

Book 3

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This Book 3 is translated from the German book I, chapters 201 to II chapter 58 .*

1. TWOFOLD NATURE OF TOLERANCE



SAID: ‘Friends, I did indeed know that this would soon happen, so that Satan may complete his work. However, the ones who fled to the heathens could also have found refuge here in Galilee, and those who cursed My name in order to save their earthly possessions would have done better to free themselves from all their worldly ties than by cursing My name to safeguard their possessions to which eternal death is attached.

[2] How hard it will be for a person with many things to part with them one day. And how easy will he depart from the world who did not possess any goods from its poisonous bosom and suffered persecution for the sake of My name. The latter scorns the world and will surely not be sorry when, clearly seeing it as it is, he will be leaving this place of darkness to enter the Kingdom of Heaven.

[3] See, as the gold is proved in the fire only thereby gaining its great value, thus it must be with you who truly wish to be My disciples and followers. My Kingdom for which all of us are now working is not of this world, but of that vast, eternal, everlasting one which follows this earthly, material, short trial life.

[4] Therefore, I do not give you peace for this world, but the sword, for you have to attain to the freedom of eternal life through the battle with the world and all it offers you.

[5] For My Kingdom suffers force, and those who do not seize it forcibly will not enter it.

[6] It is of course an easy matter, in a safely walled city and well provided for life, to stand fast as My disciples and teach virtue to the lambs, watering them with clean water. Verily, this does not take much. But quite another thing it is to tame lions, tigers and panthers, transforming them into useful animals. For this, of course, more cleverness, courage, strength and endurance are required than for taming sheep.

[7] Wherefore you need to take this phenomenon in Sychar as is and join the fight, whereat I shall support you, but if at once you allow men’s blindness and evil to provoke you into rage, straight

away calling for consuming fire from Heaven over such evildoers, then you can fare no other than you have done.

[8] Nor can My angels be of service to you in such cases, for such service would be diametrically opposed to My eternal order.

[9] If you intend to be victorious fighters for My Kingdom, then prepare yourselves a sharp sword from pure truth, but this is to be fashioned from the purest and most unselfish love. Then fight courageously with such sword, not fearing those who in extreme cases can kill your body but then can harm you no more.

[10] If however you must fear, then fear Him who is a true Lord over life and death and who can reject or accept man's soul.

[11] He who loses his earthly life in a just fight for Me shall regain it to full measure in My Kingdom, but he who strives to cling to his earthly life in his fight for My sake is a coward, and the victorious crown of everlasting life shall not be his. What rewards has he who fights gnats and kills flies? Verily, I say unto you, such hero is not worth to urinate on.

[12] Ah, it is something quite different to, well-armored and with sword in hand, enter a herd of lions and tigers. After cutting down the herd and returning home victoriously, triumphal arches shall await him, and a great reward shall not be withheld from him for his heroic feat.

[13] Return home therefore and fight as I have shown you, and you shall not forego your proper victory.

[14] To what state Satan has brought this Earth I verily know best, and I lack not the power to finish him off. Yet My great love and patience will not allow it.

[15] Because he who seeks to defeat his enemy only to destroy him is a cowardly fighter, for not his courage but his great fear has prompted him to rid himself of his enemy by killing him.

[16] He who wants to be a real hero must not annihilate his enemy, but take the trouble to win his foe with all cleverness, patience, love and wisdom in his heart. Only then he can boast of fighting a true victory over his enemy, and his greatest reward shall be the hard-won foe.

2. THE TRUE CHURCH AND SABBATH



If you two have now understood this then return home soon with your angels, and there do according to My word, and all the unpleasantness there shall soon take on a different aspect.

[2] But there you must not make your appearance as angry judges but as truly wise teachers and friends of the blind, deaf and dumb, and they shall then let themselves be guided by you.

[3] Who would advisedly turn angry to a blind one stepping on his foot? Withdraw your foot from the blind one's step, and you shall not be trodden upon.

[4] If however you see a blind one near a precipice, then rush over, grab him and bring him to safety, leading to the light which heals every soul blindness, and he shall become your most thankful friend and brother.

[5] If however, when teaching the people in My name, then always do as I do, first through good deeds and then with plain and simple words, and with that you shall soon count many true disciples.

[6] But if you dress yourselves up in mysteries, way beyond the stars, and try to impress upon men that you are called of God to judge, bless or curse them, and besides that get angry if My angels don't want to support you therein, then it must be clear to you that such conduct is not at all My will as revealed to you, but that you have created a new order and from this tried to build a safe church in place of the old Mosaic one, before which your lambs were to bend their knees already from afar.

[7] See, thus it was with the mosaic church. And when it had been fenced in, it did not bring any or only little, and usually stunted fruit.

[8] I am now giving you a completely free church that does not need any other fencing than with everyone his very own heart wherein the spirit and truth are dwelling and where alone God wants to be recognized and worshipped.

[9] Because I gave you My Spirit first, you shall not imagine

yourselves by a hair's breadth better than any other person, and you shall not make any particular office of this gift as is done by the heathens and the twice as dark Jews and Pharisees for there is but One who is your Master and all of you are equal as brothers and sisters, and there shall never be any discrimination among you.

[10] Thus there shall not be any rules among you, and you shall not observe any particular days or times as if they were better or worse as if God had laid down only certain days on which He wants to hear your prayers and accept sacrifices. I tell you: with God all days are equal and the best among many is the one on which you have done a truly good deed for your neighbor. And thus only your deed shall in future determine the true and sole Sabbath day pleasing to God.

[11] On whatever day you will be doing a good deed, that will be the right Sabbath which is considered by God, but the usual Jewish Sabbath shall be an abomination in God's eyes.

[12] However, if you wish to erect a so-called house of God, then build hospitals and homes to care for your poor brothers and sisters in which you serve them with all they need. Thus you will perform the truest divine service which will be most pleasing to the Father in Heaven.

[13] By such a genuine and solely true divine service one will recognize that you are truly My disciples.

[14] Do go home now and act accordingly, then your work will be blessed.'

3. JONAEAL'S SONG OF PRAISE TO THE LORD



FTER these extensive instructions, **the two** say: 'Lord, forgive us our sin. For now we clearly see that actually we, rather than the people, are at fault, and with Your grace and help we shall put matters right where possible.

[2] Only now have we discovered the true spirit of Your most holy doctrine, and shall endeavor to eagerly spread same to the people. But many have gone over to the heathens, and we hardly know how to win them back. What shall we do?'

[3] **I** said: 'Do with them as I do with the heathens, and they shall be your disciples, together with the heathens.

[4] See, this house too is now a heathen one, having for a lengthy period already embraced the doctrines of the Greek wise men, and yet it is now more on My side than ever a house was in Jewry. Do likewise, and soon more heathens than Jews shall rally around you.

[5] For, he with an empty stomach more avidly consumes a meal than a person with full stomach, especially when the stomach already is quite spoilt, as is that of the Pharisees and Scribes.'

[6] Say **the two**: 'What shall become of those who cursed Your name for the sake of their worldly goods not being taken from them?'

[7] **I** said: 'He who has fallen, him raise and lead unto the right path, that he may become aware of his sin and repent committing it. Let this be your special charge.

[8] I have not come to judge and destroy this world, but to seek what was lost and raise up the fallen. If you know that now, then go and do so.'

[9] After these words the two bowed down deeply before Me and asked Me if they could remain with Me for a few days.

[10] I gave them My approval, saying: 'Although I said to you beforehand that you can now return home, I wanted to therewith indicate the willingness of your heart and its comprehension, rather than to directly return to Sychar by a specific time. And so you are welcome to tarry here for a few days, which I shall be still

spending here with My friend.’

[11] The two, quite happy with My advice, gave Me thanks and honor, and **Jonael**, deeply stirred emotionally, said: ‘Oh Earth, you aged field of weed, thorns and thistles, you life’s dark tomb, deliverer of sin and death. Are you indeed worthy of the Lord your God and Creator’s walk upon you, with His own most holy feet, breathing in your pestilential air and partaking of your evil fruits?’

[12] We humankind, together with the animals and plants, are not worthy enough for His glance. It all is endless grace and mercy.

[13] Therefore let everything get up and praise Him forever.

[14] And you stars up there upon high Heaven, veil your unholy countenance, for it is God your Creator upon whom you are looking down from your height, haughtily.

[15] Oh Earth, what has become of you? What name shall be given you – not on your own account but on account of Him whom you most unworthy one now are carrying?

[16] Ah, the more I think about who it is that is tarrying here among His chosen, the tighter my breast. How in any case ought this limited one to contain what all the Heavens and angels are unable to do.

[17] O, you holy of all holy times on Earth, where that One now dwells who gave the light to sun and moon and determined their grand way of His love and wisdom and to give the Earth its time, night and day.


[18] Wherefore let all praise the Lord of glory from all the Heavens, for His alone is all praise, honor, tribute and love of eternal infinity.’

[19] **On hearing such exclamations, the disciples say:** ‘Do You not hear Jonael’s praise, as if David’s spirit had taken possession of him?’

[20] **I said:** ‘I indeed hear his praise, and am well pleased with it. From yourselves however I have not as yet received such, but it should not at all harm you if at times you really gave thought to who He is that speaks to you now. But let us now take a little rest, as the middle of the night is long past.’

[21] After these words, soon everything becomes quiet around the hill, and most of them fall asleep. Only Jonael and Jairuth are deeply immersed in all kinds of reflections, and are quietly praising Me.

4. PARABLE OF THE MOTHER WITH HER TWO SONS

 **S** the near approach of sunrise in the morning, Jonael and Jairuth's angel awaken all those still asleep, while Kisjonah, whose quarters were next to Mine, instructed his wife and daughters and the sundry servants to organize a proper morning meal.

[2] **But I** say to the hospitable Kisjonah: 'Leave that for today, for see, we should also let brother Baram of Jesaira have the pleasure occasionally. Look over there on the sea. There, not too far from shore, Baram's fully laden ship stands, and his sons and he are right now striving to get the morning meal over here. Therefore let you be relaxed for the day – for besides that the ship also holds a big lunch and supper, as well as 40 skins of the best wine from Greece.'

[3] **Says Kisjonah:** 'Ah, look at the tight-lipped Baram. He mentioned not a syllable of his intentions; in the evening he simply got lost. I think he became invisible just after our arrival, and now he is here with a fully-packed ship. He must have had a good wind, otherwise he could not have made it by a long while yet, what with all the work. For it takes a whole day's rowing from here to Jesaira normally.'

[4] **I** said: 'Brother, believe it, he who has good intentions shall always be guided by a good wind, whereas the one with bad intentions shall also be guided by a bad wind.'

[5] There once were two brothers, whose mother had many a treasure. Both loved their mother exceedingly, so that the mother could not make out which loved her more, for the purpose of giving him the greater inheritance. But only one loved her in actuality, while the other kept only the large inheritance in mind

and for that reason constantly showed more concern for his mother, and not infrequently excelled his brother, who truly loved his mother.

[6] The good son, truly loving his mother, had not the slightest suspicion of his brother and was only too glad about his brother's making the beloved mother happy. This went on for several years.

[7] The mother, however, getting older and weaker, called her two sons and spoke: "I am unable to say which of you two loves me more, for giving him the larger inheritance. Therefore I want you to share it equally after my departure."

[8] Whereupon the good son said: "Mother, it was through your care that I learnt how to earn my living for all my needs, but I shall ask God with all the fervor of my heart to keep you alive as long as me, and that you would manage your wealth for the best of the whole house. For if I were to possess the inheritance without you, it would become my greatest torment, making me disconsolate each time I looked at it. Wherefore, dear mother, keep the inheritance and give it to whoever you will. Your heart is my dearest inheritance – would that God would keep it alive as long as possible.'

[9] On hearing such talk from her good son with deeply stirred heart, she spoke, hiding her real feelings: "Most beloved son, your confession indescribably gratifies my heart, but this is still not a reason to give your inheritance to a stranger. If you insist on having no part of it, then let your brother take the whole inheritance after my expiry, and let you serve him and earn your keep by the sweat of your brow.'

[10] Says the good son: "Dearest mother, when serving and working, my heart shall always be gratefully mindful of you and speak "see, this is the way your mother taught you to work". Were I to possess the inheritance, I would in the end become work-shy, throwing myself into a useless life of wealth and finally even forget you. Therefore I don't want your hard-earned treasure, which does not bear the imprint of your heart but only that of the emperor's authority. Yet that which I have taken from your heart

also bears the latter's imprint, and has a lasting seat in my heart. Therefore, beloved mother, this inheritance, which you have given me already from the cradle and with which I have already earned much of the good and the costly, is to me indescribably more precious than that which you earned for yourself with the work and struggle of your hands. Its sight would only perturb me, as the thought would keep returning: "see, this has cost your mother's hands much strain and work. Did she perhaps cry often from pain – for being concerned about giving you an inheritance". And see, dear mother, I could not then possibly be of good cheer, because I love you so exceedingly.'

[11] Moved to tears, the mother calls upon her other son to say what he thinks and wants.

[12] This one answered: 'I have indeed always thought my brother noble, yet in some ways an eccentric. There I am quite a different man. Just as much as I honor and regard you, dear mother, just so I also respect everything you want to and will give me. Therefore I accept the entire inheritance with the most thankful heart, and my brother's intended services shall not go unrewarded. If however, dear mother, you so wish, you could issue me with half the inheritance in advance, which will enable me to purchase land and take a wife.'

[13] Says the mother somewhat heavy-heartedly to the second son's answer: "What I have spoken, by that I abide. The inheritance you shall receive only after my death.'

[14] Thereupon the second son was downcast and left the room.

[15] A year later the mother became very ill, and a maid came out to fetch the two sons working in the field, so that the most worthy could receive the mother's blessings in accordance with her will.

[16] Here the good son was filled with sorrow, and on the way prayed to God loudly that He would preserve the mother's life.

[17] But the bad son was upset, saying to the son steeped in prayer, "Do you in all earnest want to prescribe laws to nature? Whoever has once matured, whether father, mother, brother or sister, has to die. Here no asking or praying is of avail. Therefore my watchword

is “what God wills, that also is right by me.”

[18] But the good brother was still more sad, and prayed yet more fervently for his dear mother’s life.

[19] As they came to the mother’s sick room, the bad son said: “I knew that you wouldn’t die so quickly.” Whereupon he began dissuading her from fearing death.

[20] But the good son cried and prayed loudly. God, however, listened unto the good son’s groans, sending an angel to the mother’s bedside, who made her fully well.

[21] Therewith the mother soon rose, becoming aware of a higher power restoring her health. And upon noting the strength in her limbs, she said: “For this I have the fervent prayer of my son to thank, who rejected the proffered inheritance out of his true love for me. Truly, I say to you, my most beloved son: because, for true love’s sake, you wanted nothing, you shall now have everything. Whatever is mine is yours. But you other one, having loved me only for the inheritance, fervently desiring my end – for being good to you and making everything over to you – shall receive nothing, and become man’s slave for evermore.”

[22] Note this parable well. Which of the two sons do you think had the good wind?’

[23] **The disciples** said: ‘Obviously the one who truly loved his mother.’

[24] **I** said: ‘Well said. But I say unto you, as this mother acted, so shall the Father in Heaven do.’

[25] He who does not love Me for My own sake shall not come to where I shall be.

[26] Man should love God without thought of gain, just as God loves him, or he is completely unworthy of God.’

5. THE NATURE OF LOVE



ISJONAH says: ‘That is an exalted and deep truth, but I would like to comment on this that – at least among humans – there cannot exist a completely unmotivated love. Having often pondered on love, I find that love, be it ever so pure, always more or less goes on the prowl.

[2] Look, I surely love You as deeply as anyone can ever love You. If it were possible I would like for love to fully absorb You with my body and place You in my heart.

[3] But the question is whether I can feel that also for another person of no interest to Me? Why not? Why do I feel it with You? The answer is supplied by the matter as such.

[4] I know who You are and know what You can do and also know what I can achieve through You and the observance of Your teaching, and that is the unquestionable basis for my ardent love for You. For if You were not what You are, my love for You would surely be considerably weaker. Thus, I have an enormous interest in You and, therefore, I want and love You.

[5] I do not want to say that I love You for the sake of some particular gain, for I am giving up everything in the world for love of You. But nevertheless my love here goes on a special prowl, for it aims at You because You are more to it than the whole world.

[6] The greater worth – either material or spiritual – always determines the prompting of love. The merchant who was looking for pearls sold everything and bought the finest pearl he found. Why? Because it was worth much more than everything he had so far possessed. The interest is indeed a noble one, but it is still an interest and without that there is no love, at least not with man. And to the one who would like to convince me of a love without an interest, which at the most may be found in God, I say: “Friend, you may be very wise, but you have never as yet pondered deeply on the subject of love.”

[7] Of course, the divine, true love differs from the hellish one quite considerably in so far as divine love is also on the prowl as is

the hellish one, but it returns it all again. It only gathers for the sake of returning, whereas hellish love robs only for its own benefit and will not surrender anything.

[8] However, if we adopt heavenly love, we know that we shall thereby never end up with a loss or suffer damage, but are going to gain ever more the more we give.

[9] There we may be compared to a hole dug in the ground. The more Earth it loses the larger becomes its inner cavity for the reception of light and heavenly air. Lord, I think that I am not wrong there. What does Your endlessly superior wisdom say to it?’

[10] **I said:** ‘Nothing but that you are quite right, for if love were not a robber in one way or another, it would not be love, since all love desires and wants to have.

[11] However, there is an endless gap in the motivation for having, and that separates Heaven and Hell for all eternity.

[12] **But now Baram’s people are bringing the morning meal. We want to therefore, having for hours cared for the spirit, also for a few moments think of the hungry body.’**

[13] **Baram brings me a most precious fish in a bowl, prepared in the finest manner, together with a full beaker of wine, begging Me for grace to be worthy of serving Me a morning meal from his hand.**

[14] **And I say to him:** ‘This your deed shall not go without reward, for you have taken the trouble out of your great love for Me, and equal love for brother Kisjonah, with whom you empathized, thinking that perhaps, after a few days, caring for several hundred guests may become a strain on him.

[15] **I say unto you:** Kisjonah indeed suffers no want, as all of us could not consume his provisions in 10 years. But because you thought so in your heart, and that Kisjonah could in the end run out of supplies coming to meet him with help from afar, your reward shall be as if you had done it for a destitute. For God sees only the heart of the giver.

[16] **But let you now sit down and share the bowl with Me and**

Kisjonah, for the fish is too big to eat for even 3 people.’ Baram did so, as well as Kisjonah.

[17] And so starts the morning meal, with the sun risen, and lasts for close on 2 hours. For the meal was nowhere near finished with the fish, with many other refreshments to follow.

6. HUMAN NUTRITION



IT hardly needs saying that at such morning meal, all is exceedingly cheerful and talkative, for the wine has loosened all tongues. Even **Jonael and Jairuth** completely cheered up and even asked Me to make them return to Sychar in such frame of mind. And I let them do so after their departure.

[2] **Thereto they said:** ‘It is good that You allow this, for then we shall commit no sin in being cheery, but the great question is whether we shall be able to be so.’

[3] **I said:** ‘Well then, you shall and will be cheerful.’

[4] But their angel cut a sad countenance to the prediction. Noticing this, Jonael asks Me for the reason.

[5] **I said:** ‘Because the angel knows only too well that no great distance separates the greatest exuberance from sin. He foresees the effort he shall have, protecting you against sin on your way home. This is why he is sad. Pass him some wine too, and maybe he shall brighten up.’

[6] Whereupon Jonael hands the angel a beaker of wine. He takes it and empties it completely, which amazes the two, for such they had not noticed with him before.

[7] **But the angel says:** ‘For quite some time I have been with you now, why did you never pass me a beaker at home?’

[8] **Says Jonael:** ‘But how could it have occurred to us even in a dream that an angel takes in any material sustenance on Earth?’

[9] **Says the angel:** ‘Strange. Have you not seen how the Lord of all Heavens also ate and drank, and yet He is the highest and most perfect Spirit. How then should we angels not also eat and drink, when we have to put on a body in order to serve you in the

physical?

[10] Give me also some fish and bread, and you shall see how I can not only drink but also eat quite well, for where the Lord takes terrestrial sustenance, the angels also do so.'

[11] Whereupon Jonael passes the angel a whole fish and fair-sized lump of bread, the angel taking and consuming both.

[12] After the angel showed the two how a spirit also can consume material sustenance, Jonael asks him how such is possible, since he is fundamentally only a spirit.

[13] Says **the angel**: 'Have you ever seen a dead person eat and drink?' Says **Jonael**: 'No one has ever seen that.'

[14] Says **the angel**: 'But if a soulless and even more spiritless body which is almost pure matter does not and cannot take nourishment, it is obviously the soul and its living spirit that take food. Since the body being no more than an instrument for the soul does not need any nourishment for itself, it is the soul with its spirit that takes nourishment from the Earth as long as it dwells in the body and sustains the latter by letting it eat its excrement. For the body is nourished with the soul's excrement.

[15] Since in the still material man only the soul, while it is in the body, takes nourishment from the Earth, should not I, as soul and spirit, be entitled to partake of earthly fare during my stay on Earth where in order to serve you I also have a certain body which I created for myself from the matter of the air? What do you think about this?'

7. THE RIGHT KIND OF FASTING



BOTH of them, and still many others who had heard the explanation by the angel open their eyes in surprise and **Peter asks Me**: 'Lord, is it right what Jonael's servant has just said? It does sound a bit peculiar. How can the body be nourished with the soul's excrement? Does then the soul too have a stomach and maybe even an anus?'

[2] **I said**: 'The angel has spoken truthfully, this is how it is.'

Therefore, feasting and carousing makes the soul itself sensuous and material. It is overloaded, the body cannot absorb all the soul's excrement and as a result this stays in the soul, oppresses and frightens it, so that it makes every effort to rid itself of the too much accumulated excrement. This is done through all kinds of lewdness, fornication, adultery and so on.

[3] However, since these things offer the soul a certain stimulus for lust it keeps becoming increasingly lustful, turns more and more to feasting and carousing, becomes finally most sensual, absolutely ignorant in spiritual things and as a result hard, unfeeling and in the end evil, proud and arrogant.

[4] For, once a soul has lost its spiritual value – and it had to lose it through the here described way of life – it begins to literally erect itself a throne from excrement and finally even finds honor and authority through the fact that it is so rich in excrement.

[5] I tell you: all people who in the world enjoy the things that please their sensuality are over their ears and eyes in their thickest dirt and, therefore, spiritually completely deaf and blind and no longer want to see, hear and understand that which would be of benefit to them.

[6] Therefore, you should always be moderate in eating and drinking to avoid falling ill in your soul so that this may not perish in its excrement.'

[7] **Peter**, looking very doubtful, says: 'Lord, if so, which cannot be doubted, one should probably fast more than eat?'

[8] **I** said: 'He who fasts at the right time does better than the one who is always feasting. But there is still a difference between feasting and fasting. A proper fasting consists in abstaining from sin and in all worldly things denying oneself with all one's might, carrying one's cross (in those times figuratively: misery, want and oppression) and following Me without being too scrupulous in eating and drinking, but also not exceeding what is needed by guzzling. All other kinds of fasting have little or no value at all.

[9] For there are people who by a certain castigation of their body wish to penetrate into the world of spirits and with their help

conquer the forces of nature. That is then not only useless for the soul, but extremely harmful. There the soul falls from the tree of life as an immature fruit whose core of life is always rotten, hollow, empty and thus dead.

[10] Such a castigation and fasting is therefore not only no virtue, but it is a very gross sin.

[11] Therefore, who wishes to live in accordance with the true order, let him live as I Myself do, and as I teach him to live, then he will see the living fruit of life blossom within him and fully ripen. In this fruit there will not be a dead stone, but a fully alive one for the once to come everlasting life in the spirit will be growing and forming into the most alive self-awareness in the best of order and beneficial progress. Now you know also in this matter what you have to do in full accordance with the divine order. Act accordingly, and you will have life within you.

[12] But now the sun's rays are gathering strength. Therefore we shall make our retreat from this hill to the shady garden, and you My scribe Matthew can sort out your writing tablets for a fuller rendition of the happenings and teachings but we shall now allow ourselves a little rest.'

8. EARTHQUAKE, SEA AND THUNDERSTORM



WE leave the hill and move to the shady trees. There was a nice grassy bank under a wide fig tree, where I sat down and fell asleep, and all the others, even Mary near Me, took their places and slept. Only Jonael, Jairuth and Matthew sat at a garden table, where Matthew started ordering his tablets, with Jonael and Jairuth's angel making him aware of certain deficiencies.

[2] Towards the middle of day Baram, who meanwhile found himself aboard the ship with Kisjonah, noticed immensely heavy storm clouds rising over the horizon in the west, with the water surface growing progressively calmer, it being a sure sign of imminent and destructive tempest, combined with Earth tremor.

[3] **Baram** therefore at once had all edibles brought up from the ship, tying the latter down in the firmest possible manner. He had hardly finished the work when the sea already began to rise prodigiously from afar.

[4] **Said Kisjonah:** ‘We shall have to awaken the Lord and His disciples, for such, the like of which I have not seen before, may submerge the whole garden, and those asleep could suffer harm, and the chances are that the ship will be cast ashore.’

[5] **Says Baram:** ‘Yes, friend, failing the Lord restraining the storm this time, there could be nameless destruction. But I count upon the Lord. He is certain to prevent our perishing. And I reckon that so long as He quietly sleeps, we shall have nothing to fear from the imminent storm; let us nevertheless go up to Him and make Him aware of the approaching storm.’

[6] **Thereupon the two, together with the deck hands, rush over to Me, trying to awaken me, for good reason this time however I do not awaken, and the angel steps over to them saying:** ‘Let Him rest, and do not waken Him, for it is on account of this necessary storm that He sleeps. The immediate future however soon shall tell the good reason for this necessary storm.’

[7] **Says Kisjonah:** ‘But what if the mountainous seas shall soon be washing over my garden with the wildest floods?’

[8] **Says the angel:** ‘Don’t be troubled by that. Do you think that while appearing to you asleep the Lord is not aware of this storm? See, this is His will, therefore it is so. Therefore settle down.’

[9] **Asks Kisjonah:** ‘Do you know the reason?’ **Replies the angel:** ‘Even if I knew, I would not be allowed to tell you until that is the Lord’s will. Inquire no further and do not fear, but settle down. The eyes of you all shall be opened by what follows.’

[10] **After these words of the angel, who then quietly helped Matthew to upgrade his tablets, Baram spoke:** ‘I must confess that in my whole life I have not seen a more threatening storm, yet at the same time I never before watched a storm so undaunted and indifferently. Just look, no more than a quarter hour average travel time further on, the length of this bay. In just a few moments the

storm should hit us.

[11] Yet watch now the billowing rollers move along the length of the sea towards Sibarrah, a mere quarter hour's distance outside the bay, resembling swimming mountains being smashed by thousands of lightnings. And yet the bay is so calm that one can see the storm in its external aspect, like a section of the coast; this truly is a rare phenomenon. One has to admit that, observed calmly, it takes on a rare and frightfully beautiful aspect. But for those perhaps finding themselves out in that high sea shall feel quite differently to us near the mirror-smooth bay.

[12] It is at least a half hour from the weather front, yet what mighty roar of the thunder. It must be downright deafening at that front. Now I also feel a marked Earth tremor. Do you not notice anything?'

[13] **Says Kisjonah:** 'Indeed, I just wanted to tell you. However, it is a wonder of all wonders that my bay still remains calm. For I know the spectacle of what this bay is capable of, once it starts raging. Yet the bay, together with a considerable stretch beyond, is totally calm. But listen, the tremor intensifies. If only the dwellings escape harm. I am seeing a peculiar circular swell in the bay, and the start of a tidal wave further out. We haven't long to go. In the name of the Lord, we can't lose more than this earthly life, and so let come what may. The Lord and His angel in any case are with us. But it has a terrifying look. The Lord have grace and mercy on all sinners.'

[14] **Now the bay too is getting rough. Powerful wind gusts are tearing through the trees, and countless flashes of lightning through the heavy clouds. Several hit the bay with an unbelievably frightening racket, causing a roaring froth, yet there still falls not a drop of rain from the glowing cloud. Lightning hits the hill on which we spent the night; the exceeding racket of this flash now wakens all from their good sleep except Myself.**

[15] **As the many awakened ones take in the unprecedented din, and the storm of all storms, fully awakening with the tenfold simultaneous flashings, they leap off the ground, with the disciples**

rushing over to Me to awaken Me, shouting with fear.

[16] **Says the nervous Judas:** ‘But Lord, how can You sleep with these raging elements? It is raining lightning from the sky. Who could be safe from death for a moment? Help Lord, or the entire Earth is rubble!’

[17] **I said:** ‘Has lightning actually hit you?’ **Says Judas:** ‘Not yet of course, but what hasn’t happened may easily still do so with this storm. I therefore speak while I still live, the next flash shall probably finish off all my talking for good.’

[18] **And see, while Judas is speaking, the tidal wave is heading for the bay with a mighty roar. And with the wall of water seeming to exceed our garden position by several fathoms, all disciples are yelling, with some even turning heels towards the next rise, driven back however by thousands of lightnings. ‘Lord help us, if You can or will, or we perish’, cried hundreds. Only Matthew, Jairuth, Jonael and the angel remain unperturbed, putting the finishing touches to their business.**

[19] **This time however I don’t curb the storm, letting it roam, simply not allowing it to do any ever so small damage.**

9. THE PURPOSE OF THIS STORM

BETER however steps over to Me, saying confidently. ‘Lord, has the Father’s Spirit within You retreated to the extent where You are no longer Master of this storm? Could You not try to silence this storm if possible?’ **I said:** ‘There are wise grounds why this storm, which shall not last long, has to rage its course. If you don’t doubt it however, then be advised that there are 10 hostile ships upon the sea pursuing us for our destruction. This storm is doing to them what they intended doing to us. If so, why beg Me to halt this most essential storm of our grace. Let it rage until it has achieved its aim, and it then shall cheerfully stop. Look over there and tell Me what the mountainous waves are carrying on their furious backs like nasty and spiteful children tossing their mischievous toys up and down.’

[2] Peter looks over the exceptionally stormy, high and wide seascape and straight away notices several shipwrecks, together with one somewhat less damaged, intact ship, and how wrecks and ship are being tossed about by the mighty breakers like chaff. He also sees some people clinging to wreckage and trying to reach shore with a last desperate effort, while being buried by wave after wave and intermittently tossed up again.

[3] **Having watched this spectacle for a while, Peter says to Me:** ‘Forgive me Lord, for You know that I am still a sinful man and therefore burdening You with a basically stupid question. Now I am in the clear. The wicked Jesairian Pharisees went to get help from Jerusalem. Then ships with Roman centurions were fitted out to seize us over here. They had to move by sea, as it is not easy to get here to Kis (a city belonging to Kisjonah) on foot, and they have received their well earned reward for their trouble. These shall harm us no more, and judging by the course of the tide, the wrecked ships are being driven towards Sibarah, where there are plenty of reefs which with this unprecedented storm-rage, are not likely to let anyone escape alive. Oh, this is highly appropriate, that this evil, adulterous brood for once received this judgment. This episode may appropriately have robbed the Pharisees of the guts to take up arms against You again’.

[4] **I said:** ‘Satan can take it on the chin a thousand times a thousand, yet after a thousand times a thousand blows he steadily remains the same, most wicked enemy of God and of everything good and true emanating from God’s Spirit. Those floating dead upon the sea shall indeed harm us no more, but others shall take their place and force us to retreat to cities of the Greeks. And not many weeks shall pass until then’.

[5] **Says Peter:** ‘Lord, surely we shall be left alone during our stay here?’

[6] **I said:** ‘That indeed, but other men and nations of the Earth have need of the Gospel as you do, and they are created by the same Father who created you. To these we must go in spite of all persecutions still awaiting us, bringing them the good news from

the Heavens. They shall indeed persecute us as well, but by and by shall be converted, and join our pen as lambs.

[7] We are good, yet the world is evil, therefore we can expect nothing good of it, save an occasional sweet strawberry among the weeds. But see, the storm has abated, and for this time all danger has passed.'


[8] (To Baram): 'Friend, the storm has settled down, and midday has passed with the storm, and therefore we shall partake of lunch, to make us sufficiently strong for the afternoon work.'

[9] It will not be necessary to say more about the lunch, or shed more light on the effects of the preceding storm on mainly the 10 ships. It suffices to know that of the 1,000 men aboard the ships, only 5 escaped with their lives, the others becoming prey to the sea. And upon the Sibarian reefs for over a year, human remains, partly gnawed away by fish, were being found, together with a host of Roman arms and chains earmarked for me and My disciples.

[10] It will hardly be necessary to relate the chastening effect such a storm had upon the Pharisees as well as the Romans, especially at Capernaum and Nazareth, and I and those with Me were left in peace for some weeks.

[11] After lunch on that day, nothing much of note was undertaken, and the disciples therefore went to sea with Kisjonah's fishermen, and by evening brought in 5 big catches of the choicest fish held by this sea, taking them to Kisjonah's fish tanks, who was greatly overjoyed therewith, and about a hundred of them had at once to be most superbly prepared, with all kinds of spices and herbs. And so the day came to an end, with a rest taken after supper, which had become most essential for all.

10. EXCURSION TO CANA IN THE VALLEY

 HE following day we made a so-called excursion to a valley which wound along half way between the two mountain-chains toward Samaria, through which a main road led to Damascus, and from there to all the small and great cities of Central Asia, for which reason Kisjonah's toll at Kis was one of the most profitable in all of Galilee.

[2] In this valley there were of course a great number of small villages which were occupied by large numbers of Jews and Greeks, mainly for trade's sake. Most adjacent to Kis was the locality named Cana, for which reason the Cana near Nazareth was referred to with the appendage 'of Galilee'. If Cana was mentioned on its own, then it was understood to mean the above-mentioned Cana in the valley, whose location already was in the region of Samaria, the reason also for a toll at Kis, a border city between Galilee and Samaria.

[3] This Cana was inhabited mainly by Greeks, Greek families outnumbering the Jewish by at least five to one. The Jews subsisted mainly from working the land, and stock breeding, whereas the Greeks only from trading.

[4] We therefore visited this Cana, and namely the resident Jews who not seldom were immensely cheated by the sharp and crafty Greeks, and as owners of the land were almost exclusively subject to all the taxes and other burdens, and therefore quite often sank into all sickness and infirmities from grief and wretchedness.

[5] As we arrived in Cana, with the Jews as well as the Greeks noticing the familiar Kisjonah, they rushed over and greeted him, pleading forbearance for their debts, as both the Jews and Greeks owed him substantial sums of money.

[6] **But Kisjonah said:** 'If I had wanted to make demands on you, I need not have made this journey myself, but just have sent my servants to you. But I came to bring you comfort, which I announce to you all publicly: your arrears are more than paid, for my and your Lord has paid them and restituted me, and you can

cheer up and be untroubled.’

[7] On hearing such, the Cana residents joyfully probe Kisjonah as to who and where such Lord would be, who did them such great favor, that they may go and thank him and do him honor.

[8] **Kisjonah** places his hand on My shoulder, saying: ‘This is He before whom to bend your knees.’

[9] Hearing this, **the residents** fall on their knees before Me, calling: ‘Hail You, our as yet unknown benefactor. What favor are we supposed ever to have done you that you have shown us compassion in our immense plight? Since you have now as a perfect stranger and benefactor shown us such unheard-of grace, have the forbearance to tell us how we can repay such grace, to show ourselves more worthy of your goodness than we are, and can be, as perfect strangers to you.’

[10] **I** said: ‘Let you from now on be righteous in everything, love God above all and your fellow men, who all are your neighbors, as yourselves. Return good unto those who do you evil; bless those who curse you, and pray for those who persecute you. In this way shall you be accepted as children of the Most High, and in this shall consist your only real gratitude for all I have done for you. This is all I ask of you.’

[11] **Say the Greeks:** ‘Lord and friend, we have many gods. Which one of the many gods should we indeed love above all: Zeus, Apollo or Mercury, or any other out of the 12 chief gods? Or should we love the God of the Jews thus? For the God of the Jews, in the final analysis, appears to be no more than our Kronos. How can we love this mythological god above all?’

[12] **I** said: ‘The gods whom you Greeks worship are no more than idle machination, made from matter by human hands. These you can beg, worship, honor and love more than your own lives for thousands of years, and yet they shall neither hear you nor do you a good deed, for the simple reason that they, in living truth, are nothing and exist nowhere.’

[13] The God of the Jews however, whom the vast majority now are no longer able to or want to recognize in fullness and in truth;

and instead, in spirit and in Truth of heart, which in reality is love, worship and honor with only the filthiest and dead sacraments, nevertheless is the only true, eternal God, who out of Himself once created Heaven and this Earth, with everything on it, in it and under it, that lives and has its being.

[14] I am however His Messenger from eternity, and have now come to you to proclaim this Gospel to you.

[15] It is this God therefore whom you are to love above all, keeping His Commandments, which briefly consist in loving Him above all and your neighbors as yourselves, as I said to you before.

[16] Besides that however you are to believe that this very God, who is My Father and therefore My love from eternity, has sent Me into this world, so that all who believe on Me should have eternal life and therefore become a child of the Most High.

[17] In order for you to believe more easily however, bring all your sick, and I shall make all of them well, regardless of which sickness they may suffer from. Therefore go and bring them all here.'

[18] They were astounded at this My saying, calling out as **with one voice**: 'A great blessing has overtaken this place. How mighty and marvelous is the sound of the divinely true words of this our greatest benefactor. Verily, no guile could reside in such kindness and goodness, nor falseness or deception. Therefore we shall do without misgivings whatever He is pleased to ask of us. For he who was our friend before seeing us, will be the more so after he has spoken to and seen us in our great plight. Praised be the God of Abraham, Isaac and Jakob, that He should have remembered and be merciful to us''.

[19] With these commendable words they all rush to their dwellings, quickly bringing about 200 sick over to Me.

11. GREAT HEALING MIRACLE IN CANA OF THE VALLEY



WHEN the sick; some escorted, others sitting on mules and some carried on stretchers, were assembled around Me in a semi-circle, **the elders** of this place stepped over to Me with a supplication, saying,

[2] ‘Lord. You who have freed us of our debt to the mighty and exceedingly wealthy Kisjonah – a deed for which we shall never be able to thank you sufficiently – heal these poor if You can, that they too may enjoy with us the fullness of the great favor you bestowed upon us.’

[3] **I said:** ‘Yes, I have urged you to do this and can, and will keep My promise, but to begin with, I ask whether you can and want to believe this? Your faith would help you much’.

[4] **Say the elders:** ‘Lord, it seems to us that You are capable, wherefore we believe, so to speak blindly, that You will heal our sick with wondrous remedies as yet unknown to us.’

[5] **I said:** ‘But what if I have no special medications with Me, neither healing oil nor healing potions, nor any usual healing substances; how do you think I shall then heal these sick?’

[6] **Say the elders:** ‘Lord. How could we possibly understand that? For we probably have more knowledge in any field other than in the art of healing. We indeed have a doctor in this place, who however is as good as none, for he has helped no one yet, other than into the grave. If therefore we knew even as much as our doctor, we could still not tell You anything about Your method of healing without medicaments; therefore we cannot possibly know how it is possible for You to in a natural way make the sick whole.

[7] Perhaps You have supernatural means at Your disposal, something we cannot know. Or You could be perhaps a disciple of the famous wonder-doctor of Nazareth by the name of Jesus? Then of course such cures could be possible to You.

[8] It is an everlasting pity however that we hear how the Pharisees in Jerusalem persistently pressure Herod to arrest and jail this most

famous Savior. Oh, this is a tragedy for poor, suffering mankind. [9] But by good fortune he is supposed to have instructed several students in His art. It is of course rare for a disciple to become as perfect as his master. But with the right amount of diligence, he could have in any case learnt something from him. And that which we suppose as indwelling You to a high degree, is already a considerable something to give us the faith You... but... what is this? Even while we are trying to represent our faith as based on Your being a disciple of Jesus... all the sick are getting up. The blind are seeing, the lame walking, the dumb speak, the leprous are clean. And among them had been several choleric and some with consumption, and they are well. Surely this is unheard of from the foundation of the world. In the great almighty God's will, how did this take place? Did You perhaps heal them all? Or has an angel descended to this valley from above and invisibly touched all the sick and healed them? What... what went on here?

[10] You did not even look around to the sick, dealing only with ourselves, yet all the sick are well. Oh, tell us how this came about.'

[11] **I said:** 'What does the 'how' matter, as long as the sick, through My will and through My inner Word, to which all things are subject, became completely well, something you surely will no longer doubt? But this deed did not take place so much on account of the sick as on your account, who indeed are whole in body, but nonetheless more sick of soul than were those physically sick.

[12] **But I should be very happy if I could also heal your souls the way I healed the physically sick. But this is not so easy, as each soul has to be its own doctor.**

[13] **But the spiritual medicine I have already given you before, use it in actuality, and you shall become well in your souls, and shall therewith transform yourselves into the true children of God.**

[14] **The word that I spoke to you nevertheless must be kept without the slightest addition or subtraction. And you few Jews of this place are to be perfect Jews in heart; and you Greeks are to become true Jews, that there may be peace and unity among you.**

[15] Likewise you Greeks, through your clever spirit of usury, are from now on to desist from forcing the already poor Jews to borrow money on prescribed land-rent rates, in order to achieve your unjust demands.

[16] Is it you that created this Earth with its diverse treasures, that you should now act as if it was your property?

[17] Why do you demand rent from the Jews, seeing that the land was given to the Jews by God, and that they alone therefore have the right to levy land rent from you? You are strangers in the land of the Jews, who are children of Jehovah more than you, and ask land rent on fields, meadows and woodlands which are the possession of Jews since Abraham. Ask yourselves whether this can be just before God and before all righteous men.

[18] I therefore earnestly warn you against such blatant injustices in the future, or you shall in all seriousness fare badly.

[19] Restore without remuneration the property and possession seized by you most unjustly and regard yourselves in the land of the Jews as that which you are – namely strangers – and you shall have a blessed part in all now bestowed upon the Jews, as promised in the Word; otherwise the curse of thousands with its effects shall be your portion.

[20] Regard the matter for once in its true light, and you shall see that in your eyes, the Jews are no more than beasts of burden.

[21] You indeed cede political right of possession to the Jews, and the Jew can still say, this land belongs to me, but you are there with your tempting wares, you have made the beautiful daughters and wives of the Jews into vain fashion merchants, and fools out of the blind Jews, who prefer their women and daughters dressed up Greek fashion rather than in their simple Jewish apparel, whereupon they signed over to you the harvest from their fields, gardens and woodlands. And since they still needed their life-support, and to reap some of the harvest from their fields, they had to go into a secondary lease for land use and in addition then tithe you from the harvest. And on top of that you let them, as the true owners, carry all taxation and other burdens.

[22] I say unto you: such injustice cries out to Heaven and calls for punishment from above. Let you therefore suffer My rebuke, or you shall not escape the sharpest scourge from above.'

12. THE HARDENED STOIC



HE talk makes the Greeks hesitant, with **some** saying: 'The usually stupid Jews have worked this out very well. This miracle-working Jesus they assigned here so he may have us against the wall. But we stand on solid ground.'

[2] **This time however I became indignant Myself with the Greeks' intransigence, saying to the hard-nosed speaker, who tried to dissuade the somewhat better Greeks from doing the right thing: 'Listen, you hard-hearted person. Watch that the ground does not shake underneath you and the firmness of your stand. There have been a great many already who called out to their surroundings with super-heroic voice: "Let the Earth be demolished, and the left-over pieces shall carry me about unflinchingly through infinity"'.**

[3] I say unto you braggart of a Greek who calls himself Philopold, that the fly that sometimes makes a business trip unto your nose stands more firmly on your nose than you do on the ground. For should your nose suffer shipwreck, the fly still has a second foundation on which to preserve itself quite well, such as air; where however is your second support if the ground under your feet loosens?'

[4] **At these My rather intentionally sarcastic words, Philopold the Greek, who was by nature a bit of a satirist, became piqued, saying; 'Look at the rare sight. Even a Jew sarcastic? Probably the first and last in Israel. Friend, when a Greek speaks of courage it is factual. For a Greek knows how to escape from life, seeking death. Greek history acknowledges Greek chivalry only, but is not ignorant of the incomprehensible cowardice of the Jews. Let the Earth shake, or let all the dragons out, and watch whether a Philopold's expression changes by the smallest degree.'**

[5] **I** said: ‘Let go of your vain bragging, and do as I commanded all of you, or you shall earnestly force me to put your courage to a tough test. Because the God of the Jews will not be trifled with in such serious things, for even God’s great patience has its fixed limits in certain things.

[6] If however you and your followers want to push your luck, then you shall be properly convinced that an angry God is not so easily appeased as to let a crude sinner get away without a well-earned punishment.’

[7] **Says Philopold:** ‘This sounds typically Jewish. The Jews had certain seers. These never opened their mouths, except for sheer warnings of which some came true upon certain usually unspecified times. Most of them however were empty air, for the Earth’s nature surely always has been stronger than the mouth of a Jewish prophet. The Greeks are stoics in general, and a true stoic has no fear, therefore neither I, for I too am a staunch stoic.’

[8] **Says Matthew, the apostle, to Me privately, (until recently the tax-collector at Sibarah),** ‘Lord, this one I know quite well, a thoroughly annoying person. This one always kicked up a fuss outside my tax office, whenever he was taking his wares to Capernaum or Nazareth. With him I am still quite annoyed and feel like working him over.’

[9] **I** said: ‘Let it be. I have a little test for him, and it will shortly come about.’

[10] **Matthew stands back, but Philopold recognized his tax collector from Sibarah, saying to him:** ‘Well well, you miserly turnpike jockey, how come you are here too? What is your barricade going to do without your watching it from every angle with your lynx-like eyes? No need for you to actually stir up this wonder savior against me, for he shall know what to do if I get too stiff for him. But from the natural aspect you two could have a tough fight with me, for a stoic is no rope or string that one can bend any old way.

[11] See, the miraculous healing of the 200 sick has confounded nearly all the inhabitants of Cana. Why not me? Because I am a

true stoic, to whom nearly all of creation is hardly worth a bump on the nose, and myself and miserable life even less. How would you therefore punish me? With death? I tell you I long for it, together with eternal annihilation, because I owe thanks to no god for this ignominious life. Or should one feel obliged to anyone for the most despised gift of all? Surely it isn't much for an almighty God to call a human into being. Who could prevent God from doing so? The man still-to-be created surely won't be asked whether he wants to be created, so that as the only one really concerned, he may utter his yes or no. Of equal unconcern to the as yet un-created one is it for the already created one as to whether or not he is followed by an as yet uncreated one. For a God therefore, the act of creating is nothing special, but indeed so for the created one, because he has to be something that he has never been able to request. What could indeed be more deplorable than having to be without ever having wanted it?

[12] Give me to eat and drink without my work or effort, and I shall be satisfied for at least the duration of Earth-life. But having to work unreasonably hard for maintaining this being, and therefore suffer like a hunted wolf, and on top of that be obliged to thank some god for it and at the same time keep certain commandments, only for the creator's selfish benefit, for this let me 'thank you, not' to all Jewish and Greek gods or half-gods.'

[13] **Says Matthew:** 'A few more such people on Earth and Satan himself has a school he can attend for a hundred years. Lord, what is to be done with this one? If he really is the way he speaks, then all the angels together can achieve nothing with him in the normal way.'

13. ABOUT REINCARNATION



SAID: ‘Just let it be, you shall soon convince yourself that something can be done with this one.’ And turning to Philopold, the stoic: ‘Do you think that you did not enter upon a prior contract with God, your Creator, fulfilling all the oft-stipulated conditions essential for life upon this planet? See you fool, this is already the twentieth heavenly sphere on which you live physically. Your cumulative age in the flesh in terrestrial years far exceeds the number of sand grains in all the terrestrial oceans. Yet besides that, what eons of time, hardly imaginable to men walking the Earth physically, had you already existed as a pure spirit of the fullest being and in the clearest self-consciousness within endless space, together with countless other spirits, consummating the fullest life and power.

[2] When however, living upon your most recent solar world, called Procyon by the wise of this Earth, but named Akka by the inhabitants of its wide Earth (pronouncing it with uniform intonation, because the inhabitants there speak only one language), you expressed the most ardent desire (after hearing from an angel that the great, almighty, eternal Spirit and sole Creator and sustainer of infinity and everything within it, is to take on the flesh Himself and the full human form upon one of the most insignificant planets orbiting within infinite space in countless numbers), that you would be set down here for the purpose of seeing and hearing Him who created you. Whereupon the same angel whom you see here as the seventh person, but who nevertheless is a fully free spirit, came to you and acquainted you in smallest detail with the difficult conditions you would have to suffer if wanting to become an inhabitant of this planet upon which you now stand, for the purpose of achieving the childhood of God.

[3] You accepted all the conditions, including the one that, in common with all the inhabitants of this planet, you be barred all retrospection to your previous existence on other heavenly spheres until such time as this same angel would call you 3 times by the

name by which you were named on Akka.

[4] If however things are of a truth just so, although of course incomprehensible to you, then how unfair is your assertion that there was no contract entered into between you and your Creator for your existence upon this Earth.'


[5] Says **Philopold**: 'What kind of raving lunacy is this? I am supposed to have already lived, in the flesh, on some nicer and obviously better world as a human? No, this is getting too thick. Listen, you seventh one on the right, referred to as an angel by the Nazarene, what do they call you and me?'

[6] Says **the angel**: 'Just wait a little, and I shall in all haste fetch evidence from your previous world, and give it to you for your greater insight and identification.'

[7] With these words the angel vanishes, re-appearing in a few moments to hand Philopold a scroll on which, clearly inscribed in ancient Hebrew, appear the angel's and his name, together with a second scroll in which were recorded the conditions he promised before his transfer.

[8] Handing such over to Philopold, **the angel** says: 'Here, read and understand, old Murahel, Murahel, Murahel. For I myself, named Archiel, have picked it up from the same altar where you made me the great promise. But do not now ask how such was possible in just a few moments, for with God, the most wondrous things are possible. Read it all first and speak afterwards.'

14. RELATIONSHIP BETWEEN BODY, SOUL AND SPIRIT

 **HILOPOLD** is absorbed with reading the scrolls, and as his inner vision opens therewith, he says after a good while, with the greatest astonishment: 'Yes, it is so. I now am seeing into all the endless depths of my being, seeing all the worlds upon which I have already lived, together with the places and locations I lived from birth to departure from those worlds. I am seeing what I was and what I did on one or the other celestial spheres, seeing also all my next of kin. And see, upon Akka I also

see even my parents, my many brothers and most dear sisters. Yes, I even hear them talk about me with concern, saying: “What could have become of Murahel? Will he have found the great Spirit in human form within endless space? He will not be thinking of us, because Archiel the messenger of the great Spirit has veiled his retrospection, until he will call him 3 times by his real name.’

[2] See, thus I hear them speak now, even as I’m seeing them physically as well. Now they are going to the temple to look up the documents with the difficult life-conditions; yet they don’t find same. But the high priest of the temple is telling them that Archiel picked up the documents a few moments ago on behalf of Murahel, but that they shall be restored in a short while. And now they are waiting in the temple, giving a sacrifice for me.

[3] O love, love, you divine power! How endlessly far have You stretched Your holy arm. Everywhere the self-same love. O God, how great and holy art You and how full of mysteries is free life. What man on Earth can probe the depths that I see now? With what insignificance miserable man walks this lean Earth, waging mortal combat not infrequently for a span of Earth, even while carrying within himself what billions of earths cannot grasp.’

[4] **With these words, Philopold falls silent, going over to the angel to return the two scrolls to him, remarking:** ‘Restore them to where they are waiting for them.’

[5] **But the angel says:** ‘See, I also brought a writing utensil, the very same one with which you wrote the documents in the temple up on Akka. Sign yourself doubly on each document and your name here, and keep the writing utensil for remembrance.’

[6] **Philopold does that, and the angel takes the documents and vanishes.**

[7] After a few moments, those he needs to talk to the high priest on Akka, he is back among us, asking Philopold what he thinks now.

