire in his heart, arousing the evil worm in the evildoer’s breast and the fire shall not go out and the worm not die. You yourselves however shall be justified for, let all those beware once who persecuted and laid hands upon you.’**

[16] **Speaks Judas once again:** ‘Yes, once we shall have been killed, You shall follow us indeed. If however you have now given us the authority over evil spirits and the power to heal all sickness, why do You not also at the same time provide us with the power to

call forth fire out of the Earth, under the feet of those who persecute us, and we shall in a short time convert the whole world for You.'

[17] **I** said: 'And would you be more than is your Master and Lord? I say unto you all however: the disciple is not above his teacher and the servant not above his lord. It is enough for the disciple to be like his master and for the servant to be like his lord.

[18] If however your Master does not avail Himself of extraordinary power in order to force men into His teaching, why should His disciples and servants want this?

[19] Since they have called Me, as the Lord and Master of the house from eternity Beelzebub, how much more shall they call you of My household so.

[20] Since it cannot however remain hidden to Me what they intend to or do to you, you can also count on My help at all times. Does the lioness abandon her young, or in times of danger not hazard her life for every cub that would be taken from her? So, surely, I too shall know how to protect you with My life in times of danger.

[21] Therefore do not fear worldly men. What I taught you at night, that speak before them by day. And what I said to one or the other of you in the ear of your heart secretly, that proclaim from the rooftops and therefore fear none of all those who indeed can kill man's body, but cannot kill the soul, which alone lives and has life and which they are unable to damage in any way.

[22] If however you have to fear, then fear Him who is a Lord also over your souls and can judge same unto Hell, when He will. And Him you know now, for it is He who is telling you this now.

[23] Look there before us: a roofed barn. See the sparrows frolicking thereon. They fly up, then literally fall down from the roof. At the market, two are bought for a penny. How little is their worth. And yet not one falls from the roof without the will of the Father in Heaven.

[24] But I say unto you: the hairs of your head are counted, yet none comes off your head without the Father's knowledge and will. If however the Father cares for things seeming so exceedingly trivial to you, will He then not take care of those of you who spread His Word and grace?

[25] Therefore yours is a vain fear and you should never fear, for you surely are better than many sparrows.

[26] Therefore, go ye out without fear and confess Me before men. Verily, he who shall confess Me before men, him also will I confess before the Father in Heaven. But whoever among you shall deny Me before men out of vain fear, him I too shall deny once before the Father in Heaven.'

[27] Here **Judas** takes the word again, saying: 'This all is spoken wisely and nicely and certainly is also quite true, but of what use is all this. The teaching certainly is wondrously glorious, pure and true. We certainly don't want to argue any part, while your deeds, for those of us assembled here, more than testify of Him who basically carries them out. But by prevalent norms, the teaching together with the deeds not only shall hardly ever find general acceptance but, as the main cause for strife in every household to which it is introduced, it shall be either most ardently persecuted, or even totally proscribed by the state, making us impossibilities. What then? When, as the spreaders of Your teaching and deeds on Earth, we shall have certainly soon expired through stoning or the sword, by fire or indeed on the cross or the lion's den, who shall step in our place and carry on for us?'

39. A PROMISE TO THE FAITHFUL



SAID: ‘I already said to you that you always speak in accordance with the wisdom of the world. To give the world its peace would be to give it still more death than it is imbued with already in all fullness.

[2] If you are to restore sight to the blind, shall he become seeing if you tear out his eyes, or shall the lame be straightened if you chop off his defective foot, or shall the dumb ever gain speech if you cut out his tongue, pest be healed by more pest, or a burning house be put out with more fire?

[3] See, just so is it with worldly men today. They are spiritually dead and have no life other than the animalistic natural one. Their souls are only flesh and their spirit, as good as dead, resembles the spirits indwelling the stones, chaining together loose matter by their judged steadfastness, to become stones of all kinds and forms – softer and harder ones, some transparent and others not and colored in accordance with their indwelling spirit.

[4] But should you want to liberate the spirits from the stones, will you be able to bring this about with lukewarm water? Definitely not. I say unto you: with such gentle and peaceable treatment, the stone shall remain firmly what it is. Here a mighty fire has to come, so that the spirits within the stone get into a great battle. Only then do they themselves tear the bonds of matter and are liberated. And see, so also it must now be here.

[5] That which liberates the spirits from the stone, the fire, the battle, the mighty pressure and blows, that also awakens the hearts of men turned stone, liberating them, especially the hearts of the great and the rich, who have hearts of diamond which no earthly fire can soften.

[6] Therefore take note of what I say: let go of the ludicrous notion that I have come to bring, through you, the peace of the Earth to worldly men, but rather the sword.

[7] Understand Me properly. I have come to arouse the yet softer son against the more unbending hardness of his father and the more unassuming daughter against her domineering mother and the gentler daughter-in-law against her mean and envious mother-in-law. Verily, man's worst enemies shall be those of his own household!

[8] In truth I tell you: whoever loves his father or mother more than Me is unworthy of Me. And who has sons and daughters and loves them more than Me is unworthy of Me. Whoever does not willingly take his burden – even if it should weigh him down like the Roman cross of death – onto his shoulders and follow Me, is quite unworthy of Me and shall not participate in the Kingdom of God.

[9] Truly I tell you: whoever seeks the life of this world, and also easily finds it, shall lose life eternal and on judgment day, following the shedding of his body, I shall not awaken him to everlasting life, but cast him into Hell for eternal death.

[10] But he who does not seek worldly life, even shuns and despises it out of true, pure love for Me, shall find eternal life, for I shall awaken him immediately after the death of his body, i.e. on his judgment day, or the first day of his new life in the spirit-world, and shall lead him into My Eternal Kingdom and adorn his head with the crown of eternal, immortal wisdom and love and he will then rule forever with Me and all the angels of eternal, infinite Heaven over all the material and spirit world.'

40. THE DIVINE SECRET IN MAN



SKS Simon of Cana: 'Lord, would You not tell us where Heaven, wherein the angels dwell, is actually situated, also how large it is and how large the world of matter, which You mentioned, might be?'

[2] **I** said: 'Friend, you are blind if you do not see and understand

this. If I mentioned that Heaven was endlessly vast, how can you ask about its size? The spiritual Kingdom of Heaven is everywhere as endlessly extended as this endless universe of which you can see with your eyes but an unspeakably tiny fraction.

[3] This Earth, the great sun, the moon and the stars all of which are immense worlds, some of them thousands upon thousand million times larger than this Earth – all that taken together is – compared to the endlessly vast creation of the material world, in magnitude and vastness not even as much as the smallest dewdrop compared to the immense ocean which is so vast that a good sailor would need more than twice the age of Methuselah to sail over all of its area. However, the material world up to now, as much as has already been created, still has a limit beyond which there exists an infinite, eternal space compared to the absolutely endless expansion of which, in all directions, the entire aforesaid creation of the whole material world is like a moment compared to eternity.

[4] Thus, the spirit world is quite as endless as infinite space that does not end anywhere.

[5] Although space has nowhere an end in eternity and is thus truly endless in all directions, there is in its most endless depths and distances not a single spot where the spirit of God's wisdom and might is not as much present as now here among you. The true children of God, who will excel in proper love for God, the holy Father from eternity, and also in pure love for their neighbors, shall beyond in the great house of the Father obtain the might and the power to forever fill the infinite space with more and more new creations.

[6] You, however, are still too ignorant and cannot grasp what I have now told you. But this I nevertheless tell you: No mortal eye can see nor ear hear and no earthly sense can ever grasp what beyond in the Kingdom of Heaven awaits those who become worthy of being called children of God.

[7] For, before the eyes of true children of God, the globes, suns and moons shall be floating like glimmering dust.

[8] Therefore, do not be only hearers, but be doers of My Word.

[9] Only the deed will let you recognize whether the words I have spoken to you, and am still speaking, are coming to you from the mouth of a man or from God's mouth.'

[10] But just as you are yourselves to be complete doers of My Word – if you are to be of an enlivening conviction as to who is He that has given you this teaching and Commandment of love – so you are to also spurn on to the deed all those to whom you proclaim My Word, because as long as the Word merely adheres to the brain, it has no higher worth than the braying of a donkey, which also is audible.

[11] Only when the word penetrates the heart does it become live, taking hold of the will, which is the focus of love, driving the whole man unto action.

[12] Through such action a new man arises within the old and My word actually becomes new flesh and blood.

[13] And only this new-man shall show you that My Words truly are of God, having today the same authority, power and effect as eternities of eternities ago, because everything you see, feel, smell, taste and hear is basically nothing other than God's Word.

[14] He who eternities ago out of Himself commanded the worlds, suns and moons to be, placing them in their extensive tracks, the Same is now placing you into new tracks of eternal life.

[15] But I say to you furthermore that, he who receives you also receives Me, but he who receives Me receives also Him who sent Me unto you – which you ought to understand properly.

41. THE FIRST SENDING OUT OF THE APOSTLES



UT I say yet more unto you: you are aware of how, as always was, there also are prophets today and there always shall be to the end of the world and to every nation upon Earth, regardless of which faith. Because through the prophets alone, regardless of whether all ties between Heaven and Earth may have already been severed, a secret bond nevertheless is kept up which no dark power is capable of breaking.

[2] There indeed always were, are and will be false prophets among the true, but this affects very little if at all the authenticity of a prophet awoken through Heaven, because the true prophet shall expose the liar to the world and he shall not escape punishment from Heaven.

[3] When a true prophet comes to a house and is accepted as such, then he who has received him as a true prophet, or as a messenger in the prophet's name, hearing and heeding his word in his heart, shall receive a prophet's reward in the beyond in God's Kingdom. And whoever receives one righteous in the name of one righteous, i.e. where such stands in the reputation of one righteous and merits such title, or where in the absence of such repute, the one receiving him acknowledges him as such without subjecting him to a test as to whether he in fact is one righteous, such shall once receive the reward of a just one in the Kingdom of Heaven.

[4] And yet again I say unto you more: see these little ones here surrounding Me lovingly. Whoever shall, in the name of a disciple, pass even a cup of water unto the least of these little ones, I tell you of a truth, such trifling deed shall nevertheless not go unrewarded.

[5] Now you have everything you have need of in the matter for which I have chosen you. Go now to all the cities I showed you and acquaint those residing, there with the Kingdom of God, and do how and what I have commanded you. Your reward shall not be

an inconsiderable one.

[6] When you shall have accomplished in the cities of Israel, of which there are not many, that which you were commanded, then return unto Me again, that I may initiate you into the deeper mysteries in the Kingdom of God, for unto you it is given to understand such mysteries, with which the Kingdom of God is imbued.'

[7] Says **Peter**: 'Lord, are we twelve to move in company or individually into one or the other city, as well as the markets and villages?'

[8] I said: 'That's up to you, but better it is for you to go at least by two's or three's, so that one can act as witness for the other. And My Spirit in you shall act more powerfully when you assemble by two's or three's in My name, teaching and acting thus.

[9] But that you should remain together in full number firstly is not necessary and would secondly make it harder to be taken into a house, due to space and care. Therefore split up into either two's or three's. But choose the cities, markets and villages first and be agreed among yourselves as to who is to tackle them respectively.


[10] In this way you can appear in more cities and win much time, enabling you the sooner to return unto Me again. If you are active, you shall easily have finished in seven weeks or earlier still, but be gone now, as every hour counts.'

[11] Says **Judas Iscariot**: 'Lord, the sun is close to setting. The day hardly lasts another half hour and it is far to all places from here. To reach just the nearest village would take 2 hours treading. Would it not be just as good if we break forth early in the morning?'

[12] I said: 'No, My friend, every minute's delay is a threat. You shall, even today still, after sunset reach a market beyond the mountain towards the East, where they shall need your help and you shall then be well received there, but do not remain there more than three days, nor at another place too easily so. Stay together till then, but then split up at the aforementioned market.'

[13] Following these words, the twelve quickly hit the road and the residents of this destroyed little village, miraculously rebuilt afterwards through My grace, gave them two guides who took them to the shortest road to the market.

42. THE FIRST MISSIONARY WORK OF THE APOSTLES

HEN after a couple of short hours the twelve had reached the above-mentioned market place, they found the residents before the market-gate huddled in groups, weeping, with some complaining most bitterly, because the Herodian tax-extortionists were terrorising the market, plundering houses, taking from insolvent parents their most beloved, best and most beautiful children, binding them together with ropes like cattle and throwing them on the oxen-drawn tax-wagons. When the disciples became aware of these abominations, they turned to me in their hearts.

[2] Hearing in their hearts distinctly the words, ‘Whatever you want shall at once take place’, when they perceived that, they said to the most miserable residents of the market-town: ‘Peace be with you. May the Kingdom of God, which we spread in the name of the Lord, be with you. Come with us to your market and we shall fix your problem with those unjust and most heartless tax-extortionists.’

[3] **Say the residents:** ‘O, there you shall not be listened to. Because those extorting the most unjust taxes are not humans, but wildest rapacious animals, who shall attack you most vehemently.’

[4] **Says Peter:** ‘Dear brethren, accept what we bring you. Everything else the Lord shall accomplish. But gold and silver do not expect of us, but what we have, that you shall obtain from us. But now let us rush to the market, so that the children may not suffer too long.’

[5] **Moving upon the place with the residents, the disciples notice**

several wagons loaded with personal effects, some with children and some with sheep and cattle, with the tax-extortionists already giving the departure signal, not taking any notice of the screaming and wailing of the roped children.

[6] **Here Peter** steps up to the chief tax-extortionist, speaking in the most urgent tone: ‘Miserable wretch! With what right do you carry out these abominations?! Do you not know that an almighty God dwells above you who can destroy you and your accomplices at once? Stand back from your abominations and return the lot, or you shall taste the sharpness of God’s wrath on the spot!’ **Says the chief tax-extortionist to Peter:** ‘Who are you, daring to talk to me in that tone? Are you by chance unaware of the power I wield through Herod, who obtains it through tenure from the emperor of Rome? Do you perhaps not know either that I can have anyone getting in my way killed instantly without trial?! Step back immediately! Another word and the edge of the sword will catch up with you!’

[7] **Says Peter:** ‘Now then, since you – despite that you are a son of Jacob – are a human no more, but a wild rapacious beast, may God’s judgment hit you and your accomplices. Amen!’

[8] **When Peter had exclaimed this with great zeal, fire broke forth from the Earth, consuming the chief instantly. Seeing this, his accomplices were so frightened that they fell down before Peter, promising to do anything he orders, if only he would not punish them in this terrible manner.**

[9] **Says Peter:** ‘So let go of the lot and leave in peace. But do not ever let you crave for such service to a Herod again, because with the first step, it shall happen to you as happened to the chief in front of your eyes.’

[10] **Upon these words, the tax-extortionists at once untied and released the children, doing similarly with all livestock, such as sheep and calves, together with whatever they had exacted from this place, to which they, together with Herod, had no right at all. Because this market had already purchased its freedom from Herod**

a year earlier, from the Romans, as other places too had done, due to the unlimited Herodian oppressions. But Herod was carrying out secret raids nullifying the redemption-deeds and giving his exactors all authority with new deeds, undertaking his accountability to the emperor.

[11] Peter now went about extolling to the extortionists their injustice towards their brethren, while the former began to curse Herod and reproach themselves for lending the tyrant their ready hands.

[12] Peter however now began to teach the Kingdom of God and see, all the tax-extortionists – nearly 100 in all – were converted and followed Peter, and this was a good catch, because these very tax-extortionists became extremely active in their own right and considerably contributed to the rapid spreading of My teaching.

[13] The residents of this market however hung unto the apostles for 3 days and even permitted themselves to be baptized in My name for the apostles also baptized with water and in My name, anyone who asked for baptism.

[14] They had not yet actually been commanded by Me to do so, but knew it was not against My will.

[15] The residents went to all lengths to host the disciples superbly and at the end also offered them money for having healed their sick. The disciples however did not accept any, nor anything else, which amazed **the former tax-men**, who said: ‘Your unselfishness even more than your miraculous works persuades us of the fact that you are messengers of God, because men of this world are full of the blackest self-interest.’

[16] Judas’ eyes bulged of course, on seeing much gold, which was offered him, but Thomas was constantly at his side and so the money-hungry disciple did not this time dare accept any, which caused him much inner sorrow.

[17] After 3 days however the disciples split up here into two’s and between 10 to 15 of the converted tax-men went with these, rendering the disciples good service, for they had much courage

and knew no fear before men.

[18] The twelve now did as I had commanded them and they did well everywhere.

[19] And what did I Myself do after sending the disciples out with the stated instructions?

43. AT THE SEA. THE LORD'S ANSWER



AFTER the disciples left the place where I gave them instructions, as outlined, I remained there till sunset, blessing the poor little folk and its small children, whereupon I then moved onwards a little with the numerous remaining disciples who were about Me, to the cities upon the Galilean Sea, from where some of these were natives and residents. And there I taught and preached what I had commanded the twelve to teach and preach and everywhere healed the sick.

[2] But John, who had baptized on the Jordan, had by then been already thrown into prison by Herod and that through the priests' of Jerusalem's lobbying, having made strong representations to Herod toward that end, for they could not forgive John for having denounced them as serpents and a generation of vipers. But they did not themselves dare to attack the preacher in the desert, for they were mindful of his being regarded by the people as a great prophet. Therefore they got at Herod, through gold and through all kinds of official ordinances and Herod had him arrested under the pretext of one insane, who was stirring up the people with subversive ideas and driving them crazy in many ways.

[3] But basically Herod was not concerned so much with the substance of John's teaching as making a good haul. Therefore did Herod not confine John too strictly, but allowed everybody access to John in prison, for a reasonable fee. Recognized disciples of the Baptist had to pay only a stater per week, while others had to pay a silver crown for just a day's visit.

[4] And Herod did not forbid John to preach and make as big a noise as possible, in a large hall which had been converted to a large public prison, for it brought in that much more money for Herod.

[5] Herod often went to see John and even encouraged him to make yet more noise than he did in the desert at Bethabara, since he was now safe from the priests and Pharisees and he even confided being a friend and protector of John's.

[6] John was indeed aware in his spirit as to whom he was dealing with in Herod, but he made use of such opportunity and kept on preaching in prison and his disciples had unhindered access to him, naturally for the minimal fee of a stater per week. Priests from the Temple had to pay a pound if they wanted to see John and when they queried Herod on why he let John continue preaching in prison, the cunning fox of a **Herod** replied: 'This I do for state security, in order to track down all the followers of this threatening extremist.' For such answer the priests praised Herod beyond measure and showered him with gold, silver and precious stones. For they reasoned: this is our man – him we must support in every way, for he is destined to rid us of all this prophetic rabble.

[7] But Herod, a Greek by birth, was only after the money and was not in the least concerned about anything else. Next to money, only the most beautiful concubines mattered. On their account he even could show cruelty, if these desired it, but otherwise no one got anything out of him without money, but for money he was available for every contingency.

[8] From this authentic description of Herod, it shall become clear to all how John could have his disciples around him in prison and how through his disciples as well as others visiting him frequently, he could be kept in touch with My action in Galilee.

[9] Since John found out in prison therefore how I taught and acted, he sent two of his most experienced disciples to Me to ask Me: 'Are You indeed the One who was to come, or are we to wait for another?'

[10] **Here it will be asked and said:** ‘How could John, who at first gave Me the greatest testimony, came to ask a question like that?’ The reason for anyone who could think just one span above the material was most simple and even most natural.

[11] At the time of John’s getting acquainted with Me, he also fully understood that I incontrovertibly was the promised Messiah and that through My mere appearance already, the entire Jewish nation was as good as redeemed and that the power of the worldly great was finished forever. When however he ended up in prison, being ever more convinced as the days went by that with My appearance, the power of the worldly great not only had not ceased but only increased, then even John began to slightly and quietly doubt My authenticity.

[12] **For he thought:** if this Jesus of Nazareth really is the promised the Son of the living God, how can He now let me down and not free me from prison and how could He allow it to happen?

[13] Yet he then heard from those who visited him what unheard-of deeds I was performing and so he then dispatched the two of his most experienced disciples to Me, who put the above questions to Me.

[14] **I** however, knowing quite well the reason for his having Me questioned thus, answered the disciples with brevity, saying to them: ‘Go and tell John what ye see and hear. The blind see, the lame walk, the leprous are cleansed, the deaf hear, the dead arise and the poor have the Gospel preached to them. And blessed will be they who shall not be offended in Me.’ The two disciples did not know what to say to Me.

44. THE LORD'S TESTIMONY OF JOHN



AFTER some time, the older of the two asked Me why it was that John had to languish in prison, since he had never sinned before God or man.

[2] Said **I**: ‘He too could be free if he wanted to. The moon indeed does good service at night, but if it wants to compete with the sun for prominence, as if it’s light even by day, next to the sun was as important as the sun itself, then the moon is greatly mistaken, for once the sun is up, the moon’s sheen is quite dispensable. Do you understand that?’

[3] Who prevented John from following Me when I came to him at the Jordan and he recognized Me more distinctly? He remained in his desert and constantly did rigid penance, yet had never sinned. Why did he do this? He himself delivered him up to Herod. Now he can see how he gets on with the fox.

[4] Say to him however that I did not come to take away the power from the worldly great, but to confirm them upon their seats of power. But he who seeks to dispute with Me shall have a tough battle on his hands.’

[5] Hearing these My words, they said nothing further, but took their leave, setting out upon their road back to John in Jerusalem at once, notifying him immediately.

[6] **John** however beat his breast, saying: ‘Yes, it is He. He is right. He must wax and I wane and die off this world.’

[7] Yet, at the place of Seba, a fishing village located at the Galilean Sea, the many people there, as well as those who had followed Me there, were wide-eyed about John the Baptist and said: ‘How could he have committed a sin? Was the fact of not following You a major sin of his, which he is now atoning? Lord, are we wrong in judging thus?’

[8] **But I** answered them: ‘When the full moon shines at night, all go out to admire its light and are happy, but when the sun appears,

while the moon still shows its weak sheen in the sky, then all turn away from the moon, grazing their eyes upon the mighty sunlight, praising same in every beaming dew-drop, because one drop of water under the sun shines more brilliantly than ten moons in the night.

[9] But does the moon commit a sin if it is darkened by the sun during the day and because even a dew-drop affords the seer more light than the entire moon?

[10] I say unto you all let him who has ears hear. The Son of Man also is a sun and John is His moon. The moon verily shines in the night of your spirit and witnessed of the Light, which has now come unto you, which in your darkness you still have not recognized. If however the moon's glow turns faint when the sun of day shines among you, how can you think of him as with sin?

[11] Verily I say unto you, there has not since Adam, been a soul among men more pure, indwelling and animating a body.

[12] But I ask everyone of you, as there is not one among you who did not go to the desert where John preached and baptized – you all heard his sermon and most of you also let yourselves be baptized: what went ye out to see in the desert?

[13] Did ye perhaps go and see a reed blown about by the wind? Or did ye go out to see a man with soft clothing. See, they who wear soft clothing dwell in the houses of kings and not in the harsh desert of Bethabara. Or did you go out to see a prophet?

[14] Verily I tell you: John is more than a prophet. Because it is he of whom it is written: "I send My angel before you, who shall prepare your way." Do you understand now who he is?

[15] Verily, I say it yet more plainly than I already said: of all those born of woman from the beginning, not one emerged greater than this John the Baptist. Nevertheless, I also tell you that from now on, the least in the Kingdom of God shall be greater than he.

[16] But this too let you keep well in mind: from the days of John even till now the Kingdom of God suffers violence and they that

do it violence shall gain it.

[17] Up until John, all the prophets as well as Moses' law have prophesied. He was the last prophet before Me.

[18] If you will receive it, this very John is Elijah who is to come again before the Messiah. He also has come and prophesied before Me and has prepared My ways, as you have found out yourselves. Say it now whether you know who John is.'

45. JOHN THE BAPTIST'S SPIRIT AND SOUL



AY the people: 'Lord, if so then it is wrong for You to leave him in prison. Judging by Your deeds, which only God is likely to accomplish, it would surely have been easy for You to free him, since he worked for You. Lord, this You ought to do now and not let him be stuck in prison.'

[2] I said: 'He who comes himself accomplishes more than by sending a messenger or a letter. John's spirit is big and bigger than any spirit that ever acted in a body on this Earth, but his body is of this Earth and out of its weakness a weak soul has developed and it is good thus.

[3] For such strong spirit is indeed capable of raising a strong soul, but the flesh and soul of John are weak. Therefore he always sent messengers in his own stead and here messenger or letter never effect what a person does himself in whom reside soul and spirit.

[4] Because I must not and cannot, hang My own strength and power upon someone, be it that someone comes and takes same himself, because on My part none is precluded from taking either life, or judgment, whatever he will, and thus neither My authority nor power for a good cause.

[5] But whoever does not come by himself, to him it shall not be granted, other than the grace of light, through which he would find the way to Me, here or in the beyond and realize along the way that I Myself am the way to life and the Life itself.

[6] John indeed, like no other, attained to near mastery of his flesh. He saw the blessings in front of him yet did not take them by force. Why not? Did he have to be like that?

[7] Here stands before you He who pronounces the ‘Must’, where necessary. But this One also is telling you that He did not pronounce for John a must in this respect.

[8] His being called to make straight for Me a way, for the people's sake, was a kind of must, behind which nevertheless there was hidden an eternity of freedom, which however you shall not grasp in your flesh, but that he should not have been allowed to follow Me when seeing and recognizing Me, there was neither a “should not”, and even less a “must not”. There his spirit listened to the soul, wherewith he also got into doubts about Me and has for this reason sent messengers to Me for the second time. He who asks is not yet in the clear, since every question presupposes either a complete lack of knowledge, or a doubt about whether what one knows is true. If John were fully in the clear, he would not be sending Me messengers.

[9] No one indeed before him had led a life so strict – because he would eat and drink nothing for days if he felt even the slightest carnal desire in his flesh and therefore was the Earth's greatest penitent – without ever having sinned. I nevertheless say unto you all: a sinner who has never mended his ways, approaching Me with a love-filled heart, rates higher with Me than John.

[10] For he who says to Me: Lord, I am a sinner and not worthy of Your entering my house, is preferable to Me than to 99 righteous who need no penance, praising God in their heart for not being sinners and therefore better than an ever so great a sinner. I say unto you: theirs shall not be too great a reward in My Kingdom.’

46. CONVERSION OF KISJONAH, THE TAX-COLLECTOR



WHEN I had finished talking, a tax-collector stepped over to Me from the crowd whose heart had already been for a long time aglow for Me, although conscious of many a sin. This one fell on his face before Me, saying:

[2] ‘O, Lord, here lies before You in the dust one who is indeed a great sinner, yet daring to love You beyond all measure. See, Lord, it is already high noon. My desire to invite You and all Your disciples to lunch is great, if only I was worthy of Your coming under my roof! I and my house are too unclean and sinful for You, but there are clean foods and drinks in my larder. O, show me sinful one the grace of letting me bring You the foods through clean hands.’

[3] **I** said: ‘Kisjonah, arise and I shall go with you into your house to partake of lunch there. May a great blessing come upon your house, not on account of your sins but your true love and humility. This is also why your sins are forgiven as if you had never sinned.’

[4] After that, Kisjonah the tax-collector got up and I together with a large number of disciples went into the house with him. Over a hundred were served and there was no lack of the best wine as well.

[5] But besides My disciples, a great crowd of people had come together from all the Galilean localities, as well as from Judea, who escorted Me to Kisjonah’s house. And as there was no room in the house, Kisjonah had bread and wine handed out to them in the open, on account of their being with Me.

[6] On such occasions, Pharisees were of course not lacking, who followed Me everywhere from Capernaum. Since they once again saw Me eating and drinking with much cheer and gladness and how at the table I was friendly shaking the repentant tax-collectors’ hands, calling them My dear friends even while they were regarded as arch-sinners by the Jews, this again was the

last straw for the Pharisees and other ultra orthodox Jews.

[7] But what angered them more than anything else was that after the meal, I went arm in arm with the tax-collectors for a stroll in a lovely big garden upon the Sea and also paid Kisjonah's 5 well-behaved daughters much heartfelt attention, because they really were filled with innermost love for Me. I lovingly called them 'My brides', which seemed tremendously sinful to the Pharisees.

[8] When on top of that towards evening I accepted an invitation to stay overnight and I volunteered to stay three days or even longer with Kisjonah, this was the ultimate affront for the Pharisees and arch-orthodox Jews. 'So', they said, 'with such rabble, with such arch-sinners and tax-collectors he is associating, eating and drinking in friendship with them, getting all but drunk and playing gentleman with the sinning daughters of arch-sinners, flattering them and in the end preaching God's Gospel to the arch-whores, instead of calling upon us to seize and burn these monsters. This would be a nice Messiah. And now, with the opulent five whores having seduced him, he even wants to stay God knows how long.

[9] Let's go. Why hang around him longer? Now we know exactly what he is on about. We have been around him for quite some time. Has anyone seen him pray? Who has ever seen him fast? The Sabbath he does not keep, his friend and joy are the greatest arch-heretics and heathens. Greeks and Romans, tax-collectors and arch-sinners and sumptuous and sleek whores, followed by a good meal and many a goblet of the best wine!

[10] In other words, he is firstly nothing but a smart magician from Pythagoras' school and knows how to deal it out. Added to that he is a smooth talker, something all magicians have to be in order to sell their wares. He accepts no money for sure, but is this so praiseworthy? O, all magicians do it in their first year, to get their renown the sooner. Once they have that, then often kings do not have the treasure to satisfy such artists.

[11] But why should this one need money at all? His eating and

drinking he gets for nothing – as much of it as he likes and otherwise he needs nothing. To that, he is a glutton and wine-bibber and sinner’s associate, enjoying a life of ease. And thirdly he has no need of a God and His commandments, because he deems himself a god or at least his son, whom our God of Abraham, Isaac and Jacob is supposed to have begotten through the notorious Mary of Nazareth. Which one of us is stupid enough to not call the bluff of such newly-baked, typically heathen magic farce instantly?

[12] In short, we are wake-ups and it is high time to let go of him, or he may still get at us and we are of the devil. There! Watch how he flatters the hated tax-man’s 5 daughters and how these properly worship him. I would bet a thousand pound to a stater that this prophet and savior, if he were to get to Jerusalem today, would start it up most intimately and sweetly with the queen of all whores – the world-renown Mary of Magdalon and perhaps even with Mary and Martha of Bethany, who are supposed to have the second most frequent visits from the Greeks of Jerusalem after Mary of Magdalon.’

[13] **Says another with somewhat sharper eyes, to the first – a Pharisee:** ‘You are not altogether wrong, but if you think back to a similar occasion at the house of Matthew, the tax-collector, then there too we were judging that way, yet were then so licked by his wisdom that we could not find an answer in a thousand. What if he took it up with us again? Will you take up our defense?’

[14] **Says the first:** ‘I know that as well as you do, for I went through it too. He is going to find dodges aplenty and is besides a smooth talker and magician’s chief. But our intellect has to show us the way and here it says: “Leave before you are of the devil.” And we are surely going to follow such advice? Do we really want to become of the devil? By god no. This be eternally far from us all, for we have Abraham as father, whose father is God and therefore we do not want the wool pulled over our eyes by this magician the way he does it with the heathens.’

[15] **Says the second one again:** ‘But his teaching is pure and fully corresponds with man’s nature and nothing devilish comes to the fore. Here I do not altogether agree with you, as Moses basically taught us the same thing as this Nazarene.

[16] To love God above all and one’s brother neighbor as oneself, to not return evil for evil, to do good even to the enemy and to bless those who curse us and to at the same time be humble and full of gentleness. Here truly nothing devilish will peer through.’

