

Book 4

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This Book 4 is translated from the German book II 59 to 158.*

1. ABOUT THE BIG BATTLE WITHIN MAN



SAYS Cyrenius: “Yes, that too I understand unfortunately, for I see few successes therefrom! Where are the people and how many of them are there who are capable to just receive and then understand a doctrine? And how many even among the instructed ones who possess a will strong enough to convert a received instruction into deed? I would take a thousand well-instructed ones and would wager everything if there are found even ten among them who have the complete determination and also the necessary courage – especially among fanatically superstitious legions of peoples – to put the heard and well-understood doctrine into practice! For what would it serve them to put the doctrine of everlasting, clearest truth into practice if already the next day they would die most excruciatingly at the hands of selfish and cruel fanatics?

[2] You are of a truth endlessly wise and mighty servants of the Most High, but as an experienced statesman I say: “Without some measure of coercion, this ever so truly divine life doctrine never find a worthwhile access! At the least, the over-crude fanatical superstition has to be driven out with fullest power; otherwise it would be everlasting pity to spread it just one day’s distance from here.

[3] We of course without a doubt believe the purest eternal truth that was amply revealed to us here, yet not quite without force; for you two and the Lord and His deeds surely are no mean coercive method, without which just over a thousand listeners and disciples would hardly have assembled on this spot. If this considerably coercive method has not transformed us to dead machines, as shown you by this my perhaps not altogether groundless rejoinder, then a just outwardly coercive means should not be too harmful on people who ought henceforth to transform themselves into children of God through this new doctrine from the heavens!”

[4] **Say the two angels:** “To a certain extent you are right, and outwardly coercive means shall not be completely left out. But

you shall at the same time gain the conviction that a purely exterior coercion is worse than an invisible interior one! Because Satan too uses exterior means to keep the evil superstition in place; if however for the purpose of spreading the doctrine from the heavens we help ourselves to Satan's despicable means and as it were follow in his footsteps – question: what can we gain therewith for man's eternal benefit?

[5] The evil superstition always found its way into the world through fire, sword and massive shedding of blood; should the purest word of God find access along these lines, could a man of any spirit acknowledge it as God's word of peace from the heavens? Would he not have to say: "God, are You not satisfied with Satan's tormenting of mankind to distraction that You, the Almighty had to come to us poor and weak men along Satan's paths?"

[6] Behold most beloved friend and brother, how inconsistent it would be of God, for the spreading of His doctrine among mankind for their eternal bliss to ever avail Himself of means that hell has at all times employed to gain entry to men in the world with its hard fruits and foods!

[7] Yes, there shall once come times indeed, unfortunately, when the polluted doctrine of Christ shall be preached to the nations with fire and sword, but this shall be most harmful for men! – Do you understand that?"

[8] **Says Cyrenius:** "Unfortunately I understand that too well and I am still asking, whether the almighty heavens do not intend to prevent such purely exterior calamities, or why access for evil into the world had to be or was permitted at all."

[9] **Say the two:** "Dearest friend and brother, if you possess any wisdom, then judge for yourself whether any "pro" can ever exist without a "contra"! Where is the man that ever became a hero without a fight? Would these have ever been fighting among mankind if there had been only pious lambs among them? Or would you be able to ever test your strength if there were no objects that were able to counter your strength? Could there be an "up" without a "down"? Or could you ever do

something for someone if no one ever were in a position to need your help: Or could you ever teach an all-knowing one something that he doesn't already know?

[10] Look, in a world where man is destined to develop into a true child of God out of himself, he must also be afforded all kinds of good and bad opportunities to fully practice God's teaching.

[11] It has to be cold and warm to give the rich man the opportunity to clothe his poor and naked brothers. Thus there must be poor people, so that the rich may practice mercy and the poor gratitude. There also must be strong and weak people to afford the strong an opportunity to support the weak and that the latter may recognize in the humility of their heart that they are weak. Thus there have to be, as it were, foolish and wise people, otherwise the light of the wise would be futile.

[12] If there were not any evil men, how could God know whether and to what degree they are actually good?"

[13] In short, in this institution for men's self-development into the freest children of God there must be as many as possible pro- and contra-opportunities through which the children can thoroughly practice and completely develop in everything, or they could not possibly become true, almighty children of the Most High.

[14] We tell you: as long as a person is unable in various things and circumstances to drive with his very own power, Satan from the battlefield, he is still remote from the true sonship of God. How could he ever gain a victory over this enemy unless he were given every opportunity to meet him? Yes, the true Kingdom of God costs a great struggle because of the full freedom of eternal life: and so you must be given the opportunity of a struggle between heaven and hell."

2. USEFULNESS OF THE PASSIONS



HE angels continue: “Thus you will be aware of people being driven by diverse passions. One feels the need to possess everything that is of value; this obviously is avarice, which is a vice. And behold, you have this passion to thank for sea faring, because only exceedingly greedy and acquisitive people would be moved by the life threatening desire to find the means to swim across the exceedingly wide sea to discover whether perhaps there are lands beyond the sea, bristling with unheard-of treasures. After much difficulty and threat to life they come upon a land beyond the sea that is still completely uninhabited. The great dangers they lived through have cooled down their vice of acquisitiveness, robbing them of courage for return journey. They settled down wherever the wind took them, building huts and dwellings and in this way populated a still uninhabited land. – Now judge for yourself whether people without the vices of avarice and profit would have discovered a foreign land?

[2] Let us take the vice of the lust of the flesh. Overlook this vice, and imagine mankind as celestially chaste as possible, and you shall be well pleased with the purest maiden and most abstinent bachelor into their graying days. But think of all mankind as being of such chastity and ask yourself: what are the propagation prospects of such a generation, as laid out in the divine order? From this you can see that this vice also has to be inherent to man, or the earth would be devoid of man! It is certainly true that, as experience shows, one man or another loses control over this passion, and that such loss of control is always against God’s order and therefore sin. Yet repeated offence against this divine order is still preferable at all times to complete extirpation of same.

[3] All powers given to man and initially manifests hard to constrain vices must nevertheless be capable of full positive or negative development, or man would stay like lukewarm water and sink into reeking indigence.

[4] We tell you: Nothing else can testify more completely and truly to the divine destiny of man than men's lowest depravity opposite their greatest virtue, for only therefrom it becomes evident with what unlimited abilities men of this earth have been endowed. Man's path reaches from God's highest heaven, which is inaccessible even to us angels, to the lowest hell. If that were not the case, how could he attain to the sonship of God?

[5] We have to deal with men on countless other worlds, but what a difference between here and there. There men have been set boundaries, spiritually as well as naturally, which they can overcome only with great difficulty. But you men of this earth are as unlimited in spirit as the Lord Himself and can do whatever you want. You can raise yourselves right to the centre of God's dwelling, but because of that you can also fall as deep as Satan himself who was once the very freest spirit out of God. And when he did fall, he had of necessity to fall into the most profound depth of all depravity from which the will hardly ever find a way back because God had given to vice the same endless ability to perfection as to virtue.

3. THE BENEFITS OF FREE WILL



THEREFORE on this earth everything depends on man's free will and the freest possible instruction which the Lord has arranged in such a way that in its practical part it is immediately sufficiently comprehensible to every level of understanding, thus no one can excuse himself with not having understood the teaching

[2] For the "love God above all and your neighbor as yourself" is generally as clear as day. And if a person actually observes this brief, easy to understand, but still all-encompassing teaching, he will as a result be guided through his heart into all imaginable wisdom by the Lord Himself and can thereby become a teacher of his fellowmen. And thus one can draw the other to the point where the Lord Himself will take hold of him

and raise him to a true child of God.”