[8] **Says Philopold:** ‘As I handed the two scrolls back to you, the vision disappeared, and I hardly remember more than a dream, where consciousness tells only that there was one, whose details

however no amount of memory-tugging will recall. I also notice that I hold some strange writing utensil in my left hand, yet I hardly recall how I came by it. Therefore I would like to know why one retains either very little or nothing at all of the phenomena from the domain of the inner life. Why so?’

[9] **Says the angel:** ‘Because here it is all about becoming a completely new creature out of and in God. Once you will have become a completely new creature out of God, and achieve the childhood of God, everything shall be added back unto you.

[10] In all the other countless worlds, you are created externally and internally what you are to be, but here God hands the external formation to the soul, which builds its own body in accordance with its created order. But the task of the spirit placed into every soul, primarily is to develop the soul by keeping the commandments given him from without. Once the soul as a result has achieved the right degree of ripeness and development, the spirit spreads into the entire soul, and the entire man is then perfected, a new being, and that fundamentally out of God, since the spirit within man is no less than a God in miniature, because fully out of the heart of God. But man is then so, not through God’s deed but through his fully own, and is for that reason a true child of God. And I repeat to you in all brevity: in no other heavenly sphere do men have to form themselves, for they are so of God, or what amounts to it, are so through His children. But here men have to develop completely by themselves, in accordance with the revealed order, or they could not possibly become children of God. And thus a perfected man on Earth, as a child of God, is fully identical with God, although an undeveloped one, in contrast, is below the kingdom of animals.’

15. ARCHIEL SPEAKS ABOUT THE LORD'S INCARNATION



HILOPOLD again asks the angel: 'But who will show us this most mysterious order?'

[2] **Says the angel:** 'The same who referred you to me. Go to Him, He will tell you what He has already told you. Because to live as He teaches already is that divine life-style, through which alone one can attain to the childhood of God.

[3] And He also is the same One on whose account you and many others have spiritually left Akka, and for the Lord's sake were incarnated on this Earth, into the flesh of this Earth.

[4] But throughout all of Creation, and that upon all celestial spheres inhabited by intelligent beings in human form, the incarnation of the Lord has been proclaimed by us, but only a few spirits from a small number of worlds were allowed to enter the flesh of this world. For the Lord is familiar with the nature of all the worlds in endless space, together with the nature and capacity of their inhabitants and spirits occupying one or the other such world. And He therefore knows best as to what spirit is capable of entering upon the flesh of this Earth.

[5] Whoever was fit, was also transferred here, and the number transferred here is not much over 10,000.

[6] But among these you are one of the most fortunate, because if you so desire, then you can be accepted by the Lord as a disciple, like those who arrived with Him here.'

[7] **Says Philopold:** 'My Archiel, since you have already done me such great favors, please do me also the favor of taking me over to the Lord, for now that I have recognized Him, I lack the courage to go over to Him again. If it were left to me alone, I would rather run away as fast as possible and hide so that no man would find me. But since I am here now, and everybody knows me only too well, I can't do so, for the entire valley would be filled with laughter. Therefore be so good and take me to the Lord, as my advocate.'

[8] **Says the angel:** 'It is not necessary to do so, as the Lord knows

what we have need of. Therefore go to Him yourself, and He shall not pull your head off your trunk.’

[9] Upon these words of the angel, **Philopold** plucks up courage and comes to Me cautiously, saying from some 30 paces away: ‘Lord, will You let me approach You? If not, then I shall make my retreat.’

[10] **But I say:** ‘He who wants to come, let him come, for no man has advanced while hesitating.’

[11] Hearing this, Philopold hastened his steps and is therefore quickly by My side, achieving what many hesitate doing and therefore frequently don’t achieve, as they are not to be moved from the spot they occupy, in spite of being called.

[12] For as long as someone, no matter what he does, will not direct his steps to Me in a straight line, all his doing, going and standing will be futile for his life. And were he to win the whole world but not Me, then the whole world will be useless to him. And if, in this time of revealing the Gospel, I call to someone, saying “come”, but does not come, then he shall die the spiritual death. And for this reason, Philopold is a good example that everyone should follow. He who calls after Me, let him not hesitate once called. For from now on I shall not remain in Cana (meaning: filled with grace in this world) but shall move on, turning My eye and ear away from all who hesitate upon My “come”.

16. THE LAST WILL BE THE FIRST



N coming over to Me, **Philopold** said: ‘Lord, I have sinned without limit against You, but only my great blindness was responsible for this. But now that You o Lord, made me see in the most miraculous way, and I recognize who You are, I beg You for the sake of Your eternal love and wisdom that You would forgive me a poor, blind sinner, the transgressions I have committed against You and my neighbors, as you pointed it out to me before. Had I written down Your holy Word, then by all the Heavens, not even one accent should have remained unfulfilled. But I believe myself to have memorized Your will and shall follow it to the letter. You paid off all our debts with Kisjonah, and healed all our sick miraculously, without charge and all this You did ahead of any due request. And I therefore believe that You will not cast off a begging sinner.’

[2] **I** said: ‘I say unto you: you are accepted. For he who comes shall be accepted. But go and first put your affairs in order as specified by Me. Then come and follow Me, for you are not to cling to this world, as you are not of this world or from below, but from another world, and therefore from above.’

[3] Because, of all those you count as around Me, there are some from your world – others from another light-world, and only a few from this world. And these few don’t mean much, for the world still matters more to them than I. Therefore they are capable of only little or nothing.

[4] I selected this Earth however because its children are the last and lowliest throughout all of infinity, and therefore I put on the garb of the deepest lowliness, to make it possible for all the creatures of My most endless creation to come unto Me. From the lowliest planetary inhabitants to those of the highest arch-primordial central suns, all are to be enabled to come unto Me along the same path.

[5] Therefore let it not astonish you that you meet Me on this most imperfect and last planet of My entire creation, for it is I who want

it thus. Who therefore is to prescribe to do it differently?’

[6] Says **Philopold**: ‘Lord, whoever would want to or could give You advice, if he believes and recognizes that You are the Lord from eternity? But now I shall depart, in order to attend to Your holiest will immediately.’

[7] With these words, **Philopold** rushes off, together with all the local chiefs, but while quite a few Jews accompany them, to see what the Greeks would work out on their behalf, I Myself am instructing the healed on how to conduct themselves in future, in order not be re-visited by their old illnesses.

[8] Everyone received this teaching gratefully, and they thank Me also most ardently for the great favor bestowed upon them.

[9] I however command them, one and all to tell no stranger what they had seen and heard here and to as it were betray Me before time, the non-keeping of which would cause them to fare badly. But they all promised that no other place shall find out.

[10] I then let them go and also tell the disciples not to make known this deed anywhere outside Kis. And to Matthew’s query regarding whether to record this matter, I reply: ‘No, because you as My closest witnesses indeed can bear and also grasp it. But if everything I do and say before you were recorded in books, the world not only would not comprehend such books, but on the contrary be offended beyond measure, and denounce you below every carcass on Earth. Therefore nothing should be recorded by you, Matthew, other than what I expressly direct you to record.

[11] Says for once also **John**: ‘But Lord, my purest love, this would all be fine, but if once with time the world is handed down only fractious original documents about Your presence and action in this world, then it shall go over into all doubts about Your being and operation and regard such fractions as the work of mere priestly self-interest.’

[12] I said: ‘This is however exactly how I want it to be for the actual world, which is Satan’s house, for regardless of whether you cast corn or the most precious pearls before swine, it shall do the same with the pearls as with the corn.

[13] Therefore it is better to present the thing to the world fully veiled, whereupon the latter is free to wrestle with the husk, within which the living corn remains unharmed.

[14] When once nevertheless it becomes necessary, I shall indeed awaken men and reveal to them all that took place here, and what the world can expect on account of its incorrigible wickedness.

[15] But how all this shall take place I shall, My brother John, once reveal to you for the rest of the world in veiled images while still in this world, when I shall again be dwelling in My Heavens.

[16] But now the Greek and Jewish local chiefs are returning from the city. We shall see how they attended to My request.'

17. WARNING AGAINST SATAN'S TRAPS



HILOPOLD together with **several Greeks** steps over to Me, saying: 'Lord, as far as was possible in the short time, we gratefully attended to Your request, but we shall not fail to attend to the minor details too. So far as my family is concerned I am now free to accompany You 1 or 2 or 3 years, if only I let my family know from time to time where I am and what You are doing. For see, my entire household now believes and hopes in Your name. If You are pleased with that o Lord, then please communicate it, or any further request.

[2] **I** said: 'For the present you have done everything that is right before God and before all men who feel and think righteously, but be on your guard against all sorts of traps with which Satan enchants you and you then fall out into all kinds of quarreling and wrangling, where such future state would then be worse than was the present one from which I liberated you.

[3] For the wicked spirit never rests, neither by day nor night. He runs to and fro and like a hungry lion, rapaciously falling upon anything at all coming his way.

[4] Were he visible, then some men of courage would hazard a fight with him, yet be defeated even sooner than if visible, for he can transform his appearance to a beauty surpassing an angel of

light, or on the other hand clothe himself with the shape of the most frightful fiery dragon. Who would dare then to take him on in that appearance? For Satan would then vanquish millions through either the beauty or petrifying hideousness of form alone. Where he cannot and must not reveal himself however, with every man nevertheless being capable of easily recognizing his evil whisperings, which always make the soul hard-hearted, selfish, domineering, deceitful, mean, merciless, indifferent towards truthfulness and godliness, unfeeling towards the poor and suffering but attuned to all worldly indulgence. There man can openly confront these efforts on Satan's part, for Satan can affect only the soul's senses, but not its will.

[5] I have now given you the signs that show you – when they try to overtake your soul – how you can easily recognize what spirit is close to you and what he has in mind with you.

[6] Whenever you perceive such upon yourselves, then listen back to this My teaching. Lift up your souls and do the contrary to the initial enticements, to thus become master of the wicked one. And once you have defeated him in the aspects indicated, he shall leave you alone and you shall have no more fights with him. But if you allow yourselves to get caught in one or the other aspect, or relent in even a small way, then you shall not easily be rid of him again to the very end of your Earth life.

[7] Thus, heed all those points that I brought to your attention. Because once when the evil one has brought a certain soul to the point – which is not so hard to do for him – that he gives in to something, leading of course to sin, then it already takes a fierce fight to fully repair the damage to the soul.

[8] But when someone is firmly determined to do all he can by himself, and spiritually hands his weakness over to Me, for such the full victory over Satan shall be easier. But note well, only after the calling upon My name in living faith.

[9] Now you know everything you need to know. You know the One true God, and now His will.

[10] Verily I say unto you: the Father in Heaven has well-provided

you with everything you have need of. Now it is up to you as to how conscientiously you want to employ it for your true and everlasting benefit.

[11] Out of your own doing or omission all effects shall proceed, and your words and deeds shall be your judges.

[12] You, Philopold, wait here 3 more days and try to order everything. Then come out to Kis where you shall meet Me.'

[13] Philopold promised to do so. Thereupon I blessed the place, and we made our way back to Kis.

18. A GREAT HEALING MIRACLE



ON arriving home, several servants come to meet us and tell us that shortly after our leaving for the valley, a great many strangers had arrived, insistently inquiring about Me, what I was up to and to where I had headed for. But they, the servants, who presumed to recognize them as Pharisees in disguise, told them that I had left the area a long time since, and that, in their opinion, for Damascus or possibly even to the heathens in Persia, for I am supposed during My stay here to have repeatedly stated: the grace shall be taken from the Jews and given to the gentiles.

[2] At this the inquirers were visibly angered, and **one of them** was supposed to have said: 'Boys can shake the fruit off young trees indeed, but not from an old one that has to be climbed cautiously, if one wants to get to the fruit-laden branches. This magician shall have little effect upon the Jewry!'

[3] At this, they, **the servants**, laughed and said: 'Just watch that the tree does not get blown over on account of its rottenness. It seems to us that your tree has already had it for a long time, so far as fruits are concerned, and its dried-out branches hung by you with dried figs, for a dirty-trick wonder.'

[4] At this, the obvious Pharisees were supposed to become indignant and to start threatening the servants.

[5] But **the servants** said: 'To begin with we are Greeks, and

embrace the religion of our emperor, and therefore can laugh at your stupidity that you call God's doctrine, and you can do us no harm if we don't do so in your temples and schools. And secondly, there are many of us serving at mighty Kisjonah's big house. And if therefore you don't leave this place soon, then we shall start showing you the way out with clubs.' **Thereupon they bit their lips balefully and went their way up the coast leading to Jerusalem.**

[6] **But we would ask You, Lord Jesus, whether we acted in an appropriate manner?**

[7] **I said: 'Except for one thing: it was not right that you knowingly told them an untruth. It would have been better if you had told them the truth. In that case they would have waited for us and we would have effected changes on them. For these were mostly sick, with some Pharisees among them indeed, but of a better variety. They are still camping upon the hill that rises from the upper end of the bay. Therefore hasten over to them with donkeys and mules and bring them all here. Say to them: 'The Lord has arrived and waits for you. Load the sick upon the mules and donkeys and let the healthy walk.'**

[8] **Although it is already late dusk, the servants get under way as I requested, bringing all those over whom they had driven away with blind zeal.**

[9] **5 Pharisees step over to Me at once with proper deference, complaining of how roughly they were treated by domestic staff, who abused and lied to them.**

[10] **But I reassure them, telling them that it was not from ill-will, but out of blind love for Me, since they thought they sensed you My enemies. This is why I also commanded them on My arrival to convey you here in as good a state as possible. And so they had to therewith make good their transgression against you. And I regard this matter as fixed up.**

[11] **Say the Pharisees: 'Quite, it is all in the best order. But now to another matter.**

[12] **We have come all the way from Bethlehem, having heard of Your extraordinary healing-miracle power. Therefore we brought**

along our sick. Those still strong enough had to walk of course, and the weaker ones we transported by beasts of burden. We beg You to have mercy on the suffering and heal them of their maladies.’

[13] **I said:** ‘Where are they whom you brought upon the beasts of burden? The staff did not mention them.’

[14] **Say the 5 Pharisees:** ‘We left them at the inn beyond the bay, as we could not know whether we could meet up with You. Because it was hard to even find out that You were to be found here, intermittently, and that You could not be met with certainty. And so we ventured here to either find You, or to most likely find out here where You might be, or when You might return. Due to this uncertainty we left our rather feeble sick at the aforementioned inn, so that they may receive care while we try and reach You and beg You to have mercy on these acutely suffering. Therefore we also set up camp on the mountain above the inn, in order to be as near as possible to our sick, quartering at the inn with barest essentials.

[15] We now have, Lord and Maser, told you everything, and we can tell you no more. If therefore You are that way inclined, then have mercy on the poor and suffering.’

[16] **I said:** ‘It is indeed so. If you don’t see miracles and signs, your faith is weak but without the power of faith, little can be done for mankind’s well being. If you believe however, then you shall see the glory of God’s power in man.’

[17] **Say all:** ‘Yes, yes, indeed Lord. All of us believe. He who can, as You have done, call back to life a deceased daughter of the chief Jairus, can also heal all other sickness, which is no death by a long shot. Because, of this deed we heard as far away as David’s city of Bethlehem.’

[18] **Say I with raised hands:** ‘So then, let it be in accordance with your faith.’

[19] **All the sick** awaiting healing in the courtyard instantly became completely well, and started to jubilate and cry for joy, exclaiming: ‘We saw a light enter our bodies, and we are well.

And we now feel as if there had never been anything wrong with us. Hail to Him who has made us whole so suddenly.’

[20] The Pharisees can hardly utter a word for astonishment. After a short while however they hear more shouting and jubilation in the Kis area. The Pharisees, as well as the thoroughly healed sick, go to at look at what the noise was. They quickly realize it is **their sick from the inn**, all leaping about like lively stags, shouting; ‘Hail to the Man who healed them so miraculously.’

[21] As the healed ones join the 5 Pharisees, the latter ask the jubilant ones when and how they were healed. All those healed – about 30 in number – tell with one voice: ‘At such and such a time, and that they saw a light entering their bodies.’

[22] Here the five realized this was at the time **I said**: Let it be in accordance with your faith, and that those in the inn were healed by a light.

[23] All are astonished, and **the healed** are exclaiming: ‘Take us to the Savior, so that we may say our thanks and praise to Him personally.’

[24] The Pharisees lead them to Me and they fall down before Me, praising God for imbuing man with such power.

[25] But I command them to rise, and while showing them to their dining room, warn them not to make any of this known, neither at Jerusalem nor at David’s city.

[26] And they promise with one voice that they will heed this as far as possible, but that they shall fare badly in their city when returning completely fit. But they shall do everything not to betray Me.

[27] Calling their intentions good, I lead them into the dining room, where refreshments and fortifications of all kinds await them. I bless the food and drinks for them and invite them to eat and drink according to need, assuring them of no harmful effects. And they start eating and drinking, while I Myself withdrew to another chamber, where honest Baram had prepared an exceedingly plenteous supper for Myself and Mine, with Kisjonah and his family partaking at My side.

19. PARABLE OF THE FATTENING BULL



AID Ahab, after supper: ‘It goes without saying that I am clear about Your nature since Jesaira, and there would have been no need for such immense signs for either myself or the likes of me, to convince us all abundantly that You are Jehovah Himself, acting through a physical body, borrowed as it were from this Earth. But I am curious about whether the 5 Pharisees, seemingly upright people, in all earnest do not sense who might the One who healed their sick in a truly miraculous way. If they had but the faintest clue, they would have to be capable of grasping by hand that an ordinary human could not possibly accomplish this in all eternity. In my opinion, one should go and sniff them out a little and it should quickly transpire as to what they actually make of You.’

[2] **I said:** ‘Friend, you will surely not doubt that I know what they think of Me. So I don’t consider it necessary to interrupt them in their deliberations. Therefore, tomorrow is another day on which a few initiatives can be taken in that respect. Let us leave them to some real fermentation overnight. Because just as cider needs fermenting to become a spiritual wine, just so every man’s emotions need fermenting, if he is to transcend to the truly spiritual.

[3] See, if a man has everything that he needs, then he feels quite snug. He cares about nothing, does no work, takes it easy and inquires little about the existence of God or life after physical death, or whether man is more than the animal, or vice versa. Mountains and valleys are the same to him, winter and summer don’t concern him, for in summer he has shade and cooling baths, and in winter well-heated fire-places and warm clothing.

[4] Neither does he care whether the year was plentiful or not, for he is provided firstly with all stores for ten years and secondly with plenty of money for acquiring anything he lacks.

[5] See, such a person then enjoys the leisure of a fattening ox in

the stable, prone to little more thought than the ox, and is therefore no more than a hedonistic animal in human form.

[6] If you came to such a man to preach the Gospel of the heavenly kingdom, he would do to you what the ox in the stable does to the blowfly, swinging his tail over it to make it take off or be killed or at least suffer considerable harm.

[7] And see, such carefree glutton shall direct his servants, who also are no more than the carefree hedonists' fly chasing and repelling tail, to chase you away. You obviously shall quickly turn on your heels, and at a safe distance contemplate the effect of your gospel on the glutton.

[8] But I know how to give such oxen quite a different introductory sermon. I let one terrestrial accident after another overtake them. This fills them with all sorts of troubles and fears, causing them to think, seek to find out and ask how it is possible for them to now be beset by all sorts of extremities, since they had never been unjust to anyone, having always been orderly and respectable citizens.

[9] This however is only on account of the necessary fermentation.

[10] When such people then undergo a proper fermentation, they long for friends who could bring them comfort. Go to them then to preach the Gospel, and they shall hear you and not raise their furiously swinging tail against you.

[11] And see, for this reason it is good for these guests to undergo real fermentation this night; this shall make them internally more spiritual, and your work shall be easy with them tomorrow. Do you follow this?

20. A LATE-RISER WILL SOON AGE



SAYS Ahab: ‘O wisdom, o wisdom. See your grasp of the exalted and true, and how immensely stupid the likes of us. It is an eternal truth that nothing can arise without a struggle, yet I was going to hurry over to the Bethlehemites to start enlightening them. O, centre of stupidity that I am. Do not the Greek wise men say: Every activity is generated from struggle, and every effect its outcome. Yet I did not see this. Why do I see it now?’

[2] Indeed, if there is no preceding contention between the inner life-elements in man, then all external efforts with man are futile.

[3] I am now in the clear about human instruction, and could almost pronounce a life-fundamental, without straying too far afield.’ **I said:** ‘Let it be heard. I intend not to review it within Myself until you have voiced it.’

[4] **Ahab says:** ‘What man has not initially acquired himself from the properties given him at the outset, no God can give him without ruining him. To God, of course, all things are possible, but thereby man does not gain anything.

[5] Who does not know himself first, how can he know another and, finally, even God? That would be my principle. Am I far off the mark, Lord?’

[6] **I said:** ‘No, friend Ahab, you have in truth hit the nail firmly on the head. Thus it is. What man does not acquire for himself independently with the abilities bestowed on him, God cannot and may not provide without judging him.

[7] Therefore, all of you should not be just idle hearers of My Word, but diligent doers, only then will you begin to notice its blessings within you.

[8] For life is action and not stagnation of the powers on which life depends. And so life must be preserved even for eternity through the constant activity of all its powers, for in the lying-down-to-rest there is no permanent life.

[9] The certain feeling of well-being you gain from rest is nothing

else but a partial death of the powers needed for living. The person who then increasingly enjoys the inactive rest, especially of the spiritual life-powers, thereby also slides ever more into the arms of actual death from which no God will easily free him.

[10] O yes, there does also exist a proper rest full of life, but that is in God and for everyone an indescribably blissful feeling of contentment to be active in accordance with God's will.

[11] This most blissful feeling of contentment and the clearest realization to have always truly acted according to the order of God is that proper rest in God which alone is full of life because it is full of energy and respective action. Every other rest that consists in the ceasing of the life-powers is, as already mentioned, an actual death to the point to which the various life-forces have withdrawn from activity and no longer resumed it. Do you understand this?'

[12] Says **Judas Iscariot**: 'Lord, if so, then man should flee sleep like the pestilence, for also sleep is a rest of a number of life-forces, although external ones.'

[13] I said: 'Certainly. Because of that late-risers will never reach a particularly great age. Whoever grants his body 5 hours of sleep in his young days and 6 hours in his old age will usually reach a great age and look youthful for a long time, whereas a late-riser soon ages, gets a lined face and gray hair and at a somewhat advanced age walks around like a shadow.'

[14] And just as the body gradually dies off through too much sleep, in the same way, but on a larger scale this applies to the soul if it increasingly slackens in its activity according to My Word and will.

[15] Once idleness has made itself at home in a soul there soon follows also depravity. For idleness is nothing else but a self-indulging love which all the more flees any activity for someone else's sake because it basically want only one thing, namely that all others should work for its benefit.

[16] Therefore, beware particularly of idleness, for this is an actual seed for all kinds of vices.

[17] The various beasts of prey may serve you as an example. Look, these beasts become destructively active only when driven by burning hunger. Once they have captured their prey and satisfied their hunger, they again return to their lairs where they rest often for days, especially snakes.

[18] Now look at a robber or murderer. This man who shuns all work, who is actually a devil in the flesh, lies often for days in one of his dens. Only when his spies tell him that a rich caravan is due to pass his den, he lies in wait together with his accomplices, ruthlessly attacks and robs the caravan and kills the merchants to prevent them from betraying him. And that is a fruit of idleness.

[19] Therefore, I say once more: Beware above all of idleness, for it is the road and the wide door to all imaginable vices.

[20] After the work has been done moderate rest is good for the limbs of the body, but excessive rest is worse than none.'

21. REST AND ACTIVITY



F someone has walked a long distance and finally reaches a shelter he will, if he does not go to bed immediately, but continues with small movements and on the following day is on his feet already before sunrise, not feel any tiredness all day, and the longer he will thus continue his journey the less tired it will make him.

[2] If, however, someone after a day's march arrives quite as tired at a shelter, immediately throws himself on a bed and maybe leaves it only at noon on the following day, he will be continuing his journey on completely stiff feet and with a totally drunk head. After having covered a certain distance, he will from utter exhaustion long for a rest, and it can even happen that he collapses on the road and perishes there if no one comes to his aid, which can easily happen.

[3] And what has caused it? His own too great desire for rest and the delusion that rest strengthens a person.

[4] If someone wished to achieve a great, amazing accomplishment

in one or the other art where a high degree of skillfulness of hands and fingers is required, then I ask you: will he achieve it if instead of constant diligent practice every day he idly strolls around day by day with his hands in his pockets motivated by a kind of anxious concern not to tire his hands and fingers to prevent them from getting stiff and unfit for the striven-for accomplishment?

[5] Truly, even I Myself with all My boundless wisdom could not make a prophet and determine the time when such a disciple of art will become a virtuoso. Therefore, My dear friends and brothers, I repeat:

[6] Only activity upon activity for the common good of people brings you salvation. For all life is the fruit of God's constant, never tiring activity and therefore can only be maintained and preserved for eternity through proper activity whereas nothing but death does and must result from inactivity.

[7] Place your hands on your heart and feel how it is constantly active day and night. The life of the body depends solely on such activity. Once the heart stops, that would mean the end of the natural life of the body, I should say.

[8] And just as the rest of the physical heart obviously constitutes the total death of the body, this same rest of the soul's heart is the death of the soul.

[9] The heart of the soul, however, is called love, and its pulsating expresses itself in true and full love-activity.

[10] Thus constant love-activity is the never wearying pulse-beat of the soul's heart. The more actively the heart of the soul pulsates, the more life is generated in the soul and once thereby a sufficiently high degree of life, this awakens therein the life of the divine spirit.

[11] This spirit – being pure life because it is the untiring supreme activity itself – then flows into the soul that has become equal to it through love activity, and everlasting imperishable life has fully begun within the soul.

[12] And look, all this arises from activity, but never from idle rest.

[13] Therefore, shun rest and seek full activity, and eternal life will be your reward.

[14] Do not imagine that I have come to bring peace to mankind on this Earth. O no, only the sword and war instead.

[15] For, men must be impelled to all kinds of activity through distress and hardships or they would become lazy, fatted oxen that fatten themselves for eternal death.

[16] Distress and hardship bring about fermentation upon fermentation in man from which in the end something spiritual could develop.

[17] One could, of course, say: “Through distress and hardship also anger, vengeance, murder and manslaughter arise, also envy, hardheartedness and persecution.” That is indeed true, but bad as all that is, the result is nevertheless better than from idle rest which is dead and brings neither good nor bad results.

[18] Therefore I tell you: let a person be really warm or completely cold where I am concerned, but a lukewarm one I will spit out from My mouth.

[19] I prefer an energetic enemy to a lukewarm friend, for the energetic enemy will challenge Me to full activity, so that I may either win him over or make provision to prevent him from harming Me. Beside a lukewarm friend, however, I become lukewarm Myself and if I should get into difficulties, will the lukewarm friend be of any use to Me?

[20] Therefore, also a lukewarm ruler is a pest for his people, for then the nation’s spirit decays and the people all turn into voracious oxen and beasts of burden. But a severe and even tyrannical ruler causes the people to be alive and there is activity everywhere so as not to incur punishment. And if a tyrant goes too far the people will rise in great numbers and rid themselves of their tormentor.

[21] I think I have now said enough about the value of activity and am convinced that all of you have understood this lesson. Therefore, if someone wants it and feels a need for a sleeping rest for his body, let him seek a bed, but who wants to sit up with Me

through the night, let him remain here.’ There **they all** said: ‘Lord, how could we sleep when You are sitting up? Only the mother Mary seems to need a rest for her body, and so You could send her to bed.’


[22] **But Mary, although she had dozed a little in an armchair behind Me, heard these words, sat up and said with great friendliness to the speaker:** ‘Friend, you who usually speak for your fellow-disciples, I tell you that your concern for me is rather futile. For, see, for the sake of my Lord I have sat up for probably hundreds of sleepless nights and am still alive – and if it is His will I will again go through as many sleepless nights and not lose my life. Therefore, do not concern yourselves about me all of you, it is sufficient that One looks after me.’

[23] **These words had been addressed to Thomas and he came to Mary and asked her not to regard his good intention unkindly. But Mary comforted him and was very kind about his concern for her, and Thomas felt easier in his mind and soon, quite relieved, resumed his seat.**

[24] **For a while there was now silence. No one spoke, for they all pondered on what had been said and found the truth of it shining ever brighter.**

[25] **Only Matthew said after a while to himself:** ‘Tomorrow at daybreak this teaching about activity and rest will be recorded as best as possible on a special tablet, for this so extremely important lesson must on no account be lost to the world.’ **And when soon it began to dawn, Matthew kept his word, and this lesson was preserved for a long time and through Jonael and Jairuth reached also Samaria, but in the course of time was considerably distorted and, therefore, also got lost. But while it was still around the people knew it under the name of “the night-sermon.”**

22. THE 5 PHARISEES WASHING THE LORD'S FEET

N the morning, the 5 Pharisees came over to me, greeting Me and My disciples in the friendliest terms, after their fashion, and even showed Me an especial honor by asking me whether I would find them worthy of washing My feet.

[2] For in Bethlehem, it was still an old form of especial reverence the following morning for the host to wash his guest's feet or alternatively for the principal guest to wash the feet of the host. Therefore I permitted the 5 Pharisees to wash and dry My feet.

[3] Only after this action did **the 5 Pharisees** ask me, saying: 'Verily, inexplicably supreme master, would you not tell us something of the method by which you achieve such unheard-of healings. There can be no doubt that in general terms, You obviously effect this through God's power, but it is another question in what way, and in unheard-of perfection. Only of this give us a few hints, if You find us worthy, whereupon we shall be joyfully and everlastingly grateful to You, and undertake our journey back to Bethlehem.'

[4] I said: 'Even if I were to tell you that, you would nevertheless not believe Me, for Moses' threefold veil hangs also over your eyes, that you may not discern who it is that now speaks to you. Were you to know Him, you would not put such a question, but because you don't know Him, you ask the way you do.'

[5] And were I to give you the right answer, you would still not accept it. Because you see indeed what is and happens in the world materially, but concerning the Spirit, its Kingdom and action, this is strange to you, wherefore you are unable to grasp or feel what is the being and action of God's kingdom in man.

[6] But go and do penance on account of your many sins, and you shall perceive that the Kingdom of God has come near unto you.

[7] Love God with all your strength, worshipping Him in spirit and in truth, but loving also your poor brother and sister neighbors. Do not persecute your enemies, nor curse those that curse you, doing good to those offending you, and you shall heap coals of fire

upon their heads and God shall regard such your works and reward you a hundredfold.

[8] Do not lend your money to those who can repay you with high interest, but to the truly poor and needy, and your money shall be invested for high interest rates in Heaven, and your Father in Heaven shall be paying you interest and capital everlastingly.

[9] Do not crave the world's praise, thanks and reward for your good deeds, for doing so, what reward shall be due to you from Heaven? I Say unto you: he who receives any reward whatsoever for a good deed performed on a neighbor, forfeits his reward in Heaven.

[10] He who works for Heaven shall be rewarded by Heaven, temporally, and once everlastingly, but he who works for the world shall receive the world's base and perishable rewards. But in Heaven he shall find his earning-record void, and his reward shall be gone, and there shall be hardly an end to his spiritual poverty.

[11] If you take this to heart and act accordingly, you shall soon be in the clear on how I heal your sick. Now you know all you need to know. Further asking would gain you nothing, even if you were told.

[12] But see to it that neither I, nor My action and My disciples are broadcast, either in Jerusalem or in the city of David, for this would bring you no blessing.

[13] But when you shall have partaken of the morning meal, you can start upon your homeward journey with cheer.'

[14] This My saying brought forth a baffled expression from the five, yet they dared ask no further question, bowing down before Me and then moving over to their dining room, hitting the road for their homeland after the morning meal.

23. HINTS ON TEACHING



FOLLOWING this, the disciples step over to Me, asking why I was so secretive with the Bethlehemites.

[2] **I** said: ‘Are you still so unwise, as if you had never heard Me utter a wise word yet? These regard Me as no more than an exceptionally gifted doctor, who effects such healings with the help of secret natural forces.

[3] They are not ignorant of the Essene sect that has some very remarkable knowledge in the secret art of chemistry, by means of which they are capable of healing quite a few sicknesses and also are capable of producing quite a few phenomena which the layman regards as obvious miracles. If you consider this, then you can’t expect anything to come out of this other than their taking Me for an Essene chief, therefore of the highest rank, whose knowledge is supposed to be capable of harnessing the most diverse natural forces and direct them to his liking.

[4] Had I therefore revealed Myself to them straight-out as the Son of the Most High, and therefore the promised Messiah, how would these steel-hard Jews have started raging beyond measure, taking Me for a self-arrogating magician, in league with Satan. And then also as such blasphemed Me beyond measure, and the healing of their sick would then have been the ultimate bone of contention. But since they take Me now for an Essene of the highest order, they go home happily, praising God for enduing man with such secret knowledge and power as to enable him to render suffering man the surest and most miraculous help.

[5] My instruction to them therefore was just enough to, upon quieter and more mature reflection at home, conclude that I might not be an Essene after all, since the moral and social fundamentals I expounded to them flatly contradict those of the Essenes. At home they shall be soberly comparing My exposition with the doctrine of the Essenes in their possession, and after detecting the most glaring contradictions, begin to pause, just as the five already stopped in their tracks on hearing My Words, because as said,

My teaching of them is more than just the exact opposite to that of the Essenes.

[6] They would have liked to question Me further, but I cut them off, and they left, not daring to put another question, for they realized that regarding My deed, I could be on the one hand an Essene chief of the highest rank indeed, yet not according to My address to them. But on their way home, and pre-occupied only with this phenomenon, they are thinking: “Could the Essenes perhaps have two doctrines – one exoteric and official, just for blind mankind, and one esoteric for themselves? But that, on the other hand, that I had been direct with them and as one versed in Scripture, gave them throw-away lines of the inner doctrine, leaving them to work out the rest by themselves.

[7] One of the five however is maintaining that there must be something totally different to me than an Essene of the highest order. He now is saying to the other four: ‘I on my part cannot take him for an Essene, because I only recently discussed all their doctrines and customs with one Essene who was most forthright about it. Yet he knew nothing about a second, secret doctrine. I therefore regard the Nazarene Savior as a totally different and unprecedented phenomenon. He is either a god or a devil, which however I doubt very much, as his doctrine is one of the most altruistic I ever encountered. A devil on the other hand is a supreme tyrant and therefore a self-proclaimed enemy of socialism’.

[8] See, such a conversation the five are already having on the way, and they are so steeped in it that they are hardly aware of whether their feet are carrying them forward.

[9] My cherished friends, when teaching, one has to proceed most carefully. One need not blurt everything out straight-away, or serve all foods at once at a dinner. One enters a house quietly, and quietly knocks at one or the other door. And when giving a dinner, one serves a second course only after the guests have consumed the first. Otherwise, in the case of being a visitor, one’s rudeness shall become notorious; and as a cheeky gatecrasher, one will

achieve little or nothing on the host's premises. While, on the other hand, the host would take away the guests' appetite if he were to set a medley of different foods on the table simultaneously, whereas, in proper sequence, the guests' appetite would be preserved, and the latter would praise the host for his superb hospitality.

[10] And see, just so must one proceed with teaching, if one is to accomplish something. Do you understand this now?

[11] Say **the disciples**: 'Yes, Lord, we understand it all now, as You have spoken with exceeding wisdom, as always.'

[12] **I** said: 'Very well, then let us all go to the morning meal.'

24. IMPORTANCE OF INTROSPECTION



HEREUPON we rise from our resting benches, going to the garden where an abundant morning meal awaits us that Baram had continued to prepare for us.

[2] **Kisjonah** however remarks to **Baram**: 'Brother, what are you doing? Do you think my storehouse, larder and wine cellar are empty?'

[3] Says **Baram**: 'I know only too well, brother, that a thousand guests a day would not consume your reserves in a thousand years, but praise God that I don't count among the poor of this land, and so allow me the pleasure of serving the Lord with my limited means. Let it be a lively day at your cooking stoves again tomorrow.'

[4] After that, **Kisjonah** and **Baram** embrace and kiss one another and then sit down at the table too, consuming a splendid fish, with bread and wine.

[5] After the meal however, **Kisjonah** inquires about what shall engage us in the afternoon, or whether perhaps I planned another excursion, so that he may provide for our needs.

[6] **I** said: 'Friend and brother. Let nothing trouble you. Whatever time shall present, that shall be seized upon. But today's and tomorrow's time shall deliver nothing or little other than ourselves,

and therefore we shall have no need for special preparations. Towards evening tomorrow, Philopold shall arrive, and he shall have a few things to relate.

[7] But until noon we shall do some exercises in introspection, by the cool of the shady trees.

[8] For truly I tell you: nothing is of greater benefit for the whole man than a temporary introspection. Whoever wishes to become acquainted with himself and his powers must sometimes search and contemplate his within.

[9] Since this is so very necessary we shall before noon practice this, and following the midday meal we shall go out to sea and see what will be happening there.'

[10] Some do not know how to go about this introspection and ask Me what to do. But I say: 'Relax and think quietly on your actions and the to you well-known will of God and whether you have complied with it at different times of your life, then you have contemplated your within and have made it increasingly difficult for Satan to enter your heart. For Satan seeks eagerly through all kinds of external meaningless trickery to prevent a person from such introspection.

[11] For, once man has through practice acquired a certain accomplishment in introspection, he easily discovers within himself the traps Satan has set him and is then able to properly destroy and eliminate them and energetically take precautions against all further deceitfulness of this enemy. Of this Satan is quite aware and is, therefore, busily occupied with engaging the soul in all kinds of diverting trickery and then finds it quite easy, unnoticed behind the scene, to lay a snare for the soul in which it gets so entangled that it can no longer manage an introspection, and this is very bad.

[12] Thereby the soul is more and more separated from its spirit which it can no longer awaken, and that is already the beginning of the second death within man.

[13] Now you know wherein introspection consists. Practice this quietly from now until noon and do not let any external thing

disturb you. For Satan will certainly not refrain from diverting you through one or the other external spectacle. But then remember that I have foretold you this and return again quickly to your within.’

[14] Now they all relax and everyone begins quite energetically with his introspection. This continues without disturbance for a full hour.

25. THE LEVIATHAN



AFTER an hour, however, there is suddenly a resounding bang as if a violent flash of lightning had hit a house nearby. All get a mighty shock and start up, but then remember My words and return to their quiet.

[2] But Satan does not waste any time, soon after the bang the relaxed but spiritually active hear an uncanny hissing and whistling and before long an unusual monster emerges at the seashore. The head resembles that of a wolf, but is at least a hundred times as large. The long tongue sticking out from the jaws resembles a wildly writing python. Both the immense ears are like those of an ox. The eyes look like two large sheets of glowing iron. The fore-feet resemble those of a giant bear, the hind-feet those of a lion of immense size. The body is like that of a crocodile with the tail of a basilisk (African vampire). Its cry is a resounding bang and its breath an uncanny hissing and whistling. Thus it emerges from the sea.

[3] Sheep, oxen, cows, calves and many donkeys are grazing on the shore and the monster immediately begins to hunt these domestic animals and devour one after the other. The animals now flee, but the monster heads in our direction.

[4] **When several** notice this, they rise to their feet and say: ‘Lord, this test is a bit too hard. The horrible monster has already devoured some calves, about 10 lambs and 2 young donkey-foals. Now it is after some delicacy here and has, guided by its sense of smell, surely selected something among us since it is slowly

approaching in our direction. In this case it should surely be advisable to get out of the way of this death bringer. For by natural means a fight with this beast could not possibly lead to victory.’

[5] **I** said: ‘Do not let this disturb you in the least. Externally all of us together could not master this monster which is a fully developed Leviathan, but form your inner power he will have to flee to the end of the world. So be completely unconcerned. Another short hour and you will have broken through the barriers and boundary defenses of Hell and the domination of all the Hell and its army shall be your reward.’

[6] Immediately following these My words the monster again sounds its detonation-like voice several times in succession and then quietly, but rather fast, proceeds in our direction clearly demonstrating its voracity by the violent movement of its serpent tongue and the constant lashing of its long, tree-sized tail. The disciples, however, are now in a good frame of mind and without fear and faint-heartedness allow the monster to approach them.

[7] When it has come to about 10 paces from us, I – only in My mind – give the angel **Archiel** a sign and he suddenly steps up to the beast and asks it: ‘What do you want here, Satan? Withdraw, or I shall destroy you.’ The monster now opens its jaws as if it wanted to speak, but the angel once more bids it to withdraw. Then the beast gives off several banging sounds and with loud hissing and whistling rushes into the sea.

[8] After it had sunk back into the sea, it for some time stirred the water in the large bay as if by the worst storm, but all that no longer confounds any of the disciples and with the greatest inner zeal everyone now rested in God during this last hour.

[9] Towards the end of that hour of rest there suddenly arises a mighty thunderstorm. Wild lightning is flashing and strong gusts of wind are bending the trees almost to the ground while heavy drops of rain mixed with hail are already falling from the dark clouds.

[10] Some of the weaker disciples were already the point of escaping in the house, but **the angel** says: ‘Stay and recognize

Satan's empty trickery.' So they stay and easily put up with the empty rain. The rain does get worse and the hail stones are dancing on the ground, but no one is hit by one and the rain hardly wets anyone's skin.

[11] Then the angel threatens the clouds which promptly disperse and it becomes immediately a clear day. In a few moments the time of introspection has ended and **Baram** says: 'Lord, whatever You prefer, here or in the house. The meal is prepared.'

[12] **I** said: 'Let another half hour pass, then everything will be in order. I still have to say a few words to My disciples.'

[13] Baram returns to his ship where in a large case several skins with the best wine are kept. These he has now taken to the kitchen by his servants there to be emptied into jars. He also tells his cooks to wait for half an hour and only serve up the dishes when he gives them a sign. Then he again returns to Me and listened to what I tell the disciples about this introspection and its usefulness.

26. THE WAY TO REBIRTH



WHAT was said is this: 'You have now seen a new way in which man can pass from matter into the increasingly purer spiritual and how in this way he can become a master over himself and thereby finally also over all nature in the world. Therefore, from time to time do practice this method in My name and you will gain great power over your passions, thereby over all the natural world and in the beyond over all creatures.

[2] You have seen the evil phenomena Satan presented to you. They caused you fear and terror, but relying on My word you returned to your rest and in this rest you have become complete masters over all the bad events.

[3] But do not think that you have already completely discouraged Satan. Wherever you will again practice this introspection you will be bothered by him as long as you are not completely reborn in the spirit.

[4] Once you are reborn in the spirit Satan has lost all power over

you forever, and you shall be judges over him as also over all those whom he has seized hold of and whom you will rescue from him forever.’

[5] **Asks Peter:** ‘How is one born again? Will the soul and the spirit have to enter and then be born out of another woman’s body, or how is this to be understood?’

[6] **I said:** ‘This you shall not be able to fully grasp for a long while yet. But when I shall once have ascended from where I came, with My spirit liberating your spirit, then you shall be able to grasp the rebirth of the spirit and understand it in all depth and fullness. But right now this would not be possible to you, nor anyone else. But through following My teaching, and such life exercises, you shall in the end attain to such light within yourself.

[7] **This can be grasped through no exterior doctrine or instruction, but has to be won from within oneself, along the path now shown you for all time by Myself.**

[8] **Says Judas:** ‘Lord, I have seen powerful magicians and conjurers and exorcists. These spoke with the souls of the departed, and these actually spoke and revealed things hidden. How did these enter the kingdom of spirits? Would not this also be a type of spiritual rebirth?’

[9] **I said:** ‘Indeed so, but not for Heaven, which is God’s throne, but for Hell, where Satan and his angels dwell.’

[10] **Says Judas:** ‘If so, then Satan is also a lord, furnished with great power, albeit evil. In my view therefore it would be better to destroy Satan than let thousands times thousands be destroyed through him. Why must there be a Satan within the divine order.’

[11] **I said:** ‘For the purpose of also catching you in the not too distant future, for being too much his advocate. You are still far from even feebly recognizing yourself, let alone God’s great order, which upon Earth has called forth, for wise reasons, both night as well as day. Do you fundamentally understand the Earth’s terrestrial night, or the eternal day of every sun, each of which is an Earth just like the one that carries you? If you don’t understand such, then I ask how you can put a question which is not

appropriate for a human to ask before his Lord, God and Creator. Would you not also ask why a stone is hard and water so soft, or why fire hurts you but not cool water?

[12] I say unto you: if you don't understand anything, then first learn something, going about it quietly and with wakeful spirit. And only after understanding something from its foundation can you talk, and put tricky questions to your brethren.

[13] And see, it is with you as with all human stupidity. They are secretly embarrassed by it, but nevertheless would cover up with all kinds of seemingly wise questioning, not reckoning that with that they uncover their stupidity even more. Let these My gentle words therefore serve you as a rebuke, or you may yet run into something, and I shall not then hurry to pull you out of the mud.'

[14] These words cooled down Judas' questioning zeal considerably, and he also casts meaningful glances at Thomas, but the latter wisely feigned not to have noted the rebuke, and so did the other disciples. And Judas felt comforted, and wisely withdrew.

[15] But I said to Baram: 'And now, brother, you could have the meal served up, but this time in the rooms.' Baram hastens to the kitchen, and has everything served up quickly, and we follow him, and in an hour's time the meal has been unhurriedly consumed.

27. A VOYAGE AT SEA



AFTER the meal, the day being nice and clear, a sea voyage is undertaken. Baram quickly gets his ship ready, and Kisjonah makes his own big ship sea worthy too, and it easily accommodates half the disciples.

[2] I, and the principal disciples and Baram and Kisjonah, board Baram's solidly built ship, which had 2 sails and 6 rudders on each side, being capable of moving by wind or rudders. From the Kis locality, we traveled in the Capernaum direction, not however making same our destination.

[3] But after moving in the direction of Capernaum for some 2 hours, we noticed a ship quickly steering towards our 2 ships. It carried the Capernaum colors, and when we deviated from our course to test if it deliberately steered our way, it also deviated from its course and hastily set out in our direction. When Baram's boatmen took this in, they asked him what was to be done, as the Capernaumian ship did not seem to have good intentions. Baram asked Me what I might say about it.

[4] And I answered: 'Just let it approach us, and we shall soon see its intention.' In response to My words Baram had the sails lowered, and the rudders retracted, while the boatmen on Kisjonah's ship did likewise.

[5] A quarter hour later the Capernaumian boatmen have caught up with us, asking Baram whether I am aboard, for they had established at Capernaum that I was staying at Kis. For they had been dispatched by the High Priest Jairus to ask Me to come to Capernaum, for Jairus' little daughter, whom only a few weeks earlier I had resurrected from the dead, once again had fallen so ill that no doctor was able to further help her. 'The Chief is fearing her death. A great reward would await you if you can put us unto Jesus of Nazareth', the boatmen said to Baram and his boat people.

[6] However, **Baram said:** 'Judging by your talk, good intentions have led you our way, and I say unto you: Him whom you seek is aboard, but whether He intends to hear you and accede to your request I cannot say. But I shall go below and speak to Him in the cabin.

[7] The Capernaumians are happy with that, and Baram comes down to my open cell, to acquaint Me with the Capernaumians' petition.

[8] But I say unto him: 'Save your breath, brother, for I already know it all, and have already told you at Jesaira that this slanderous brood shall fare thus. In order to persecute Me and cast suspicion on My teaching, they denied that Jairus' daughter had been sick and dead. She is supposed to have just slept soundly and I am supposed to just have awakened her in a very natural way,

and to have then pretended that I awoke her from death.

[9] Now then, since such My deed was fullest deception, they shall let the little daughter again fall soundly asleep, and she shall then also be again capable of awakening in a natural way through any normal human.

[10] Verily, this one shall not be touched by Me until she has lain 3 days in the grave. Go on deck and tell them so, but then set the sails, and a fast wind shall carry us seawards over the great bay at Kis, and these shall not know to where we traveled.

[11] **Baram** rushes up to deck, saying. ‘My esteemed messengers of the Chief, I heavy-heartedly let you know that I can bring you no favorable reply from Jesus, the Lord. But the Capernaumers themselves are to blame, for when at the other occasion He had awaked the Chief’s little daughter from visible and perceptible death, back to fullest life, it did not take long for the Pharisees of this city, condemned by Him, to declare Him a deceiver, telling all folk that Jairus only wanted to put Jesus to the test by laying his healthy daughter upon a makeshift death bed, whereupon the deceiver Jesus, having no notion of the trap set Him, was easily able to awaken her from death to life, which He effected as I heard it said by some, after having in the end discerned that she lives, by applying much pressure when seizing her by the hand. And that she finally rather rose than continued to bear the painful pressure.

[12] According to what I heard, the Chief’s intention was for the little daughter not to let herself be awakened, so that Jesus would have at once been apprehended as an accomplished scoundrel. But through the daughter’s awakening, this lovely plan was foiled, for the people were supposed to have been firmly convinced that the daughter, who had for that purpose been kept artificially sick the previous two days, really was awakened from death.

[13] Wherefore she shall not be looked at by Him, save perhaps when half decomposed in the grave.

[14] I now let you depart with this advice and tell your Chief Priest that, so that he would realize of what blackest ingratitude his heart is filled. Under no circumstances shall He go to Capernaum,

for He has blessed that locality from its foundations forever.’

[15] Upon these words, Baram quickly sets the sails, whereupon the wind was at hand, driving the 2 ships forward so quickly that the Capernaumian ship, having no sails and being also otherwise quite unsightly, and a low vessel, in a few moments was left so far behind that we completely lost sight of it. And after landing above the great bay at Kis and stepping ashore, we let the ships run into the bay by themselves empty, the wind changing and blowing heftily towards Capernaum.

28. THE DOCTOR OF NAZARETH



SAVING climbed the considerable hill that rose above the bay, at whose foot the aforementioned inn was built and across which the main road to Jerusalem led, we saw from a great distance how the Capernaumian ship was battling the waves and as the wind began to trouble it more, it raised its rudders and let itself be driven in a straight line for Capernaum.

[2] It speaks for itself what face Jairus would have cut, on receiving My communication from the messengers he send to Me.

[3] Jairus immediately had all the doctors from the surrounds called in, including the Nazarene one, for the latter stood in good repute as also a disciple of Mine, with miraculous healing capacity, by having actually cured even the seriously ill instantly by the mere laying on of hands.

[4] But when he arrived at Capernaum and looked at the sick daughter, he shrugged his shoulders, saying to all the doctors surrounding the sick bed: ‘Only He who created her can help her. See, the girl at some feast had consumed some cold drink and contracting an active lung infection. Her time will be and has to be up, in another 7 days at the most. We cannot create a new lung for her, and therefore there is no possibility to help her.’

[5] **Says Jairus:** ‘What do you think? Could the divinely renown Jesus, who once already awakened this my daughter from real death and who awakened also the centurion Cornelius’ daughter

from death, where my daughter contracted the disease a few days ago, not heal her either?’

[6] **Says the Nazarene doctor:** ‘Oh yes, He indeed, if He wanted to. But you have already dispatched messengers there, I think to Kis, where He is now staying, mainly at Jonah’s, but He has quite rightly given you a negative answer, only following which we have been summoned here, and we can achieve nothing more.’

[7] **Says Jairus:** ‘But I had begged Him in all civility and He as the One who preached only love, and how one should do good even to one’s enemies, answers my dispatched messengers like that?’

[8] **Says the Nazarene doctor:** ‘None other than you all deserve, who call yourselves servants of the Most High. Tell me, what kind of person could still be your friend after such behavior on your part? Verily, God Himself could not bestow greater favors on you than this purely divine Jesus has done upon you in fullest measure. But how did you return His favor? You persecuted Him like a most hideous criminal, and had you been able to apprehend Him, you would have already killed Him long since, but because God’s hand obviously protected Him, you still did everything evil you could do to Him.

[9] What did His poor, exceedingly pious and God-fearing mother Mary do to you, that you had to take her tiny house and the 2 little gardens from her, and then drive her away, together with Joseph’s children, publicly disgracing her as if she were a common criminal?

[10] Why, I ask, have you done this?’

[11] **Says Jairus:** ‘Because He casts suspicion on us, and denigrated the priests and God’s Temple. This surely is cause enough?’

[12] **Says the Nazarene doctor:** by the name of Borus, who was a Greek by birth: ‘*Ah – hince ergo illae lacrimae?* (which means: so that is why you cry?). Listen, as You all know, I am a Greek by birth, and therefore have nothing to do with your theology, although I am not ignorant of it. Far be it from me to belittle your

Moses and your prophets, who were mistreated by your forebears one and all, for their teaching and admonitions were no different from those my most sincere friend Jesus has dressed you down with, and are therefore full of truth and of God's Spirit.