[17] **Says the first:** ‘Not for you, because you already are of the devil. Don’t you know that the devil is most dangerous precisely when dressed up as an angel of light?’

[18] **Says the second:** ‘If old wives tales like that are your yardstick, then one cannot talk to you. Where stands the ox or donkey who has either seen a Satan dressed up as an angel of God, or spoken to one? Truly, here you and all your whingers are not fair to this man.

[19] We know nothing bad about him, but only much good and even unheard-of miracles. Why should we judge him just for seeing him deal as much with sinners as with righteous men, showing them much patience and much loving forbearance?

47. THE PARABLE OF THE CHILDREN IN THE MARKET-PLACE



WHEN the second one finished saying this, the arch-Pharisees and ultra-orthodox Jews left the second one with his more moderate supporters. Setting out upon the overland route to Capernaum, because the sea was going strong and they did not trust the shippers who assured them it would be safe.

[2] The entire party however, about one hundred and fifty strong, not being familiar with the correct route, did not get far and that at an insurmountable high cliff jutting into the sea, causing immense

breakers. Immediately above this, rose a high and steep mountain range, over which there was no pass from this part of the sea. And so the party had no option but to back-track the extensive road of about two hours journey, not arriving until midnight and in blackest night under storm and rain with thunder and lightning in Kisjonah the tax-collector's forecourts, to seek protection and shelter there, as the whole party was soaked to the skin and in a state of near collapse from exhaustion. And the tax-collector and his people took them in caringly and found them dry quarters, which the soaked ones found most agreeable.

[3] Fairly late the following day the soaked ones re-emerged somewhat tired, drying their apparel under the sun's beams.

[4] It was Sabbath however, but Kisjonah and his people went about their tasks as on any other day. And at midday the tables were set with all kinds of well prepared foods.

[5] Kisjonah invited also the soaked and tired ones, but they not only did not accept but started to grumble and curse such profaners and non-heeders of the Sabbath, for a proper Jew is to neither touch or eat anything before sunset – he is allowed only to drink 3 times a day.

[6] Since the invited returned **the tax-collector's** friendliness in this manner, the latter turned to Me and said: 'Lord, what ought to be done about these fools? I want to do them a good turn and they curse me for it. Please tell me whether God hears the curse of such fools, for the chastisement of those cursed by them.'

[7] I said: 'O yes, but not to the detriment of the ones cursed by them, but only of the cursers. Who has ears to hear, let him hear. I will tell you how things actually are with them. Do you think they observe the Sabbath because this was bid by Moses? Or do you think they fast because of that?'

[8] I tell you: in their hearts Moses and the prophets are not worth 3 stater, but they wish to be seen as Aaron's worthy successors by the people who pay the tithe and good money.

[9] How can I describe this miserable generation? Are they not like

the little children sitting in the market-place and calling out to their playmates: “We piped for you and you would not dance. We wailed and you would not cry.” But I do here not regard the Pharisees and orthodox Jews as such little, but those who are here with us, for they are the ones who yesterday wanted in their heart to keep these fools and total deniers of God here, and the fools have scoffed at them and Me. The sailors wanted to take them across the Sea to Capernaum since there was a good wind, but these fools did not trust the sailors. They went, and a bad storm drove them again back here. Now you have invited them to the midday meal, and they curse you.

[10] You dear little children who are here before Me sitting at the true market of life, I tell you: do not pipe to these fools any longer, for they are lame in their spirit and, therefore, do not want to dance. Thus also refrain from wailing, for their hearts are stones and have no moisture.

[11] John, about whom we yesterday talked so much and to whom I bore a most fair witness, came and led such an austere life that he hardly ate and drank anything except for locusts and wild honey which he laboriously got himself from Earth-holes. And these people, as well as others of this kind of rabble, told him to his face that he was possessed by the devil who fed and supported him by night.

[12] And has not John piped and wailed more than enough like no one before him? But see, these and many of their kind would neither dance nor cry.

[13] Now the long since promised Son of Man has come into the world in Me. This one eats and drinks. And what do they say now? Yesterday you heard it yourselves what they thought of Me when they shouted: “Look at him. A glutton and a drinker and, besides, a friend of tax-collectors and sinners.”

[14] But I tell you: such wisdom has to have itself justified by its children, that is, its own children declare them to be fools, and thus the wisdom with which they have served us has become justified

in its children, but so has Mine, for its children recognize and accept it, and thereby both kinds of wisdom, the false and the true, have been sufficiently justified.'

[15] Here **the Pharisees and arch-Jews** rose and said to Me: 'Beware, you are a Jew still. We have the law and the right to ruin you as an arch-heretic, because you want to destroy Moses and undermine the prophets. Woe betide you if you do not let go of such aspirations. We have the emperor's consent to make use of Roman law and any governor has to accede to our demands.'

48. THE LORD'S PRONOUNCEMENT OVER CHORAZIM, BETHSAIDA AND CAPERNAUM



WITH these threats, **My disciples** stepped over to me and said: 'Lord. How can You listen to this? Do You not have power in abundance to destroy such vermin? The Sycharites were chased away several times when they tried to confront You, yet You had not worked as much at Sychar as at Capernaum.'

[2] **I** said: 'I naturally would have power for it to excess. But the Lord of life does not need to hold judgment here, because after this life there comes another which, whether good or bad, shall have no end, the duration being the same. And for that eternal time I of a truth now pronounce a just judgment and condemn all the cities in which I had worked so much, yet receive now such reward, as you have just heard.

[3] They have with all My preaching not improved and have remained dumb in their hearts for all My deeds. Therefore beware, Chorazim, beware, Bethsaida! Had such deeds been done at Tyre and Sidon, they should in their days have repented in sack-cloth and ashes!

[4] Yet I say unto you: on judgment day in the other world, they shall fare better than these.

[5] As for you, proud Capernaum, who have been upraised to Heaven, you shall be cast down to Hell! For had such deeds been done at Sodom as have been done here, that city would still stand today!

[6] And yet again I say to you: on the day of judgment in the world to come, it shall be more tolerable for the Sodomites than for you, proud, hard and immeasurably ungrateful city! For this have I healed thousands of your sick and resurrected your dead, so you would now curse Me?! Woe betide you on judgment day in the beyond! There you shall find out who was He whom you cursed!

[7] Following this My condemnation, many received a vision and saw how such cities as condemned now by Myself would fare on judgment day, seeing My figure in the clouds and seeing a curse leaving My mouth and strike the condemned cities.

[8] When this vision had passed from most of the unaffected, simple persons of both sexes surrounding Me lovingly, these fell down before Me, lauding and praising Me.

[9] But I raised My hands above them, blessed them and said: 'I too, as Man, now praise You, Father and Lord of Heaven and Earth, for having hidden it from the worldly wise and clever and for revealing it unto babes. Of a truth, holy Father, it is thus well pleasing to You and Me. For, that which You work, I also work, as we have been One from eternity. I never was any other but You, holy Father and that which is Yours, has also been Mine from eternity.'

[10] These last words caused all of them to be gripped by great fear. For there had by now been many disciples following Me who had no further doubts about My deity, yet it was over these that the fear came most of all.

49. THE AWAKENING TO ETERNAL LIFE



MATHANAEL, who so to say made a spokesman among those left behind, since, without being called by Me, he kept a Gospel in the Greek tongue, which he commanded. And this a more comprehensive Gospel than of all those who undertook it, came over to Me in profound dread and said: ‘Lord, You Almighty. I too received the vision, seeing the most dreadful things, so that even my graver failed me from fear. I beg You in the fullness of my love for You, Thou eternally holy One, tell me whether this shall in all earnest take place in the beyond once, as I and many just saw it?’

[2] **I** said: ‘Fear not, for you have nothing to fear. He who lives and acts like you shall in the beyond, as also here already, be awakened to life eternal. And everyone’s judgment day shall be whenever awakened to life eternal, either here or in the beyond.

[3] Let everyone therefore strive towards being awakened here already, because he who is awakened already in the flesh shall neither see, nor feel or taste the death of the flesh and his soul shall not be troubled.

[4] But woe betide all these and the later opponents of My order. Verily these shall feel it a thousandfold who He was whom they tried to oppose, burdening Him and His witnesses with the curse.

[5] I verily can say it and do so, for unto you I say: all things are given Me by My Father. But no man knows the Son, who is I, but the Father. And just so, no man knows the Father, but the Son and he to whom the Son will reveal it.’

[6] **Says Nathanael:** ‘In that case not even we, Your most faithful disciples, know You by far, even though You have already revealed much to us about Yourself and who You are?’

[7] **I** said: ‘You do indeed know Me to the extent I revealed and showed Myself to you. Yet you still lack much. But when you shall have recognized the Father, then you shall also get to know Me

fully and this shall be when I shall have ascended from the Earth back to My Heavens. From there on the Father shall draw you up to Me, even as I drew you to the Father. And he whom the Father shall not draw, same shall not come unto Me, the Son. Verily, I say unto you: in that time all shall have to learn it from God themselves as to who the Son is. And he who shall not be taught of God shall not come unto the Son and have life eternal out of Him.

[8] But the Son is not harder than the Father, because that which is done through the Father's love, the same is done by the Son's love, and just as the Father's love is the Son, so the Son's love is also the Father.

[9] But the Son speaks to you as to all men: come unto Me all ye that labor and are heavy laden and I shall restore you.

[10] Take My yoke upon you, learn of Me how to carry it and do as I do – for I am gentle and humble of heart – then you shall have rest and all fear shall leave you.

[11] For My yoke is easy and My burden light, for I know what ye are able to do.'

50. THE LORD EXPOSES AND DEALS WITH THE PHARISEES' MALICIOUSNESS



HE disciples were comforted by such words, while the Pharisees and arch-Jews started asking what it was they had seen and how they could have been so visibly shaken.

[2] Those asked however related what they had seen as with one voice. Here **the Pharisees** became halting, mutually questioning and saying: 'How can a magician affect an appearance with just some yet not with others? Why did we see nothing? If we as staunch Mosaists are cursed and to what extent, (judging by the appearance) by him who also purports to be a Jew, then from his angle it would have been more logical to show us the vision, to frighten us and make disciples of us. But he is clever, not making a

show in front of us, fearing that we are awake to him and call it by its rightful name, opening the eyes of many of his followers therewith, to then see who their highly praised master is. We shall have to take more effective measures against this ever more threatening person, otherwise he grows over our heads, therefore making the Romans come and ruin us one and all.'

[3] Say **I** loudly to them: 'For that you have been ripe a long time and it would take only a word from Me to the Commander-in-chief and by the day after tomorrow you would be hanging from the stocks by the thousands! Do you think that I do not know of your secret plots against the emperor Tiberius? O certainly not! I know the day and the hour and what the agreed signal for all Judea, Galilee and within Jerusalem's walls consists in! But I say unto you that you shall make wondrously bad business out of it. And the governor Pontius Pilate, who wields a sharp sword, shall hand you your reward for your trouble outside the walls of Jerusalem, and Herod shall have much to do to regain the favor of the governor!

[4] By all means take hold of more effective measures against Me and My disciples and I too shall know what to undertake against you before My time!

[5] John called you a brood of serpents and a generation of vipers! I have never given you such a name yet, but now I too give you that name and call out to you: "get out!", or I let the bears come from the woods to do unto you what was done to the loose boys at the time of Elisha. Because for you the last spark of mercy is gone from My heart.

[6] Had you just in some way blasphemed against Me, I would forgive you. But you exalted and took up arms against My spirit, which is called Love and is My Father from eternity, and this sin shall not be forgiven you, neither here nor in the hereafter! And therefore remove yourselves so that I can spend the remaining few days with My friend Kisjonah, unmolested!

[7] Says **one Pharisee**: 'We must not let you out of sight, as we have been assigned to it by our primate.'

[8] I said: ‘Yes, you are set up over Me like wolves over a flock of sheep. But if you persist with your resolve, I shall at once get bears to come for you from the mountains and set them over you as warders and disciplinarians!’

[9] At this point a tremendous roaring, as of many bears, can be heard from the nearby mountains. On hearing this, the Pharisees and arch-Jews quickly make their escape to the sea, boarding the fishing vessels by themselves and thrusting off shore. But a powerful contrary wind drives them back to shore, where here and there a few bears can be detected. Close on 2 hours they battle the winds that would stubbornly drive them back to shore each time they venture away a few yards, with the intermittent relenting of the storm. After 2 hours of exasperating battling with the wind and sea, a larger ship finally comes, taking up the exasperated and near-collapsed from exhaustion, sailing off with them and that in a mighty storm threatening any moment to swallow up the ship. In this way they are tormented all day and night, only reaching shore at Capernaum at noon the next day.

[10] There they are exhaustively questioned by their superiors as to what they had seen, heard and met with. But they are secretive, not daring to speak, for they had acquired a considerable respect for Me and did not dare to for the present venture forth against Me.

51. THE MOUNTAIN’S QUAKING ANSWER AND ITS EFFECT



HE superiors however appointed others and sent them after Me. But these also had much battle with the storm, for it was nearly early autumn, called the canine days and there were nearly constant storms in Galilee and that much more upon this land's sea. The former therefore did not arrive at the place of My stay until the fifth day, requesting to speak with Me. But I did not admit them, knowing what they were after, letting them know that I shall be staying longer and then visit nearby localities, and that they had to keep quiet or suffer serious consequences.

[2] It was however the day after Sabbath just then, what is today Sunday, and a most clear and beautiful day at that and Kisjonah came to Me to suggest to Me and all present the scaling of a very high nearby mountain.

[3] This was as yet an unnamed mountain, because geography in this time was still in its infancy and therefore most mountains, valleys, plateaus, seas, brooks and rivers had no official names, but only such as they were referred to by neighboring folk. The biggest problem was with mountain names.

[4] Mountains that did not stand isolated, such as a Tabor, Lebanon, Ararat or Sinai, but being part of an extensive mountain chain, generally had no names of their own, except an occasionally local or temporary one, named not seldom after some wealthy alpine owner who grazed his herds there. If the property changed hands, then such mountain was renamed after its owner.

[5] Therefore this place, situated on the border between Galilee and Greece, was a central toll-gate, because from there a fairly well-laid alpine mule-track led from Galilee to Greece, used by thousands of diverse trading folk, transporting their many wares by camels, mules and donkeys.

[6] When the newly-arrived Pharisees heard that we were about to scale the lofty mountain, they asked Kisjonah whether they could join the company. **Kisjonah** said: 'If you are or can be of good will, then this mountain, being my sole property and extending 20 hours in length and five hours wide, shall be sufficiently roomy to receive you too. But as hostile spies of the Capernaumian and Jerusalemite priesthood, I could not as a Greek and now fervent follower of the holy and by my conviction the only true teaching, of this holy master of all masters, find any use for you at all and would avoid your company with every means at my disposal. Ask your hearts. If they are pure then you have clear passage. If impure, then you better go back from where you came.'

[7] **Say the Pharisees:** 'We are pure and without guile. We are confessors of Moses and are Jews, as Jesus also is a Jew, not being

able to destroy Moses' law. But as there is powerful renown about his deeds and teaching, we have to be very much concerned about whether his teachings and deeds do not undo Moses. If they confirm Moses and the prophets, then we too shall accept them, but if they are contrary, then it speaks for itself that we have to be against them.'

[8] **Says the tax-collector:** 'The way you just spoke your forefathers also spoke to the prophets and then stoned them as God-deniers. And to my knowledge very few only were not stoned. Yet you put on your prophets at every opportunity to boast them. Yet your forefathers were exactly what you are and none of you is better by a hair's breadth than your forefathers who stoned the prophets. Therefore I do not trust you in the presence of this holy prophet of all prophets.

[9] You indeed call yourselves confessors of Moses, but in your doings you are further from Moses than this Earth is from Heaven. Therefore examine yourselves as to whether you are worthy of scaling this my mountain with us.'

[10] **Say I to Kisjonah:** 'Let them come with us. When it gets too much for them then they will indeed turn back, for none of their kind has climbed a mountain yet. Perhaps this high mountain's pure air shall somewhat clean their hearts.'

[11] **Kisjonah was happy with this and we commenced our journey up, with all care.**

[12] **And the 5 daughters were not missing either and were about Me like chicks, asking Me all kinds of things about the primordial creation and the coming into being of such mountains. And I explained all to them in accordance with their grasping ability. The disciples too, as well as the large crowd accompanying us listened in on our discussions, to their delight.**

[13] **And Nathanael, who was the most taken in with My deity, talked to the mountain from time to time, saying: 'O mountain, do you feel who it is that is setting His foot upon You?' And each time Nathanael put such exalted question to the mount, its**

reverberation was perceivable to all.

[14] But the Pharisees became most fearful and started to induce the people not to venture up further – this could be a holy mountain from antiquity, not to be climbed by the unworthy and the mountain starting to quake and rage and ruin all for the sake of the one.

[15] **But the people said:** ‘Then you better turn back yourselves, because this mountain, which we have often climbed, has never yet quaked on our account.’

[16] To this the Pharisees started to grumble about the people. And the mountain shook with the Pharisees’ grumbling and these turned around and ran as fast as they could from the mountain back to the plain and we were rid of tiresome company.

[17] We then quietly continued our journey, reaching Kisjonah’s extensive alpine ranch towards the evening, where we also settled in for the night. Only on the second day, on account of fatigue among the women, did we set out to scale this mountain’s highest peak, from where an uncommonly glorious view was to be had over all of Judea, Samaria, Galilee and a large portion of Greece.

52. THE SPIRIT WORLD



E spent a day and a night on that summit and enjoyed much that was magnificent and marvelous.

[2] There was, of course, nothing marvelous for Me since within Me lies – and must lie – the first cause for all the countless phenomena and happenings. But for all those who were with Me there was a great and boundless abundance of all the magnificent and marvelous things.

[3] To begin with, there was the extremely delightful wide view which kept the eyes busy all through the day. Then, when the sun had set, I allowed people’s inner vision to open up, so that they could look into the great spirit world.

[4] How surprised they all were to see above the Earth a vast world full of living and acting beings and very vast, partly most delightful regions and areas, but looking very desolate and melancholy towards midnight.

[5] I, however, secretly bade all the spirits be silent about Me.

[6] Many disciples discussed with the spirits life after physical death, and the spirits gave them very obvious proof that after the death of the body there is still another and more perfect life and what it is like.

[7] Also **Kisjonah** said: ‘Now all my wishes are fulfilled. By all I possess and by this mountain which is standing on my earthly property, I would give one half of all I possess if I could only have some of the principal Sadducees and Essenes here who do not believe in a life after the death of the body. How beautifully these wise people would be knocking their noses against the spirit world. Once I myself was quite captivated by their doctrines, but eventually gave them up again as fortunately a rather weird apparition of my deceased father set me right.

[8] It is extraordinary. One can of a truth deal and converse with these beings as with the like of us. But what astonishes me is that among so many spirits, of whom I personally recognize some very well, there is to be seen no patriarch, prophet nor king.’

[9] I said: ‘My dear friend and brother, these are alive in the spirit world just as truly as these, but in order for them to not be accorded a kind of divine adoration by the millions upon millions of spirits, they are kept isolated from the other spirits in a special location called the Limbo¹, where they wait in their expectation of being, in this very time, freed by Me and then installed in the Heavens of the primordial dwelling place of My angels – which also shall indeed take place shortly.

[10] Besides that however these spirits of the patriarchs, prophets and righteous kings constitute a kind of watch between Hell proper

¹ The abode of righteous souls who lived before the coming of Christ.

and the world of spirits, to prevent Hell from darkening, polluting and leading them astray.

[11] Satan indeed from time to time is permitted to walk abroad in the natural world to cause mischief, but entry to this spirit world is blocked off to all devils everlastingly. Because where life proper has taken its actual inception, death remains far away forever. 'Satan', 'Devil' and 'Hell' are judgment and therefore death itself and have therefore nothing further to do in the Kingdom of life. Do you really understand this?'

[12] **Says Kisjonah:** 'As well as I can and Your grace permitting it. I understand it, o Lord, but there probably is an immense amount behind it which I probably shall not be able to understand until once a dweller myself, of this rather gloomy than friendly world. Towards the East and South this spirit world truly has a most beautiful and friendly appearance, but toward the West and North it looks more miserable and sad than the wide desert where the great Babylon once stood. Such sight then spoils the charm of the East and South.'

[13] **I said:** 'You are right. It verily is as your feeling tells you. But the spirits whom you are seeing now by the hundreds of thousands do not see the West and North the way you do, for a spirit can see only what at any particular time corresponds with his innermost.'

[14] Since however neither the West nor North seen here correspond to their innermost, they see neither West and still less the North. Only after they shall once become equal to My angels, shall they be able to see it all the way you do now.'

[15] **Says Kisjonah:** 'Lord, this is somewhat dim and I do not understand it yet, but I figure that this is not necessary for the present. But since, o Lord, You are right now so liberal with these wonderful revelations, how about showing us, besides all these countless spirits, a couple of angels? I have heard so much about Archangels, Cherubim and Seraphim and have read so much in the Scriptures and formed all kinds of concepts about it which probably were highly imprecise and therefore erroneous. You,

o Lord, could provide me with a proper concept now if it were Your holy will.’ The 5 daughters who were constantly around Me also asked Me for it.

[16] But I said: ‘I intend to do so, but not before this Earth’s midnight. But for now keep conversing with the spirits, only do not give My presence here away to them.’

[17] All were happy with this promise and anticipated the passing of midnight longingly.

53. THREE LUNAR SPIRITS SPEAK ABOUT THE LUNAR WORLD



ISJONAH however, who had a smattering of astronomy, began to estimate whether in accordance with the stars, midnight had been passed yet, because in that age it was a long way still to the clocks of today and one resorted to calculations, unreliable of course, in accordance with the stars.

[2] Says **Kisjonah** after a while: ‘In accordance with my calculations, midnight should be over by now?’

[3] I said: ‘Friend, your calculation is good for nothing, because we still have an hour to midnight. Therefore it is better not to calculate, because the movement of the stars is quite different to what you think. Even your calculation in itself is wrong and therefore it shall not be likely for you to come up with the middle of the night from the position of and movement of the stars. People who shall be capable of this have still to be born, but now it is not time yet by far.’

[4] But after diverse conversations, midnight nevertheless came and a half-moon rose. Kisjonah's daughters hurriedly asked Me what the moon could be actually and how it can wax and wane like that.

[5] But I said to them: ‘My most beloved daughters, directly

behind you stand 3 spirits from the moon. Ask them. They shall tell you exactly what the moon is and how it constantly changes its light, sometimes losing it altogether.’

[6] Here **the eldest one** immediately asked the 3 spirits about the moon and these said: ‘Lovely one, your asking us about the moon is like us asking about the Earth, which you inhabit. Although you do not know why it is dark on Earth right now, you do not ask about it. How can you ask about the moon, which is much further away from you than the Earth that carries you?’

[7] See, our moon, just like your Earth, is a world. Your Earth is round like a sphere and so is ours. Your Earth is half illuminated by the great sun, so is our moon. With you, the duration of the night on average is about 13 of your short hours and approximately likewise your days, but on the moon, one night and one day each last the duration of 14 days and nights of your Earth. And therefore, seen from your Earth, the constant changing phase of the moon – and that is a big difference between the moon and your much bigger Earth.

[8] But another big difference emerges between your Earth and the moon, in that the moon is inhabited by beings like me only on one side – not visible to you, whereas your Earth is inhabitable and mostly inhabited throughout.

[9] Ah, life on the moon is not as blessed as on your Earth. There is intense cold and much unbearable heat, much hunger and not seldom burning thirst. Therefore do not hanker after that small but exceedingly hard world, upon whose fields grow no wheat, or corn and even less, wine.

[10] But on the side which you are able to constantly see, no beings dwell in the flesh, neither animal nor man, but unfortunate, helpless and near helpless spirits. And now you know as much as you need to know.

[11] But do not harbor the wish to find out more about the moon, because such knowledge would in the end make you very unhappy.

[12] Abide in love and let go of all wisdom, for it is better to eat

at the table of love, than to lick the scanty dew from lunar wisdom-stones.'

[13] After this account, the 3 lunar spirits left and the daughters asked Me confidentially whether the situation on the moon is as related by the 3 lunar spirits.

[14] And I say: 'Yes, My most beloved daughters, it is exactly so and sometimes far worse. But now let us leave the moon its journey and all look towards the East.

[15] I shall summon several angels from Heaven and you shall see them come from there. Therefore direct your eyes there.'

54. THE RETURN OF THE 12 APOSTLES



LL direct their eyes towards the East now where, as with the rising sun, it is getting ever brighter – only for the inner vision of course, although the eye of the flesh also is affected.

[2] Finally, after some time of steady brightening in the East, shapes brighter than the sun appear, in perfect human form, floating towards us through the air. The light of these 3 angels who on account of their steadfastness, firmness and light are referred to by the general term “Cherubim”, the world of spirits nearly was eclipsed and the spirits seemed like alpine mists hovering about the mountain peaks.

[3] When the **3 Cherubim** had come into our midst, they dimmed their light and fell upon their faces before Me, saying: Lord, who in the eternally endless Heavens is worthy of seeing Your most holy countenance? To You alone all honor in eternity and infinity.'

[4] But I said to them: 'Veil yourselves and hasten down to a place where My 12 messengers are waiting. They have fulfilled My will and it is enough. Therefore fetch them and bring them here.'

[5] That instant the 3 angels veiled themselves, departing quickly

and bringing, in a few moments, the dispatched 12 to me on the mountain top.

[6] The 12, except for Judas, were filled with joy for having been brought to Me from a great distance in this miraculous fashion.

[7] **Only Judas** said: ‘Forever do I say thanks for such journey. It took only a few moments, but was I scared, and the draft.’

[8] The angels had however allowed only Judas to feel this, while the other 11 felt none of all this.

[9] This happening however made the rounds among the people verbally for a long time afterwards, namely, that the 12 disciples were brought to Me on the mountain from a great distance by the angels.

[10] Upon the mountain nevertheless **many** began to fear, saying: ‘By Heaven, the goings on here are too miraculous – almost too hard to bear.’

[11] **While the others** said: ‘This only Jehovah Himself can effect’.

[12] **But the 12** had much to tell about their experiences in the short time.

[13] I however commanded the angels to procure bread and wine in proper quantities, as the 12 were hungry and thirsty, as they had not received to eat or drink for a whole day. And the angels at once did as I commanded them, bringing bread and wine in the right quantity. The 12 then took bread and wine and ate and drank what they needed and were fortified.

[14] The 5 daughters however wanted to sample such bread and wine and asked Me for it. **But Kisjonah** chided them for being voracious, saying: ‘To be voracious also is a sin. Therefore self-denial in all things is essential, otherwise man cannot achieve virtue, without which there can be no life.’

[15] **But I** said: ‘Friend, let this sin be forgiven your daughters for evermore, for sins which are basically no sins are easy to forgive. Your daughters are in all seriousness hungry and thirsty, and bread

and wine there is plenty for everyone here. And therefore let all enjoy it in accordance with need, once the most needy 12 have been fortified.’


[16] That put Kisjonah and his 5 daughters at ease. Whereupon I asked the 12 disciples to hastily hand out bread and wine, and they did so at once.

[17] All in all, there were this time about 800 persons upon the mount, which had a spacious top, with a flat rock of about 10 yards height jutting out of it, which also was easy to climb from the south.

[18] All ate and drank and were filled, lauding and praising Me for their being fortified so miraculously. And **Kisjonah** spoke down from the aforementioned rock, which he scaled to that end:

[19] ‘Lend an ear, friends and brethren. We are conversant with Scripture, starting with Moses right up to our time, as also with the books of the ‘Wars of Jehovah’, which are mentioned by Moses and many other prophets, which we obtained from Persia, reading the translations, since they were endorsed by many wise men. But of all the miracles described therein, there is not one comparable to that now taking place before our eyes. Such is unheard of not only in Israel but the entire world. Who is it therefore that must be He who accomplishes such deeds, which none besides God can accomplish for sure?’

55. THE DIFFERENCE BETWEEN SCIENCE AND FAITH

FTER this I call Kisjonah down from his 10 yard high pulpit, telling him confidentially: ‘Keep it secret for now and do not give Me away before time, because there are many around here who have not yet reached your ripeness and must not find out fully yet as to who I actually am, or the enlivening of their spiritual liberation would come under judgment, from which such spirit could then hardly ever ascend.

[2] It is enough that many are now getting a premonition as to who I am, with most of them taking Me for either a great prophet and some for God's Son – which now I am in My exterior. More than this would be of much harm for the present. Therefore we also shall leave them with that opinion and belief for now and you must therefore not give Me away beyond that.'

[3] Says **Kisjonah**: 'Yes Lord, this is certainly so, but I also am a human. Will it not be to the judgment of my soul as well to not only believe without a doubt but be imbued through and through with the knowledge as to who You are?'

[4] I said: 'You I have prepared through word and teaching. When I came to you a few days ago you took Me for a very wise and highly accomplished doctor and when you saw Me accomplish unusual deeds, you began to take Me for a prophet through whom God's Spirit acted. But being a man of much experience, you felt prompted to find out how I had achieved such perfection. Thereupon I revealed to you what man is and what is in him, and also what can become of man when he has fully recognized himself, achieving by that the fullest life-liberty of his spirit.

[5] But then I also showed you how God Himself is a Man and this is why you too – as well as all beings like you – are also men. I then also showed you confidentially that I Myself am that Man and that every man is called to become and be forever what I Myself am. You were astonished, knowing from then on who I am.

[6] And see, this was a purposeful preparation of your soul and spirit, so that you could now watch Me create an Earth, or men from stones, without being harmed. Because you accepted freely, and that in a fully scientific way, that God can be a Man and man can be a god. And so it can no longer trouble your soul and spirit to fully understand that I alone am the One true God and Creator of all things from eternity.

[7] But it is quite different with other people, who on the whole are not accessible to the scientific approach. These only have faith and otherwise little understanding.

[8] The faith of the soul however is nearer to life than the most perfect intellect. If the faith is a coerced one however, then it also becomes a shackle to the soul. If however the soul is shackled, then there can be no talk of the development of the spirit within it.

[9] But where, as in your case, the intellect first was brought to the right insight, there the soul remains free and takes for itself light from the intellect to the extent of her tolerance and digestive capacity.

[10] And thus through a properly educated intellect, a true, full and living faith develops, from which the spirit within the soul receives the right nutrients, becoming steadily stronger and mightier, which can be perceived by any man whose love towards Me and neighbor gets steadily stronger and mightier.

[11] But as stated, where man's intellect quite often is undeveloped, man having only faith, which in its confined state is as it were only an obedience to the heart and its will, such must then be approached with caution, for it to not go numb with delusion, or be hideously side-tracked, as it is only too obviously and unfortunately the case with all heathens and others at this time.

[12] And you will now see why I called you down from the rock before, when you intended revealing Me to the people. Therefore no blind should lead another, but rather one of penetrating intellect, otherwise they both fall into the abyss.

[13] I say unto you all, be assiduous and acquire a proper knowledge in all things. Examine everything you encounter and retain what is good and true and you shall find it easy to grasp the truth and enliven the formerly dead faith, making it into a true lantern of life.

[14] I say into you and therefore also to all: if you want to reap the proper benefit from My teaching, then you must first understand it and only then truly act in accordance with the truth.

[15] Just as the Father in Heaven is perfect in all things, even so you too must be perfect, otherwise you cannot become His children.

[16] You have read Matthew's Scripture and My sermon on the mount in which I taught the disciples to pray and this with the invocation "Our Father".

[17] He who says such prayer in his heart, yet does not understand it in the right sense, is like a blind who praises the sun, yet is not able to see or form a concept of it in spite of its mighty light. He does not of course sin therewith, yet it is in reality of no account to him, for he still remains in the same darkness.