[3] **Says Cyrenius:** “Yes, I have understood it all. I now see the immense destiny set for this earth and its people by God, the only drawback is that in one and the same school so to say, children of God are reared as it were side by side with the children of hell, each towards their respective sphere. But I now also comprehend that from the aspect of God’s deepest celestial wisdom it cannot be otherwise. The Lord is wise, good and almighty in overabundance not to also set hell a different course. For eternity surely is long enough to not also create within its endless duration all kinds of modalities within which its children shall surrender together with this tempter and tutor.”

[4] **Say the two angels:** “Here your conjecture far surpasses our wisdom horizons. But as a child of the Lord you obviously are nearer to your Father than ourselves as mere creatures, and hence are better able to discern a purely divine desire in the heart than ourselves, but this much we know – that with God nothing is impossible yet we are unable to tell you a syllable more about it.

[5] If however you seek deeper clarification in the matter then turn to the Lord Himself. To Him everything the future eternities hold most thickly veiled is more lucid than the sun. But we doubt whether he will reveal this to a mortal on account of Satan’s sharp ears. For the enemy has a thousand times a thousand ears and one has to carefully beware when speaking about him if not intending to make him ore wicked than he already is!”

[6] **Says Cyrenius:** “I am with you. Hence I shall say nothing to the Lord about it.”

[7] **Say I:** “You need not speak audibly, for I understand what you secretly say and what you ask in your heart too.”

4. THINKING WITHIN THE HEART



SAYS Cyrenius: “Lord, for me, thinking in the heart just will not work, because already in childhood I was taught to think in the head. Thinking within the heart seems almost impossible to me. How should one go about thinking in the heart?”

[2] **Say I:** “That’s actually quite easy and natural. Everything that you feel you can and want to think in your big brain first comes from the heart, for every ever so small thought first must have a stimulant through which it is called forth as necessary. Only after the thought is animated and produced in the heart in accordance with some need does it rise to the brain of the head for examination by the soul, so that the latter can set the bodily limbs into the corresponding movement, so that the inner thought may so to say become a word or deed; but for any man to think just in the head is a sheer impossibility. For a thought is a spiritual creation and can therefore not arise other than within man’s spirit, which resides in the soul’s heart and from these animates the entire man. How could any creation develop from any ever so rare matter, since all matter, including man’s brain is nothing but pure matter and hence can never be a creator but only a creation?! Do you comprehend such now and perhaps sense it already that no man is capable of thinking anything in the head?”

[3] **Says Cyrenius:** “Lord, I do indeed sense this now quite vividly. But how does this take place? It now seems to me as if I had always been thinking only in the heart! Strange. How is this? Indeed, I feel actual words in the heart, and that spoken words, and it no longer seems possible to me to formulate a thought in the brain!”

[4] **Say I:** “This is the natural result of the increasing wakefulness of your spirit in the heart, which is the love towards Me and through Me to all men.

[5] With people whose love has not yet awakened thus, the thoughts, although forming in the heart as well, on account of

the latter being still too material, are not discerned within same but only in the brain, where the thoughts of the heart, already more material on account of the arousal to action, develops pictorially, amalgamating with the images which have imprinted themselves in the brain tablets [pyramids, the trans.] from the outside world through the body's sensors, becoming so to say material and bad in the soul's view and therefore having to also be regarded as the necessarily evil basis for men's deeds.

[6] Every person therefore must be born again in the heart, and there in the spirit, or he cannot enter the kingdom of God!"

[7] Says **Cyrenius** to Peter who was standing next to him: "Do you actually understand this thing about the born-again spirit within the heart, and what and where the Kingdom of God actually is, about which He and the angels constantly speak and which they promise us for the future because of our faith?"

[8] Says **Peter**: "Of a truth I understand such, and if I did not understand it, I would not stay here, but would be at home attending to the household. Explore your own heart, exalted lord, and there you shall in a short time discover more that I could explain to you in a hundred years!

[9] Look at us, His first disciples and witnesses, nevertheless speak more with Him than you and many others not by word of mouth; for we speak with Him solely in our heart asking Him about a thousand things, and He answers us in clear, distinct thoughts and thus we have a twofold benefit. For an answer by the Lord in a man's heart is, as it were, already his vital constituent whereas the external word can become a vital constituent only through constant activity for the soul's practice.

[10] And in this way you can, exalted lord, ask also those matters regarding Satan, and the Lord shall then lay the right answer into your own heart so quietly and secretly that the myriad-eared Satan shall be incapable of hearing it! And in the same way you can also ask the Lord about the re-birth of the spirit in the heart and about the Kingdom of God, and presently the clearest answer shall be given you."

[11] **Says Cyrenius:** “Of a truth, now I am clear about something that intrigued me a few times – why you hardly ever speak a word with the Lord. Very well, I shall try it. If the Lord secretly shows you such grace then He will also do so with me! Because the fact that I so to say hang up my heavy official duties on a nail, spending time with Him and fortifying my soul with every word from His holy mouth, proves that I love Him beyond all measure

[12] I think that out of sheer love for Him, I am doing and have done more for Him than all of you together, for I have known Him as a tender child, and looked after Him and his parents and brethren in then heathen’s land abroad. And whilst you have sacrificed only your fisherman’s nets to Him, I am ready to at once lay down my worldly honor for Him, if He were to accept it, and follow Him faithfully as the least among you, putting my life on the line for Him and yourselves, as indeed I have done already a couple of times, not to mention what could as a result have easily befallen me out of Rome.

[13] If I do all this out of perfect love for Him, then He should find me worthy of His grace the way He has bestowed upon you so richly?!”

[14] **Say I:** “And you possess it already, My dearest friend and brother. But that which you already possess you do not have to still seek and contend for as if you didn’t as yet have it. Hence be at peace and try in your heart to ask Me whatever at all, and I shall lay the answer clearly, distinctly, understandably and audibly in your heart, which truly loves Me above all else!”

5. ABOUT THE RETURN OF THE PRODIGAL SON



ENCOURAGED, Cyrenius now asks in his heart: “Concerning Satan, what will once become of him and whether a change of heart on his part can ever be expected.”

[2] And I put the following answer in his heart: “Whatever happens, does happen for his sake: The lost one is being sought and the very sick is offered medicine, but his will remains and must remain free, for interfering with his will would mean to transform the entire almost endless material creation including all its elements into the hardest rock wherein no life can move. The entire material creation is the most comprehensive judgment of the Great Spirit, who is split up into countless worlds that, with their endless number constitute his complete being. From this one being goes forth countless myriads upon myriads of beings, as most men of this earth, who through God’s power, might, love and wisdom are transformed into complete, godlike beings, and this is a certain conversion of the one great spirit.

[3] But once all the earths and suns will have been dissolved into only human beings, nothing will be left of the one but his ‘self’ that in its total isolation will after eons of time have to start turning back before it exposes itself to an eternal slow death. Then a material sun and a material earth will no longer be revolving in the endless, eternal space, but a most glorious new spiritual creation with happy, free beings will be filling infinite space and I shall forever be the God and Father for all beings from eternity to eternity and this most blissful state will never end. There will be one flock, one fold and one shepherd.