[13] Alongside that, look at your current theology and your most miserable Temple regulations, beyond all lambasting, together with the commendable Temple set up itself, and you shall yourselves have to exclaim: *Quam mutatus ab illo* (what a difference).

[14] Just read the prophet Isaiah with unshakable faith, according to which Jehovah, Moses and the prophets of a truth should appear as considerably more than a welcome fable for your selfish and hedonistic aims, and you shall step back with a shudder at the sheer heinousness with which you carry on upon the holy precincts.

[15] If, now, the godly Jesus upbraids you in the manner of Isaiah on account of your monumental transgressions, desiring as a true friend to lead you back to the God from whom you have distanced yourselves beyond all measure, then I ask you: does He earn such treatment from you?

[16] Verily, were I imbued with His truly godly – I should say omnipotence – then we should have been squared off a long time from now, just as the 10 ships are now squared off upon the cliffs of Sibarah, which you had launched out after Him and His most harmless disciples from sheer altruism. Probably, on this occasion for once, He ran out of even His godly patience.

[17] I repeat: if imbued with His factual omnipotence, I should have a long time since emptied the entire sea of Galilee over you, to drown you like mice and rats.'

[18] **Over this Borus' forthright address, several of the attending Pharisees were infuriated, saying to him:** 'Bridle your loose Greek tongue. For this you were not summoned here from Nazareth. Fear us, for we have plenty of power to ruin you.'

[19] **Says Borus:** 'Oh, this I believe you with all my heart, for your notorious philanthropy attests that to me. But there happens to be a

big 'but', in consequence of which Borus the Nazarene does not fear you in the least.

[20] Borus is certainly not omnipotent like a godly Jesus, yet he possesses sufficient secret power to ruin you all in a moment, without being, as a doctor, accountable to anyone. Have you understood me? Jesus however is a God, and I only human. This is also why He has more patience than I. But let you not take it much further, or my patience runs out.'

[21] **Here Borus pulls out a tiny bottle from his pocket, showing it to the vitriolic Pharisees, with telling words:** 'See, this weapon has more power than ten legions. I know how to protect my own person, but upon opening it, you are all dead instantly. And see, over this tiny bottle too, the big portent 'but' is written. If you want to have a go at me, we shall be square soon.'

[22] **The Pharisees take terrible fright at the sight of this deadly little bottle which contained exceedingly noxious and rapidly spreading poison fumes, instantly numbing and killing whosoever's nostrils it reached.**

[23] **This poison however was an extract which subsequently suffered extinction. It had been extracted from a shrub that occurs sporadically in the remote parts of India, destroying all life within a wide radius of its growth. The Pharisees know of this, making them mute with fear, and Jairus asks Borus to pocket the bottle.**

[24] **Borus does so indeed, but says to Jairus:** 'Friend, how can one let a Jesus, who did you an unheard of favor, be so shamefully persecuted? Tell me, do you actually not realize that He is right in every one of His holy Words, or do you in all earnest intend not to see this?'

29. JAIRUS' COWARDLY AND TIMID ANSWER



SAYS Jairus: ‘Friend, I understand you better than you think, yet there are things which in the light of status in the world, must not be understood at all.

[2] As a person of standing, you have quite often to laugh when you would cry, but often mourn when you would rather leap and dance for joy. But what can you do as an individual in isolation? Can you swim against a raging stream once you get caught up in its power?

[3] We humans however have a sensitive skin, and a still more sensitive stomach. These two want gratification, and it therefore it is better for us to either let go of all understanding and common sense, or run with the crowd, or feebly expire in some corner as a scorned beggar, like a beast wounded in the hunt.

[4] Believe me that, speaking between ourselves, I know Christ better than you do, but what does that help in the face of Rome and Jerusalem? If you make a move it is your last day.

[5] Jesus may in all earnest be a Son of the Most High, which I personally don't doubt in the least, but can I confess this openly, considering my official position? And if I did so, what then with the likes of us?’

[6] **Says Borus:** ‘What then, what then. The world always has, on account of worldly advantage thrown up such questions at some friend to whom pure truth counted far more than all the kingdoms of a cursed world. Therefore holy truth always found its grave in the skin and belly of hedonistic men.

[7] Whoever cares more for worldly advantage and exalted status than about godly truth, may he yet be born of a congenial disposition, he shall get caught up in such questions and considerations, then withdrawing from the divine light to the darkness of the world, denying God and all the light out of Him. Ask why? What lays that burden into his heart? See, nothing but his bent for worldly comfort of every kind. Avidly he seeks after everything that can assure him worldly comfort. And having

achieved it often through much effort and trouble, seeking same on account of worldly sensuality, he soon chucks all truth overboard. If he fears the least constraint to his glittering worldly living standards, then he chooses to become a tyrant against everything that is imbued with just a spark of genuine truth.

[8] But on getting miserable and sick, and coming to the doctor, he wants nothing but truest help. Why truth here but nowhere else?

[9] Look, there. Your daughter has been laid low with an incurable illness. What would you not now give for a true medicine to bring help to your daughter's body. As an experienced doctor, I tell you that there is indeed one medicine which would bring your daughter immediate relief and such medicine in relation to the physical sickness of your daughter would then surely be a perfect truth. Yes, for such truth you would indeed give everything. Yet for truth that would heal your soul you not only give nothing, but you actually persecute it wherever it shows up, for worldly comfort. Say: where does such behavior belong?

[10] You know as well as I do, that there is no curative effect in the Temple manure. You know that such things are blatant superstition, well suited to stifle the last spark of faith in the weak folk, yet you would persecute such 'profaner of the Holy of Holies' with fire and sword if any of your fellow believers were to go public with it.

[11] Think of an eternally just God however who Himself is the Light and the most unchangeable eternal Truth and who will not be bargained with. What will such say to servants like you once?

[12] Verily, not one of you shall justify yourselves. Whether you believe or don't believe, there nevertheless is a hereafter beyond grave's portals, where each shall be rewarded in accordance with one's doing and dealing.

[13] I am no stranger to it, for I sought and found it. My eternal life is in my hands, and I would give a thousand physical lives if that were the price.

[14] But I have it, and eternal life has taught me to scorn the life of the flesh and only cede it enough value to benefit the everlasting

life of the soul in all fullness. That I have attained to such in all clarity and truth I thank none other than Jesus alone, who showed me the hidden path to it.

[15] And this Jesus, this God among men, you persecute with fire and sword, and shall hardly rest until you have done to Him what your forebears did to all the prophets.

[16] But then beware. God has sent you, who most shamelessly call yourselves His people and His children, a God from the Heavens. Each of His words in an eternal truth out of God, which can be grasped even with the hand by every honest person. Yet you want to kill Him because He dismisses your old Temple rubbish.

[17] Woe betide you. God's wrath shall overtake you soon.

[18] Yes, I could still help your daughter; I now feel the power within me. But I don't want to help her, because you are all devils, and no longer men. And I shall never offer my helping hand to devils.'

[19] **This went to the Chief's heart like glowing arrows. He indeed saw the truth of it in its depth and was ready to lay down his ministry, but feared the uproar, saying to Borus:**

[20] 'You may not be subtle by any means, but your words have the ring of truth. If I could, without causing as it were a destructive disturbance, I would chuck my high office overboard. I would be quite prepared to do so for the sake of my beloved daughter's recovery. But consider the upheaval this step would cause. Therefore I have to put it off to a more appropriate occasion.'

[21] **Says Borus:** 'I have finished and can now continue a better way again than the one that led to you. Because this is obviously Hell on Earth, and here no angel can do any good, let alone myself as a still weak, carnal and mortal man.'

[22] **With these words Borus leaves the chief's house unstopably, rushing away in agitation. The above went on in Capernaum the day after we encountered the dispatched messenger.**

[23] **I however took a rest upon the hill, foretelling the episode in detail a day before it actually took place in all truth.**

30. DEATH OF JOSEPH AND HIS TESTIMONY ON JESUS



AFTER this narrative, during which all the disciples felt like embracing and kissing the well known doctor Borus, we nevertheless headed back for Kis, arriving there just as the sun was setting.

[2] Baram however was holding the supper in full readiness, and we enjoyed it much, after accomplishing an important work. The meal also put Judas in a better frame of mind, and he praised the courage of Borus, whom he too knew well.

[3] It was our topic for some time after the meal, and even mother Mary could not bless Borus sufficiently, for standing up for her with the chief, who had initiated the seizure of her small property.

[4] **Said one of Joseph's elder sons:** 'Our well earned property might then be restored to us in the end?'

[5] **Says Kisjonah:** 'Friend, don't make it your wish. See, over here you have a much better existence, safe from all persecution. And I'm making the inn over there, at the upper end of the bay, your own, including a hundred acres of ground. And with this swap, you may get over the loss of your small property, and you are also closer to Jerusalem by over half a day's journey, compared to Nazareth.' **Joses is happy with this, but asks Me also for My advice.**

[6] **And I say:** 'What is better is always better; therefore take it, but never regard it as your own, but only a thing on loan to you from God, for this brief time.'

[7] **Says Joses:** 'Lord and brother. Such, our father Joseph has already taught us, and therefore we never regarded even the small property at Nazareth as some kind of possession, but something loaned to us by God for this short Earth time, for which we also, including Yourself, thanked Him daily, asking Him to also preserve such treasure for our earthly needs. He also preserved it for so long as it was His holy will. But I now say with Job: "The Lord gave it to us, and now it pleased Him to take it away again". His holy will be done, and His alone be the honor, praise and

glory. Whatever God takes He can richly restore. Indeed, as Your earthly brothers and sisters, we are now in the clear about it. But they also took our tools and household implements. Here we consider that such at least, or the equivalent, should be restored to us.'

[8] **I** said: 'Don't trouble yourself. In 3 days we are moving to Nazareth, and everything shall have to be returned to us. Have we not an angel of the mightiest order among us? Just one hint, and all is fixed up. And if one were not to suffice us, legions are at our disposal every moment.

[9] **Verily I say:** whatever in My heart I ask My Father, that He will do. And what the Son wants, that also the Father wants eternally, and there is never a difference between the Father's and the Son's will. For let you all believe it: Father and Son are not two but fully one in everything. Therefore be still and believe that it is so.'

[10] **Says Joses:** 'Lord and brother, all of us do believe, and how could we not believe as we have since Your birth always been near You and seen countless signs that proclaimed to us who You are. Brother James has even written a whole book about it beginning with Your birth until Your twentieth year from which time until the present You did not work any more signs and worked and lived with us like an ordinary man. So that we would almost have forgotten who You are if the physical death some years ago of our beloved father Joseph has not mightily shaken us up.

[11] For, as Joseph was dying in Your arms, his last words, accompanied by a blissfully radiant smile were:

[12] "O my God and Lord, how much grace and mercy You have bestowed upon me! O, now I see that there is no death. I shall live forever. O how glorious Your Heavens are, God. Children, look at the One who is now supporting my dying head with His arm. It is He, my God, my Creator. O what bliss it is to die to this miserable world in the almighty arms of one's Creator.'

[13] After these words he passed away and all of us wept aloud, but You alone did not weep. We all understood why You did not weep.

[14] And see, from that moment on we could never forget who You are, for Joseph had declared it only too clearly in the last hour of his temporal life. How should we now not believe everything You say since we do know who You actually are?’

[15] **I said:** ‘Quite so, My dear brethren. It is well that you spoke thus, for we are in fully initiated company and such knowledge can no longer have judgmental effect on any, except one if it will offend him. (Judas was meant).

[16] **But when we find ourselves among strange children of the world, then we must keep strict silence. But now we shall go for our rest, so that tomorrow we can attend to some work early.’** Thereupon all went happily to their rest.

31. KISJONAH’S PEOPLE CAPTURE A BAND OF TEMPLE ROBBERS AND SMUGGLERS



SONLY Kisjonah, Baram, Jonael and Jairuth, together with the servant Archiel, go outdoors, and Kisjonah checks out his big household. All is in the best of order, and the barrier-keepers and guards are of good cheer, telling their lord that an important catch shall be made, as they were notified.

[2] Kisjonah asks briskly wherein this would consist, and whether it may not consist in some poor carrying their meager stores to some market to cover their tax dues.

[3] **Here the barrier’s chief says:** ‘Lord and master, You are quite aware of how we all honor and respect your most just and exceedingly fair rules regarding poor mankind, but no poverty is involved here, but rather a most shameful disgrace on the part of the Jewish Pharisees, Priests and Levites.

[4] These have undertaken a diversity of the most shameless seizures and exactions through a wide area, and at midnight shall be taking all sorts of cattle, grains, wine and implements to Jerusalem for sale, but not along the public highway, but a surreptitious path secretly run through the mountains.

[5] You are aware of the lack of a possible passage by land to

Sibarah, where your advance toll that you always rent out is located, owing to the massive cliff jutting its high and steep face into the sea, the reason for having to bring people, cattle and other effects to a certain landing place for marine travel, unless one travels by calm sea, a rarity in a straight line to Pirah, where also the toll is located that is leased out for ten years.

[6] In order to bypass all your tolls however, the wealthy Pharisees have, with hired slave labor built a secret road through the mountains, and that through what are already Samaritan regions, and this passage they are trying out for the first time today.

[7] They shall break forth some 2,000 paces into the valley, at the spot where we built the bridge over the brook – the road which runs through your ground still for a long stretch, over the brook, winding along the left side of the valley towards Cana, but we had some 200 well-armed guards positioned quite early along strategic points. I tell you, father and lord, a mouse would not get through. We want to teach Jehovah to these evil scoundrels in a way that will them think of Him for the rest of their lives.’

[8] **Says Kisjonah:** ‘You have set it up well and truly and you shall not go unrewarded. The money the merchants have on them shall be taken as spoils, while all cattle, grain, flour and implements shall remain here until the culprits have named all those from whom they have extorted them, so we can restore same to them in good conscience.

[9] But for running a road through my mountains and woods without my permission, they shall be fined a 1,000 pounds of silver as penalty by the Roman judge, who has set up office in my dwellings. Two thirds of it by law falls due to the emperor and a third goes into my till.’

[10] At this point however the Roman judge comes over to inquire what is going on at the barrier and whether suspects are being anticipated, and whether military assistance is needed. The barriers’ chief however briefs him on what had already been reported to him during the day.

[11] **Says the judge:** ‘So that’s it. Well, see to it that you catch

the miserable scoundrels. Then we shall give them a few lessons on Rome's customs and laws. These shall lose their bent for making beggars out of Roman subjects for good, making the latter incapable of rendering their due taxes to the emperor, while not a penny can be gotten out of the dark scoundrels themselves. These fellows pretend to perpetual poverty, while burying gold, silver, pearls and precious stones in massive quantities. And those of Capernaum are the same to boot as those of Chorazim. Well, well, have a good time, you villains, your game is up in a way that will make you think about it for the rest of your lives.'

[12] **The judge had hardly announced these words when much yelling could be heard from the distant valley, while the barrier keeper was rubbing his hands with glee, saying:** 'Ah, they have hooked up. They shall be here in a quarter hour. Quick, let us light the flares and turn the valley into day, so that not one of these scallywags may get through.'

[13] **40 flares are lit, and the entire location turned into light. And the lighters were hardly done when the first bunch consisting of 12 Pharisees arrives, who as agents were to move the loot for sale in Jerusalem.**

[14] **The strong escorts line up the 12 bound Pharisees at the barrier, saying to Kisjonah:** 'Lord, here are the main culprits. 5 of Capernaum, 3 of Nazareth and 4 of Chorazim, all assassins worth their weight in gold. At the rear follows all sorts: masses of oxen, cows calves, goats, sheep. About 400 donkeys laden with grain, together with fillies, with that many mules laden with wine casks, and another 500 donkeys and pack animals carrying superbly shaped boys and girls, between the ages of 12 and 18 who had all been destined for the Sidon market. And besides that, a great many servants to these main culprits. All this shall be here shortly. Therefore organize space: let's make room for the lot.'

[15] **Says Kisjonah:** 'Let the big impounding stores on the shore be opened at once. There, everything can be fitted in, and for the children, the big inn here on the mountain. And see to it that they receive to eat and drink, because these brutes are sure to have

given them meager rations on the way. O God, o God, why do You allow such devils to power monger upon Earth, over poor and peaceful mankind?’

32. PREPARATION FOR THE TRIAL



HE wailing of the children, who had been torn from their parent’s arms, can now be heard. Kisjonah and Baram, Jonael and Jairuth, together with the angel, rush to meet the children. The judge however has the 12 seized and escorted to a sturdy prison.

[2] Shortly afterwards the file of children arrive. The angel instantly releases them from the donkeys and mules. The number of children exceeded the first reports by the escorts who brought the first 12 scoundrels, as some were bound in threes on their mules. The children were all shaking with fear, expecting something nasty. But the angel chats to them most friendly, telling them that here they shall find themselves in the arms of their mourning parents already the following day. This calmed the children down.

[3] Some however were lamenting the pain the fetters had caused, some having bloodied spots upon their tender bodies, for they had been beaten for crying, to prevent them betraying the entire caravan. Most were naked, for they could have been recognized if dressed on the way from Capernaum to Sibarah, which was by-passed. Therefore the barest clothing-needs had to be provided.

[4] Kisjonah at once issued a large quantity of linen, and all got stuck into making skirts so that in the morning every child had received one. Many hands make short shrift of a large task. The children were then taken to the big inn which Kisjonah had erected just above the barrier.

[5] No sooner had the children been lodged at the inn when the main transport of cattle and other things arrived, and all was received into store, while the servants of the twelve also were bound and thrown into a large jail.

[6] After this hustle and bustle was over and the guards dispersed, Kisjonah and his 4 companions also took to their rest, which nevertheless did not last long, beginning late, while the approaching day promised many and large concerns.

[7] All was at rest till day break, whereupon everyone was on their feet and Kisjonah's first move was over to me, to appraise Me of all that took place during the night, and to of course also seek My advice on how to deal in a God-pleasing manner.

[8] But I anticipated him, telling him what took place this night, but also giving him advice on how to best deal with it all in haste. The advice consisted in the following:

[9] 'Brother, as a first step, dispatch hastily a messenger to the centurion Cornelius at Capernaum, with power of attorney from the local imperial Court of law, that he would send a commissioner for examining the 12 sinners, to enable him to return a verdict on them and to restore to all concerned victims, as confessed by the 12, the stolen cattle, but mainly to return their children in the shortest time, because, for the scale of this culprit-case, the special court here has no jurisdiction and is incompetent. But no mention shall be made of Myself.

[10] The 12 Pharisees shall yet create trouble for the High Court. It shall not be able to get them regarding the robbery. And the avoidance of the toll shall not worry them either, as they hold freedom of passage passes throughout the country. And since they are children of the nation, no toll can lawfully be taken from them, so they also did not avoid the toll for that reason, but out of fear of the people, for they had already paid their tuition fees on previous occasions, and for that reason forged a secret road to Jerusalem.

[11] Therefore they are lawfully accountable for only one Causa¹, on account of which they may be sentenced only for substantial damages, this being for breach of forestry law committed in your woodlands. This would not be covered by all the impounded chattels, not even together with all the money they have on them.

¹ Point in dispute.


[12] Therefore, as a second prerequisite, let expert estimators, in company with a court official, hasten to the forest to assess the damage, so that when the High Court comes here for a sitting, everything is in readiness for arriving at a verdict, in the absence of which the Court would drag out lengthy examinations, and the victims perhaps not be compensated for a year. If however all that the Court considers material is at hand, then a sentence can quickly be passed and carried out.'

[13] Upon this advice, Kisjonah hastens to his administrators and arranges everything I advised.

[14] A sail boat quickly takes off with good wind for Capernaum, while the Roman judge himself, together with 8 assessors under oath, quickly leave for the mountains bordering the left side of the valley from Kis, dispatching at the same time a commissioner together with 8 other assessors under oath, to the right of the valley.

[15] By the fourth hour, a High Court commissioner with 2 scribes arrives, as do the two parties of assessors from both mountains, together with their assessments.

33. INTENSIVE INTERROGATION OF THE 12 PHARISEES

 **RELIMINARY** hearings quickly get under way, and at their rapid conclusion, the 12 are brought before the judge. In response to the Chief Judge's interrogation, they say: 'We are lords to ourselves and have our own court at the Jerusalem Temple. Other than to God and that other court we are not answerable to anyone for any doings or omissions and therefore you can question us as much as you like and still receive no answer from us. For our stand is based very firmly upon law, and you shall not be capable of bringing up anything against us.'

[2] **Says the Judge:** 'For this type of intransigence I carry a special remedy: it consists in rod and scourge. These are bound to make you speak. For the court is no respecter of persons. All are equal before the court.'

[3] **Says the leader of the 12 Pharisees:** ‘O, this remedy we are fully aware of, together with its power and effect, but we are also aware of yet another remedy. If we should choose to, and probably will make use of this one, then we probably are the last ones you shall ever be putting on trial. Are you acquainted with Augustus Caesar’s prestigious certification, written in his own hand for the Jerusalemite priests, which reads as follows:

[4] *This particular priestly caste is more pleasing to the imperial throne than any of the others, wherefore their laws and privileges are to be protected as sacred. Whoever would attack these, beware. Such offender shall be severely prosecuted as traitorous.*’

This law is as current as it was 30 years ago. Should it not have been known to you, then we have now called it to your mind. Proceed now as you will and we shall do likewise.

[5] We have completely rightful possession of our seizures, and none can or has the right to take them. Temporary power can indeed do so, for our counter-force is too small. But when we get ourselves through this, we must be set free, whereupon we shall know how to institute other proceedings.’

[6] **Says the chief judge:** ‘Nor do I sit in judgment here over the seizures which, before God and all righteous men, you have wrested unto yourselves as ignominious robbery rather than through just possession, for I am well aware of the privileges you have wrung out of the emperor with your artful hypocrisy.

[7] Had an Augustus known you the way I do, verily, you would have received a quite different certification. Unfortunately, he let himself be deceived by false glimmer, looking upon your lamp shine as upon sunshine, giving you a concession on that account.

[8] But now it is up to me and the centurion Cornelius to present you to the emperor in your true colors, and you shall soon part company with your concession. You may, by the way, counter-threaten me as it pleases you, for I too move upon the foundation of law, and we, chief judges of this land, have only just recently received new instructions concerning your intrigues, of which the emperor is no longer ignorant – this with the request that we keep

the closest possible watch over you. And I assure you that we, chief justices, comply with this latest instruction from Rome in full faith and conscience, having already sketched you out in a manner that is certain not to please you. Understood?

[9] In the fashion of African basilisks you suck the last drop of blood from the emperor's subjects, making them beggars, and whatever you leave over, the despot Herod takes to keep his 1,000 concubines fat and voluptuous. The poor people have to languish in sheerest misery. Is this right?

[10] If there is a God with only as much sense of justice as my own and as much love for mankind as my robe, then it is not possible for Him to let devils like yourselves and Herod to lord it over poor mankind for much longer.

[11] In your Book, it says: "Love your neighbor as yourself", as supposedly given you by your God. How do you keep this nonetheless?

[12] Of a truth, the law that you practice unceasingly with diligence consists in hating all who don't support you strongly in your life of utmost lustfulness and lasciviousness. For this purpose you have unfortunately obtained deviously an ordinance on which you lean for effecting unheard of extortions of all kinds.

[13] By good fortune however you have, for this impending case, in the course of this purported rightful seizure, perpetrated a deed which no known sanctions, a deed for which you alone stand before me at court, a lawbreaking coming under the crime of forestry infringement, which you have committed over an extensive area in the beautiful woods of Kisjonah, who is a Greek and a staunch imperial subject, whose rights every Roman emperor would defend with an entire legion if infringed to only the slightest degree, since he pays the emperor a 1,000 pounds annually for this, which is no small matter.

[14] For a stretch of road extending to nearly 5 hours, you have in the course of secretly lying down your smuggle road, devastated nearly a 1,000 beautiful young cedars, and several thousand lesser tree trunks, causing Kisjonah damage exceeding 10,000 pounds,

according to the deposition of sworn estimators. Now then, how will you make restitution for such damage?’

[15] **Says the chief Pharisee:** ‘Are you not aware of the Earth being God’s, and that we are His children, to whom alone He gave this Earth? Just as God has however the right to do with the Earth as He pleases, so we, as His children, can do with the Earth as we please. Even if some pagan power has wrenched such right from us for a time, it shall not possess such for long. God shall take it from them and return it to His children.

[16] From the point of view of our God-given rights, we are not liable for restitution of forestry infringements, since the Earth is ours and we can do with it as it pleases us. But on account of your greater, but of course only apparent worldly power, which you Romans unjustly wield over us, we shall indeed condescend to restitution. Yet of the 10,000 pounds, up to nine tenths can be dismissed. For that much we also know: that we are capable of assessing the worth of the trees that we felled, using only a minimal portion thereof for random bridge-building. And what, fundamentally is the damage? A new road now exists which the tax collector Kisjonah can employ very well indeed. Had he himself laid it, then this would have come to at least a 1,000 pounds. Now he can erect a new barrier there, and in one year his takings shall have amounted 3 times the cost of the road.’

[17] **Says the chief justice:** ‘In the name of the emperor and his wise law, and in view of the damage having been assessed by sworn estimators, and because by making yourselves out to be children of God, you arrogate to yourselves power over the entire Earth, consequent to which the Emperor himself is subject to your power, something he probably would not as yet have dreamt of. Such shameful presumption makes you into the barest criminals. Your seizures are declared forfeited herewith.

[18] Since however either the death penalty or permanent banishment is irrevocably set for crime against the crown, you now have your preferred choice: either beheading by axe, or permanent banishment to Europe’s ice region. I have spoken in the name of

the emperor and his wise law. It is to take effect immediately. Even if in the mean time the whole world would perish, justice will be done.

[19] See, thus acts a chief justice of Rome, fearing none but the gods and the emperor.'

[20] **Thereupon, in accordance with Roman custom, he signals that water be handed to him, wherewith he washes his hands. A bailiff breaks a rod in two and casts it under the twelve's feet.**

34. A GOOD CATCH



HERE the Pharisees get apprehensive, and **the rather bold one** says to the Judge: 'Lord, cancel the second fine, and we shall deliver the first fourfold, and that within 48 hours'.

[2] **Says the Judge:** 'I accept the offer, but stick with the banishment for 10 successive years. Are you satisfied with this?'

[3] **Says the Pharisee:** 'Lord, we pay fivefold if you fully remit us the banishment.'

[4] **Says the chief justice:** 'So be it, but with the High Court reservation that you remain under Roman police supervision for 10 years, and that any unlawful attempt to lead the state or its titular head up the garden path, or any evil aspersion cast upon Rome, as well as any high-handed omission to report or confess any seizures regardless of nature, shall carry the aforementioned banishment to Europe for 10 years, for which there then shall be no further release. The money however needs to be deposited to this court chamber within 48 hours. 1 hour overdue and it would not be acceptable under the present moderated conditions, but instead under the conditions of the first verdict.

[5] And a further matter. Before freedom can be restored to you, you must give the names and addresses of all the parties that were so shamelessly dispossessed by you, so that I may summon them here and restore to them all the things you robbed, such as children, cattle, grains and wine.'

[6] The Pharisees went along with this demand, giving all the precise names and addresses. And the Judge immediately dispatches messengers to all the named locations, and 10 hours hardly passed before all the parties arrived who had anything to pick up.

[7] The 12 Pharisees at once uncover their wagons, harnessed to mules, and everyone was astounded beyond measure at the immense masses of gold and silver. They carried enough silver and gold to easily pay their fines 5 times over. The chief justice felt sorry that he had not imposed higher damages.

[8] A wise thought struck him however which made him to interrogate the 12 again, and he said to them: 'Hear me, you have indeed correctly paid on demand, and you have the receipt for it in your hands. But since I discover on you now a colossal sum of money, this has to make it appear to me impossible that you came by such masses of gold and silver through rightful means. Verily, if the emperor came here today with his cash, it would be extremely doubtful whether this would equal yours, wherefore explain to me briefly how you came by such masses of gold and silver, for this seems to me suspicious to the highest degree.'

[9] **Says the chief Pharisee:** 'What suspicious, what suspicious? This is 50 years' pay saved for the Temple by all the Pharisees, priests and Levites of this country; and the time being up, we have to deliver to the Temple. It nevertheless is the smallest sum ever delivered from Capernaum to the Temple. These are nothing but offerings, legacies and special Temple donations, and therefore perfectly rightful earnings and consolidated moneys.'

[10] **Says the chief justice:** 'Let's leave the word 'rightful' out of this. Even if so, they are extortion and base legacy hunting, and so, rightfulness is remote from this wealth.'

[11] A month ago, the following was reported directly from Rome to myself and all high courts: "For a half year now, taxation moneys have been awaited from Asia Minor and some of the localities in the Pontus. They are supposed to have been collected and dispatched a long time since, and consist in gold, silver,

precious stones and pearls – the gold and silver largely not in the form of coins. The said sum in gold alone amounted to 20,000 pounds. 600,000 pounds in silver and approximately a similar amount in precious stones and pearls”.

[12] I notice another 5 unopened wagons. Uncover them so that I may view them too.’

[13] **Visibly embarrassed, they also uncover the other 5 wagons, and see, these were filled with all sorts of precious stones, in a mostly still rough and unpolished state, while one wagon, weighing over a ton, was filled with small and large undrilled pearls.**

[14] **On examining these carefully, the chief judge says:** ‘It seems clear to me where the dispatched taxes and treasures from Pontus and Asia Minor ended up. With all due respect to your cunningness, it shall be hard for you to come up with proper evidence, but I dare to swear before all gods and their heavens that the overdue tax moneys and other treasures, awaited in Rome long since, here lie open before me, and are as good as in my hands. Let you then hang around here. On arrival of the concerned parties I shall institute a big inquiry.’

[15] **On hearing such words from the chief judge, they turn pale and are gripped by fever, which does not escape the observant judge, saying also to the judge of Kis:** ‘Brother, I think we have netted the big birds of prey.’

35. THE CHIEF JUDGE FAUSTUS AND THE LORD



SAYS the judge of Kis: ‘Friend, the renowned Jesus of Nazareth has been staying here for 3 weeks already, intermittently, and shall be probably spending a few more days here. I say unto you, he is a god to whom all ever so hidden things are as clear as the sun, of which he has given us hundreds of living demonstrations; what if we should now turn to him in this matter? He could give us a mighty light, and that even more because he is by no means a friend of the black thieves and

robbers, on account of the Temple's contemptuous manipulations, for I heard with my ears how he condemned Chorazim and Capernaum, i.e. their respective priests and Pharisees, down to basest scum. Wherefore I am convinced that through him we would get to the bottom of this.'

[2] **Says the chief justice with astonishment:** 'What? This God-Man is here?! Well, well, why has none of you told me straight away? Verily, I should have immediately let Him conduct the trial in my stead, and saved myself 3 quarters of the work. Would you take me to Him quickly, for the centurion Cornelius, only recently, urgently advised me to at the earliest opportunity make inquiries about this godliest of all men, and to let him know at once.'

[3] If the centurion finds out with certainty about Jesus' staying here, then he shall be here rapidly with his entire family. For he and his entire household actually worship this man, and I myself stand firmly with them on this. All praise to a true God for the unspeakable fortune, to for once see and speak with my most pure, celestial friend Jesus. Take me to Him quickly, quickly. All is won now.'

[4] **Even while the chief justice is going towards the big house, fervently longing to see and speak with Me, I am coming to meet him. And on seeing Me, he shouts with joy:** 'Here, but here You are, You my most godly friend and brother, if I can still call You so.'

[5] O let me embrace You and cover Your holy countenance with a thousand friend and brother kisses. O, You my holy friend You. How unspeakably happy I now am that I have You again at last. Verily, wherever men find themselves in greatest distress, there You are at hand to help them. O, I can't help myself for joy at finding You here.'

[6] **I said, firmly pressing him to My heart:** 'Greetings to you too, endlessly. For in spite of the burdens of your judge's office, your heart has not been shipwrecked, so I love you also constantly beyond measure, and fully bless your works.'

[7] **Verily, for the fact that you got to the bottom of this wicked tax**

robbery, you can thank only Me, and Him who dwells in Me.

[8] But let us now go inside, where a plentiful evening meal awaits us. We shall talk more about this after the meal.'

36. MARITAL HINTS



THE chief and the assistance judges, together with Kisjonah, Baram, Jonael, Jairuth and Archiel, now come with Me to the dining room, and at a half hour past sunset, partake with Me, and all Mine, of a well prepared and abundant meal while **the chief justice**, a single man, finds great pleasure in Kisjonah's eldest daughter, saying to me: 'My most esteemed friend, you know how much I always loved You, notwithstanding our religious or theosophical differences, because I found in You no sly or one-sided Jew, but rather a most frank and liberal one, yet also a man of many sides, and well informed in every science.

[2] I therefore confide to You that Kisjonah's daughter pleases me immensely. Notwithstanding, I am as You know a Roman and she would undoubtedly be a Jewess, who is not allowed to give her hand to a pagan, as the Jews call us. Tell me, friend, what is there to be done here? Could she not become my wife under any circumstances? Let me have Your solution.'

[3] **I said:** 'You are a Roman and she is a Greek and no Jewess, and therefore, from the point of view of nature, nothing stops you from seeking her as a wife from Kisjonah, who shall also certainly give her to you. But the fact that, spiritually, she and the entire household is now Jewish, in accordance with My teaching, of which you are not ignorant, shall it be no bone of contention for you?'

[4] **Says the Chief Justice, named Faustus, Caji Filius:** 'Why should it. Am I not in my heart one of the most fervent adherents to Your most purely godly doctrine? For in my view, a God who knew how to build a world and then call a whole range of beings into life thereon, including man himself in the end, must be exceedingly wise. If such God were to give man a doctrine, then he

could surely give no other doctrine – I say – to His humans, than a most wise one, as should be in the most precise harmony with nature and with the sustaining principle among men.

[5] Now then, Your doctrine is imbued with such spirit and character and is therefore perfectly divine, wherefore I have accepted it for my very life as completely true, and therefore also accordingly act the preacher to my entire household, and to all my many subordinate officials. If indeed so, then that leaves only the father's consent.'

[6] **I said:** 'Well, this you have already, together with beautiful Lydia's love. See, behind you, the thoroughly happy Kisjonah, who can hardly help himself for joy at the honor his house is encountering.'

[7] **Faustus takes a look behind him, and Kisjonah says:** 'Lord and commander over all our Galilee and Samaria, can it be that You desire my Lydia as wife?'

[8] **Says Faustus:** 'Indeed so, as the only one among thousands, if you will give her to me.'

[9] **Kisjonah calls Lydia, same coming over visibly embarrassed with love and great joy, Kisjonah saying to her:** 'Well, dear daughter of mine, would you be blessed with this glorious man?'

[10] **And Lydia, eyes to the ground, says after a while:** 'How could you still ask? When this glorious Faustus arrived today and I saw him for the first time, I heard the words in my heart: "How blessed must be this glorious man's woman", and now that he desires me, should I encounter him with a no?'

[11] **Says Kisjonah:** 'But what shall your beloved Jesus say to that?' **Says Lydia:** 'His we all are. He is the creator and we His creatures, whom He is now making into real children. Despite that, He remains in my heart's depth of all depths.'

[12] **At this Faustus' eyes bulge, fully astonished at this unexpected testimony of Me by Lydia:** 'What, what? What do I hear? Should a recent dream I had, turn out to have true meaning? I saw all of Heaven open. All was light, all countless beings light, and at the depth I saw You, You my friend Jesus, and all beings

tarried impatiently for a sign from You, in order to instantly proclaim Your commands throughout infinity.

[13] At that time I thought to detect Zeus in Your countenance, which far outshone the sun in brightness, and it took me by surprise that You should resemble Zeus to such extraordinary degree. And since that time I secretly took You to be an earthly son of the prime deity, which however identified with the Jews' Jehovah and the Indians' Brahma, taking all other gods to be just His earthly children resembling You, which He procreated with the Earth's daughters intermittently for the purpose of providing men with earthly leaders, teachers and enliveners from such sons.

[14] But now this dream takes on an entirely different meaning. You Yourself are the living Zeus, Brahma or Jehovah, carnally among us, teaching us personally Your divine wisdom, probably because your former children on this Earth taught it wrongly, not properly applying same in action.

[15] Since unquestionably so, I am receiving this most beautiful woman by the hand of my very God, my creator, and therefore do not need to ask whether I shall be happy with her.

[16] But my desire has now taken on a much different aspect. Most beautiful Lydia, see the Lord. Now it is not up to our mutual desire, but up to the most holy will of this One and only, this Lord of all glory, this God of all gods, out of whom went forth all Heavens, sun, moon and this Earth with us all.

[17] You, my godly Jesus, in the fullness of truth. If it is agreeable to You that Lydia becomes my wife, then she is my wife. Should it however be displeasing to You in the least, then say so, and my life shall be no more than the active expression of Your will.'

[18] **I said: 'My most noble brother, I have already blessed you, and with that you are fully one body. Remember this however:**

[19] **What God has joined, no man should separate, and thus a true marriage remains indissoluble for all eternity. A false worldly bond is no bond before God in any case and therefore can be dissolved like worldly men and all their bonds, which are nothing but plain whoring in advance, through which Satan's children are**

brought into miserable being. You two therefore are now fully husband and wife, and one flesh before God, Amen.’

[20] With these My words the two embrace, and greet each other with a kiss.

[21] It speaks for itself that this quick union created quite a stir throughout Kis, while Kisjonah was now thinking of giving a great present.

37. THE TRIAL OF THE TEMPLE ROBBERS CONTINUES



WHEN the excitement of this event calmed down, the now familiar Philopold arrived from Cana, coming up to Me at once to appraise Me of how he brought everything in order in Cana.

[2] But I greeted him most friendly, saying to him: ‘I am aware of it all. You are My disciple, go over to My other disciples, and these shall have much to tell you. This night however I have much to attend to. Tomorrow however we two shall have much to discuss, for you are to become an effective weapon for Me.’

[3] Philopold now moves over to the disciples, even as the keepers are announcing the arrival of those summoned from Capernaum and Chorazim, asking what is to be done.

[4] But I say ‘Take them to their children first and give them to eat and drink. Meanwhile we shall have an extraordinary session with the Pharisees.’

[5] The keepers leave and Faustus asks Me whether it would not be better for Me to examine the 12, while he would act merely as executive secretary.

[6] But I say: ‘No, brother, this won’t do, for as far as they are concerned, you are the only one with the official rank, wearing for that reason the emperor’s token ring of authority, together with sword and baton. Therefore you must examine them yourself. But what and how you ask, I shall place on your tongue, and they shall not be able to wriggle out. Let us therefore hurry to the task, for it is not early in the night.’

[7] We move out to the Court House, where the 12 and their 30 main accomplices are detained in custody under strong guard, waiting in the great fear for the arrival of the chief justice, for they now did not have any more time and opportunity to get hold of a dozen or so false witnesses, to lie for them under oath. Especial grace was promised by the Temple to all servants who bore false witness for the Temple, when circumstances made it necessary. These had to be of course fully informed in advance, which in the present case was impossible.

[8] We entered the court room in company with Kisjonah, Baram, Jonael, Jairuth and the angel Archiel, together with the assistant Judge and several scribes.

[9] Already at our entering, **the infuriated chief Pharisee asks Faustus:** ‘What manner is this towards us, priests of God, after we already complied with all demands, to treat us like common criminals, in not setting us at liberty. As surely as we are servants of God, if we are not set free at once, then God will treat you badly.’

[10] **Says Faustus:** ‘Keep your silence, or I may be forced to silence you, for we have quite extraordinary things to settle with you. Listen to me now with attention.

[11] I have already remarked to you earlier on that your immense treasures appear to me to be the very self-same, about which I had made questionable mention to you earlier. I am now quite sure in all but one aspect about this would-be assassination attempt, during the transfer to the emperor in Rome of tax moneys and other treasures from the Pontus and Asia Minor. And this one aspect consists in:

[12] According to the report, the taxation moneys and various treasures were escorted by a quarter legion of Roman soldiers. It could not therefore have been a light matter for you to overpower such powerful escort, and to either completely wipe it out or at least force its retreat.

[13] It is now clear to me that these moneys and treasures were whisked from their Roman escort either through trickery or power

of arms, either on your own part or on the part of still more cunning colleagues. For this we need no further proof, for we already have over a 100 witnesses to testify for it. But, as said, I only lack the method and means, and the correct sum, what size it had been to enable me to dispatch an exact report with the moneys and other treasures to the emperor in Rome.'

[14] **Says the chief of the Pharisees:** 'Lord, this slander of us is too great for us to let rest upon us. And if you had a thousand witnesses against us it would not help you, for our case is too firm, and you shall not with all your power bend one hair. Therefore save yourself all further effort, for from here on you shall not be dignified with further answers, unless for your undoing.'

[15] If you have not come to know the Pharisees by now, then you soon shall get to know them. For such immense blot we cannot allow to rest upon us. We yielded on account of the forestry infringement, although we need not have done so in accordance with our laws. But for the sake of peace we accepted your most unjust verdict. But from here on we break it off, and if you should unscrupulously dare but touch one cent, be it gold, pledge or treasure, you shall not only have to restore it a hundredfold, but also there shall be an end to all your glory. Because they shall in the Temple have by now found out how most brazenly they carry on with us here.'

[16] **Says Faustus:** 'Well then, it is in this fashion that you intend to get yourselves off the hook? Good. Then I know exactly what I have to do with you. Your trial is at an end. The matter is verified through a 100 witnesses, and your guilt surfaced. I say to you no more, giving you an ultimatum – the executioners stand outside.'

[17] Should your 30 accomplices wish to talk, their lives shall be spared. If however, they too refuse to talk, then this very night the axe shall be theirs as well as yours. This ought to convince you how much I fear you.'

[18] **To these cold-blooded, forceful words of Faustus, the 30 accomplices step forward yelling,** 'Lord, preserve our lives, we intend to give detailed descriptions of how this matter took place.'

38. PUBLIC CONFESSION OF THE 30 ACCOMPLICES



SAYS Faustus: ‘Well then, speak. By all my honor, not one hair on you shall be bent.’

[2] **Says one Pharisee, shaking uncontrollably from fear of death:** ‘Lord, will you spare my life too if I talk?’

[3] **Says Faustus:** ‘Yours too, for you are one of the least among them.’

[4] **The other 11 Pharisees scream:** ‘Don’t you know that one should rather die than turn traitor on God?’

[5] **Says the one Pharisee:** ‘That I know indeed, but here there is no talk about God, but only about your most shameful deception of the Romans. You knew how to elegantly relieve the Romans of the big booty with such artful cunning, that truly, the entire world would be astounded.

[6] You prime villain wore the regimentals of the governor in chief, who is now stationed at Sidon, and intermittently at Tyre. You wore the emperor’s token ring of authority and a golden sword and ruler’s baton for all of Palestine, Assyria and Asia Minor and the whole Pontus.

[7] Besides this, you are of an apparently equal age to that of the venerable old Cyrenius, assuming his name and putting together a retinue and royal household, similar to that of Cyrenius, mounted upon a magnificent steed. When greeted as Governor by the escort, who half a day’s journey from Tyre handed the order of command roll, drawn up by himself to you, the supposed Governor, together with the moneys and treasures, received into possession by your Roman soldiers in disguise, you commanded him to withdraw to the Pontus as quickly as possible, in that you had heard from reliable sources that disturbances had broken out there on account of oppressive taxation, and the inhabitants of the far Pontus had combined with Scythian hordes against Roman rule. To delay would be dangerous, wherefore he as the governor had, on instructions from Rome, come to meet him, the toughest chieftain of Pontus and Asia Minor, part of the way, in order to shorten his

trek back for the emergency.’

[8] It goes without saying that the supreme commander of Pontus and Asia Minor and his 3,000 horsemen at once tuned back, and were at such a distance in a few hours as to leave us nothing further to fear from him. We all were threatened with secrecy upon death and they would give us 200 pounds of silver each, which however we have never received yet, but are not to receive until at Jerusalem. Fate however decreed otherwise, and the prospects for the 200 pounds look somewhat slim.

[9] The moneys and treasures were then moved to Capernaum by night, where it had now rested for some two moons, while the secret road was built only on account of the great treasure, and does not as far as I know lead to Jerusalem, but towards a great hidden cave in these mountains, within which rather than the Temple, quite many a 1,000 pounds of gold already are awaiting retrieval.

[10] Only the 12 of us were initiates to this secret and beside us no Pharisee knows anything about it, but for our 30 accomplices, although these are not aware of the purpose. They are told this is being preserved for the coming Messiah, who shall imminently liberate the Jews from their Roman yoke. But I of course know a quite different purpose, namely, first: a life of luxury over luxury and secondly: mighty corruption powers in important emergencies, where it is intended to have the mighty Romans dance according to one’s tune, or to purchase a supreme position at the Temple, which of course is always worth a fortune of gold. Now you know the lot, and you can now examine all the 30 and they shall tell you the same thing.

[11] Only the pledges were destined for Jerusalem, in order to win the Temple’s favor; the moneys and treasures however would have joined their likes in the cave, had they not suffered this mighty shipwreck here. Now you know everything and can act as you see fit, only let you not be too hard and inexorable towards myself and the 30 misguided ones.’

[12] **Says Faustus:** ‘Towards you and the 30 I shall not be acting


as judge but as protector. What is to be done with the 11, Cyrenius shall decide. Only tell me one more thing, whether any of the moneys or treasures has been stolen or whether all that was brought from Asia Minor is here together and whether you know about the famous cave.'

[13] **Says the Pharisee:** 'Just as it all was taken into possession, together with the wagons, so it still is here, undamaged and complete. Regarding the famous cave however, I as a co-sworn know of everything it contains of course, and without one of us 12, no one could find either entry or exit.'

[14] **Following this, Faustus praises the more destitute Pharisee named Pilah, saying to Kisjonah:** 'Well, friend and now most esteemed father-in-law, the cave, located in your mountains, obviously, shall be given to you as pronounced in the initial verdict. The Emperor's moneys and treasures however, let you take into custody for the present, for they shall be safest in your custody pending the conclusion of this major trial.

[15] Let Pilah be placed on my bill, but let the 30 be given good accommodation for the night. I cannot give them freedom until the cave is cleared. Then afterwards they can go wherever they choose. Nor do I intend to have them whipped, since their co-operation led to big revelations.'

39. THE TEMPLE TREASURES

 **HEREUPON Faustus turns to the 11 saying:** 'Well now, where is the ruin with which you threatened me in such domineering fashion? What do you anointed servants of God say to this story? Verily, it must be heinously bitter for purported, would-be anointed servants of God to stand there as state villains. Nevertheless, just wait, as worse is yet to come over you. This was only an easy prelude.

[2] Verily, you can be grateful to but One, for my not having you now taking your clothes off, pronouncing the emperor's curse over you and then handing you over to the henchmen thirsting for

justice. And this One is at my side, the godly Jesus of Nazareth, whom you have been cursing now for a long time, persecuting Him from place to place, and that for taking the supremely honest liberty of enlightening you in front of the poor people, deluded through you.

[3] Turn within yourselves and say whether, next to your Satan, can there be anything more evil than yourselves?

[4] You make the people believe in a God you yourselves never believed in. For, were you to believe in a God, in Jehovah, whom also Moses clearly proclaimed, and in whom your forefathers vividly believed and hoped, then you would not be playing a game of jeering mockery and brazen shame with Him.

[5] As purported anointed servants of the Most High, you receive godly honor from your spiritually killed people, on top of that demanding exorbitant sacrifices, so as to then block with bolted steel doors their way to the portals of God's light and life-filled kingdom.

[6] Ask yourselves whether there can be found anywhere greater criminals against God, emperor and poor mankind than you.

[7] O for the incomprehensible patience and long-suffering of the great God. Had I but a spark of divine power over the elements, then Heaven would not have enough of the fire that I would rain over you day and night.

[8] Lord, why were You so hard on the 10 cities of Sodom and Gomorra in Abraham's time, and yet their inhabitants, but for their lust of the flesh, evidently were angels compared to these evildoers whose numbers throughout Judaism now are greater than those of the 10 cities?

[9] You call yourselves God's children, saying that God is your Father. Verily, I shall not eternally be able to make out a God who sets down such children into the world, for with us Romans, such God, in accordance with the myth of Pluto, is named Satan or Beelzebub. That is your father.

[10] You are the live, wicked seed that your father always casts among God's wheat, that it may suffocate the divine seed, yet you

call yourselves the anointed servants of God? You servants, you are of Satan. He anointed you for the destruction of everything godly upon Earth.

[11] If you were only a trifle less devilish than you are, then on account of the one who is here, I would have pronounced the lightest possible sentence over you. But because you are too exceedingly and devilishly evil, I don't want to sully my name with you, handing you over to the *Judicio criminis atri* (trial of a black transgression) at Sidon. There every *Judex Honoris* (judge of honor) washes his hands 7 times.'

[12] **Hearing such words from Faustus, they are starting to lose courage, begging for mercy, promising to completely change their ways to betterment, and wanting to make a hundredfold restitution of all the damage they ever inflicted on anyone.**

[13] **Says Faustus:** 'But with what? The rich cave is now in our hands. Wherefrom will you get more money and treasure? Do you have other caves bristling with gold, silver and pearls?'

[14] **Say the 11:** 'Lord, we have another, the other side of Chorazim, where old treasures rest, which were moved there from the Temple and other houses of God during the Babylonian captivity. Nobody knew about it down to our time. About 7 years ago we went hunting for woodland birds and forest bees and honey. There, some 30 fields away, quite close to the Greek regions in the vicinity of a rising mountain chain, we found a spot where honey and wax literally flowed from a steep and vertical wall about 8 meters in height. At the top was an opening the height of a boy of 12.

[15] Another wall of about a 140 meters in height rose above this entrance, so that without a ladder, the presumably honey and wax-rich opening, swarming with bees, would have been inaccessible. A ladder was soon put together and also straw and diverse grasses for bring out the bees, which operation soon had been successfully completed except for a few bee stings. We recovered several 100 pounds of the purest honey and a similar amount of wax, for quite a number of hives numbering some

1,000 cells each were already empty.

[16] Busying ourselves with the removal of the ground wax, we hit upon Temple tools of metal, and on closer examination the metal turned out to be gold and silver. We moved deeper into the widening cave and in its depths continued to find ever greater hoards of priceless treasures. We left all the treasures in the cave intact, and blocked the cave entrance off with stones and moss, putting it under the watch of sworn guards from the hour of discovery to the present moment. And see, all these treasures we put in your charge if you deal with us mercifully, remitting us the terrible punishment you pronounced over us.'

[17] **Says Faustus:** 'I intend to consult about it. But now tell me also conscientiously what there is to the cave in Kisjonah's mountains. Did you also discover this during another chase for honey, and already filled, or did you fill it. And if the latter, wherefrom did you obtain the treasures and how long has this cave been filled?'

[18] **Say the 11:** 'We earned same over a course of 15 years through lawful trading. But because, owing to the recent Temple regulations, we are allowed to have only a certain minimum sum to cover our basic needs, and to hand every excess over to the Temple then if those of us placed in the country during annual checks are found to possess substantial excess, we are ruthlessly and mercilessly punished as deceivers of God. To escape the punishment and yet possess enough for certain eventualities, we have chosen the most concealed cave in Kisjonah's mountains and therein preserved our considerable excess. This is all there is to the secret attaching this cave.'

[19] **Says Faustus:** 'Does the road you laid down lead right up to the cave?'

[20] **Say the 11:** 'No, your honor, only as far as the densest scrub, through which one can reach the cave, detectable only to us, by a path known only to ourselves.'

[21] **Says Faustus:** 'Good, then you shall be our guides tomorrow. For today – tonight – this court now retires in this matter, because

for the present we know enough.’

[22] **The 11** plead for mercy on their knees before **Faustus**. **Faustus** says: ‘This is no longer up to myself, but someone entirely different. If He forgives you, then so shall I, Amen.’ With that we leave the court chamber and head for a desirable rest for the body.

[23] **Lydia** awaits **Myself** and **Faustus**, now her husband, at the entrance to the dwelling, greeting us and voicing regrets that it probably caused us a couple of hours heated debate.