[18] Thus, if you want to truly educate a human heart for life, then do not overlook the proper development of the intellect, or you should make a blind worshipper of the sun out of him, which is fit for nothing.

56. MOSES' ACCOUNT OF THE CREATION



AFTER this instructive talk, of which Kisjonah said that it left him no further question, the coming day began to dawn in the East. And on the mountain-peak, where we were quite snug, a very cool morning breeze crept in and Kisjonah suggested we should move down to the nearest alpine hut until the sun came up.

[2] **I** said: 'Let's leave that. This light morning-frost at this height will actually harm no one, but rather strengthen everyone's limbs. Besides, it won't last long and has to be so, otherwise a certain variety of spirits, not to be described further here, would bring bad weather for the day, if not prevented from rising by the powerful peace-spirits.'

[3] Kisjonah was reassured and we tarried on the mountain peak until midday. After midday however we moved down to the alpine ranch again, where we stayed another 2 days, with all sorts of discussions about man's life-responsibility and the nature of the Earth, the stars and all kinds of other things.

[4] Much of it was beyond the rather dull section of the Jews and

the Pharisees who remained with Me, but they did not argue about anything, because these Jews and Pharisees, who had turned My way already on the day of My first visit at the tax-collector Kisjonah's house, in reality were more awake and better spirits and more sober thinkers and had already a high opinion of Me and received My Word as Godly. These are therefore not to be compared with those driven back to Capernaum, nor with those who four days earlier had been driven down to the lowland by the mountain's liveliness.

[5] But although the above-mentioned better **Jews and Pharisees** already were quite firm followers of Mine, they shrugged their shoulders at some explanations about the true and graduated coming into being of the creation of the Earth and all things in and upon it, as also about countless other heavenly bodies, saying among themselves: 'Is not this diametrically opposed to Moses. Where are the 6 days of Creation and where the Sabbath on which God rested. What is then Moses' account of the coming into being of all that comprises all parts of the world? If this worker of miracles from Nazareth now gives us a completely different teaching, making Moses obsolete, then what should we say to that? But if he disposes of Moses, then he also disposes of all the prophets and ultimately even of Himself, because if there is no Moses, then the prophets also are nothing, and therefore also the expected Messiah, whom he purports to be.

[6] Yet, basically, this teaching is correct and it could easily be with the creation as he explained it now, rather than Moses' account.

57. THE FIRST DAY OF CREATION

ESUS: *'Is it not written: In the beginning God created the Heaven and the Earth. And the Earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

[2] *And God said, let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.*

[3] See, these are Moses' words. If you were to take these in their natural sense you should have to at once see their ultimate absurdity.

[4] What of a truth is the Heaven and Earth of which Moses says all was created in the beginning? In man, Heaven is the spiritual and Earth the natural. This still is void and without form – as in your case. The waters are your deficient knowledge of all things, above which the Spirit of God moves indeed, but not yet within them.

[5] Since God at all times however sees the terrible darkness in your material world-depth, God says to you, as manifestly even now: "Let there be light."

[6] It begins thereupon to dawn within your natures, and God indeed sees how good is the light upon your darkness, but it is yourselves who do not want to recognize it. For this reason therefore a division takes place within you, day and night verily are separated, and through the day within, you then recognize the former night of your hearts.

[7] With man, his initial natural being is late evening and therefore night. Since God gives him light however, such light is to him a veritable sunrise, and out of man's evening and sunrise verily come man's first day of life.

[8] Therefore see, if Moses, who most certainly had been an

initiate into all Egyptian science had intended in his scripture to indicate the coming into being of the first terrestrial day, then he would, with all his science and wisdom have noted that no day could ever emerge from evening and morning. Night proper surely always follows evening, and day comes only after the morning.

[9] What therefore lies between evening and morning is night. Only what lies between morning and evening is day.

[10] Had Moses said: "...and therefore out of morning and evening emerged the first day", then you would have been entitled to take this in its natural sense, but for good reasons of correspondences he said exactly the reverse, and this signifies man's evening and night, which also is understandable since nobody has seen the highest wisdom in a child yet.

[11] When a child is born, its soul finds itself in utter darkness and therefore night. The child nevertheless grows, receiving all kinds of instruction, gaining all sorts of insights with that. And see, this is dusk comparable with evening.

[12] Indeed you say that it dawns also in the morning, and Moses therefore might have said: "And from dawn and an actually bright morning emerged the first day."

[13] To this I say: indeed, had he availed himself of spiritual correspondences to tell mankind the crassest nonsense. But Moses knew that only evening corresponds to man's terrestrial state. He knew that it was with man's worldly-intellectual education exactly as it is with the gradually waning light of natural evening.

[14] The greater the pursuit of worldly things through men's intellect, the feebler the pure divine light of love and spiritual life in their hearts. Therefore also Moses called such worldly light of men the evening.

[15] Only when God through His mercy kindles a small light of life in the heart, does man begin to understand the nothingness of all that he had previously acquired through the intellect – his spiritual evening, whereupon he starts to gradually see how the treasures of his evening light are as transitory as this light itself.

[16] The right light out of God however, kindled in the hearts of men is that morning which together with the preceding evening brings about the first true day within man.

[17] From this My present explanation however you must see what a vast difference there has to be between these two respective lights or rather cognitions, because all cognition from the worldly evening light is deceptive and transitory. Only Truth lasts forever and deception has in the end to come to naught.

58. THE SECOND DAY OF CREATION



UT it can nevertheless happen that the divine light is poured out over the evening light in man's heart and be so consumed or blended that it would in the end be no longer possible to know the natural light within man from the divine.

[2] God then made a divide between the two waters, which bespeaks the two cognitions with which I have now adequately acquainted you, and He thus divided the two waters.

[3] The division itself however is the actual Heaven within man's heart expressing itself in true and living faith and not ever in a void, intellectual musing.

[4] For this reason also I call him who has the mightiest and most undoubting faith a rock, which I place as a new divide between Heaven and Hell, and this fortification, no powers of darkness shall overcome forever.

[5] When this fortification is placed within man and his faith waxes ever mightier, then through such faith the nothingness of natural cognition becomes steadily more apparent. Natural cognition then moves to subordinate itself to the dominance of faith, and with that, out of man's evening and the steadily brightening morning, there arises the other and by far brighter day.

[6] In this second day condition man already recognizes that which alone must maintain itself as ultimate truth forever, but proper

order nevertheless still is lacking within him. Man still continually blends the natural with the purely spiritual, often spiritualizing nature too much and therefore seeing the material also with the spirit, therefore not yet being decidedly on the side of the right deed.

[7] He resembles a world of water which indeed is surrounded on all sides with lucent air – not being clear however about whether his water-world came forth from the translucent air surrounding it or the latter proceeding from the water world, i.e. he is not sure within himself yet whether his spiritual cognition developed from his natural one, or whether the latter secretly came out of a possibly secretly pre-existent and secretly active spiritual cognition in man. Or to put it more plainly still, he does not know whether faith proceeds from knowledge or the latter from the former, and what the difference is between them.

[8] In short, he cannot work out whether the chicken was before the egg and the seed before the tree.

[9] God then comes once again to help man along, provided man has done what he could from the strength loaned to him and therefore his, on this second day of his spiritual education. And this additional help consists in the provision of more abundant light, which then like the sun in spring, not just by greater light intensity but the warmth affected with this, starts to fertilize all the seeds laid in man's heart.

[10] This warmth however is called love, and spiritually constitutes the soil within which the seed starts sprouting and thrusting out its roots.

[11] And see, this is what is written in Moses, that God said: “Let the waters be gathered together in certain separate places, so that the dry and firm land can be seen, from which alone the seeds can grow into living and enlivening fruit.”

[12] And it says: “...and God called the dry land Earth, and the water, now gathered at certain places, the seas”.

[13] Then the question is: for whose benefit did God call it so?

For Himself verily He would not have needed it, since it surely would sound somewhat divisive to attribute to the highest wisdom in God His special pleasure in succeeding with the naming of the dry land as ‘Earth’ and the gathered waters as ‘seas’.

[14] Yet God surely could not do the naming of the dry land and the gathered waters for anyone's benefit, since there was no being besides Himself in this creation period to understand Him.

[15] Such saying of Moses therefore cannot possibly have a material but only a spiritual sense, having only a potentially retrospective spiritual sense in relation to the erstwhile creation of the worlds – i.e. from the spiritual to the material – this being capable of comprehension only by the wisdom of angels. But the way it stands, it has a purely spiritual sense and indicates how initially the individual and society at large develop in time and periods from their necessary original natural state to the gradually purer spiritual.

[16] Man therefore is being sorted out even in his natural state. The cognitions have their place – that is man's sea, and the love emerging from the cognitions as a soil capable of carrying fruit, washed all around by the totality of rightful cognitions, steadily renewed in its strength for the bringing forth of all kinds of select fruits ever more abundantly.’

59. THE THIRD DAY OF CREATION



WHEN man's cognitions therefore surround man from all sides and are progressively lit up and warmed by the love-flame which they had fed, then man correspondingly grows in strength and the capacity to act.

[2] In this state God again comes to man – in Spirit of course, and as love eternal speaks to man's love in his heart: “Let the Earth bring forth vegetation, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the Earth.”

[3] Upon such Commandment from God in the heart, man gains a firm will, strength and confidence and goes into action.

[4] And see, his right cognitions take off like rain-laden clouds above the ordered sea and move over the dry land, moistening and fructifying it. And the Earth begins to turn green, bringing forth all kinds of grass and herbs with seed, and all kinds of fruit trees and bushes and seeds, yielding fruit, i.e., that which the right intellect, translucent with heavenly wisdom now regards as fully good and true, then also desired at once by the love in man's heart.

[5] Because just as the seed laid in the Earth soon sprouts, bringing forth manifold fruit, just so is the effect of the right cognitions if laid in the life-giving soil of the heart.

[6] The seed however acts in the manner of awakening the love-force dormant in the soil, and this then gathers increasingly around the seed-grain, effecting the unfolding of the latter to growth, yielding fruit. In short, the right cognition moves to action only in the heart, and from the action all kinds of works emerge. And it is of this that, out of deep wisdom, Moses speaks in Genesis, and that as already rendered verbatim, from chapter 1, verses 11 and 12.

[7] Man's former evening, raised to proper cognition through the light, thus leads to action, which must be followed by works. And this is the third day in the heart's development and that of the whole man in man, who is the spiritual man around whom everything revolves, on whose account Moses and all the prophets of God came to this world, just as I Myself now. I think that this subject is now clear enough for you?

[8] **Says one of the Pharisees:** 'Exalted and wisest friend and master, I for my part underwrite every one of your words, addressed to all of us, since they are totally true and must be so. But move to Jerusalem and explain Genesis to the Temple in this way, and you shall be stoned together with all your following, unless you defend yourself with your evidently divine power. But should you encounter the Temple servants with this might,

then they are judged at once and it may differ very little from annihilating them with lightning and fire from Heaven in the first place.

[9] As said, it would in any case be a most daring task, in spite of such truly all-wise and penetrating explanation of the first 3 days of creation, as described in Genesis, being quite straightforward and without a word of self-contradiction. But now comes the fourth day, on which according to the text, God evidently created sun, moon and stars. How can you explain this differently? To all intents and purposes sun, moon and stars are with us and no man knows a beginning to these large and small lights on the firmament other than what one reads in Genesis.

[10] Now the question is: where is the key to the correspondence by which this fourth day relates exclusively to man?’

[11] **I** said: ‘My friend, have you not often heard and experienced it yourself that there are far-sighted and short-sighted as well as half and totally blind people, and those blind as bats, in the eye of the flesh? The far-sighted see well at a distance but badly at close range. The short-sighted on the other hand see well in the vicinity but badly at a distance. With the half-blind it is half night and half day, i.e. they indeed see objects quite well with one eye, but because the other eye is blind it is self-evident that such seers can only see everything at half light. The fully blind no longer see any object, neither during the day nor at night, although there is a feeble glimmer during the day so that they can tell day from night. Those blind as bats do not have a glimmer and can no longer distinguish day from night.

[12] See, just as men are so diversely constituted in their flesh-vision, just so but much more markedly diverse are they constituted in their spiritual sight. And even you yourself have a strong visual defect and much more strongly in your soul-sight than in the eye of the flesh. Verily I say unto you: the short-sightedness of your soul is extraordinary.’

60. THE FOURTH DAY OF CREATION



ICH way do you read Genesis? Is it not written thus: “And God said, let there be lights in the firmament of the Heaven to divide the day from the night. And let them be for signs and for seasons, and for days, and years. And let them be for lights in the firmament of the Heaven to give light upon the Earth. And it was so. And God made 2 great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the Heaven to give light upon the Earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day”.

[2] See, this is what it says about the creation of the fourth day, which according to Genesis causes the fourth day.

[3] If you illumine this matter a little with even your intellectual power then the crassest nonsense must strike your eyes at first glance, if you take the wording as its meaning.

[4] According to Genesis, God created the light already on the first day. And out of the evening and morning became the first day. Tell Me, what kind of light was this that adequately effected day and night for 3 days? On the fourth day God again said: ‘Let there be lights in Heaven’. The question is: what kind of lights that should divide day and night? Did not the light created on the first day affect this for 3 days? Why on the fourth day more lights for the same effect? On top of that there is talk of only ‘lights’, but not the slightest mention of a moon and sun. These lights furthermore also affect signs. What signs? Finally seasons. Which ones? And days and years. What days and years? Is night nothing? Does not night count the same as day?

[5] And on top of that the Earth is spherical and always has day on one side and night on the other. According to the revolving of the Earth from evening to morning (west to east) around its own axis,

there will always be day where the lands find themselves in the sun, or more precisely, where the steady turning of the Earth pushes the Earth under the sun as it were.

[6] If therefore indisputably the natural day of the Earth is brought about by its peculiar movement, where the sun does nothing other than shine at one point, effecting day through its light wherever its light penetrates, and therefore cannot and does not want to rule the day thereby. The question is: how should Moses have meant sun and moon by his lights? And had he meant the natural sun and the natural moon, then for greater clarification of his revelation to mankind he would have named these two lights, since all men in Moses' time already were able to name these two spheres.

[7] Besides this, Moses speaks of a firmament in Heaven which in the natural outer space exists nowhere in actuality, in that sun, moon and all stars as well as this Earth float freely in the ether, restricted nowhere, maintained in their purposeful position through the law laid within them, having free movement without attachment to any heavenly firmament.

[8] Because there is only one firmament in infinite and free space, and this is the will of God, through which the former is filled with an unchangeable law throughout.

[9] If that which to your eyes appears as an immensely spread-out blue vault, with the sun, moon and stars somehow fastened to same, how could they move and in the case of the familiar planets, continually change their positions?

[10] The other stars, which you call fixed, appear of course as if attached to some kind of firmament, but this is not so. They only are removed so far from the Earth and their tracks so extended that often they hardly cover these in several hundreds of thousand years, and for this reason their movements are not perceived throughout even a hundred human life-times. And that is the reason they appear to you as all but fixed. But in reality it is otherwise and there is to be found no so-called firmament throughout infinite space.

[11] The firmament which Moses means is the firm will within the divine order, gone forth from the right understanding and love, which is the blessed soil of life. Since such will can however only go forth from the fertile fullness of the true divine love in man's heart, just as this goes forth from the heavenly light which God had poured out in man when dividing the latter's inner darkness into evening and morning, just so the Heaven within man is this right love and the right insight and the right intellect, which manifest as a living faith. And the firm will within the divine order is the firmament of Heaven in man. And into such firmament – if this is in accordance with the love-will of God and the right order – God puts now lights out of the Heaven of Heavens, which is the right Father love in God's heart. And the lights then light up the will, raising it to the insight of the angels of the Heaven of Heavens, and therewith raise the created man to the uncreated one, who had transformed himself, as a child of God, through his own free will within the divine order.

61. CONTINUATION OF THE FOURTH DAY OF CREATION



OR as long as man is a creature he is temporal, transitory and cannot endure, because every man in his natural state is merely a suitable vessel within which a man proper can develop through God's constant participation.

[2] Once the outer vessel has reached the right degree of development, to which end God has provided same with all essential parts and properties over abundantly, He then awakens or rather develops His uncreated eternal Spirit within man's heart, and this Spirit in its effect is what Moses understands and wishes to be understood by the 2 great lights which God put in the firmament, the way it also was understood, and never otherwise, by all patriarchs and prophets.

[3] This eternal, uncreated, eternally live light in the heavenly

firmament of man only then is the really true ruler of the actual day within man, teaching the former vessel to fully transform itself into its uncreated divine being and to therewith make the entire man into a true child of God.

[4] Every created man however has a living soul, which indeed also is a spirit, with the necessary capacity to know the good and the true, and the evil and the false, acquiring the good and true and banishing the evil and false from itself. Nevertheless it is not an uncreated but created spirit, and as such can never by itself gain the childhood of God.

[5] If however it has in all humility and modesty of heart and from the free will implanted by God, accepted the good and true in accordance with the law given it, then such humble, modest and obedient will has, to put it bluntly, become a heavenly firmament, because it has developed itself in accordance with the celestial placed within it, becoming then fully capable of assuming the uncreated divine nature.

[6] The purely divine or uncreated Spirit of God now placed permanently into such celestial firmament is the great light. Man's soul however which is transformed to an almost equally great light through the great light is the smaller and lesser light, which however like the uncreated great light is placed in the same celestial firmament and transformed to a co-uncreated light, without losing any of its natural nature but instead gaining endlessly in a fully purified spiritual sense. Because by itself man's soul could never see God in His purest divine nature, and the purest uncreated Spirit of God conversely could not see the natural, because for Him nothing material-natural exists. But through the above mentioned complete conjunction of the purest Spirit with the soul the latter can now see God in His arch-spiritual purest being through the new spirit that he received, and the spirit can then see the natural through the soul.

[7] This Moses is saying, that a great light is to rule the day and the lesser light the night, to determine the signs, i.e. to determine out

of all wisdom the basis for every appearance and all created things, therefore also determine the times, days and years, which is to say: to recognize God's wisdom, love and grace in all phenomena.

[8] The stars which Moses also mentions are the countless useful cognitions - every individual thing, which latter of course all flow from the main cognition, and are therefore placed in the same heavenly firmament as the two main lights.

[9] And see, this at last is the fourth day of creation of which Moses speaks in Genesis, which nevertheless, as with the former three, has gone forth from the same evening and morning in man.

62. THE FIFTH AND SIXTH DAY OF CREATION



So that you would not in this connection ask Me further as to what to make of the fifth and sixth day of creation, I tell you briefly that the ensuing creation of the animal world in aggregate, and lastly man himself signify nothing other than the coming alive in full and realization of all that man harbors in his natural part.

[2] His sea and all his waters come alive and man becomes aware of and glimpses within his now pure divine, uncreated light the countless and manifold fullness of the creative ideas and forms, and in this way becomes cognizant of his purely divine origin. And through the telling of the creation of the first human pair is signified the perfected humanization or inheritance of the complete childhood of God.

[3] Of course you are now secretly asking within your heart: yes indeed, all this is quite good, wise and glorious, and nobody can doubt in the least the fullness of the truth: how then did this Earth, which surely could not have been present like this from all eternity, arise? How was it overgrown with grasses, herbs, bushes and trees of every kind? How and when did all the animals come into being?

[4] And how did man become an inhabitant of this Earth? Was it really just one human pair that was created, as in Genesis, or were men of diverse color, form and character set down on this Earth simultaneously?

[5] To such not altogether unreasonable question I can only say as I said before, namely: if you are imbued with the wisdom of angels, then you shall in a retrospective sense be able to trace also the entire natural creation from the purely spiritual sense in which Moses speaks in Genesis, and shall discover that the natural creation in correspondingly extended periods of course arose almost exactly in the same order told in Genesis – with the emergence of the first human pair falling roughly into the same period and their test and propagation ultimately, but for a few exceptions, hidden in corresponding images, following in that very order told in the unfolding Genesis text.

[6] But as said, in the absence of angelic wisdom you shall not discover this, were you to possess the wisdom of all the wise of the Earth, who also had already exchanged the most diverse views and opinions on this subject.

[7] But in this world, such knowledge is of no particular use to anyone in any case, since man rarely improves much in his heart through great knowledge, but rather worsens that much more usually. Because not seldom the erudite becomes proud and haughty, looking down from his imagined height upon his brethren with scorn, like a vulture upon sparrows and other small birds, as if these existed only for his catching and devouring of their tender flesh.

[8] Seek ye therefore the Kingdom of God and its righteousness in your heart before everything else, troubling yourselves little about anything else, because all these other things together with the wisdom of angels can be given you overnight. I trust that you have now fully understood Me?

63. THE END OF JERUSALEM



WHEN the Pharisee and his colleagues had received such an extended explanation of Genesis from me, they all stood in front of Me as if paralyzed, and **the chief Pharisee** said, after he visibly made great effort to deeply think about it: ‘Lord. Master of all Masters in all things, I and all of us now see, not without much disappointment, that You are fully right in all things and that everything You say is the complete, pure truth. But I did not say “not without much disappointment” for nothing, because this wisdom is too holy and lofty for an evil, selfish world, and You shall, in the absence of special miracles, preach to totally deaf ears. And if working miracles, You shall have blind spectators and achieve little.

[2] If man, in order to fashion himself into a true human, has to be free in his volition and action, then You can preach and work miracles as much as You like, and hardly one in a hundred shall be converted. Because where someone is already basically too stupid and has no education in any necessary or life-conducive field, he cannot possibly grasp Your teaching. If however he has just one degree more than enough, and therefore a developed intellect, be it either Scripturally or scientifically, or in the arts, tying same to some worldly gain, attaching to perhaps even personal standing, then You can let Jehovah speak, for You under lightning and thunder, yet such people will do what your forefathers did in the desert under Moses, where in the course of Jehovah’s talk with Moss on Sinai, under thunder and lightning, receiving the Holy Commandments from Him, they had cast a golden calf, to then dance around it, worshipping it like the heathens.

[3] If I did not know what stuff the Pharisees, Scribes and the priests and Levites are made of, especially in Jerusalem, I would hardly dare to speak to You thus, but I know this folk only too well and basically have put a good distance between me and it, not visiting it any more.

[4] If however You should return to Jerusalem again, then take a large portion of omnipotence with You, or you shall be stoned as a blasphemer. For anyone wishing to be more clever than even by a hair's breadth than the least Temple sweeper, immediately is denounced as a heretic and blasphemer, and if not reforming, in conjunction with a sizeable offering, stoning without mercy awaits him at the accursed spot outside the city wall.

[5] For Jerusalem, I say unto You, my divine friend, there is only one cure - that of Sodom and Gomorra. Other than that there is no salvation for this city and its inhabitants.'

[6] **I said:** 'Friend, what you are telling Me I have known for a long time. Yes, I say unto you, this also shall be Jerusalem's end. But prior to that, all the things prophesied over it have to first take place, so that all Scripture will be fulfilled, and its measure filled. And from now on you shall not count 70 years, before not a stone shall be left atop another. If anyone shall then ask: "Where stood the Temple once?" none shall be found to tell such seeker.

[7] Many prophets were murdered within the walls of this city. I know them all. Their blood cried to the highest Heavens for revenge against such evil doers, but the measure with which Hell was meted out to this city is not yet completely full, and it was therefore spared still. But now its measure shall shortly be full, and it shall be spared no more.

[8] **But before we leave this mountain, I give you a commandment for strict observance, consisting in that none of you divulge to anyone down below any portion of what you have seen on this mountain, until I have given you authority through the spirit. He who will not keep this My commandment shall be punished with instant dumbness, for the people down in the plain are not ripe for a long time yet, nor are you yourselves sufficiently.**

[9] **But discuss that which I have taught here among the likes of you as if not emanating from Me, but as if grown upon your own ground. Only after your friends shall have embraced your teaching in a living way you can eye to eye, let them in on where you**

received such teaching, and what signs preceded it.

[10] But then do not omit to in My name give those instructed the same commandment and with the same sanction as I have given you all here.

[11] But you shall in the short time left us on this mountain witness miraculous things yet, for I thirst for making you as strong as possible in your faith, but keep the said commandment in respect of everything you are still permitted to see and hear, because through non-compliance with this commandment, the threatened punishment would be visited upon you for a year.'

64. JUDAS ISCARIOT REPORTS ON HIS JOURNEY THROUGH THE AIR



SAYS Judas Iscariot: 'Lord, this is a tough commandment. Who shall be able to strictly keep it?'

[2] I said: 'God also had made dying into an imperative and unalterable law and does not in spite of much human misery retract His holy Word. You may, right now, talk and argue as much as you like, yet in the end you have to die. Only in the beyond will you realize how such dying was most essential.

[3] And see, just so it is with every commandment coming from the mouth of God. Making it into your own commandment, you shall be able to keep it quite easily. But if you prescribe yourself a commandment other than the one I give you, then it shall be hard for you to keep My commandment, because where one commandment is against the other, there abiding by the one or the other shall be difficult or in the end impossible. Do you understand that?

[4] I say unto you: take care indeed and see to it earnestly that a counter-commandment does not arise in you with time, which could become death within you.'

[5] **Judas says:** ‘But what is this to mean again? You do indeed perpetually speak in accordance with Egyptian hieroglyphics, which hardly a wise man can still read, let alone understand. What basically is a counter-commandment? I can either abide or not abide by it and this is up to my free will and not a counter-commandment.’

[6] **I reply:** ‘I say unto you, if you remain as foolish as you are now, then it is better for you to return to Bethabara, because that way you are annoying and repulsive to Me.

[7] **Where do laws come from? From anywhere other, perhaps, than from the will of him who has the power and authority to give and sanction laws? But does not each man have complete power to do as he will? If he wants to make the eternal laws his own, then he is sure to easily keep them. If he does not want that, then he has his own will as counter-commandment and has in the end to put up with sanction of the external law.’**

[8] **Judas, although cutting a sour face when I said this to him, he nevertheless says:** ‘Well, now I understand the thing and it is good so. But when You often speak in a veiled fashion, then I get fearful and worried and then I always have to ask until the thing is clear, especially when it concerns a commandment which it may be quite hard for some of us to keep and for myself, which I am not afraid to admit. But see, Lord, when anyone else asks You, then You answer them most friendly at once, yet when it is I that asks, You always get unfriendly and I then hardly dare to ask You again, may it be ever so important to do so.

[9] See, I still cannot get over my peculiar journey through the air the day before yesterday and that with unbelievable speed, so that one could not make out anything on the ground other than a band shooting past at immense speed. Here I want to find out from You how this was possible, because I was possibly the furthest one from here and that far behind the far sea-coast and would have needed four or five days to walk.

[10] I had just finished preaching at a Greek village, but had

unfortunately not found very sympathetic ears and hearts, in spite of healing some of their sick. I became cross and left the stupid nest. But when finding myself all alone some thousand paces from the village – because brother Thomas did not want to accompany me to Greece – there came a whirlwind towards me and before I knew it I was high up in the air. Thereupon an indescribable gust of wind pushed me in this direction and that with the said speed, so that, as said, I could not in this flight make out in the least anything on the Earth's surface – not even the sea itself more than a flash of lightning. I did not even have time to think how I would go if a cliff should be in my path, against which I should have disintegrated into many hundreds of thousands of droplets. But how astonished I was, o Lord, to be set down so gently unto the ground before You after such draft.

[11] Therefore I would like you to just tell me a few words on how such was possible.'

[12] **I** said: 'Friend, if you know who I am, how can you ask how such is possible to Me, or by what means this was carried out? Are not all things possible with God? See, the clouds. Who carries them? You heard Me before, explaining to everybody the nature of the Earth, the moon, the sun and many other stars which for your concepts are endlessly great suns.

[13] See, these large and therefore immensely heavy heavenly bodies float freely through the ether spaces, endlessly stretched out in all directions, having a speed of movement fantastic for your imagination.

[14] Then a question is: who is carrying these countless ones within an unchangeable order through the free, endless spaces? Think about it and you shall soon see the foolishness of your question. And therefore this question is answered for you with sufficient clarity.'

[15] **Thomas** steps up and says: 'If only you could for once come up with a question worthy of the Lord. Did not all those of us who were sent out go through the same aerial journey to here?'

We know however that He wanted it that way and therefore, although a most unusual journey over here through the air, it therewith is fully explained to us. If you more strongly believed what and who our Lord and Master is, then such question could not occur to you even in the worst and most foolish dream.'

[16] **Says Judas:** 'Have you got me again? Well, let you have me, if it gives you pleasure. At least I am not upset this time because I myself realize that I have bothered the Lord with a very foolish question, which however I am sure not to do again in future.'

[17] **Says Thomas:** 'Then we shall also be quite good friends and brothers and I shall not counsel you again.'

[18] **I said:** 'Just be suiet now, for Kisjonah has prepared a meal and we shall afford our body some necessary fortification! After the meal it shall transpire what else there shall be to do. And so let it be and stay so.'

65. WHY MUST MEN BE BORN?



LL move to the huts now to partake of the meal, all being in good spirits and therefore cheerful and happy.

[2] **After the meal Kisjonah says to Me:** 'That if I have no objection then he would now make the rounds on his alp before night settles in, to pay his shepherds and take a look at the flocks, checking also how much wool the shepherds had clipped.

[3] **I said:** 'Listen, tomorrow is the day before Sabbath, which I want to spend on these mountains, but today, since our meal was an extended one, with the day lasting only another two hours, let us just stay happily together here and discuss a few important things. And this evening you are yet to go through quite a few things.'

[4] **Says Kisjonah:** 'Lord, Your every heart's desire is a holy commandment to me. But now I shall come up with a question straight away and this concerns those 3 men who 2 days ago came

to us in great splendor, floating through the air rather than straddling the mountain with their feet. These 3 men have now been constantly in our company, speaking with us and eating and drinking with us, being extremely obliging and helpful and, except for a more noble form, they look like ourselves.

[5] It seems almost as if they are going to stay with us, which would please me endlessly. I previously had embraced and kissed them and see, they had bones and a firm and strong body throughout, so that I had to wonder greatly.

[6] My question therefore is to find out from You how this is possible. Earlier on they were mere spirits, whereas now they are physical beings like us. Where does their body come from? And if these spontaneously obtained bodies and as it turns out, much more perfect ones than ours, could not all men be set into this world in that way, instead of through laborious birth?'

[7] **I said: 'You would not, to begin with, see and physically feel these three angels, had I not conditioned you for this occasion in such a way that your soul obviously, united with her spirit, could see the spiritual through the body, seeing and perceiving same as if it was on the natural plane and therefore physical. It nevertheless is and remains completely spiritual, including nothing physical.**

[8] **Men and spirits however are distinguished from each other, in that a spirit like these three angels had from primordial times used his freedom wisely within My order and had thereafter not ever sinned against it, but a proportion of spirits, too vast for your understanding, had misused their free will and therefore plunged into the threatened judgment. And from such spirits, of which this whole Earth and all countless worlds, such as sun, moon and stars consist, go forth by way of an unalterable natural law, the natural men of this Earth as well as those of all other worlds. And this along the familiar way of generation and subsequent birth, having to therefore first be reared and later instructed in human-hood and, after shedding of the body, developed into pure and completely free spirits.**

[9] Since the flesh of man is given him and therefore to the spirit raised up from judgment, mainly to undergo a free will test as if in a separate world, you can now easily understand that for the perfected spirits, a body of flesh would be quite superficial, as the flesh is only the means but not and never can be, the purpose, as everything is to ultimately become purely spiritual and never material again.