[4] However, when all this will take place can never be determined in earth years. And even if I told you the figure you could not possibly grasp it. And if I were to describe the figure by telling you that as many thousand times thousand eons of thousands upon thousands of years will be passing as there is sand in the sea and on all the earth and grass in all the lands and

on all the mountains of the earth and drops of water in the seas, lakes, streams, rivers, brooks and springs, you could not calculate all this to determine the final time of redemption.

[5] Hence be content with this: seek above all the kingdom of God and its righteousness, then you shall immediately after the death of your physical body, be awoken by Myself to everlasting life, and in the Kingdom of pure spirits, a thousand earth-years shall pass like one day!

[6] And, friend, in My spiritual Kingdom of the most supreme blessedness shall that which here seems too endless to you, be there happily anticipated with ease and brevity. Right now neither you nor any of My disciples can yet be led into all wisdom of the heavens – but can be so when after few years you shall be baptized with the holy spirit out of God. This spirit shall lead you and all others into all the wisdom of the heavens. Only then shall you behold in the most brilliant light what now must still seem to you as dark and blurred! What has now been revealed to you, keep closely to yourself, letting no one notice anything of it, for this must be kept secret for a long time yet!”

[7] On perceiving such within himself, **Cyrenius** was taken aback, saying after some intense thinking: “It was without question Your Word that I heard faithfully and distinctly within my heart as a perfect stream of words. But should the concluding warning be heeded as strictly as that? Could not some of this be made known in a casual manner, as if thrown off in passing, to intimates of upright and honest thinking?! For no man surely could be harmed therewith.”

[8] Say **I**, audibly: “Well, friend, a person who like yourself has received it through the inner path shall of course not be harmed, or I would not have made it known to you but if crowds were to receive this from without, it would seriously harm them. The how and why My angels have adequately revealed to you, and so let us put this matter to rest, for we still have to work out many other things of great consequence which for the moments are far more essential than your question the answer to which shall ripen only in eternity.”

6. ABOUT THE NATURE, LIFE AND WORK OF NATURE SPIRITS



YRENIUS is put at ease with this advice, but **Kisjonah** now gets up asking **Me** whether he too could ask a question about an arrangement I had made which turned out unnecessary.

[2] **Say I:** “Speak, friend of friends and enemies.”

[3] **Says Kisjonah:** “Behold, when we were about to pick up the residue from the cave in my mountains, You commanded that bread and wine in the right quantity be taken along, as we would meet many hungry and thirsty ones there. Thereupon I had a large quantity of bread and wine taken along, afterwards I waited near and in the grotto for anyone in need of the bread and wine that might come. Yet behold, no one turned up to whom the provisions could be passed.

[4] When we had come out of the grotto, and after You had same blocked off for ever through Your power in **Archiel**, we found ourselves without bread or wine, and none of the carriers could tell me as to who relieved them of the bread and wine. For sure, I did not notice it at the miraculous time, either inside or outside the cave, but the following day, after You departed from **Kis**, my entire house of course spoke of nothing other than Yourself; and – the way people are – especially at such miraculous happening, at least twice as many deeds were discussed as You had performed, according to my knowledge. I admonished the story tellers for many of the related stories which the tellers presumed to have seen You perform, declaring them as inventions of their heated imagination, resulting in the end as no more than pious lies; but the telling of the disappearance of the bread and wine that were brought along really had me puzzled as well. Because I could really not remember what had happened to the large quantities of bread and wine brought along as we had not consumed any.”

[5] **Say I:** “I knew indeed that this would cause you to come after Me; but there truly is not as much to it as you imagine. But

since you came to get in the clear also about this, I have to throw some light on it for you, and so hearken.

[6] Behold, there are certain nature spirits in the mountains as well as in the air, in the earth, the water and fire which have not yet taken the road through the old flesh because an opportunity has not yet offered itself where they could on the occasion of a human act of procreation enter the flesh in order to be born into the world through the body of a woman. There are great numbers of such still unborn souls in all the elements.

[7] Well, the nature spirits active in the mountains have assumed from the air somehow more consistency. These are not particularly keen on being procreated into the flesh and then born in the flesh out of a woman. With their sometimes quite acute intelligence they prefer to remain as long as possible in their free and unbound state. They even possess a sense of justice and fear the Spirit of God about whom they sometimes know a good deal, this means always only a few who have aged already considerably; the young spirits accepted in this society are normally still quite gloomy and sometimes also evil and could cause a lot of harm if not kept on a short leash by the elders. Their main activity is to form, produce and order all kinds of metals in the fissures and crevices of mountains.

[8] At times such spirits also take food from nature, namely out of the plant kingdom. Such they do during hard work in the kingdom of the mountains when transforming the rocks, when eroding large sections of a mountain, when emptying water from overfilled grottos and similar tasks where these spirits often are full out required to participate, so that they, often too intense irritated, should lose their love for the mountains and try to be conceived into the flesh, for especially from now on no spirit can reach a fully living free bliss, who did not walked the path of the flesh.

[9] These spirits, My dear Kisjonah, and especially the ones that look after your mountains, were faced with a particularly hard task when the vile cave had to be blocked up, and they had to be fortified for this work with bread and wine. And I was speaking

of these when I said: ‘We shall find many hungry and thirsty who will need such refreshment.’ It was also consumed without any leftovers and then at My angel’s bidding the extremely hard labor was completed to perfection. This is now the fully enlightening answer to your question. – Is this clear to you?”

7. ABOUT MAGICIANS AND FORTUNE TELLERS



SAYS Kisjonah: “Yes, Lord, this is quite clear to me and that all the more so since the miners who are digging for all kinds of ore in my mines have often told me similar things, how sometimes bread and wine had disappeared and they did not know who among them could have played such a practical joke on them even involving theft. Sometimes when the hungry miners vented their anger, they heard a resounding laughter and some also claim to have seen child-sized human beings frisking about in front of them and in a variety of colors: blue, red, green, yellow and also quite black.

[2] Only recently my oldest miner told me that a blue little man had suggested to him in future to carry bread and wine on him in a leather bag, then the hungry fellows of the mountain would be unable to steal it. Besides, no one should talk too loudly in the mines and under no circumstances whistle or even swear, for the gnomes cannot bear these things and do cause trouble to those who do not observe this rule. People must also not laugh deep down in the mountains, for the gnomes cannot stand laughter either. If my miners would sometimes leave some bread and wine for the gnomes, the latter would help them to find rich veins of all the metals.

[3] Usually I took these stories for fables since I myself had never experienced anything similar, although I had quite often entered the mines in my mountains. But now after your so gracious explanation everything is quite clear to me. Only one thing I cannot grasp as yet – how these gnomes who are actually spirits can consume natural food. How do these somewhat weird beings eat and drink?”

[4] **Say I:** “Similar to how fire consumes things it seizes. Put a drop of wine or a crumb of bread into it and you will see how both quickly vanish. And behold, in the same way the spirit or gnomes consume the natural food. They quickly dissolve what is material and transform the spiritual-substantial contained in the matter into their souls substances thereby absorbing it into their being – and this in just a moment. – Now you know also this and need not concern yourself about these things any further.”

[5] **Says Kisjonah:** “Lord, I thank you for this information, for it gives me a happy feeling and I now realize even more clearly that everything surrounding me on all sides is nothing but pure life.”