[24] **Faustus** returns his young wife’s greeting, saying to her: ‘Yes, dear **Lydia**, this was indeed a heated contest, but one obtaining a desirable and most brilliant solution, owing to the purely godly help of this equally godly friend **Jesus**, to whom be all praise. But let us leave that for tomorrow; much shall yet be dealt with.’

[25] **All** save the necessary guards now went to take their rest.

40. ABOUT THE TRUE HONORING OF THE SABBATH



HE following day, a Sabbath, **Faustus**, although a Roman, asked **Me** whether the Jewish Sabbath is honored over here and what is to become of the 11 Pharisees.

[2] **I** said: ‘Dearest friend and brother. Every day that is filled with good deeds is a true Sabbath, and on any day on which one has carried out something decidedly good, one has precisely therewith truly celebrated the Sabbath. Wherefore you should do as much good as possible this Sabbath, and it shall truly not be reckoned to you as sin, except by the evil fools of the world who curse even the wind if it blows on a Sabbath, as well as the rain and the flocks of flying birds. Such fools shall never be honored by us as models, but only serve us as an instance of loathing. For they curse the good and would like to have their evil praised by the whole world.

[3] Regarding the 11, let them also go free, after you will have sized all their treasures. Transmit to the emperor what is his, and notify him of any reason for the delay you wish. But give also to

the Temple its due, from the Chorazim cave, notifying also the High Priest on how the treasures were discovered by the said 11 Pharisees several years ago but withheld from the Temple, whose property they basically are. Then the Temple itself shall undertake quite a decent investigation of the 11.

[4] Regarding the treasures in Kisjonah's mountains, share out one third to him, one third to yourself in the name of the Emperor, while one third shall be handed out to all the poor who came here on account of the things of which they were robbed, after which all the proceedings shall take their end for all time of times. Do this today.

[5] Baram has good ships and in just a few hours you shall be fully done with the cleaning of the Chorazim cave. Let one party attend to the clearing of Kisjonah's cave, and if you move but moderately, you shall have both treasures here by evening, and have them dispatched to their destinations tomorrow.

[6] I could of course move the treasures here in a moment through Archiel, but there are too many people here right now, and such miracle would cause too great a sensation. This is why I do not want to do this, yet secretly help speed up the work to the extent that instead of taking you three days in the normal course of things, it will be finished in one, namely today. But let you not tarry, but to and fro.

[7] Take only one Pharisee to where you go and let the others stay here in custody.

[8] Pilah shall stay here, for he is already too good for these things, with which children of God should have as little as possible to do. Therefore you need not personally attend to the said locations either, for a commissioner shall be enough if you give him the necessary authority. Meanwhile we ourselves shall undertake the distribution here of the catch and the children to their respective parents.'

[9] Who would have been happier with these arrangements than Faustus, this being to his threefold advantage: firstly he stays with Me, secondly with his young wife whom he now loves exceedingly

and thirdly he has some leisure for sending the Emperor an informative report, as well as accompanying regulatory and legal documents, written upon good parchment. And can have all the moneys and treasures dispatched to their destinations the next day.

[10] Once the 2 commissioners had departed to pick up the aforementioned treasures, we at once set about the distribution of the catch and the children who had already mostly located their parents during the night. But there were some whose parents were laid up sick at home, from grief and sadness, wherefore they could not come to Kis to pick up their children and other things. These sick parents then requested their neighbors to receive the children and things on their behalf, if these still existed in accordance with the announcement. At the distribution, this too was kept in sight, and everything accurately found its way to its owner, as well as a sum of a 100 pounds, handed to each party by Kisjonah, as directed by Me, for a portion of the one third of the treasure from the cave on Kisjonah's property, after which all the parties, several hundred of them of course, were discharged from Kis, after some good instruction and exhortations from Faustus to all.

[11] Kisjonah had all the trading ships readied, and the entire great throng, residents from Chorazim, Capernaum and Nazareth, were transported therewith back to their homes, the distribution together with their transportation home, taking hardly over 7 ½ hours.

41. A WORD FOR OUR TIME



T could indeed in these times be asked, even as these long past events are being recounted anew, through an especially chosen scribe on behalf of mankind, by Myself, the same Christ who nearly 2,000 years ago, as God and Man, taught and acted:

[2] “What’s this? Maybe more than half of these children, as security of the Pharisees, had they not been intercepted here, would have been in 10 or at the most 12 days sold by packed slave traders in Sidon, Tyre, Caesarea, Antioch or even Alexandria, yet would

have been well bred children. Nevertheless, there is no indication that I, as a foremost friend of the little ones, ever visited them or spoke a word to them, whereas I normally would let the little ones come unto Me, hugging and blessing them before all men.”

[3] On this question I give the following answer: For a start, these children were of course mostly aged already over 9 years, and there were girls of 14 to 16 among them as well as youths, and one could not therefore enter a roomful of such half-naked people without causing offence. And secondly, these were no longer such as could still be innocent children, such as had still found here and there, but basically mostly spoilt, carnally and morally. For pedophilia and defilement were nowhere as prevalent as in the border regions between Jews and Greeks. And so, even for these very depraved children, their recent lesson, permitted by Me, was not altogether useless, because this experience had to firstly appear as a powerful punishment for depravity, and secondly they were warned thereby to from now on avoid serving the sensuality of the lewd Greeks and live a God fearing life, in all earnest, if they did not want to be punished by God most severely for the very next sin, something Faustus had driven home penetratingly in his exhortation speech to the parents and children.

[4] Appraised thus, it shall hopefully be understood that I, although filled with all godly love towards each human being, on account of the same godly holiness nevertheless cannot and must not personally approach such sinful and unclean flesh, for the good of its own continued existence, wherefore the familiar ‘do not touch me’ applies in all such cases.

[5] For there is an immense difference between a pure and a most impure child. The first can be guided by Me directly, while the second only indirectly and that along essentially, or as need be, thorny paths.

[6] It should not therefore be rashly asked why, not seldom children, who surely have committed either no offence at all or who at least are not yet of an accountable age, are afflicted by Me sometimes more harshly than aged sinners, who would find it as

hard to number their sins as the sand of the sea.

[7] Here I say: whoever has notions of making a tree lean towards some direction, must start to do so while the tree is still young and tender. Once the tree has grown old, then extraordinary means would need to be applied for giving it any possible new direction; a very old tree however shall accept no other direction than the final one, when hewn down.

[8] And it therefore happens that I, speaks the Lord, sometimes worked children and even little ones over more severely than someone ripe in years, because nowhere are the evil spirits busier and more ready to serve than with the children, in helping the soul to build her body in such a way as for her body to harbor free and comfortable dwelling places for a large number of their kind.

[9] But what does the Lord, to whom nothing can remain unknown, then do?

[10] See, He sends His angel and has the work of the wretched helpers pulled down and removed as foreign parts through outwardly apparent sickness.

[11] Consider the diverse sicknesses of children and little ones, and I say unto you, these are nothing but castings out of the evil foreign substances, through which evil and dishonest spirits, assisting the soul in building her body, wanted to build for themselves free dwelling places in that self-same body.

[12] If such mischief were not constantly tackled in children most decisively, then the numbers upon Earth of the possessed, deaf and dumb, idiots and cripples would swell to such proportions that hardly a single healthy individual could be found upon the Earth.

[13] It is of course asked again and said: “But how can the most wise God allow such at the start, so that such evil and impure spirits can smuggle themselves into the young body of a soul?”

[14] And I say: thus asks the blind man, who does not know that the entire Earth and indeed the entire creation, in its outer apparent, material aspect is to be, so to say, defined in all its so-called elements, as a combining of spirits held under judgment, or imprisonment for a determined time.

42. OUR DAILY FOOD



WHENEVER the soul demands material food for her body and such is handed to her, she also therewith always receives a legion of liberated and still evil and impure spirits into her body, which then must aid her in the ongoing body-building process.

[2] The spirits gradually seize one another, soon forming their own souls, intelligent after their kind. After raising themselves to such level, they abandon the soul, as authorized possessor of the body, starting to make such arrangements within the body as will suit their imagined well being.

[3] With such spirits once reaching a high degree of imagined well being, as is easily the case with rapacious souls within young bodies, then one or the other phenomenon can and must make its appearance with such children.

[4] The foreign matter must be cast out through either an appropriate illness, unless it is intended to let the child go over into virtual spirit possession; or, in order to not torment some weaker child's soul too much, one allows a soul to live on wretchedly within such half-foreign body until a certain time, to then cause it, through instruction either by the external or internal spirit world, to bring it to a level of insight where in the end it voluntarily starts to drive out her parasites, through fasting and all sorts of other self-depravations; or, where the parasites are too stubborn, one takes the whole body away, and then develops such a soul in another world, for life eternal.

[5] Such cause also underlies the occasionally early physical death of the child, so bitter for the parents. Therefore, especially parents of terrestrial wealth, should be particularly concerned about their children obtaining the appropriate external food.

[6] If the mother eats unclean foods, as proscribed through Moses, then the mother should not breast-feed the child but let it be breast fed by someone eating clean food, or she shall have much trouble with the child.

[7] For this reason, since Abraham, and mainly through Moses, the clean animals and fruits were prescribed to the Jews, and all who kept such commandments conscientiously, never had sick children and achieved ripe old age, dying from old age feebleness.

[8] In the present time however, when one makes a grab for even the most exotic delicacies, no longer even thinking whether a morsel is clean or unclean, where in some lands almost anything is constantly stuffed into the body that is not either stone or clay, there it is in any case a wonder that blind mankind has not yet sunk back into the animal forms corresponding to what, surely, they already attained in their psyches.

[9] If, currently, children in their first few years already are stricken with all kinds of maladies, then the obvious cause lies in the most inappropriate nutrition, through which a multitude of evil and unclean spirits are conveyed into the body, which not seldom has to be completely removed for the good of the soul; and therefore nothing but inexcusable parental blindness alone is responsible for the early physical death of the child, because such parents would rather follow anything than the divine advice in the holy Book.

[10] See, through My angels I undertake an annual thinning out of all fruit trees, from whose fruits men feed, upon which no apple, pear or fruit of any kind whatsoever must ripen, within which during flowering, some unclean spirit has settled in up to the fruit stage. And such fruit is cast down from the tree or bush while still completely unripe.

[11] Similar care is taken with all types of grains and plants destined for human consumption.

[12] But blind man not only does not recognize this but, akin to a polyp, eats everything that seems a tidbit to him. Any wonder that he soon gets sick, sluggish, toilsome, crippled and therefore miserable through and through?

[13] Therefore also all varieties of so-called potatoes are more than bad, especially for children and breast-feeding nannies, as also for pregnant women, even while coffee is worse still. But blindness

sees nothing, avidly consuming both for the pleasant flavor. But children get physically miserable, and in the end the woman and the man. This does not concern the blind: does he not consume poisons far worse? Why shouldn't he eat these two lesser forms of poison?

[14] But I intend to once again advise the foods congenial for man's consumption. If he will heed same, he shall get well, be well and stay well. However, if he does not heed same, then he shall also be ruined, like the savage beast in the desert.

[15] But now an end of this most essential explanation, and therefore a return to the main theme.

43. JESUS AND HIS STAY AT KIS AND NAZARETH



ATE at night, the treasures from Kisjonah's cave arrive, consisting of gold, silver and an immense mass of polished and unpolished precious stones of great worth. These consisted of up to three pounds of polished and up to seven pounds of unpolished diamonds, with as many accompanying rubies, twice that many emeralds, hyacinths, sapphires, topaz and amethysts, and up to four pounds of pearls the size of large peas. There were over 20,000 pounds of gold and about five times that much silver.

[2] **Faustus** taking in this horrendous wealth, claps his hands above his head saying: "Oh Lord! As a son of one of the wealthiest patricians of Rome have I not had occasion to behold great terrestrial treasures; yet has my eye not seen anything like this! This exceeds all the Pharaohs and the legendary Croesus who in the end did not know what to do for all his wealth and would have in actual fact built himself three palaces of gold if his vanquisher had not relieved him of his excess.

[3] Now tell me, a poor sinner, oh Lord, to whom all things are known, how these twelve servants of Satan have come by such treasures! By even a small amount of honesty this could never be possible much less over a short period! How then was such

possible?”

[4] **Say I:** “Friend, trouble yourself no more about it! It truly is not worth wasting more words over this satanic filth. You can of course be assured that not one honest dime is involved. It would however be too drawn-out a thing to detail the thousand-fold trickeries by which this brood of vipers and serpents has amassed and robbed it.

[5] That these are villains of the craftiest variety you surely shall doubt no longer; in what way they are however even more than roguish, no man needs to know. They have already according to Roman law, merely on account of their robbery of the imperial tax troupe earned tenfold death; and this booty of an immeasurable treasure lying before us is not better by a hair’s breadth, notwithstanding that it does not concern imperial taxation moneys so plainly.

[6] Were you to even know everything, you surely would not kill them more than once. You can of course heighten the torture, but to what end? If the torture is most severe – in line with your legal jargon, then it is also lethal; but if less severe yet more prolonged, well, the prisoner then feels it hardly more than you would feel a bothersome fly; because a soul even of the most material type, fearing the death of her body beyond all measure, soon retreats to its innermost chambers, starting to voluntarily loosen from its body, within which there is no further tarrying, which totally desensitizes the body. You then can torment such body as much as you like and it shall feel little or nothing thereof. But were you to cause the soul’s body great and sudden pain, then the soul shall not bear it for long and tear out, and you then can boil or roast a dead body and it shall feel no more punishment.

[7] Therefore I am not in favor of the death penalty, because it is to no advantage of the dead person and is even less useful as a shield or purpose to any justice system; since you have killed one – and thousands have sworn revenge to you because of it! However, out of the necessary divine order I’m very much in favor to place a criminal under the sharpest penalties and do not lift them until a

complete improvement has taken place! A corrective rod applied in a justified manner at the right time is better than money and purest gold; because the soul is more and more loosened from matter by the blows of the corrective rod and finally turns to her spirit. And if the corrective rod has achieved this, it has saved the soul and therefore the whole person from the downfall and everlasting death.

[8] Therefore every judge should according to the order of God not punish even the greatest criminal by the death penalty, which is to no use, but always punish with the rod according to the measure of wrongdoing. If he does this, he is a judge for the people to heaven, however, if he does not do it, he is a judge for hell, for which he verily will never ever be rewarded by God; because for the kingdom he has judged the people, from the same kingdom he will receive his reward! – Now you know enough, and so let the treasures be put under lock and key! Tomorrow those from Chorazin shall also arrive, whereupon immediate distribution and dispatch of this devil’s filth shall be undertaken. But now let us proceed to the dining-room, for the evening meal is waiting for us! Verily, this whole thing is most irksome to Me, and time is pressing Me towards Nazareth!”

[9] Says **Faustus**: “Lord, I see all too clearly how this whole business must cause You revulsion beyond measure; but what can be done if the thing has taken this course? I beg You by the way, my Lord and my greatest and best friend, that You would not leave this place before me, for firstly without you I can do nothing, and secondly, without You the most terrible boredom would kill me notwithstanding my dearest little woman here! Hence I implore You not to leave this place until I have finished with this most tiresome business! With Your help I should hope to have this thing under control by lunch tomorrow!”

[8] Say **I**: “Very well! But I want to see no more of all the treasures and the eleven Pharisees, for they repel Me more than a carcass.”

[9] Says **Faustus**: “This shall be taken care of!”

44. JUDAS ISCARIOT, THE GOLD THIEF



HE now entered the room, namely the dining hall, where an abundant supper awaits us. We hardly consume the meal, when two servants bring Judas Iscariot into the hall, informing the Chief Judge that this disciple or whatever he may be tried to steal two pounds of gold, and that they had seized him in the act, taking the gold off him and then bringing him here to account for himself.

[2] **Judas** stands here terribly embarrassed, saying: “I did not have the remotest intention of taking possession of the gold, but only to test a couple of bars to see whether they really are as heavy as they are said to be; these fools however at once grabbed me dragging me in as a common thief! I beg you Faustus, that this stain would be taken from me!”

[3] **Says Faustus (to the servants)**: “Let him go! He is one of the Lord’s disciples and for that reason I want to go easy on him; (to Judas) but in future do not touch any gold bars, especially at night time – unless you become an imperial tax assessor, otherwise you shall be unavoidably punished for attempted robbery! Have you properly understood the Chief Justice Faustus?”

[4] **Says Judas, terribly embarrassed**: “Lord, there was in all earnest not the slightest intention to attempt a robbery, but of course rather an in-opportune trying out of a pound weight of a bar of gold.”

[5] **Say I**: “Go and seek yourself quarters! Because from this evil which kills all thieves through the hand of Satan, also you will soon die; for you have been, you are and will remain a thief! While you fear the severity of the law, you are not yet actively a thief, but in your heart which does not know any laws of justice and fairness, you have been one for a long time. If I were to remove every law today, then you would be the first to lay your hands on the treasures outside; because all laws of justice and propriety are foreign to your heart. It is a pity for your head that there does not beat a better heart beneath it! Go to bed now and be more sober

tomorrow than today!”

[6] Rebuked thus and greatly embarrassed, Judas leaves the dining hall for his sleeping quarters, lying down but pondering for two hours on how to avoid what I foretold him but finding no way out in his heart, as this keeps raising its gold-thirsty voice, and so he falls asleep. We also betake ourselves to rest, as the previous two nights had been most demanding on us. Morning was not long in coming.

[7] Just as Faustus was about to turn for another morning nap, the treasure carriers from Chorazin arrive, waking him, to which he had to go and officially view, value and take it into custody. By the time he has finished we all are on our feet too, and the morning meal consisting in fresh and well-prepared fish also is upon the many tables in the large dining hall. Faustus comes quite work-fatigued into the dining hall with his young wife at his side, seating himself next to Me.

[8] Not until after the consumed morning meal, which was not lacking of a good wine, does Faustus tell me that his morning task, which normally with all due persistence would have taken him two weeks, is finished and that everything had already gone off to its proper destination. All documents were in their best order ready on the table in the big office together with their safe-conduct warrants. The treasure from Kisjonah’s cave was properly distributed and furnished with destination papers, as also the taxation moneys together with the great Temple treasure from Chorazin, all now being dispatched; a large set of carpenters tools are left over at the office for which no owner had yet been found.

[9] Say I: “Down there, at the foot of the table sitting next to the mother Mary, are two of Joseph’s sons named Jose and Joel; it belongs to those two! It was taken from them as security together with the small dwelling at Nazareth and is to be restored to them!”

[10] Says **Faustus**: “Lord, together with the dwelling! This I vouch for! Oh Lord and friend. What troubles these black ones have caused me already; the foolish law however protected them, and with the greatest determination one could not get hold of them.

Right before my eyes they committed the most hideous injustices, yet with all the power at one's disposal one could do nothing to them. Nevertheless here Satan has let them down, and I now have a file in my hands before which these fellows will shake as the storm-driven leaves in the forest! The report to the Chief Governor Cyrenius is a masterpiece which he shall at once be dispatching to Rome together with the certified taxes. From Tyre, Sidon and Caesarea, the imperial vessel of 24 oars and with a good wind, and equipped with strong sail and helm, can reach the Roman coast in twelve days and be in the Emperor's hands! Rejoice for another twelve days after that you blackies! Quite curious barriers shall be brought down on your arrogance!"

[11] **Say I:** "Friend, I say unto you: don't celebrate too early! A crow does not peck out another crow's eyes! The eleven shall indeed not fare enviably on the inside. Whilst not killed they shall nevertheless be kept inside for life. But officially they shall be washed white as wool when justified to Rome, and only then shall further accounts be demanded of you, and you shall be hard-pressed to answer all the questions from Rome satisfactorily. Not one of your hairs shall of course be bent, yet you shall not escape some troubles unless you come up with relevant witnesses and other evidence. For this reason I shall leave you Pilah; he shall be of good service to you. But dress him up at once in Roman garb to prevent him being recognized by his colleagues stationed in Capernaum. For let Me tell you: Satan has not nearly so organized his regiment as this brood of serpents. Hence, beside your dove-like gentleness, be clever as a serpent, or you shall not be able to cope with this brood!"

[12] **Says Faustus:** "My eternal thanks to You for this counsel. But now that this business has been taken care of as well as could be, we ought perhaps to be undertaking something more cheerful."

[13] **Say I:** "Quite so! I am all for it; but let us tarry for Kisjonah who is about to finish with his tills."

45. CORRECT APPLICATION OF MIRACULOUS- AND HEALING POWERS



SHORTLY thereafter comes **Kisjonah**, greeting us most tenderly and amicably and saying: “My most endlessly beloved friend Jesus! This I call you only officially for You know what and Who You are in my heart. You alone I have to thank for all this! A mere 5,000 pounds in all of poor Cana citizen’s debts I had gladly crossed off the books, yet You have in return let 50,000 pounds come my way, not to mention the inestimable worth of the other treasures which perhaps are worth that much again! But with all my immeasurable love for You I promise that I shall use all this most effectively for the poor and the oppressed, and this Satanic filth, shall yet be turned into gold for God’s heavens!

[2] To be sure, I shall not be putting the gold and silver into the people’s hands, for it then is poison for men’s weak terrestrial hearts; but I shall provide the roofless and landless with roof and tax-free land and procure cattle, bread and clothing for them. But everyone I provide for shall have Your Word preached and your name made known to them, to make them vividly aware of Whom to thank for everything and that I am myself no more than a bad and lazy servant! You, oh Lord however strengthens me whenever I shall be serving in Your name! If however, I should have a mind of diverting even one of my senses to the world then cause all my powers to weaken, to make me aware of being a feeble human, not capable of accomplishing anything out of my own strength!”

[3] **Thereupon I place My hand upon his heart, saying: “Friend and brother! Keep Me in there, and you shall not ever be lacking in power for carrying out noble deeds! From living faith and fullness of pure love for Me, and minded to do good to men in My name, you shall indeed command the elements and they shall obey you. Your call to the winds shall not go uncomprehended and the sea shall know your mind. And to one or the other mountain you shall be able to say “Arise and cast thyself into the sea”, and it shall be**

as you commanded.

[4] If however, someone asks for signs, that he may believe then let no sign be given him who asked. He who does not want to recognize truth for truth's sake, and for whom same is not a sufficient sign, for him it is better to stay blind; for if he is forced to accept the truth through a sign but does not then act in accordance with the teaching, then the sign is a double judgment for him, He firstly is forced to accept the truth as truth regardless of whether or not he recognizes it in his blindness, due to the sign, and he secondly must obviously plunge into still deeper judgment within himself on account of divine order if not acting in accordance with the truth forced on him, regardless of whether he fully recognizes the truth as such or not; for the success of the sign has provided him with binding testimony. And this is already enough; here, comprehension or non-comprehension justifies nobody.

[5] For if someone asks for a sign as evidence of a truth heard, saying: "Notwithstanding my non-comprehension of the basis of truth from your talk, if a sign is given me as evidence for the truth of your statement, then I intend to accept such teaching as full truth." Well then, a sign is given to the applicant, and he can no longer avoid the truth of the teaching, whether he comprehends it from its foundation or not; for now the sign stands there as an indisputable witness.

[6] Since it is however impossible for his blindness to fathom the truth and considering the keeping of the truth-teaching as potentially most cumbersome, he thinks to himself: "There could indeed be something to it, otherwise the sign would not have been possible; yet I still can't probe its basis and by following same would demand dreadful self-denial. Hence I shall not do so, and keep to my habitual life-style which, lacking extraordinary signs indeed, nevertheless is fairly palatable!"

[7] Behold, in this very thing already lies the punishing judgment, which the sign-applicant has brought upon himself through the sign in response to his request, which has delivered him the

incontrovertible proof; against which he can set up no counter-proof. Yet through his misguided life-style he nonetheless in effect fronts up as an antagonist of eternal truth, actually widely dismissing it, notwithstanding the fact of his incapacity to negate the success of the testifying sign as non-existent. Hence it is incomparably better to not work a sign as testimony of the truth!

[8] However, for the usefulness and other human benefit without being requested, you may work signs in secrecy as much as you like, and this shall then not be counted as sin to anyone and even less as judgment. But if you have worked signs for human benefit in advance, then you can also afterwards provide the people concerned with a doctrine, provided they desire it; if they have no such desire then warn them against sin forcefully. Let yourself not be drawn into further instruction, as you shall then be regarded by those you helped merely as a doctor of magic, and the sign shall have no further coercive, judgmental effect on them.

[9] All who were given power to work signs in an emergency shall however keep this My counsel, if desirous to effect the truly good.

[10] Let all beware however of working signs from a kind of outburst or anger. Because a sign should be worked only out of purest love and gentleness; if worked out of rage and fury however, which also is quite possible, then hell has already a part in it, and such sign then not only brings no blessing, but a curse.

[11] Since however I have already on several occasions taught you to bless even those who would curse you, how much less should you prepare a curse for the blind in spirit – those who do not confront you with a curse but merely a blindness of heart!

[12] Consider this well and act accordingly, and you shall be spreading blessing everywhere, even if not exclusively spiritually but nevertheless physically, as I Myself have done and am still constantly doing. For after a merely physical favor can have a greater effect on the heart and spirit of a wretched than a hundred lessons on virtue, and if its therefore also proper when spreading the Gospel, to forge a way to the wretch's heart with physical benevolence and only afterwards preach the Gospel to the

wholesome hearts, rather than precede with the Gospel and afterwards through a sign dump the wretched listeners into a manifestly judgment and hence into greater wretchedness than was the first, which affected only the body.

[13] When called to someone sick, then lay your hands upon him before the sermon, so that he may get better. If he then asks you, “Friend, how was this possible to you”? then, only say, “Through a living faith in the name of Him Who was sent by God from heaven for the true blissfulness of all men!” If he then further asks you about the name, then give him introductory instruction commensurate with his capacity to grasp, so that he would begin to understand the possibility of such a phenomenon.

[14] If he has advanced to that stage, then continue to give him more information in the right measure. If you find the heart of the hearer gradually animating, then tell him everything, and he is certain to accept it and believe everyone of your words. If however you give him too much at once, it shall crush him and confuse his feelings, and then he shall be hard work for you.

[15] Just as one does not give the newborn infants a mature man’s fare which would kill them, one must even less give the child in spirit the fare of an advanced spirit, but only food that is most suitable for such children, otherwise it would give them death, and it would be extremely difficult to reanimate them in spirit. – Have all of you now properly grasped and understood this?”

[16] Moved deeply, **all** say thereto: “Yes Lord! This is now as clear to us as the midday sun, and we shall faithfully abide by it.”

[17] Say **I**: “Very well, let us proceed to the cave where the Pharisees had hidden their treasures; for there is another cave within the cave and we intend to look through it. But take sufficient number of flares, as well as wine and bread for there we shall encounter very hungry beings.”

46. VISIT TO A DRIP-STONE CAVE



ISJONAH has it all brought out. Baram, who still did not want to leave us, also arranges for his remaining wine and bread stores to be brought out by his people. Jairuth and Jonael who also were reluctant to leave us ask Me if they could take part in this expedition.

[2] And **I** say: “Most certainly; for your presence actually is necessary, and Archiel shall render us services of another kind! But I also tell you another thing: A deputation of your arch enemies right now is leaving Sychar and heading our way in order to persuade you to an earliest return; for the people have risen up against them and driven the newly appointed priest away two days ago. He shall be among the deputation. They shall arrive here by tonight, whereupon we shall work them over somewhat. But for now let us get under way!” The women and maidens also wanted to come along with this expedition and asked Me for this.

[3] But **I** say unto them; “My dear daughters! This is no walk for you; hence stay at home and look to it that we have a meal tonight in proper measure.” The women are happy with that and Mary too, and they looked after the house; Lydia nevertheless would have been most keen to come along, but seeing it was not My will, she too stayed at home and did as the others.

[4] We started on our way, reaching the grotto or cave in a couple of hours, and at once entered it with our lighted flares. Kisjonah was astonished at the roominess, and the captivating configuration of the drip-stone, which would have been the most noteworthy within near-Asia, which counts many such caves. Gigantic shapes of every kind greeted the timid spectators.

[5] **Faustus** himself, who was not lacking in Roman valor, became quite subdued, saying: “One cannot resist the belief that there have to be subterranean gods ruling, who with their mighty power bring forth works of such magnitude. There are images of man, beast and trees; but the size! What would be the huge temples and statues of Rome by comparison? Here, this well-formed Arab.

Verily, to climb him by stairs to his head would take a full hour. What's more, he is in a sitting position yet it makes me dizzy to look up to his head. Oh, this truly is memorable beyond all measure! Surely this could not be the work of chance? Over there from the deeper background a most colossal elephant is grinning at us; the sketch leaves nothing to be desired! Lord, Lord! How did this all come into being so miraculously?!"

[6] **Say I:** "Friend, just take in everything that presents itself to your view, not asking so much; the most natural explanation shall follow. Some things shall still be emerging which will cause you far greater astonishment; but there also do not ask! When we shall be out of the grotto in the open, I shall clarify these things to you all."

[7] We now move on, coming to an exceedingly great and lofty hall, which however isn't dark but quite well lit, for there are several oil wells in this hall which had already been lit many years ago by people who had occupied this grotto as an abode; burning with varying degrees of brightness and intense flames sporadically, partly lighting up this great hall, whilst fairly strong daylight also penetrated from one point of the high ceiling through a fairly wide outlet into the open.

[8] The floor of this grotto or grotto-hall exhibited all kinds of forms. There were snakes, gigantic toads as well as all sorts of well and not-so-well formed and half formed animal-formations, as well as small and gigantic crystal formations in all colors, which made an uncommonly and surprisingly beautiful sight.

[9] **Here said Faustus:** "Lord! This would be an abundance of imperial jewellery the like of which verily no Emperor would yet have dreamt of! Would not this be a kind of Tartarus as the Greek's legend would have it? Only the Taurus, the old Charon, the familiar three inexorable psycho-judges Minos, Aeacus and Rhadamantus and lastly the triple-headed hound Cerberus, a few furies and finally perhaps Pluto with the beautiful Proserpina, and the Tartarus of torment would be complete. All these blazes out of the ground and wall, the thousand-fold varieties of hideous animal

shapes on the ground – even if dead and fossilized and masses of other Tartarus like stuff testify only too loudly that we are either in the Tartarus itself already or at least heading that way by the shortest route; or what seems to me the most likely; that this or some other similar grotto is the definite origin of the Greek Tartar myth!”

[10] **Say I:** “The latter has much truth in it, although not entirely so, for the smart priesthood of every nation has at all times and everywhere known how to exploit such natural phenomena to their advantage. It also did so in Greece and in Rome and let their evil imagination roam, whereby nation after nation were talked around and blinded up till now, and indeed to the end of the world to greater or lesser degree.

[11] For so long as the earth with its necessary and diverse structure shall have any observable formations, its mankind, who for various reasons are blind and light-shy in spirit, shall formulate their imagination distortedly, adding all kinds of extraordinary and ficine effects not being capable of discerning the foundations due to being blind.

[12] Behold your ox now, or the seaman Charon, and over there, above 12 Klafters [approximately 24 meters] wide and a cubic deep (on average) river, which latter is only a kind of pond, through whose shallow part one can easily wade: you can in the faint light spot your three judges, several furies, Cerberus and Pluto with Proserpina – figures which give that impression only from a certain distance, but on close range resembling anything but that which human imagination has made out of them. But now let us walk on, without paying Charon the Naulaum (Shipping dues) over the ox, and have a look at Tartarus a little on the other side.”

[13] We wade across a shallow part of the so-called ox and break through a quite narrow crevice to the Tartarus which, lit up by our flares soon begins to expose a large treasure not yet given away by the Pharisees, and thus through Myself everything yet so hidden is exposed to the light of day.

47. HISTORY OF THE DISCOVERED TREASURE



AUSTUS, clasping his hands above head, summon Pilah over, saying: “Had you no knowledge, since you said nothing? Speak, or you shall fare miserably!”

[2] **Says Pilah**: “Lord! Of this I knew nothing, and had not ventured this far into the cave before! The old ones shall indeed have known about it but kept their silence in order to have a ransom out for any possible imprisonment. But take delivery of it all, as it is yours henceforth, thanks to God!”

[3] **Faustus asks Me as well, as to whether Pilah spoke the truth and I confirm Pilah’s statement, saying to Faustus**: “Friend, when someone has taken the daughter from a respected house as his wife then he has also the right to expect a dowry. You have now had much to do, and yet at the distribution of the previous goods nothing came your way – and so take this entire treasure as your rightful possession; terrestrially it is worth a thousand times a thousand pounds.

[4] Of the greatest worth however are the pearls each of which is the size of a hen’s egg. An entire trove, (measuring a volume of one thousand Drachmas) is filled with the big pearls of which each is by itself of inestimable worth. Such pearls no longer occur on earth as newly formed, because such crustaceans besides many other primordial animals no longer exist. These pearls however were not fished out of the sea, but King Ninias, also called Ninus, found them in the earth when building the city of Nineveh, during the excavations. Due to diverse wheels of fortune they ended up in Jerusalem already in David’s but mainly Solomon’s time. But they ended up in this cave when the Romans as conquerors of Palestine (actually nearly half of Asia) took possession of them.

[5] The High Priests, to whom the cave had already been known for a long time, when hearing of the Roman invasion at once gathered together all the biggest and movable Temple treasures, happily getting them into the cave. The golden lions however which carried Solomon’s throne and stood guard at its steps, ended

up in the rubble during the destruction of Jerusalem, by the Babylonians, but were found during later re-construction and taken into possession by the Priests on behalf of the Temple. These for a large part are found here; because everything of superior value that could be gathered together in the hurry was brought here during the Roman invasion, just as during the invasion of the mighty Babylonians, a substantial mass of Temple treasures was brought to the familiar cave at Chorazim, notwithstanding the fact that the Babylonians later found plenty of vessels and treasures permanently consecrated for the Temple, to take with them to Babylon. Command your people now to move all this out of the cave; afterwards Archiel shall seal the entrance to this cave so that no man shall ever enter it again.”

[6] Faustus now commands the servants to move all these treasures out; but on starting to lift them they realize they don't have the strength to lift the many heavy iron troves. They ask Me however to bestow strength upon them.

[7] I however call Archiel, saying, ‘so move out all this filth and that to the great storehouse at Kis!’ Instantly the many heavy cases disappeared, but Archiel was also back in an instant. So that no one had become aware of his absence.

[8] Says **Faustus** thereto: “This surely surpasses everything! My servants would have needed three days to do that – this however was an imperceptible moment, and not a single one of all those cases can be detected! Here I no longer wonder about the capability for such deed; a godly sense is required to understand and assess such appearances properly!”

[9] Say **I**: “Yes, yes, you are right. However, for man it is not very advantageous if he would immediately understand everything which manifests itself to him. Since it is written: ‘If you eat from the tree of knowledge, you will die!’ Therefore it is better, to accept every miraculous act in the light of its actual manifestation, vividly realizing that with God nothing is impossible, rather than attempting to explain it from the ground of its effect in which case one will comprehend as little after the explanation as one did

prior to it.

[10] It suffices for you to see that the earth exists and is suitable for carrying and supporting mankind. If you knew how it was basically made, it would lose its attraction for you and you would not find pleasure in it, but have an inordinate desire to investigate some other earth globe right to its foundation. And if there you discover the same basis for its existence and permanency and the same with a third, fourth and fifth one, you would no longer be interested in exploring a sixth and seventh. As a result you would become indolent, indifferent, scornful of life and begin to angrily deplore life and curse the hour that began to enrich you with such knowledge; and such a state would then be actual death for your soul.

[11] However, since according to divine order everything is arranged in such a way that man as well as every angelic spirit can only gradually, and even then only to a certain extent, gain an insight into the divine nature within him and also within all created things, and retains an ever growing interest in life and the love for God and the neighbor through which alone he can and will become eternally happy. Have you grasped this truth?"

[12] **Says Faustus:** "Yes, Lord and friend, I have grasped it fully. And so I will not ask You any further about the reason for the formations in this grotto."

48. THE EMERGENCE AND COLLAPSE OF THE LIMESTONE CAVE



AY I: "And there isn't much to it at all. Knowing or not knowing this will make you neither life-deficient nor life-abundant. But this much you can know nonetheless, that no human has had a hand in it but the nature of the elements alone formed such as if by chance. Mountains constantly absorb dissolving moisture from the air. Add frequent rain, snow and the mist that often enshrouds mountain tops. The accumulated moisture at the top gradually to a larger part seeps through the

earth and stone, and wherever they come to a cavity, they collect in droplets which to nearly half consist of dissolved limestone. Such droplets fall, whilst the water itself then either seeps still further down or evaporates within the cavity. The limestone slime gradually hardens and through their building up gradually forms all kinds of shapes which resemble one or other terrestrial formations to a greater or lesser extent. And in this cave too these formations came about in a most natural way although it can be assumed that Satan's servants, for the blinding of weak mankind additionally contributed in the greater delineation of all kinds of man-like shapes.

[2] Hence it is better that such grotto encouraging dark superstition be made inaccessible for all future times. And so let us, move into the open again, so that Archiel can carry out his instructions with this cave!"

[3] **Faustus** thanks Me fervently for this explanation, saying: "This explanation is even more lucid to me, because of having heard Roman naturalists express such, although more as a hypothesis. But the supplement about Satan's participation is priceless; for the adversary of life shall not fail to exploit such things, and in three corners of the world the evil consequences are evident! This is now of solar clarity to me – but only one thing I cannot accommodate – God's delight.

[4] Tell me: what pleasure can God, to Whom the innermost basis of all being must be constantly and penetratingly known have in His own indestructible life?! Can such necessary and steady clarity in the absence of being able to change out of Himself be of benefit to Him, since this would kill every man with boredom?"

[5] **Say I:** "Behold these people here. These are God's delight when they become within His order what they are destined to become. In them God finds again of His own, and their steady growth in cognition of all kinds and hence in all love, wisdom and beauty, is God's indestructible pleasure and delight! Because, all that infinity embraces is there only on account of tiny man, and there eternally exists nothing that is not on account of tiny man.

Now you also know that!”

[6] Therewith we hurriedly leave the grotto, soon leaving its exit. Finding ourselves outside the grotto, I give Archiel a sign, and a mighty and an instant bang follows, the exceedingly roomy entrance now appearing as a lofty granite wall through which no mortal would easily penetrate, regardless how determined. To preclude so to say all possibility of entry however, a subsidence of the soil was effected after we found ourselves some three thousand paces from the spot, so that the entry was transposed by some hundred men’s heights from the accessible soil that had been pushed down; an over one hundred men’s heights ladder would now have been necessary to reach the erstwhile entry over the perpendicular cliff face. Which would still have been fruitless because the entry itself had become a most solid and perpendicular cliff face.

[7] When **Faustus** and those present see this transformation, **Faustus says to Me:** “Lord and friend! Verily, I can no longer get a grip on myself! The appearances are getting creationally too big: they lie an eternity beyond my grasping horizon. I verily no longer can tell whether I still live or whether I am dreaming! Such rarely intriguing and wonderful things are happening that even completely sober, one stands there as a complete drunkard and hardly able to say to which sex one belongs. Behold now this terrible cliff face! Where was same before, when we had a comfortable walk into the grotto along an easily negotiable footpath?

[8] But the most intriguing aspect of it is that in spite of the total transformation of several thousand acres of land there isn’t a trace of any violent destruction. Does not the thing stand there as if nothing had been altered since the earth’s primordial existence!?! Verily, if a thousand people had worked here a hundred years, it is debatable whether they could have shifted such mass in a way that a cliff face, measuring some 150 man-heights and about an hour wide, would be stood up freely as it is now, when no trace of it was to be noticed a few moments ago, let alone without a trace of

destruction! This is in the truest sense unheard of. I am really curious what faces seafarers shall cut when seeing this gigantic wall in place of the former lush forest area! Many shall be unable to determine where they are, whilst many others shall be staring like cattle at a new and strange gate!”

[9] **Say I:** “Therefore I tell you to keep silent about it, not telling even your women about it, for it is the reason I did not let them come along this time, because with extraordinary happening they are unable to bridle their tongues in spite of exhortation to silence. Hence you are not to tell your women about these extraordinary events that have taken place here! You can indeed tell them about the shape of the grotto and inform them of the newly found treasures, but not a syllable more!” All promise it most solemnly, whereupon we quietly resume our way to Kis, arriving there exactly at sunset. The women and maidens left behind come and greet us in great number and are of course unable to at once regale us with questions about what wonders we may have encountered. But they are advised it is too early to ask and that there isn’t much to the whole thing other than the picking up of a treasure still kept secret by the Pharisees. With this the curious women are satisfied and refrain from much further questioning.

[10] Thereupon we betake ourselves to the evening meal, for none of those who came along had any lunch and had gotten quite hungry and hence longed for a good supper.

49. FAUSTUS FINDS THE TREASURES IN THE STOREHOUSE WELL-SORTED AND UNDER GUARD



SNLY after the quickly consumed meal, did Faustus upon My behest go to the big storeroom to check out the treasures moved to Kis from the grotto by Archiel. Everything was in the best of order, together with a lengthy record of all the various treasures and their value as found in the grotto. Faustus asks the guards as to who made these records.

[2] **The guards** however say: “Lord, these we found here already

when posted here. Hence we can't tell you who did it."

[3] **Asks Faustus further:** "Tell me how these treasured actually got here, and who brought them!"

[4] **Say the guards:** "We don't know that either; a young person, whom we had seen here for several days in company with the miraculous doctor from Nazareth just came and gave order to guard the treasures. Thereupon we have now been on guard here for about two hours. This is as much as we know about the treasure and how it go here, and not a thing further!"

[5] **With that, Faustus goes over to the deputy judge, asking him as he did the guards, but the latter knew no more than the guards. On seeing that nobody in Kis knows about how the treasures got there, he says to himself:** "Since none of them knows, I shall not keep drawing their attention to it, so that the thing does not unnecessarily spread among the people."

[6] **With such self-counsel, Faustus goes to his dwelling, where his young wife awaits him with open arms. Prior to retiring, he comes over to Me to discuss weighty matters. But I ask him to come to Me tomorrow and to give himself over to the resting of body and soul, of which he has need above all now. And Faustus then goes to take his rest, of which he and all the others have need.**

[7] **As with the night, good sleep has its end, and such was the case here; it seemed as if one had fallen asleep but two minutes ago, yet the bright morning was calling all to leave their sweet resting places and get on with the day's labors. The morning meal prepared early called everyone from their various bedrooms to the large dining hall where all partake of their morning meals as on previous days, giving Me for the first time one and all thanks and praise in Jehovah's name, in the manner of David who spoke:**

[Psalm 33]

[8] *"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with the harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise. For the Word of the Lord is right; and all his works are done in truth. He loveth righteousness*

and judgment: the earth is full of the goodness of the Lord. By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he consideth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy: To deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.”

50. ABOUT THE KINGDOM OF HEAVEN



AFTER they had all rendered Me this morning praise, **Faustus** who of course was present at the meal and during the praise, briefly asked me: “But where from did Your disciples get those, so worthy of You, so glorious and totally true benedictions? Never have I heard anything so exalted.”

[2] **Say I:** “Obtain the Scriptures from the Pharisees and read King David’s Psalms therein; there you shall find it all. The Primate Jairus, with whom we shall have dealings still today, shall procure you such Scriptures for sure. Because two days ago his daughter

was laid in the grave; she died! He has deeply repented his sin against Me, wherefore he shall also be helped, and he shall not be lost to the Kingdom of God”

[3] Asks **Faustus**: “Lord! What kind of Kingdom is that, and where is same?”

[4] Say **I**: “Well, My dear friend, the actual true Kingdom of God for the true friends of God is everywhere, but nowhere for the enemies of God; because for these in turn, everything is hell, where you can and want to cast your eyes, and other senses. Below and above, all is the same. Look neither up to the stars, for they are all earths like the one you tread, nor sink your eyes down to the earth, because it is under judgment like your flesh, which once must die and decay! But instead, seek diligently within your heart; there you shall find what you are seeking. For into every man’s heart is cast the living seed, from which the eternal dawn of eternal life shall bloom.

[5] Behold, the space within which this earth floats, as well as the big sun, the moon and the countless stars, which themselves in turn are again nothing but suns and earth, is limitless! You could, with the speed of thought leave this earth and continue at such speed in a straight line – yet rushing along at such speed for eternities upon eternities, then after many eternities of flying at the speed of thought, you would yet come nowhere near to the end! Yet you would encounter everywhere creations of the rarest and most wonderful nature, filling and enlivening endless space everywhere.

[6] After the death of your body, through your heart you will step into the infinite space of God, and according to the state of your heart you will encounter it as either heaven or hell!

[7] Since nowhere there exists a separately created heaven, nor a separately created hell, for everything comes out of the heart of man; and thus everyone prepares for himself either heaven or hell in his heart, depending on whether his actions are good or bad, and as he believes, wants and acts, he will live his believe, out of which his will was nourished and passed into action.

[8] Let everyone examine the inclinations of his heart, and he will easily discover what kind of spirit prevails in his heart. If his inclinations draw the heart and its love towards the world and he feels within him a longing to become great and respected in the world, if the heart that is inclined to become proud feels discomfort with poor mankind and has the urge within to dominate others without having been chosen and anointed for it by God, the seed of hell is already lying in the heart and, if not overcome and nipped in the bud, will obviously prepare for such a person nothing but hell after the death of his body.

[9] However, if a man's heart is full of humility and he feels happy to be the least among men, to serve all and disregard his own self because of his love for his brothers and sisters; if he willingly obeys his superiors in all things for the benefit of his brothers and love God above all, then in his heart the heavenly seed grows to a true and eternally living heaven. And this man, who thus has already all heaven in abundance in his heart, which is filled with true faith, the purest hope and love, can after the death of his body not possibly get anywhere else but to the Kingdom of God which he has already carried in his heart in all its abundance for a long time. – If you think this over you will easily comprehend what heaven and hell are really all about.”

[10] Says **Faustus**: “Most dear and most wise Lord, Master and Friend! Truly, Your words sounded most wisely; however, this time I could not comprehend your words in all their depth! How in a way heaven and hell could be together in one spot so that one would obviously have to permeate the other, that is for me, still a very materially thinking man, an impossibility! How finally from my heart an infinite prosperous or none-prosperous infinity can blossom, is even more incomprehensible than everything else! Therefore I must ask You, to give me a more comprehensible explanation about this; for otherwise I will leave here for home blind despite all the light of the brightest midday of the spirit!”

51. THE LORD DEPICTS THE NATURE OF HEAVEN AND HELL IN PARABLES



AY I: “So pay attention, because it matters to Me that you go home seeing!

[2] Behold, two persons are living in a house. One is satisfied with everything that he with the sweat of his brow draws from the soil with God’s blessing. Happy and serene, he enjoys the meager yield of his hard work, and it is his greatest joy to share his laboriously gained supplies with his still poorer brothers. When a hungry one comes to him, it gives him pleasure to feed him. He never asks him with a vexed heart about the cause of his poverty and does not forbid him to return if he should be hungry again.

[3] He does not grumble at the order of earthly governments and when he has to pay taxes, he says always as Job did: “Lord, You gave it to me, it is all Yours! What You have given, You can take away again at any time. Your always alone holy will be done.”

[4] In short, nothing can disturb this man in his serenity as well as in his love and trust in God and therefrom in his love for his earthly brothers. Anger, envy, strife, hate and pride are for him alien notions.

[5] His brother, however, is the most discontented person. He does not believe in a God and says: “God is an empty concept by which people denote the top grade of earthly heroes. Only a very stupid man can be happy in poverty just as the animals that have no reason or intelligence are happy as long as they are barely provided with what their dumb and dull instinct demands. A man, however, who with his intellect has raised himself high above the animal, can no longer be satisfied with the low fare of pigs, must not burrow in the earth with his own hands destined for something better – which befits only animals and slaves – but one must reach for the sword, strive to become a mighty general and enter through triumphal arches the great cities of the world which one has conquered. The ground must tremble under the hoofs of the charger which, decorated with gold and gems, proudly carries the

mighty commander-in-chief of the troops.

[6] A man with such a disposition then deploras his scanty existence, in his heart curses poverty and thinks of ways and means how to acquire great treasures and riches in order to realize his tyrannical ideas with their help.

[7] He has only contempt for his contented brother and loathes every even poorer man. He shows not even a trace of mercy which he regards as a ridiculous attribute of cowardly slaves and society-apes. Only generosity befits man – but that as rarely as possible. When a poor man comes to him, he lets fly abuse at him and says: “Go away, you lazy beast, you greedy monster with the ragged mask of a man! Work, you animal, if you want a feed! Go to that miserable brother of my body but never of my sublime spirit. He being himself a common beast of burden works for the likes of him and is as merciful as a society-ape. I am just generous and shall on this occasion still grant you your most miserable life.”

[8] Behold, these two brothers, children of one father and one mother, live together in one house. The first is an angel, the other almost a complete devil. To the first the scantiest hut is heaven, to the other the very same hut the truest hell full of bitter torment. Do you now see how heaven and hell can be together in one spot?

[9] But of course you will be thinking: ‘so what? Let the domineering one ascend the throne, and he shall be quite capable of protecting peoples and vanquishing enemies!’ O yes, this could be so indeed! But where is the yardstick which shall prescribe to him the extent to which he can follow up his dictatorial plans? What shall he do with people who will not bow down low to him? Behold, these he shall have tortured in the most excruciating manner, and a human life will be to him no more than a trodden blade of grass! But what is such a person? Behold, that is a Satan!

[10] There indeed have to be rulers as well as commanders, but understand this: they must be chosen and called to it by God and in future be descendants of long-anointed kings. These are then called; but let all those beware who would leave their poor hut hurrying to wrest the scepter to themselves by all sorts of means!

Verily, for such it would be better to have never been born!

[11] I shall give you another picture of God's Kingdom of Heaven: It is exactly like a good soil in which the most noble grapes grow and ripen next to briars and thistles, and yet they both grow in one and the same good soil. The difference lies solely in the application. The grapevine converts it to something good, the briars and thistles to something bad, useless and not enjoyable for any human.

[12] Thus heaven also flows into the devil as it does into God's angels; but each of the two makes different use of it.

[13] Heaven is also like a fruit tree which bears good sweet fruit. Now various people come under its richly blessed branches who want to enjoy such fruit. Some of them are moderate and gratefully enjoy only as much as is good for them, where as others who like the taste of the fruit begrudge it to others and do not want to leave anything on the tree but eat it all until the last apple has been consumed, so that the contented may not later find some more. But they fall ill and have to die while the contented ones feel refreshed through the moderate consumption of the fruit. And yet both parties had fruit from the same tree.

[14] Thus heaven is also like a good wine which invigorates the moderate, but destroys and kills the immoderate, and so one and the same wine becomes heaven for one and real hell for the other, and yet it is drawn from one and the same skin.

[15] Tell Me, friend, whether you now comprehend what is heaven and what is hell?"

52. THE COMMANDMENT OF ORDER



SAYS Faustus: “Lord, now the light is dawning within me. In all infinity there is but One God, One power and one law of eternal order. For him who adopts this law everything and everywhere is heaven, but the one who out of his own freedom wants to resist this law finds hell and torment everywhere.”

[2] **Say I:** “Indeed, so it is. Fire is an exceedingly useful element; he who uses it procures incalculable advantage. It would be too long-winded to enumerate all the advantages accruing to mankind from the proper, wise and expedient use of fire. If however someone were to use fire most unwisely and constantly only for fun and so recklessly as to light it upon the roofs of dwellings or in dense forest, there the same fire shall destroy and ruin everything!

[3] When it is frosty in winter, then everyone goes to the fireplace and gladly warms himself at the crackling fire filling the fireplace with the heating flames; but such as would fall in the fire it would kill and consume.

[4] But I tell you something else: In order to become truly God’s children, men of this world must be led through water and fire. Heaven in its primal essence is water and fire. What has no affinity with water is killed by it, and what is not itself fire cannot exist in the fire.”

[5] **Says Faustus:** “Lord, this again I cannot understand! How is one to take this? How can one become water and fire at one and the same time? For water and fire are notoriously mutually hostile elements: one destroy and annihilates the other. If the fire is a mighty one, and one pours water over it, then the water is quickly converted to steam and air; if however the water is mightier than the fire then the latter is extinguished as soon as flooded. If then in order to be like heaven, one has to be simultaneously water and fire then one would in the end dissolve anyway!/? What prospects then for life’s everlasting duration?”