[10] I say unto you: this Earth and this whole, actually physical Heaven such as suns, moons and worlds, shall once pass away, after all the spirits held captive within them shall through the way of the flesh have become pure spirits, but the pure spirits remain forever and shall not and cannot ever pass away, just as I and My Word cannot. Tell Me whether you have now understood this.'

66. THE FALL OF WOMAN AND ITS BAD EFFECT ON MAN



SAYS Kisjonah: 'O God, o God. What depths of wisdom. Who has ever heard anything like it? Verily, such exposition only God can give. Here the wisdom of all the wise comes to fullest nothingness of all nothingness. No, this truly is too much all at once, for a poor mortal sinner in full measure like me.

[2] Through this Revelation all of Genesis suddenly becomes clear and understandable, as if by magician's master-stroke, so to say.

[3] Now I understand what it means: "And God formed Adam as the first man of this Earth from the clay of the Earth." Out of His eternal order, God willed it that the spirits captive within the Earth under judgment, from the more pliable clay of the Earth build a body corresponding to their spiritual form, with which they can move freely, recognizing their self and from that God, to freely subordinate themselves to the divine order, to attain to their primordially spiritual nature, namely to become perfectly pure spirits, therefore like the primordial archangels.

[4] Yes, indeed, now all becomes clear to me. And it says that woman was formed out of Adam's rib. How clear also this is. Just as the mountains by correspondence are the more solid and therefore more stubborn part of the Earth and therefore containing also the more stubborn spirits, just so the man's more stubborn part had, as it were, deposited itself in man's bones, which by correspondence relate to the Earth's mountains.

[5] The more stubborn spiritual, the more sensual, proud and arrogant elements of the man were by God's wisdom and might eliminated from him and represented in a female form similar to that of the man which, since it originates from the man, stands in a living correspondence with him and thereby, and through the procreative act, is capable of having a living fruit awakened within it, according to God's almighty will. And since a greater suffering has been imposed on her as the man's more stubborn spiritual part, she can perfect her spirit whereby according to Scripture it can happen, and also does, that finally man and woman become one.

[6] For the expression that man and woman have then one body does not mean anything else but: although the woman's nature is the more stubborn part of the man, through the comparatively harder trial it eventually becomes equal to his gentler spiritual part and that is what is meant by the expression that man and woman have one body. What do You, O Lord, say to this?

[7] **I said: 'That is absolutely good and true. This is how it is and thus the Scripture should be understood. Then it would be easy to talk to all men and act in their very best interest from the Heavens. But by the second misuse of their free will people have deeply sunk into sensuousness. This is above all the case with women who have begun to abundantly adorn their from Satan inherited more attractive body and because of their selfishness have become inflexible, proud and resentful thereby pressuring the gentler man who, in order to be granted a woman's favor, had to quite voluntarily and submissively to dance to her tyrannical tune and in**

the end even enjoyed being completely ensnared by her truly satanic cunning.

[8] As a result he fell from all the Heavens dawning within him, became ignorant, lustful, selfish, vain and greedy for power and thus truly of the devil together with the woman.

[9] From time to time the man was softly admonished by his spirit through the awakening of love for life, to read the Scripture and contemplate God's great works. Many also did that by first more or less freeing themselves from the snares of woman. But this did not help much because they no longer understood the Scripture. And since they themselves has become materialistic like the woman they promptly took the literal sense for fully valid and thus turned the Word of God into a monster and God's Temple into a den of thieves.

[10] I tell you and all present: things have advanced to a stage when all men would be completely lost if I, the Lord Himself, had not come into the world to save you from the yoke of Satan and his eternal perdition. And I Myself shall have to go to the greatest lengths in order to begin to raise only a very minor part of mankind to the proper light of the Heavens.'

67. BEWARE OF A TEMPTING WOMEN



HOWEVER, woe betide the world when the women again start to wear finery, bedeck themselves and will sit on the thrones. Then the Earth will be put through the fire.

[2] Therefore, maintain good discipline with the women and let them above all practice proper humility. They should be clean, but never dressed up in finery and bedecked, for women's finery and jewelry is mankind's grave and ruin in everything.

[3] But just as a pure, well-mannered and humble woman is a blessing for a house, a bedecked and thereby proud woman among men, fully comparable to a snake that through its wanton glances

lures the Heaven's birds into its venomous and destructive jaws.

[4] Therefore I advise, but do not wish to make this advice a command:

[5] If someone looks for a wife, let him make sure that the maiden he woos does not bedeck her body, except cleanses it with water which is needed for the body's health, and does not bear an immodest face in the street, which does not befit a woman, and does not parade her attractions, but is in every way modest, has her body well covered with a linen garment and in winter with undyed cloths from sheep's wool, also does not talk much nor boast as if she possessed something, for it is most beneficial for a woman if she possesses nothing but what is absolutely necessary. Such a maiden is then also worthy of a man, and you shall woo her. But I tell you: avoid like a carrion a maiden who is rich, bedecked, wears clothes with striking colors, bears an immodest expression in the street, likes to be greeted by the rich and distinguished, but says to the poor: "Just look at the smelly beggars."

[6] Such a maiden is a true image, on a small scale, of enticing Hell, and who woos such a one commits a gross sin against the divine order and may reckon with it that such a woman, who on Earth hardly ever changes her ways, if she dies before her husband, will – even if he was a righteous man and had loved his wife very much for her earthly attractions – draw him into Hell for at least a very lengthy period.

[7] For in the same way that such a woman used on this Earth tricks to catch herself the man her lewdness had chosen, she will – only a thousand times more destructive – in the beyond come to meet her following husband with all imaginable charm and draw him into her hellish nest. And it will be most difficult for the husband to extricate himself from his wife's influence.

[8] Therefore, keep that in mind and let the one who woos get first will acquainted with his bride and examine all aspects, so that he does not instead of winning an angel become encumbered with a devil of whom it will not be easy to rid himself.

[9] I have clearly shown you the distinguishing marks. Do heed the warning and you will succeed here and in the beyond. I do not actually give you this as a commandment that is to bind you, but only, as already mentioned, as good advice which will be most beneficial to you and all vain women in particular, if heeded.

[10] For the one among you who will reprimand a vain and cunningly seductive woman to make her realize her wicked folly shall once in Heaven be richly rewarded.

[11] Therefore, turn your eyes away from a tempting woman, for such a woman is secretly without knowing it in league with Satan and unconsciously serves him in his seductive designs.

[12] If anyone of you wishes to see Satan in his worst form, let him look at an adorned whore or a decorated woman and he has seen Satan in his for a man most dangerous form.

[13] When Satan comes as a dragon and spits war, famine and pestilence over the Earth, he is least dangerous to men, for in their misery men turn to God and begin to do penance, thereby avoiding Hell and its judgment.

[14] However, when Satan clothes his dragon in the light-garment of an angel, he is most dangerous to the by nature sensually inclined man, just as if a ravening wolf came among the sheep in a sheepskin. If the wolf comes to the sheep as a wolf, they flee in all directions confusing the death-bringer, so that he stops and ponders after which sheep to run and finally has to leave without prey. If, however, he comes in a sheepskin, the sheep do not flee, but on the contrary happily welcome the new sheep that has joined them, which is a wolf that mangles the entire flock without a single sheep fleeing from it.

[15] Look this instruction and this advice you should, therefore, keep in your hearts as a shrine and strictly stick to it as if I had given you a commandment. Then your marriages will have the blessing from Heaven, otherwise the curse from Hell.

[16] Therefore, do not be seduced by the blind and deceptive charms of the world, but be at all times clear-headed and value the

world's worth correctly. Do not trade in the gold and pearls which you have now received from the Heavens for the foolishness of the world, then you will always have peace among you and see Heaven open before you. But if you will allow yourselves to be captivated by the attractions of the world, it will be your own fault if Heaven will keep becoming more firmly closed to you. And when in great distress you will be calling to Heaven for help, you will not get it, for it is not possible for a person who loves the world and is firmly attached to it to be at the same time in a blessed contact with Heaven.

[17] Every human being is created and made in such a way that he could not bear evil and good, false and true in one and the same heart side by side. It has to be one or the other, but never both simultaneously.

[18] He can and must indeed recognize both in his mind, but in his heart there can dwell but one of them as life's foundation.

[19] Have you now understood and grasped this My advice?'

[20] Say all, 'Yes, Lord and Master in all divine wisdom.'

68. THE HOLY WORD, THE WORLD AND MANKIND



ERE a Pharisee steps up closer to Me and says: 'Lord and Master, this all is very nice, good and true and not capable of contradiction. But if men do not gather all those materials which the Earth offers them so abundantly, to process them skillfully, then the Earth shall be like a desert and there shall be no sign of any culture. Do there not have to be dwellings and schools of all kinds? Take that away and mankind shall in the shortest time be reduced to a condition like animals. Therefore, the world cannot be set aside, so long as one is an inhabitant of matter?'

[2] I said: 'Your schools are fit for killing all spirit in the tender feelings of children already and therefore their complete

disintegration would do no harm, for verily I say unto you: if your teacher be the world, what do you want to learn from it spiritually?

[3] He who is not taught by God in his heart remains in the night of the world, and the light of life shall remain remote from him eternally.

[4] But he who is not shone upon by the true light of life emanating from God is dead, were he to have learned from the world all the wisdom of the angels. How long shall it serve him?

[5] Therefore remain in Me and I shall remain in you, and the wisdom of the Heavens shall eternally fill your hearts. Do you grasp and understand this?'

[6] When **the Pharisee** had received such instruction out of My mouth, he spoke gravely and with a serious countenance: 'O great, holy and vivid truth, how glorious, how great are you. How happy all men could be on Earth if they were imbued with such holy truth and adjusted their life-style accordingly. But, o Lord, an immense "but", so long as one drop of this Earth remains, or the Earth is inhabited by men, there shall be among them greed, envy, meanness, arrogance and the all-destructive domineering, – all those things from the bottom of Hell. And upon such ground this truth, undoubtedly from the Heavens, shall nevertheless never take root and will be persecuted to the last letter by the thousands times thousands of Hell's disciples. Of what use then such celestial wisdom? To expect fruit fit for Heaven, the greatest part of mankind has to be eradicated from the Earth and a new one put on Earth and brought up in this truth from the cradle on, but the way mankind is right now, it is too evil for Hell, not to mention for such truths from the highest Heavens.

[7] Even if You intended founding a small community, which is to endure and grow within this heavenly wisdom and truth, it nevertheless shall everywhere find itself among voracious wolves who, if not able to harm it spiritually, nevertheless shall constantly harass and intimidate it physically, and it shall never be able to maintain itself in its purity. And who but God knows what, after

lengthy periods, the descendants of the pure communities shall look like?

[8] Men are and shall remain men. Angels today, devils tomorrow. And therefore even the best are not to be trusted.

[9] Did not Jehovah of a truth visibly lead the children out of Egypt? They saw Him day and night. In the desert where He gave them the commandments He fed them miraculously for 40 years. There it rained wonders upon wonders. Look up history and then glance at the present life, religions and social condition, and see the erstwhile children of God, and no trace shall be found of what they once were.

[10] This is why I say and maintain, without wishing to pre-empt Your love and wisdom: what everlasting waste for such wisdom and deeds of Yours, because they shall never be worthy of them. Fire and brimstone from Heaven yes, of that they are worthy, but not everlastingly of such grace. I speak thus, confident of no betrayer lurking here. But once we get down there again, I shall be silent as a graveyard. Tell me, o Lord and Master, am I right? Is it thus or not.'

[11] **I said: 'Terrestrially you are quite right. It is so and shall also become so. But all this must not hold Me back from proclaiming to the world the truth from the Heavens.**

[12] **Because if the world is to be judged, then it has to be first given that which of itself shall judge and must judge it, namely: the truth from the Heavens, which now is coming through Me into the world and shall remain so, even if persecuted.**

[13] **Your opinion is a good one and right in respect of the evil world, but most exceptional relationships prevail between God and the men of this Earth, known by none save the Father alone and he to whom the Father reveals it.**

[14] **But now no more about it. Evening is upon us, and it shall be cold at this height. Therefore we shall turn in at the huts. Let it be.'**

69. A GOSPEL ON LAUGHTER



AFTER these discussions we move into the big residential hut and many, especially the women and maidens, huddle around the fire. Some of the Jews however, who could also have done with a bit of warmth, were secretly annoyed with the women for completely obstructing the flames. And some of the disciples came over to Me to tell Me this, complaining and grumbling, but I chided them softly for such unseemliness. All but one calmed down.

[2] But one, **an stubborn Jew** of Capernaum, grumbled continually, saying: ‘Eh, what’s the use talking? I was freezing almost unbearably already outside. Now when I would warm up a little the women block off the fire and I am nearly stiff with cold. Down below not even in winter is it as cold as it had to get tonight at this height. And I am over seventy and of a cold disposition. I do not want to be churlish. Tell the women therefore to make room for me at the fire.’

[3] Say **I** to the old man: ‘Do you not know that I could warm you also without fire if you had faith?’

[4] Said **the old one**: ‘Yes, Lord, I believe. For I have seen many of Your miracles and therefore I believe that everything You say or will, happens.’

[5] **I** said: ‘Then stand with the 3 men who came to us from on high 2 days ago, and you shall get warm at once.’

[6] And the old man did so and he immediately became so hot that he could hardly bear the heat, thanking Me profusely for such favor, but because he is now too hot, he would like to cool down a little.

[7] But **I** said: ‘Do as you like, for I did not tie you up with the 3 men. Go outside, there you shall cool down quickly.’

[8] And **the old man** went outside, but soon rushed back into the hut with a great cry of terror: ‘Save yourselves, everyone for

himself, the entire mountain is ablaze and the flames are drawing ever closer to this hut! For Jehovah's sake, we are all going to die!

[9] While the old man is thus lamenting **Kisjonah**, who had been outside for some time, enters and says to Me: 'Lord, You will forgive me that I have prepared a little celebration according to the custom of the alpine shepherds, since You told us this would be the last evening You are spending on this mountain. My shepherds have gathered brushwood in the forest, and now they have lighted the faggots in Your honor and are singing happy songs and psalms. Would You not like to have a look outside?'

[10] **I** said: 'O with pleasure, for I love you very much.' And I rose to My feet and went outside all the disciples followed Me.

[11] But the woman laughed at the old Jew for earlier having seen the entire mountain ablaze and making such a fuss as if the whole world was perishing. The old man felt a bit ashamed and now bore the laughter of the woman quite patiently.

[12] But I reprimanded the merry women and warned them. Thereupon the women – the 5 daughters of **Kisjonah** were not among them for they were engaged in preparing the evening meal in the large host's hut – asked forgiveness of Me and the old man and said that they definitely had not meant it badly.

[13] The old man immediately forgave them from all his heart. But **the 3 angels** turned to the woman and said: 'Listen to us, you women. This old man is a descendant of Tobias who was blind and to whom we restored his sight with the gallbladder of a fish. All descendants of this old Tobias, who was a grave-digger, have in their old age for some mysterious reason known only to God and to us through Him, weak eyes. We tell you that it is a gross offence based on a frivolous heart if someone ridicules a blind person instead of extending his hand and guiding him over footbridges and rough roads. If you had not known that the old man who is also called 'Tobias' is more than half blind and you still laughed, you have sinned and deserve severe punishment. However, as he has forgiven you following your apology, also we

shall forgive you.

[14] But woe betide you if you should ever laugh at a disabled person. Then his complaint shall become yours.

[15] Anyway, men should not laugh at all or only very seldom, for laughing is brought about through the awakening of gloating spirits dwelling in the human body.

[16] A friendly pulling of the facial muscles from which an expression of a special goodwill can be recognized is heavenly whereas all other laughing usually stems from Hell. For the devils always laugh when they have succeeded in one of their evil designs. In the Heavens, however, no one ever laughs, but one is at all times filled with the most heartfelt and friendliest goodwill towards all ever so miserable creatures and compassion with every suffering brother who still has to go through his time on Earth. Heed this for all future times.

[17] Once men will be starting to laugh at their brother's weaknesses, faith will be vanishing like the sun after setting and love in men's hearts will be cooling off as this night has cooled down and there will be misery among mankind the like of which as never before existed on Earth.

[18] Do heed this warning from the Heavens. Punish your children when they laugh. Hear them rather cry than laugh, for the laughing originates from Hell which always abounds with derision.

[19] There are situations where, however, only men are allowed to laugh at some silly matter and obstinate foolishness, but then the laughing is a well-deserved punishment for the one who deserves to be ridiculed.

[20] But if someone laughs only for fun and seeks things, events and ridiculous talk to be provoked to laughter, he is a fool. For only the heart of a fool can be provoked to laughter. Every reasonably wise person can easily and soon understand life's sacred earnestness and he will not easily laugh about something.

[21] Therefore, do not laugh anymore in future and turn your face

away from clowns and comedians who let themselves be paid for preparing you for Hell. Be always of a calm heart, so that you may merit God's goodwill and thereby true honor.

[22] **These words made a great impression upon the women and they vowed never in their whole life to laugh again.**

70. THE HEALING OF THE HALF-BLIND TOBIAS



HE old man however had heard what the three angels had spoken to the women. **So he went over and said:** 'I hear that you mentioned my forefather's name and showing that my name is not unknown to you. Through God's grace and power, which is in you, you gave life and light to the old Tobias' eye.

[2] See, you dear and eternal friends of God, I am at the point of going totally blind. Sight of the one eye is gone completely and the other one's light is diminishing considerably. How would it be if you gave me the full light of my eyes? This surely would be easy for you. Have mercy on me.'

[3] **Say the angels:** 'Do you not see the One who is watching the blazing flames with Kisjonah, and hearing the shepherd's songs and Psalms? Not we but He it is who gave old Tobias back the light of his eyes. Go to Him. He is the Lord and can do as He likes. He alone can give you back the light of your eyes. We of ourselves can do as little as you of your own self. We only are His servants and wait for His hints.'

[4] **Upon these words of the 3 angels, the old man betakes himself over to Me and asks Me for the light of his eyes. I said:** 'Were you not for a long time a staunch Pharisee and one singing the praises of the Temple at Jerusalem, taking Me for an Essene, a magician and suchlike. How did you come by your faith now?'

[5] **Says the old one:** 'Lord, I too was present at Capernaum when You awakened the chief priest Jairus' daughter to life. Faith already came to me then. But I needed to see and hear more to

strengthen my faith. And I have seen and heard and now believe that
that You,
o Lord, can do anything You will. If only You, o Lord, want to
heal me, then You can do it in all fullness.'

[6] After that I said to the old man: 'It is somewhat absurd for night-time. I say unto you however that, spiritually, it is now night and they all are fully blind. And men shall no longer become seeing during the day, but at night, and then for many, their evening and morning will lastingly become their first day. And so let you be made seeing at night.'

[7] With these words, the old one became seeing, admiring the separate fires which previously he had seen blurred and therefore as if one fire.

[8] As he became aware of such seeing light in his eyes, he fell down upon his knees before Me, not able to praise Me highly enough, being overjoyed beyond measure.

[9] But I said to him: 'You too have heard My commandment. Therefore, keep silent on everything you have seen and heard here, otherwise you shall meet with what I warned everyone.' Thereupon the old man rose, promising to be silent as a graveyard.

[10] And so everything was good and accomplished for these heights. And when the fires had burned themselves out, Kisjonah's daughters came and invited Me and all those present to the evening meal. And we all went, consuming a good meal and then going to take our rest.

71. RHIBA INVENTS A STORY ABOUT THE NAZARENE



THE Pharisees however – those of the better disposition, who had also become believers now – some more and others less, about 30 in all, went to a separate hut, to there discuss almost through the night what they should do now.

[2] There was one among them by the name of **Rhiba**, with the reputation of a smart one. This one, after nothing conclusive had been reached took the floor, saying: ‘Brethren, you have now traded words for at least 2 hours, yet have not come nearer to a conclusion by a hair’s breadth. You have gotten to know me. I have hit the nail on the head in similar scrapes in the past and I presume that my blow shall not miss its mark this time either, after my critical examination and listening and watching of everything that was said and done over here. And so lend me an ear.

[3] It is by no means to be denied that this man, a carpenter’s son from Nazareth, accomplishes things and works which should hardly be possible to anyone but God. In short, anyone who is somewhat weak and lacking insight would let himself be easily talked around into believing that this Nazarene is at least a semi-god, after the Greek fashion. I myself came close to being persuaded of this, because the appearance on the heights of these mountains were in all earnest of such an extraordinary nature that they could hardly have been exceeded in Moses’ and Elijah’s time.

[4] Yet certain things nevertheless did not escape my secret perception, which took the wool off my eyes, making me know exactly where I stand. Did you not notice the 3 men who came to us as angels on the heights?’

[5] **They all affirm it.** ‘Yet do you know who and where they come from?’ **They all said no.** ‘I am going to open your eyes. Hear and see.

[6] It will not be unknown to you that the Nazarene carpenter named Joseph, who has always been in the repute of an initiate

into Egyptian and Persian magic, at the same time is a direct descendant of David, at times designating himself with the title “Son of David”. Joseph’s father, whose name was Eli, also a carpenter, of unblemished repute, secretly aspired to elevate his tribe to the Judean as well as the entire Promised Land’s throne. Under the pretext of training his son in the building trade, he let him, in good company, travel to Persia and perhaps even to India, but not on account of the building-trade, but intensive magic, so that Joseph, grounded in such knowledge and craft, could dazzle all mankind as being sent by God, to sit upon the throne of at once the Jews and Romans, because it would then be easier to deal with the idolatrous Romans than the Jews. Joseph would besides his secret craft, of course have to be strict Jew outwardly and without blemish before the law, so that not even the High priests could fault him. Returning from several years of journeying, Joseph, in possession of the art indeed nevertheless did not possess the means and opportunity to put it in practice. He also, as told me by elderly people, lacked the courage, but mainly the speaking capacity, because he was weak and monotonous on that score. Eli realized that he had miscalculated and got his son, who had no capacity to reign, to carry on his own familiar trade. When dying, Eli indeed blessed his son, but telling him quite wisely to drop the agreed plans, because nothing further transpires there. And therefore Joseph did not venture into anything with the children of his first wife either.

[7] But when after the death of his first wife, he by good fortune and probably his magic from Persia, came into the guardianship of the beautiful Mary from the Temple, who also was a descendant of David, the regency plans began to reawaken in Joseph. He got Mary – a girl of barely 14 at the time, pregnant, becoming his wife only later – which of course caused him great problems in Jerusalem, but from which he extricated himself through money and magic, at the same time taking Mary for his wife, on the advice of a close friend.

[8] Although the surviving and well-to-do parents of Mary in

Jerusalem, a certain Joachim and Anna, are supposed to not have been very pleased with such marriage, Joseph, having a powerful friend in the Temple – the old Simeon and especially Zacharias – the thing nevertheless came off without objection and Mary became Joseph's rightful wife, wherewith her parents also had to be agreeable.

[9] Encouraged greatly by Mary, whom he loved exceedingly, he now did everything in respect of the unborn child, if male – which as a man of experience in such things Joseph could predict with much certainty – towards the said plan, whereto the not inconsiderable means of his in-laws may now have contributed.

[10] Some weeks before delivery he sent messengers to Persia and asked the 3 wise men over, whose acquaintance he had made in his youth. These also came to Nazareth. And since at that very time emperor Augustus had ordered a census in Bethlehem, for all of Judea, Joseph and Mary together with Joseph's children, found themselves on the way to Bethlehem for that purpose.

[11] The 3 wise men, together with their great and dazzling followers of servants, on arrival in Nazareth did not know which way to turn, traveling up to Jerusalem and unfortunately inquiring of the old Herod about the newborn king of Israel, pouring oil upon the fire: Herod of course could give them no advice other than that firstly this was something entirely strange to him and secondly that, if there was anything to it, this family like thousands of others nevertheless was bound to find themselves at Bethlehem for the census called by the emperor. Therewith the three wise men hastened to Bethlehem, where they found what they were seeking.

[12] That there would have been no shortage of magical appearances for even the Romans to be talked around, can be gauged from the fact that the old Herod would not have otherwise ordered the infanticide. These magicians also loaned, if not actually gave the child such treasures as would help educate it, which it was to then send back to Persia after assuming the regency.

[13] For that reason those 3 magicians never let the child out of their sight, looking after its perfection in magical training to this hour and now appearing again as the purported 3 angels from the Heavens, helping Jesus to carry out his magic works, together with all kinds of wise sermons and miraculous works, to bedazzle the people, who are blind and know nothing of all that goes on in secret.

[14] But they are unable to pull the wool over the eyes of those of us who are conversant with all those kinds of mysteries and it therefore is our sacred responsibility to observe this person in all ways and alleys and put a stop to him if he overdoes it.

[15] The worst would be for him to get the Romans on his side, for that would be the end of all our efforts. Therefore we should try to most methodically proceed to prevent this, or he will grow sky high over our heads in all earnest. Once he has made it, we shall not be able to pull him down. What do you say to that?’

[16] **The others say:** ‘You could be right, but if in the end things are otherwise, which could easily be the case, what then with us?’

[17] **Rhiba replies:** ‘The question in this particular case is not applicable at all. Is he more and can he be more than a man? Who among us is like the heathens, who do not know what and who God is, taking certain distinguished men and even certain animals for gods, to worship and honor them.

[18] Is this Nazarene anything more than an exceedingly distinguished man, a genius, unsurpassable in his ways and means?

[19] If he tried to remain what he is, exercising his craft for man’s benefit and also teach them a few things in those fields where men are blind and without insight, then he would be of indispensable worth and the land which could count him a citizen should be envied. But the way things are, David's throne, crown and scepter are itching him and this makes him contemptible to all orthodox and pure Jews, who have the spirit to regard and grasp all human appearances within the right light and understanding and not have the wool pulled over their eyes as easily as half-heathen

tax-collectors and sinners.

[20] Of what use to mankind in any case the many dazzling teachings dividing it into diverse sects, which then only hate each other on account of their disparate beliefs – more than the voracious beasts of the forest. Those of the old faith hate the unbelievers and the latter those of the old faith and thus such religion achieves the opposite always of what it preaches. Instead of friendship, love and peace, it often creates irreconcilable enmity, hate and the most furious wars. And these have always been the fruits of all religious revivals upon Earth. But if the fruits after such happenings, as experience always teaches, are the same ones, then it becomes the imperative responsibility of us enlightened ones and leaders of the peoples to in time cut the path of such revivalists, along which thousands are threatened with downfall and ruin. Is it not better that such domineering magicians should be dispatched from the world, rather than thousands having to be led astray by such eccentrics and be bumped off and destroyed?'

72. THE CURSE OF A PHARISEE



SAYS another: 'You are not altogether wrong, if we look at the matter from a purely worldly viewpoint, but if there is yet another life for man's soul after death, which I have never doubted yet, then all these worldly considerations and relationships are altogether worthless and then this Jesus is a sun for the night of man's spirit, showing us the right way along which we can already in our bodies catch a glimpse of the great beyond, taking from the Father's house the glorious fare for eternal life.

[2] And such He teaches, wanting to show blind men how without further assistance, the air can offer and has to yield bread and wine, therefore food proper, as we saw upon the heights a couple of days ago and of which we ate and drank.

[3] That the old night always has to do battle with the coming day

not only human history but the entire nature of things teaches us as occurring before our eyes and unfolding. Yet this is God's order, permission and will, against which no worldly power ever has prevailed.

[4] What do you intend doing if this Jesus, surely suffused utterly with God's power, were to seize you with His thoughts and utterly destroy you. What opposition could you offer Him?

[5] Now listen. A man who is instantly obeyed by wind and sea and all evil or good spirits – a man who calls the dead back to life, healing through mere will every ever so old and stubborn illness, without medicine, surely could be somewhat more than a mere genius in magic. Have not you and I often watched and observed the magicians, how these are surrounded with all kinds of magic symbols, magic formulas, amulets and magic wands and always make the greatest fuss out of every trivia they produce.

[6] This Jesus however has neither amulet, nor anything pertaining to conjuring, nor any magic ointments, nor herbs or roots and is not at all secretive or mysterious, or a show-off, but a completely plain, good-natured and courteous, civil philanthropist and in Himself a man in the ultimately perfect sense.

[7] He is not downhearted and always good-tempered and His Words flow like milk and honey. And yet, with all His simplicity everything happens in the most miraculous way. I am more than convinced that He could create a new Earth just through His will. I have known Him almost from birth and can tell you that as a little boy He was already performing all the things that He performs before us now as a man.

[8] If however a man accomplishes deeds which are possible only to God, what should hold me back from taking such a person to be God?

[9] I have been a Galilean from birth and am over 70 years and my eyesight has been very feeble for 30 years, having been fully blind already in one eye and of a completely blurred vision in the other. How many doctors from all parts of the world, who nearly all

regarded themselves as supernatural in their vocation, who tamed snakes and wild beasts, who decapitated birds and then miraculously fused the heads back, have I not consulted and strictly followed by prescription for my dear money, but to no avail.

[10] Two hours ago, just after supper, He helped me through one Word in such a way that I now see probably more perfectly with both eyes than any of you.

[11] Look up Scripture and see whether the Earth ever was trodden by a human being with such miraculous power. Moses indeed accomplished a lot through God's power, loaned him on account of his mighty faith, like the great promise made to Abraham. But how small Moses' deeds compared to those which this Jesus performs before our eyes.

[12] And yet you are actually consulting on how to get Him out of the way. Bah! This is shameful of you and you deserve everlasting punishment by God's sharpest scourge.

[13] Truly, in this Jesus seems the most complete fulfillment of what the great prophet Isaiah prophesied of the most exalted Servant of God, when he spoke:

See My Servant, whom I have chosen. Mine elect in whom My soul delights. I will put My Spirit upon Him and He shall proclaim judgment unto the heathens.

He shall not cry nor quarrel nor cause His cry to be heard in the street.

A bruised reed shall He not break and the smoking flax He shall not extinguish, until He accomplish judgment for victory and the heathens hope upon His name. (Isa 42:1)

[14] If He were after crown and scepter, by Heaven, He would be mighty to excess for that. Because if He can carry His disciples together through the air from all parts of the world in a moment through his invisible servants, what we saw with our own eyes, then He could carry together all rulers of the world and quite

simply tell them: “I am the Lord and you all have ceased ruling everlastingly. If you want to be My servants, you may remain with Me, but if you do not, then depart from Me and be undone.”

[15] But He, who is almighty in the truest sense of the word, threatened us even against divulging in the plain even a syllable of what took place here. He does not therefore seek honor from men in any way, but exclusively man’s spiritual refinement and perfection. The kingdom He wants to establish among men is a spiritual one, to lead back to the lost Paradise those who no longer know where they come from. And for this we should want to, if it were possible, remove Him from this evil world? Never. The curse be upon him who makes way for such thought in his heart.

[16] The Earth never has carried a greater philanthropist, nor anyone more selfless than He, and you are going to lay hands on Him? Ask yourselves of whose spiritual children you are and Satan, resident in your breast, shall tell you and reply: “I am your father.”

[17] What is your Messiah to look like? Perhaps like yourselves? Or is He to make an appearance as a thousandfold Sampson and with Sampson’s weapons kill millions of men, with one blow, so as to not seat Himself but you upon the seat of power, afterwards letting Himself be slavishly ruled by you and playing for you the donkey of burden, the camel, the guard dog, a lion fighting your enemies in the desert, a falcon spying from on high the approach of your enemy, so that you can consume the Earth’s booty in peace, fornicating with the most tender and beautiful maidens of the Earth? This would be the right Messiah for you.

[18] You are going to be lords and the Messiah your servant. You would have your Messiah only in this way. But that you should have to say “Lord” to the Messiah does not agree with you, which is why you would have Him out of the way.