[6] **Say I:** “Very well, My most beloved friend. But I ask you for one thing, that you like the others who know about this keep it to yourself. These things are not salutary for everyone to know, for all the Egyptian and Persian magicians, are not seldom in alliance with spirits and goblins with whose help they perform all kinds of magic. But all this magic is an abomination before God and the one who practices it will truly have little chance of ever entering the Kingdom of God. For such magicians block the entry into the flesh to those spirits, and when they die they become prisoners of such immature souls and cannot easily be freed because they keep absorbing natural elements from the immature, naked nature souls. I tell you: Cursed be a magician. For there has never been an instance where a real magician would have pursued an only half-way good purpose with his magic. Everywhere you see standing out the grossest greed and, besides, also the most shameless lust for power, and such spirits shall receive their humiliation reward in the deepest hell.

[7] **Says Faustus, for once:** “Lord, Lord, in that case the many magician’s and fortune tellers’ prospects in the extensive Roman empire are bad! Because in Rome these types of people are held in almost god-like esteem and with one word are able to dull the Emperor’s and every ever so great and brave hero’s

will – or alternatively re-vitalize them to such an extent that mountains shake before their courage.”

[8] **Say I:** “Yes, friend, such pretending demi-gods shall once not fare the best; for they are aware of deceiving those not initiated into their craftiness in a most ingenious manner, not seldom leading them to stray into all sorts of abominations through such deception. Wherefore such scoundrels shall never fare well; for these are the real non-sellers for much mommy, and the real authors of countless abominations and sins for the ruin of mankind.”

[9] **Say several:** “But if they reformed, could they still not attain to beatitude?”

[10] **Say I:** “Indeed so, if they reformed then they too could gain beatitude; but that is the sad part, that these very people are the least adjusted to betterment. Murderers, robbers, thieves, fornicators and adulterers you can convert, and an Emperor or King are quite ready to lay down their crown; but a magician will not be separated from his magic wand! For his invisible accomplices will not allow this and are constantly his masters whenever they would separate himself from them.

[11] **Wherefore I say again,** Cursed be evil magic, for through it all sins came into the evil world.

[12] **He who wishes to work wonders must possess the inner power from God for that, and then let him work a miracle only in cases where it is really necessary.**

[13] **However, who works a false wonder and prophecies through all kinds of incantations and signs need no longer be damned, for he is already fully damned of his own accord. Therefore, beware all of you of evil magic and prophecy, for all this is most detrimental to the human spirit.”**

[14] **Following these words all who heard them were thoroughly scared, asking whether also the age-old weather foreboding, trustworthy according to experience, should not be regarded either.**

[15] **Say I:** “For sure, if computed on a scientific basis; if not then that also is a sin, because man then develops a second

faith, which diminishes the pure faith in God's providence man then manifesting a greater faith in the signs than in the only true, almighty God.

[16] He who remains within pure faith may ask Me and he shall be given what he asked, notwithstanding the worst foreboding contrary signs of the earth and air confirmed through experience. But he who relies on the signs also shall receive in accordance with the signs. The Pharisees regard the signs, letting people question them about it for dear money; but they shall once be condemned that much more for it!

[17] Did God not create everything that is represented to man through signs? If God created it all then surely shall remain Lord over all, leading and guiding everything. If God Himself alone is Lord and guide of all created things and appearances, what could these have to indicate without Him? If they could not possibly do so ever, then let man enquire of God, Who alone is capable of everything, as to what the signs indicate. Is not this more comforting than a thousand of the most reliable sign interpretations?"

[18] Say all those seated at My table: "Lord this is certain and true. If only You could cause the whole world to think and act thus, then the world would look differently to how it looks now! To those of us gathered around You now it is easy of course since we have You as the cause of all being and appearing at our side; but a hundred thousand times a thousand who don't have the inestimably great fortune to be in Your supremely holy company, hearing words of life from Your mouth, fare otherwise! These too are certain to be yearning for that which the entire creation bears witness to; but their star-gazing shall never discover You, and their great longing never be satisfied. What wonder then that such people are only too easily attracted to wonder-working magician and signs and their interpreters, because these have something to offer to people of godly striving, having a smattering of godliness even if false?"

8. THE ERROR OF CYRENIUS



ROM here on **Cyrenius** starts speaking on his own, saying: “Lord, it is fully true that You certainly are He as Whom we have recognized You for a long time, and none from among us can question this; yet I must openly admit to You that in this Your explanation about magicians interpreters of signs and fortunetellers, I sensed hardly anything of that well-known mercy and love I am accustomed in You! Under such conditions and terms does not all this depend on Yourself in the end – since it is Yourself Who inflicts mighty blows upon mankind that are extremely hurtful; yet let the beaten man beware if he starts lamenting under the mighty blows. But I hardly think that’s right!

[2] Behold, the men of the earth surely are generally blind and foolish, and hence evil. But I ask what is to blame, and how the evil comes about. And the way I’m asking now, hundreds of thousands of Romans, by no means immature, are asking the same question.

[3] One can definitely not assume that man in the beginning went forth from Your hand in an evil condition, no more than a child is born into the world as a devil. If the first man was good, how did the second and third become evil? Was this Your will, or that of him who begot him afterwards? Everything that is therefore had to come in accordance with Your will. If Your will wanted it that way, why then this heavy condemnation of people who wanted to basically only save mankind from certain despair because You had not wanted to reveal Yourself after their calling upon You? I beg You to be righteous rather than harsh; because the creature has no weapon against its creator – it can only beg, tolerate, suffer and despair!”

[4] **Say I:** “**But friend Cyrenius! Have you already forgotten everything that you have heard, both from Myself as well as from the two angels? Did you not just a few days ago want to immediately punish the Pharisees for wanting to stone Me, and I did not let you. And now it seems that you want to almost take**

their side. Or do you better understand how to position man so that from such vantage point he must become a child of God if he so desires? See how weak you are still!

[5] Are you so well versed in the most general history of mankind that you have reason to reproach Me for only now responding to those calling and seeking, but never in former times?

[6] Did not the first men constantly associate with Me, Who was, beginning with Noah until Moses, the high priest at Salem, called Melchisedec, who dwelt at Salem also as a real king of kings? Who was the Spirit in the Ark of the Covenant? And since the Spirit from the ark entered Me – question: then Who am I!?

[7] Those calling did, to be sure, expect Me to descend to them from the stars since, when I was among them, I was too common and not sufficiently divine as I did not want to shine like the stars.

[8] Behold, that which inspired you just now was wrong from its foundation, and Satan, having noticed a little of your harboring of his secret, tried you out a little, and you were ready at once to quarrel with Me! Consider therefore whether you can be right with your talk?

[9] Am I capable of ever being hard or unjust towards anyone? Or am I wrong in offering you the real purest gold for the fake manufactured ones: Or should I leave you to your evil and useless superstition? Did not I as the Lord, have more right to ruin the evil, stubborn Pharisees than you? Did I sentence them? They would indeed also have fallen prey to their own judge if I had not rescued them miraculously!

[10] See how short sighted you still are. I mean that all those things you have heard and seen should surely have made you a little more far-sighted!"

[11] Cyrenius asks My forgiveness, as well as all the others, and they realize their false notions; I comfort them all saying: "Oh, you all shall meet with much tougher tests yet; do not then forget this happening and this My instruction to you, otherwise

you could be led into still greater temptation in spite of you having all seen and spoken to Me and then easily fall away from Me into all the world going over into its lies and deceptions and completely resemble those you think had sought and called upon Me after which, in order to more easily condemn them, I am to have sent them magicians and interpreters of signs in My stead?" All ask My forgiveness once more, and I bless them all.

9. THE LORD HEALS ONE BERSERK



SHORTLY thereafter a large crowd of residents come from town, announcing that a person has gone berserk.

[2] I ask them what I should do with the raging one.