[6] **Say I:** “Oh, quite good ones! Both in proper proportion

whereupon the one constantly produces and sustains the other! For behold, if there were not any fire in and around the earth there would not be water either; and if there were not any water in and around the earth, there would not be any fire, for one perpetually produces the other.”

[7] Asks **Faustus**: “Why? How come?”

[8] Say **I**: “Take all the fire, from which comes all heat, away from the earth, and the entire earth shall turn into a diamond-hard lump of ice upon which no life could subsist; then remove all water from the earth, and it shall only too soon turn to paltry dust. Because fire shall not maintain itself without water that is so essential for new creations upon earth; where however no sequential or new creations continue to take place, there death and decay have set in.

[9] Behold, a tree that has lost its fluids and you shall become aware of how the tree shall shortly rot and therewith disintegrate. Do you understand this now?”

[10] Says **Faustus**: “Yes, Lord, now we all understand that too, and recognise that You are filled with divine spirit, and that You are Yourself the Creator of all things. For what man can fathom by himself how the entire creation functions and by what laws it endures? This can be clear and familiar in all depth to Him Who carries the spirit within Him – through Whom all things were made and now continue to exist. I can do no more than thank You from a heart filled with deepest love for You, for all the great spiritual and also material favors bestowed upon me here! For what else can I poor, weak and sinful man do for the Lord of infinity?”

[11] Say **I**: “You are right. But for the time being keep what you know and what you have seen and found out here to yourself, not making Me known before time, and do not forget the poor in your earthly fortune now! For whatever you have done for the poor in My name, that have you done for Me, and you shall be rewarded in heaven. But now that we have finished everything in Kis that needed doing and settling, we intend to get ready for our journey to Nazareth.”

53. THE LORD AND HIS DISCIPLES’ DEPARTURE TO NAZARETH



SAYS Faustus: “So I need to give the order to load my things on board?”

[2] **Say I:** “It has already been done. Since your ships would not have sufficed, Baram and Kisjonah have loaned their two big ships for the purpose, and everything but the departure is finalized.”

[3] **Says Faustus:** “That it is sure to be so, I would no longer question, for what should not be possible to the Almighty?”

[4] **But now Joel and Jairuth together with Archiel step over to Me to thank Me for everything. Parting with Me amidst much thanksgiving, and starting on their way to Sichar, they are met by the deputation that I foretold them and are received with much honour, imploring Jonael with the solemn entreaty to accept back the office of the High Priest; and both Jonael and Jairuth recall how I had predicted it to them.**

[5] **We hove, after My repeated rendition of parables on the Kingdom of heaven [Matt 13:53] and after letting the Sycharites go, took leave of Kisjonah with the promise of soon calling on him again; and who upon My advice stayed home this time and also did not accompany Faustus. About two hours to midday we boarded a big ship, travelling with Faustus, who with his young wife had taken his place on My ship, to the vicinity of Capernaum, where the landing place was located for this city as well as for Nazareth, which as known is not far from Capernaum.**

[6] **After we landed and stepped ashore, Faustus said: “Lord, I shall go with You to Nazareth and restore their dwelling to Your mother and Your earthly brothers and sisters.”**

[7] **Say I: “This also is already done, and at home and out there in your large court district you shall find everything in the nicest and best order; because My Archiel has settled all your affairs. But go yourself to Capernaum, and when you run into the chief Jairus – which is certain to occur – and when he complains to you about his**

pains, then tell him that I shall now be staying in Nazareth for some time. If he desires anything then he should come to Me – but only by himself.”

[8] **Says Faustus:** “Could I accompany him?”

[9] **Say I:** “Oh, indeed, but also only yourself!” – With these words we parted.

[10] I now leave for My earthly fatherland with My numerous disciples, and Faustus at once orders a lot of carriers, packers and wagons by which he moves the treasures to be brought along to his dwelling in Capernaum. That the moving in of the chief justice so richly loaded by the side of a beautiful wife arousing much sensation hardly needs mentioning; but it is even easier to imagine that the chief of the Pharisees there named Jairus came to meet him for many reasons – for he also knew something of the troop of the twelve Pharisees to Jerusalem, and that Faustus has been summoned to Kis on their account.

[11] **Faustus received him with full esteem, saying to him:** “One honest one was saved, and the pledges which were unjustly extorted by these Pharisees in secret from the Jews have been restored to them to the last cent, and eleven are now enjoying their well-earned punishment in the Temple in Jerusalem for their numerous, unheard-of deceptions and robberies. It would be too long-winded to tell you everything the eleven have perpetrated, but when you enjoy some leisure, come and read all the files, and your hair will stand on end. But now to another matter! How are things with your sweet daughter? Does she live, or has she died?”

[12] **Says an exceedingly sad Jairus, starting to cry:** “Oh, friend, why do you remind me of it? She unfortunately died; for no physician could help her. The only physician, Borus of Nazareth, said that he could indeed help her but would not because I had sinned too exceedingly against his friend Jesus, Who is his Master. And so my most beloved has died. It was heart-rending how the dying one cried out to Jesus, that He should help her, and however whilst dying castigated me for sinning so despicably against Jesus, the greatest benefactor of poor suffering mankind, that she now

has to irrevocably die, I had indeed tried everything to find Jesus, that He should help her! But Jesus would not hear my messengers, although I have now repented my sin against Him a thousandfold! But it is all over now! She has lain in the grave already four days and stinks pestilentially! May Jehovah now have grace and mercy upon her beautiful soul!"

[13] **Says Faustus:** "Friend! I sympathize with you wholeheartedly; but I also say unto you that the almighty Lord Jesus is now at Nazareth. According to my wide-ranging experience now, nothing is impossible to Him! How now, if you went to Him personally? I say unto you, He has power aplenty to call your daughter out of the grave into life and to give her back to you!"

[14] **Says Jairus:** "Even if the latter were no longer possible, I nevertheless want to go over and ask His thousandfold forgiveness for offending and saddening Him, even though not voluntarily of course but under coercion."

[15] **Says Faustus:** "Good, then come along with me; we shall meet up with Him in Nazareth, and that at His mother's house. But by his explicit wish no one is to accompany us!" **Jairus, gripped by a blissful premonition, at once goes along with Faustus' suggestion. Both have mules saddled, trotting off to Nazareth as quickly as possible. A couple of hours to sunset they reach Nazareth, leaving their mules at an inn and continuing on foot to My mother's house finding Me with Borus who was one of the first from Nazareth to come and meet Me with open arms, for he was appraised of My arrival at Nazareth that day.**

[16] **As Faustus entered the room with Jairus, the latter began to cry, falling down before Me and begging Me loudly that I would forgive him his immense sin of ingratitude which he committed against Me.**

[17] **I say to him however: "Arise! Your transgression is forgiven you, but do not sin a second time! Where is your daughter buried?"**

[18] **Speaks Jairus:** "Lord, You are aware of my having erected a school for the children of the land not far from here, provided with a small house of prayer. Inside this house of prayer I had a tomb

built for myself; since my daughter died before however, I had her brought there and laid in the new tomb, where no dead had lain yet. This tomb is hardly two thousand paces distant from here. If You, oh Lord, would want to view her, it would make me blissful beyond measure; for otherwise I would be grieved to death!”

[19] **Say I:** “Well then, so take Me there, but none besides yourself and Faustus must follow Me.”

[20] **The disciples however asked Me whether they must not be present either.**

[21] **Say I:** “This time no one other than the two concerned.”

[22] **Says Borus:** “Lord, You know me, that I can be mute like a fish; would there be any harm in me as a physician accompanying You?”

[23] **Say I:** “As I have spoken, it is to be; only us three, and no one else!”

54. SARAH’S SECOND RESURRECTION FROM DEATH



AFTER that, none dared to ask further questions and we went over to the tomb. I viewed the now pestilential corpse, asking Jairus whether he opined or believed his daughter to be only apparently dead?

[2] **Says Jairus:** “Lord, in my heart I did not believe this the first time either, and knew only too well that my most beloved daughter Sarah as fully dead. I was pulled into the false witness against You by the hair and had I not signed the evil testimony then You would have been persecuted even more sharply, which was most earnestly not my wish! Since I had however signed the false witness, one regarded You merely as a work-shy vagrant who indeed makes people well every now and then to make a name for himself in Israel as some sort of prophet awakened by God – or perhaps even the Messiah Himself, Whom the well-off and rich present priesthood fears above all else, because it is written that when the high priest in the order of Melchisedek from eternity comes to earth it shall mean the full end of all other priests, and that the new

Melchisedek shall then reign with his angels over all generations of the earth forever.

[3] I say unto you: all the high priests and all junior priests fear neither the fire nor the big storm that passed the cave where the great prophet Elijah was hidden; but the gentle breeze above the prophet's cave they fear, because they keep saying that the high priest in the order of Melchizedek will come quietly as a thief in the night and take everything they had earned up till now! Wherefore no priest wants to live through the arrival of God's anointed from eternity but have same postponed as far as possible into the most remote future.

[4] But since the priesthood in general and especially the old ones have undoubtedly noted something like that about You on account of Your extraordinary deeds and doctrine, they also try everything, if possible, to ruin You! Were this to be impossible, on account of Your truly being that for which they take You, they would then do penance in sackcloth and ashes for their trouble, expecting the almighty stroke from above with which they have perpetually feared to lose everything or they would not have otherwise stoned nearly all prophets. Behold, this is the reason for which I declared You a vagabond, rather than Him Whom You surely are. For men cannot call their dead back to life: such only the Spirit of God is capable of doing, which in my opinion dwells and works within You in all fullness."

[5] **Say I:** "It is because I secretly knew for what actual reason you denied Me that I came to you in your great distress, to help you for a lengthy period. This is also the actual reason why I took no one along besides you two. But when the time comes then they too shall find out the reason. But you shall now see God's power and glory!"

[6] **Here I** leaned into the tomb inside which the young Sarah lay wrapped in linen, saying to Jairus: "Behold, night has come and the little lamp in the tomb gives only a most feeble shine! Go to the caretaker of this school and prayer house and obtain a strong light; because when life is given back to her, she has to see in

order to climb out of the tomb.”

[7] **Says Jairus:** “Oh Lord, should this indeed be possible? There is advanced decomposition! But I do believe that with God, everything is possible, and I shall be back at once with a stronger light.”

[8] **Jairus now hurries to get a stronger light, which however he is not able to obtain straight away, because the caretaker’s light has gone out, and it is taking the latter a long time to kindle the two wooden rubbing sticks.**

[9] **But I awaken and lift Sarah from the tomb as soon as Jairus was through the door.**

[10] **The awoken one asks Me somewhat drowsily:** “For Jehovah’s sake! Where am I now? What happened to me? I had just been in a beautiful garden with lots of playmates, and now I am suddenly shifted to this dark and confined chamber!”

[11] **Say I:** “Be of good cheer and calm down, Sarah. For behold, I Your Jesus Who has awakened you from death to life the first time just a few weeks ago have now awoken you from death again and given you a solid life. Henceforth no sickness shall torment you, and when after many years your time shall come then I Myself, coming down from the heavens, shall fetch you and lead you into My Kingdom, of which there shall be no end everlastingly.”

[12] **Only on hearing My voice, Sarah fully comes alive, saying with the most lovingly friendly voice in the world:** “Oh, You only beloved of my young life and heart! I knew of course that he who loves You alone above all needs to fear no death! From an over-mighty love for You, my first bringer of life, I became sick, because I could not find out where You had gotten to; and on inquiring about Your whereabouts with the most fervent love for You, I was told, to calm me down with the most blatant killing of my feelings that You had been taken prisoner and handed over to the severe courts as a traitor! This broke the heart in my breast; I soon became sick and died a second time. Oh how endlessly happy I am to have You again, my only and most fervent love.

[13] **Upon the death-bed I said indeed:** ‘If my one and only Jesus

still lives, He will not let me decompose in the cold tomb!’ And behold, what my heart told me has happened. I fully live again, and that in the arms of my beloved Jesus. But from now on nothing shall be able to separate me from Your godly side. As the least of your maidens I shall follow You wherever You may go.”

[14] Even as Sarah is thus revealing her heart to Me, Jairus is at last approaching the tomb-chamber with a resin light. I say to her however: “Behold, your father Jairus is coming. Hide therefore behind Faustus’ back, so that he does not set his eyes on you straight away, as it would harm his health. But when I call you then quickly step forward with cheerful and happy mien, and such sight shall then not harm him.” Sarah at once follows such advice, and Jairus walks into the chamber the moment Sarah took good cover behind Faustus’ back.

[15] Jairus apologized for having taken so long getting the light.

[16] But I say: “It does not matter. For no one can sin beyond the possible, and he who is fully dead shall not be more so in about a further quarter hour, but rather more alive where there are any residual preconditions for life at all!”

[17] Says **Jairus**: “Now then Lord, if a poor sinner may also dare to beg You, then please bestow Your grace not on account of me unworthy one, but upon Sarah the one surely loving You above all else.”

[18] Say I: “But on one condition and one reason, that I don’t awaken her for you, but purely for Myself! She shall henceforth follow Me and not yourself; if you also wish to follow Me from time-to-time then you shall be near your daughter.”

[19] Says **Jairus**: “May everything be in accordance with Your will, if only my one and only child could be called back to life.”

[20] Say I: “Well then, shine into the open tomb!”

[21] **Jairus** steps up sighing to the edge of the tomb, looking and looking but seeing nothing but the linen and head-wrap and bindings all pressed into a heap. Not seeing his dead daughter he gets sorrowful, asking Me: “Lord, what went on here? The smell is here still, but nothing else! Has someone stolen the corpse? Why

did he not take the scarves and bindings as well?”

[22] **Say I:** “Because the now living one no longer has need of such!”

[23] **Jairus** cries out with delight, which suddenly overcame his grief: “How?! What? – Where then is the re-animated Sarah?”

[24] **I** call out: “Sarah – step out!”

[25] The most beautiful **Sarah** suddenly steps out from behind **Faustus’** back, saying with completely healthy and loud voice: “Here I am, fully alive and well! But now no longer belonging to you but fully to Jesus! Because the love of my heart for Jesus, the Lord over life and death, which they desperately tried to make out as the grossest of all sins, killed my feeble body for the second time. But this mighty love also gave it life back again! And behold, father **Jairus**, you call me your daughter also but you gave me life only once! What is He to me and I to Him, Who gave me life fully twice? Which of you two is now more really my father?”

[26] **Says Jairus:** “You are right! Obviously He Who fully gave you life back twice, and I here cannot contend with your love from time to time. Are you, who were everything to me on this earth, and now again shall be after Jesus the Lord satisfied with that?”

[27] **Says Sarah:** “Yes father **Jairus**, I am fully satisfied therewith!”

[28] **Say I:** “And I also! But now let us return to My house. There a good evening meal awaits us, and My daughter Sarah must above all be properly strengthened; since her newly animated body needs to be properly nourished with good food. Therefore let us hurriedly leave this place!”

55. DISCUSSION BETWEEN JAIRUS AND HIS WIFE ABOUT SARAH



JAIRUS now covers the grave and locks the door behind us, whereby one could get into the grave chamber and finally to the grave itself, and then walks with us. However, about seventy steps outside this school and chapel is the little dwelling of the keeper and guard located, with whom Jairus obtained the light earlier.

[2] Since the increasing moon illuminated the evening a little, **the guard** immediately recognized Jairus' little daughter, who walked cheerfully next to Me dressed in a white sweeping gam. **Horrified he asked Jairus:** "What is this?! What do I see?! Is this not Sarah, your late little daughter?! Was she also seemingly dead this time round?"

[3] **Says Jairus:** "May it be as it is! You do not have to ask any questions here, but to be completely silent about everything you see here, otherwise you will lose your job! However, take this deeply to heart and think, grasp and comprehend, that with God many things are quite easily possible! But it requires a firm belief and an enlivened trust! Do you understand this?"

[4] **Says the guard:** "Yes, elated master!"

[5] **Thereupon says Jairus:** "In future stay away from me with those honor-showing addresses and speak to me like a brother! But now, for you not have to guard a corpse anymore, go quickly to Capernaum and tell nobody there what you just have seen, also not to my wife! However tell her, that she must accompany immediately, if possible, to Nazareth to the house of Joseph; because I have to discuss very important matters with her! Take a few good mules, so that you can get quicker to the house of the carpenter in Nazareth!"

[6] **The guard who himself is the owner of a quick trotting donkey bridles and saddles hastily the animal, rides with it to Capernaum and delivers the given message to the wife of Jairus. The grieving wife gets up quickly and follows the messenger. The donkeys are**

moving quickly and within less than one hour they arrive at the house of My bodily mother Maria in Nazareth, who is now quite happy again for being allowed to call the old little house of Joseph her own. When Jairus' wife entered the room where we enjoying quite a good evening meal, which this time was prepared by Borus, she soon notices her Sarah alongside Me, who cheerfully and happily and at the same time looking great, was busy to consume with the greatest appetite a good, boneless fish with salt, oil and somewhat wine vinegar.

[7] **The wife** nearly can't believe her eyes and says after a while, tapping Jairus on the shoulder: "Jairus, here stands your grieving wife, for whom you have send by messenger, as if you had to discuss important matters with me! But I already see the importance of all importances! Tell me, Man! Am I dreaming or is this reality? Is this girl sitting next to Jesus, looking so good, not a living match of our late, most dearest Sarah? – O Jehovah, why have You taken Sarah from me!?"

[8] **Says Jairus, himself completely overwhelmed, to his wife:** "Be consoled, you my beloved wife! This girl does not only looks like our most dearest Sarah, but most seriously, it is her! Lord Jesus, full of the divine spirit, has awakened her for the second time, just like He awakened her from death a few weeks ago. That she now looks so good is caused by His incomprehensible, apparent divine powers. But do not disturb her in her appetite; since she has fasted for quite some time now!"

[9] **Says the wife nearly not able to get a grip on herself because of amazement and happiness:** "Tel me now, you wise master in Israel, what do you think about this Jesus! It appears more and more to me that He nevertheless His low birth level, is the promised Messiah!? Because such deeds have never before been performed by any prophet not of course not by any other person!"

[10] **Says Jairus:** "Yes, yes, it is indeed so! But it means keep the greatest secrecy about it, since He Himself wants it like this; because if this would become known, we soon would have the whole of Jerusalem and Rome on our neck, and if He would not

oppose it with His divine powers, we would be in quite some trouble! Therefore, wife, be mute like a castle wall! For this reason Sarah will, in order not to betray the divine Master with her appearance and to recover her health completely, stay for at least a full year under the supervision and guidance of either Himself or at least under His loving, exceedingly wise mother Maria, and we will visit her from time to time. Correctly speaking both of us do not really have a claim to her anymore; for we gave her only a miserable, illness ridden life by our mute lust and did not know what will become of our act when we slept with each other. This heavenly Sarah was given to us, who was given by God a most healthy soul, but from us a weak, sick body! Twice she has died on us and would have been lost forever for this world! However, at both occasions He gave her a new, healthy life! – The question is now, who is more her father and mother – He or we two poor sinners!”

[11] **Says Sarah's mother:** “Yes, you are wise, knows the law and all the Prophets; therefore you are always right in all things, but for me it is already a heavenly bliss that she is alive again and that we have the good fortune to see and speak to her from time to time.”

[12] **Says Jairus:** “Let us be quiet now; since the meal is finished and possibly He wants to say something!”

[13] **But I call on Faustus and say to him:** “Friend and brother, I'm quite sorry that for today you cannot sleep over; important business is awaiting you at home and therefore I have to let you go for a few days. However, after a few days come again here! If there is any talk about Me, then you know what to say!”

[14] **Says Faustus:** “Lord, You know me better than I know myself! Therefore You can depend on me; since a Roman is not a weak reed for the winds to play with loosely! If I say yes, not even death can force a no from me! But I'm going now and my mule is already saddled and bridled and within a small hour I will be at home. In your name, o my greatest Friend Jesus, the expected business will come to a good end. I put myself completely in your love, wisdom and divine power!” **With these words Faustus leaves**

quickly by the door.

[15] Thereupon Sarah's mother comes to Me and thanked Me with a deeply humble heart, recognizing how much she is unworthy of such unheard of mercy.

[16] But I console her and say to Sarah: "My little daughter, look, here is your mother!"

[17] Only now does Sarah get up and greets her mother with exceeding friendliness, but immediately remarks that she will stay with Me; since she loves Me too much to be able to be separated from me! The mother and also the high priest Jairus praise the daughter for this a lot but nevertheless asks her not to forget about them entirely! And Sarah solemnly promises both, that she loves them now more than ever before. With that both were beyond measure satisfied, became quiet and caressed their daughter.

56. DIVINE POWER



ow the Greek **Philopold** from Kana in Samaria came to Me and said: "Lord, I have been now over three days with You but could not find one moment to discuss with You what I according to Your will have accomplished, and how through my preaching which I gave them after Your departure from Kana, have converted all to believe in You. It seems now that You have some spare time; could You also listen a little to what I have to say!"

[2] Say I: "My very worthy friend Philopold. Would you not think that I would have long since asked you various things concerning Cana if I did not know exactly how matters stand? Look at all My brothers. Do I talk with them much? For days not a word outwardly, but all the more often inwardly-spiritually through their heart and look. None of them come to Me asking: "Lord, why do You not speak to me?" I tell you, as I have for a long time told everyone: I do not call disciples so as to talk with them without any cause whatsoever, but so that they hear My teaching and witness My deeds. For all that they know I have known already

long before, and what they want to know in particular, I tell them through their heart the moment it is needed. And if this is so, ask yourself why My initiated disciples should require a daily discussion. You, too, are now My disciple and, therefore, will have to submit to such an order in My school.

[3] With other people, however, who are not My closest disciples I do have to exchange words outwardly, for with their very worldly hearts they would not hear let alone understand Me. I do still speak also with My disciples outwardly if and when required, but that is then not for the sake of the disciples, but for the sake of these who are not disciples. Tell Me, have you comprehended this!”

[4] Says **Philopold**: Yes, Lord, now Your mercy is so clear to me as the sun on a brightest midday, and I thank You for such most amicable clarification! But Lord, if I now observe this most glorious and beautiful Sarah who with her beauty could compare herself with every angel of heaven, then it seems impossible to me that she is supposed to have pain in the grave for even a second. Because such vitality I have not yet encountered. Yet it is nevertheless true that You have awoken her from death twice. Now my heart is urging me mightily to find out from You how such is possible to You!”

[5] Say **I** to him softly: “surely you found out at Cana Who I am? If you know that then it is odd that you can ask how I can revive a dead person. Did not sun, moon and stars as well as this earth go forth from Me, and did not I populate this earth with countless living beings? If I could give them an existence, and independent life in the beginning how should that be impossible for Me with a maiden that was possible for Me with countless beings from eternity to eternity? If you know this and even received instruction on it from an angel, how can you still ask?

[6] Behold, every stone even against which you may knock heavily is only maintained through My will; were I to release it from My all-creating and maintaining Will but for a moment, it would also cease to exist in the same moment.

[7] You may indeed crush the stone and through intensive heat

even dissolve it into a kind of air, as taught in secretive chemistry; but all this can take place with the stone and every other type of matter only because I permit it for man's benefit and advantage. Were I not to permit it then you could move even the smallest stone no more than a mountain. You can furthermore throw a stone high up, and it shall, depending on your strength and skill ascend to an impressive height; but after reaching maximum height in relation to hurling effect, it shall at once fall back to earth. And behold, this is all My will, and My permission up to a point, where it says, this far and no further!

[8] A stone-throw clearly shows you the scope of man's power and will. A few moments in time and man's feeble will is seized by Me and driven back into the due order set by Me from eternity, which is weighed out to the minutest particle through all of eternal infinity! If therefore all this depends exclusively on My will and permission, how could it not be possible to me to revive a deceased maiden?

[9] But do go outside and fetch Me a piece of wood and a stone and I will show you how I can accomplish all these things through the might of the Father within Me."

[10] **Philopold** promptly brings a stone and a rotten piece of wood. And I say to him, speaking in an undertone: "Look, I lift up the stone and place it in the free air and, look, it does not fall. Do try to push it from this position." **Philopold** tries, but the stone cannot be shifted even by a hair's breadth.

[11] However **I** say: "Now I shall allow the stone to be shifted by you as you please; but once you let it go it will again take this position and will after some swaying or suddenly be fixed to this given position."

[12] Says **Philopold**: "Lord, spare me this test, for Your holy word is sufficient for me."

[13] Say **I**: "All right. It is now My will that this stone disappears, and this wood shall sprout and bring forth leaves, blossoms and fruit of its kind." Thereupon the stone becomes invisible, and the old wood becomes fresh, sprouts and brings forth leaves, blossoms

and finally ripe fruit, that is, some figs since the wood came from a fig tree.


[14] Now everybody's attention is turning to Me and Philopold, for most of the disciples had already fallen asleep and Jairus and his wife could not stop fondling their daughter. I and Philopold, however, had carried out our experiments further away at a little table below a dim lamp and, therefore, had not been noticed by hundreds until Philopold's astonishment became too conspicuous whereupon many soon turned their attention to us. But I told them to rest and silence reigned once more.

[15] Then I again bade the stone to be and it was once more lying on the table, but left the fig branch with the fruits which in the morning were eaten with much pleasure by My Sarah.

[16] But I then asked Philopold whether he is in the clear. And bowing down deeply, he said: "Lord, now I am fully in the clear."

[17] I said: "Good, then let's take our rest."

57. PHILOPOLD'S TESTIMONY TO JESUS' DEITY

 **HILOPOLD** then went to take a rest, as commended by Me. But his sleep was not of course a salubrious one, because the day's happenings took a toll of his emotions; on top of that the bunk's were in no good shape, as the bailiffs had taken possession of almost everything other than a bit of straw, and we thus found a literally empty house. While Sarah was being re-awakened, Borus, my brethren and many other disciples had indeed been engaged in moving proper bunks, tables, benched, kitchen and tableware into the house; but to do so on short notice along natural lines for some hundred people who partly found accommodation in the open or in other houses was possible only for barest essential.

[2] And so I Myself spent the night on a bench with a bit of straw under My head – and Philopold even on the floor and without straw. Hence he also was one of the first on his feet in the morning; and Jairus, who with his wife and daughter Sarah

enjoyed quite
a good straw bunk, asked Philopold how he had rested on the
hard floor.

[3] **Says Philopold:** “As the nature of the floor permits! But it all depends on habit; in the course of a year the body would certainly befriend it more than during a night.”

[4] **Says Jairus:** “Had you only mentioned it; we had plenty of straw!”

[5] **Says Philopold:** “Here, behold the Lord! He whom all heavens and worlds obey, and for whose will all angels watch! His bunk is no better by a hair’s breadth than mine!”

[6] **Says Jairus, in whom Pharisaism still resided to a large extent:** “Friend, are you not perhaps overstating the case? It is indeed indisputable that this Jesus is full of the godly spirit, to a greater extent than any prophet ever was filled – because his deeds exceed sky-high all the deeds of Moses, Elijah and all the other great and smaller prophets. But that the fullness of the Godhead should reside in him seems a rather risky assumption to me! The prophets too awoke the dead through the divine Spirit with which they were filled; but they merely not dared ascribing to themselves but to God. For had they ascribed the success to themselves, it would have made them gross sinners against God, and God would have taken the spirit from them. But Jesus does everything as if from Himself and like a Lord – and this indeed favors your speculative assumption, and to a certain extent I am completely of your opinion, but as said with all caution! Because this could also be permission from above to test our faith in the one God! But if all the fullness of the Godhead were to really dwell in Jesus, then indeed we would have accept His testimony as eternally true under all circumstances! What do you say to that?”

[7] **Says Philopold:** “I am fully of the latter view and think His testimony of the fullness of the Godhead in Him completely true. It is Him and no one else!

[8] The thing is especially hard to explain in this our miracle-working time, for one can always say: I saw magicians there and

there who of a truth performed extraordinary deeds and the prophets of old also awoke the dead, one of them indeed clothing a heap of skeletons with flesh and reviving them. Hence miraculous deeds are by far no proof yet for hailing a worker of miracles as a God!

[9] But here with Jesus it is an entirely different thing. With all the prophets, extended prayer and fasting had to precede a miraculous deed, for God to find them worthy of performing a miracle through them; the magicians need a magic wand together with a great many signs and formulas, besides carrying a lot of ointments, oils, waters, metals, stones, herbs and roots with whose hidden powers they are familiar, applying same with their performances; but where has anything like that ever been seen with Jesus, the Lord? No trace of praying or fasting, at least during the short time I had the privilege of knowing Him, not to mention a magic wand or any magical paraphernalia!

[10] Besides that, all prophets spoke and wrote in secretive imagery, and none but those coming from their school could understand them. Notwithstanding the fact that I am a Greek, your Scriptures are not unknown to me, and I know Moses and all your prophets! Whoever understand these one and all verily must be of a special extraction!

[11] Jesus however, expresses the most hidden things with such clarity, that not seldom a child must understand them! He explained the Creation and I nearly believed myself capable of creating a world! Where is the prophet, or the master of all magicians who speaks like Jesus?

[12] Who has ever understood a syllable of what the magician says at his performances? Deepest night reigns in their talks, and in the speeches of the prophets it indeed dawns here and there; yet their dawn does not help anyone to make out an object thirty paces ahead. Here however it is all sunshine on the brightest midday. Whatever He says is deepest divine wisdom, yet bright and clear for every man's intellect. And when He wills, happens instantly!

[13] If things are like with Jesus to a hair's breadth, then I fail to see for what reason I should still hesitate to acknowledge Him as the indisputable Lord of heaven and earth, loving Him beyond all measure and giving Him alone all honor?

[14] Look here on the table! This fresh fig branch with a great many fully ripe fruits is a live explanation He gave me yesterday, when asking Him, after you all slept already, how it was possible for Him to awaken the fully dead. He asked for a completely decayed, therefore completely dead branch. I brought whatever my hands got hold of in the night. He did not even touch the dead wood, but just commanded it, and the dead wood began to sprout, to bloom, and here you have the ripe fruit. Take and give them to the most beloved Sarah – who will feast herself thereon.”

58. THE LORD VISITS THE SYNAGOGUE

SAIRUS wakes Sarah, who had already begun to stir, handing her the branch, and she is overjoyed therewith, biting straight away into the honey-sweet fruits and consuming them all. After she had eaten them all, I awaken on My bench.

[2] Sarah is the first to give Me a heart-felt morning greeting, and I ask her how the figs tasted. And she said with great joy: “Lord, they were heavenly and sweet as honey! Philopold, Your friend, gave them to me in Your name, and I ate them all, for they were exceedingly good! You probably got them for me?”

[3] Say I: “My most beloved Sarah. Indeed for you; because you were the reason last night for My showing friend Philopold how I awaken the dead, by revitalizing a completely rotten fig branch, so it might bear sweet fruit one more time for you, My beloved Sarah. Hence you did well to consume it, for it shall multiply your lasting health! But now let us at once move into the open, until the rooms are tidied and cleaned and then we shall partake of a morning-meal and then turn to today's business.”

[4] Following these words all move into the open, enjoying the bright and crystal-clear morning, and all were uplifted by the most

beautiful morning.

[5] **But Jairus came over to Me, saying:** “Lord! There shall never be an end to my thanks! Rather than ever allowing myself to be ever led astray against You again I shall become a most zealous follower of Your holy doctrine, and Philopold shall remain my friend for life, for it is only he I can be thankful for the true light about You. Notwithstanding him being a Greek, he nevertheless is more knowledgeable in our Scriptures than all the Scribes of Judea, Galilee, Samaria and Palestine! In short, I am now fully in the clear about You, and it is factually as I have often thought secretly. But I must be off to Capernaum, where certain concerns await me. But my wife and daughter Sarah I leave in Your care for a time convenient to You; for not even in heaven could they be better looked after. But if I can get away in the evening, then I shall here with Faustus and Cornelius and perhaps also the old Cyrenius, who is supposed to come to Capernaum today. And so I take my leave of Your love, patience and grace.” **Thereupon he takes his leave of his wife and sweet Sarah, then lets his fast mules be brought, mounting the strongest and trotting off at fast pace.**

[6] **I however now call everyone to breakfast, and we move into cleaned and tidied rooms where a good meal prepared by Borus awaits us.**

[7] **After the meal, Borus beckons Me aside, saying:** “My most intimately beloved friend! I know that You have perceived well in advance what I want to share privately; but there are some among Your disciples who I don’t think need to know what we are discussing, the only reason I asked You over.”

[8] **Say I:** “That would not be necessary, because what you want to tell Me, I have already told My disciples at length in Kis, voicing My praise. They know everything, and hence we need not keep it secret.”

[9] **Says Borus:** “Ah, in that case I shall speak openly!”

[10] **Hence we go back, to the company, and I say to Borus:** “My most beloved friend! What you want to tell Me I already know, and all the disciples know it as well, and hence we can regard the

matter as finalized. But as a Greek who simply believes in Judaism without coming under Jewish law; it is easier for you to talk to the Pharisees; if however you were an orthodox Jew through circumcision and the Law, then you would have had to severely bridle your tongue. But it was right that you spoke as you did, and so let us now write the matter into the sand. But now take Me to the Nazarene school. I shall instruct the people, that they may recognize what time this is!" [Matt. 13:54]

[11] Mother Mary asks whether I shall be coming home for lunch.

[12] Say I: "Don't trouble yourself about whether I come; it is enough that I carry all burden! I shall come in the evening."

[13] Sarah asks whether it is permitted that she come with Me to the school.

[14] Say I: "Indeed, notwithstanding that a woman is not according with the Law allowed to enter the school in male company. But all is now going to change; because like man, woman has equal right to My love and grace, which proceeds from God the Father through Me. And so come along now cheerfully and confidently, learning together with the others at the school what time it now is, hence let us go! You Sarah stay by My side, and you shall serve Me as a mighty witness! Hence keep that burial clothing on your body, for the dress too shall serve Me as testimony. But now let's go!"

[15] Upon these My words we immediately went to the school.

59. THE LORD REVEALS A TEXT FROM ISAIAH



WHEN I entered the school there were about ten Nazarene elders, together with several Pharisees and Scribes seated at a large table discussing verses from Isaiah reading as follows [Isaiah 1:16-24]:

16: Wash yourselves, make yourselves clean; put away the evil of your doings from before Mine eyes; cease to do evil.

17: Learn to do well; seek justice, relieve the oppressed, give rights to the orphans, plead for the widow.

18: Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19: If ye be willing and obedient, ye shall eat the good of the Land.

20: But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

21: How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it, but now murderers.

22: Thy silver has become dross, thy wine mixed with water.

23: Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

24: Therefore, saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will rid Myself of Mine adversaries, and avenge Myself of Mine enemies: They were discussing the meaning of such verses and could not be in the clear.

[2] I stepped forward, saying to them: “What are you pondering about something that stands as clearly revealed before you factually as the sun at midday? Look at your orphans, your widows! What is their state? Instead of taking care of them you even take from them what they have, whilst the poor orphans you take to the heathens as slaves, just as a few days ago you attempted to carry out such secretly and would have carried it out, had not the tax-collector Kisjonah mightily prevented you.

[3] The Lord indeed speaks: “Come now, and let us reason together! Though your sins be blood-red, it shall be white as snow, and though it be crimson, it shall be as white!” But I ask when and under what condition! How is it with you and the devout city which is also called “The city of God”? What multitudes of the most abominable sins crying to heaven have already been committed therein, and what multitudes are still being committed!?

[4] “Wash and clean yourselves, and put away your evil nature from before Mine eyes” spoke Jehovah through the mouth of the prophet. You wash your body seven times a day indeed, cleaning

your garments and whitewashing the graves of your dead two or three times a year; but your hearts remain obstinate and are full of obscenity, wherefore you resemble your whitewashed graves, which indeed appear adorned and cleaned on the outside but are inwardly pestilential, full of dead bones and stinking rot!

[5] The prophet spoke of the cleansing of your hearts, reminding you to put away your sins before the all-seeing eye of God; but this sense you have never taken into your heart, hence cleaning only your skin whilst letting your heart sink into all hellish filth! Oh, you hellish generation, who has taught you thus!?

[6] Indeed you say: “The he-goat that Moses and Aaron commanded, has right up till now been yearly laden with all Israel’s sins, killed and thrown into the Jordan”! Oh you blind ones! How is it the he-goat’s fault that you continue to sin on and on, not bettering yourselves in your hearts?

[7] This function was only a sign from which you should have learned long ago that the he-goat only represents your evil, worldly lusts, such as your arrogance which like the he-goat is kicking and stinking beyond all measure, and your fornication and filthiness in all things, your meanness, envy and hypocrisy! With the destruction of the scapegoat you ought to have forever annihilated your

heart-goat, thus fulfilling Moses’ and Aaron’s commandment in a living way and thus reaping their blessings unfailingly. Failing this, you have indeed killed the rams, which could be of no use to you, but your sinful hearts have remained with you. Wherefore Jehovah has carried out His threat and shall further do so when your evil measure is full.

[8] A nice thing it is that the heathens have now to maintain justice for the people and to care for the widows and orphans! But hence it also is true what the prophet speaks: “I shall be comforted through Mine enemies, the heathens, and be avenged through them”! To where has your power gone, and where spent your strength? A small flock of heathens is ruling God’s mighty people of yours! Ugh! For the everlasting disgrace and shame! The

children of the serpent are wiser and more upright than the children of light.

[9] Wherefore it shall soon come to pass that this holy land shall be handed over to the heathens, and you shall henceforth have neither land and even less a king, but shall serve strange tyrants as slaves, and your noble daughters shall sleep with the heathens and the servants of heathens, and their fruit hated like a generation of serpents and vipers!

[10] You are here discussing from the prophet who wrote for your heart, as to how you could make idle ceremony more splendid through the practice of the trivial washing and cleaning of your bodies, clothing and sepulchers so that the sacrament would yield you more offerings, yet you are not capable of discerning that which alone would be pleasing to God! Oh you evil devil-servants! It is him you serve with your ceremony – and hence shall also once reap his wages in the mire, as you have also fully deserved it always.

[11] One cleans the body once, twice or three times a day if desirable, and one cleans clothing when it is dirty; for this Moses has commanded for the health of the body. Thus one also covers the sepulchers with a span of clay, and then covers such clay with several coats of good lime, so that the covering would not develop cracks through which particularly in the first few years of decomposition, harmful fumes would not escape, causing all kinds of dangerous sickness to man, animal and plant.

[12] Behold, that is the reason for ordering the whitewashing of graves, which can be grasped with the hands! How could you make this into a divine service? Oh you absurd ones, you fools! What can this do for the soul of the departed?!”

60. ABOUT THE NATURE OF GOD, AND WORSHIPPING HIM



THE LORD: “After a man dies, the soul is taken from the body and prevailing as an isolated spirit man, comes to a location corresponding to its complete living being; and here nothing will help it other than its free will and love. If the will and the love are good, then the location also will be good, which the soul itself shall prepare for itself in accordance with its God-implanted strength and authority. If the will and predilection are bad, then its effort also shall be bad – just as on earth a bad tree bears no good fruit and a good tree no bad fruit. Go and adorn a thorn bush with gold and precious stones and see whether it shall bear you grapes as a result! A vine however shall nevertheless bear sweet grapes full of flavour, whether you adorn it with gold or not.

[2] If that is so and, impossibly otherwise, ask yourselves what the whitewashing of graves, within which reside only decaying skeletons and obnoxious filth, should or could benefit the souls of the dead!

[3] Do you earnestly believe that God is so feeble minded and vainly foolish that He should let Himself be served with the most vain and trivial parade of matter through matter?!

[4] I say unto you: God is a Spirit, and those who would serve Him must do so in spirit and fullest, living truth of their heart, but not in matter through matter, which is nothing but the transitorily shackled will of the almighty Father!

[5] What would you say to someone who came to you asking to be paid even for devastating your crop, whilst asserting that he has given you good service? Behold, that which you would say to such a fool is what the Father shall once say to you in the beyond, and you shall have to depart from Him even whilst being thrust out into uttermost darkness, where wailing and gnashing of teeth shall be your wages!

[6] As to how you look after widow’s affairs, My mother Mary first of all is testimony, from whom you have taken everything,

and thereafter a thousand others with whom you did not proceed any better and still don't.

[7] Does it not cry to heaven that Jewesses have to seek justice from the heathens and also receive it? Must it not seem really funny to Satan that his children now exceed God's children sky high on justice and righteousness? Yes, the children of the world shall indeed become children of God in future; yet you shall become children of him whom you have faithfully served at all times!

[8] Since you are reading Isaiah, did you never come across the passage where he says:

[9] *"I delight in mercy and not burnt offering" or "This people honours Me with its lips, but its heart is far from Me"!*

[10] Since you say: "such has God spoken through the prophets". What respect must you have for Him if you prefer your despicable statutes to His Commandments at all times, keeping only your own for your worldly advantage but treading the divine ones with your feet? Oh you evil ones, you perpetual servants of the devil! How shall you fare once before God's judgment-seat? Verily, the Sodomites shall fare better than you. For had such signs been given there as have been given you, they would have repented in sack-cloth and ashes, and God would not have judged them with fire and brimstone from above! Beware, the time is at hand when you shall fare as I foretold you!"

61. THE SPIRITUALLY BLIND, IMPUDENT AND CONFUSED PHARISEES



SERE the elders, Pharisees and Scribes rise most angrily, saying: "How dare you fluffy-beard to argue with us? What signs occurred here?"

[2] Say **I**, standing the to them well known Sarah in front of these school and Scripture Knight's faces: "Do you know this little maiden, and are you aware of what occurred with her for the second time?"

[3] **Here they look wide-eyed and baffle-eyed, saying softly among themselves:** “By heaven, this is the Chief’s daughter of Jairus who stopped living. Did He re-awaken her again? What happened here? If he has awakened her, and this time as she was really dead a second time, then what are we going to do? Jairus appears to be on his side, or he would not have entrusted his most beloved daughter to him! Or is he perhaps not aware of it? Did Joseph’s son perhaps secretly awaken her, wanting to escort her back to Jairus at an appropriate occasion? Should we perhaps let Jairus know? This thing is too conspicuous! It is her, without any doubt it is her! And yet we all were at her funeral, as well as previously at Capernaum when she died! What’s to be done? What’s going to happen if this God-man accomplished such unprecedented things by whatever craft or power?” – **Here they fall silent.**

[4] **I say however, scrutinizing them sharply:** “Now then, what does your evil heart say to that? Is this an adequate sign or not, to testify of the truth that I spoke to you?”

[5] **Say the elders:** “We are neither physicians nor chemists, who investigate the forces of nature and know how to apply them to their craft; neither are we familiar with magic when one can learn from the devil, because this would be the most monumental sin before God, and hence we cannot say by what craft or power you awakened in her! We hence are agreed not to let ourselves be deceived by such signs in our faith in Moses and all the prophets, as well as in our interpretation of Scriptures, which in the Temple has the authority as sworn by heaven! Right now several magicians are working signs, who come to us partly from the East and many from Egypt; they all perform wondrous things which no Jew can comprehend, nor wants to or is allowed because all those magic things originate from the devil. And to sum up: Your signs, because they also belong to magic, have no value for us and prove only your capacity to happily carry them out and you therefore are an accomplished master therein; but far be it from us to account of your signs accept your doctrine, which disgusts us! For a physician is no priest to us by far, and even less a prophet, and least of all

Yourself, as we have known you already of thirty years, and we knew your father. Hence see to it that you get out of our school quickly together with your idlers, or we shall have to apply force!”

[6] **Says Sarah:** “I beg You to depart from these miserable ones! For these are obstinate like stones, darker than night and more loveless than an abyss! Twice You have given me back life, yet this is nothing to these miserable ones. They even regard it as blasphemous magic and even in their crude blindness try expelling You from the school. Lord, this is ever wicked! Let’s go, let’s go! I feel as if Satan was standing before us in their presence.”

[7] **Say I:** “My most beloved Sarah! Just calm down. We shall remain here for as long as it is My wish; for I am a Lord! Does not the earth’s mighty call themselves lords, yet often have very little power; I however have all power over heaven, hell and the entire earth. I therefore am quite really a lord and shall not be commanded by anything eternally. What I do, that I do of My own free will; because I am a Lord totally!”

[8] **On hearing this, the elders and rend their vestments, shouting:** “Away with You! Because we heard it clearly now that You are a blasphemer! Your works You accomplish with Beelzebub’s help and are trying with Your doctrine to turn the nations away from Moses and God; hence we have no alternative but to dispatch You with stones from the world!”

62. TEMPLERS FEAR THE ROMAN COURT



HERE were stones kept for stoning in all schools as well as in the Temple, and therefore also in this Nazarene school. As the elders, Pharisees and Scribes of this city were blindingly enraged, they took hold of the stones to throw at Me. Then all the disciples rose to their feet and threatened the mad ones. At this moment Faustus, Cornelius, Jairus and the old Cyrenius entered the large hall.

[2] **When the enraged priests caught sight of these most eminent**

and well-known personages, they promptly put down their murderous objects and bowed very deeply.

[3] **Jairus at once rushes over to Myself and Sarah, embracing Me and saying loudly to Cyrenius:** “Here stand He, the great Man of all men, and here my beloved Sarah, who He twice awakened from fullest death!”

[4] **Here the old Cyrenius steps over to Me, tears in his eyes, saying:** “Oh, my God and my Lord! With what words should I, a poor, weak human thank You for all the endlessly great graces You have bestowed upon me?! Oh how happy I am for my eyes to once again be inestimably fortunate in beholding You, my holy Friend! For more than twenty years I had heard nothing more of You, notwithstanding that I thought of You many times each day, and also often making appropriate inquiries about You.

[5] How downcast I was even a few days ago, when the Emperor in all earnestness began to demand the unfortunate taxation moneys from Pontus and Asia Minor, with my not knowing where they had gotten to! Yet how happy, inexpressibly happy indeed, was I when about three days ago not only the missing taxes, but far more priceless treasures in gold, silver, pearls and precious stones were dispatched to me by my upright friends, Faustus and Cornelius, and all that through Your holy mediation!

[6] My Lord, my holy greatest Friend Jesus! Oh tell me, what I can do to reciprocate this great indebtedness even marginally! If You were willing to set my Province Chief’s crown upon Your head, oh with what unmentionable joy and honor would I desire to place it at Your feet!

[7] Verily of a truth, Lord, You my life as you are certain to be aware of, the treasures of this earth mean exceedingly little to me; if that which I have already dispatched to Rome were mine, then many thousands of poor people would have already received help! But it was the Emperor’s and it had to be my task to produce what had been lost! How should this nevertheless have been possible without You, and thereafter my dear Faustus and brother Cornelius? Oh, You have rolled a world of burden from my breast.

Now it is my turn to pay and reward to the limit of my authority! Oh, speak, most holy great friend of mankind, what should I do?"

[8] With this brilliant address of Me by Cyrenius, those who previously were about to stone Me turn deathly pale, starting to shake all over as if gripped by high fever, in the assumption that I would now take fullest revenge on them and complain about them to Cyrenius, whom they feared more than death; for he never joked! The Roman judges were notorious for their strictness in carrying out their pronounced judgments and sentences, the reason for the Jews' inordinate fear of them, especially these Nazarene Elders, Pharisees and Scribes, of whom some were accessories to the Roman taxation robbery.

[9] But I said to Cyrenius most amicably: "Do you suppose that the Man has forgotten what you had done for the Child when it had to flee before Herod, from Bethlehem to Egypt? Oh, the Man remember this only too well that you did it all without self-interest, because you loved Me, and I should now desire some reward from you? No, such be eternally far from Me! But since you are in command over Asia as the Emperor's representative, command these recalcitrants, Satan-servants and not servants of God, to keep their silence on all that has taken place here, or they shall receive the most severe punishment! For all who take up stones against their neighbors shall receive the most severe punishment!"

[10] Says **Cyrenius**: "Have these miserable ones dared perchance to take up stones against You?"

[11] Says **Sarah**: "Yes, exalted Cyrenius! These miserable ones intended stoning the Lord for telling them the Truth. They call themselves 'servants of God yet are the greatest blasphemers; for they keep only their most selfish and domineering regulations, giving them a godly shine through the most shameful strong-arm tactics!

[12] Whoever does not allow himself to be blinded by their deceptions will be kept blind by the most shameful high-handedness, and we no longer enjoy liberty on God's dear earth! One only has to read Moses and the prophets and next to that their

statutes and one can easily discover what I as a young girl not yet sixteen have discovered a long time ago! Verily, whoever follows Moses and the prophets is their fiercest foe. Like the Samaritans, who still are staunch mosaists and disciples of the prophets, is regarded as cursed all the days, and he, like they, amount to the most vehement curse from the mouth of a Jew.

[13] But as a young girl I ask: is this the Word of God, is this divine service? Jesus clearly demonstrated to them that this can only be the word of hell, and a service that Satan could wish for; wherefore they intended stoning Him, because He told them the truth too convincingly before the people, who in the end could cost them a lowering of their income.

[14] Noble lord! Already twice I have been fully in the beyond and I know what my soul has seen. I saw Moses and all the good prophets. They were at peace and their joy is this time which they call “the great day of the Lord”. However, I did not see one Pharisee or teacher of the law among them righteous of Israel. So I asked where they were.

[15] Then an angel of light came and bade me follow him, which I did. Soon we were standing at an extremely gloomy place; there was hardly as much light as in a clouded night. A great glow could be seen in the distance and the angel said to me: “Look there. That is the pit where the ones for whom you were asking are dwelling.” And I looked but saw nothing but devils and said to the angel: “Messenger of the Lord. I see only devils and no one else. Where then are the ones for whom I asked?” Then the angel replied: “They are the ones you are seeing.”

[16] This gave me a terrible shock and I remembered my father who is even a head of the Pharisees. But the angel noticed what made me tremble and said: “Do not worry. Your father will find the right way, and you will be a guide for him on this earth.”

[17] This I have seen and heard and therefore know it; not from hearsay, but from experience. So I need not learn anything from these fools and wicked servants of Satan, for I have seen and learnt truth in a living lesson and can, therefore, as one who has returned

from the beyond, testify for the sake of the eternal truth which Jesus, the Lord from eternity, is preaching, that everything these evil teachers say and teach is an absolute lie and does not have a grain of truth in it. – I have spoken.”

63. CYRENIUS AND THE TEMPLERS



SAYS Cyrenius: “Did you hear the testimony against you, by one resurrected from the dead, which incriminates you more heavily than all robbery and murder? What should I do with you in the light of this most truthful accusation? To hang you upon the cross would be far too little! To scourge you for a whole day and only then behead you would also be too lenient. But I know what I shall do, and you should be quite happy with me.”
To this Cyrenius’ address, all become deathly pale, giving out immense howling and pleading.

[2] **Cyrenius however asks Me on the side whether he ought to in earnest impose a penalty upon these miscreants, following his verdict, in accordance with which eternal silence should be dished out to them.**

[3] **Say I:** “Impose only the verdict, threatening its execution without further leniency with the first violation. Thereafter release them.”

[4] **Cyrenius steps forward commanding silence, saying:** “Lend me your ear, you miscreant goblins! You have only this One to thank, Whom you wanted to stone on account of the holy truth that came to you from His mouth, that I am not having you one and all driven into the desert, to there set you upon rocks amidst an abyss and gouge out your eyes! But should any of you dare to so much as prattle outside this school even one syllable about anything that has taken place here, either verbally or in writing or by gesture, expression, or by hand signals, upon such the execution shall be carried out with the most inexorable sharpness!

[5] Nor shall I desist from punishment upon hearing of your tormenting the people with unlawful extortions, and the

persecution by you of divine truth, for the sake of your shameful and selfish ordinances! Teach the people God's Commandments and their keeping, and you shall be regarded like this godly Jesus, Who is not at all proclaiming a new but age-old doctrine from God to nations precipitated by you into deepest night; something He can do the more readily and truly, since He is in the Spirit Himself the One Who according to your doctrine gave you the Commandments on Sinai through Moses; something that you do not comprehend, yet I do quite well, notwithstanding your declaring me a heathen! Hence beware of persecuting this holy One; for such persecution would cost you your life twice – physically here and spiritually in the beyond! Have you understood me?"