[19] Look into your hearts and ask them whether this is not exactly so and your hearts shall say yes.

[20] But if I have been wrong, then tell me what your Messiah is to

look like and what qualities He needs to have.

[21] Shame on us who call ourselves children of the Highest, yet the heathens, tax-collectors and sinners have a start on us in everything. The Greeks, Romans, Egyptians, Persians, Assyrians and nearly all heathens known to us, out of gratitude towards their idols, idolized the great wise men, because they assumed that such were given them by their gods' grace and they accorded them divine worship, building them temples, hallowing the localities of their residence. There are very few precedents of atrocities on their part against such men.

[22] We Jews however who call ourselves "God's people" have stoned a large number of the prophets sent us by God and have uttered curses over them, yet still dare call ourselves "God's children".

[23] Elijah, one of the greatest and mightiest prophets, had to flee nearly to the end of the world, to save himself from the rage of "God's children" and their neighbors.

[24] We are the ones who stoned God's messengers and now also want to dispatch this good Jesus from the world, if it were possible. If however this were to become possible – for God allows evil mankind the most wicked deeds, so that their measure for Hell be filled – then I prophesy an everlasting curse over all Jews, that they should never again have a homeland on Earth and their name, before which even the heathens have bowed down, shall be an abomination to men.

[25] As truly as God lives this shall take place. And such our heinous deed shall find a never-ending retribution in Hell.'

73. THE PHARISEES WANT TO STONE TOBIAS



OME accepted what this old man, whose name as pointed out was Tobias, said, but the greater number were so enraged that they wanted to tear up his clothing and stone the old Tobias and all who supported him.

[2] **But the old Tobias said:** ‘O, by all means proceed against us who have become a thorn in your eyes. The 3 angels still here will give you out a praiseworthy reward in Hell and the devils will finish the tear in your coats.’

[3] **As Tobias had finished his vigorous words to his furious colleagues, with the latter starting to look for stones, the 3 angels entered the hut, their faces shining like the sun.**

[4] **On seeing this, the stubborn ones were gripped by great fear and they fell upon their faces, asking the three for forgiveness, wailing.**

[5] **But these said:** ‘If you will be adversaries of them who are driven and drawn by God’s Spirit, who then are your friends? We tell you to your faces: it is the devils. Therefore let you be converted, or you are going to taste the might of the Highest.’

[6] **Those shaking with mortal fear scream:** ‘What must we do?’
Say the three: ‘Humble yourselves and believe on the One, true Son of God, whose soul is One with the Father, because the Father is in and not without Him.’ **With these words the 3 angels vanish and the Pharisees start to get up, desisting from their exceedingly vociferous plans.**

[7] **Tobias now asks them, saying:** ‘Now then, what’s up, what will you do? Where are the cursed stones? Why did you not lay hands on the three, seeing you took them earlier for the three disguised magicians from Persia?’

[8] **Say those hit hard:** ‘You know of a truth that we have to abide by Moses’ laws, to which we have sworn by Heaven and Temple. But if this Jesus now teaches the opposite everywhere, how should

we be able to exchange our oath with this anti-Mosaic teaching, just like that? But we will ponder and see what can be done. At this stage we are saying neither yes nor no, because it is written that no prophet shall ever arise from Galilee. Thus the thing, wondrous though it may be in its uniqueness, nevertheless always shall be associated with many a disturbing feature.’

[9] **Says Tobias:** ‘That indeed is true, that no prophet is supposed to arise from Galilee, but I ask: is it also written that the Messiah shall not arise in Galilee. I am not aware of anything being written about that, or of any special locality being indicated for the Messiah’s appearance. If, according to Scripture, there is to be no prophet from Galilee, it can nevertheless be the case with the Messiah. For there surely is bound to be an unlimited difference between a prophet and the Messiah.’ **Say the affected ones:** ‘There you are right. That is why we want to think about it.’

[10] **Says another Pharisee at the back, who had quietly listened to the lengthy proceedings without once contributing his view:** ‘Friends and brethren, to get to the bottom of this most miraculous thing requires a sober and wakeful state. We however all are more or less drunk since supper and full of sleep as well. How can we arrive at a credible judgment upon a matter that is so miraculous and also important and serious?’

[11] Therefore my view is that we now rest a little and continue our proceedings somewhat more wisely tomorrow. Because if I am not mistaken, it is dawning already and the morning shall not be long in coming. Therefore we should anticipate the Sabbath in a somewhat appropriate manner and not with arguments and debates.

[12] The big crowd of Jesus’ followers appears to be on the rise already. We want to or ought to observe them, but how so when full of sleep. When they may leave even before we awaken if we should now take a little nap?’

[13] **Interrupts another:** ‘That is easy. We will set up a watch.’ **Says the former speaker:** ‘Who? You perhaps, or someone who is

just as full of sleep as you and I and will fall asleep like us?’

[14] **Says a third:** 'Sleeping will not do as the others are getting ready for departure. Therefore we shall have no alternative but follow their example. Because the way down to the plain is drawn-out and we shall not be in the village for some time after rise!'

[15] **Says a fourth:** ‘Ah, the Master Jesus also is before the hut, making preparation for departure. We shall therefore have no option but to quickly break forth.’

[16] **Says the first:** ‘Ah, here we have it. Just as I thought, now we have it. This will be a nice trip, without sleep and quite drunk from last night's supper.’

[17] **Say a number of them:** ‘Well, there just is no alternative. They, having rested, are not likely to wait for us. Therefore away! We shall catch up with our sleep in the village.’ **All rise and quickly move outside.**

[18] **With the Pharisees all being ready for departure, but with Myself not actually starting off at once, all but a few get a little indignant, asking Me whether I was not pulling out yet.**

[19] **But I tell them:** ‘I am Lord, doing as I please and none are to ask Me ‘Why thus?’ But if someone is not pleased with how I will have it for Myself and Mine, he can do as he will, for I bind no one. If anyone wants to go, let him. But if he will wait, then let him wait patiently. I shall not be breaking forth before sunrise and shall first partake of a morning meal, for the road is long and tiring.’

[20] **Say the Pharisees:** ‘In that case can we take a short rest?’ **I said:** 'Most certainly. For the Earth does not need the light of your eye for sunrise, but of a truth the light of My eyes, so that there be light in the depths.’

[21] **Say the Pharisees:** ‘Let him who can or will, understand this. We cannot understand that.’

[22] **Says the old Tobias:** ‘I understand it indeed and therefore remain in the open. Perhaps a brightness shall enter upon my depth

as well.

[23] **Say the others:** ‘You old codger do as you like, but we shall return to the hut to get some sleep.’ **With these words all quickly return to the hut, throwing themselves on their bunks.**

[24] **Tobias** however comes over to Me with reverence, to tell Me everything that took place during the night. But **I** comfort him, saying: ‘I know it all, for if I did not, how could I have sent you help at the right time? Leave it at that. Because whoever rises up against Me before My time shall have to kick hard against the pricks. Therefore do not fear. For from now on no more disgusting things shall get to you.

[25] **But let us now go a bit further up. There on that hill towards the East. From there we shall be able to see a most glorious sunrise. And that kind of thing fortifies the soul as well as the bodily limbs, cheering up heart and kidney.’**

[26] **With these words all betake themselves with Me up the alpine slope, eagerly awaiting the rise of the sun, which was not long in coming.**

74. CONDUCT FOR JUDGES AND LAW-GIVERS



WHEN after about an hour, it, the sun came up with indescribable majesty and splendor, all were uplifted and moved to tears, singing Psalms to the glory of Him who created all this so wondrously and gloriously.

[2] **Said the old Tobias,** after such solemn morning-hour: ‘O Lord, this is a different temple to that in Jerusalem, which latter always is full of filth and obscenity. How often in my life have I sung psalm after psalm, yet my heart was as dry as ten year old straw and cold as ice. And how warmly it now beats towards my Creator. How often was I in the Temple, yet always glad to leave its stinking halls. Yet here I feel like spending eternity, and from the deepest love-warmth praise the great God who created all the

countless glorious things. You beloved Master, how can I thank you for such previously never-felt supremely holy elixir of life?’

[3] I said: ‘He who ventures forth into the creation feeling and perceiving what he owes his Creator as warmly as you do, already has shown Me the best and most pleasing gratitude.

[4] Stay with such feelings and perceptions and do not close off your heart towards your poorer brethren even if they had once been your enemy, and you shall once merit a great grace from the Heavens. When seeing all kinds of sinners, neither judge nor condemn them, for, understand Me well, it mostly is not them who sin but the spirit that drives them. You yourself are not able to say what spirit drives them. There are many who in their piousness can become haughty, wanting to then look down from their imagined virtue-heights upon sinners with contempt and revulsion, wherewith they then unconsciously turn into greater sinners than those whom they despise. There then comes a spirit who drives such people towards some sin and the proud virtue-hero discovers on himself that he is not a god for a long time yet, but just a very ordinary, weak human.

[5] Such person then becomes humble again and repents, something for which.

[6] And therefore no one should hate a sinner for being a sinner, but all have done enough to just hate sin and detest it in deed. Only a hardened criminal, who had become one with his sin, you should not help. But when, as a result, he sinks into just extremity, for his betterment, then you should think of him and if he pleads with you then do not stop off your ear. And if you see a criminal led to his execution, you should not feel joy at such his miserable fate, even if he were to have committed the crime for which he is led out to death against your own house, for see, it is not impossible for such a criminal to attain to beatitude in the other world.

[7] Each person's predominant trait should be love in all things. Justice which is not grounded in love is no justice before God. And if carried out by a judge therefore, then he is ten times a

greater sinner before God than the one he sentenced, and God shall once judge him as mercilessly as he judged his neighbor.

[8] Therefore judge and condemn no man, even if he were to have offended you ever so grievously and you shall then not be judged and condemned, because with whatever measure you mete out, with the same you shall be rewarded in the other world. The strictly just by whatever law, but cold and loveless judge, shall find just as inexorable a judgment over himself, while henchmen and executioners shall never see God's countenance.

[9] He who has caught a thief or murderer has done his part if he hands them over to a just court. But the judge should not forget that so long as the criminal still lives in the world, he is not a complete devil yet, but a maladjusted person led astray, on whom every possible reformation attempt should be made before he can be condemned to death as an incorrigible devil.

[10] But the right procedure for the execution is that the sentence not be carried out immediately, but that such a person should be tied to the stake by the hands and feet, publicly, five feet above ground for the whole day.

[11] If he pleads with genuine remorse that he shall better himself, then he is to be taken down from the stake and placed in an appropriate, love-righteous reformation centre, yet not freed until his betterment has shown itself unquestionably. But if the criminal strung up shows no sign of betterment the whole day, then he is a complete devil and therefore, if still alive on the stake, after sunset is to be put to death and then burnt on the place of execution, together with the stake.

[12] Such I tell you for your future adherence, because you too were a judge and still are, among the Pharisees, having had to look after burial places for the dead and places of execution for the criminals.

[13] Blessed are they who shall act accordingly. Their names shall shine in the eternal book of life.

[14] But now we shall move down to the huts. Our Kisjonah has

prepared a moderate morning meal and is awaiting us with his wife and daughters.

75. THE PHARISAICAL SABBATH



E now quickly made our way down and Kisjonah hastens towards Me to ask Me and the disciples to the morning meal, at the same time he apologized for a rather moderate meal than usual, as the supplies are exhausted and that he had not more brought up, being aware of My moving – on this Sabbath – down from the mountain to the plain. If therefore the meal is a rather moderate one, that I would not attribute it to his lack of will but that he was unable to change it.

[2] I assured him, saying: ‘Do not be troubled. All is in order and according to My will. I want to say unto you, as a beloved brother and friend, that you have indeed outdone yourself in these last few days.

[3] As regards the uninvited guests – the legion of Pharisees – there you would by no means have committed a sin by not setting them a table, for these, having gold and silver in great quantity, could have, if they had wanted to, paid their way around here. But you have of course not sinned by providing for them free of charge. I shall not rebuke you if you want to write them a bill. But the old Tobias is My guest.’

[4] Says **Kisjonah**: ‘That I also shall do. There are plenty of poor whom such payment shall benefit. But now, o Lord, be pleased to partake of the moderate meal with your disciples. The Pharisees are still asleep in the big resting hut and I do not wish them to eat with us.’

[5] I said: ‘Let it be. Wake and invite them to the meal. I shall be fasting till midday with all of Mine. We shall then take a proper meal down in the plain.

[6] Kisjonah at once does as I told him, although somewhat

heavy-heartedly. The Pharisees and their colleagues quickly get up from their sleeping places, rushing to the morning meal which they consume with all haste, in spite of the Sabbath, for they fear that the sun, which had indeed been up for quite some time, may soon reach the hut, which was shielded by a great cliff, along which it was built, which would then prevent them from eating until sunset, or till the agreed Sabbath-evasion ritual in the Temple of Jerusalem.

[7] **Kisjonah** notices this and says to Me: ‘This business really is quite funny. The Sabbath with these does not begin until the sun shines upon the spot where they find themselves. As You, o Lord, have now seen a number of times, the sun does not come to this hut until midday and therefore these hypocrites would not commence their Sabbath till noon, to honor it. It would be hard to find anywhere else on Earth fellows like these.’

[8] **I** said: ‘Let us leave them. There shall yet be multiple opportunities for rubbing their Sabbath into their noses even before we reach the plain. This is as nothing compared to how they outflank the Sabbath when they want to and when the Sabbath does not promise to yield much of a harvest in their Synagogues. They then shut the windows and doors, so that the sun cannot cast its rays into the rooms of such hypocrites, whereupon there then is no Sabbath in the house. Neither does a dull day serve for a full Sabbath, unless they light their seven-branched candlestick in their Synagogues, for the occasion of a substantial offering of course. For which reason a dull Sabbath always is preferable to them to a fine one like today.’

[9] But an opportunity shall yet offer itself today, as I have said, where we can bring this out in the open. But let us now get under way, because today shall be very hot and traveling is not too pleasant in such heat.’

[10] Thereupon we break forth with hasty steps from the mountain towards the plain and the Pharisees behind us are gasping for breath and angry about our rapid steps. **One of them** even calls out

to us: ‘Why are you rushing so nonsensically? Did you by any chance steal something upon the heights?’

[11] **The younger Matthew, the disciple, won’t let that pass, saying:** ‘We walk with our own feet and you with yours and therefore walk as speedily as we please and do not have to account to you, we hope. Neither did we agree with you beforehand how fast we shall go. Therefore shut up and go your way as you will. We are not bothering with you, why should you bother with us?’

[12] **Says one Pharisee, quite furious about that:** ‘What are you silly tax-collector reeling off? Do you not know that it is Sabbath today, when none should argue?’

[13] **Matthew replies:** ‘Should the Sabbath apply only to me and not you? Who was the first to argue? It surely is not written that one cannot walk quickly on a Sabbath? You quite on the contrary demand that one should not be tardy going to the Synagogue on a Sabbath and therefore we are not breaking even your own regulations by moving more quickly on a Sabbath than on another day. There is a Synagogue down in the village which we can still reach if we walk quickly. What more do you want of us?’

[14] **Say the Pharisees:** ‘Those who hasten to the Synagogues and schools indeed look like you. It is funny when a tax-collector speaks about a Synagogue. Do we perhaps not know you?’

[15] **Says Matthew:** ‘Time is up for you putting bridles on your mouths, or we shall take the liberty of breaking the Sabbath on your backs with clubs. Just look at these eternal loafers, what rights they would like to grant themselves over us. Another offending word and I shall give the Sabbath and my humanity a miss and put on bear nature for you.’ **To this threat the Pharisees say nothing, but are secretly filled with rage.**

76. THE GLEANING OF THE WHEAT ON A SABBATH



AFTER a while however, much nearer the plain, we came to a field of near-ripe grain, spread out before us. The path led through this field and we set upon this one through the field, as it was the shorter one to the village. We therefore travelled through the grain, on a Sabbath of course. The disciples however, having together with Myself had no morning meal, began to pluck some of the riper ears, rubbing the grains into their hands and eating.

[2] Noticing this, the furious **Pharisees** step hastily up to Me, speaking with self-important mien: ‘Do you not see the unseemly thing your disciples are committing on a Sabbath?’

[3] Say **I** to them: ‘Have you not read what David did when he and those who were with him were hungry how he entered into the house of God and ate the showbread, which neither for him nor those who were with him it was seemly to do, but only for the priest? Or have you never read in the law how on the Sabbath, the priests profane the Sabbath and are blameless?’

[4] You have witnessed My works upon the heights and heard My teachings and were repeatedly told who I am. If all this is not enough to you, then I tell you straight to your faces: He who is in Me is greater than the Temple.

[5] But if you knew what is meant by: “I will have mercy but not sacrifice”, then you would not in your hearts have condemned these innocents. You blind and deaf Pharisees, be told that the Son of Man, who is Myself, is Lord also over the Sabbath.’ These words so frightened the Pharisees that they stepped back at once and stopped denying the gleaning of the wheat to the disciples.

[6] **Kisjonah** however, who constantly walked by My side and whose field this was, said to Me: ‘Lord, I shall hasten ahead at once to arrange an ample meal, for I feel sorry for the disciples and their obvious hunger.’

[7] **I** said: ‘There you shall indeed do well. But I shall nevertheless first visit a school with My disciples, so that the Pharisees’ anger should not wax. For they already cannot stomach Matthew for having proven to them that we hasten on account of the Synagogue. Were we to now by-pass the village-school, that would be the end with them and they would start making trouble. If however we go to a school first, then we have shut their mouths and you can without further ado then present them with your bill, i.e. at the end of the Sabbath.’ With these words Kisjonah and his went straight home, where they found everything in the best order.

[8] We however turned slightly left towards the school which was situated highest up in the village. Arrived there, we at once entered the rather sparsely attended school.

[9] With the Pharisees at our heels, secretly fuming at having been laughed off by the disciples out on the field, on account of their blindness, after I had chided their objection to the gleaning of grain.

[10] On our entering, the Pharisees at once started throwing their weight around, ushering a person to Me whose hand had been withered for a lengthy period and who therefore was capable of hardly any work at all. Here they wanted to know, seeing that I had said that I am Lord also of the Sabbath, whether it is lawful to also heal on a Sabbath. But they only asked to have a witnessed case against Me, for their evil hearts were burning with rage and fury.

[11] But **I** spoke to them: ‘Why are you asking Me as if you yourselves were capable of enlivening this one’s long-dead hand? But if I intended healing him, surely I would not ask you for permission to do it?’

[12] Which one among you would be foolish enough not to pull a sheep from a ditch because it fell in on a Sabbath? But how much better is a man than a sheep. For this reason it surely ought to be lawful to do a man good on a Sabbath?’

[13] The Pharisees were silent, but **I** called the person over and said to him: ‘Stretch forth your hand.’ And he stretched it out and

it became whole as the other that had never been sick.

[14] This was the last straw for the Pharisees. They left the school to discuss how to kill Me.

[15] But Matthew, who was a bit of a spy, slipped out, unnoticed by them, soon returning near-breathless and proclaiming aloud what he had heard. Upon this I at once dispatched a disciple to Kisjonah, letting him know that I shall not be able to dine with him for prudence' sake, as the Pharisees were after My life and with My not wanting to make bigger criminals of them than they already are, I shall make Myself scarce to this area for a while. The disciple was off with arrow-speed, knowing where to catch up with Me later.

[16] Hardly had he passed it on to Kisjonah, when the latter let everything go, speedily gathering a large number of folk, rushing to the school and arriving just as the Pharisees were entering, well-provided with stones.

[17] That on this occasion the Pharisees were served up by Kisjonah good and proper hardly needs mentioning, whereupon I then departed with a larger number of folk, healing their sick on the way, because this area at harvest-time, being located on the Galilean Sea, was fever-stricken and there always were many sick, especially the female gender and these, getting news of Me, ran after the crowd and, catching up with Me on the road, asking that I would heal them. And all who followed us were healed.

[18] After their healing I warned all not to divulge it at home nor to mention the place where I healed them and which direction I left. They promised to strictly keep it and I let them depart with peace.

77. THE FULFILLING OF THE PROPHECY



WHEN these had been dealt with, **the apostles** stepped over to Me, saying: ‘Lord, sometimes You are a little puzzling. See, we have already seen so many wondrous things about You and ourselves experienced so many, that we could no longer even for one moment doubt, even if we wanted to that You in the truest sense must be the Son of the living God, because the deeds which you accomplish have not heretofore been possible to man. Yet You nevertheless have certain moments when You seem in all earnest to fear men, notwithstanding that we convinced ourselves of countless hosts of angels from the Heavens standing at Your service.

[2] The Pharisees, of whom each one is more cowardly than the other, together with their 50 or so unarmed adherents, we ourselves could have fixed up properly, while one little almighty word from Yourself and the Pharisees’ desire to persecute You should have left them forever. How You could therefore, with all Your Godly might take to your heels before these fellows is a puzzle to us which we cannot grasp with the best of will. Could You not let us in on such intriguing behavior therefore?’

[3] **Said I:** ‘You still are fairly weak and blind, not to work this out at first glance. See, this took place so that you may become aware of the fulfillment of what the prophet Isaiah prophesied of Me when he spoke: *“See, My servant, whom I have chosen, Mine elect, in whom My soul delights. I will put My Spirit upon Him and He shall proclaim judgment to the heathens.”* (Here judgment signifies Truth, Light and Life, for it is Truth that brings about righteous judgment). *“He shall not argue or cry and His crying shall not be heard in the streets. A bruised reed He shall not break and the smoking flax shall He not quench until He executes justice (the full Truth). And the heathens shall hope upon His Name”*.

[4] See, therein lies the reason why I did not want to, nor could, enter upon an argument and even less some scuffle

with the Pharisees.

[5] I by the way knew in advance that Kisjonah would not let them go unpunished. Their punishment now is tenfold of what it would have been in a possible scuffle with us, firstly because they were grievously clubbed by Kisjonah and his people and secondly because of all that they went through, they are not allowed to mention a syllable in Capernaum, which is what annoys and embarrasses them most of all.

[6] Because, as threatened upon the mount, if any one comes out loud with even a syllable of it, he shall turn dumb, deaf and where necessary, blind on the spot. That also is the reason for their attempt on My life, for therewith they hoped to also eliminate what they believed to be the certain consequences of My threat upon the mount.

[7] For they still take Me for a wicked magician, who indeed can perform while still alive, but not dead. The worst to them now is not to know where I have gone. They have indeed already sent emissaries eastwards to track Me down, having seen us flee east from the school, but they do not know that we should have suddenly turned west after an hour in the forest and then sail over the sea to the other side and therefore their search shall be a futile one. Now, is your puzzle solved therewith?’

[8] Say **the 12 as well as many others** traveling with Me: ‘Yes, now everything is clear to us. Therefore it is actually much better than if we had laid hands on the wicked ones ourselves. Now everything is in the nicest order again.’

[9] Says **Judas** somewhat laconically: ‘Except for our stomachs. Nothing has gotten inside yet, considering it is evening, except a few grains of wheat. Therefore it should be nice if something could also be done about our stomachs before we sail over the sea.’

[10] **I** said: ‘Today it simply is going to be fasting, at least to the other shore. Something is bound to turn up on the other side.’

[11] **Thomas** however reproached him for such crudeness, saying: ‘But how can you, after such exalted teaching on the Lord’s part,

come up with such low comments? Do you have no sense of decency or shame in your body? If you actually are of such wolf-like voracity, then take some provisions with you in future, but to make such remarks in the Lord's presence is too endlessly crude to lose more words on it.'

[12] **Says Judas:** 'Yes, yes, I forgot we still have you in our midst. You are and stay my task-master and you seem to enjoy every chance to hit me. Very well, keep doing it if it makes you happy. It shall not bother me in future.'

[13] **Says Peter:** 'That will be best. Thomas nevertheless is right, although he is a bit rough at times. But in my view we should always look up to the Lord. If He says something then it is good for it to have been said and we should all abide by it. But if the Lord is not saying anything, then it is even less fitting for us to say something. In my opinion we should always observe this in the Lord's presence, for peace and harmony to be among us.'

[14] My dear brother Thomas, if the hungry Judas will not keep silent before the Lord, he shall be even less afraid of you. If we do have to correct one another however, then let us avoid shrillness and harshness, so that those words of Isaiah which the Lord mentioned can apply also to us, His disciples.'

[15] **I said:** 'That is correct, My dear Simon Jona. So it ought to be among you and all mankind. Because he who is wounded and puts something rough over it shall not heal but only make it worse and bigger. But if he covers it with balm and pure oil, he shall also heal it soon and will thus repair the injury to the flesh.'

[16] **But now My friend Kisjonah's boatmen already are steering towards the shore and he is himself among them. Therefore let us go down to the shore and be around when the skippers cast the mooring, that we may pull them ashore, for their wind is contrary and makes it hard for them. But the wind shall come in handy for our crossing and shall quickly set us on the other side. So let us hurry, that their efforts would not be futile.**

78. HEALING OF THE POSSESSED, DUMB AND BLIND



WE rush towards the shore, arriving just as the skippers are casting the moorings. Peter, a skillful boatman himself, grabs hold of it and we quickly pull in the boat and board it and it takes us to the opposite side in an hour and a half, and this at the spot where half the population consists of Greeks and the other half Jews.

[2] We reach the shore at dusk, enabling us to still make out the district quite well. Kisjonah sends out two messengers to provide the place for accommodation for about a hundred, but they return without success. And so we stayed on board overnight, for the wind had dropped and the sea was near calm.

[3] Kisjonah then brought out plenty of bread, wine and well roasted fish from the hold and his wife and daughters, who were not missing either, were serving us. That Judas, who had already felt empty on the other side, was highly pleased with this development hardly needs recounting.

[4] Kisjonah asks Me whether to light a fire, seeing the nights can turn quite cool, notwithstanding any heat of day. I consented and a fire was quickly lit in the big flare, which was well provided with clean resin, oil and other combustibles. This ship's flare was soon blazing away, spreading a great light over the entire area. This soon lured a great many onlookers to the shore, with many among them recognizing Me from the short distance, and they began an immense cheering for the renown, miraculous Savior's presence in their district, for there were many sick there.

[5] Many others rushed home from the shore, telling the whole place that I am to be found on the ship.

[6] It did not take long before one dumb and blind at the same time and therefore possessed in this fashion, was brought to the shore and the people asked Me whether I could and wanted to heal him.

[7] **Several local Pharisees** however had also hastened to the

shore to see what would happen there, saying to the people: ‘To heal this one he shall well and truly leave alone.’

[8] But their possessed one I healed from the ship instantly, so that he could both see and speak. All the people of this place were horrified and Jews who were not of the same persuasion as the Pharisees, yelled: ‘This is truly David’s Son, on whom all Jews hope.’

[9] There was however **a man** in this place, upright and just. This one stepped up close to the boat, saying: ‘Divinely great, wondrous Master, why should you have to let the wind and a rather fresh night on a rocking boat deprive You of a night’s probably overdue rest? The notorious feature about this district is that the heat of day usually is followed by proportional freshness of the night, resulting in all kinds of disease among the local residents. I am however in possession of a roomy and well-equipped house that could provide You and Your disciples with more than sufficient room and you can stay for as long as You like. Neither shall there be any shortage of provisions.

[10] Say **I** to him: ‘Yes, I shall accept your invitation, for I know that your soul is without guile. But Kisjonah with his wife and daughters are also here. His is the boat and he is a disciple and a man after My liking. Do you have room for him too?’ Says **the old man**: ‘Even if there were more such families. Whoever is with You is welcome in my house.’

[11] **I** said: ‘In that case a great blessing shall come over your house’ (and to Kisjonah): ‘Therefore, let the boat be fully beached, for your easier disembarking.’ This was done and we soon reached the old man’s house, who at once got his people to organize the most comfortable lodgings.

79. THE OLD HOST'S HUMILITY



AFTER the quarters had been organized, **the old man** came to Me with his sons, who mostly were fishers, boatmen and carpenters, saying: 'Lord, as quickly as it was possible, everything has been made ready for Your accommodation, and You are now invited to make full use of it at once. You now are, as always, the Lord also of this house, which I have built with my seven sons. Let you command it and I with my house shall be Your servants.

[2] **I said:** 'You are the way you are, and I also am what I am, but since you are so humble, lowering yourself, you shall once be elevated in My Kingdom. Our needs for today are just a little rest. But let the sick come here tomorrow, so I may heal them.

[3] **Says the old man:** 'There You shall have much to do, for it is not an inconsiderable district and it would be hard to find a house without a sick. Although the area along the coast is one of the most fertile, it nevertheless is one of the least salutary for man's health – nothing but fevers and boils of every kind.'

[4] **I said:** 'Let that be. Tomorrow all that shall change, but provide yourself with fish for tomorrow, so that My disciples, who mostly fasted today, can be filled again tomorrow. Everything shall be compensated to you.'

[5] **Says the old man:** 'Lord, forgive a little rejoinder here. Thousands have already been lodged and satiated here, and never yet have I accepted anything from anyone and how much less from Yourself. My bills I hand over to the winds and these carry them aloft to the stars where the almighty Father dwells. He has so far always been My best payer and compensator and shall be so again this time as well! How many sick and ailing have not been cared for here for months on end and yet in spite of the harmfulness of the area, none of my household has become ill. Lord, this is a grace from above and therefore let You not speak of compensation

or payment, for I would accept neither the one nor the other.’

[6] **I** said: ‘Yes, but there is actually a snag to this. For if I do not compensate you, then the compensation from the stars shall turn out somewhat meager as well, because My say and direction extend even to the stars and beyond.’

[7] **Here the old man** is taken aback tremendously, not knowing what to say. Only after a while does he say somewhat timidly: ‘For Jehovah’s sake. Are you perhaps an angel from the Heavens or is one helping you, or is given You as a servant by the Father from the Heavens?’

[8] **I** said: ‘Let you just take yourself some overdue rest now, but much shall be revealed to you tomorrow. But go out to the people, who still are noising about and ask them to retire and to bring the sick here tomorrow. I shall heal them all.’ The old man went and did as I commanded him.

[9] **And the people** started cheering wildly, yelling: ‘Praise be to the exalted Son of David! He came to us to free us of every plague! Although we do not know where He comes from, one thing is certain: God’s Spirit is with Him, as it was with His forefather David! For were it not with Him, He would not have healed the possessed!’

[10] **Some Pharisees** however also had set out with the people to observe, as Jerusalemite Temple police, everything else that I, of whom they had been hearing much, would do. The healing of the possessed, who was deaf, dumb and blind as well, had jolted them mightily, and they were constantly plotting on how to cast suspicion on Me before the people as a tramp, rogue, deceiver and even as a magician in league with the devil. This is why they said to the people: ‘Tomorrow it shall transpire of what spirit he is. We shall no doubt be seeing in what fashion he shall heal the cripples, the lame and leprous.’ **Say the people:** ‘If he has healed the most difficult case suddenly, then he is certain to heal the others with greater ease. But you should yourselves not be talking about such things at all, because no man has yet been healed

through your expensive prayers and still less through your amulets, which you highly recommend and sell to the sick for dear money.

[11] That One has the Spirit of God in His body, for this He has proven to us amply already through the mere deed. But you yourselves have no spirit in you at all, other than that of haughtiness, avarice and domination.

[12] You want to be the first after God and to receive divine honor from us men, but we say unto you that to us you are the last, and worse by a hundredfold than the heathens. For you do nothing at all for our benefit. You do no work and those who attend your schools become so stupid and dark after 2 years that no angel is likely to fix them up without special power from God. And this is still the best of your care and efforts for our supposed well being.