[3] **The residents** say: "We know that You are a wonder-physician since the Pharisees told us today how through Your mere will You made old Josa's house hold completely well, and that You are more than the familiar carpenter Jesus. And so we beg You as our well known compatriot to make this raving one well again."

[4] **I** ask: "How did he actually become rabid?"

[5] **Say the residents:** "Indeed, beloved Master, this he got from a mad dog that bit him, and it is a terribly dangerous evil, which has not been capable of healing by any physician to date. When he dies, the entire house has to be burnt down with him; because whoever were to touch would shortly thereafter fall victim to such terrible raving. That is why we have kept him well-confined to his house, so that he would not get outside, where he would cause much harm. Beloved Master, would You please deliver us from this plague?"

[6] **Say I:** "Very well, so go and bring him out, that he may get well, together with all whom he infected as they caught and locked him up!"

[7] **Say the residents:** "Oh Master, who is going to escort him out? Whoever touches him is as good as terrifyingly dead!"

[8] **Say I:** "If you don't believe and have no trust I can help

neither him nor yourselves!”

[9] Say **the residents**: “Master, were You not able to help Josa’s household, which was overtaken by similar evil, without the sick having to be brought out?”

[10] Say **I**: “Josa believed, but you yourselves don’t believe and rather have cause only to see with your half-faith what I would do with the raving one. Hence I say unto you again: bring him out and him and you shall be helped. Because all of you already harbor something similar that can break out imminently; if however you believe and bring him out then the satanic poison in you shall be destroyed for that very reason!”

[11] Upon these My words they take off, shortly afterwards bringing the raging one out, tied up, who looked frighteningly wild, foaming and roaring like a hungry lion. Catching sight of this raging one, a great fear fell over all My guests, and the women one and all fled into the house, as they lacked the courage to behold this terribly distorted and dreadfully roaring appearance. Even My mother hid in the house, and My disciples also spread out. Judas hid behind a tree and only Cyrenius, Faustus, Cornelius, Kisjonah and Borus remained firmly by My side.

[12] Here **I** spoke to the residents: “Release and set him free!”

[13] **All** were terrified, yelling: “Lord, now we are lost!” – And the residents didn’t dare to do so for the screaming of the other people together with the disciples.

[14] So **I** said to Borus: “Then you go and release him; for he is already healed in My name and can no longer harm anyone.”

[15] On this, **Borus** went courageously over to the still raging one saying: “The Lord Jesus be with you, and be healed in His name!”

[16] The raging instantly became quiet, his near negro black face became natural again as formerly, and with grateful mien he asked Borus to release the tight bands. Borus immediately loosened the bands which were completely clean and free of foamings. And the healed one went over to Me, thanking Me most fervently for this unheard-of favor, begging Me that he

should henceforth be spared such evil.

[17] **I** said to him: “You and all the others who through you would unquestionably have lapsed into your evil, you are now completely healed, but be friends of people and not of dogs in future.

[18] Rather take children of poor parents into your homes instead of useless and dangerous dogs, and you shall not ever be overcome by the most evil raving, which originates with the satanic poison that the dogs carry!”

[19] In response to these words, all promise to destroy their dogs this day and not keep such animals in future. But some of feeble faith nevertheless ask Me whether they really now are delivered completely from this evil, and whether same shall never befall them again.

[20] Say **I**: “Oh ye of little faith! Do you not see that he whom you brought has become completely well? If he was helped then surely you will have been helped as well, since you had nearly befallen by such raving. If I can call the dead from the grave, then such evils surely shall not exceed death itself. Time shall prove to you that you are fully healed. But now depart to your dwellings in peace. Also, go over to the Elders and Pharisees, showing yourselves as fully healed, and then make your offering on the altar which Moses commanded for the leprous after they are cleansed.”

[21] Thereupon they all thank Me most fervently, asking Me how they can return such exceedingly great favor.


[22] **I** say: “Believe and do whatever the Pharisees and Scribes shall teach you.”

[23] With these words they start off on their return reassured, telling the Pharisees all that had taken place here, making an abundant offering for it.

[24] **The Pharisees**, not having heard of this enraged one before, begin to be exceedingly astonished, saying: “Verily, this is a healing possible only to God Himself! Such has not been heard in Israel before. Verily, this person does things which none of the very greatest prophets ever did. There is no sickness

that He is not capable of healing, and no dead in the grave that he is not able to call back to life. Is not this a man such as the earth has never carried before! Go home now and come back tomorrow and we intend to deal more about it with you.”

10. A GOSPEL FOR THE WELL-TO-DO

 HE residents make their way home, returning the completely healed father to his children and his exceedingly depressed wife who at first can hardly trust her senses, then breaking out into a torrent of tears of thanks and joy, at once rushing out to Me with her ten children, all thanking Me on their knees for this unheard-of favor, at the same time asking Me to allow her to serve My house and anyone I can suggest with all her strength in every possible manner.

[2] **I** say to her: “Everything you will do to the poor for the sake of My name will be considered as if you had done it to Me.”

[3] **The wife** cries for joy and thanks, saying: “Lord, You truest Master, given us from the heavens. I possess a great fortune, half of it I want to let the poor have immediately whilst the other half I want to hold in trust for them so that they can always find something with me. For I believe that it is good so, being aware of the poor not capable of managing large wealth economically, usually spending too much at the start and then having nothing in times of need.”

[4] **Say I:** “Do so, dear woman! So should all the rich act, then the poor would never have to suffer need because destitution is an evil thing, often leading the poor into greater vice than wealth. The wealthy at least officially stay as within his reputation before the world and rarely offends the world as much as the poor, whose want often makes him ready for the worst deeds; but the merciless rich, who often uses the poor for carrying out his iniquity is, notwithstanding all his worldly honor a thousand times worse than the poor. Because the poor becomes depraved on account of his destitution, whilst the rich

is the creator of vice through his inconsumable excess.

[5] But the way you dear woman now want to, and also shall use your wealth, same becomes a blessing from the heavens and shall both temporally and everlastingly yield its stewards the greatest profit. For which reason he who seeks to be really virtuous, let him be always thrifty and economical, so that in times of need he is enabled to support the poor and the weak.

[6] I tell all of you: Let your love for your children burn like a light, but your love for the children of poor parents should be a blaze. For no one in the world is poorer than a poor, deserted child, be it a boy or a girl which makes no difference. Whoever gives a home to such a poor child in My name and cares for it bodily and spiritually like for his own blood, he takes Me in and with Mine also Him Who sent Me into the world and fully one with Me.

[7] If you want to grow God's blessing in your houses and gain a rich harvest like from a well cultivated field, establish in your houses nurseries for poor children and you shall be covered with blessings like a swollen stream covers the lower plains it floods with sand pebbles. However, if you send poor, hungry little children away, and that in anger as if they had already done almost irreparable damage to you, then the blessing will escape from your houses like the dying day from the persecution of the fast approaching night. Woe betide the houses that have been caught by such a night. In truth, their day will never again begin to dawn. And now, My dear woman, go home and do what you had intended to do, and think above all of the poor widows and orphans."

[8] After this lesson **the woman** rises with her children, they thank Me once and finally she exclaims aloud: "O God of Abraham, Isaac and Jacob, how great, kind and holy You are and how endlessly mighty and wise for giving us poor sinners a man from Your heart who is capable of healing all our maladies, physical and spiritual! To You, holy Father, be all praise, all love, and all glory everlastingly! O You dearest Father, how good You are to those who rely solely on You!