[6] **Say all those concerned:** "Yes, exalted lord, and we intend doing everything you require of us. But you also know that we men are no gods, and endued with all sorts of weaknesses; if therefore someone were to transgress somewhat in whatever way, so hold us to account, and as human yourself, punish us humanely"

[7] **Says Cyrenius:** "Greek merchants and shopkeepers indeed are in the habit of putting up with bartering, but never the Romans! Consider same and act accordingly, then you shall have need of no clemency; for men vex strong and into heroes of order only through sharp and unbending laws, becoming of one mind and full of eagerness in all lawful pursuits.

[8] If the soldier were not to have the most uncompromisingly sharp military rules, he would be a coward, and when it came to pursuing, fighting and vanquishing the foe, the enemy would have an easy time, and essential national security would be done for! But by prescribing for the soldier every step upon death and life with iron law as to his bearing before the foe, he is likely to do it with certainty. For were he not to do so, death at the hands of the enemy is not certain, and he then can emerge from battle as conqueror and crowned hero.

[9] The sternest rule in Rome then is: A stern law makes for stern and orderly citizens. Wherefore we don't allow bartering with

ourselves by a hair's breadth, and all men are equal before the law! You are now familiar with my legal sentiments. Act accordingly, and you shall be free under law; if you do not conform, then the law shall judge you without every grace precisely for being law.

[10] The entire earth with everything in and upon it endures only for the unbending will of God. Were God to admit bartering with Himself only to the smallest degree, what would become of the earth and ourselves in the next moment? Everything would come unstuck!


[11] A national society would fare likewise; if just one law were to slacken off then the others too would lose their force and application, and the great edifice of state would only too soon be in ruins! Hence my warning to you stands inexorably."

[12] **To this decisive chief governor's retort, the elders' and Pharisees' faces turn acrid, and one of them spoke in a kind of painful amazement:** "Oh, Rome. Oh, Rome! You are dreadfully hard and difficult! Jehovah! You freed Your children from Babylonian captivity when they repented and prayed for it; will You not free us from this thousandfold harder captivity for evermore?"

[13] **Say I:** "If you remain as you are and do not change from your foundations, then you shall not only remain everlastingly subservient to Rome, but fully consumed by the latter, as is an ass by the eagles! Only for a short time shall God be patient with you yet, after which an acute fate shall befall you, and it shall be with you as I prophesied to you earlier, and they shall persecute you to the end of the world. Depart now and be offended no more."

[14] Upon these My words they all move to an adjacent chamber; we remained in the school, which a large number of Nazarenes soon came to see the lofty Roman lords. We had to eventually stand upon tables and benches in order not to be crushed, and to be seen by the gaping folk.

64. HEALING OF A PALSIED. THE NAZARENE'S WITNESS OF JESUS

 **ORUS** himself brought along one palsied, whose hands and feet were already so withered and twisted and contracted that no mortal physician was ever likely to heal him by whatsoever means.

[2] However, **Borus** after having the palsied brought over to Me in a basket through the heavy throng by two carriers, spoke loudly before the people: “Only God alone can help this sick one! I am one of the top physicians in all of Galilee, and the sick come to the physician Borus from Jerusalem and Bethlehem, and he helps them; but this one he cannot help! But I beg You, my holy friend Jesus, since nothing is to my knowledge and belief impossible to You, that You would once again give this person straight limbs, if it is Your will!”

[3] **Say I:** “Friend, there are too many faithless around here, and such healing is consequently a hard thing to accomplish! But between ourselves I shall heal him at your place.”

[4] Thereto some of **the people** started murmuring: “Oh, the carpenter’s son is cleave! This sick one is too much for him, whence he would rather heal him secretly, so that we should not know whether he became better or not.”

[5] **I** heard such talk, saying to the grumblers: “Oh you mad and crazy ones! Do you know this girl at Jairus’ side? Is this not his daughter, and was she not twice dead? Who gave her life back? You fools! If the Son of Man has power to call back the dead to life, shall He not have power to say unto this sick: “Rise and walk”? But that you may see that I indeed have such power, I say unto you palsied person that you get up and walk with completely healthy limbs.”

[6] The same moment a fire went through **the sick one’s** limbs, and he felt completely strong, got up and walked, and his limbs were totally fresh; he had flesh and complete muscles, walking

cheerfully and with grateful heart, saying after a while of his own astonishment: “This is possible only to God! Without medicines, without the laying on of hands, but bringing forth such healing solely through the word, momentarily, this has not been heard of! Lord Jesus, I confess and now fully believe that You are either God’s Son or God Himself in the human form! It appears to me that I should actually worship You!”

[7] **Say I:** “Leave that go and make no noise over it. That which you feel in your heart however that preserve faithfully. A time shall come when you have need of it, and then you may pray to the Father in heaven, Who alone has given such power to His Son!” With these words the healed one falls silent.

[8] **The people were horrified, saying:** “From where does this one get such wisdom, not to mention such deeds and power? Is not this the carpenter’s son? Is not his mother’s name Mary? And his brethren; Jacob, Jose, Simon and Judas? [Matt. 13:55]. And his sisters, are not they all with us? For heaven’s sake, whence does He derive all this? [Matt. 13:56]

[9] **While they were yet conversing thus, many others vexed angry, saying:** “Would not this drive you mad! Our sons studied at Jerusalem, acquiring knowledge in all kinds of art and science. Besides that they attended the school of prophets in existence, fully learning the wisdom of Egypt in the interpretation of signs! And this carpenter who has demonstrably never attended any school; whom we constantly saw working with hoe and saw shames us and our children in a way that astounds even the top rulers, taking the usually nearly silly carpenter all but for a God! This truly is annoying. He is all in all, speaks all languages as if a native, being a prophet of the first order working signs and things of which no god might be embarrassed; our sons together with ourselves, who surely also learnt something in our time, are as if they could not count the fingers on their hands! Does anyone of us know anything how the carpenter has acquired all this?”

[10] **Said others:** “Wherefrom should He have acquired anything? Was He not until a few months ago always at home building

houses around us and other places with his father and brethren; we never saw a trace of the unusual with him. Besides that He was a man of few words, and when asked about anything then he either gave no answer at all or just a monosyllable so that one took Him for mentally handicapped, and now he suddenly stands there as a man with all the world's attention! This surely is too vexing for all human reason!

[11] What has taken place with this person? We indeed know that from his earliest childhood he is supposed to have manifested some magical qualities as an almost dumb boy! Father and mother believed that something big should once become of the boy, but all the much-promising faculties disappeared to such extent that not the slightest trace of them could be discovered on any occasion. Already as a boy he did not want to attend school, and as a simple carpenter was without any scientific education. I often asked the old Joseph how things were with Jesus, and whether he also was so terse at home. And the answer was: even more so than outside the house. This his brethren said so as well. If so, then wherefrom such abilities now?"

65. THE NAZARENES REBUKED



SINCE I nevertheless seemed a prophet to them, on account of what they had seen, one Nazarene elder said: "I once heard about a Babylonian traveler, such as are often wont to travel our districts and places as extraordinary beggars, putting up all sorts of magic and prophesying performances for a few pence, who made the following prediction to my neighbor:

[2] "Within thy walls Nazareth, liveth a man thou knowest not. He is quiet and short on words; when his time comes, mountains shall bow to his speech, and winds and sea shall obey him, and death shall tremble before him and have no power over him. Thereupon all the people of this city shall be offended with astonishment, but none shall be able to withstand his power, and death shall flee him as a timid gazelle from a pursuing lion. But when he intends going

from this world into the heavens he will allow his enemies to kill him for three days. After three days he shall of his own power dismiss death and rise from the dead in all power and glory and ascend to the heavens with flesh and blood. But then woe betide all those who persecuted him; their fate shall be a most terrible judgment by fire, the like of which has not occurred on earth before. Woe betide all arrogant Jews! They shall not again have a land of their own to the end of the world but wander scattered over all the earth like cursed game in the desert, preparing inedible bread from stubble, thorns and thistles to satisfy their hunger, and shall die of such fare.”

[3] So spoke the Babylonian about 3 years ago, and it is truly memorable that precisely such a man has arisen from within our walls in Jesus, whose speeches and deeds substantiate almost to a hair’s breadth what this Babylonian prophesied! What therefore is to be done? If the one has come to pass, then the other – namely the judgment could also do so. Hence it is my well-considered view that we let him carry on as he will and can, for it could turn out hard to fight him! Because he who can awaken the dead must be capable of more still. We should fare badly with the one before whom mountains bow down and the winds and seas fall silent. Hence we should let him go, particularly since, as you can see hundreds already follow his teaching with body and soul, taking him for the promised Messiah!”

[4] With this talk by the old Nazarene, the others get even more annoyed but none dares to say another word.

[5] I however saw quite well that nothing could be done with these people, as they had neither faith nor trust, and hence I said briefly but loudly enough for all to hear: “Why are you angry? Have you not heard how it was said of old: “A prophet is not without honor, except in his own country, and in his own house?” [Matt 13:57]. If so however, as experience always taught of old, why are you offended? You would be clever, but I say unto you that you are blind, deaf and full of foolishness. If I am He Who I am, and My words and deeds testify thereof, why do you not believe? Must a

prophet always come from a far country to find faith? Does his native country have to be unknown and his tongue foreign?

[6] Had I come from Persia, and not to mention India, doing the signs which I do now, and as none had done before Me, then you would be prostrated before Me on your faces, crying: “It is God’s visitation and we are full of sin and afflictions! Who shall hide us from His wrath?” Being the familiar Joseph’s son, you ask: “How did He come by this?” Oh you blind fools! Is not the land here as much God’s earth as in Persia and India? Does not the same sun shine here, and all kinds of fruit made to grow and ripen through God’s constantly ruling power and might? Are the moon and the stars together with the sun and this earth less godly here than the aforementioned countries?

[7] Since without any doubt everything is as godly and of God here as in other distant countries, why should not man be so? If I perform deeds before your eyes which were never possible to a Persian or Indian before, why should not I like any foolish Persian or Indian earn your respect and faith? Verily, were I to go to the Greeks and Romans today, they would build Me temples and altars!

[8] You however, among whose midst I grew up and known to you from My childhood, ask with angry surprise: “Where does this carpenter, whom we had always known as a real dim wit, get this from?” Oh just wait, the dim wit has ceased being a dim wit and has done you many favors – formerly as dim wit, and now as Master and Savior evermore; but He shall henceforth not do so anymore.”

[9] **To these words the Nazarenes were annoyed even more and left the school.**

66. CYRENIUS' COMMENTS ON THE NAZARENES



CYRENIUS said thereto: “Lord and Master, as far as I can with these, stupidity rather than malevolence is the case. For the Nazarenes, except for a few, are notorious as fools, and a fool is always hard to enlighten. Little schooling, no experience, mostly poor, little trade and travel. They subsist mostly from moderate farming and some cattle breeding, and are known not to get to Jerusalem but once a year perhaps, where they not only gain no spiritual education but always rather lose it. Whence should they therefore obtain a better intellect to judge your godly doctrine and godly deeds? On top of that these foolish people are usually jealous; and what I noticed annoyed them most was that their sons, whom they sent to all kinds of schools, are so infinitely behind You in wisdom, knowledge and the most energetic drive! I would not ascribe evil but rather barest stupidity to them which of course can sometimes turn into evil, but naturally not in the most harmful variety, for a foolish person necessarily is too stupid in perpetrating serious damage to anyone. Hence we ought to let them go!

[2] Should someone try to attack You physically, then that would worry me the least. For a start You indisputably possess enough godly power to put an entire well-armed legion to flight – let alone these barest fools, and secondly You have us highest Roman rulers over all Asia fully on Your side, and hence You should never lack proper protection! Should You find persecution here, well, then You know where Sidon and Tyre are situated. Come there and You are safe against whatever kind of persecution.

[3] That these Nazarene townfolk are almost without any education was shown by the fact that they all streamed into the school more like gapers than humans, out of animalistic curiosity, attested by the fact that they greeted neither myself nor any other ranking lords and governors with any gesture whatsoever! Like donkeys, oxen and stupid sheep they stormed in acting as if they alone were the lords of the world! I cannot even count it to these

people as a sin, as they are too crude, stupid and uneducated, and I believe that You oh Lord, Who knows them a thousand times better, shall not count it to show as sin either.”

[4] **Say I:** “There you are quite right. But it is most important that they recognize Me in their heart as what I really am, for their eternal life depends wholly on this. If they do not recognize Me, they cannot possibly recognize the One who sent Me into the world – and even less the fact that I and the One who sent Me are one and the same Being. As long as their heart does not recognize that, they do not have Me within them and thus also not eternal life and are spiritually dead. For I Myself am eternal life and through My teaching the way to it.

[5] Therefore, who does not accept Me and My teaching does not accept eternal life either and, consequently reap eternal death.

[6] However, I may still not force anyone to believe because any compulsion would be a judgment of the spirit which would give it death just as would the unbelief. Therefore it is even for God difficult to work in such a way that man’s soul is not harmed. If there is any compulsion through an ever so hidden force, he is under judgment. And if there is absolutely no compulsion, he remains an unbeliever, doubts everything and thereby proves that his spirit is completely dead. Who or what shall then enliven his spirit?

[7] He does not accept My life-giving word – and thus also not Me as the sole source of all life in the whole of infinity. Now ask yourself, where else could he obtain the life that I brought and want to give to all men?”

[8] **Says Cyrenius:** “Yes, indeed I see this clearly now and also have to do so, as I have known for thirty years Who You are; but let us now keep going and see where we can get lunch. It is quite late in the afternoon.” We now left the school and town and went to My house, where a good meal already awaited us. We ate and drank cheerfully and were in good spirits the whole day.

67. THE UNWORTHY PEOPLE



HERE was much discussion about the events at Ostracine in Egypt where I spent My childhood and the mother was quite communicative and enjoyed the talks with the viceroy of Asia, as Cyrenius was also called.

[2] **James**, Joseph's son, who was well-versed in writing, fetched a rather thick scroll from his cabinet and handed it to Cyrenius with the words: "Noble lord, here I have recorded everything from His birth until His fifteenth year; eventful actually only to His twelfth year, for after that he lost his divine gift so completely that not a trace of it could be detected. That is also why the 3 years – from 13 to 15 – look quite empty except for some rather wise words, nothing notable took place, and do I did not regard it as necessary to record the very ordinary happenings beyond His fifteenth year. Thus this account of His early years may be considered complete.

[3] However, beside my notes there exist many false records, most likely the work of some old, idle fishwives and, therefore, I do ask everyone to regard my description as the only correct, true and comprehensive one. If I can thereby give you, noble lord, some pleasure, I would like you to graciously accept this my little effort as a small token of gratitude on my part for the many favors you have shown us."

[4] **Cyrenius joyfully takes the scroll into his hands, goes through the pages for a while reading some of it aloud and everybody enjoys it very much. But this gives particular pleasure to the lovely Sarah and also her mother.**

[5] **Sarah**, who was constantly moved to tears, at last saying with a kind of agitation: "What else is needed for grasping even with the hands what I had already discerned from my first healing? God! Such deeds, such signs – and still no belief, no insight, no recognition of the only too truly divine?! Lord, I as a poor weak sinner beg You, work no more signs here. For these Nazarene people with very few exceptions are not worth spitting on, let alone Your too holy words and deeds! I admit it openly that if I

were given the authority, I would let these people fast and hunger until they gained insight and recognition of how greatly they had sinned by not recognizing this holy time of its visitation and grace!”

[6] Said **I** to Sarah: “Don’t be offended on account of these foolish and blind ones, My one and only! I know them and their unbelief, and in accordance with your wish I shall work few or no more signs [Matt. 13:58]. You My scribe Matthew make a note of the fact that on account of the prevalent unbelief, I worked very few further signs in My physical homeland, so that in remote future times all the world may know what knuckleheads and unbelievers these Nazarene citizens were in My time! We shall nevertheless stay a few more days and take it easy as idlers, as denounced by the citizens! Since they are so angry, let them be more so, that they might sooner ripen for Satan and his cursed kingdom!”

[7] Says **Cyrenius**: “I very much regret that, on account of grave matters of state I am not able to remain here for more than a day; but if, oh Lord, I can do anything about this most shamefully unbelieving folk then say so and demand it, and I shall at once take appropriate measures! I will at once if it pleases You, have the entire town caned!”

[8] Say **I**: “Let’s leave all that. These are already caned and punished overabundantly through not believing on Me; for their faithlessness shall once be their inexorable judge, for whom they shall have not one refounder in a thousand. Verily, I say unto you, the Kingdom of God shall sooner be entered by fornicators, adulterers and thieves than by these faithless he-goats and clods! Oh, I tell you what I know only too well: these he-goats and clods are not as unbelieving as they make out to be; they merely don’t want to believe in order that they can sin more freely. Because if they accept My doctrine coercively through the signs, their conscience of necessity would be convicted which would restrict them in their evil hustle and bustle; wherefore they rather believe nothing, and mutually, dismiss anything evident from their feelings, so that they may do as dictated by their evil lusts. Friend,

here one could say much, but it is better to keep silent. Hence let us leave them as they are; for whatever is once of the devil, that is difficult to make godly along natural lines!”

68. HINTS FOR LAW-GIVERS



SAYS Cyrenius: “It is good for me to know this; the rest shall transpire. Since they don’t accept Your doctrine I shall fix them another. I shall acquaint them through Faustus and his servants with imperial decrees which were sent to me already a half year ago from Rome, already sanctioned for my examination. Perhaps the Gospel from Rome will elicit more respect from them than Your Gospel from the heavens. The decree contains a hundred items as laws, each backed by the cross and the scourge; polygamy is abolished, fornication and whoring punished by most severe scourging, adultery by the cross, robbery and deception by the cross, smuggling with the scourge and a hundred pounds of silver, besides a host of property laws whose transgression is followed by the scourge and a hundred pounds of silver. Travelling without a passport shall be strictly forbidden; a passport however shall be obtainable for a hundred pounds of silver. – Yes, this I shall do and implement these laws most strictly especially in these Galilean cities and see whether no conscience at all is to be discovered or awoken among these people!”

[2] **Say I:** “This goes with your governing sphere, and I can respond to that with neither a no, nor a yes. Do as you see fit; but do not therewith complicate travelling for Myself and Mine!”

[3] **Says Cyrenius:** “Definitely not; for artists, physicians, wise men and prophets are excepted. Their references, deeds and rhetoric serve them as fully valid passports, and the death penalty imposed on anyone hindering them. For Yourself I shall have a certificate issued forthwith, and no one shall stop You if You produce the certificate.”

[4] **Say I:** “Your perpetually good will pleases Me; but save yourself the trouble nonetheless. Because for as long as I wish to

travel about, no power shall be able to stop Me! If, however I shall once desire to sacrifice Myself for mankind in aggregate, then no power in the world shall be able to protect Me either; and even if they offered Me such, I would not accept it. Because, friend: Him whom heaven and earth obey will surely be mightier than all men upon this earth, which latter would hardly serve Me as a footstool! Hence do whatever you see fit, but not much thereof shall come to fruition. For you may bring out an ever so tight law and soon you will see how skillfully men circumvent the law, and you shall be able to do nothing.

[5] God's Commandments, which were given to the people through Moses, surely are as exhaustive as anything perfect can be; yet men, as these times show, saw fit to quite cleverly transform God's Commandment into their most truly own evil ordinances that contemporary mankind has no compunction about transgressing God's Commandment so long as they fulfill those worldly ordinances!

[6] If people can do so with green wood, what shall they not do with a withered block from Rome? Hence do indeed as you think fit, and it shall be right by Me; but I also say unto you:

[7] The more laws, the more criminals, for whom with time your crosses and scourges shall not suffice by far!"

[8] Says **Cyrenius**: "All that You have said to me so far is irrefutably true; but for my very own instruction I would yet ask; what can one do about the stubbornness of men who in the first instance, like these Nazarenes, believe in no God nor any longer in Revelation from on high, making the most obvious mockery of God's Commandment with everyone of their deeds? Should one even then leave them with any most severely sanctioned laws, that they may fearlessly indulge in loosest hedonism to their liking, as it would please them, having for such a long time already been without any divine Commandments starting to deal among themselves and with their neighbors in a manner far worse than the rapacious beasts of the desert and forest? Here it is my view that strict worldly laws would be well placed in order to return such

people gone completely wild to some order and from such lead them back to a recognition of God!”

[9] **Say I:** “Quite so; because no way other than coercion through worldly law is thinkable. But it there depends overwhelmingly on what kind of laws mankind is to be given!

[10] For this, an exceedingly deep knowledge of human nature is needed; and the law-giver must not lose sight of the fundamental reason mankind was led into degeneration, or he would resemble a physician who wants to heal all human sicknesses with the self-same medicine, not thinking that the most diverse sicknesses befalling man’s body are of an entirely different nature each having a different origin. Such physician shall indeed find here and there a sick for whose problem the medicine works, and the sick gets well; but a hundred other sick whose problem is of a different nature not only don’t improve with such medicine but get much worse and even die!

[11] If it is difficult to determine the right medicine even for a sick body, which surely every doctor can see and touch, how much more difficult is it to find the right medicine for a sick human soul!

[12] The law indeed is the medicine, provided that the right doctrine, as to how and why it is to be kept is given in conjunction with it; consider however:

[13] Here you have an ill-tempered soul, there a timorous, over there a status-seeking, a jealous, a mean and a deceiving soul; furthermore you find an investigative, next to a lazy and sleepy one; inside one house are four obedient and humble ones, in another, five stubborn ones – and so forth with countless attributes, weaknesses and vices.

[14] Then you bring the one law for all these countless diversely natured souls; how will it avail them? The timorous shall despair, the ill-tempered plot vengeance and overthrow, the lazy remain lazy, whilst the exploring one shall lose courage and pause in his good work. The mean will get meaner, the haughty shall plot with the angry and the clever offer his services to both!


[15] Now consider these and thousands of other results that must

go forth from an unwise and clumsy law, and you shall besides that the need for a law other need, namely its close examination as to whether it shall correspond beneficially to all natures or not!

[16] If a law about to be decreed is not proved thus, it should not be presented to the public for observing, as it would obviously have to cause more harm than good in general.

[17] Behold, God, the wisest Creator, has as it were found in the depth of His wisdom only ten commandments that are suitable for all human character types, and they can be easily observed by everyone who is willing, If, however, God Himself finds only ten commandments which fully and beneficially correspond to the nature and peculiarity of every human soul, how can a pagan Emperor in Rome find a hundred laws from the observance of which the human souls are to gain their salvation?"

69. SUITABILITY OF THE TEN COMMANDMENTS OF GOD FOR THE NATURE OF THE SOUL, BUT THEIR DISREGARD BY HUMAN (CIVIL) LAWS

 **HE LORD:** "I tell you: As long as the Jewish people were ruled by the Judges, who upheld only the laws of God, they complied – except for a few peculiarities – for a long time fully with the divine order. When later, however, they had the opportunity to see the splendor of heathen kings, how they resided in large, magnificent palaces and how their subjects bowed before them into the dust, the blind fools among the Jewish people liked this very much, and since they considered themselves to be the mightiest nation on earth, they demanded of God a king, too. God did not immediately want to grant the foolish wish of the people, but warned them and showed them the bad consequences they would have to put up with under a king. But God preached through the prophets to deaf ears. It did not help, the people wanted a king at any cost.

[2] So God gave the people in Saul their first king and had him anointed by the old, faithful servant Samuel. When the people had

their king, who promptly gave them hard to keep laws, they began to sink ever lower – right to the present state of utter depravity.

[3] And what is the main cause of this? Behold, the inept laws that stem from men who did not know their own, let alone their fellowmen's, nature and with the awkward laws taking only their self-interest into account completely ruined all inner soul-life.

[4] Ask yourself and consider well: If there were somewhere in existence an artful mechanism, being in efficient operation for a long time in accordance with the designer's will, yet having stopped in the end due to some damaged part, whereupon some conceited person along to the owner, saying: "Hand the work over to me and I shall restore it", and the owner did so believing the loud-mouth to be an expert, what shall most certainly become of the machine if the loud-mouth gets his hands on the machine? Will not this loud-mouth, bereft of all basic mechanical knowledge, trying only to get a few gold pieces out of the equally blind machine owner, not do the machine more harm than good? Will he not rather damage the machine to the extent where even the actual machine builder shall hardly be able to fix it?

[5] If this necessarily would and has to be the case with a most rudimentary and clumsy machine whose parts can readily be seen, counted and grasped by hand withal, if an ignorant loud-mouth wanted to restore it, how much more would a human who is in all his parts the wisest and most artful life-machine, of whose total fitting together only God has full knowledge and insight, be harmed if an ignorant and most unwise, selfish law-giver were intent on reforming him through the most clumsy and counter-productive laws, where he has not the faintest notion for comprehending even a thousandth part what is required to just make one hair grow upon a human head!

[6] Therefore, My dear friend Cyrenius, do leave your intended hundred laws at home, for you would not better anyone through them. Instead, let God's laws rule and sanction them, and through the observance of these you will be making true humans out of human machines.

[7] Once they have become humans you can present to them the needs of the state, and as true humans they will voluntarily do more than they could ever have done as the gagged slaves of hard and awkward laws.

[8] I say unto you: only that which man does out of free will and well-developed insight is truly done brings benefits one way or another; every coerced work or deed however is not worth a penny. Because alongside every coerced work or deed, anger and revenge against the enforcer are also at work and this shall not be a blessing for whatever labor eternally.

[9] When you have thought through these My words, My dearest Cyrenius then it also shall become plain to you that I told you only the fullest truth!”

[10] **Says Cyrenius:** “Most noble and godly friend, here truly I don’t need much thought; for Your words are as clear and true as the sun at high noon, and I shall do as advised by You. I shall sanction Moses’ Commandments anew and shall know how to make the people act accordingly! Noblest friend, if it should please You, then I shall also with Your secret spiritual assistance proclaim the well-known Mosaic Commandments to the Greeks for their strictest keeping! For that I should not be lacking even political reasons; because the constant frictions between the Jews and Greeks are notorious, forming from the differing faiths in God and the equally diverse concepts of Him. The Jews assert their thing, come murder or fire, whilst the Greeks, being way ahead of the Jews dialectically, with their smooth tongues so beat the dull Jews that the latter cannot give the Greeks one rejoinder in a thousand, escalating not seldom to bloody consequences, something that surely is not a desirable consequence for differences in faith and divine Commandments.

[11] If therefore I give the Jewish divine Commandments to the Greeks as well, sanctioning them as said even for political reasons, then such disputations shall surely cease. Lord and Master, am I right to do so? And if I am to do it, then please tell me from Your unfathomable wisdom how to go about achieving the said result.”

70. THE NEED FOR SPIRITUAL FREEDOM AND A FREE WILL



THE LORD: “In spiritual matters of life do beware above all of the Roman “must” for that is at all times damaging rather than useful to man. For every “must” is a judgment and does not allow any freedom which in purely divine matters of life is the only well-fertilized field in which the seed of life can germinate, sprout and finally develop into a blessed and mature fruit of life.

[2] If you take a recently hatched bird to feed it for strength and rapid flying yet, good feeding notwithstanding, keep trimming its wings – say, will even the best feeding help him? The bird shall be subsisting for sure, but there shall be a problem with free flying until you stop trimming its wings!

[3] Just as the bird is incapable of flying without flying feathers, so also man’s spirit cannot attain to a free life-activity, when his free cognition is trimmed by the sanctioned “must”. A spirit without freedom of action is dead because he does not have what fundamentally conditions and comprises his life.

[4] For his mere terrestrial life-sphere you can give man a thousand laws sanctioned under “must”, and you will harm man’s spirit therewith far less than if you sanction him even one divine Commandment terrestrially.

[5] The spiritual must remain free and has to determine the sanction freely within itself, as also the judgment associated therewith; only thus can it gain life’s perfection in and out of itself.

[6] Free cognition of the good and true are the spirit’s life-light; out of these he then himself determines laws that appeal to him. These are then free laws and the only ones harmonious to free life. The spirit’s violation in accordance with his cognition is the free law within the spirit, and the necessity to eternally act in free will is the everlasting sanction in accordance with which no spirit surely shall act otherwise than in free volition.

[7] And behold, this also is the everlasting self-determining order

in God, who surely has no law-giver above Himself.

[8] God's freest will itself, in accordance with the most perfect cognition and wisest insights within Himself determines the law, sanctioning it out of its very own, although admittedly free necessity. And this then is the basis of all created, terrestrial things and continuance, in so far as this essential for the development, solidification and ultimate isolation of the spirit.

[9] The human spirit should however become perfect in himself and by himself like the primordial spirit of God is in Himself and by Himself perfect, otherwise the spirit is no spirit but a judged death.

[10] So that the human spirit can become this, the opportunity must be offered to him, to develop himself with time, just like the divine spirit in God Himself has developed Himself from eternity!

[11] Behold, since eternity I surely would have sufficient power, to coerce all people with compellingly inner power, to precisely act according to any given law, so that they are not able to deviate one hair's breadth from it; but then man would cease to be man and he would be an animal just like any other in the large kingdom of animals. He would of course very precisely conduct his work but regarding the work itself you would discover just as little difference as with the work of cell building bees and countless many other large and smaller animals.

[12] If you then wanted to develop such animal-humans to something higher with your free recognition, you would achieve just as little with them as when it occurred to you to send the bees to a school, where they finally should learn to start building their cells in a better and more effective manner.

[13] Therefore you should not judge the ability of man to sin so low and not as too felonious; since without this ability to act against such given laws, man would be an animal and not a person!

[14] And I say to you: Sin gives man the testimonial that he is human; without it he would be an animal!"

71. BLESSEDNESS OF FREE DEVELOPMENT



THE LORD: “Therefore, it is good and right to punish sinners if they have strayed too much from the order which God Himself has set for certain perfection attainable in the shortest possible time. But no one should be prevented from the possibility of sinning through an inflexible “must”. For I assure you: I prefer a sinner who voluntarily repents to 99 righteous according to the law who never needed repentance. The first one is a complete man, the others only partly.

[2] Thereby I do not, of course, want to say that I prefer a sinner, who is always a sinner, to a righteous man, for to continue in sin means: to also become an animal which lives an unclean life prompted by a false instinctive motivation. Here I speak only of a sinner who in himself freely recognizes that it was wrong to act contrary to the law and who begins to change his attitude according to the recognized order of God and becomes a man who is familiar with every lesson life teaches.

[3] Once in My Kingdom such a spirit will be capable of achieving endlessly greater things than one who out of slavish fear never strayed from the law by a hair’s breadth and in this be fear dictated observance of the law has physically and spiritually turned himself into a machine without a free will.

[4] Take a stone and throw it upwards! In accordance with the “must” law put into it, it shall not take long for it to fall back to earth. Is the stone to be praised for keeping the law so strictly? You can certainly do all sorts of things with the stone as far as a solid foundation is concerned; but create some free activity for it, and it shall not abandon its dead rest!

[5] Hence you should not turn people into stones through “must” laws but rather educate them in their freedom, then you have acted fully in accordance with God’s order.

[6] Behold, if the people highly placed upon earth were not as lazy as they are, with rare exception they would with just a random amount of investigative spirit have quite easily noted that any

person with a certain degree of education shall not in all eternity be satisfied with an animalistic monotony. He no longer builds a hut with thatches, straw and kneaded clay, but masons stones and bakes clay into bricks, building himself a stately dwelling with encircling walls, adding solid towers from whose battlements he can espy the approach of potential enemies!

[7] And so a thousand educated people shall build themselves dwellings from which none resembles another – neither in shape nor interior design; but in contrast look at the nest of birds and animal retreats, and you shall never find diversification! Look at a swallow’s or sparrow’s nest or a spider’s web or bee’s cell and a thousand other products or efforts brought forth by animals, and you shall find neither an improvement nor retrogression. But compare human works: what almost limitless diversity! And yet it is always only humans which bring all this about with often much effort!

[8] This proves clearly that God Who endowed man with a spirit similar to His own, did not create man to become an animal, but to gain the fullest and freest God-likeness.”

72. DEVELOPMENT AND LAW



THE LORD: “If man, irrespective of sex, color of skin and earthly rank has been created by God for such a supreme goal, which is now no doubt quite clear to you, his spiritual part cannot ever be given a “must” law if he is finally to become that for which God has destined him. Instead, every law should be given with a “shall,” and only for wicked opponents of the free law there should be a suitable punishment, always providing a chance for voluntary betterment, which must never appear as an arbitrary, but as a necessary consequence of disregarding the law of order. In this manner the human spirit will arrive at independent thinking and sooner accept the given law and act in accordance with it, whereas an arbitrary punishment for an offence always hardens and embitters the human heart and turns man into a devil show

vengeance will not die until he has, either while still in this world, but quite certainly in the beyond, taken terrible revenge. This has to be allowed, for otherwise he could not ever be bettered in the hell of his own heart.

[2] The law-giver and punisher shall never forget that man's spirit, be it good or evil, can never be put to death, but lives on. While he still walks visibly on earth you can defend yourself and drive him off if he persecutes you; but once he has left the body and is able to approach you in a thousand ways to harm you and dog your steps without being seen and detected by you, say, with what weapons can you then defend yourself?

[3] Behold, I now tell you: the great calamity which would have completely crushed you without Me, you have alone to thank those spirits whom you made into irreconcilable enemies through your over-strict implementation of Roman state law. Hence let this My all-embracing instruction be impressed upon your senses, whereby you shall then become a good worker in God's vineyard, for you lack neither authority nor means, nor a consistently good will; that which you had been lacking however you have now received from Myself. Apply it faithfully, and a fruition-blessed crown shall not fail to reward you!"

[4] Says **Cyrenius** fully touched by the wise practicality of My instruction to him: "Oh You my holiest, foremost and greatest friend, Master and God of my heart! Only now am I fully in the clear. A thousand and multiple thousands of happenings in my life now come to mind, and I now see that notwithstanding my honest and good will, have sinned against the divine order towards those I condemned to execution will the law's full force was unfortunately greater than theirs. Who shall therefore be capable of ever making good such blatant sins before You?"

[5] Say **I**: "Don't be troubled. With God nothing is impossible, and I have made everything good for you a long time hence – or you should not now be with Me!"

73. JAIRUS' TALK ABOUT THE EFFECT OF MIRACLES



AYS Jairus thereto: “Yes, indeed, mighty Cyrenius, you are fully right in saying about yourself that you are now in the clear; because I too and surely each one of us is so and is able to grasp the sheerest eternal necessity for this incontrovertible truth from its foundation as to how things are and how man should be constituted. But what can be done? Mankind has sunk too deeply – it does not comprehend a gentle, free doctrine, and to be honest, one would waste the time, because one would go into fruitless effort, hardly bringing forth thistles and thorns for vainest fruition! Hence through gentle means no results are possible, at least not with the Jews I know!

[2] To teach the people through signs however is doubly wrong, because persuaded through miracles to receive the truth, man is under judgment and bonded, believing the words reinforced through miracles not on account of the truth but solely on account of the mighty wonders, and not from inner conviction and consequent self-determination; hence becoming active in accordance with such word out of slavish fear of some sudden punishment. If someone cleverly dissuades him against the miracle, he shall also be the first to say a glad goodbye to the world with the accompanying faith! And secondly, the doctrine supported by miracles is bad also because the miracle as such cannot have a duration in itself, and cannot move forward to generations to come as more than a told and not experienced one, unable to serve more than as a children’s tale.

[3] If a miracle could be made to last, or empower all teachers’ hearing these truths to work signs perpetually, then such lasting wonder would be relegated only too soon to natural daily occurrences by the human intellect, losing the force of its significance. A miracle that can be worked by all teachers of truth at all times would also secondly become mundane like the commonplace magic of the troubadours, which certainly I am not able to emulate, neither seeing how and by what means they are

effected; but because one sees such only too often, it loses the attribute of the wondrous, sinking to the commonplace and unusual.

[4] Is not everything that daily surrounds us wonder upon wonder? That which we hear, see, feel, smell, taste – is nothing but wonder upon wonder! Yet because it endures and always proceeds in the same order, it loses the attribute of the miraculous and hence does not bond man's feeling as does judgment but merely engages the attention of some scientist. These put the ear to the ground, desperately trying to hear the grass grow; but notwithstanding all their efforts they achieve little or nothing, not being able to find out how the grass does grow, they in the end put on airs of comprehension. Not being able to make the grass grow, others learn ancient and worn out bits of magic to confound those blind and therewith make the seeing laugh at how harmlessly the blind let themselves be talked around.

[5] It is therefore certain that miracles basically have either very little or as is usually the case nothing whatever for reforming mankind because of what I rightly just said about miracles; they indeed normally arouse the idle curiosity of the onlookers, but with all due effort they nevertheless don't loosen the sinister heart-strings of the soul, the miracle-gapers remaining as they were and at most ask each other usually as foolishly as possible – “yet how the magician got it going!” But the still more foolish ones don't see anything about the wonder-man other than devils and their spooking anyway.

[6] However, if so few desirable fruits emerge from the sphere of the miraculous and even fewer and inferior ones by legal coercion, according to Your most lucid presentation Oh Lord and Master, hardly five in a thousand people being open to free learning, then I believe myself not wrong in asking what in the end is one to do as teacher? Miracles harm and so do harsh laws – whilst only sporadically is any man capable of freely absorbing instruction from Your divine wisdom depth! How can one effectively free oneself from this dilemma? How can one steer the ship past the

world-renowned Scylla and Charybdis in order not to be swallowed by either the one or the other?”

74. BASICS ABOUT GOD’S NATURE



AY I: “You have judged correctly, My friend; but one thing you still forgot – that to God many things are still possible which seem impossible to men. Behold and count My disciples! There are few school-educated amongst them; I first awakened them through the Word and only then let them experience in actuality the foretold power of the divine word. A miracle worked after the preceding pure word is no longer judgmental but merely a reinforcement of the Word.

[2] But I nevertheless do not place the proofs of the miracles that I work into the miracles themselves, but into the light of the world, saying: he who lives in accordance with My Word, such alone shall gain living conviction within himself that My words are not vainly human ones but the words of God!

[3] Verily he who does not receive this stated proof in his heart, to him all other proofs shall be of little or no use! For My words are themselves light, truth and life.

[4] He who hears My Word therefore and accepts same, living in accordance with it, he has taken Me up personally within himself; he who receives Me also perceive Him Who sent Me into the world and who nevertheless is completely one with Me. For whatever I want, He wants too! And He is none other than I and I none other than He right down to the skin which encloses us both. In whomsoever as in Myself, love and wisdom reside in the heart is like Me and like He Who sent Me into this world to heal and make blissful all who will believe on the Son of Man! – Do you all comprehend this?”

[5] **Say many:** “Yes, Lord!” But some say: “This is for the first time a difficult doctrine, and we can hardly grasp its meaning. How can You and Your Word be one and the same?”

[6] **Say I:** “If you are not able to grasp what shines as brightly

before you as the midday sun, how shall you grasp greater things? If you don't understand the terrestrial, how shall you grasp heavenly things? What and who is the Father? Behold and understand: The eternal love in God is the Father. What and who is the Son? That which goes forth from the fire of love – the light, which is the wisdom in God. And as love and wisdom are one, thus also Father and Son are one.

[7] Where is there one among you who does not have some sort of love and hence some corresponding degree of intellect? Is he on that account of a twofold nature? Or if a lamp is burning with a bright flame that surely is a fire, must he go about lighting flames all over in order to see within the same room? Does not one bright flame light up the one room so well that one has enough light in the whole room? Does not the light proceed from the flame, which is a fire? And since it goes forth from the flame, is it therefore something other than the shining flame itself? Oh you blind ones! Natural things like that you are not able to grasp, how then will you understand the celestial?

[8] Wherefore let him who is offended in Me go home and do and believe whatever seems right to him. For everyone shall once live in accordance with his belief, and the deeds which he shall carry out in accordance with his belief out of his love shall be his judges!

[9] For I shall not judge anyone, but each man's judge shall be his love, in accordance with the Word that I have now spoken to you!"

[10] Following this explanation, those who previously had not understood My talk come forward asking Me whether they can stay; because they started to see the light, and they would spare no effort in trying to understand My Word more clearly than had been the case before.

[11] And I say: "surely I never removed you but only advised everybody who would be offended in Me to rather leave for their own sake than continue to be offended. Since I have therefore not removed you, why should you not be allowed to stay? Stay if your hearts are anger-free!" With this advice they move back reassured.

75. HEALING OF AN OLD JEW'S SICK RELATIVE



HEREUPON an old Jew from the district of Nazareth suddenly enters the room asking for Me. The disciples point me out and he steps over to Me, falling on his knees and saying in a sobbing voice:

[2] “Most beloved Master, son of my old friend Joseph! I heard of Your miraculous way of healing the sick and therefore set out to see You in my great plight, as I heard that You are now staying in Nazareth again.

[3] Behold, I count ninety years already and quite toilsome; I have children and grandchildren who have looked after me with all love and attention. But now some unknown sickness has come over them, making them all bedridden and I as a feeble old man am the only one in the house spared and don't know what to do. No neighbor ventures into my house for fear of contracting the serious disease, and so I stand there helplessly by myself and at a loss what to do. I have prayed to God the Lord for help – even through death if that be His will!

[4] As I was praying thus, a person came to my window saying: “What makes you doubt since help is so near you? Go to Joseph's house! The Savior Jesus Himself is there; He alone can and will help you!” Thereupon I gathered together all my strength, handed all my sick, whom I couldn't help anyway to God the Lord and set upon the not too distant walk to You here. And since I was so fortunate as to find You good, beloved Savior here, I would also beg You with all my vital powers to go over to my seventeen sick, who are being tormented terribly by the unknown sickness!”

[5] **Say I:** “I had actually decided to work no more signs for this area on account of the exceeding lack of faith. If you believe that I am able to help you, then return home confidently and what you have believed shall happen to you.”

[6] Deeply moved, the old man thanked Me and went home. And fortified himself, and still approaching the house, the seventeen, as well, came to meet him, as if they had never been ill greeting him

faithfully and amicably as always, assuring him that they suddenly got well a half hour earlier, and hazarding to get up, they had felt stronger than ever before in their healthy state. They had looked for him everywhere and had started worrying about him.

[7] Hearing this, the old man realized that the nasty sickness left his relatives at exactly the time I had said to him at My house: Let it be done to you according to your faith.

[8] Only at the house, after his relatives asked him where he had been, did he say: “I had heard that the world-renown Savior Jesus was again staying at Nazareth, and so I got up and went over – and behold, he heard me and just said: “Let it be done to you according to your faith” and you became well instantly upon this His Word! Say it yourselves whether anything like it had ever been experienced in Israel before!”

[9] Say the healed ones: “Hearken, father, if so then He must be more than just a wonder-healer! Father, this could in the end at last be another great prophet, greater than Isaiah, Jeremiah, Ezekiel and Daniel, in the end perhaps as great as Moses, Aarona and Elijah! Only to these was it possible to work such miracles with Jehovah’s help, because all spirits, under the earth as well as upon it, in the water and in the air had to subject themselves to them. If however they are subject to such exceedingly great prophet, then of course he has to be capable of accomplishing anything he wants!

[10] But how did the carpenter’s son come by such inestimable grace from God? We all know him only too well; it is hardly three years since he was carpenting for us with his brothers. There was nothing like that noticeable with him then. He must only recently have received such gift! A pious man he was at all times indeed; his demeanor was always highly respectable; he was a quiet worker speaking only essentials. He was hardly ever seen laughing or mourning. Thus Jehovah could well have regarded his virtues and now given him such grace. For Jehovah never looks on a person’s worldly standing but only upon his pure, unspoiled heart!”

[11] Says the old man: “Yes indeed, you could be right there, it is

bound to be so. But if it is indisputably thus, then we must go there early in the morning and bring him our praise and thanks! Because everyman should bow his knees before a prophet obviously called and anointed by God with His Spirit! Because it is not the prophet but God Himself Who speaks and acts through the heart and mouth of same!”

[12] **Say all:** “Amen, let this be our first and highest duty!” These people then moved into the house, and the young ones prepared supper, for they all were hungry.

76. THE GREED OF THE PHARISEES



HOWEVER, the Pharisees from Nazareth have heard about the dangerous illness of the occupants of this house and that they never will recover. They went there to settle everything about the tenth of the estate and about the funeral; since after death they had no right anymore to the inheritance, because the ill has departed without their support, in which case the state acted as heir. When thus the Pharisees arrived already late at night when the people of the house began to go to bed, the greedy transporters of souls into the aftermath showed very disappointed faces when they found the people of the house in the best of health of whom they were expecting at least half of them to be dead already.

[2] **The first Pharisee** who entered with great precaution holding his breath, said: “Yes, what is this? Are you still alive? We thought that at least half of you have passed away already, and we come to bless your souls and to bury your bodies according to the custom of our fathers! Who made you well again? Surely not Borus! We know that he did not visited you when he was called; for he was like us equally afraid of your extremely dangerous illness. Who thus was your doctor?”

[3] **Said the son-in-law** of the old man, who was a strong man regarding work and talking: “Why are you asking about it? You have not supported us and therefore we do not owe each other

anything! You have not come to us because of our salvation, but for the tenth of the inheritance; and I say to you: about this you can forever stay away from our house! For if you not can, want and dare to provide assistance to a house in all danger, then you can go elsewhere! This house will never require any help from you! Truly, with all your actions you are worse than the evil worms of the earth who only devour, do no good but ruin all kind of good fruit of the earth and make it wretched! Therefore leave our faces soon otherwise you will get mugged!”

[4] **Said one of the elders:** “Alright, we will leave; but you could do us favor by telling us who have helped you! Daily we have prayed for you for seven hours and therefore would like to know if you have been miraculously healed by our prayers! Since it would be impossible for you to have recovered along conventional methods! Tel us therefore; it costs you in anyway nothing!”

[5] Says the son-in-law: “Leave, you liars! You might have prayed for our death for seven hours daily to obtain the inheritance tenth, but surely not for our life; for you have not come here to greet us as recovered, but to write up the tenth and greedily take possession of it after the death of us all! O you loose villains, I know you only too well and your prayers as well! Therefore leave, otherwise I will be forced to make use of my house-rights! You are forever not worthy to pronounce the name of Him who helped us!”

[6] **Said the elder once more:** “Now then, let it be that we are as you think; but we still can change! Since a miracle has taken place and it can reform us in all our thinking and actions! Therefore tell us!”

[7] **Said the son-in-law quite heatedly:** “Nothing on this earth will change you, also not God! If you could have changed you would have changed long ago; since you have Moses and all the Prophets who testify against you! However, your god is Mammon and consists of gold and silver! This god you serve in your hearts and only outwardly wrap yourself with the cloth of Moses and Aaron for pretence, so that you more easily as tearing wolves in sheep clothes can attack the herds with your deadly teeth and tear them to

pieces and consume them!

[8] However, Jehovah knows you and soon will give you the long overdue deserved reward! God has now awoken Jesus, the son of the carpenter, just like Moses once, and this Jesus who healed us from a distance only by His mighty word, will also tell you how much your reward is worth before God; since He is filled with the spirit of God and you with the spirit of Beelzebub! Therefore let it be said to you for the last time, that you better leave and never set foot in this house again, otherwise you will experience evil!”

[9] After these words the Pharisees leave the house and think quite strange things about Jesus who again crossed their actions, and they started to plan how to get rid of him, otherwise the certain possibility exists that in a short time all Jews will be instigated against them just like this house.

[10] But when they allowed these thoughts to be quite animated arise in them, a mighty, thundering bang occurred behind them so that they were immensely terrified and began running back to town.

77. OCCASION WITH THE INHERITANCE-SEEKING PHARISEES AND THE OLD MAN’S SON-IN-LAW



WHEN they entered the dwelling they immediately picked up David’s Psalter and with the first throw opened it at Psalm 37 and the elders starts to read:

[2] *“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him: and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.*

[3] *Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man*

who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall

be cut off: but those that wait upon the Lord, they shall inherit the earth.

[4] *For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.*

[5] *A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be forever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.*

[6] *After this verse, one Pharisee rises, saying to the elder reading: “What kind of silly stuff are your reading? Don’t you notice that this all concerns us from a bad angle whilst from the good angle none other than the carpenter’s son? This is quite a damning incrimination of us, yet you are reading as lightly and cheerfully as if it were some written praise of us from the Jerusalem High Priest!”*

[7] *Says the elder: “Friend, it will do us no harm if we are therewith lit up to each other a little more brightly than we are! It is better that we lit up a little in front of each other than be lit up a little later naked before the whole world as deceivers of the people, despised and abandoned by everyone. Because it depends in the*

final analysis on God alone as to how long in our current ways and means we remain standing un-exposed, and hence I am going to continue reading this most extraordinary Psalm!”

[8] **Says several:** “You are right, do so!”

[9] **And the elder continues reading:**

[10] *“For such as are blessed by Him shall inherit the earth; and they who are cursed by Him shall be cut off.”*

[11] **Here the incensed Pharisee asks again:** “Who are the blessed, and who the cursed?”

[12] **Says the Elder:** “That we are not the blessed ones can be grasped with the hands, with the rising persecution through the Romans! For were we the blessed then God would not have set down such plague in our promised land! Everything else you can easily work out yourself. But I shall continue to read:

[13] *The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen ten righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed.*

[14] *Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever.*

[15] *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged.*

[16] *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*

[17] *I have seen the wicked in great power, and spreading himself like a green by tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.*

[18] *Mark the perfect man, and behold the upright: for the end of*

that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.”

[19] **As the elder finished the Psalm, the Pharisee furiously assails him, shouting:** “Old donkey you, do you not notice that we are described as the wicked in this Psalm, whilst those on Jesus’ side as the righteous? Do you not notice that we shall be cut off, whilst they shall inherit the land? Are not we the ones trying to kill him, the righteous one, whilst God preserves him? This is a nice Psalm for us!”

[20] **Says the Elder:** “I did not write it! It is in the Book; and if we remain as we are we shall also have to bear it in actuality! Do you understand such, and God’s power?!”

[21] **Says another:** “This thing I understand better than all of you! Our friend Roban was bound to read this Psalm; this was affected by the carpenter son’s most inexplicable magic powers of course! For he was able to heal with one word the entire family, where we had only just heretofore sought our gold and silver fortune then he is equally able to force us to read only such Psalms which testify as forcibly against us as the testimony once against David’s foes.

[22] Beside this, the old Joseph is supposed to definitely be descended from David’s lineage, and Jesus also is referred to now as Son of David as Joseph’s second wife Mary also is supposed to be a descendant of that same tribe, for which reason the old Joseph who has always been a clever fox most probably caused his son secretly to learn all sorts of magical powers, so that the latter would confound the superstitious Romans and Greeks thereafter to then introduce himself as a son of Jupiter or Apollo, thereupon the Romans would have to indisputably proclaim and elevate him as their emperor! And if those lords residing in Rome are as blind as these wielding power over Asia, whom Jesus already has in his bag to so speak, then he may not be failing in a short time to prescribe

laws to the Romans – and we are then all done for!”

[23] **Says another:** “surely it ought to be possible to put a stop to such undertaking through secret correspondence with the emperor!”

[24] **Says the first:** “You shall find it hard to put a stop to one who sees everything with his magical sight that you think ever so secretly. Who else but he frightened us with the thunderclap on the way home, as he is sure to have heard what we said against him? And who else but he caused us to read the Psalm so severely condemning us? And why? Because he was sure to know what we intended undertaking against him! Go and sit at the writing table and try a secret writing to the Emperor – and I vouch for it that you shall either not be able to write one word down, or you shall be forced to depict a dreadful self-incrimination through his inexplicable secret magic power!

[25] On top of that our chief Jairus is now taken in by him body and soul for twice awakening his daughter from death and backs him up in whatever the former wants – and hence we shall also accomplish nothing against him in Jerusalem. In short, we are nailed up on all sides, and tied up and cannot move against him. The best thing still it seems to me is to grin and bear it or declare ourselves fully as his disciples, for we can otherwise do nothing worthwhile against him, since we are not so much as able to think it without him finding out instantly in the most penetrating way.”

[26] **Says old Roban:** “I am of the same opinion! We have only once option: that we maintain complete neutrality, or we all embrace his doctrine and do as he advises and commands us for one cannot kick against this prickle.”

[27] **Say all:** “We shall maintain ourselves completely neutral, that shall be the best; for therewith we shall alienate neither Rome nor Jerusalem, and therein lies our prudence along which we must order our lives.”

[28] **After this all go to take their rest and each is secretly pondering what to do for his part.**

78. THE PHARISEES' ELDER ROBAN WITH JESUS



IN the morning Roban nevertheless comes to Me in the house asking to speak with Me.