[13] The wives of your Jewish co-religionists you seduce a hundredfold, fornicating with their daughters, yet this is nothing. If however some other poor devil were to go that far he is stoned, if poor, but if rich and of repute, he can buy himself out and beside that remain your friend.

[14] Your colleagues, the Jews, do not of course know you as well as we Greeks do and even if they know you, they must not speak up. But we know you and can speak. Wherefore we take this opportunity to tell you what we really think of you.


[15] But take yourselves home soon, before a storm of Greek fists comes over you. We however shall keep watch here. Do not dare to as much as touch this Person, or you shall have to deal with us.

[16] We indeed also were Jews once, but are happy to be Greeks in name and law. We nevertheless in our hearts are true Jews, but not like you of course, who sell their God-glorifying prayers for money, ascribing to such the most fabricated effects.

[17] We ourselves worship God because He is God and because we as His beings owe it to Him. Therefore get yourselves moving, because your presence is more repulsive to us than a stinking carcass.'

[18] Upon these unambiguous utterances from the people, about half of whom were resident Greeks, the Pharisees made off as quickly as possible, with the folk cheering with victory, and at having rubbed the naked truth into the nostrils of these idlers, which they normally called the Pharisees.

80. THE PLAN OF THE YOUNG PHARISEE

 HIS district, otherwise, was notorious for its witty residents. Anyone wishing to take it up with them, especially with the Greeks, would have to be of sound mind. And the Pharisees therefore were conscious of what it was like arguing with the people and therefore retorted very little this time, and made their way home. But they brooded the more at home over how to cast suspicion on Me before the people, or to even basically destroy Me.

[2] **One of a better spirit** among them however, to whom the deliberations were getting too drawn-out, finally said: ‘Brethren! For whatever my opinion may count, I suggest we now get our sleep, so that tomorrow we are all there with head and heart. Of what use all our brooding and scheming today? Tomorrow is another day. Let us see what tomorrow will bring and then we shall with Jehovah’s help be in the clear about what this man is about. That this is something most singular, cannot be questioned in the least, because the healing of the possessed at the shore, just from the boat, without him being touched is a phenomenon that to my knowledge has not been with us yet.

[3] And therefore let us wait for what else follows tomorrow and we shall be more likely to judge properly. For it would be too risky to blindly condemn him, especially the way the people are worked up, since they have for a long time been siding with the Greeks rather than us, who have been a thorn in their flesh for some time. Therefore take note of my well-considered opinion. Tomorrow

is another day, which could turn out more favorably for us than today.’

[4] **Says another:** ‘Should we not do something about our being abused that way by the people? Should we go to sleep on that too and grow no gray hair over it and forget it as if it had never happened, taking no revenge?’

[5] **Says the better one:** ‘Shake them down for a sacrifice, if you can. Or call the culprits to account today or tomorrow, if you can. What can one do against many? Keeping quiet about it seems the most advisable thing to me, at least for the present. But if you want to take action straight away, then no law will keep you from it. I for one however shall first wait for the outcome to this story before taking the appropriate action. Let ripen the apple on the tree, if you do not like biting into a sour one. Do you get me?’

[6] **After these words of the better Pharisee, who still was young and zestful and did not feel much solidarity with the old money-bag heroes, several Pharisees and scribes went to take their rest, but nevertheless still appointed one of their servants to keep watch, so that they would not over sleep the start of the magician’s story.**

[7] **The better Pharisee** however, after all the others, including the watch, had fallen into heavy sleep, went outside to work out how to sabotage the old ones’ evil schemes. He reasoned thus: ‘If only I could get to this wondrous man, I could show him how he could carry out his healings without my colleagues’ molestations. But how get to him? The agitated people surround the house and I notice that the sick already are being escorted and carried there. But I know what I will do. I will go over to the people and tell them straight where I stand, showing them my hostility towards the old money zealots and that I intend to confide something to the wondrous man, without which he shall hardly be allowed to carry on his healings. If the people let me, good, if not, I shall at least have followed my conscience.’

[8] **With these thoughts he goes back to the people, who in the**

moonlit night can make him out quite well as the familiar young rabbi.

[9] Those Greeks who had formerly been Jews go to meet him at once, asking in a brutish manner what he is up to at such hour and whether he actually is a spy. But he says amicably and confidently: 'Dear men and friends, my skin is indeed covered with Pharisaical clothing and as you know I am a Pharisee in actuality, for as first-born of a well-to-do home in Jerusalem, I had to become what my unprincipled parents wanted. And therefore I am externally indeed a Pharisee, yet in my heart less so than all of you, although you now are Greeks.

[10] My intentions are simply this: you know my colleagues as well as I do and what rights they arrogate to themselves. They are theologians and no one other than they is allowed to understand Scripture, although between ourselves, they probably understand any other thing better than Scripture, but they are selected for it by the Temple and they exercise their purported rights and you can do nothing about it.

[11] They also are doctors and do not like anyone to come along and through his skill diminish their income. Through this also they enjoy a Temple privilege and know how to fight for their rights and you can do nothing about that.

[12] They are also, in certain cases prescribed by Moses, judges and Lords of life and death over their subordinates, and can exercise such rights when and on whoever they like without being accountable for it. They have only to submit to the Temple, besides the yearly amount of lease for the Synagogue and school, a list every year and are praised the more for the length of the list of those whom they have judged.

[13] Because all of these offices have for a long time been either sold or leased, here we are only renters and I myself only a sub-renter.

[14] I tell you, such Synagogue or school costs much money in the Temple. And in order to bring in the more from those to whom

assigned, it is loaded by the Temple with all kinds of frills which such renter then will not, with the law on his side, suffer to be diminished too easily.

[15] One cannot of course become a buyer or renter of a Synagogue or school until consecrated by a Pharisee by the Temple, under the strictest oaths. Once a Pharisee however, it is no longer easy to become a non-Pharisee.

[16] And see, although a true Jew should spit at such Temple fraud, they nevertheless are even acknowledged and sanctioned by the state and you can do nothing about it. I could tell you more, but it is sufficient to at least show you within what rights the Pharisees are moving, against which, for the time being, nothing can be undertaken.

[17] Had I not used my good offices in the good cause with the old, vindictive colleagues, then you would have already been in big trouble, because they were about to send for a legion of soldiers to Capernaum, to hand the entire house over to the court. I therefore am your friend and not your enemy and even less a capricious, hostile spy. Only do not betray me please. But if some good advice on my part does not seem too remiss to you, then hear me with all patience.'

[18] **Say the three:** 'You seem genuine to us and so tell us what we should do. But do not dare to deceive us, or it would cost you your life.'

[19] **Says the young Pharisee:** 'I do not fear that, and if I had a hundred lives, I would give them as testimony to my sincerity. And so hear me: you know that, with the Pharisees, what matters to the exclusion of everything else, is income. Go over to them in the morning therefore and agree with them upon a sum for which the wonder-doctor residing here can heal the sick tomorrow morning without objection. And the old money-brokers shall give you the authority without further ado. If however you are not able to immediately put down the money, then promise to do so and it will still work out.

[20] I would only add the following for the wondrous man: that he firstly leaves this area after the healing of the sick, or else the money-hungry Pharisees would straight away demand a second money-payment from you. And that secondly, since such wonder-doctors normally extend into the prophetic field, starting to work on the people spiritually, he should not start such here, not because of me, but the old ones, who in this respect are intolerable here precisely on account of you Greeks.

[21] And finally, that the people do not refer to him as Son of David in front of the old foxes, for this is the scariest of all scares for my old colleagues. If all this is adhered to, then everything – as I wish with all my heart – may come off quietly. In the alternative case it may come to a terrifying row.

81. THE YOUNG PHARISEE'S ARTFULNESS WITH HIS COLLEAGUES



AY the three Greeks: ‘Your advice is quite well-meant, yet we are not completely happy with it. For how much longer is this cruel control by these public deceivers to last? We are fed up with them, although we have nothing more to do with them, yet they keep jeering at us, holding diatribes against us in their school, cursing and condemning us at every turn. For how long are we to put up with that? On top of that they are our judges in official matters and if we want to enjoy any rights, we must buy them dearly. See, this is a terrible state of affairs, and therefore we think of putting an end to this control once and for all tomorrow. Because tomorrow all resident Jews are transferring over to us, and the Pharisees shall be thrown out as useless, except for yourself, if you desire to remain with us. See, this is our plan, already put in motion, in that there are to be found no more actual Jews among the residents of this area. What do you say to such plan?’

[2] **Says the young Rabbi:** ‘If you succeed, then nobody shall have less to object than I. But proceed with the caution of ravens, or you and I shall not fare too well. Because no one knows the outreach of these old foxes’ paws better than I and their eagle’s eyes see through walls and their ears hear many hours (walking) distance, whatever is said anywhere. But let me return home now, so as not to arouse their suspicion, for it is dawning and the foxes shall wake up soon, and if they found me missing, that would be the end.’

[3] **Say the three:** ‘Go then. But mind you do not betray us to the old foxes, for then you would be done for.’

[4] **The young Pharisee makes his way home and finds everything soundly asleep, including the watch. These he wakes however, making a big fuss over their sleeping. That awakens the old foxes, and some go to check on what is going on.**

[5] **The young Pharisee however, feigning fury, said that having found no sleep, he went to check out the watch:** ‘And see and share my anger, they slept more soundly than any of us. Ah, this is a bit thick. Had we not had Jehovah’s especial protection this night, we could have all been murdered by the incensed people.’

[6] **The old ones shudder at the thought, suddenly realizing the danger they had found themselves in, and praising the young colleague beyond measure for watching over them like an angel of God.**

[7] **The young one almost burst out laughing of course, barely containing the urge to give his throat to full throttle. He kicked the watchmen not too heavily, commanding them to get out of the way. They left immediately, seeming to make out what the young man was at.**

[8] **After the watch was gone and day-break had advanced, the young man said:** ‘Brethren, I do not think we have much time to lose, wherefore we should get on our way, so that nothing of what goes on should escape us.’

[9] **Say the old ones:** ‘Yes, you are right, we must miss nothing.’

But did you send to Capernaum for soldiers in case of obduracy?’

[10] **Says the young one:** ‘Had I waited for your instructions, we should be done for. All’s attended to. Whether the soldiers will arrive soon is another matter, because it is quite far to Capernaum, and even further to elsewhere. Therefore patience is the thing, waiting for what comes – being or non-being.’ (An expression of the young one).

[11] **It speaks for itself that the young one had not even thought of sending to Capernaum for soldiers, because he was in secret a foe of the old Pharisees, because he also was a secret adherent of the teaching of the Essenes and therefore would have desired nothing more fervently than to cause the old Temple heroes trouble.**

[12] **The old ones however had not yet had a morning meal, and said to the young one:** ‘Well well, if only those soldiers would turn up. It is of course high time we went over there, but we could eat breakfast before they come, for surely the magician is not going to carry on before sunrise?’

[13] **Says the young one:** ‘O, certainly not. If you do not mind I shall go for a minute to check if anything is stirring at Baram's house yet, and you could have your breakfast meanwhile.’ (Baram was the carpenter’s name, at whose house the Lord had taken his lodgings. The name of the place however was Jesaira, currently a prairie).

[14] **Say the old ones:** ‘Will you be fasting today?’ **The young one:** ‘That, no, but as you are aware, I can never eat before sunrise. Therefore, leave me something for after. **Say the old ones:** ‘All right, therefore go quickly and bring us good news, especially about the soldiers, because without them we are done for, as you would say.’

[15] **The young one leaves straight away, while the old ones shout after him:** ‘Don’t forget – the soldiers!’ **Shouts the young one:** ‘Just trust me!’ **Then to himself:** ‘Then you are done for’.

82. AHAB CALLED BY JESUS



S the young one comes to the house, he already finds it surrounded with the sick and the sound. He asks someone whether I am up yet. **One old, upright Greek says to him:** ‘Yes, he is up, and has been before the house once, when the old Baram called him to breakfast, whereupon he went back into the house.’

[2] **Asks the young one:** ‘What was he doing before the house?’

[3] **Says the Greek:** ‘Nothing more than raise his eyes towards the firmament, seeming to as it were draw power from it. But his gaze was that of a great general, whose sign millions of men and animals must obey. Although there was something immensely friendly in his countenance, there was yet an earnestness that my eyes have not beheld previously. I was only glad that he did not give me a solid stare. Truly, I admit I would not have been able to bear it. And yet I nevertheless felt irresistibly drawn to him with an inexplicable power, which I would not have been able to resist, had not Baram called him to breakfast.’

[4] **Says the young one:** ‘What do you make of him after that? What could there be to him in all probability, and who and what could he be, according to your usually well-considered opinion?’

[5] **Says the old one:** ‘I am indeed Greek, and in accordance with your saying, an idolatrous heathen, but I am in truth no more heathen than yourself, believing in one highest Being. But this wondrous man quite easily could persuade me of idolatry, because if he is not at least a demi-god, then I renounce my humanity.’

[6] **Says the young one:** ‘I really am most anxious to see him. If only one could get into the house, then I would soon get acquainted with him. Just to trade words with such a man would be of the highest interest.’

[7] **Even while the young Pharisee is saying so, I come out of the house and call to him, saying:** ‘Come, Ahab – Thomas of Toreh’s

son. If you hunger and thirst after truth, then you shall be filled.’

[8] **Says the young one:** ‘Lord, we never saw each other, and to my knowledge you have never been to Jesaira. How can you know me and my father?’

[9] **I said:** ‘Quite a lot of things yet do I know of you and your entire house, but that would not be to the point here, but that you kept watch for me and risked much, that is of much worth before Me, and such your sacrifice shall not go unrewarded. Come.’

[10] **Ahab** quickly makes his way to Me through the crowd, and cannot get over how I can know all this.

[11] **I said:** ‘Do not be overly astonished, for you shall be witness to things of quite another kind. It is good that you put the old ones at home to fright. They would disturb these people in their faith, without which it would be hard to help these many sick. Once these are healed, then they can by all means come to satisfy their money-bag conscience. Let you therefore stay here, and let them wait for you until I have finished. I know everything. You have indeed told them an immense lie, but God always forgives a sin for such a cause. Do you understand that?’

[12] **Says the young one:** ‘I am indeed familiar with the law, and know that Moses said “Thou shall not bear false witness” – an exceedingly portentous commandment – which however none heed less than precisely my colleagues, because they say that false witness in favor of the Temple and its servants is well-pleasing to God, whereas God condemns a just witness against the Temple and its servants and such should be stoned.

[13] Nothing like that indeed is written in Moses, but the Temple servants say that the written word in the Book is dead, but that they are the living book, into which God daily writes His will through the angels. And we have therewith actually a completely new Bible which is the exact opposite of everything that Moses and the prophets taught.

[14] According to this new Temple Scripture therefore, the lie at the right time and for a good purpose, not only is allowed, but in

certain cases commanded, especially for Temple benefits, because he who can lie the best and most stubbornly and demonstrably in the Temple's favor, counts for much.

[15] It may not be unknown to you that the Temple always is cleaned before feasts, with a lot of Temple dung and all kinds of unclean stuff accumulating. All of the dung – being too dry, containing too much soil and sand – is hardly worth the removal fee, but there are certain true dung-prophets. These go all over the country, selling the mire even by the minutest quantities, asking for a piece of silver the weight of an egg. The Temple-dung thus is the soul of the other varieties of dung, with which the gullible manure their fields, with actual conviction that without the Temple-dung, their fields shall not bring forth fruit, and even if bringing forth some, same shall forego God's blessing and therefore benefit no one.

[16] It happens that quite often, the dung-prophets get rid of the loads they scoop up at the Temple for sale in all areas quite quickly, whereupon they load their carts along the way with whatever street-dung, selling same as real Temple-dung, so that each of the hundred prophets of dung sells ten times more dung than they picked up at the Temple. See, here the initial sale amounts already to grossest deception, since the Temple-dung is sure to be vastly inferior to any other stable-dung, yet that's not enough. The blind and spell-bound people in the end must also purchase the street-dung for genuine Temple-dung.

[17] But never mind. Such deception being for the Temple's advantage, this not only is no sin but even virtue – and since well-pleasing to the Temple, thus naturally also to God. Ah, Moses.

[18] But let someone just dare tell the folk the truth about the Temple-dung effect, which is as good as none, even if only in respect of the second deception, with the street dung sold as Temple-dung, and he shall be cursed a sinner against the Temple, and then let him see how he gets away with it.

[19] And as with the dung, there are a hundred things that are

nothing but lies and deception. Let someone expose it to the people, Lord, and Jehovah's grace and mercy be with him.

[20] That I lied to my old colleagues by fathoms I do not regard as sin, especially where, as is here the case, I can protect a man such as yourself from the hounding to which anyone in whom my colleagues sense a spark of insight and brighter intellect is subjected. But let you now do your thing with these sick or else the old buggers might get here before I call them.'

[21] Say **I** to Ahab: 'See, they already are healed. The blind see, the lame walk, the deaf hear, the dumb are speaking. And all who had been brought here suffering from any illness whatsoever are now vital and well. I shall now just tell them to go home, after which you can bring your colleagues here, after first telling them what you witnessed here.'

[22] After this I bid the healed to go home, warning them to make it known neither here and still less in Jerusalem, if ever they go there. They all promise Me to keep quiet about it, thanking Me with tears in their eyes.

[23] But **I** say again: 'Let you depart now. Your faith has helped you, but from now on let you not sin again, otherwise a second affliction shall be worse than the first.' Thereupon all who were healed depart, praising and glorifying God, who gave man such power.

[24] Says **Ahab** completely amazed: 'No, this has not been seen by human eye before – without rites, word or touch. No, this is powerful stuff. This is too much all at once for a man of limits like me. They actually all got fully well – no drugs, no prayer, no word or touch. Lord! Let me in on just a little of this capacity of yours.

[25] **I** said: 'This you cannot understand yet, but if you want to become My disciple, then you are bound to recognize and understand it. But now you can go and inform your colleagues if you wish.'

[26] Says **Ahab**: 'Yes, I shall go and tell it exactly the way they want to hear it. I shall strew their eyes with a desert storm, to blind

them in the ultimate way, possessing a knack for that. They shall find out nothing about today.'

[27] **I** said: 'Good, good. Do as seems best to you. We are friends. Free yourself and then follow Me, and you shall find Truth and Life, and Truth shall make you free.'

83. AHAB THE TEMPLER WITH HIS COLLEAGUES



HAB goes off, rushing over to his colleagues. Arriving there, **they all** besiege him, saying: 'For Temple's sake, what kept you? What we have been through because of you. Where are we? What's the magician doing? How did you fare? Are the soldiers on the way? We are in dire straits. Are you unaware of this?'

[2] **Says Ahab**: 'Why? What should I know about?'

[3] **Say the old ones**: 'Imagine, barely half an hour ago, three residents were here, Jews of this place, telling us that the entire Jesairan market city have one and all gone over to the Greeks, leaving us with nothing further to do here. What do you say to that? And listen, for all this we can thank this cursed magician, who is nothing but an apostle of Hell, harboring Beelzebub's spirit in his breast. Yes, what say you to this?'

[4] **Says Ahab**: 'If so then we are done for, and can start looking for an exit. I indeed heard a whisper yesterday, but could not work out the drift of it. But it serves us quite right. I have told you many times that the stupidity and darkness into which the Temple initiated us won't get us far with the wakeful Greeks, and that it is an easy matter for them to have us over the barrel. But this was pouring oil on the fire. Now that has come to pass which I kept working out for you by the fingers of one hand, and I can't see why you should now be surprised. I said to you often, let's not pull wool over the people's eyes, because there is a limit for everything in the world. What good will it do us to systematically confound

the people into darkest fools. The stupidity will relapse into malice and we can then take to our heels, and that's it.

[5] The people placed great store by Moses and the prophets, yet we were saying, these are dead, and Scripture with them. God reveals His will in the Temple and indicates what to make of Moses and the prophets. It now is the High Priest's, the Levites' and the Pharisees and the Scribes who are the living Moses and Prophets. That is our doctrine.

[6] Only too clearly had I told you a hundred times that this presumption shall have dire consequences. But you laughed me off with this having no hope of a possibility. It is here now. Would you still call it impossible?

[7] But I say again: it serves us all absolutely right, because whoever does not accept advice on serious issues cannot be helped.

[8] Over at Baram's house I went to great lengths to calm down the stirred-up folk. I told the hotheads that soldiers shall shortly be arriving from Capernaum to discipline them. And they laughed, saying: "For these you shall do a little waiting, because your messenger is in our hands, as are all of you. See to it that you leave of your own accord, or you shall be moved by other means." That was the commendable response to my warning and threats of the people. It wasn't worth the bother.

[9] Concerning the magician however, he is in the clear on that score, for he together with his disciples and Baram might now be the only Jews in this place. That he could be a magician I will not dispute, but I would not hazard to assert that he acts through Beelzebub, although I don't wish to dismiss your view completely. Go over now yourselves and talk to him, and be convinced of everything.'

[10] **Ask the old ones:** 'Has he healed the many sick yet?'

[11] **Says Ahab:** 'Could well be, although I did not notice. There still is a crowd of people of both sexes outside Baram's house, mainly familiar Greeks, talking with the really very plain magician,

or whatever else he might be, but I saw no more sick people. Perhaps he healed them at the time I was keeping watch here for you. But as said, let's go over now, and you shall find out how matters stand.'

[12] **Say the old ones:** 'Is there no hazard to life.' **Says Ahab:** 'How foolish a question again. Can you say you are safe here? The way things have turned out against us, the open ground surely is an advantage, when we can use our legs rather than be knocked off behind four walls.'

[13] **Say the old ones:** 'You are quite right. Therefore let's go outside, and lock up our considerable treasures first.' **Says Ahab:** 'Very well, just let's get going. Who is about to rob us of our treasure? The people of this place now have quite different things to watch rather than our treasures.'

[14] **After this the old rise, locking up everything and not telling even their servants what they are on about.**

84. THE PEOPLE AGAINST THE PHARISEES



SETTING over to Baram's house, they take in the big crowd, which is still quite shocked and perturbed at the great instant healing. Not having witnessed the great healing, the Pharisees are assuming **the people** to be still astonished at yesterday's healing of the possessed, as these continue to exclaim as they did yesterday: 'Glory be to David's Son! This truly is the Son of David!'

[2] **Hearing this, the old Pharisees get annoyed, saying to the people:** 'Why are you wondering all that much? We know better than you how this took place. He, this magician, drives out the devils by means no other than Beelzebub, the devil's chief, and you would praise him as David's Son.' **Here some of the weaker became hesitant, asking the Pharisees to clarify this, and how this is possible. And whether the devils' chief can on occasion also**

accomplish godly deeds.

[3] Not bargaining for this question, the old foxes did not know how to reply. But since **the inquirers** sensed the Pharisees to be out of their depth, due to the long silence, they said: ‘Why do you give us no advice upon our very reasonable question, that we might get to the bottom of how this purported magician drives out the devils, and how Beelzebub can work also godly deeds? It is relatively easy to accuse a person, regardless of exceptional procedures, to be a servant of the devil, thereby making him suspect, but it is quite another thing to provide proof. Why do you keep silent if you are sure of yourselves?’

[4] **Say the Pharisees:** ‘We keep quiet because, enlightened by God’s Spirit, we are always aware of what man needs to know, and when therefore to speak. It is not because we should not know this, but because we must not and therefore don’t want to give you verifiable proof. Your business is to just believe everything we teach and not to probe on your own, for God has placed us for this reason, to probe the innermost substance of all things, keeping secrets to ourselves and telling people only as much as is good for them. Do you understand us?’

[5] **Say the people:** ‘O yeah, we have understood you quite well, and having understood you thus for a long time, we have, following such vivid understanding, gone over to the Greeks, with whom there is no such mystery-junk. There we have an Aristotle, a Pythagoras, a Plato, a Socrates, and these writings are clear and true. But with yourselves all is constantly wrapped in the deepest fog-night, to the extent of no visibility by even a span forward or backward.

[6] Why do you try to cast suspicion on this emissary Savior to us from God? He has done good to us and healed all our sick, and for this you denounce him a servant of Satan?

[7] What then are you, who have never yet done us a favor ever so small? When have you, with your inane devices or pretended prayer, healed anyone’

[8] **Say the Pharisees:** ‘Have we perhaps no credentials?’

[9] **Say the people:** ‘That you have, of course, from the Temple, and highly boastful ones at that, but where are the deeds, which according to your qualifications, you are supposed to be capable of performing? Of these, nothing has seen daylight yet.

[10] Yet this one came to us without credentials, but accomplishes deeds the like of which, one can quite properly say, man has not accomplished since the world’s existence. We can see quite clearly as to why you want to make this godly human suspect to us, in spite of your refusal to tell us the reason. Listen, we take it upon ourselves to rub it into your noses, and the reason is the following:

[11] This divine human carries out deeds in all actual, wondrous reality, which according to your Temple credentials, you are supposed to be capable of. Yet up to date you have come up with no deed, for the 30 years you have been with us.

[12] How much of the best money and other costly things did you not obtain from us, so that you would act in our behalf? Where are the effects? You indeed took our gold and silver, but we received nothing but empty promises, which never were fulfilled. When we asked you when they shall be fulfilled, you pointed to the rich harvests and, praise god, our healthy herds. We however referred you to the even richer harvests and healthier herds of the Greeks, who are cursed by you seven times every Sabbath before sunrise. There you said: “This abundance is affected by Satan, and that the bread from such harvests and the meat from such herds serves not for life but damnation.” But you nevertheless did not scorn the yearly tithes which the Greeks rendered you by way of all kinds of grain. Tell us therefore what you actually did with this wheat, blessed by Satan according to you?’

[13] **Say the Pharisees, brimming with bitter fury by now:** ‘We sold it to heathens, such as the Romans and Greeks, for them to receive that much more damnation on judgment day!’

[14] **Say the people:** ‘How very nice. It is said that the devil is stupid enough and his lies thick enough for grasping with the hand.

Yet you are ten times more stupid. Your lies can be grasped with heavily shod feet. Was it not us who carted your sundry grains to the Jerusalem market, with our oxen and asses, and we surely will know to whom we sold it? And you have the hide to tell us that you sold the Greek grain to the heathens for their greater damnation. If you have to whitewash yourselves with lies, then lie more smartly and not make us even more stupid than yourselves, buying black for white and white for black without further ado. No, such lying-atrocity. Such has not been heard yet.'

[15] **Say the Pharisees:** 'You know nothing and understand nothing. Do you not know that a Pharisee is incapable of lying? For Temple-law states for all who are ordained into God's service that they are not able to lie even if they desired it, for in their mouth, even the thickest lie turns into the most luminescent Truth.'

[16] **Here the people start laughing, saying jokingly:** 'Indeed, indeed, we too are aware of the Temple-law you quoted, where it also is supposed to say: "Where a Pharisee puts excrement in his mouth, it instantly turns into gold."

85. THE LORD CALMS DOWN THE PEOPLE



WITH the Pharisees realizing that the people saw through them, and that they now were the subject of derision, they began to spawn thoughts of retribution. **I** therefore said to the people: 'Let them be, for they themselves are blind leaders of the blind, and where they come to a ditch with their charges, they fall into the ditch together with those they lead. In a land where they hold dominion as superiors, they can do you more harm than you can do them. But now you set them a trap, where they can easily fall in the ditch, more so than yourselves, for they bragged of having sold accursed grain to the Romans and Greeks for damnation. If you report this to the Roman chief, he will have them all over the barrel for it. But it ought in no way to come to

that. But we intend retiring into the house for now, and I shall try to make also this spiritually totally bat-blind lot to see.'

[2] Following which I move into the house, and the Pharisees follow Me at once, and are inside greeted by My disciples. But behind them, a huge crowd followed as well, so that it came to a great crush inside the room. This however did not matter over-much, as I and the disciples still had plenty of room.

[3] When things quieted down inside the house, I opened My mouth and began to speak, mainly to the Pharisees, since I saw their evil thoughts only too well and clearly: 'That it has come to this with you, no one is to blame, other than yourselves. Have you not of a truth been with these people here in Jesaira these 30 years, yet not noticed their kind of spirit. Now it is, at this time, too late to again force the wakeful spirit of these people into sleep. Your anger is therefore a vain one, for you and no one else is responsible.

[4] I came here as an authentic Jew, and as such, truly in full possession of God's Spirit and all its power.

[5] When I came to shore and you were enticed by the fire on the boat to rush to shore with the people. I healed the blind, dumb and possessed before your eyes. The people, instantly recognized the divine power in Me and greeted Me as David's Son. You yourselves internally recognized it the same way. Since however you deemed such recognition to set limitations upon yourselves, in everything, you asserted against your inner convictions: "Such deeds I carry out with the assistance of the devils' chief." Who was it you harmed therewith? See, no one other than yourselves.

[6] Had you only thought about this thing with greater openness, examining it more closely, you should have instantly seen the sheer absurdity of your assertion, recognizing therewith that with this most untimely and foolish assertion, you of necessity lost the last shred of integrity and faith from this awoken population.'

[7] **Say the Pharisees:** 'What then should we have done? Tell us, since you are so clever.'

[8] I said in a somewhat more somber tone: ‘You should have thought, judged and spoken thus: “Every nation that is divided against itself, perishes, and every city, or household at odds with itself, cannot endure.” This surely can be grasped with the hand.

[9] If I however, being a perfect Jew too, according to your assertion cast out devils through Beelzebub, then tell Me through whom actually do your children, who even now travel every country as saviors, healing the sick and casting out devils? I say unto you: your children too, and not only these people, shall be your judges.

[10] If I nevertheless, as clearly understood by this population, cast out the devils through God’s Spirit, then the Kingdom indeed has come unto you, for which reason you, as Jews, should be particularly happy in front of the Greeks, who are heathens since this sign reestablishes the Jews’ privilege which they had lost for already a long time. For only in this way can the authentic Jew show the whole world that he alone is the man upon this wide Earth who stands in manifest association with God, working deeds through the might of God’s Spirit that are possible to no other man.

[11] When the outsiders see such in a Jew, they shall congregate around the mighty Jew by the thousands times thousands and say: “The Jew alone is of God. Through him works God’s omnipotence most miraculously – he is powerful and wise, and shall be our lord forever.”

[12] If then the true Jew ever shows himself thus strong, then his entire household and nation ought to be that strong. How could anyone then enter such a strong man’s house to rob him of its contents? Be it that he first binds the strong one, which is impossible, and then robs the contents, as the Romans actually have done to us in our house, finding us drunk and asleep in our house, binding, robbing and making us slaves, which serves the Jews right, as they have departed from God completely.

[13] But God has mercy on His people, and again wants to help

them, wherefore I have been sent to you from God. Since however, as you can see for yourselves, this now obviously is the case, why do you scatter where I am gathering?

[14] For he who is not for Me is against Me, and he who does not gather with Me scatters and manifestly is against the Spirit of God, who wants to make you free.

[15] Wherefore I say unto you, after all that has already come over you: all sin and blasphemy shall be forgiven man, but never so the blasphemy against God's Spirit, for you knew quite well that I healed the possessed through God's Spirit, but for despicable worldly gain and honor you nevertheless blasphemed against God's Spirit in Me, wanting to save you. And thus you have received the deserved reward also from the heathens.'

[16] **Say the Pharisees:** 'We did not blaspheme God's Spirit, but only yourself, and you yourself surely are not with flesh and blood going to be the Spirit of God? For you are no more than ourselves, a son of man.'

[17] **I** said: 'Yes indeed, that I am by appearance, but in reality perhaps somewhat more. But if I am no more than a son of man like you, that does not excuse your blasphemy in the least. For I as a son of man surely am not working such deeds any more than you. But within this son of man standing before you, the Spirit of God alone is manifesting, and it is this One against whom you have blasphemed, for not I but God's Spirit has accomplished such before your eyes, and you blasphemed against it.