You do severely punish all who disregard Your commandment, but when the repentant sinner entreats You: ‘Dear holy Father, forgive me who am so weak’, oh then the holy, kind Father promptly grants his request and helps him with His almighty arm out of every distress.

[9] Men, do take an example from me all of you! I, too, was a sinner and God punished me mightily with His at all times holy scourge, but I did not waver in my truest, repented my sins and prayed fervently to the Father in heaven. And look He, He alone, granted my supplication and helped me in a wonderful way out of my greatest and most terrible distress.

[10] Therefore, do turn to Him and rely solely on Him. For where no man is able to help He comes and helps the one in distress. Therefore, all praise Him unceasingly! For He alone can help everyone truly! And to you, dearest emissary from the heavens, once more my thanks, for you must yourself be a holy instrument in the hand of almighty God!”

[11] This exclamation which, unknowingly to the woman, concerned Me alone, cost Me some tears of deepest emotion, so that I had to turn away from her.

[12] **Cyrenius** noticed this and said: “Lord, what is it that You are weeping?”

[13] **And I** replied: “Friend, there are not many little children like this one on earth. Should I, as the Father Whom she praised so fervently, not be able to be moved to tears for joy? Oh, I tell you: More than any other father. Behold, all women should be like this one, and she gives Me indescribable joy. But she shall also realize what it means that I wept over her for great joy.”

[14] After these words I wiped the tears from My eyes, saying to the woman still in the glow of love alone for God, through and through, and to her children: “You My beloved woman! Since your love for God and your faith are so mighty as these has rarely been before, I can’t let you go the way you are now. Let your husband be sent for through your oldest son, that he may come out, as I have quite a few important things to discuss with him!”

[15] The boy at once runs off to town and soon returns with the healed father.


[16] **I** say to the two on arrival: “Friend, for the purpose of your not being healed fully only physically, but primarily also in soul, which shall live everlastingly, and for the purpose of knowing where you stand in all that has taken place here, I have had you summoned out here. Firstly you shall be My guest throughout this evening together with your dear wife and children, and second you shall see and hear quite a few things from this you shall easily discern, as to Who is He that healed you. After you and your wife shall become aware of this you shall be also more at ease a thousandfold, and you shall realize that you have truly been completely healed.

[17] But before dinner time comes we want to take the short road to the new synagogue built by Jairus, his wife, and his daughter, her husband Borus, Cyrenius, Cornelius, Faustus, Kisjonah, your wife and your children shall accompany us. There you will be shown something that shall strengthen your faith considerably.”

[18] Says the healed whose name was **Bab**: “Master, what you wish shall be done in the way you wish it. I am willing to follow you to the end of the world.”

[19] Upon these words of Bab we immediately went to the synagogue which walking at a moderate pace could be reached in a quarter of an hour, but very comfortably in half an hour.

11. IN THE TOMB

 **T**HUS we soon arrived there, entered the synagogue and went into the burial-vault where Sarah had been lying for more than 4 days and where the ribbons and shrouds in which Sarah’s corpse had been wrapped were still lying. But in the same vault was also another corpse placed there by friends of Jairus. It belonged to a boy of 12 who had died of a serious illness already a year and a half ago. This one was lying in a coffin of cedar wood and was already fully decomposed

except the bones.

[2] **At the sight of this coffin tears came to the eyes of Jairus and he said tearfully:** “What a bad thing the world is! It allows the most tender flowers to sprout from its ground, and what is their lot? They have to die and pass away. The fragrant scent of the rose soon becomes an offensive smell and the tender, innocent lily spreads a nauseous stench in its decay; the sky-blue of the hyacinths turns a deathly yellowish gray and the carnation lies like thousands of its beautifully fragrant sisters.

[3] This boy was – one could say – an angel. He was pious from the cradle and by his tenth year he already understood the Scripture and kept the commandments like a God-fearing adult Jew. In short, his truly childlike pious way of life and his astonishing mental abilities showed the best promise. But then he contracted a bad illness which no physician could control, and thus in this boy died everything one could have expected him to soon realize.

[4] Here one really must ask why the Lord God who is full of love and mercy allows this to happen to people who trust and rely on Him. Thousands of poor children live homeless and without education and God does not call them away from this earth, whereas children of parents who can afford to give them a God-pleasing education usually have to die. Why is this?

[5] If it pleases God to put only savages on this earth who can hardly utter five words, then God does the right thing in promptly removing from the earth every child that shows better spirit and letting only the idiots live beside the apes. But if God wished to have on this earth spiritually awakened, pious, God recognizing and loving people, I think God should pay more attention to the life of such children than has been the regrettable case until now.”

[6] **Say I:** “My dear friend, Jairus, you speak as you understand it from a human viewpoint, but God acts according to how He in His divine way understands and must understand it from eternity or you and all that is would not have an existence. But you nevertheless do an injustice to God with your grumbling.

[7] For if God had taken from the world all the children who already in their childhood had given evidence of intelligence and talents, all of you who are now here with Me would already have decayed in the earth. But since you are still here at a considerable age your blaming God is unjustified. For also all of you revealed in your childhood particularly much intelligence, you were children of very wealthy parents and God still allowed you to live while He outside among the heathens took many thousands of poor children from this earth through dysentery and other bad illnesses which caused their poor parents quite as much grief as the parents of this boy are still living and have adopted for this boy three other poor children. These three children are now quite worthy successors of the one child who in time, because of his great talents, would have been pampered and spoilt too much by his parents who loved him more than God, and in the end he would have become nothing but a conceited, proud and self-willed poor wretch with whom no high priest could have achieved anything.

[8] God, however, saw that in advance, removed him at the right time from this world and in the beyond gave him to the angels for a better education so that he might have a better chance to sooner reach the destination set for him by God as for every human.

[9] In addition to this, God had planned for a time to come when for you few God's name shall be glorified. And behold, that is the reason why God let this boy die already a year and a half ago so that he would be properly decomposed when the Lord God will once more restore him to life. Therefore lift the coffin out and open it."

12. RESURRECTION OF JOSOE



FOLLOWING these words Borus and Kisjonah immediately climbed into the tomb and tried to lift the coffin but they were unable to move it, for it was extremely heavy having been made from solid cedar-wood with, in addition, a lot of heavy ornaments of iron, gold and silver. After repeated efforts **Borus** said: “Lord, the coffin is too heavy, we cannot master it at all. As far as I know this coffin was lowered with the help of machines and by natural means it will only be possible to lift it out again with machines.”

[2] **Say I:** “Then come out of the tomb. The two youths who are here shall lift it out!” – Borus and Kisjonah now quickly climb from the tomb and the two youths lift the coffin promptly and with such ease as if they were handling down feather.

[3] Bab, his wife and children open their eyes in surprise and he says, amazed at the strength of the two youths: “But what unbelievable power and strength they possess. These two tender boys, none of whom can be more than fifteen years old, played – like a big wind with a down feather – with this weight which had resisted the strength of two strong men. Ah, such a thing has never been heard of.”

[4] **Say I:** “Never mind, for you will now witness much greater things. But all of you remember this: You must not tell anyone of this, not even My disciples. For their time has not come for a long time yet, but once the time has come, they will get to know everything anyway. But now open the coffin so that we may see how far the boy is already decomposed.”

[5] The coffin was immediately opened and the boy who was completely decomposed except for the bigger bones was by the skilled hands of Borus freed from all the shrouds and swathes for all to inspect. The miserable looking skeleton was viewed by all with visible shuddering.