[2] **I** say to him: “I know what you want to tell Me; but that which I want to tell you, you know not, and so you may hear Me.”

[3] **Says Roban:** “If You intend to speak, then do, and I will hear You.”

[4] **Say I:** “Yesterday you were reciting a Psalm; it turned out to be Psalm 37, and it hit you as well as your colleagues hard, and you turned somewhat inwardly and then discussed whether to be neutral towards me or become My disciples. You decided on neutrality. You yourself thought during the night about becoming My disciple, and have now come to ask Me about it.

[5] **I** say to you neither yes or no and remain if you wish, or go if you will! For behold, I have plenty of disciples! There are several rooms in this My house and they are all full of disciples. Out there in the open you see tents occupied by My disciples. Here, next to this My smallest room, is the big work and dining room; inside are resting still the big lords of Rome, and these are My disciples as well. Inside one small room lives the chief Jairus with wife and daughter whom I had twice awakened from the dead. And behold, he too is My disciple. If I have people like that as My disciples, then you can just as well also become My disciple. But as you see, I am not insisting! Stay if you wish, and if not, leave. Because both roads are open to you.”

[6] **Says Roban:** “Lord, I stay – and it is highly likely that more of my colleagues shall come and stay like I. Because I am starting to comprehend that there must be more to You than mere secret magical powers of an occidental magician. You are a god-anointed prophet of a distinct order as never was one before You and hence I say,

[7] It is indeed written that no prophet shall arise out of Galilee; but I no longer adhere to that – because an obvious deed counts more with me than the mysterious Word of Scripture which none

can understand in its true depth. On top of that You are not to my knowledge a native of Galilee but of Bethlehem, and You therefore could quite well be a prophet. I feel myself powerfully attracted to You, and Your proximity has an agreeable effect on me, and so I stay. I don't actually possess great wealth, but what I have, we could all live on for thirty years. If You charge tuition fees then half my wealth is at Your disposal."

[8] **Say I:** "Go over to My disciples and ask them how much they pay Me for tuition and maintenance; then pay Me the same!"

[9] **Roban immediately asks several disciples in attendance. These however spoke:** "Our holy Master has never yet asked us for a stater [Austrian currency - The Ed.], although we are constantly provided by Him with everything He is bound to ask no more of you than of us. Faith and love is all He asks of us."

[10] **Asks Roban further:** "Can you actually already perform some deeds that are beyond human comprehension? And if you are capable of doing so, do you also understand how this is possible?"

[11] **Says Peter:** "If necessary we too can perform such deeds through the Master's power and also understand quite thoroughly how these are quite easily possible. If you intend to be a genuine disciple of His, you too shall be able to carry out such deeds and then understand quite well what you are doing! For here love is the law, and wisdom carries it out."

[12] **Roban continues to ask:** "And were you able to discover here or there whether Satan perhaps invisibly has a part in it?"

[13] **Says Peter:** "What wicked are you poor blind man not asking! How can Satan have a part where all the supremely highest heavens exert the almightiest influence?! I and all of us have seen the heavens open and the angels of God descending to earth in countless hosts; and we saw how they served Him – and us all! If so, how is Satan's participation possible?"

[14] If you cannot believe me then go to Sychar and inquire of the High Priest Joel and the wholesaler merchant Jairuth who now occupies the well known castle Esau! These our friends shall faithfully acquaint you with Who He is whose disciples we have

the never-deserved highest grace to be! At Jonael's as well as Jairuth's, you shall also encounter serving angels in seemingly physical form."

[15] On hearing such, Roban steps up to Me full of reverence whether I have any objection to him travelling to Sychar.

[16] Say I: "Not in the least. Go there and inquire about all these things and when you are back again inform your brothers and colleagues of all the things you have heard and seen. When you have completed this mission successfully, come back here and follow Me. For you shall be able to find out which direction I headed off meanwhile. But when travelling through the first toll-district from here, and afterwards Kis and Cana in Samaria, and they ask you whereto and in whose name you are undertaking this journey then mention My name, and they shall let you go for free everywhere. But don't travel with the outfit of a Pharisee elder, for that way you would not get far; but put on simple and ordinary citizen's clothing, and they shall have no objection even in Samaria."

[17] On hearing such, Roban at once got under way, going to foreign parts seeking and recognizing what was so close to him at home.

[18] But these are people and spirits at all times that one can see, experience and learn more abroad than at home; yet the same sun shines everywhere. Of course one can get to know other areas, other people and other customs and other tongues; but whether the heart has won anything therefrom is another thing!

[19] He who goes traveling to foreign parts for idle curiosity or to amuse or divert himself shall win little for educating his heart; but he who goes abroad to be of use to those people and to bring them a new light, let him journey and act, and the journey shall yield him much gain.

[20] Every prophet accomplishes more in a foreign land than in his own house."

79. JOSE THE OLD MAN THANKS THE LORD



AFTER Roban was gone, the old man, who was named Jose, came with his children and grand-children who were all healed that night and gave Me thanks, praise and honor, asking whether he and his could keep Me company that day.

[2] And I spoke to him: “Do as it pleases you! You had to put up a fight for Me last night with the Pharisees, and you all carried yourselves well in My name. Wherefore you shall in future be freed from all such plague, and no greedy zealot shall in future cross the doorstep of your house. But go over to My disciples now, and these shall instruct you on what to believe and do in future!”

[3] At this point, Peter steps forward and leads the entire company over to Matthew the scribe and the latter lets them read all that has taken place with My disciples and what I have taught.

[4] Only after these were thus looked after spiritually do Cyrenius, Cornelius, Faustus and the Chief Jairus with wife and daughter emerge from their bedrooms, greeting Me most amicably and thanking Me for the good and fortifying sleep and exceedingly beautiful dreams that night; I reciprocate their greetings, pointing out the new arrivals who had been healed.

[5] And **Cyrenius** steps over to them, questioning them in detail. On hearing about the mighty machinations of the Pharisees he became enraged and spoke: “Nay, Lord, in your exceedingly holy name, I cannot forgive these disciples of Satan! I must have them punished even if I should lose my life! Are not these wolves, hyenas and foxes the likes of which there are none in Palestine or even all of Asia! What difference is there indeed between these and the worst thieves and highway robbers? Oh you wicked ones, you beasts of the first and most rapacious order! Servants of God they call themselves, having themselves honored sky-high and praised by day; come night and they go most openly on the prowl! Well, just wait, I shall drive your nocturnal prowling out of you in a way that you won’t know whether you are coming or going!”

[6] Say **I** to the incensed chief governor: “Friend, let it be; for what you are about to do, I have already done this night in the deftest manner, resulting in their early acceptance of My doctrine. Their elder by the name of Roban was here already today and has accepted My doctrine, wherefore I have already sent him as a converted disciple to Sychar where he shall see and learn much. He shall return in two days and shall quite certainly bring his disciples under My wing. And behold, this is better than rod, cross and axe.”

[7] Says **Cyrenius** somewhat less agitated: “If so then I certainly retract my words and not sentence them harshly; but they shall have to answer for themselves!”

[8] Say **I**: “Just not this morning, but in the afternoon. Because we want to spend this beautiful time on something better. Before everything, let’s proceed to the morning meal.”

[9] Borus had ordered the setting up of a large number of tables in the open, with which work My carpenter brothers of course assisted him, and thus on this pre-Sabbath, i.e. on this holiday, breakfast was eaten in the open. About fifty large tables were provided with benches and set with eats and wine and it was delightful to see hundreds of all kinds of guests seated straightway, singing Psalms and praise and consuming the plentiful breakfast. In the midst of the tables a sort of stage was erected where a large decorated table with food awaited us, and we, ie. I Myself, Cyrenius, Cornelius, Faustus, Jairus with wife and daughter, My mother and the twelve disciples took our seats, enjoying our breakfast ordered by Faustus and Borus amidst all kinds of uplifting and cheerful conversations.

[10] But Lydia, the young wife of Faustus, was absent as she had been left at home in Capernaum because of the many duties there, although she would have loved to come to Nazareth too. My mother reproached him about that, quite gently of course, and he regretted to have left his beloved wife at home and decided to fetch her himself without delay.

[11] But **I** said to him: “Leave that alone; if I will it she shall be

here about noon safe and sound.” Faustus asked Me for this and I promised to do it.

[12] Promptly two extremely beautiful **youths** in light blue pleated garments could be seen at My side. They bowed to the ground before Me and said: “Lord, Your servants are waiting for Your holiest commands with deepest reverence.”

[13] And I said to them: “Go and fetch Lydia, so that she may be with us.”

[14] The two vanish and **Cyrenius** asks Me quite surprised: “Friend, who were these two so exceedingly beautiful and charming youths? By heaven, my eyes have never yet seen such glorious figures.”

[15] Say I: “Behold, every master has his servants, and when he calls them, they must come and serve him. Since I am also a master, I too have My servants who have to proclaim My orders to the entire infinity. They are indeed not visible to you, but they are to Me; and where you do not suspect anything, countless legions are waiting for My sign. And these My servants – although they look so delicate – are strong enough to destroy this earth in a moment, if I should bid them to do so. But look, there the two are already coming with Lydia,”

[16] Now all those at My table are amazed and **Cyrenius** says: “How is that possible? The two could have been hardly 500 paces from here – from here to Capernaum it is almost two leagues – and now they are already back. That really surpasses everything a poor human can ever experience on this earth.”

[17] When Lydia is gently led to our table by the amazed Faustus, **Cyrenius** promptly asks her: “But sweetest Lydia, how did you arrive here from Capernaum so quickly? Were you maybe already on your way?”

[18] Says Lydia: “Do you not see the two angels of God? They carried me here faster than with the speed of an arrow. I saw neither earth nor air on the way but from there to here was only a moment and now I am here. But do ask the two angels, they will be able to tell you more about it than I.”

80. ABOUT THE LORD'S DEITY AND HIS HUMANNESS



OW Cyrenius turns to **the two angels** and asks them how such a thing could be possible, but they with the greatest reverence point to Me with their heavenly beautiful hands and say with an extremely pure and melodious voice: “His will is our being, our power and our speed. We are unable to do anything out of ourselves; but if He wills it, we absorb His will and are then able to do everything through it. Our beauty which is blinding your eyes is our love for Him, and this love is again nothing else but His will within us. If you want to become similar to us, do absorb His living word into your heart and act voluntarily in accordance with it, then you will like us have His word’s almighty power and strength within you. And if He will then call you to act according to His will, all things will be possible to you and you will be able to do more than we because you have gone forth from His love, whereas we originate only from His wisdom. – Now you know how we could easily perform what amazed you so much. Do comply fully with His word in future and you, too, will be capable of most miraculous things.”

[2] **Here Cyrenius opens his eyes in surprise and says:** “So I am right after all if I regard Jesus as the sole God and Creator of the entire world?”

[3] **Say the angels:** “You are indeed right, but do not make a great fuss about it, and when you notice on Him things that are so very human, don’t take offence at it, for all that is human would not be such unless it had not previously been of God from eternity. Therefore if He sometimes moves within to you familiar and accustomed forms, this is still not unworthy of Him, for every form, every thought was first in Him before it according to His will began to constitute and direct a free will independent of Him. There does not exist anything or being in infinity that has not gone forth from Him. This earth and everything in and on it is nothing but His forever unchanged fixed thought and which became a reality through His word. If He – and this would be very easy for

Him – were to relinquish this substantial thought in His mind and will, that same moment the earth would cease to exist and everything it contains and carries would share its lot of destruction.

[4] However, the Lord's will is not like a man's will who wants today this and tomorrow something else. The Lord's will is eternally one and the same, and nothing can bend it in the from eternity established order. But there nevertheless rules the greatest freedom within this order, and the Lord can do whatever He wishes and so can also every angel and man. That this is so, you can notice in your very own being and from a thousand other things.

[5] With your actual physical form you can do as you please, and nothing but your own will can hinder you therein. But the individual actual physical form admits of no variation because it finds itself within firm divine order.

[6] Equally you can change the earth's exterior considerably, digging away mountains and changing river bends. You can dry out seas and create beds for new seas. You can build bridges over seas and transform desert to blessed fruition through diligence and effort: in short, you can carry out countless changes upon earth; yet, you cannot make the day longer by a hair's breadth nor the night equally shorter, and you cannot command the winds and storms.

[7] You must endure the winter and tolerate the heat of summer, and notwithstanding all your will-power, you can change the shape and constitution of no creature. You shall never make a lamb into a lion or a lion into a lamb; and behold, that again is God's rigid Order, within which indeed you have much freedom to act, notwithstanding that you cannot displace God's actual Order by a hair's breadth.

[8] And here before you is He who has established such order from eternity and alone can discontinue it if He so wills just as you within this fixed divine order. On which depends your existence and the existence of everything that surrounds you, you are still free in your thinking, willing and acting, all the more free is the

Lord and can do whatever He wishes.

[9] Therefore, we tell you once more: Do not take offence if the Lord moves before you in a human form, for every form is His very own work.

81. ANGELIC INFLUENCE UPON MAN



WHEN Cyrenius heard this from the two angels, he became absolutely certain and ceased to guess that I must surely be a higher being, but said to himself: “Yes, it is He!”

Then he, full of reference, went to Me and said: “Lord, now it is all clear to me. You are the One.

[2] My heart had told me that already long ago, but then there were always Your human forms and movements which made my belief shaky. But now all my secret misgivings have vanished from my mind whatever may happen now I shall remain firm like a rock in my faith. Oh, how endlessly happy I now am that even the eyes of my flesh can see Him Who has created me and Who now supports me and can and will do so everlastingly.”

[3] **Say I:** “My beloved friend, what you now have you shall keep forever. But for the time being keep it to yourself and for only very few of your friends who are the most enlightened. For, if you would speak too openly about it this would harm rather than help My mission and thereby men. Besides, remember also this that you do not take offence if here and there you notice very human things about Me, for I was from eternity, before any angels and men existed, the first man and am therefore surely entitled to be still a man among My created men.”

[4] **Says Cyrenius:** “Do as You will, and You shall nevertheless eternally remain to me that which You now are to me indisputably! But these two angels I should like to have with me till the end of my terrestrial life. They are so exceedingly beautiful, dear and wise.”

[5] **Say I:** “This cannot be, for you should not be able to bear their visible presence, nor would this benefit our soul. But they shall

visibly for your senses remain henceforth with you as your guardians, as they have already been from your birth. But for the present, since they need to remain here visibly throughout the day, you can still associate with them aplenty.

[6] But even when you are not able to see them, you can ask them anything and they shall place the answer in your heart, which you shall always perceive in your heart as a well-defined thought. And this is far superior to external speech! I say unto you: A word that an angel has laid in your own heart is more beneficial for your soul than thousands of words heaved through the ear externally! Because what you hear in your heart is already your own whereas that which you hear from without you still have to make your own through action in accordance with the heard word.

[7] Because having the word in your heart but still sinning in your external being from time to time, your heart nevertheless is not acquiescent and immediately compels you to recognition and repentance of same, and you cease being a sinner therewith already. If you do not have the word in your heart but only in the brain brought there through the ear, and you then sin, then the empty heart sins as well, compelling you neither to recognition nor repentance of the sin, and sin remains in you and you make yourself guilty before God and man!

[8] And so My friend, it is more beneficial for you to not see your spirit guardians for the duration of your presence in the body; when once you shall have to leave the body, then as spirit yourself you shall have them for seeing and touching in eternity anyway – not only these two but countless many others.

[9] Says **Cyrenius**: “Now I am comforted again, but intend nevertheless to communicate with them most spiritually today!”

[10] Say **I**: “Well, how about that? Did you not promise the obstinate Pharisees in My name that you will give them a sharp rebuke; will not that withdraw the company of the angels?”

[11] Says **Cyrenius**: “Verily indeed – that I nearly plain forgot! Oh, that is now most inconvenient! What shall I do?”

[12] Say **I**: “What if I release you from your oath and you waive

your intended rebuke, since they have enough with your threat yesterday anyway?”

[13] **Says Cyrenius:** “Lord, if it please You then I gladly waive my intended rebuke and leave everything to You and the old Roban, who in any case shall bring them around within a couple of days.”

[14] **Say I:** “Oh, to that I shall certainly have the least objection, for I had already postponed your intentions with the Pharisees till afternoon, fully knowing that you would be of a different disposition. – Now that the day has turned out quite well, let us all go out to catch ourselves some fish for lunch and dinner. Let all who come along get to their legs!”

82. LOVE TOWARDS THE LORD



SK Peter and Nathanael: “But Lord, we have no tackle with us: what shall come of it? Should we hurry ahead and maybe borrow some from the fishers at sea?”

[2] **Say I:** “There is no need of that, but something else – your memory which tends every moment to forget that I am the Lord, for Whom nothing is impossible! Hence keep our company and instead while fishing explain to old Josa and his family the power and authority of God also in man.” To these My words the two then introvert, thinking about how they could be so blind as to regale Me with such worldly questions. Even Josa says to them that he can hardly think on how they could have asked Me that.

[3] **Says Nathanael:** “Friend, like yourself we are still human and too set in the world for us not to come out with something really stupid from time to time, but we shall pull ourselves together in future. Have we not been fishers from our youth, and when hearing fish talk we easily step back into our old worries, forgetting the spiritual. But we are on track again.”

[4] **Sarah also comes over, asking Me whether she could come along.**

[5] **Say I:** “But of course, it is for your sake that I am organizing this work. You are My beloved, Why did you not take a seat by My

side during the morning meal?”

[6] **Says Sarah, trembling with love:** “Lord, I did not have the courage. Just think! The three supreme Roman commanders by Your side and I a poor maiden! Where was I to take the courage from?”

[7] **Say I:** “Now, now, My darling, I have noticed only too well that you would rather have been with Me than anywhere else. Oh, I miss nothing that takes place in a person’s heart and, therefore, I also love you so dearly.

[8] **But now tell Me, you My sweetest Sarah, how you like these two youths? Don’t you think you could love one or the other more than I could? For, behold, in My form I am not as beautiful as those two.”**

[9] **Says Sarah:** “But Lord, You my forever sole love, how can You think such a thing of me? I would not accept a whole heaven full of a thousand times more beautiful angels for one hair from Your head let alone one of the two for You as a whole, full of love in my heart. Although they are beautiful, I ask: who gave them such beauty? It was You. And how could You have given them this beauty if it had not been in You first?

[10] **I tell You:** You are for me all in all, and I shall never give You up, even if You gave me all the heavens full of the most glorious angels.”

[11] **Say I:** “So it is right, this is how I prefer it. Who loves Me must love Me fully and above all if he wants to be loved also by Me above all. Look, the two angels are no doubt very beautiful, but you are now also dearer to me than countless hosts of the purest angels, and so do firmly stick to Me. I tell you: Out of many you are a proper bride of Mine. – Do you understand this?”

[12] **Says Sarah:** “Lord, this I do not understand. How could I be Your bride? Could I be to You what my mother is to my father? You are the Lord over heaven and earth and I am only one of Your created beings. How could it be possible for the lowest to unite with the very highest?”

[13] **Say I:** “Behold, that is quite easy, and that for the quite simple

reason that what to you seems to be the lowest has also gone forth from the highest and is thus also part of the highest.

[14] I am a tree of life and you are its fruit. The fruit does appear to be smaller and less constant than the tree, but in its centre there lies a seed that is nourished and matured by the fruit. In the seed, however, there are again trees of the same kind themselves capable of bearing the same fruits again with living seeds like the one they have gone forth from.

[15] From this you can easily see that the difference between Creator and created being is in a certain respect not so great as you imagine, for the created being is in and for itself the will of the Creator which is certainly good and worthy. If this will, gone forth from the Creator and under the Creator's own form endowed with an independent life, recognizes itself in its free isolation as what it fundamentally is and acts accordingly, then it is equal to its Creator and in its small way fully that which the Creator is in His infinite way, If, however, the part-will, made independent by the Creator, does not recognize itself as what it is, it does not cease to be that, but is unable to reach the supreme goal until it has recognized itself as what it fundamentally is.

[16] In order to make it easier for such made independent part-wills, called "men", to recognize themselves the Creator has at all times sent to men from the heavens revelations, laws and precepts and has now even come to the earth Himself in the flesh to help mankind with their task of recognizing themselves and to give them more light to make it easier for them than it has so far been.

[17] Now you will understand the relation of Creator to created beings and how you, as fully equal to Me, can be My bride and My wife bound forever through your great love for Me. – Do you now understand what I have revealed to you?"

83. TRUE LOVE FOR GOD IS GOD'S SPIRIT WITHIN EVERY MAN



SAYS the extremely beautiful and lovable **Sarah**: “Yes, now this is already clearer to me, but then all the daughters of Eve have the same right to You as I?”

[2] **Say I**: “Certainly, if they are as you now are. But if they are not like this, they can become My handmaidens, also My brides but never completely My wives. The original father of My body, David, had also many wives and was a man according to God’s heart. Since I am more than David is, should not I be free to have many wives? And I can add to this that I do have the means to support in great bliss as many wives as there is sand in the sea and grass on the earth, and that each one will be looked after in such a way that she could not ever have a wish that is not fulfilled for her in the most satisfactory way. Since this is so, could it bother you if I want to give this happiness, which I am giving you in superabundance, to many?”

[3] **Says Sarah**: “You alone are the Lord and most endless love and wisdom in person, and what You do is done wisely; but I still cannot help it that I love You so mightily and, therefore, would like to possess You as if alone. You must excuse my childish heart, which in love is still so foolish.”

[4] **Say I**: “That is just the right way, I tell you. Who does not love Me quite jealously as you do and wants to possess Me in his heart as if exclusively, has still not true, living love for Me. And if he does not possess this, he also does not possess the fullness of life within, for I am the true life in man through the love for Me in his soul, and this love is My Spirit in every human.

[5] Therefore, he who awakens love for Me also awakens the spirit I have given Him, and since I Myself am this spirit and must be it because there does not ever exist any other spirit of life beside Me, he thus awakens Me within him, is thereby fully born into eternal life and cannot ever die from then on or be annihilated; – not even through My omnipotence, because he is one with Me. I cannot

annihilate Myself because My infinite existence cannot ever be changed to non-existence. Therefore, do not think that your love for Me is foolish, but it is exactly as it must be. Stay with it and you will not ever see, feel or taste any death.”

[6] This My explanation to Sarah made her very happy and she embraced Me with all her strength and began to caress Me tenderly.

[7] **Sarah’s mother** rebuked her and said: “But dear Sarah, this is not proper. You are quite naughty.”

[8] **Says Sarah**: “Why, proper or not proper. It is also not proper to die and be quite dead, but when then the Lord comes and restores the dead one to life drawing him from the grave, which is certainly most unusual, how proper is that before the world? O mother, it is surely most proper for everyone to love the Lord before all the world above all. – Is that not so, Lord Jesus, am I right?”

[9] **Say I**: “Quite right and it is absolutely true. If a person is in the world embarrassed to love Me openly and above all, I shall also be embarrassed to love him before all the heavens and to awaken him at the last judgment.”

84. ABOUT JUDGMENT DAY



SEVERAL now asked Me when the “last judgment” would come. [In the German language the term for “The last judgment” or “Judgment Day” is – verbally translated – “the youngest day” and the Lord’s reply is based on this term.]

[2] **And I** said: “When the older day has passed, there always comes a youngest day. And since I cannot awaken anybody on a day that has already passed, this must naturally happen on a youngest day as a past older day cannot possibly be used. Is not every new day of your life a youngest one? Or can anyone experience a still younger day than the one on which he is living? Behold, all of us are today surely living on a youngest day, for yesterday can no longer be the youngest and tomorrow has not come yet. Considering all this it must surely be obvious that a man

has as many youngest days as days he has already lived. I tell you that all of you will pass away on the youngest day and cannot possibly be awakened from death to life at any other time than on a youngest day. And since a man, and all men, have to experience this, it cannot possibly happen on an old, past day, but only on some future, obviously youngest day. Which day will be appointed for it has not been determined in advance, neither by Me nor by any angelic, spirit, for every coming day is very good and useful for this purpose. – Do you understand this now?”

[3] **The askers** withdraw somewhat perplexed and say: “Truly, this is as clear as the purest air and yet our stupidity made us ask. This can truly be grasped with the hands. If we also talk often about the olden days, then these have to be also young and youngest days! This indeed was silly of us! He really needs a lot of patience on His exceedingly wise part in order to bear with us!”

[4] **Says Sarah with a faint smile:** “Indeed, the Lord is exceedingly patient with us all! But what a youngest day is and when it shall come I have known from the cradle; and whenever someone asked me about it I always said: “Tomorrow will come the youngest day!” Did you in all earnest not know this?”

[5] **Say the ones that asked:** “For sure, we really were too stupid to know it and always suffered the greatest trepidation about such day to once come! Now of course we are in the clear about it but are also properly embarrassed about a thing escaping us that surely is so clear before everyone’s eyes and ears!”

[6] **Say I:** “Do not worry about it, for this is a stone over which in the future many thousand times thousands will stumble, and they will prophesy a lot about it, write and preach to the blind people.

[7] **But now let’s see how we shall cope with the fish, for you see we are now at the beach and there are plenty of fishing boats at our disposal. Nor are there a shortage of nets and other tackle, and so we can at once proceed with. The two youths with which Cyrenius is most zealously engaging in conversation shall also render us good service! Let us therefore lend our hands to it!”**

85. THE LORD JESUS AND HIS AT THE CATCH



UT now everyone started to marvel, not knowing how they got here to the sea from My house.

[2] But I said: “How can you still wonder at it? Did you not experience the like with Me several times before? That the old Josa with his children and grandchildren should marvel is understandable. With you, My by now much experienced disciples, it is actually incomprehensible how you can still be astonished since it should be already very clear to you that nothing is and can be impossible to Me.

[3] Behold, I had good reason to say “incomprehensible”, for every astonishment at any extraordinary act I perform also implies on some small, still somewhere in the soul latent unbelief. Man doubts in advance the possibility of some particular act or manifestation; but if notwithstanding his doubt the act is still carried out, the witness who doubted its success is standing there perplexed, wondering and asks: “How was that possible?” And what does he say with this question? I tell you, nothing else but: “I doubted the possibility of success, but it still happened. That is peculiar and strange.”

[4] It is possible for a lay person to marvel thus, but if initiates marvel then they show therewith that they too can rightly be called lay persons! Hence marvel not in future, lest of all before strangers when I accomplish some extraordinary deed, so that the strangers would not regard you as strangers as well!”

[5] Say **the disciples**: “Lord, You know that we love You above everything else and we know who and what You are, yet we nevertheless cannot help it that sometimes we marvel anew at some new miracle, because Your obviously miraculous deeds take place so unexpectedly and unpreparedly that all one’s composure and faith notwithstanding, one still has to stand there somewhat intrigued. Behold, the sun also has often been seen to rise and set; but where is or resides a man of moderate feelings who is not somehow enticed to marvel at every new, glorious sunrise!? And

behold, Lord so it is also with us! You are endlessly more than countless sunrises and hence we would beg You to be somewhat tolerant of such indiscretions which with hearts exceedingly loving of You we are basically driven by Yourself to constantly commit.”

[6] **Say I:** “Now then all is in best of order again; but in future heed such advice on account of the strangers, so that these may recognize My true disciples in you! – Now let’s get on with fishing! Here also small miracles shall take place, but act as if they were not miracles! Let the stranger themselves come upon and judge whether these are normal or extraordinary deeds!”

[7] After the necessary briefing the disciples quickly board the boats, spreading the nets and casting them into the sea with very little catch.

[8] Peter remarks that it is probably due to the strong westerly, driving the fish to the bottom whilst another reckons that not much shall be accomplished before evening as the sun from a cloudless sky is too powerful a light for their tolerance.

[9] Here the two youths also boarded two boats, spreading a big net and casting a mighty long way out to sea.

[10] **Spoke Andrew** who too was adept at fishing: “If those don’t drive fish into their net through the power of their spirit then they can fish on the high seas for ten years and not bring in even one!”

[11] **But the two youths make a mighty draught, are back on shore soon with about thirty good pieces.**

[12] **Says Andrew:** “This is not a miracle, and yet indeed quite so, catching 30 catfish upon the high seas.”

[13] **Finally I too boarded a boat, as well as the courageous Sarah. We stretched out a fairly large net and let it down in the water. After making a draught not far from shore the net had already filled with five hundred pieces of eels, salmon and catfish, so that the two youths had to rush to Sarah’s assistance in holding the net. The fish were moved to shore at once and placed into lots of small drums that were here in plentiful supply.**

[14] **The disciples make another draught, but on hauling the net to shore they found only a few tiny fish.**

[15] **Said Peter:** “That was my last draught for today! Such draught is not worth the effort when as an old and experienced fisherman one takes only one boat!” Thereupon he wanted to toss these tiny fish back into the sea.

[16] **Say I:** “Keep what you have caught. The small fish are often quite good fish and I prefer them to the big ones, which quite often are tough and hard to digest. Keep this relevant manifestation in mind however!

[17] When you will be going out as fisher for men do not be discouraged if small fishes let themselves be caught in the net of the Gospel, for I truly prefer them to the big ones. Hence everything that is big and of value before the world is in a certain sense an abomination before Me! – But let us now leave fishing and turn home! For today and tomorrow we are well-provided; the post-Sabbath shall if necessary take care of itself.”

[01] All the nets were pulled in and a lot of all kinds of fish brought ashore and put in the drums and brought to the fairly large fish tanks near My house, which in his time Joseph himself had built.

86. PERSONAL DETAILS ABOUT BORUS



COMING home from the fishing about an hour past midday, a good lunch yet again awaited us which Borus, who had not come along fishing with us on that account, had prepared; for his biggest joy was to prepare meals for large numbers of people, and he was especially fond of cooking in the open with his cooks of both sexes. For he was like Kisjonah, sufficiently wealthy to feed and sup with the best wine. For he firstly was the son of an immensely wealthy Greek from Athens who also possessed properties in Asia as well as several small islands. Secondly he was the sole heir of such huge and extensive properties, and thirdly he was by far the most skilled physician of the entire Jewish nation, earning large sums of gold and silver especially from the high-standing and rich persons, which he then

on the other hand used to give the sick and poor all kinds of free treatment, wherefore he was also hailed as the greatest philanthropist of the land.

[2] In addition he was single, had neither wife nor children, but it nevertheless gave him great pleasure to arrange marriages between poor young men and young and healthy maidens, give them his blessing and provide them with a sufficient dowry. And so he was also now in his happiest frame of mind because he secretly believed that I would really marry the very beautiful and tender Sarah.

[3] As we were all sitting at the table, full of good cheer, eating and drinking, he came to Me and secretly asked Me whether something might come of it?

[4] And I replied: “Dearest friend and brother. I know your very good and noble heart only too well. I am also quite aware that in your soul you are happiest when you have made others happy. You have hardly ever thought of yourself and since you have noticed between me and the loveliest Sarah a truly notable great love and also heard how this morning we were talking about bride and wife, you are secretly of the happy opinion that a union between Me and the loveliest Sarah is close at hand. But I tell you: there you are slightly wrong. For behold, all the women who live, have lived and are still going to live on earth, provide they lead a pure life, are more or less My brides and My wives as well, but such a very close union with Me does not ever prevent them from becoming the wife of a good man. And it is exactly such a relationship that at present exists between Me and the most lovable Sarah. Therefore, she can quite well become your wife and in spirit be now and forever My true wife.

[5] I am now of the opinion: since you have helped so many very poor, but upright men to good and loving wives, which the young in their youth burning men regarded as a very great blessing, I will now help you to such a blessing too. Behold, it is this truly heavenly beautiful Sarah who shall become your wife. You stood up for Me after her first raising from the dead when she was again

dying, and for you I restored her to life a second time and already then destined her as your proper reward. As she looks now, she will also look in her seventieth year; this child will not age on this earth. Look at the two angels with whom Cyrenius is now talking, whether they are as beautiful as this girl. Tell Me honestly whether you have not several times looked meaningfully at this most lovely Sarah and whether your heart has not felt anything.”

[6] Says **Borus** somewhat embarrassed: “Lord, to hide that from You would be absolutely impossible. Therefore, I rather say it quite openly: Sarah is the only being on earth whom I would rather possess myself than help someone else to possess. I am already considerably over thirty years and she cannot be more than sixteen, but my heart seems to have hardly reached her beautiful age. If she possibly did become my wife I would love her a thousand times more than my own life.”

[7] Sarah had attentively listened to this conversation, and when I looked at her and asked her how she liked the discussion between Me and the distinguished looking Borus, she looked down, blushing and said after a while: “But You do really notice everything. I have only once fleetingly looked at the dear Borus because he is such a dear and very obliging man.”

[8] Say I, in a more joking tone: “But in your heart you have looked at him already several times if I am not wrong?”

[9] Says **Sarah**, hiding her face even more: “But Lord, You are really beginning to get a little bit naughty. Oh, that You have to know everything!”

[10] Say I: “Sarah, if this happened and he asked you from all his heart for your most beautiful hand, would you refuse it to him?”

[11] Says **Sarah**, quite pleasantly perplexed at this question: “If I did not do that, how could I then become Your wife? After all, I can love only You, although I must openly admit to You that I very much respect and like the good Borus, for after You he seems to me to be the best man in all the Jewish land, although he was born a Greek and has only recently become a Jew by his conviction, not by circumcision.”

[12] **Say I:** “Well, things will work out. Do think it over and look at Lydia over there who is also My wife spiritually, but physically nevertheless the wife of the good Faustus. This does not, however, interfere with our relationship at all, for you still remain My bride, My heavenly wife.”

[13] **Says Sarah after a while:** “Even if I may agree to marry the good Borus, I do not know what my earthly parents will say. I would have to ask them too. I would like to marry the good Borus because You would like that, but father and mother should really be asked.”

[14] **Say I:** “Well, look at them, they have already been asked and are in full agreement with Me: but by no means do I urge you. You have your completely free will.”

[15] **Says Sarah increasingly embarrassed:** “Lord, yes, I do know, but – well, I would rather not.”

[16] **Say I:** “What is it that you do not want?”

[17] **Says Sarah:** “Ah, ah, You do embarrass me very much. Oh, if I only had not looked at the so very dear Borus.”

[18] **Ask I:** “But you have not told Me yet what it actually is that you do not want. Do now be brave, dearest Sarah, and tell me what you do not really want.”

[19] **Says Sarah:** “But Lord, how can you ask? You know anyway what I do not want. Let me guess and by a slight nod I shall reveal what it is that I do not want.”

[20] **Say I:** “Well, since it is your wish I will let you guess what I think that you do not want. And now listen: you no doubt do not want the good Borus to suffer from grief if you refused him your beautiful hand in marriage?”

[21] **Sarah rises to her feet, taps Me on the shoulder and says, pro forma gently vexed:** “Is that letting a person guess when one immediately comes out with – I almost made a slip of the tongue.”

[22] **Say I:** “Now, out with the truth!”

[23] **Says Sarah:** “Well, You already said ‘With the truth’, but it is also true that this is not ‘guessing’ if one immediately comes out with the truth.”

[24] **Say I:** “Now look, I was quite aware that you were more interested in My dearest friend Borus than you wished us to see. But all this is quite in order. The maiden should not reveal until the last moment the special feeling she carries in her heart for a man. Only when the matter is considered in all earnest she should open her heart to the man who wants to make her his wife. Otherwise she entices him before the time, and if possibly obstacles should arise she only saddens his heart and troubles his mind. And all this is then very bad.”

[25] **Says Sarah:** “But Lord, I did not do all that.”

[26] **Say I:** “No, My dearest Sarah, that is why I praised you as an example. Now, however, you can tell the dear Borus gradually how you really feel.”

[27] **Says Sarah:** “Ah, I will not tell him yet; it will be time enough when he is my husband.”

[28] **Say I:** “But if he were already your husband as far as I am concerned, what then?”

[29] **Says Sarah, secretly happily surprised:** “Well, what then? Well... yes... then... then... well yes... then... I would have to completely reveal my heart to him.”

[30] **Say I to Borus:** “Look, how indescribably sweet she is. Take her, love her dearly and tend her like a most tender plant, for I give her to you from the heavens as a well-deserved reward. Go to the parents that they may bless you and then come to Me that I too bless you once more.”

[31] **Borus thanks Me, hardly able to speak for joy, and Sarah modestly rises from her seat and says in a happily exited voice:** “Lord, only because it is Your will do I do it with pleasure. If You had not willed it, I would have resisted my heart, but as it is, I thank you for the best man in all the Jewish land.”

[32] **After these words they both go to the parents asking them for their blessing, and when that is joyfully given, they immediately return to Me. And I also bless them for a marriage valid for all the heavens, and they both thank Me from their deeply touched hearts.**

[33] **Thus here a marriage was quite unexpectedly contracted**

which could be considered as one of the happiest on earth. Hence it follows that a person never loses what he fully sacrifices to Me, but receives it back full of supreme blessing, and that always at a time when he least expects it. Borus was very much in love with Sarah and would have given all the treasures of the world for her if that had been demanded of him, for her wondrous beauty, particularly after her second raising from the dead, was for Borus something he could not describe, but he nevertheless sacrifice her completely to Me and intended to celebrate My imagined wedding with everything at his disposal. Thus also Sarah had a deep love for Borus, but sacrificed him fully to Me and definitely wanted to belong only to Me. But then the tide suddenly turned and I gave to both what they had given Me with all their heart. Who acts like these two, for him I shall also do what I did for them.

[34] This as a lesson for everyone who will hear or read it, for in this way one can obtain everything from Me. Whoever sacrifices to Me everything, but nevertheless retains much for himself, will receive back only what he has sacrificed. – And now back to our subject.

87. ABOUT THE INNER NATURE OF ANGELS



FOLLOWING this marvelous incident, **Cyrenius** once again stepped over to Me, saying: “Lord, I have discussed quite a few things with the angels; but from everything that they told me I learnt nothing other than what through Your goodness and grace I already knew. Therefore nothing new came out of that. But what intrigued me was that these indescribably beautiful youths are as it were indifferent towards all that is taking place! Their speech is full of wisdom and the tone of their voices exceeds the most charming lyre harmony. From their faces smiles constant, pure dawn whilst their breath is the fragrance of roses, jasmine and ambrosia. Their hair is as purest gold. Their alabaster-white hands are so rounded and sumptuously tender that I can verily find nothing comparable on earth. Their breasts are the fullest measure

of a maiden in bloom the like of which I sighted but once in the Pontus area. And their feet likewise are beautiful and of bursting luxuriant and glorious proportion. In short, one could get crazy for love towards the two beings! Yet all these glorious, indescribable advantages notwithstanding, from which nothing but the fragrant love and thousandfold love emanates, through which they could reduce even the hardest stone to wax, they nevertheless are so cold and dispassionate as a marble statue in deepest winter. And this also leaves me just about as cold as those two.

[2] There is by no means anything repulsive about them, neither in their speech nor in their conduct; yet nothing moves them and nothing can deflect them from their over-stoic indifference towards all that is and takes place. Their utterances about Yourself are indeed of exceedingly deep wisdom, but their speech seems to me like the reading out of a letter in a language one cannot understand.

[3] Will You not tell me how this is possible with such purely celestial beings? Is this the actual custom of the pure spirits in Your heavens?"

[4] **Say I:** "That indeed not! But these two behave here in this manner because they have to; yet they have nevertheless in respect of themselves the freest will, and a heart filled with the most intense love glow which would momentarily consume you if the two were to manifest their love towards you!

[5] Terrestrial man indeed can withstand angelic wisdom of the deepest magnitude, but their love only when the love in his heart has equaled theirs.

[6] That this is the state of things you can already discern from the quite natural relationship between terrestrial fire and light. You indeed can tolerate the light emerging from the fire; can you however on that account also tolerate the flame radiating the light?

[7] The sun surely has the strongest light for this earth, yet you can tolerate it quite comfortably! And when the heat rises with the intensifying light, you shall of course find the light harder to tolerate; but would you be like an angel also to withstand the unspeakable light-glow of the solar atmospheres? I say unto you:

this solar atmosphere would in one moment destroy this earth with everything it carries like the destruction of a drop of water on a white-hot ore.

[8] He who would withstand such light and fire first has to be of the same light and fire. This is the reason why the two angels cannot express their love toward you because their mighty love would consume you.”

[9] Says **Cyrenius**: “I very nearly understand it, but not entirely like a few other things. Because it does not yet transpire how I could be killed by excessive love.”

[10] Say I: “Well then, this also shall be made as clear to you as possible, and so hearken: Have you not of a truth a son and also an exceedingly lovable daughter. These two children you love almost to distraction. Your heart can hardly – for all the love – judge how much it loves the two children, because of how mightily their love is returned. But now vividly visualize the loss of the two through disease and ask your heart whether it could withstand the pain of such loss! See, you are already gripped by proper fever at the mere mention of the possibility as an example. How would you bear the reality? I say unto you from knowing your heart that you could not bear the pain a full three hours, it would kill you without fail.

[11] Well then, what is the love and the lovability of your children in comparison with the love and supremely amicable lovability of these two heavenly messengers? If these two were to just moderately look at you with a loving eye and gave you only a finger to taste then the love in your heart would escalate so mightily that you could not bear it but a few moments; and if the two angels then left you only apparently, then such mourning would take over your heart that you would have to die!

[12] For behold notwithstanding the beauty of these My two favorite angels then such their beauty is as nothing compared to when their being is fully penetrated by My love in their heart! I say unto you: everything beautiful and lovely that the world has to offer would then retreat endlessly into the background. – Now I dare say that you have understood Me!?”

88. ABOUT PHYSICIANS' SERVICE OUT OF NEIGHBORLY LOVE



AYS Cyrenius: “Yes my Lord and most manifestly my God, now I understand that too; their apparent coldness nonetheless is love.

[2] This reminds me of the maid's legend who through peculiar forces of nature was incomprehensibly beautiful and charming, the youths, men and old men seeing her soon got into a big fight to decide whose wife she would be. But the number of contestants was daily on the rise to their own destruction since it was realized in the end that the goal would not be realized through mortal combat the fighters finally came to an agreement, saying: “This creature is not of this earth but the high heavens and a goddess! Hence we must settle on steep sacrifices. To whoever out of the offerers she chooses to give her most beautiful hand shall henceforth possess her undisturbed. Upon this agreement immeasurable treasures were brought from every side and divine adulation accorded her. Adoration of this beauty reached a point where adoration and worship of the gods was set aside. Therewith the gods became furious and made the beautiful maiden even more seductive, but also on the other hand made her breath so poisonous that on whosoever she breathed even from afar fell insensibly to the ground, remaining prostrated for hours. In addition to that, they fitted the tip of her tongue with such deadly sting that she could kill anyone who came near her mouth against her will.

[3] When a youth of bloomingly beautiful shape came along, the maiden's heart suddenly came alive. But what was she to do about loving him, since she was sure it would make the youth glow in love for her. If she turns her face towards him then her darling falls stunned to the ground; kissing him he will die. Out of love therefore she turned her face away from the youth, so he would not approach her mouth. For the sake of preventing her darling's death, she had to love him with the greatest apparent coldness.

[4] In similar fashion to this legend the two youths also leave poor

mankind of this earth with the deepest apparent coldness, knowing people could not bear the glowing love of their celestial hearts!”

[5] **Say I:** “Just so indeed, with the difference that their breath is not poisonous and their tongue not provided with deadly sting; but rather that their breath vitalizes, and their tongue blesses the earth.”

[6] Here Borus stepped over to me again with Sarah, asking Me what he really ought to do to show himself more thankful than has been the case until this over joyous moment for the exceedingly great grace.

[7] **Say I:** “Tell Me, My friend and brother, where is the person who from their childhood would have been more favorably disposed towards Me than yourself? As a boy you were My daily companion and did for Me whatever you saw in My eyes that it would please Me. When you went annually with your parents to their properties in Greece, returning a few weeks later, then I was always the first you visited, bringing all sorts of good and often quite costly and beautiful things as presents, and were not cross with Me for smashing the silver Diana Temple you gave Me with a hammer, forbidding you to ever give Me such present again!

[8] After I became a youth and hardly anyone took note of Me, you were the only one who remained steady; and just as you have always been so you shall also remain. Therefore, with this, I only gave you a favor in return, like a friend who was already in debt for many years. Hence make no big fuss about it. For sure have you received the most love worthy and beautiful and spiritually awoken wife, – and Sarah in yourself the best, most faithful and in every sense the wealthiest and most highly regarded man. You shall not eternally on My part be lacking My blessing in every good respect, and besides that you shall remain the best physician not only in this country but the entire world. And therewith you two shall I presume be able to live quite well!?

[9] Notwithstanding this never forget the poor and not charge either money, or through any services or grain or cattle any poor citizen and even less any servant for your skill in healing all

sicknesses, which is not achievable to any other person in the world.

[10] But charge your skill to the big gold-owners, brokers, moneychangers, merchants and big landlords for whatever is justly due; for he who has and wants to live should make an offering for his life every now and then! There shall afterwards be no shortage of the poor to whom you can pass on that for which a man of property buys his life.

[11] A physician like yourself sells men life, which especially for worldly men is the greatest possession. Whence they should also have to buy it for good money and goods and besides that there should be a person upon earth from whom one can buy life.

[12] For I say unto you: The truly penultimate and pure skill in the world, which no worldly man can learn is to heal any kind of mental or physical illness through the word, though the will and only sometimes by the laying on of hands and, besides, to tell the poor about the Kingdom of God.

[13] At Sychar too I awakened a physician so that he can effect quite noteworthy healings; but since he was not quite able to let go of his herbal fluids, he trails you by a long way.

[14] My disciples shall catch up with you in a few short years as well, yet not all whom you see here.

[15] But My most beloved Sarah also shall gain a skill, and namely that of a midwife; because this is a most worthy service before God – to always stand by women in great pain. And thus you two are provided for like no royal couple ever was before you!

[16] But I also advise you as follows: When someone sick comes to you or you are called away to one, then always ask him earnestly: “Do you believe that I can heal you in the name of Jesus the Savior from the heavens”? If the sick says convincingly thereto “Yes, I believe”, then heal him; but if he doubts then do not heal him until he believes that you can heal him in My name. – But now a word with you Jairus.”

89. SUGGESTIONS FOR JAIRUS. ABOUT OUTWARD SACRAMENTS.



SAYS Jairus: “Lord, speak, and I will listen and act in accordance with Your Word.”

[2] **Say I:** “Very well then; if you act accordingly then you shall be happy temporally and eternally. And so hear Me: You are now a Pharisees’ Chief and their schools of this entire district of Nazareth, Capernaum and Chorazim, of Cana in Galilee and many other spots, villages and hamlets. Hence your standing in Galilee is high and not much below that of the High Priest in Jerusalem.

[3] But behold, none of this stature could save your daughter’s two deaths and even less re-awaken from death after she had truly died.

[4] From that you see that such an office of high standing is good for little other than to heighten the arrogance of the high official still further, making this rising living standard into a necessity but becoming weaker and more helpless in his use and true help towards mankind and hence confronting the needy as himself helpless – in helping. Because whoever is not capable or willing to help someone in need is as helpless as the needy himself.

[5] Hence a high office, especially yours is of very little consequence. How about putting it back in the hands of the Jerusalemite High Priest and afterwards go to your son-in-law by whom you surely shall be better provided and with higher standing than you currently are so by bat-blind Jerusalem? You could enlighten Borus gradually in the Scriptures in which you are well-versed which would be of inestimable advantage to him, whilst he would instruct you diversely in the art of healing. But I burden you with no command over it but put it to your volition. Should you follow this My advice you shall fare well, but if not then you shall commit no sin therewith.”

[6] **Says Jairus:** “Lord, here You have truly anticipated my own wishes! It has been not just now my desire, but for a long time hence to lay down my tiresome office; but now that all circumstances have turned so favorably for me, I shall tomorrow

already dispatch a messenger with a letter of resignation to Jerusalem with a request to confer the office upon another. There are always plenty of candidates for the office in Jerusalem who can pay the Temple tenfold fees for the bestowal of such office and such application therefore shall be sure to welcome the lords of the temple shall find such application most desirable, for they even make offers to high-ranking officials to step down, which could give some competitor the opportunity to make the Temple richer by a few hundred pounds of silver and gold. Quite profitable barter takes place for such positions in Jerusalem!”

[7] **Say I:** “Oh, none know better than I the goings on in Jerusalem! One looks only to the weight of silver and gold and the pearls and precious stones but never to man’s spirit. If you came to the Temple as a prophet greater than Moses and Elijah and started preaching as such they would soon show you the cursed stones with which most prophets were stoned; but were you to come with 10,000 pounds of gold then they would render you the highest honor. Just have two fat oxen driven into the temple and you can be assured that they would be far preferable to them than Moses and Elijah. – But let’s now leave that. The time is not far off which shall give the temple and all of Jerusalem the well-deserved reward; for these abominations shall not be tolerated much longer. But now to another matter!

[8] **What has been heard of John? Is he still in Herod’s custody?”**

[9] **Says Jairus:** “I have heard nothing about him being released yet. But I shall have insistent inquiries made about it through the messenger I shall dispatch to Jerusalem tomorrow about the former matter, if it will please You, Lord.”

[10] **Say I:** “Let it be, for Herod is a cunning fox, and your messenger may strike problems as a Galilean. But in My spirit I see how things are with John anyway. The day after tomorrow we shall receive sad news which none shall rejoice in, Myself not excluded.”

[11] Following these words Cyrenius and Cornelius ask Me whether this means that they too should lay down their

high offices.

[12] **Say I:** “Not at all. Your offices are of an entirely different order and exceedingly necessary and of great importance. But always administer your high offices justly and fairly, making everyone equal before the law. But, as you have heard of My mouth – let love always precede the law, remembering that a sinner against the wide-ranging state laws, being completely ignorant of these many laws and easily prone to act contrary to them, also is a human destined like yourselves for everlasting life in God’s kingdom! If you always administer your laws thus, you shall be akin to the angels who are servants of God the way you are servants of the emperor.”

[13] **Says Cyrenius:** “This we want to and intend doing! But now we still have an extremely important question, and it is, as You are well aware, we are Romans and hence, as you say, heathens, should we remain by appearance what we are, namely heathens, or should we officially renounce heathendom and be circumcised?”

[14] **Say I:** “Neither the one nor the other! Because he who like yourselves is circumcised in the heart through faith and love towards God needs nothing further for this completely suffices for gaining eternal life. But in a few years My disciples, filled with God’s spirit, shall come to you anyway and baptize you with God’s spirit and shall therewith receive everything you still lack. Now you know everything! Evening is not far off, and on account of the Jews we shall on this pre-Sabbath take our rest a little earlier than on another day. After the evening meal we shall then deal with nothing further.”

[15] Here the two angels come to Me in deepest reverence and ask Me to be allowed to stay for another few days visibly here in My physical presence, for this was for them the greatest bliss they had ever experienced.

[16] **And I** say aloud: “You always possess the greatest freedom, and so do what is of benefit to you, but do not forget the service you have to render. The central suns require a lot of care, and you know how many there are in God’s endless space.”

[17] **Say the two angels:** “Lord, this has all been taken care of and will be done also in future.”

[18] **Say I:** “Yes, yes, I know, and therefore you may remain here according to your wish, for the least of all these people around me is more than countless central, secondary and planetary suns. The suns, however, were created for the sake of men and must, therefore, be at all times tended with the greatest care.” – The angels bow, supremely happy, and return to My disciples for further discussions, giving them extremely important explanations about many a thing in the world.

[19] Here Borus rushes into the house to organize a good and abundant supper.

90. CONCERNING JAIRUS’ RESIGNATION



AFTER supper, which had lasted over one hour, **Cornelius** asked **Cyrenius:** “Exalted brother, what will you say? Ought we to remain here today, or make off on account of urgent matters awaiting us? I subordinate myself to your opinion.”

[2] **Says Cyrenius:** “I should in actuality have departed this morning because urgent affairs are certain to await me. But tell me, who can extricate oneself knowing Who resides here? One would already find it difficult to leave a friendly Emperor if he were to say: ‘stay if you will! What is an Emperor compared to here, where indisputably the Creator of Heaven and Earth is tarrying as a human among His humans and His angels?! Besides this, His angels also had their stay here prolonged from whom we could still learn and find out much. Ah, I simply am not leaving! Not for the entire Roman Empire shall anyone move me from here, come what may. Just stay here too! You have fullest authority on my part, and even if something were to turn up then two days won’t make the Earth disintegrate. On top of that I think we are better looked after by these two Lords than my Rome?! And even if something urgent should come up, then in the Almighty’s hands there are ways of

fixing the most urgent task instantly.”