[18] Indeed, whosoever speaks against Me as a mere human, such shall be forgiven, but he who speaks against the Holy Spirit, such shall not be forgiven, neither here, nor in the beyond.

[19] Because where a tree is by its whole nature already bad, there the fruit also is bad, but if a tree is already by its nature good, its fruit also shall be good. By the fruits therefore the tree is recognized. You are the tree, and there, the Jews turned into heathens are your fruit. Judge for yourselves whether it is good or bad.'

86. THE DIFFERENT TYPES OF POSSESSION



AY the Pharisees: ‘This is not our fruit. This is the fruit of vagabonds such as yourself, who come from the whole world from time to time, in the shape of all kinds of artists and magicians. To our faces they indeed carry on this miserable trade, but comes night, and they turn into proselytes for heathen philosophy, having great persuasive powers for casting suspicion on us and the Temple, together with its God-given ordinances, to the most scandalous degree. See, such heathen-Jews as dwell here in Jesaira are then the fruit of such individuals. We have at all times spoken good and true, and taught them according to Moses, rightly and fairly. But if Beelzebub turns the people away from us through individuals like you, is this our fault? Wherefore it is not us who are the evil tree, when Satan destroys and robs the fruit on our branches. Our teaching and speech is good, but your talk and deeds originate with the devils' chief, and seduce the gullible population. Therefore you ought to be stoned, together with your followers.’

[2] **While the infuriated Pharisees spoke such words, the people began to murmur and betray intentions of laying hands on the Pharisees.**

[3] **But I said to the people:** ‘Let it be. It is enough that these evil ones are everlastingly defeated. This is why they should be spared for now. But they are now to receive My well-deserved testimony.’

[4] **Say the people:** ‘Yes, Lord, we implore You to show these wretches who and what they actually are.’

[5] **I now turn to the Pharisees again, saying in full earnest:** ‘O you generation of adders! How can you speak good, since in your hearts you are evil through and through? But with whatsoever the heart is filled, the mouth overflows. A good person at all times brings forth the good from the good treasure of his heart, but an evil person brings forth from his treasure. Yet I say unto you that men shall once be called to account for every evil and useless word

they uttered, on the day of judgment. It will be as written in the book of Job: “For by thy words you will be justified, and by your word you will be condemned”.

[6] I have showed you before why I came here and also to other places, but the evil sense in your heart cannot accept this, and still less grasp it, that you should become free and blessed.

[7] For all the good that I do you freely, you want to stone and kill Me. O you generation of adders, you brood of vipers! True indeed is every evil testimony the prophets foretold you, verily only too true: “With dead ceremony and mere lips you honor God, but your heart is far from Him.”

[8] There were however **a few Pharisees** and Scribes among them whose heart was struck somewhat by My speech. These cut a somewhat human face, saying: ‘Master, we cannot fully dismiss your teaching, but we were prevented yesterday and today from being witnesses of your wondrous deeds. Work another such sign, as we want very much to see one. Perhaps this will suffice our intellect, and we could in the end embrace your doctrine ourselves.’

[9] But I turned to the people and spoke thus: ‘This evil and adulterous generation wants a sign. But no sign shall be given it, other than that given to the prophet Jonah once. For just as Jonah was in the whale’s belly 3 days and 3 nights, so likewise shall the Son of Man be in the middle of the Earth 3 days and 3 nights. *(N.B. Here, at the outset, middle of the Earth signifies the grave. Spiritually however it indicates that the soul of the Son of Man shall descend to the captive souls of the departed and there make them free).*

[10] Here **the Pharisees** looked at one another, saying: ‘What’s this, what will he do? How shall he get to the middle of the Earth? Where is that? Is this not everywhere and yet nowhere? Who can know how big the Earth is, and where its middle is? This person is insane, or an evil spirit is trying to get hold of him, for it is said that any man about to go insane, can work diverse wonders. How

would he compare himself with Jonah, who preached at Nineveh?’

[11] Here **I** say again, as if to the people: ‘Verily, verily, the men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah. And see, a greater than Jonah is here. Likewise, the queen of the South shall appear in the beyond with this generation and shall condemn them. For she (Semiramis) came from the end of the Earth to hear the wisdom of Solomon, and see, here is more than Solomon.’

[12] **Say the Pharisees:** ‘Very well then, since you believe we all are of the devil, and that we shall be condemned by one and all on judgment day then drive the devils out of us, as you did with the blind and dumb yesterday, and we shall then be as well able to praise you as the one healed by you.’

[13] **But they did not speak thus out of a sincere desire to be rid of their many evil spirits, with which they already were fully at one, but only to make out some case against Me. Because once an evil spirit has made everything subject and subservient to himself within a man, he does not manifest in an obvious fashion, but acts in a clever and worldly way, so that none should believe such person to be possessed, notwithstanding that he is possessed more thoroughly than some other who is still being tormented by some spirit because not yet master in his house.’**

[14] Therefore also **I** said to the Pharisees and Scribes: ‘This can for several reasons no longer be effected in you, for the evil spirits have for a long time been completely at one with your soul and therefore fully comprise your very own evil and adulterous life. Were I to take them away, I should also remove your life with it. But were I to somehow still maintain your actual original life, this would still be of no use to you, for your entire nature now is of the devil through and through. Because even where through My power such unclean spirit departs from such people, he then wanders through arid regions, looking for rest and finding none, i.e. the devil seeks to tempt virtuous men and knocks, but he finds no admission, and these for him and his purposes are arid regions and

deserts, where no herb grows for him. He then says to himself: “I shall return again to my old house, for in the steppes and deserts there is for me no place of rest, while in the dwellings already harboring the likes of me I shall find no admission.” When resolved thus, the devil comes back to his former dwelling, and he of course finds it empty, swept and garnished. Whereupon he withdraws, calling 7 other spirits, who each are more wicked than he. With their help he then easily obtains access to his former dwelling, and all live in such house. And with such person, the last state then is much worse than the first.

[15] And this is how this generation would fare. Therefore it shall not be made more damnable through Me than it already is.

[16] On hearing such, the Pharisees are aglow with rage, and would have liked to tear Me to pieces but for fear of the people.

87. JEW OR GREEK



AHAB, the young Pharisee, however, stepped aside from the old ones, being happy that I said such truths to the old ones. But he asked Me in confidence whether he too is such a wickedly possessed one.

[2] **But I** said to him with friendly face: ‘If you were so, you would not ask Me thus. You also have been an arid region for Satan so far. See to it nevertheless that you don’t become a fertile field for him. Therefore beware of your evil colleagues.’

[3] **Says Ahab**: ‘Lord and Master, if only You will not leave me, then the power of Hell is sure to have no effect on me. There shall be no lack of zeal on my part.’

[4] **I** said: ‘Go over to them. Let you be strong through your faith and zeal for Me. But see to it that your colleagues don’t drive you into a corner, for their devil has a fine nose, and sharp ears for their purposes.’

[5] **Says Ahab**: ‘Lord, You are bound to know me better now than

I do myself. My cunning is artful and clever. The devil however, it is said, is blind, and therefore they shall all see how I have them on the ice. I shall even today put them to the test. I shall now exchange a few sharp words with You, that they may not become aware of what I discussed with You, but You must not bear ill-will towards me for this.'

[6] **I said:** 'Do as you think fit, but be good, clever and truthful in all things, because a lie, regardless of how good a variety, helps only temporarily, and shortly thereafter gets men into disadvantage and harm.'

[7] **Says Ahab:** 'I am easy, and therefore shall say nothing for the present.'

[8] **I said:** 'That will be better. For to keep silence at the right time is better than a most resourceful lie.'

[9] With these instructions, Ahab makes his way back through the crowd to his colleagues, of whom one nevertheless had noticed his conversation with Me. This one at once started to sound him out. But Ahab stood his ground well, to the extent of finding himself praised by the would-be detective.

[10] **But I turned away from the Pharisees and began to talk to the people.** I showed them how it is not pleasing to God to abandon Judaism, because salvation comes to all men from the Jews, and that, as some had done already in their hearts, they should in all truth return to Judaism, or it is not otherwise possible to attain to the childhood of God.

[11] **Says one Greek, asking:** 'Are we therefore to once again bend our knees before the puffed-up Pharisees, eating their old, indigestible leaven? Friend, you of a truth are a grand master of the deity's might and authority, being good, wise and righteous, yet here you are asking something very odd of us. To Moses we have no need to return, as we have never left him in actuality, and in our hearts, the God of the Jews also is our God. The outward name of Jew and Greek surely shall not detract from God's wisdom? Yet to us it nevertheless is a bastion against unremitting hounding and

goaded by the Pharisees. Why should we again be called Jews and Greeks?

[12] See, this is not a very clever demand of yours upon us. What does it matter that besides Moses, we familiarize ourselves also with the wise men of the Greeks, besides their richly poetic theosophy, whose wise parallel poetry surely is something quite different from the expensive Temple-manure? Particularly since we don't place much store by this, knowing only too well how the Greek and later Roman Gods came into being, and that Jehovah alone is God over everything, who has created all and maintains and guides everything.'

[13] **I** said: 'Friend, even though you speak, you have not understood Me, while those who understood Me are not saying anything, being Greek as much as yourself. There is of course not much in the name, but in the faith of the heart. But this also has to be taken into account: that it is better to make a pilgrimage to Jerusalem and to there with proper and intelligent devotion partake of the feasts, than to make a journey to Delphi to ask the foolish Pythia for advice.

[14] The immense Temple excesses verily are better known to Me than yourselves, and you heard how I am against them. But with all its evil, the Temple nevertheless is incomparably better than the one at Delphi, whose priests and priestesses are nothing more than fine dialecticians, knowing how to give just that answer to every question which always makes them right in the end.

[15] After you had at one stage decided to take a wife, you first made a trip to Delphi, and there for a lot of money asked Pythia whether you shall be happy with the woman you intended marrying. Tell Me, what was the answer?'

[16] **Says the Greek:** 'All right, thus, with the woman you shall be, not unhappy indeed.' And see, the oracle told me the truth, because I really am happy with my woman.'

[17] **I** said: 'See, the oracle would have been right even if you had been unhappy with your woman.'

[18] Says **the Greek**: 'I don't see how that is possible.' **I** said: 'Because you are spiritually blind. See, the sentence goes as follows: "With your woman you shall happy be, not unhappy indeed", but if you divide the sentence after the negation, then the oracle is right when you are unhappy, because then, without any alteration to the chain of words, the sentence would go: "With your woman you shall happy be not, unhappy indeed."'

[19] If nevertheless you don't believe Me, then ask your neighbor, who a year later went to Delphi on similar business, and whether the answer he got is not the same to the dot. Yet he is very unhappy with his wife who is an immoral woman. Yet with him, the oracle is just as correct as with you, and yet you highly regard it. Judge for yourself what is better, the Temple at Jerusalem or the oracle of Delphi?'

[20] Here **the Greek** is wide-eyed, and says: 'Master, now everything is clear to me. This, only God and no man can know. You are either God Himself or a Son begotten of God, but not a son of man like us. Therefore we intend turning back to the Temple, although not under the Pharisees' rod, but freely. These Pharisees however must go, for they have too greatly deceived us, relieving us of nearly all our goods, both spiritually and materially. We therefore shall remain pro-forma Greeks, but in truth confessors of Moses and the prophets. We also shall go to Jerusalem annually and visit the Temple. And if it is closed to us, then the hall of strangers remains open to us, which also is part of the Temple.'

[21] **I** said: 'Do as you think fit. Only protect your hearts against falsehood, anger, vengefulness and persecution. Let you be of chaste and pure predisposition. Love God truly above all and your neighbors as yourselves. Bless those who curse you, doing no harm to those who hate and persecute you. This way you will be pleasing to God, peaceful, gathering burning coals over your enemies' heads.'

88. 'WHO IS MY MOTHER, WHO ARE MY BROTHERS?'



WHILE I yet spoke to the people, mother Mary arrived with My brothers, for she had found out at Kisjonah's house that I had gone and might be staying at Jesaira. It was half a day's journey on foot, and she was well capable of being in Jesaira at noon on Monday, having left home very early morning.

[2] Her concerns were on the one hand domestic, which she wanted to discuss with Me, while on the other hand they reached into the spiritual, for she had found out quite a few things about Me at Capernaum, about which she wanted especially to talk to Me. But due to the crush, she could not get into the house so that she had to wait outside till I came out.

[3] But because she had been waiting a long time in vain, she asked someone from Baram's house to tell Me she has been waiting outside for a lengthy period and needed to urgently talk to Me. So the messenger forced his way into My vicinity, saying: 'Master, see, your mother and brothers stand outside, wanting to speak to You.'

[4] Here **I** said to the messenger in an earnest tone: 'What are you saying? Who is My mother, and who My brothers?' Here the messenger drew back somewhat scared.

[5] But **I** raised My right hand over My disciples and said: 'See, these are My mother and My brothers. For he who does the will of My Father who is in Heaven, truly, those are My brother, My sister, My mother. But step outside and tell those tarrying that I shall come.'

[6] Some found this saying hard, reproaching Me and asking whether I am not aware of Moses' commandment regarding parents.

[7] **I** however rebuked them for such question, saying: 'I know who I am, and My disciples and My earthly mother also know, and therefore I can speak according to the truth. Let you therefore

sweep before your own door diligently, for I know best what I must do.’ All kept their silence after this and none dared say anything for or against it.

[8] After a period of silence, **Baram** the host stepped over to Me, saying: ‘Lord and Master, noon is with us, and the meal is ready for You, Your disciples and Your earthly relatives, who are tarrying for You outside. Would You perhaps do me, a poor sinner, the honor to partake of the ready meal?’

[9] **I** said: ‘For today I actually had planned another meal, which I am going to consume at the sea, but since you have invited Me in such an honorable way, I intend granting you the honor and grace at the table. But this I shall also say, that none of the Pharisees is to come into the room where I shall dine, except for the young Ahab, whom I am taking up among My disciples. Because with his colleagues, who have become deeply suspicious of him as a result of seeing him speak with Me before, he shall no longer be able to get on. But let you now tell the people that I shall be saying and doing no more in this house, so that they would go outside and leave us room, because in this crowd it would be hard to make an exit in a natural way.’

[10] After these My words, **Baram** turns to the people, saying: ‘Beloved neighbors, the godly Master has now finished speaking and shall not be saying and even less doing anything further in this house. Would you all except Ahab therefore oblige me by quietly stepping outside, because the Master would like to speak with him.’ In response to these words all the people except the Pharisees move outdoors.

[11] When the people were gone, the old Pharisees furiously stepped over to Me and quite impudently demanded to know what I had in mind with Ahab, whether he too is going to be prepared by Me for Hell. On hearing such question, **Baram** is filled with justifiable anger and says to them: ‘My taxes have I paid annually to the last farthing, and am therefore the lawful owner of this house built by myself, and will not tolerate any strangers like

yourselves to molest in my very own house a guest I am honoring and hosting! I therefore command you to instantly leave this my house and remove yourselves beyond the boundary of my property, or I shall make immediate use of my owner's privileges.'

[12] **Say the Pharisees:** 'So you too have become a Greek now, threatening us with owner's rights? Should you not be aware of the fact that with the Jews, there are no owner's rights in the presence of a Pharisee? Is not every Pharisee the perfect lord in every Jewish house he enters, with the actual owner resuming his lordship upon the Pharisees' departure? Do you not know as well that as a Jew you are only a steward and no lord of your house, nor your grounds and that we can take grounds and house away from you whenever we please and rent it out to someone else for fifty years?

[13] **Says Baram:** 'This I have as a Jew indeed known to my immense anger. Therefore I am a Greek today, or more precisely a Roman, and in return for a given rate of taxation have procured for myself an irreversible property deed, of which I shall at once give you a taste if you don't immediately comply with my request.'

[14] **Say the Pharisees:** 'Show us the deed from the Roman court.'
Baram pulls out a still well legible deed, stamped with the emperor's seal, holding it up before the old ones and asking: 'Do you know this?' **They yell:** 'So you too are a traitor to God, Temple and us?! For this we can thank this son of David? Therefore let you too be cursed together with your house.'

[15] **As the Pharisees pronounce such curse, Baram quickly took a decent rod and proceeded with all his strength to hit the Pharisees, exclaiming:** 'Wait, you servants of Satan, I'll pay you the right wages for your curse!' **Yells one Pharisee still out of range of the rod:** 'It is written: "Let him beware who lays a hand on God's anointed."' **Says Baram:** 'I know that quite well. That's why I used a rod!' **And Baram lets also this "anointed" taste the rod. With this, the wicked Pharisees and scribes with the exception of Ahab, flee outside, where they are also served up by the people.**

89. AHAB WARNS AGAINST THE TEMPLE'S REVENGE



AFTER these were gotten over the border, **Baram** returns, somewhat fatigued, saying: 'Lord, forgive me, I truly find no pleasure in what I just did, but this evil and adulterous lot became intolerable. One cannot of a truth imagine Satan to be more wicked than these fellows, who earnestly think the entire Earth to be their property already. But this would not have upset me personally overmuch yet, but when these fellows started to properly confront you I could no longer suppress my just anger and had to make use of my owner's rights. But do not let it trouble you, for should these fellows lodge a complaint, I shall know how to handle my defense, and how to vindicate you wisely and cleverly.'

[2] **Says Ahab:** 'Friend, there is no harm in you taking the necessary precautions, because these old buggers shall now have nothing more urgent to do than report this incident in the worst possible light. Firstly, their most unfavorable prospects by virtue of the works of this godly Master, together with the total apostasy of all Jesaira from Judaism, together with my own behavior, and secondly to Herod, and how he has lost all his subjects through their purchase of Roman citizenship. This shall awaken all evil spirits of Jerusalem, with probably quite sinister repercussions for this place. Therefore let you take precautions and assure yourself of imperial assistance, or these evil spirits shall play up wickedly with you.'

[3] **I said:** 'Ahab, let it be. That nothing will befall Baram's house I vouch for you, but that the old inhuman ones shall do as said by you is the truth, yet neither Baram nor yourself need to trouble yourselves. But now let us go to the meal, where I also intend hearing Mary and Joseph's sons.'

[4] **Says Baram,** surprised at the mention of Joseph's name: 'What, my master at Nazareth, whom I owe so many thanks? He was in those days still a young man, yet already a master

of his craft when I was his apprentice. With what patience and lovingness he showed me all the high points of his craft, and then bringing me all the best work, supporting me with advice and deed without fee. This truly I shall never forget.'

[5] **I** said: 'Well, Mary is his second wife, becoming his through the Temple. The two men with her however being Joseph's sons by his first wife, now carrying on their father's craft. I Myself however physically am Mary's son, My name being Jesus.'

[6] **Says Baram**: 'O, how fortunate for me, that my house should meet with such honor and grace. But let us now quickly attend to the tables, to avoid undue waiting on the part of the glorious mother and Joseph's two sons'. We at once move to the dining room, where Mary with Joseph's two sons await us.

[7] **On seeing Me**, Mary burst into tears of joy, for she had not seen Me now close on 2 months, as also the two brothers, who loved Me exceedingly. After we all exchanged heartfelt greetings, we all started toward the tables, saying our thanks and then consuming the good and abundant meal, shared by Kisjonah, who with his wife and daughters still had not left Me, and who had much to talk about with Mary and the two brothers.

[8] **After the meal**, sitting at the table and drinking watered down wine on account of the heat, Ahab asked to speak, for he had an important disclosure to make, especially concerning My security, for he had only during the conversation established that I am that Jesus of Nazareth, highly esteemed by the people, but held in contempt by the Pharisees, yet of unprecedented renown throughout the land. **I** say to him: 'Say what you know.'

[9] **Speaks Ahab**: 'Lord and Master, You of a truth resurrected our chief Jairus' daughter from the dead – the entire region knows this – as also about the daughter of a Roman centurion. whoever would even in the least doubt that even the most terrible and cruel tyrant would show everlasting gratitude for such wondrous deed, and make way to the right of his throne for the miracle worker, as did Pharaoh with Joseph once, after the latter's prophecy.

[10] What however does this Temple-brood do, these true Satan-servants? They brought out a report, which I myself too was obliged to sign, although I had not at that time either heard about any of Jesus' teaching nor seen any of His deeds. In accord with this report all kinds of spies and assassins have been sent out by the Temple as well as Herod and the Roman governor, for the purpose of getting rid of You.

[11] In this report You are denounced to Jerusalem as a deceiver of the people, a seducer and agitator, in a way no man had been denounced before. Jairus' daughter was not supposed to have been dead at all when You were called to heal or resurrect her, but that she was perfectly well, but made to act to test You. On going and saying to her: "Talitha Kumi", the chief realized that You are a deceiver, having no real knowledge of healing, for were You as a Savior capable of assessing a person and their sickness, You would have known at first glance not only that the maiden was not dead, but on the contrary bursting with health.

[12] The Roman chief, named Cornelius I think, whose servant or daughter You are supposed to have resurrected from death, takes exception to this, but what is he against such mass of false testimonies.

[13] Beloved, dearest friend, Master and Lord, I could tell You a lot still, but I can see that my account has saddened You. As this slandering of You is too despicably devilish, I shall be silent about the rest. It is enough that I told you the main part. The only good thing about it is that Satan is stupid and easily excelled by the truly wise and clever. What should be that much easier for You on account of Your exceeding wisdom. Let it be left at that.

[14] Although I am quite a simple man myself, I nevertheless quite easily can twist these buggers around each of my fingers, and don't consider it a sin to have Satan heftily run up against the wall. This lets him depart from the place of conflict for a while, tail between legs, and a wise and clever man's spirit gains time for something more uplifting than the constant tussle with Satan.'

90. SERMON ON THE KINGDOM OF HEAVEN



MARY now says: ‘My Lord and Son, what this young man told You just now is strictly true, and it is my being driven from my house on Your account that has caused me to come and tell You. What am I to do now, with Your brothers and sisters, speaking terrestrially of course? For I know that You have no relatives on Earth, other than the disciples, at heart.

[2] Our little lot is gone. The wicked Pharisees have seized hold of it and have sold our hut together with the well-tended garden to strangers. Know that I and Your brothers and sisters are no longer young enough to do strenuous labor for a living. And even if we tried, these evil Temple autocrats have threatened to punish any Jews that were to give us work or even alms. What are we to do and where to live from now?’

[3] **Says both Baram and Kisjonah:** ‘Highly esteemed mother through whom God has shown the endless grace of bringing the most exalted Son of all Heavens into this evil world, do not let this trouble you in the least. See, we firstly are no longer Jews from the civil aspect, but Greeks – outwardly, although fully Jews according to Moses by conscience. We both are – all praise to the Lord – wealthy. Therefore let you move in with all your relatives, and you shall be lacking in nothing.’

[4] **I said:** ‘Friends, your offer is balm poured in My heart. My blessing and grace shall be with you forever. But I shall nonetheless presently go home, to see by what right these wicked ones have robbed the mother – the rightful wife of Joseph, of their small and well earned property.

[5] And I shall then also trade a few words with Jairus, for his daughter is to once again fall sick, and he shall come to Me, after which I shall speak to him. But for now, since matters indeed stand thus, with the infernal brood having laid traps everywhere, we shall arise and take to the sea, which has set us no trap.

[6] But I shall in the first instance from the sea reveal a few things about the Kingdom of Heaven to the people through images, so that none should once be able to find excuses and say: “How should

I have believed and kept it, since I never heard anything about it?” When the old wicked ones arrive, let the people not obstruct them, so that they shall once have that much less to excuse themselves with.

[7] Let you friend Kisjonah however go and make ready your big ship, for we shall be much in need of it.’ Kisjonah rises with his and goes to attend to My wish.

[8] Baram however asks for permission to accompany Me, since I am not able, or minded to stay at his home.

[9] And I say: ‘As far and as long as you have a mind to. For no honest or just request has ever been rejected or left unheard on My part.’ Baram therefore makes domestic arrangements with his wife and children, including on how to respond to the evil persecutors. Taking some gold with him, he then comes over to the sea with us, even as we also are tailed by an outsize crowd.

[10] Nor are the old evil Pharisees missing, but in disguise, to avoid being recognized by the people. Arriving at the shore to the people’s exclamations of: “Hail to David’s Son” – the crowd swelled to where I and My relatives could not retain a foothold, and the much multiplied disciples even less.

[11] I therefore said to Kisjonah: ‘Let the half-landing be dropped, for we must go out to sea, the land is getting scarce.’ Kisjonah quickly dropped the landing, and we boarded the ship. On seeing Me board ship the people thought I was departing and loudly pleaded with Me to let them have the promised teaching on the Kingdom of Heaven.

91. THE PARABLE OF THE SOWER



WHEN we all were aboard ship and the landing retracted, I asked the people to calm down and to search for a place at the shore. And the people did so, with the only exception being the old Pharisees, who did not settle down but stood close, near their ship, for they were determined to not let Me out of their sight again, and were therefore ready to also follow us at sea.

[2] But I took a seat on the spacious deck and began to speak a few things to the people in parables, so that the stupid Pharisees would not understand it. The people however, of a more wakeful spirit over here, on the whole understood Me quite well.

[3] To begin with, I compared Myself to a sower, saying: ‘See, a sower went out to sow good and wholesome grain. And as he sowed, some seed fell upon the wayside, and the birds came and devoured it. Some fell on stony ground, with little soil and sprouted quickly, not having depth or weight of soil over it, but when the sun came up glowing with many beams, the sprouts that sprang up in the cool and moist of night, withered and dried, being without roots. Some fell among thorns, and these, with their more abundant growth choked them. And some fell on good soil, bearing fruit, some a hundredfold, some sixtyfold and some thirtyfold. He who has ears, let him hear.’

[4] Here I was about to carry on without a break, but **some of the disciples**, not understanding these parables themselves, stepped up to Me and said: ‘Why do you suddenly now speak to them in parables? Those of us who have been around You for quite some time now, hardly can understand them? Do you not see how they are shrugging their shoulders, some even thinking that You are either having them on, or speak of indifferent things on account of the Pharisees, and that everybody knows that grain should not be sown along the wayside or upon stony ground or upon thorns. We do indeed grasp what You are getting at, but those on the shore

really think You are having them on. Or can You be seriously instructing them in a way not comprehensible to them?’

[5] Say I to the disciple: ‘What are you saying and interrupting Me? I know why I speak to those people in parables which they are not to understand. To you it is given to understand the mysteries of the Kingdom of God, but to these it is not given. For it is thus: he who has, to him it is given, that he may have in fullness. But he who has not, from him shall be taken what he has. For which reason I as Lord speak to them in parables. For, having eyes, they see not and having ears, they hear not, for they do not understand it.

[6] All the things I have worked here. And for what do they take Me? They all are blind and deaf. A parable for them you saw yesterday, with the blind and mute. As was he in body, so are they in their soul. This is why I speak to them in parables, that it may be fulfilled what Isaiah prophesied: “With the ears you shall hear yet not understand, and with seeing eyes you shall see and yet perceive nothing.

[7] For this people’s heart is obstinate and their ears dull and their eyes slumbering, lest with their eyes they might see, with the ears hear and with their heart understand and be converted, and I could help them.

[8] But blessed are your eyes for seeing this, and your ears for hearing it. For verily, I say unto you: many prophets and righteous men desired to see and hear what you see and hear, yet did not see or hear it.

[9] But I have said, that, unto you it is given to understand the mystery of the Kingdom of God. Yet I perceive that, basically, your understanding is not much better than those on the shore. Then hear and listen as to how the parable of the sower has to be understood:

[10] If anyone hears the Word of the Kingdom of God that I speak but does not understand it in his heart, which with its worldliness is trodden smooth as a roadway, then the wicked one soon sees the

Word not fallen in the Earth but unto the trodden world-smooth outer and exposed surface of the heart, easily plucking off what actually is sown in the heart, yet clinging to the world-smooth outer surface. And see, such man is like unto a wayside unto which the grain i.e. My Word, has fallen. And of this variety there are many standing at the shore.

[11] But the following is a case of the seed falling on stony ground: where a person hears the Word, receiving it with much joy. But, because like a stone, such man has little life-moisture or proper stoutness of heart, and too little soil, or firmness of will, in or above himself, being like the stone dependent upon the weather, whether it be moist or dry, and therefore changeable, then such person, when on account of My Word he comes to be tried by all kinds of tribulations and persecution, turns full of anger and fury, resembling the sun-heated stone, upon which of course My word cannot take root, in the end having to wither away.

[12] And see, there upon the shore stand many such stones, who indeed now are offended in Me on account of the Pharisees, but then seeing My Words directed to them being immediately followed by all sorts of tribulation and persecution, they deaden the Word in their heart by, on the one hand being too much offended, and too fearful on the other. For in spite of all the signs they saw and all My living assurances that I can adequately protect them against all kinds of trouble, they still don't believe and therefore resemble the stone upon which the seed fell.

[13] But the falling of the seed among thorns signifies the following: where a person hears the Word and even accepts it, but is immersed in all kinds of worldly business, and worries associated therewith on account of deceitful gain and even more deceitful riches. Such trivial worries accumulate by the day, richly proliferating in the heart like all weeds, to but easily smother My sowed Word.

[14] And again see, of such there stand many at the shore, resembling the thorns among which the seed fell.

[15] And the following is the seed sown into good soil, where a person hears My Word, receiving it into the depth of his heart, where alone it is at all times understood validly, rightly and animatedly. Such man then is such good ground into which the seed falls and, depending on man's will and strength, brings forth the fruit of good works a hundredfold, sixtyfold or thirtyfold. And a hundredfold is when he does all for Me, sixtyfold where he does much for Me and thirtyfold where he does a good portion for Me.

[16] By analogy, there are in My Kingdom 3 Heavens. The first for the hundredfold fruit, the one below it for the sixtyfold and the lowermost for the thirtyfold. Lower than the thirty receives no consideration, and he who has less than thirty shall have it taken from him and added to him who has thirty, sixty or a hundred. And it shall thus be taken from him who has nothing and added to him who already has, that he may have in all fullness.'

[17] **Say all:** 'Yes, Lord and Master, for Your wisdom exceeds all our ever so great and presumably wise thoughts. Therefore we ask You to continue speaking thus.'

92. THE PARABLES OF THE TARES AMONG THE WHEAT, AND THE MUSTARD SEED



NOW however speak loudly enough for those standing upon the shore to hear: 'Now then, he who has ears, let him hear, and he who has eyes – in the heart, let Me emphasize – let him see! I want to give you another parable on the Kingdom of God: listen!

[2] The Kingdom of Heaven also is like unto a man who sowed good seed upon his ground. But while his servants slept, the owner's adversary came, casting sheer weeds among the wheat, which then sprang up with the wheat. Wherever the wheat came up with its fruit, there the weeds also came up.

[3] When the servants saw this they came to the landlord and said,

“Lord, did you not cast prime wheat upon the field? Wherefrom came the weeds?”

[4] The landlord however spoke, saying: “This my enemy has done.” And the servants replied: “Lord, shall we go and weed it out?” And the lord said: “Let it be, so that you would not trample and pull out the wheat with the weed. Let them both grow together till harvest. At harvest time I shall say to the cutters: “Gather up the tares into bundles first and remove them from the field to a place for burning, but afterwards gather the clean wheat into my barns.” See, this is an appropriate parable of the Kingdom of Heaven. But hear Me further. I want to give you more parables, which all depict the Kingdom of God. Therefore listen:

[5] The Kingdom of Heaven is like unto a mustard seed which a man took and cast into his field. This seed of a truth is known to be among the smallest among the seeds. But when it grows it is the biggest among the herbs, and finally a very tree, so that even the birds of the air come to build their nest among its branches.’