[6] **And Faustus** said: “Ecce homo! Look, that is a man, too. What fine lot for the voluptuous flesh of mankind. A horrible looking skull still covered with some stuck together hairs; a

shrunken greenish-brown breast-skin, here and there broken by some half-decayed ribs, the black spine over which there are still hanging some traces of decayed intestine covered with mildew. Finally the feet – how horrible they look, full of decay and mildew. And our noses also feel that we are not in the shop of a balsam merchant, for the stench is worse than I would have expected. No, this is a form well suited to make a man's existence as contemptible as possible, for in the end everyone of us has to expect this lot. This is the reason why I by far prefer cremation of the bodies to burial.”

[7] **Say I:** “But if the Son of man has the power to awaken and recall into life also such bodies as well as all those that since Adam are resting fully decomposed in the earth, does also then such a sight present a picture of horror? Can death still have something frightening when a Master has raised himself above it? In order that all of you who are here may see that I, as a Son of man on this earth, have the perfect power to call back into life also such bodies and to reanimate them and make them immortal, this boy shall be a witness for you.”

[8] Hereupon **I** say to the boy: “Josoe, I tell you: Arise and live and witness that I have the power to raise from the dead also such dead as you.”

[9] At this moment there arose a strong draught, the mildew of decay vanished, soon the bones were once more covered by skin and within it the body began to swell to its full form, like a dough mixed with leaven, and in a few moments **the boy** arose fully alive from the open coffin, immediately recognized Jairus, Faustus and Cornelius whom he knew well from Nazareth and asked **Jairus:** “But dear uncle, how did I get into this coffin? What has happened to me? I was just now in a very dear company and do not know how I have so suddenly come here.”

[10] **Says Jairus:** “My dear Josoe, look at the One Who is standing beside you. He is a Lord over life and death. Your body was dead and has been lying here in this coffin already for a year and a half, and no power proceeding from men could have been able to restore your life for this earth. This One, Who

does look like a man, but is much more than a man, has recalled you from death into life. Therefore, you should thank Him alone for this life which He has given you again.”

[11] **The boy looked Me over from head to foot in surprise and said after a while, remembering more clearly:** “He is the same who called me away from the wonderful company and said to me: Josoe, come, for you must be a witness for Me on earth that I have been given all the power in heaven and on earth.”

[12] And I willingly followed Him for I immediately felt that He had come from God and carried within Him the fullness of the divine power and authority over all things in heaven and on earth. For exactly as He is here I earlier saw Him in the spirit world where I surely was when I was call by Him to return to this world.

[13] Now it is becoming clear to me and I realize that I have already lived on this earth and then died. But what the dying was like I do not know. For I must only just have left this world – how and in what way I do not know – when I found myself already in a beautiful house in a very dear company where I was very happy. Now and then I also saw my parents and brothers and sisters and discussed with them divine matters which my very experienced companions showed and taught me. But this Holy I have not seen previously, except for a few moments before I returned to this world.”

[14] **Here I said to the two youths:** “Get him a garment and some bread and wine so that his flesh may be strengthened and he can go with us to Nazareth.” – As soon as I had bid the two to provide this, it was already there.

13. BAB AND HIS WIFE ASTONISHED AT THE MIRACLE. PROMISE OF IMMORTALITY FOR JOSOE.



HIS was too much for our Bab and **his wife** and she said to her husband: “Dear Bab, do you not notice that we two are great sinners and that here in the man Jesus dwells the fullness of God? Is He not the One of Whom all the prophets up to Zacharias and his son John have prophesied? Is He not the One Whom David called his Lord when he said: ‘The Lord spoke to my Lord?’ Is He not the One of Whom the great David speaks when he says: ‘Lift up your heads, you gates, lift yourselves up, you everlasting doors, which the king of glory may enter. Who then is the king of glory? It is the Lord Jehovah Zebaoth.’ My husband, here is Jehovah and none other. But we are sinners and unworthy to remain in His presence. Come, let us purify ourselves according to the law of Moses, only then can we return and approach Him.”

[2] Say **I** to the two who are so deeply moved: “He Who can raise from the dead can also purify without Moses. So stay, for Moses is not more than I and He Who had awakened him to that which he was. Your sins are forgiven and so you are pure and do not need Moses at all, for Moses is nothing without Me.”

[3] Says **Bab**: “If that is so, and I do not doubt it at all, we shall stay, for Moses will not ever make us any purer than does the Almighty Himself.”

[4] Says **the woman**: “I am only my lord’s handmaiden, and so be it the way you wish and understand it to be right. But this supremely holy presence of God overwhelms me.”

[5] Say **I**: “Woman, I saw your worship of God in Nazareth, and what you saw Me do now, I did above all for your sake. Therefore, you may as well bear My presence. But now I impress upon all of you not to mention a word about this to anyone. This is not for My sake or for yours, but for the sake of the many unbelieving people, so that they do not believe in the Son of man under judgment, but spontaneously when the Gospel is preached to them.


[6] The people as they are now would be forced through such a witness as with iron chains to believe in Me which would be most detrimental to their free life. Their later descendants would not accept such reports anyway, regarding them as exaggerated, as pure fantasies of the human mind, and consequently, reject the pure teachings and eternal truth. Therefore, it is better that such deeds that were performed by Me are completely concealed since they would not benefit anyone – especially now during the early time of My ministry.

[7] You, Jairus, who shall eventually, when the time is suitable, return the boy Josoe to his parents, shall quite conscientiously and truthfully explain to him how he should regard this matter. He shall believe, but not want to cause a sensation before the people. This boy, now raised from the dead, will no longer die physically since he has already gone through the decomposition; but when his time will come an angel will call him, and he will voluntarily follow the call – and then no mortal eyes will see him again anywhere on this earth.

[8] Now that the boy has consumed all his bread and wine and the twilight is already upon us, we shall go home.”

[9] We now leave the synagogue and Jairus and Borus close the vault behind them after they have asked the two youths to place the coffin once more in the tomb which was carried out by the two in just a moment.

14. ABOUT TRUE DIVINE WORSHIP IN MAN’S HEART

 **UTSIDE**, Cyrenius says to Me: “Lord, if something like that would happen in Rome even the stones would fall at Your feet and worship You aloud: and we here do as if something quite ordinary had happened. Lord, do have patience with either our weakness or foolishness.”

[2] **Say I:** “If I had wanted that I would surely have come into the world in Rome instead of Nazareth. You shall do only what I demand of you. Everything in excess of that belongs to heathendom and is sin. Are you still not aware that to ‘love God

above all and ones neighbor as oneself' is indescribably more than to erect for the lord of the heavens and earth miserable temples of stone and timber?

[3] If, as Solomon said, already heaven and earth are too small to comprehend the majesty of God, what uses is then a miserable stone shell of hewn or baked stones since the entire earth as well as the whole of infinity has been created by God?

[4] Tell Me: what would a father say to his children if they were stupid enough to build from the father's excrements a fly-sized little house, or also a larger one, make an image of the father from his excrements and when all that is ready go down on their knees before the dirt-temple and in this way adore and worship their father? What would you do if your children did that to you and although you rebuked them, telling them this was stupid and dirty and quite unworthy of you, they would crawl all the more eagerly around the dirt-temple, worship your image of the same stuff and against your will would even force their sometimes maybe a little more enlightened brothers to do this on pain of death, in addition demanding a religious tax from them? Tell Me what would you do in that case? Could such an extremely beastly foolish worship by your children please you?