[3] **Says Cornelius:** “Exalted brother. With this proposition I am immeasurably happy indeed, and I shall have no desire to leave this place for a long while yet. I put the question solely on account of political and state affairs. But from another angle it may be a good thing to perhaps organise our guards on a spying venture to the city this night to see what the people are saying about our stay here?!”

[4] **Says Cyrenius:** “We could indeed do so if it please the Lord; but I also think that in the Lord and in the two angels we have the most reliable secret police of all, and that we may not need to avail ourselves of another while here. Once we are again isolated from His holy company from the heavens then unfortunately we shall have to resort to secret agents for keeping public opinion monitored and immediately anticipate conspirational tendencies. But as said, if it pleases the Lord and it is His will, then I am ready to order what is necessary.”

[5] **Say I to Cyrenius:** “Let it be, for I firstly know from Alpha to Omega everything that is being said for and against us. On the whole no danger is lurking, because these people are too stupid and blind even for nasty things. Hence let none be concerned, for no uprising shall come from Nazareth, of that you can be assured. Incidentally, Borus is himself always the best secret police. Nothing easily escapes him, which is not difficult for such not too large city. Besides I could make My angels into secret agents, and in one moment you shall find out more through them than if you engaged the craftiest spies for ten years. As said however, neither the one nor the other is necessary here, and so let us take our rest untroubled. Only Jairus will have to go and ready a messenger for Jerusalem and furnish him with a letter of resignation. Because tomorrow we shall get quite different things to deal with.”

[6] **Says Jairus** quite sad at having to now leave the company: “Lord, would it not be possible to just draw up a title deed here and dispatch a messenger from here? The house at Capernaum is fully my own anyway, together with everything in it. Land as well

as fields and meadows we priests were not allowed to possess anyway, and so everything consists in my house, as You are well aware. Hence I presently have nothing to do at Capernaum and probably nothing more later either; and my house together with everything in it I shall give forthwith to my dear son-in-law. He shall with my document in his hand go over and take everything into possession under official seal just like a rightful inheritor after my death, and I and my wife shall be quite dispensable. Concerning friends in Capernaum, these are all here. But those who count themselves as my friends still at Capernaum verily are not worthy of a farewell visit, for they are all friends to the face but carry no weight in the heart!”

[7] **Say I:** “Very well, then you remain too, and I shall send one of My present attendants to Jerusalem in your stead and he shall complete such errand faster than if you were to dispatch a messenger to Jerusalem yourself. Not today, but tomorrow as on a Sabbath!”

[8] **Says Jairus:** “On a Sabbath it shall probably be least appropriate at the Temple; for the High and Chief priests to observe nothing more strictly than the keeping of the Sabbath.”

[9] **Say I:** “Don’t let that trouble you. They make a great deal out of keeping the Sabbath because it is most often vital and is necessarily so, since every person quite often is forced to do one thing or another on a Sabbath giving the Pharisees the most numerous opportunities for saddling the transgressors with stiff fines.

[10] Just bring them as much gold and silver on a Sabbath as you will, and they shall proceed to immediately desecrate the Sabbath and happily receive your gold and silver. Hence let you not be troubled about the Sabbath in the Temple; My messenger shall have much success in carrying out the errand entrusted with.

[11] Do you think that it would please the Pharisees of none had some urgent business now and then with which to defile the day of the Lord? Oh let us be reassured! The more numerous the defiling of the Sabbath, especially by the rich, the more the Temple lords

jubilate in secret.

[12] Hence let Me repeat: let yourself be completely at ease. Tomorrow during Offering, which always takes place on a Sabbath, My messenger shall be exceedingly well received! Because he shall be entering the Temple with a heavy golden contribution and be so-to-say received by the Pharisees with the most amicable mien and open arms; besides, ten competitors for the position of Chief are already on the waiting list, for which they are offering large sums. And hence your resignation shall be exceedingly welcome, particularly for the Templers.

[13] Sabbath shall at once be profaned with the familiar ceremony, and the auctioning of the Chief's position of Capernaum gone ahead with, and you shall even find out your successor's name through the returning messenger.

[14] Behold, thus stand things now in the House of God at Jerusalem, which latter also is called the city of God, but actually is Satan's city. But since everything is worked out now, let us take our rest, for tomorrow shall start early for us."

91. JAIRUS' RESIGNATION. THE LORD AT THE SYNAGOGUE.



AFTER these My words, all take to their rest; only My brethren, mother Mary and Borus are still busy in the kitchen in order to prepare everything necessary for the approaching Sabbath. Sarah and Lydia too are assisting Mary, happily romping about in the kitchen. After having everything under control they too take to their rest; and the first on her legs as usual in the morning is Mary, waking up those she needs long before dawn, so as to have everything in order and ready before Sabbath starts according to Jewish custom. Borus too is busy, and so the tables are set when we are all getting up from our quarters.

[2] Outside, Psalms are being sung, and upon the many tables in the open well-prepared fish, bread and wine are waiting for their consumers.

[3] Thereupon we move over to the morning meal, even as I dispatch the messenger to Jerusalem upon the matter in question. Jairus anxiously awaits the messenger's return, who of course remains absent for only the human time it takes him to negotiate with the Clerics. Since it took close on two hours to deal with the Clerics, the messenger also came back only after two hours to Jairus" immense joy, bringing Jairus besides the happy acceptance of his resignation notice also an official letter of praise and thanks for his faithfully conducted ministry, advising him also the name of his successor and asking him to if necessary assist same with advice and deed.

[4] **Jairus** now is fully cheered, saying to Me: "Lord, I thank You from the depth of my heart for this wonderful rescue from an office which along such ungodly engagement conditions was bound to obviously make me a Satan's booty!"

[5] Say **I**: "Now then, did I not say unto you: when it concerns brilliant Clerics" deals, then the Sabbath can be profaned in the midst of the offering at any time of day! From this you can see how much the Clerics think of God and His holy Commandments!

[6] But now we shall nevertheless visit the Synagogue on account of the people and see all that the Pharisees shall be doing and teaching; but we shall take our place at the back so as not to be noticed by the puffed up Pharisees and Elders straight away!

[7] Says **Jairus**: "But I shall not go in, as every boy would know me; were I inside the Synagogue then I would have to be seated at the front in the Chief's presbytery and You should be betrayed therewith!"

[8] Say **I**: "Don't grow grey hair over it. For when I suggest what is to happen, then you can act accordingly without misgivings, and not one of your hairs shall be bent. And so let us get under way one and all." – Thereon we move, shortly reaching the Synagogue.

[9] Entering same it proves to be quite empty, with the Presbytery occupied only by the serving Pharisees. Gradually a few old Jews arrive, taking their place in their pews in order to take their morning nap with gusto.

[10] After completion of offerings and dull rattling off of the Commandments, suitable Psalms and Solomon's song, **a speaker mounts the pulpit, starting to preach the following with a hoarse voice:** "My beloved in the name of our fathers Abraham, Isaac and Jacob! We now are living in stressful times, nearly akin to when Noah was building the Ark and finally locking himself in with his family upon Jehovah's Commandment! We are now standing at the holy place of which Daniel prophesied, seeing his prophesied abominations – how the spellbound pagan slaves had to painfully watch and wait for their turn to be laid in molten iron by the pagan witch Megaera even whilst watching the tormenting of their brethren – without our being able to turn left or right! We stand abandoned like a long dead tree trunk on a mountaintop as gaping testimony that luscious woods might have flourished even at such altitude! But what can be done? That's the big question. A crown of diamonds to him who can find a pertinent answer thereto! But let him well keep in mind our spellbound and bonded condition with the entire world's chains!

[11] On the one hand the Romans breathe down our necks like the entire Sinai Mountain, on the other, the carpenter's son who as if suddenly dropped out of the clouds, has risen into a prophet, from the merest domestic fool, the like of whom there has not lived among us since Abraham. All run after him, great or small, young or old. If Jehovah Himself came down to earth today it is highly questionable whether He could accomplish greater deeds! Every sickness he heals by mere word from afar, the dead he calls forth from the grave, giving them back a completely healthy life. Likewise he commands the winds and the waves of the sea, and they obey him like slaves their master. When he speaks, then deepest godly wisdom shines forth withal, and all are gripped by the power of his word, follow him from one city to another. Besides that he has the great of Rome on his side who would stand by him with their legions if he were in need of them. We however stand at the edge of the most dreadful abyss, to be swallowed up at any moment, whilst having not one mortal being on our side –

other than these old dozers in the Synagogue! Here I ask again: what are we to do?

[12] Of what use now Moses and all the prophets, and what even Jehovah Who spoke with Moses and the prophets, and Who has now left us stuck in the deepest mire for more than a century?! And whether we scream loud enough to be heard in the stars, no Jehovah answers any more, leaving us in a more shameful fix than a poor, tenfold seduced and languishing bride by her perfectly cream-puffed bridegroom. On top of that we carry the honorary title “the people of God”, even whilst the supposedly godless heathens stand in highest prestige and possession of all the earth’s power and wealth the way Jehovah according to Scripture promised it to His David, but which has never been fulfilled.

[13] Here it says, speaking in grandiose godly fashion: “And to your kingdom there shall henceforth be no end.” Behold David’s everlasting kingdom now! Oh you beautiful lie of a David-flattering prophet! How often there has been an end to David’s kingdom already! He had himself already had such pleasure at the hands of his son, and had an oak tree not captured his son, then David could have sung his sweet Jehovah another ten thousand Psalms and Absalom would still have sat upon the throne! But let’s leave the past and look at the contemporary promised everlasting kingdom of David. Oh you beautiful kingdom! Perhaps David’s soul migrated to the Caesars of Rome, whose kingdom at least for the present has an appearance of by far greater everlasting endurance than the snail’s kingdom of the man in accordance with God’s heart. Brethren, have you not worked it out yet that our entire age-old doctrine is a fairy tale pure and simple having nothing to it but fabricated names of yore? And we are still the dupes sticking to it as if some real salvation could be won therefrom. What donkey or ox would tolerate a completely tattered old coat on his body if he could get ten new ones of the best material for it?!

[14] History and our very own experience show us with solar brilliance that there is no more to the entire Mosaic doctrine and

all the prophets than a hollow, deaf, nut, and yet we cling to it quite starved as to some absolute calculation and out of sheer deep-seated ancient stupidity are not to be moved from the spot even when the water is already running into all our bodily orifices like the Jordan into the Dead Sea!

[15] Hence brethren arise and let us too join up with the carpenter's son and we are safe. Because he is doing before our eyes that which the elders did not fabricate about Jehovah. Whom they saw no more than we have done. I consider that with this talk I have answered the most ponderous question which I myself raised. Act accordingly, and we shall at once fare better, physically and morally.

[16] Roban our elder preceded us with a good example; let's follow him and we shall not go amiss! Maybe it is precisely this previously sparsely regarded carpenter Jesus is the right one to at least partly restore the truly unhappy supposedly everlasting kingdom of David. Because with his really incomprehensible magical power, which no worldly power can match, it is most probable to inspire such respect in the superstitious Romans that their mighty legions could shortly grow a thousand legs for retreat."

[17] **Here the Elders, Scribes, Pharisees and Levites rise, saying:** "You cannot understand Scripture properly if you can speak in such heretical fashion which in a worldly sense indeed could have some substance but in a spiritual sense blackens God's indisputable majesty, on account of which we are forced to expel you from our company to the heathens."

[18] **Says the speaker:** "Do you actually think to punish me therewith? Oh, there you err mightily! If you intend to remain fools and starve to death, then by all means do so, so that you remain in your ancient night and darkness. You old numbskulls, give me an example where a preacher of God called forth a dead from the grave back to life, the way this our carpenter had done!"

[19] **Say the Elders:** "This God Himself shall do on Judgment Day!"

[20] **Says the speaker:** “On Judgment Day your God shall pipe something to you for sure! No man knows anything about Jehovah, as we know Him from Scripture has ever called any man back from death to life! Since no man ever experienced such, having nothing certain but eternal death before him at the end of his short earthly life, has become extremely sad, and he began in his despair to ask: “What am I, and whither do I go when this life ceases?” And since there never was any lack of such servants of God as we have the honor to be, these had to invent something for the comfort of the inquirers and their own best interests, so that the acutely inquiring one obtained some comfort, and from this emerged the awakening on Judgment Day, which the wide heavens are not likely to ever let arise; yet we pensive fools even allow ourselves to be talked around therewith but are nonetheless blind to the unheard-of actual deeds and happenings that are being accomplished right in front of our eyes, noses and ears! Is it in all earnest something lofty for an old man to be incapable of separating himself from the completely moldy dummy?

[21] What are you going to do with the old trash of the Jews which, with the enlightenment of the nations will hardly maintain itself for another half century? I for one am not going to be the fool to wait for the demise of this blind doctrine, to which there is no more than void historical names or names and fairytales that some wet-nurses may have told their infants ad-lib, out of which grown-up infants may later have glued together a fabulous God-doctrine within which no system or spark of any logical order in the Greek sense can be detected.

[22] Should Jehovah perhaps not be capable of speaking and teaching logically like some wretched Greek philosopher, then He may need to attend a Greek school before teaching truth, order and wisdom to His not altogether foolish peoples!

[23] Be it eternally far from me to not imagine Jehovah wiser than a prophet who was brought up by his nanny, and in addition to his customary stupidity, possesses just enough natural wit to bring forth such shady doctrine as to not understand it himself or be

capable of doing so, which actually is part of his plan, so that such doctrine would be understood even less by any other man. Leave me alone with your Jehovah! Verily, as an honest man I have to begin to be properly ashamed for ever having embraced such inhumanly stupid doctrine.

[24] If however there ever was something to Moses' doctrine in the beginning, then this 'something' now is so distorted through lowest human dirty tricks that we possess no more of it than perhaps even its mispronounced name.

[25] Therefore I am even from today a disciple of the carpenter Jesus! He is good, and unlike you, shall not cast out an honest fellow!"

92. THE ELDERS' COMMENTS ON THE STATE OF JEWRY



SAy the Elders in furious astonishment at the speaker:

"Infidel! Blasphemer! Do you realize that your supremely blasphemous talk deserves immediate stoning in the Synagogue, in strict accordance with Moses? How can you dare to shake other people's firm faith, making them doubt God and Moses just because you have no faith?

[2] Are you really so deficient in reason as to not see that no man's age in itself, even with thousands of years of experience, can bring sufficient insight for believing only ones' own experience? Whence God has taught men lettering through which to record their experiences, which their descendants are not likely to experience, and for the benefit of those very descendants, so that the latter may gain beneficial knowledge of what they could hardly experience in their own time, because every period brings forth something different. This manifestly our few days that we have to live through on earth teaches us, in that no year, month, week or even day completely resembles the other in what happens! Look up the Chronicles, and we give you everything we have if you can show us a time in which that very thing took place which is taking place before our eyes and ears.

[3] If things are indisputably thus on earth and not otherwise, what will you have with your loose and crude casting of suspicion upon Scripture which is a holy legacy from our forefathers to us, their descendants teaching is in clear sketches what they as pious, God-fearing men experienced, and what measures were taken for enabling their descendants to more easily live a more ordered and God-pleasing life than was probably their case?!

[4] Do you actually think that we are too stupid to evaluate what is now taking place before our eyes? Oh, there you err mightily! But we apply the wisdom of our fathers, who examined everything for many years before accepting it as that which it appeared!

[5] Had our ancestors been as impressionable as you, they would not have stoned the prophets! After they saw who unbending a true prophet was under a hail of deadly stones, not departing from his testimony by even a hair's breadth, then his testimony took on a different aspect, and the fathers then accepted same as going forth from God!

[6] If our forefathers proceeded so fastidiously with a prophets' new proclamation of God's will to mankind then is it even moderately reasonable to assume that our divine doctrine is no more than some defamatory writing of some good-natured irresponsible young lads who got some fun out of making fools of all future generations?

[7] You called us fools and numbskulls; but isn't it questionable whether you are not the biggest?! Because it does not behove a man from Levi's tribe to judge his brethren so lovelessly.

[8] If with your contemptible speech you only wanted to test whether with all the extraordinary events of this time, we still are what we should be as orthodox Jews then you have taken a bad approach and have therewith only exposed the true nature of your heart.

[9] Because every man is betrayed most of all by his zeal, testifying of how his feelings, are made up, because therewith he gives free rein to his favorite ideas, attitudes and vices.

[10] But a sober listener thinks his part, having the advantage of

getting to know his friend from rock bottom.

[11] Do you think that we are not aware of how quite huge abuses have crept into our doctrine of God, especially in its practical performance, which unfortunately not seldom hides Moses and the Prophets more than the sun is obscured by the thickest storm clouds? But pure, unadulterated Scripture does not lend itself to such cloud cover, and a true Scribe shall always know where he stands with pure truth.

[12] We all can see it as well as you do how the abuses can in the end kill the divine doctrine in people like the nasty woodworm a young tree, but only with people like you; yet the doctrine itself shall remain pure and shall always have its staunch followers.

[13] Have you never seen a tree upon whose bough a great many parasite growths have taken root for the destruction of the tree for man, taking their nutrients out of the tree? Does the tree on that account cease to be what it basically is?

[14] We men cannot of course with our foolish senses determine the grounds for such aberrations; but that much we can work out, that these could not possibly arise without the almighty and all-wise God's will. Why must there be wolves only for the purpose of destroying peaceful and harmless herds of lambs to satiate themselves on their blood and flesh? Why must there be a lion, a bear, a tiger, a hyena and other predators; why next to the gentle dove a mighty, rapacious falcon? Behold, these are imponderable secrets for us shortsighted men, and we are unable to shed light on them!

[15] A man of the land cultivates his field and it stands ready fully blessed, and he is already enlarging his granary to accommodate the new blessings. But then in one day there comes an unexpected stormy hour, and the entire blessing is destroyed. Could one not put the pertinent question: "God, if it had pleased You that this field should bear no fruit for this man of the land due to his being perhaps a sinner then You would have surely had sufficient power to destroy the field's blessing in the germ saving the man of the land cost and effort"! But behold, such occurrences happen quite

often before our eyes, and none is able to give a sensible explanation.

[16] Likewise we see to a greater or lesser extent deviations both in the Temple and by all followers from Moses' pure doctrine. We see the traveler upon false courses. Upon the old tree of life we see a great many parasitic growths. But what can we do about it and how blamed? We have neither done nor desired it, but have found it so, having to tolerate it even if ever so bitter to the palate.

[17] But on that account alone we have not been spiritually restricted by having to buy the parasites into the bargain as equal to the tree of life. The tree itself still remains with us in its original authenticity, and its parasites are regarded for what they are, and no God shall have an objection to such common sense. God would be silly indeed if He said to each one of us individually: "Go and destroy the Temple which has become offensive, for I, God, am greatly displeased with its abominations". Could not a weak man say to his God: "Lord, what nonsensical thing are You asking of your poor, weak creature? If my existence troubles You it takes You only a thought and I cease to be. But to ask the impossible of me would be like commanding a fly with its unaided strength to put an elephant on its back to carry away."

[18] We however think that God is too wise not to see that man cannot swim against a raging stream.

[19] Tell us now whether you see the truth of our talk, and we shall forgive what you threw at us blindly and foolishly."

93. ONE SPEAKERS' TESTIMONY ON THE ARK OF THE COVENANT



AY the speaker, not having lost his quite stoic composure for one moment during this fairly convincing lecture:

"Dear friends and brethren. That which you now sermonized to me I know as well as you do, but nevertheless for the first time in my life among you I am very fortunate to find out that like myself, you are no fools either. What you have said is

true, but it still leaves my question unanswered.

[2] It is as you have spoken, as I quite clearly perceive, although I wanted through my seeming refutations to nudge you into opening your perpetually sealed lips. And behold, for the first time in our joint living and acting in twenty years, you have spoken with me openly.

[3] But neither my own nor your clear insight minimizes the dilemma on which we obviously find ourselves. The big and important question remains, what are we to do now?

[4] I, the son of a High Priest, grown and brought up in the Temple know only too well how it stands with the Ark of the Covenant. The wood, silver and gold still are of your; but the evergreen Aaron's Rod is powder-dry, the Commandment tablets are broken, whilst the Manna consists only in the concept. And the Pillar of Fire, where might be same? From the Chronicles one knows that he who touched the Ark with unconsecrated hands, being un-called lost his life; now one can climb upon the Ark and touch it at will, and no deadly fire flashes from it.

[5] When for much money foreign travelers desire to view the old miracle under sworn secrecy, it is granted them without any objections, but only on the day after the permission is given. Thereupon an artificial pillar of fire is presented, but mark well, not above the red ancient one, but above an artificial imitation metal ark! This ark is equipped with a black cup in the middle, at the top sunk into the lid in such a way that it is not easily detected in the dark holiest of holies, on account of the intense flame emanating therefrom into this cup the finest ethereal naphthalene is blended with other fragrant finest oils and lit about an hour before. In this way it then burns forth about 6 spans high to represent the pillar of fire."

[6] When the curious onlookers have stared at this beautiful pillar of fire with much contentment and then wish to see the Ark's interior, then under much ceremonial formality and void prayers the upper lid with its continuing flame-throwing is gently lifted unto a golden rack. The spectators are shown the naturally new

Mosaic tablets as the genuine ones, likewise the Manna which is quite fresh, as well as a sprouting Aaron Rod and similar other things the Ark contains.

[7] Some onlookers become deeply stirred; others, in particular **Greeks**, smiling to themselves leave the Holy of Holies finally saying: “This actually is quite a clever contraption!” The majority

however regret that the rest of the Temple is kept in such a filthy state. I tell you and would also bet you a large sum, that in time the old Ark of the Covenant shall be put out of the way altogether and henceforth only the new iron one will take its place and function.

[8] If you don't want to believe me then let us dress up as for example Romans, go to Jerusalem and enter the Temple as strangers; at once an obliging spirit shall attend to us, asking us in great detail where we are from and what we are seeking in Jerusalem, how long our stay in “The City of God” shall be, where we are heading thereafter and whether we carry large sums; whether we have gold or silver for sale, and whether we would not like to see the Holy of Holies for a modest fee. Then we ask about the fee and are told something like a hundred pounds of silver. We say that this is too much and that we are not interested in seeing such things; if it is possible for ten pounds then we are all for it. And for ten miserable pounds we get into the Holiest of Holies, if we solemnly promise the chief caretaker in question not to betray a syllable of it for anything in the world either within the Jewish land or any distant foreign land, nor tell anyone of having been in the Holiest of Holies. This we can promise quite easily and thus get into the Holiest of Holies as pseudo-Romans, and you can then convince yourselves as to whether even one syllable of all this what I have told you about the Ark of the Covenant is a lie!

[9] And, dear friends and brothers, if one as a human being with a somewhat brighter intelligence has seen with one's very own eyes such things in the Holiest of Holies, and where at such opportunities oneself has served as a shrewd and useful sidekick, surely for a honest person this will become forever a bitter thing, to become a shamefully paid deceiver and liar of the people! How

often have I thought about it and said to myself: 'If the supposed to be living Holiest of Hollies, on which the whole doctrine of God and all the laws are based, is a blandishment kept secret, what should one think of the whole doctrine and of all the laws?' – I have now spoken, now you can speak again; I'm inclined to listen to you."

[10] **Says one of the elders:** "Were you then allowed to give away such secrets? Weren't you asked to swear an oath of everlasting silence before you were released from the temple as an adept?"

[11] **Says the speaker:** "Certainly; however, now I'm free not to keep this stupid oath which does not can have any value for me, anymore, and to inform the whole world how it has been deceived! And here in Nazareth we take these things anyhow less serious, and therefore one can dare to brake such fraudulent oath, without having a bad conscience about it."

94. THE LOST PILLAR OF FIRE ABOVE THE ARK OF THE COVENANT



AY the elder: "We now admit that you are right to a certain extend, but not with everything; therefore you are lacking at least 20 years experience. The temple looks like you have told us; but it was not always like this. For if you are able to think thoroughly and logically, you must necessarily accept the statement as undeniable true: 'If something true and real never existed, no person could ever think to replicate something false and untrue.' Why does one in our over-informed time of all kinds of arts come across false diamonds, false pearls, as well as false gold and silver?"

[2] We know that the Persians produce the best and finest scarves and other clothes and also add to it the most durable colors according to their secret art, which is why their produce is highly valuable. But if you today visit the markets in Jerusalem, Sicha or even Damascus, you must be a knowledgeable product expert, not to buy in our country produced counterfeits, thus false and

bad materials as original Persian for a high price what one normally would pay for Persian material! But what can be deduced from that?

[3] Behold, had these never been real diamonds, pearls, silver and exquisite Persian materials, it would also never occur to any person to imitate such! And if the genuine were not so highly valued then the fake imitations also would cease, for it would not occur to someone to imitate false limestone due to the limitless abundance of the real. And so can easily see that a false Ark with the pillar of fire would never have been imitated if formerly an authentic and wonderfully true one had not been in existence.”

[4] **Says the speaker, by the name of Chiwar:** “Quite so! This is clear; but it begs the question: what took place in actuality, by the ancient once dying, so to speak. It still is in existence and is occasionally found on the spot of the false Holiest of Holies precinct, which nevertheless hardly ever happens these days because of the frequent visits paid to the Holiest of Holies hall, in spite of it being known very well that until hardly thirty years ago, no man besides the High Priest who had the right to sit upon Aaron’s chair, could enter the Holiest of Holies, and even the High Priest himself only twice a year, according to regulations; only under exceptional circumstances was he allowed to enter the Holiest of Holies three or four times.

[5] How did it therefore happen that the Holiest of Holies is now only so in name but is basically no more a Holiest of Holies than this Synagogue?”

[6] **Says one seasoned Elder:** “What may have led to it or be the cause, neither I nor any initiate in all of Israel knows. Only this much is certain: that with the wicked murder of the High Priest Zacharias between the sacrificial altar and the Holiest of Holies, the Pillar of Fire suddenly went out and did not reappear with all pleading and prayer.

[7] We hope that you will understand that such goings on could not be made known to the people. Because this would have caused a great furor among the people, on top of the Romans in the land!

What bloodbath and devastation would necessarily have followed! [8] In this way however in all of Israel, except us initiates, nobody knows anything about it, whilst these Galileans sleeping here and hardly capable of hearing our whispering even if not asleep, would not do anything even if they knew, for they are of little faith one and all, being Greeks more than Jews and persuaded of the expedient premise: “There has to be a religion for holding the common people down, making them the easier for the educated classes to exploit, and that it is quite immaterial as to what mystique underlies a religion.

[9] What concern to a real and better Galilean as to whether the Ark is authentic or not if only it has the right effect on the common folk that is superstitious and too easily deceived!? Here in Nazareth, in Capernaum and Chorazim therefore one can be quite open among relatives and friends without causing damage; regarding the Greeks and Romans, well, there we know whom we are dealing with!

[10] That was also the main reason for getting the preacher John, who hung around Bethabara for several years, to prison, as it was feared that, as a son of Zacharias, giving no good testimony of the Jerusalemite priests, might know and tell the people about the false Ark!

[11] That is also the reason for persecuting the carpenter, because with his obvious gifts of prophecy one feared he could reveal things to the people. Hence let this remain a secret among us for now, and we must not give ourselves away too easily.”

[12] **Says Chiwar:** “This is of course a most exasperating tale; if only those down there near the main entrance overheard us!”

[13] **Says the Elder:** “Well, we actually mumbled more than spoke and those down there will have heard very little if anything. And even if they had heard anything, they are mostly Greeks and Romans and don’t understand what we discussed among ourselves.”

[14] **Says Chiwar:** “I nevertheless noticed the carpenter’s son Jesus, the chief governor Cyrenius, the Chief Jairus, the chief

Cornelius, Faustus and other officials!”

[15] **Says the Elder:** “These are people against whom we cannot guard ourselves anyway; it matters little whether these heard it or not. If these want to make it known to the people then they are not likely to need our discussion, as they are likely to have for along time now it is with the Ark in the Temple; and if they don’t want to, then our discussion is not going to motivate them, and so we can be untroubled! But let us now see to it that this questionable thing is not broadcast by us. And if it has to be done in times to come then utmost caution shall be needed.”

95. CHIWAR’S TESTIMONY ON JESUS’ WORKS AND LIFE



SAYS Chiwar: “Verily, I must commend your wisdom. Notwithstanding the length of time we have lived and acted together, there was never an opportunity yet for getting to know you, my colleagues, the way I have done today and I am particularly pleased to have you at my side as humans rather than just foolish Temple servants. Nonetheless, the advent of the carpenter remains the most extraordinary thing witnessed by human perception since humans settled the earth. Here Adam sinks with all his thousand years of experience and visions! A Henoch belongs to a nation of spiritual beggars, and Abraham, Isaac and Jacob, Moses, Aaron and Elijah are poor devils in comparison with us. Just on e day now brings more of the most miraculous and unheard of than what all the ancient and forefathers ever experienced!

[2] I have myself played a secret observer from a distance, yesterday as well as already today, of all that which went on inside and outside old Joseph’s house, I will say it: nothing but miracles upon miracles! Two visible fully live angels serve Him! Faustus’ wife was at Capernaum and the carpenter wanted to have her at the breakfast table; but four hours time would have been required to bring her from Capernaum to Nazareth. What happens? The carpenter gives the two obvious angels a nod. These two disappear

for just a couple of moments, bringing the completely cheerful beautiful Lydia to Nazareth! – What say you to that? This surely is more than we are able to grasp?!”

[3] **Ask the Elders:** “What else have you seen?”

[4] **Says Chiwar:** “You certainly know Jairus’ daughter and also that she died twice and that the second time she had already lain in the grave several days. But that you don’t know that Jairus’ celestially beautiful daughter has become Borus’ wife! Is not this unheard of, that a twice fully dead female being becomes a man’s wife and a wedding by ways and means as the earth has not experienced before?! When the carpenter’s son had blessed her she saw the heavens open and countless hosts of angels filled the air praising God for showing the earth’s mankind such honors and graces. After the pair were blessed by Jesus however the heavens closed in response the carpenter’s visible nod and only the two angels remained, as they were previously, and as you are able to see them there in the Synagogue, over there standing near the door, in the shape of two celestially beautiful youths. Look at them and say whether they can be from anywhere else but purely from the heavens!

[5] If however things all are of such wonderful nature, which none of us can deny, why should we not take the carpenter’s son for something higher than a student of the Essenes, whom he could not ever have seen, since he has to my knowledge never left our district, except a couple of times for Jerusalem with his father and brethren, and I think once to Sidon to erect a dwelling there, at all other times he was at home.

[6] Although one knows that the he was always quiet, withdrawn worker, and that he was even regarded as somewhat stupid, one also knows that from his birth to his twelfth year truly exceptional things took place with him; even his birth was supposed to have been quite miraculous – according to the Roman chief Cornelius’ account, who told me this only recently during a festive occasion.

[7] If things are thus, then I earnestly ask whether one should still have misgivings about regarding this Jesus as at least a son of

God; because such things as he accomplishes, and how he commands the angels and how they obey at the least hint obviously allows the conclusion that there must be the fullness of God's primeval Spirit behind this Jesus.

[8] If that is the case – as his deeds and doctrines testify – then I really don't know why we still hang onto the dead Ark, even whilst the living one is moving and acting before our eyes. We could even in front of the people still in appearance remain what we are, in order not to make the thing too conspicuous; but in our hearts we should firmly convert to him!"

[9] **Says the wise Elder:** "Either fully or not at all! For if godliness is in him it shall abhor all half-heartedness; if this is not the case however, then it nevertheless is better to stay with the dead Ark with at least the memory of its former constitution, than to embrace something whose foundations one does not know!

[10] **Says Chiwar:** "Wherefore we shall test the thing on your account, because it needs no testing on my account. I am in the clear and know exactly what I do by following him."

[11] **Says the Elder:** "But do you think that the Temple will take no further steps if one community and district after another falls away from it like ripened fruit from the tree? I think the Temple won't keep us waiting too long before sending its heavy fathers into every precinct. Then beware all apostates – these shall be tormented in every manner! Then those who embraced the wise Greek's doctrine may still fare better than disciples of Jesus, who are neither fully Jews and even less Greeks yet might be, at least some of them, informed about the bad and completely void Temple conditions together with its holy mysteries.

[12] I say unto you: nothing incenses the Clerics into more threatening disquiet, kept secret of course than Jesus" obvious prophetic nature and that of his disciples. And such disquiet shall seize upon every satanic measure to destroy a doctrine, which evidently must prepare the Temple's demise.

[13] Or did you not hear what the Clerics did last year even with a Greek who made it known to the people that the former were now

accepting Roman gold and silver in the Temple notwithstanding that only Aaron's coinage was determined for this and that no other money was to ever be accepted? Behold, he was enticed into the Temple with promises of profit, and when gotten hold of in this way he was killed in a manner that finds no precedent in the Chronicles. Hence the greatest caution must be applied! We have to either become wholly Greeks, and as such then join Jesus' disciples, or on the other hand remain completely what we are, because half-measures shall in no way help us."

[14] **Says Chiwar:** "Speaking openly between ourselves, what if this apparent carpenter is really the promised Messiah, thus – as David calls Him with the deepest reverence – Jehovah Himself? Should we then still become His disciples by subterfuge, or should we not rather join up with the heavenly banner and not allow ourselves to be intimidated by Satan's trickery because through Him we can be assured of eternal life even if it may cost us this insignificant, miserable temporal life which is only short anyway?"

[15] **At Chiwar's proposition all became hesitant, not know how to act decisively.**

96. THE ANGEL'S COUNSELING OF THE CONVERTED CLERICS



HERE the two angels step up to them and say: "Chiwar is right on the one hand, but you, Elder, are right too in saying that one must belong fully to God since God detests any lukewarmness. But we as His witnesses from the heavens tell you: Do not fear those who cannot harm your soul, but rather fear Him Who is the Lord, over all life in heaven and on earth. Without Him there is no life, neither in heaven nor on earth. Therefore we, as His most truthful witnesses from the heavens, do advise you to do what your friend Chiwar has suggested."

[2] **Says the Elder:** "Who are you, most charming youths, that you call yourselves before us "witnesses from the heavens"?"

[3] **Say the two:** "Ask Chiwar who saw us fetch the wife of

Faustus from Capernaum, and he will tell you who we are.”

[4] **Says the Elder:** “If so, there is no more to be reflected on and we must turn our backs upon the temple.”

[5] **Say the two:** “Not this way, dear friends, for the Lord is tolerant in all things. As long as you follow Him in your hearts, have a living faith in Him and believe that through Him the Scripture will be fulfilled and for the greater part have already been fulfilled, you are doing enough. Otherwise stay as you are, so that the servants of the world and the devil of whom the temple is full are not awakened before the time. Teach the people of Moses and the prophets and see that the true commandments of God are observed, but regard the observance of the worldly laws of the temple as you would lukewarm water, then you will be as much His disciples as those whom He called and chose from among the fishermen.

[6] In two days time, you shall get a new Chief from Jerusalem who shall be very temperistically-minded at the start but later be quite open to wheeling and dealing and hand out dispensation after dispensation for money; because he does not believe one iota in the Temple himself and you shall get off easily. Jairus has retired and is going to reside with his son-in-law. But say nothing to the new Chief about all the miracles that has taken place here!”

[7] **Says Chiwar in deepest reverence:** “Servants of God from the kingdom of Light and eternal life. We shall do well if we act in accordance with your counsel through the grace of God; but for myself I would like to take it a step further. How about my personally join the disciples as a disciple myself?”

[8] **Say the two:** “Every man of this earth is free and can do what he will and believe and say as he will; but whoever like yourselves has received divine counsel does well to heed same because heavy days of temptation are yet to come over the disciples constantly about the Lord, for the purpose of testing their spirit even in the fire, and many shall become feeble and fall away. For yourselves, it shall be easier, and you shall quietly achieve what the disciples shall only achieve under much fear and persecution. You Chiwar

can yourself now do as you wish; yet it is better for you to remain in your position.”

[9] **Says Chiwar:** “Indeed I shall remain so; but for the duration of the Lord’s stay here I would like to stay in His proximity and hear and see Him diversely. Should I let that go too?”

[10] **Say the two:** “Oh, that you can indeed, although the Lord shall be saying little here, and even less, do anything in particular, because the people here are almost entirely without faith, taking the Lord to be a magician. You shall yourselves get ample opportunity to teach them something better for which the Lord shall not let you go unrewarded. Towards evening Roban also shall come back to you and bring you important testimony of Jesus the Lord, and in him you shall have a cleaver and wise leader; for Roban is one of the most forceful spirits among you.” – With these words the two angels leave and join our company.

97. THE RELATION OF THE PEOPLE TO THEIR LEADERS



AFTER this, Cyrenius asks Me whether it were advisable to release the Pharisees, Elders, Levites and Scribes from his sharp edict as they appear in his view to be fully converted.

[2] **Say I:** “One should not as an empowered legislator be precipitating and enacting a new law! Once a law is enacted, one should even less precipitate in abolishing a given law, for here the law of sensibility should guide. Behold, when enacting a new law you shall make enemies of all on whom the law imposed; if you abolish the law, none shall thank you but rather reproach you as weak and say triumphantly: ‘Do you see a tyrant! Seeing himself outnumbered by enemies, who is toying to re-ingratiate himself with the people by suddenly abolishing the tough law. But he shall have few friends among the people, for once someone is a tyrant is so a second time and doubly so when re-gaining power!’

[3] **It is therefore better to let a given law stand than abolish it too soon; but one can instead secretly lapse it, and whose**

transgressions against it occur, one can show leniency and not sentence too strictly. When a new leader emerges, it is then up to him to either completely abolish the laws his predecessor enacted or to enact wilder ones commensurate with the spirit of the people; or be it that the people themselves came to you to ask it, whereupon you can remove the stricter portion of an enacted law but always retaining the option of re-implementing it in all severity if traces of pursuing the willful digressions can be found which the law is designed to alleviate.

[4] Behold, this is the cleverness with which every regent should lead his subjects, if he desires to rule with gladness! A half-hearted careless regent shall come to the constantly sad insight that he should not have allowed the people to grow over his head through excessive pliability!

[5] For peoples relate towards regents the way children relate to their parents. Strict but also wise parents shall have good, obedient and obliging children who will love and honor their parents, whilst over-pliable parents shall soon have their children growing over their heads, expelling and driving them from home.

[6] Love coupled with earnestness and wisdom is the eternal law; he who acts accordingly shall not stray, and the resulting fruits shall taste good and precious. Have you indeed fully understood Me?"

[7] Says **Cyrenius**: "Yes, Lord, completely, and it has always been thus in the world. An excessively good and pliable regent's' reign shall soon be over, but a too tyrannical one rarely lasts long. It seems to me that in the middle path rest wisdom, bliss and their lasting solidity?"

[8] Say **I**: "Indeed, so it is: midway, as I have shown you. But now let us return home, as afternoon has quite come along."

[9] Asks **Cornelius**: "But are these elderly citizens who were going to stay here, already asleep? These people could surely carry out their praiseworthy honoring of the Sabbath at home without disturbing those present with their sonorous snoring! For these people's snoring make one want to run away – a phenomenon

most obnoxious to me. I can put with plenty of hardship, but a sleeper's snoring can drive me to exasperation!"

[10] **Say I:** "Now, now, just let that be. Whilst snoring they commit no sin. It is good that they are snoring, for had they been awake, they may have overheard what could have extremely offended them, which would not be good. But having slept soundly they neither heard nor saw any of all that took place and hence have taken no offence and behold, that is good. But let us go now and let these people sleep!"

[11] After that, we began moving towards the door, but **the Pharisees and Elders** rushed to the half open door, quickly opening the entire big door, saying: "Lord, it is written: 'Lift up your heads, o ye gates; even lift them up, ye everlasting doors; and the king of glory. To Him be all our praise and honor from eternity to eternity'."

[12] **And Cyrenius says with friendly mien:** "Indeed, so it is and shall remain forever! The Lord be with you always."

[13] **And they shout:** "And with your spirit, that you may show us grace as He does. Because until now your decrees have oppressed us severely, worse than death. But since we have ourselves now become fully His disciples, imposing your laws upon ourselves voluntarily, your tough decrees are to us now as if non-existent. Yet we nevertheless thank you for these very decrees for without them we may easily have turned into betrayers of this most holy matter. We hence no longer ask you to abolish the enacted, severe laws; for we, as ourselves like minded, believing and acting like yourself ourselves abolish them to the last iota through our own doing or omitting for all time!"

[14] **Says Cyrenius:** "In that sense I also waive the laws, and I am of the certain hope of never having to re-impose the laws on you. Let yourselves therefore not be misled again and strictly heed what the two angels of God have counseled you, and thus we shall remain the best of friends in God, and my rule shall not oppress you. And should it transpire that your new superintendent of your schools intends to persecute you for being friends of Jesus, the

Lord from eternity, besides being friend of the sympathetic Romans as well, and you shall surely find your path to me, whereupon steps shall be taken to uphold and protect your physical and above all spiritual rights to the best ability! And here I say once more: the Lord be with you.”

[15] **And they all shout out again:** “And with your spirit forever!”

[16] **Thereupon they bow down deeply before us and we pass through the wide-open door and head for home, where an ample meal consisting of bread, wine and diverse sweet and fully ripe fruits awaits us. We seated ourselves at the tables, saying thanks and gradually consuming everything the tables hold, remaining seated till dusk with all kinds of uplifting speeches and conversations.**

98. ROBAN AND KISJONAH RELATE THEIR EXPERIENCES

JUST before sunset, Roban, in company with Kisjonah of Kis, arrives at My house, greeting all he encounters already from afar, and Kisjonah too rushes over to Me with open arms, greeting above all Myself in a truly most amicable fashion with tears in his eyes and then after a while greets his daughter who had already held his hand for quite some time, covering it with kisses; whereupon he also greets his son-in-law, Cornelius, and on finding out that the illustrious Roman sitting at My side is the Chief Governor Cyrenius, he begs the latter’s apology for having overlooked him.

[2] **But stirred, Cyrenius seizes Kisjonah’s hand, pressing it to his chest and saying aloud:** “Not yourself, but I beg your apology for not greeting you earlier but let my not personally knowing you serve as an excuse. Because next to Jesus to Whom of course be all praise and honor, I also owe you, faithful and honest man, inexhaustible thanks. Because of all the people of the region you are sure to have played the major part in getting me out of an embarrassment which would have probably cost me my life! This is indeed a great pleasure, my most worthy friend to get to know

you personally.”

[3] Therewith Kisjonah once again is very happy, relating much of what he had meanwhile met with, saying even that he had visited Sychar with honest old Roban and these spoke much with Jonael, Jairuth and a great deal with Archiel, now living and acting like an ordinary human, so that no stranger would dream that there is a purely spiritual being behind him.

[4] Thus he had also visited the physician Joram and his wonderfully glorious house and his lovely and glorious wife, finding out exceedingly amazing things from both; and that Roban had been just ears and eyes everywhere being taken aback with astonishment, and whenever mightily gripped then constantly saying to himself: “Indeed, indeed, life and blood to the godly Master of Nazareth! For He cannot be man but must be God Himself, otherwise such things would not be possible to Him!”

[5] Whilst Kisjonah continues thus, **Roban** steps over to Me saying: “Lord, I am Yours, and no power other than Your will can separate me from You.”

[6] Say I: “I foresaw it indeed that you would become one of Mine, but what you don’t know yet is that all your brethren and colleagues now count as Mine, without ceasing to remain before the world what they were heretofore, wherefore you too for the time being shall stay what you were, until the new school superintendent, who will be taking Jairus’ place the day after tomorrow, will have his edges worn off a little.

[7] Your brethren shall instruct you on how to act, speak and behave towards the new Chief, who at the start shall be sweeping with a bushy broom indeed; but in hardly a half year you shall be able to achieve anything with him for a little money, since he has no faith in the Temple but only in gold for the present; afterwards nevertheless he shall be capable of believing in something better. But go over to your brethren now and explain to them, all you have seen and heard.”

[8] Upon My words **Roban** takes leave of Kisjonah, thanking him for all the good he had done for him, finally saying: “There may

not be too many Kisjonahs encountered upon earth. Wherefore you are the only one to have touched my heart and found it. May the Lord bless you for all the good you have done for me and a thousand others.” With these words he bows down deeply before us, rushing to his brethren who this day are still assembled at the Synagogue – without the sleeping ones, who were removed shortly after our departure. He received a surprisingly friendly reception, and with glad heart tell each other under astonishment over astonishment all that they met with, heard and saw.

[9] We too are in good spirits, for Kisjonah did not come alone but with several loaded beasts of burden and their drovers, bringing wine, flour, cheese, bread, honey and a large quantity of choice smoked fish, so that the mother Mary could hardly find room to accommodate it.

[10] Hence a neighbor was requested to store the excess in his larder with care, which he then also did although not too obligingly since he had always been a miserly fellow. But when Kisjonah offered and gave him a couple of gold pieces for his effort and helpfulness he was at once favorably inclined and exceedingly keen, on one occasion due to fading light heavily knocking into the disciple **John** whilst carrying bags. The latter said to him: “Friend, be more careful in your paid zeal or you shall do damage to yourself and others. Happy you would be if you were as zealous for the kingdom of God, which has come so near unto you, as you are for the two miserable pieces of gold, and you would not be knocking against anyone! Oh for the great blindness that does not want to recognize the supremely Highest!”

[11] The neighbor did not let himself be distracted, carrying out his hired service and was not troubled by anything else.

[12] Here **John** asked: “Lord, is it possible that a person can be so obtuse in body and soul?”

[13] Say **I**: “Let him go! There are now many thousands like that in the land of the Jews that are more obtuse and stubborn than donkeys! Wherefore they also deserve only the reward of a donkey!”

[14] This was followed by some derision that Philopold was able to heighten with fitting comments, substantiating how normally nothing was harder for man to see what sits on his nose. And all marveled at his dialectic skill.

[15] After this interlude we rose from the table and shortly took our rest.

99. THE SERVICE OF THE ANGELS IN THE UNIVERSE



VERYBODY now retired and slept until the morning had dawned. Also I rested and slept for a few hours. **The two angels**, however, attended during the night to their duty of managing worlds and at sunrise were already back with us, came to Me, thanked Me and said: “Lord, everything is in the best order in the entire great cosmic man. The main central suns are fixed in their places and their rotations are regular. The orbits of the secondary central suns are unchanged, the orbits of the central suns of the third order around those of the secondary are in perfect order and the same applies to the central suns of the fourth order with their ten times hundred thousand planetary suns, here and there more or fewer – just as You, O Lord, have established the order from the very beginning. The countless planetary suns with their small, mostly dark planets and moons are anyway dependent on the order of the great leading suns, and thus everything is in the best order in this shell globe over which we have to watch, and we, therefore, may spend another bright day here with You, holy Father, and Your to us very dear children.”

[2] **Say I:** “Very well, but do make use of every minute through all kinds of useful lessons of which My children still have great need.”

[3] **The two angels** now step back cheerfully and superbly happy and greet Mary, then the disciples, Cyrenius, Cornelius, Faustus, Jairus, Kisjonah and Borus. But Cyrenius who had heard something about many suns asks them about what suns they had talked with Me as he knew only one sun.

[4] **Say the two, most endearingly:** “Dearest friend and brother in the Lord, try not to know what you cannot possibly grasp right now, and on which the salvation of your soul does not depend; because that about which we spoke with the Lord would kill you if you could understand it to the extent that we do and have to understand it. Because as many stars as you can see on a clear night, and many more that your eye can’t see on account of their immense distance, all are solar worlds on a scale beyond your understanding. The one sun that you see is one of the smallest planetary suns, yet it is already more than a thousand times a thousand times bigger than this earth. Now imagine a central sun of just the fourth order, around which at least ten times a hundred thousand planetary suns orbit together with their planets or lightless earths! The volume of a central sun of only the fourth order is a thousand times larger than the sum of the volumes of all the planetary suns with their earths and moons revolving around them. Tell us, friend, can you now form for yourself an idea of such a magnitude?”

[5] **Says Cyrenius:** “Loveliest servants of God, please do not tell me some more about it for this is making me quite dizzy. But since I have such a thirst for knowledge, tell me just in general what these countless, immense suns contain?”

[6] **Say the two:** “In a great solar world you can find the same and similar things as on this earth, although of a much nobler kind and often of a giant size. There are men, animals and plants of various kinds, just as here, and besides immense and indescribably magnificent dwellings compared with which the temple in Jerusalem and the Emperor’s palace in Rome are the most miserable snail-shells. And everywhere is this One the sole Lord and Creator from eternity.”

100. ABOUT MAN'S FREE SELF-DETERMINATION AND HIS SINFUL SELF-DEGRADATION



HEARING this, Cyrenius is overwhelmed by the greatest awe: “Friends and servants of the Lord, only now do I realize who the Lord is and who I am. I am absolutely nothing and He is endlessly everything. I only do not understand our human audacity which makes us speak with Him as if with our own kind.”

[2] **Say the two angels:** “He wants it to be like that, for the children have from eternity the right to speak to the Father to their heart’s content. Therefore, do not ask about silly things and circumstances, for it is not your responsibility that you are a human being, but solely His who created you the way you are out of Himself, not depending on anybody’s counsel but His very own. And how could He have asked anyone else but Himself since before Him there was no being in the whole of infinity?

[3] Therefore, if you speak with Him as if with your own kind, you do the right thing, for God has no one except Himself with whom He could speak. But His created beings that are out of Him have been given the freedom so that they can now speak with God and God with them like one man with another, and thus it is quite in order for you to speak with Him like with your own kind. For the created being is worthy of its Creator and the Creator of His created being.

[4] Every created being is witness to God’s omnipotence, wisdom and love, and without His power no ever so mighty spirit is capable of creating anything, which can be done only by God. But since every created being is a witness to the divine omnipotence, wisdom and love, how should it then not be worthy of its Creator? – Do you understand this?”

[5] **Says Cyrenius:** “Oh you supremely wise servants of almighty God, how clear and comprehensible your so very wise lesson is. Yes, it is indeed so. Man must truly not be ashamed of that which is, for he is the Creator’s truest masterpiece provided he lives

according to the freely recognized will of God. I think he corrupts thereby and can no longer correspond to what he originally was and is meant to be and remain forever.

[6] And so sin must be an act contrary to God's original order by which act man, as himself creator of his to be developed nature, which is to become similar to God's, corrupts himself there by rendering himself unworthy of being a created being of the eternal, almighty Master."

[7] **Say the angels:** "There you are quite right. Every human being remains God's worthy masterpiece as far as his form, usefulness, ability and living freedom are concerned, so-to-say purely a machine for a free and living expression of the spirit.

[8] But as concerns the moral development of his heart and soul, which necessarily has to be left to him, he can degrade himself to a hellish monster, thereby committing the greatest sin because he has within and through himself transformed God's greatest masterpiece into a wretched bungle, whereupon it costs God Himself much effort and incalculable patience until the spoilt work becomes once more a masterpiece.

[9] Because of inexpressibly many self-spoilt works the Master has this time Himself come into the world in order to once and for all rectify these spoilt works. However, the works will continue to become corrupted, and because of that He will establish in this world a new institution in which all the spoilt works will be able to rectify themselves independently. But he who will not of his own accord make use of this institution will forever remain corrupted if his will does not change. Do you understand this?"

[10] **Says Cyrenius:** "I do understand also this completely and because of that I am of the opinion that people must be urged through good but strict laws to make the fullest use of this institution."

[11] **Say the angels:** "This will indeed happen, but it will be of little use to mankind, for only what man does spontaneously is of benefit to him. Everything else harms him considerably.

[12] For if man could be perfected through any kind of

compulsion, be it from the outside or from within, we would have more than sufficient power to bind and compel all people in such a way that it would be impossible for them to ever again act contrary to any law. Thereby we would make of man, who is destined in all freedom to become similar to God, only a dumb animated machine that would forever be quite as incapable of any useful free activity as the ever so sharp sword of justice, without being handed by an experienced hand.

[13] This shows you clearly that any compulsion would not ever be of any use, but only true teaching followed by free self-determination in accordance with the received teaching by which everyone is shown the well-lit path of divine order, how to conduct his life.”

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