[6] Here **the disciples** looked at each wide eyed, saying: ‘What’s this, who can grasp this? Now the Kingdom of Heaven looks like a mustard seed?’

[7] **I** said: ‘Wonder not but listen further. Yet another parable I want to give you on the Kingdom of God.

[8] The Kingdom of Heaven also resembles leaven, which a woman took and mixed into three measures of wheaten flour, until all was leavened.’

[9] All the disciples as well as the 12 wakeful **apostles** once again looked at one another, saying among themselves: ‘Who can grasp and understand this? Or does He want to have the people on, because of the Pharisees? It is impossible to understand why He now talks in these most muddled images?’

[10] **Ahab** however, who was exceedingly well-versed in Scripture, overhearing the disciples talk, said to them: ‘If this One is what I now firmly believe Him to be, then the following prophecy of Isaiah would probably apply to Him, which speaks

about Him constantly, speaking in parables: *‘I will open My mouth in parables. I will utter things which have been kept secret from the foundation of the world.’*

[11] See, thus spoke once the great prophet, and so sang David once in his Psalm 78, verse 2, and this, besides a lot of other things, exactly applies to Him. And despite of this, you can still ask: “how so” and “what does it mean?” being with and around Him for a considerable time now. He shall, if necessary, reveal these parables to us indeed. And if not necessary, well, then we can still boast that we are ourselves able to see and hear, what all the patriarchs and prophets would have much liked to see and hear.’

[12] All the disciples are quite happy with this interpretation. The people however, now that I kept silent during Ahab’s talk, asked Me whether I am going to say more of such inconceivable things or whether they should go about their business – they who were waiting at the shore for a good teaching but which did not come.

[13] But I said: ‘Let you return home, for it was not for you that I opened My mouth, knowing full well your uncomprehending heart. Wherefore also your children once shall be your masters and judges.’ Therewith all the people soon departed from the shore, and each went to their dwelling.

[14] Only the Pharisees, noticing that Kisjonah was getting his boat ready, soon boarded their ship, held in readiness, and took to their oars ahead of us. But secretly, My will was that they should be seized by a strong wind. And see, a mighty wind soon began driving their boat, completely covering it with waves time after time.

93. THE LORD STILLS THE SEA



HE however took off from Jesaira in a totally different direction and it was necessary that we too had to be overtaken by a great storm on the high sea, whereupon the disciples together with all on board were gripped by much fear, as once before, starting to scream with fear for My help, or all should perish.

[2] And as once before, I commanded the wind and the sea, whereupon immediate calm of wind and sea set in, with **all the people** in the boat exclaiming: ‘Who is He whom wind and sea obey?’

[3] **Ahab** however, who had not chimed in with this question, said to the disciples and a few others: ‘Friends, this once again was a most untimely and foolish amazement. You surely have been such a long time with and around Him, and still can be as amazed as if this were His first sign that you saw Him work. I have been hardly one day among you, and yet all this is as comprehensible to me as anything can be to a man. If He is that, namely the great promised Messiah, who according to David is neither more nor less than Jehovah Himself, acting through flesh and blood, then it should be easy for Him to terminate a sea storm, since it would hardly have been difficult for Him to create the whole world. If such is indisputably the case, and you know Him, how does such question and astonishment arise in your heart?’

[4] Says **Judas**, somewhat indignant at **Ahab**’s comments: ‘Friend, should we no longer be astonished at what the Lord does before our eyes, just because we have seen this and much else of His?’

[5] Says **Ahab**: ‘Brother, such be far from us. But I look at it this way: we should indeed be amazed in all meekness of heart that He should work such before our eyes, and that He should consider us not so worthy beings worthy enough of His love, wisdom and power, and for working such deeds before our eyes and senses. I for myself at least do not consider myself worthy of the least of

this. But since we know who He is and then wonder that He who has made Heaven and Earth should work extraordinary deeds, as if this had been done by a mere man, then in the end we would consider Him, the Lord, as no more than some other, albeit extraordinary human. And in this context I consider your astonishment, ensuing upon the sudden stilling of the storm, as somewhat out of place.

[6] Would it not be ridiculous to also start wondering at sun, moon, stars and Earth and all the most wonderfully equipped and shaped creatures, which surely are as much His work as the extraordinary stilling of this powerful storm upon the sea? If however we have to wonder, then let us wonder only at how the unspeakable almighty God Jehovah lowers Himself so endlessly as to come to us mortal and exceedingly weak mankind from His eternal, immeasurable heights, which should be almost unbelievable if not already prophesied since Adam, Henoch and all the prophets right down to Zacharias and his son John, as is now happening in the fullness of truth.

[7] The greatest wonder, it seems to me, is that, as prophesied by hundreds of prophets with one accord, all this is here now. What is now taking place is but a natural consequence of the prior and most wonderful manifestation upon this Earth, namely: the aforementioned appearance of Jehovah in the flesh and blood.'

[8] **Say even the 12 disciples to me:** 'Lord, wherefrom this one's speech and lucid wisdom?'

[9] **Said I:** 'It is not his flesh and blood inspiring him, but his most wakeful spirit, so that it won't take much to the full rebirth of his spirit. It does not do you much honor however that he is a teacher to you rather than you to him, but his advantage over you is his being deeply versed in Scripture, and I love him as I love you, there being much meekness in his heart.'

94. MAN'S SPIRITUAL HOUSE



ND now **the disciples** at the water's edge ask Me: 'Where, o Lord, shall we be going now?' **I** said: 'We shall head straight for home.' The disciples replied: 'Lord, there we shall not fare too well. For have not the Pharisees taken everything away from Your earthly mother of Your body. And so home in our opinion is in a somewhat sad state, even though we know that everywhere is home to You, and You therefore are at home.'

[2] **Said I**: 'You ought to by now be more versed in the language of the spirit. If I say that we are heading straight for home, do I want to go to Nazareth? Understand, for once. When I speak of going home, I mean man's interior, which is man's true gathering point of life, strength, power and all wisdom. There we therefore are going. We are in need of inner, spiritual rest, and this is a proper home. Within it – not on My but your account, we shall find what the outer flesh and blood is in need of. Do you understand that?'

[3] **Say the disciples**: 'Yes Lord, now we understand it.'

[4] **I** said: 'Terrestrially however we are going to Kisjonah again. In his home we are safe, because this is a free house, and it pays a large tribute for this to the emperor, and the Pharisees shall be kept away. But a few days thereafter we shall indeed be going to the terrestrial fatherland, and shall attempt to make straight what has become exceedingly crooked.'


[5] **Says Kisjonah**: 'Lord, I would that it were Your pleasure for not just a few days, but preferably, that You stay at my, or rather in all truth, exclusively Your house, together with all Yours, for a few moons (months), or at least a few weeks, because in Nazareth You shall, unless You let fire and brimstone rain from the sky, find little or no reception, especially with the Scribes and Pharisees, who are increasingly after Your life.'

[6] **I** answer him: ‘Friend, banish such cares, for I can only be got at or harmed to the extent that the Father who is within Me as I am within Him allows it. And all the things that will be allowed for the salvation of mankind and the fulfillment of Scripture I have already known in advance for an eternity. All the prophets would never have been able to prophesy this without My knowing it in advance. For the same Spirit now dwelling in all fullness within Me and speaking to you has also spoken to the prophets what you read in the Scripture. Since now the same Spirit is personally here, He must also fulfill what He has prophesied of Himself through the prophets. You should not worry about it. For this almighty Spirit will surely know how to help Himself.’

[7] **Kisjonah**, understanding Me, keeps silent. Then, after a while, beating his breast three times, he says: ‘I am not actually worthy of Your sheltering under my roof, but show me poor sinner grace and mercy nevertheless, and stay a few days for my comfort.’

[8] **I** said: ‘Feel at ease nevertheless. Because for as long as I have work to do on this Earth, I shall stay with you, together with all who are with Me, for your house shall be My house of rest. But I shall nevertheless have to frequently leave it on account of My work, but I shall never leave it spiritually’ (laying My hands on Kisjonah’s heart).

95. REUNION WITH JAIRUTH AND JONAEI

 **B**y the time we spoke thus, we hit shore, and that at the very landing place of Kisjonah’s from where, through a big and beautiful garden, one could get to Kisjonah’s spacious buildings and dwellings, within which everything had been readied for our reception. Because I had already secretly notified Kisjonah at Baram’s house that I shall be returning to his place, whereupon he at once sent home a small conveyance of messengers with instructions.

[2] And who did we run into there? Jairuth, the wealthy merchant of Sychar, who owned and occupied Esau's old castle. And Jonael, the high priest of the same place with whom we have been acquainted. Both were escorted there by the angel who was with Jairuth, for they had worthy things to discuss with Me. And so this indeed was a pleasant surprise of a celestial nature.

[3] These two, touched to the core with fervent joy on seeing Me, were not able to utter a word. Deeply moved, they greeted Me with placing their quivering hands on their chests with all the love of their hearts.

[4] But **I** said to them: 'My cherished friends and brethren. Save yourselves the effort of your tongue, for the language of your hearts means more to Me than a thousand ever so beautiful words spoken by the tongue, of which the heart is often only marginally conscious.

[5] First recover from your long and arduous journey. Only then do I intend to tell you, My Jonael, what you shall need to do at home against the High priest appointed by the arch-Samaritans in addition to yourself for officiating in the trivial and blind ministry at Gerizim. But, as said, you have need of first resting and recovering, so first take to rest and recovery.

[6] You, My brother Kisjonah, bring them refreshment, availing yourself of the servant who escorted the two friends from Sychar, for this one is not tired, and he shall give you speedy and good services, and is an initiate to your household as if a senior servant to you of many years. Therefore let you avail yourself of him untroubled, letting also your weary people rest a while. The day is indeed coming to an end, yet it shall not be retarding your household if the weary ones retire a little earlier than usual, for this servant shall adequately substitute for them all.

[7] Says **Kisjonah**: 'That all things are possible to You o Lord, of this I am vividly convinced, and of a faith quite like unto Ahab's our young Pharisee, but how this delicate boy rather than youth, can not only carry out the many tasks still remaining, then serve

us, several hundreds, as well, this o Lord, although not doubting in the least, nevertheless baffles me exceedingly.’

[8] **I** said: ‘Friend, at home you are short of milk, cheese and butter, whereas you have an abundant supply on your alps. Let all your supplies first be brought down from the alps by this servant. It serves you better if your supply is here rather than in the mountains, which shall be skimmed by a horde of wild Scythians overnight to spy them out for robbery.’

[9] **Says Kisjonah:** ‘Ah, I am catching on. This boy is probably one like those three who served us in the alps?’ **I** said: ‘Well yes, only ask and speculate no more, or it shall be too late.’

[10] **Kisjonah quickly moves over to the youth to ask him amicably. Says the youth:** ‘Let you not be troubled, dear friend of my Lord and God. It shall all be fixed in a few moments, because with me, here, there or anywhere is all the same, and although I am one of the feeblest, the entire Earth has to shake under the power of my feet.’

[11] **Kisjonah was exceedingly astonished at such talk, being unable to imagine such possibility and in his amazement hardly noticed that with these words, the youth had left the room to attend to his errand.**

[12] **Kisjonah however, had not yet done with astonishment, and was about to ask Me how such were possible, when the youth already stood before him supple, saying with a smile:** ‘Well now, you are still pondering over how such is possible, and see, I already have it under control. Even that which your scribes did not manage to record at the busy tolls today, notwithstanding their laboriousness, I managed to fill in, so that now they have leisure and are un-engaged.’

[13] **Kisjonah, confounded, not knowing what to make of it, says full of astonishment:** ‘But, my cherished friend, you have hardly left the room, but are supposed to have already accomplished what would take all my people together, with all their diligence, a whole week. This seems just a shade unbelievable to me. You would

need to have a thousand hands and the speed of lightning.’
[14] **Says the youth:** ‘Well, then go out and be convinced.’

96. THE POWER OF THE ANGEL



ISJONAH goes to the larder and finds the neatly arranged supplies of milk, cheese and butter in their respective places, then goes to the barns, finding them full, for even the ripened harvest of the field had been brought in. He then goes to the great stables for cattle, sheep as well as donkeys, finding everything properly attended. From there he goes to his big office building, checks the books and finds everything in proper order, checking the tills and finding them all full. He rushes to the large kitchen and there finds everything fixed up by the right quantity and selections, fully cooked, asking **the men and women cooks** how this may have taken place. These can tell him only: ‘A beautiful youth came into the kitchen, saying: “Place the foods in the bowls as they are already well prepared.” We checked the foods and it was as the youth said, who immediately left us. Taste them, and you shall see it is so.’

[2] **Sampling the foods, Kisjonah finds the cooks are telling the truth. He quickly betakes himself back to the big room where I was, and the youth asks him:** ‘Now, are you happy with me Kisjonah?’

[3] **Says Kisjonah:** ‘Much of the supernatural has indeed already taken place in my house, for which I could not account other than say, with God all things are possible. Yet this nevertheless is the most incredible so far. To carry out in a moment a task that could have taken a solid day’s work, that as said, through a man filled with God’s spirit is understandable. But that a hundred tasks in widely separated locations can be simultaneously carried out by one human being in just one moment is a completely different thing, and to a mortal is entirely beyond grasp or intellectual

acumen, and I can only once again say, Lord, have mercy upon me, a poor sinner, for never shall I be worthy of Your living under my roof.'

[4] **Say I to Kisjonah:** 'Let you now cease your astonishment and have your people bring in the foods, for we are all now in need of the same.'

[5] **But if you are already so much taken aback with this, what will you say if I tell you that, of a truth, on the entire Earth, only one angel is assigned the task of caring and acting upon all the grass, shrubbery and trees for the bringing forth of all the most diverse fruits, as well as take care of all the animals of the sea, air and upon the land? This also you cannot understand, and yet see, so it is and so it happens. Therefore do not be astonished unduly, but go and let the foods be brought in through your servants.'**

[6] **Says Kisjonah:** 'Lord, my only love and life, what if You were to permit this wonderful youth to assist me with getting the large quantities of food in here, since it is bound to take my servants a full hour?'

[7] **I said:** 'Just so, avail yourself of him. Only cut out the excessive amazement, for you know that with God all things are quite easily possible.'

[8] **Kisjonah is fully satisfied with such advice and implores the amicably beaming youth to assist in getting the foods from the kitchen unto the set tables.**

[9] **Says the youth:** 'But without all that astonishment dearest friend. Just take a look at the tables. It already took place while you were still contemplating asking the Lord of all glory for my assistance. But where do you have your wine?'

[10] **Says Kisjonah, casually mustering the tables and secretly amazed:** 'Verily, we nearly forgot the wine. Would you be so good and get it from the cellar?'

[11] **Says the youth:** 'Take a look, once again it is taken care of. The wine is on the table with the foods in the right quantity.'

[12] **Kisjonah** eyes the 40 large tables set in the big dining room, and nothing is lacking. Chairs and benches are in the most beautiful order, and the lamps, for lighting up at dusk, provided in right number on all the tables, already are burning with clean flames.

[13] **On seeing all this, Kisjonah**, inwardly stunned, says after a while: ‘O God, O God, You my Jesus, my love eternal. If this is kept up, then all my dwellings shall come apart yet today, and all wood and stone therein shall come alive’. **And turning to the youth**: ‘My fairest young man, human or angel – whatever you might be – tell me just a little of how this is possible to you.’

[14] **Says the youth**: ‘You are indeed inquisitive. I tell you that nothing is possible to me without Him who now dwells with you in this house. He alone carries out all these things. But on how this is possible to Him, you shall have to seek His advice, for the power within me to act thus is not my possession but the Lord’s possession, who right now is taking abode at your dwelling. Therefore go and ask Him.’

[15] **Says Kisjonah**: ‘That, dearest friend, I do know indeed. Only the ways and means on how this is possible, that is where I would like a hint. Surely you need motion? But how speedy and sure this must be. For compared to this, lightning itself is a snail’s pace. Ah, ah, I must think no more about it. If only you had needed at least a hundred moments for all this, then the thing would still be understandable, but like this – without discernible span of time – and in best order at that, this is what yanks me right out of my usual thinking mode, so that I hardly dare to breathe for reverence and admiration.’

[16] **Say I to Kisjonah**: ‘Now then, friend, are you not finished with your astonishment yet? I suggest that we now take our seats at the table and first eat supper and discuss further points on God’s omnipotence and His most distinct love and wisdom thereafter.’

[17] **Says Kisjonah**: ‘Forgive me, Lord. I nearly forgot why the foods and drinks are on the table, for all the astonishment over

astonishment. Therefore I would ask You and all Yours to get down to the table. But where is the mother of Your body Mary, and those she brought with her, Your supposed sisters, that I may go and fetch them to supper?’

[18] **I** said: ‘Just ask about your wife and daughters. That’s where also good Mary is, together with the daughters of Joseph, who was My earthly adoptive father. These are now busy with each other taking in everything, for which they would of course still have tomorrow, the day after tomorrow and even later. Our young and nimble servant shall indeed fetch them and bring them here. So be at ease.’

97. EXPLANATION OF THE PARABLE OF THE TARES



HARDLY had spoken this when the youth was already here with the women, and we all sat down at the tables, soon consuming the supper in good cheer. But after the meal, **I** said to everybody: ‘Listen, since it is a beautiful, starlit night, we shall not immediately take our rest, but settle down on the lawn under the sky, for today I have yet much to say unto you and show you.’

[2] This offer was agreeable to all, and we soon rose from the tables and proceeded into the open and unto a hill of some 40 meters height which gently rose at the end of the garden some 30 paces inland from shore. **Kisjonah** remarked of course that although this hill affords a lovely view of the entire sea, there nevertheless was the perpetual unpleasantness that it was massively infested with snakes, adders and vipers, probably on account of its proximity to the sea. He had indeed tried everything to chase off the vermin, unsuccessfully.

[3] **I** said: ‘Let it be. From now on it shall not be serving this vermin for an abode, of this you can be fully assured.’

[4] **Says Kisjonah:** ‘If so, which I don’t doubt in the least, then

firstly I would thank You from the bottom of my heart for such riddance, and secondly, in remembrance of You, a proper school shall be built here for both the great and small, young and old, expounding Your purest teaching.’

[5] **I** said: ‘Such school, if abiding by the fundamentals, shall at all times enjoy My blessings. Unfortunately however, the way the world is, it shall with time not spare this school, just as with My purest teaching. Therefore nothing is lasting in this world, because the whole world is now in a bad condition and circumcised by Satan. But let us now go up the hill.’ I and Kisjonah move ahead, with all the disciples and with Kisjonah’s servants at our heels.

[6] As we come to the hill however, **Kisjonah** notices a hefty adder in front of him moving up the hill, and he soon sees several of them and says to Me: ‘Lord, did I actually not have enough faith for this vermin to have cleared out?’

[7] **I** said: ‘This is for the purpose of your seeing and recognizing the fullness of the Son of God’s glory. And so pay attention. I now shall command these animals to leave this area and not inhabit it for all time, for as long as any of your offspring occupies this garden or hill, and you shall see how even these exceedingly dull beasts have to obey My voice.’

[8] Here I faced the mountain and threatened the beasts. And these shot like arrows out of their holes by the many thousands and fled into the sea. And thus the mountain was cleansed of this vermin for evermore, and there was not seen again upon this hill any ever so small worm.

[9] We however then moved up the hill unconcerned, and since there was already some dew on the grass, Kisjonah had brought a great many carpets, covering nearly the entire hill, once again enjoying also the youth’s useful and fast services. Thereupon we happily settled down on the fairly choice carpets.

[10] My disciples however, who, notwithstanding all their thinking, brooding and meditating about the parable of the tares in the field could not get to the bottom of it, came over to Me on the

hill and asked Me to clarify the parable of the sower who cast good grain into the soil but later found tares in among the wheat.

[11] I said to them however: ‘Did you not hear what Kisjonah is preparing to build on this hill in memory of Me, and how I told him how such institution would fare in view of the world? See, this has an application with the good field that was sown with the purest of wheat and yet sprouted a great many tares in its midst afterwards. See, the signification of the parable is this: it is I, or as the Jews are want to say, the Son of Man, who is now casting the good seed. The adversary sowing them is the devil. The harvest is the end of the world and the cutters are the angels. But just as one weeds the tares from the field, binding them in bundles and burning them, so it shall be also at the end of the world.

[12] The Son of Man shall send out His angels and they shall gather together from His Kingdom everything that offends, and all those men who act unrighteous and who have neither eyes nor ears for the want of their brethren, and still less a heart, and shall cast them into the fiery furnace, where there shall be wailing and gnashing of teeth. The fiery furnace however shall be for the children of malice – by which is to be understood pride, selfishness, domination, hardheartedness, indifference towards God’s Word, avarice, envy, jealousy, falsehood, cheating, false promises, fornication and whoring, adultery, false witness, slander and everything that is contrary to love of neighbor – their own heart.

[13] For just as Heaven in all glory shall sprout from the hearts of the righteous, so shall sprout what is in the unjust heart. A bad grain shall not bring forth good fruit into all eternity.

[14] A hard heart shall yield no soft fruit, and a heart that does not keep its promises will never be able to master itself, and the wrath shall be the fire that shall never be extinguished. Therefore beware of all this and become righteous in everything, in accordance with the commandment of love.’

98. NOT KEEPING A PROMISE IS MOST REPREHENSIBLE



Do not ever promise a person something you then cannot or – even worse – do not wish to keep for whatever reasons, if you truly want to become children of God. In truth, I tell you, the worst thing is a promise that is not kept.

[2] For the one who is angry sins within himself and harms first himself. Who practices lewdness buries his soul in the judgment of the flesh and again harms himself, but the evil of evils is the lie.

[3] If you have promised to do something for a person and circumstances arise that make it impossible for you to keep your promise, do go to him without delay and tell him honestly what has happened to you, so that he can help himself at the proper time in some other way to overcome some difficulty.

[4] But woe betide everyone who makes promises and does not keep them, even if he could do so, for thereby he causes far-reaching trouble. The one who expected his help cannot fulfill his duty, and the hands of those who relied on him are tied, and thus such a broken promise can cause greatest embarrassment and distress to thousands. Therefore, a promise that is not kept is the thing most opposed to the love of one's neighbor and, therefore, the greatest of evils.

[5] It is better to have a hard heart because that will not raise any deceptive hopes with anyone. One knows that nothing can be expected of a hard-hearted person and, therefore, other means are sought for the preservation of the necessary order. But if someone expects something that was promised to him, he abstains from seeking other ways and means, and when the time comes that the business of the one expecting help has to be attended to and the one who promised him lets him down and does not tell him in advance that for some reason, which must of course be absolutely true, he will not be able to keep his promise, such promiser is like Satan who from the very beginning made mankind brilliant

promises through his prophets none of which he has ever kept, thereby plunging numerous people into misery.

[6] Therefore, beware above all of such promises which you cannot keep and, even worse, for whatever reasons do not want to keep, for that is the attitude of the chief of devils.

[7] Be loving and righteous in all things, for in the Father's Kingdom the righteous once shall shine as the sun at noon.


[8] He who has ears, let him hear. For I want to give you another two parables about the Kingdom of Heaven.

[9] The Kingdom of Heaven also is like unto a treasure hidden in a field, which a man found. And as it was too big and heavy for him to carry home, since he was still too far away, he went and buried it in the adjacent field at night, then went home happily, sold everything at home and bought the field at any price, for the treasure in the field was worth thousands of times more than what he paid for the field. And since the field was now his, he could safely take the treasure out of the field since no one could dispute its ownership. Now he could easily move the treasure to his new house, which he had bought with the field, and no longer had to earn his living by the sweat of his brow, for he now enjoyed vast excess for life. Do you understand this parable?'

[10] **Said the disciples:** 'This is an easy parable, for the finders of the treasure are those who hear Your Word, and the field is men's worldly heart, which they first must spiritually buy for themselves through acting upon Your Word, so that Your Word becomes their possession in their hearts and with that they then can work all good for self and their brethren.'

[11] **I said:** 'You have understood the parable well, for thus it is with the true Kingdom of Heaven. But hear another.'

99. PARABLE OF THE GREAT PEARL AND THE NET

 HE Kingdom of Heaven also is like unto a merchant who searched all the lands for good pearls. And he found a pearl of enormous value, inquiring of its price, and when told, he returned to his city, sold everything he had and then went and bought the big pearl, which in turn was of thousands-fold greater value than what he paid. Have you understood this image?’

[2] **Say the disciples:** ‘Yes, Lord, this too we understand, for such merchant we all are, having left everything on Your account. You, however, to us are the big, priceless pearl.’

[3] **I said:** ‘This parable also you have understood in all truth, for thus it is with the Kingdom of Heaven. But listen unto another parable.

[4] The Kingdom of Heaven yet again is like unto a net that is cast into the sea for the catching of all kinds of fish, and when the net is full, the fishermen draw it to shore, whereupon they take out the good fish, placing them in a container, but the sick and foul they throw away.

[5] Thus it shall also be at the end of the world. The angels shall go out and separate the wicked from the righteous and shall cast them into the furnace of their own wicked hearts, and there shall be great wailing and gnashing of the teeth, which is a true darkness of the evil soul, which shall constantly be in search but not find what will gratify its evil love.’ And after a while I asked the disciples, who were in deep thought about this image: Have you also understood this parable?’

[6] **And these said:** ‘Yes, Lord, this parable too we have properly understood now. It resembles the one You told at the coast of Jesaira: “He who has, to him shall be given that he may have more abundantly, but he who has not, from him shall be taken also what he has.”

[7] **And Ahab added:** ‘By the sick and foul fishes I understand

mainly the Pharisees and all those idle Scribes who constantly proffer their old wares, praising nature and its productiveness, but despise and persecute everything ever so brilliant that this time has to offer. These too surely would be foul and sick fishes? What is there in being a scribe and Pharisee in the brain but take oneself to be measurelessly better than other men, and to even receive sacrifices and tithes from those men, probably better brothers and sisters, yet having a hollow, stone-hard and unfeeling heart?

[8] Therefore I believe that in future, he who is initiated into the Kingdom of Heaven in his heart according to Your Word shall surely have to discard the old, spoilt and foul doctrinal junk of the Pharisees, laying an entirely new foundation for Your teaching, for Your teaching is wise and just, and therefore diametrically opposed to that of the Pharisees.

[9] Well do I know indeed that Moses and the other prophets prophesied out of Your spirit, but how distorted are they now. And since You are now here Yourself to reveal Your will to us, what for still the foul and sick Moses, as also all the prophets?

[10] Who in his heart according to You, o Lord, has actively become a learner in the Kingdom of Heaven, no longer needs a Moses and prophets.'


[11] **I** said: 'You are quite right in what you are saying, except for a small detail which consists in the fact that a true teacher of the law, that is one who has become a learner in the Kingdom of Heaven, must be like a wise householder who produces from his store both old and new to offer to his guests for their enjoyment. Or should one, when the new wine is filled into the skins, pour out the good old wine, or throw out the old grain when the new crop has been gathered into the barns? Therefore, a true teacher of the law, a learner in the Kingdom of Heaven, must know and observe the old Scripture as well as My new Word.'

[12] **Says Ahab:** 'But surely only Moses and the prophets, excluding the no doubt partly distorted laws of the land, the empty rules of divine service, which can no longer be of any use since all

of us are politically subject to the Roman laws anyway?’

[33] **I** said: ‘That goes without saying. What has to be omitted from the ancient law for the sake of true love of one’s neighbor, you find already written down. Here are now My two friends from Sychar who are witnesses to My extensive Sermon on the Mount which deals with all these things.’ With this Ahab is quite satisfied.

100. WHY DOES GOD NOT ALWAYS HELP IMMEDIATELY?

 **UT** now I call over the two Sycharites, to put to Me the case for which they came here. And **Jonael**, the spokesman, says: ‘Lord, You actually had already touched upon the correct reason earlier, and so it is. It nevertheless is hard to believe that people who together with us have the enduringly great signs of Your divine power before their eyes, should be so evil. They acknowledge the truth and persecute it for the very reason that they have to acknowledge it as truth. Me they have expelled. Had brother Jairuth not taken me in, together with my family, I should be without roof over my head.

[2] Lord, how fervently and how often I had prayed to You in spirit for You to come and stand by me against my enemies, yet it was in vain, and you did not come to help us out of our worst plight.

[3] While it is true that You left us in Your stead visible angels to serve us, these don’t want to always act, or in a manner I consider as desirable, for they say that they can do nothing without Your will, for only Your will is their entire power and authority. This is all true of course, yet with the offended old arch-Samaritans expelling hundreds of Your followers from the country, so that they have to seek shelter with the heathens, with the necessary consequence of the expelled themselves becoming heathens, then surely it ought to be in order for Your angels to intervene, to put an end to such evil doings, rather than watch all this and hang their

faces with us, sighing and exclaiming with us. Are not the Lord's counsels always mysterious, and unfathomable His ways.

[4] But what does this help? Hundreds turn into heathens, hundreds are caned and mocked in public places for Your name's sake.

[5] Joram had to leave Sychar for a time, and the house that Jacob built meanwhile stands empty and locked up. And Joram and his wife now also find themselves in brother Jairuth's house, like many other respectable families who no longer were tolerated in Sychar on Your account.

[6] Yet against all this Your angels, who dwell with us, have taken not one step. Lord, Lord, in Your holiest name. What is the good of all this?

[7] Must all power and might over You be ceded to Satan on this Earth? Or is his Hell in all earnest more powerful than Your Heavens? Lord, if this continues, then mankind of a truth shall be forced to erect temples and sacrificial altars to Satan, and pull Yours down. A most sorry state of the times.

[8] What is now the divine service in Gerizim and even in the Jerusalem Temple, other than sheerest Satan service. I know it through Your own mouth, Yourself being the Lord Himself who dwells within You in all fullness bodily, how God wants to be honored and worshipped. Then look at the service at Gerizim, and you have the truest and most authentic Satan service, for there, in all earnest and not denied even by Your angels, incense is scattered to Satan in full measure.

[9] Faithfully and truly, Lord, thus it goes on, and cannot be a secret to You that it does so, and yet You are allowing it to be so and to go on. Lord, how are we to take this and to understand Your holy Word?

[10] And even the honest brother Jairuth, fully devoted to You, together with his entire house, day after day is receiving threats to either declare himself a Samaritan without delay, or suffer dispossession of all properties.

[11] Many who had already staunchly embraced Your teaching, o Lord, have let themselves be intimidated by daily threats and prescribed cursing and oaths, and have reverted to the purest Satan service.

[12] See, Lord, such things are taking place, to which Your angels indeed are at all times veiling their faces, but to what end such formal sympathy?

[13] Lord, You can see into my heart, totally devoted to You. And thus I speak to You without reservation and say, here a sympathetic watching is as untimely as a fig just 3 days after dropping of the blossoms. Here only weighing in forcefully with all power will do, or Satan gains ground and root.

[14] And if already now Your disciples cannot prevail against him, what shall they do after he has attained to full power, which should not be too hard for him, if continuing unopposed, as is the unfortunate case up till now, when not even Your angels dare to undertake anything against him?

[15] For the sake of Your holy name and for the sake of all those who, like us, still cling to Your name unshakably, stand by us and free us from Satan's traps.

[16] Did You not Yourself up on the mountain teach us how to pray. Yet see, it is getting worse by the day instead of better.

[17] We are willing to offer up everything to You and to suffer poverty to the limit out of our love for You. But some spot upon Earth surely you will not begrudge us, for in order to follow You, one cannot live among wolves, hyenas and bears, unless one wished to become like unto those beasts.

[18] We are not asking for a peaceful paradise in this world, but only that we should not have to live among devils in the most perfect Hell. From this, o Lord, protect us.'

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