[5] Behold, you emphatically deny this in your heart, and tell you that such a worship by the foolish children of their earthly father would still be better than men's worship of God in the temples. For the children used for the building of their temple at least that from which the father obtained his food, whereas men build temples from the excrements of Satan and worship their God and Father therein. Say, how do you like such a veneration and worship of God?"

[6] **Says Cyrenius:** "Lord, then I would have all the temples on earth destroyed with a thousand flashes of lightning. Or it would take Your two angels but a moment, and all temples would have been reduced to dust."


[7] **Say I:** "Friend, this has happened, is still happening and will frequently be happening also in the future, but men will nevertheless not cease to build temples, the one in Jerusalem

will be devastated and the heathenish temples will have vanished. However, in place of the few, great numbers of temples will follow, and as long as there will be men living on earth they will be building temples – large and small – and seeking their salvation therein. But only few will be attempting to build for God a living temple in their heart in which alone He can and shall be recognized, revered and worshipped as He deserves because the soul’s eternal life depends solely on this.

[8] As long as men will be living in palaces and because of the palaces have others, who cannot have palaces, honor and praise them, also a temple will be built beside the palace to some god who will be worshipped therein, if not in truth so at least for enhancing the honor of the builder of the palace or temple.

[9] And so it will happen that men will be claiming for themselves the honor that is due to God, and in that case the reward for their works shall also be limited to what they have taken for themselves. In the beyond, they will not be recognized and will be thrust into outer darkness where they will be weeping and gnashing their teeth in an eternal strife and fight because of the great darkness. Therefore, we shall for the time being leave things as they are, for only in the beyond will all the knots be cut completely.”

15. SUPPER AT MARY’S

Y the time I had explained this to Cyrenius we had reached home, where quite a substantial supper awaited us, consisting customarily of bread, wine and lots of well-prepared fish. The fish appealed especially to Josoe who was overjoyed at the laden tables.

[2] **Jairus** said to him: “My dear nephew, you must not consume the evening meal quite so ravenously, since your newly-created stomach may not yet be capable of tolerating such copious amounts of food.”

[3] **Said the boy**: “Don’t let it worry you, dear uncle! He Who awakened me from death would not have implanted such

voracity into my stomach if it really was harmful for my stomach to take in more food than if in a state of constant satiation; for it is no joke for a person to have been dead and without food for a year and a half. Were you to have experienced this yourself and to have my newly created stomach in you, you would understand my voracity without trouble. But not everyone can be in my position, and it is useless to start a debate with you. Next to the One Who awakened me, I myself know best how I am, and do not therefore trouble yourself that a couple of fish, a piece of bread and a glass of wine could harm me in the least!"

[4] **Says Jairus:** "I don't begrudge it one bit, but only meant it well."

[5] **Following this chat between Jairus and his nephew Josoe, we sat down and consumed supper with cheer; there was much talk about various things that had taken place and what they would be saying in Jerusalem about it.**

[6] **The disciples were inquiring about the boy without knowing what to make of him. First they asked the boy, then Jairus, then the two youths who also sat with us at the main table as to what was to this boy. It had to be something extraordinary since they very well knew that the Lord did not deal overmuch with ordinary boys. But their inquiries led to nothing as no one gave them a satisfactory answer.**

[7] **But noticing the disciples' anxiety, Mary said to them: "You shall not be denied whatever you have need of but why do you enquire about what you have no need of? Do as He tells you and never try to know more than what He considers it necessary to reveal to you, and you shall be living and acting in accordance with His will and be assured of your reward. Whatever else you desire contrary to His Will however is sinning against His Will, being sin against your Master Who is your Savior – physically and spiritually! Remember this teaching."**

[8] **In response to this wise admonition by Mary, the disciples gave up inquiring about the boy, discussing him only among**

themselves, with Peter turning to My favorite John, asking his opinion on this boy.

[9] **John said to him:** “Did you not hear the glorious mother’s loving words, that you should still itch to find out what the Lord for assuredly the wisest reasons is not minded to tell us? Behold, I am not itching in the least; we know what we know, and that is enough! If we tried to also know all that the Lord exceeds us in knowing, would not this be sheer madness on our part, making us sooner deserving of anything rather than being His disciples!”

[10] **Says Peter:** “For sure, you are quite right, but the pining after knowledge surely also is a great attribute, laid into man’s heart by the Lord Himself, and if man were not to have this noble drive, he would resemble the animal, which does not to my knowledge possess a hankering after knowledge in its blunt soul. The divine nature of the striving after knowledge seems to me to resemble thirst in a dream, to the quenching of which the dreaming soul often consumes immense vessels full of water or wine, remaining thirsty nonetheless, gaining unquenchable thirst for much larger quantities of drinks. Our insatiable drive after knowledge also tells us clearly and distinctly that there must be an endless fullness of wisdom in God which shall not ever be fathomed by any investigative spirit! And thus my dear brother I believe that my present hankering after knowledge may not be sinful.

[11] Behold, it is with me and several brethren as with some nibbling children who don’t hanker after all sorts of morsels for as long as they know nothing of such sweets, never getting to see any. But sit them at a table loaded with all sorts of sweet dishes, forbidding them to consume any of them, and you shall soon see tears in their eyes and even more watering of the mouth. You are nonetheless right; for just as a wise father, to teach his children the mostly important virtue of self-denial, puts morsels in front of them whose enjoying shall be denied them, just so our heavenly Father appears to sometimes serve us up spiritual dishes whose enjoyment He withholds from us until

we have become sturdy in self-denial to a certain point. When we have reached such stage according to His order, then He shall let us enjoy the dish we now crave. And so let us be completely satisfied with what we know and have for today and for as long as He wills it, and His exclusively holy will be done at all times.”

[12] **Say I:** “My dear brother Simon Juda, thus it is right and true. Not all knowing and finding out is suitable for awakening of the spirit and the enlivening of the soul. For behold, it is written: ‘(And God spoke to Adam) For in the day that thou eatest of the tree of the knowledge of good and evil thou shalt surely die.’ And it is so.

[13] **Within cognition lie the law and judgment, because until the law be given or proclaimed to you there is no judgment to follow the law. Hence strive to know only what I reveal to you, and you shall on your part know enough forever. When the time comes, then all shall become obvious to you.”**

16. JUDAS AND THOMAS ARGUE



WITH this remark all disciples are satisfied and praise My goodness and wisdom and the power of God which dwells in Me, except for **Judas** who grumbled and said in a quite audible tone to himself: “Against the Pharisees who secretly allow the foreigners to see the Holiest of Holy for money, He protests with sulfur rain from heaven; but if He shows to foreigners His own sanctuary and excludes us native children, then this is completely according to divine will! Did ever anybody of us experience something similar? If they do it in Jerusalem by heaven and earth it is wrong; but when He for Himself nearly does the same, it is right and completely according to the order of Melchisedec! One of course cannot do anything about it; however, it is still very annoying!”

[2] **Says Thomas the disciple who still keeps a sharp eye on Judas Iscariot:** “Now then, finally something is not right for you? I’m surprised that you not long ago began to rag the Lord

for He placed the sun so far away from earth so that you can bake your pots more cheaply in its extreme proximity than by way of the usual wood fire!

[3] See how nice it would be to fly like birds! Yes, at times it itched me in the shoulders, and I felt that I had to fly along with a flock of cheerfully floating cranes; I tried to hopple and jump, however the heavy body did not want to lift a foot above ground!

[4] However, soon I was content with it and thought by myself: If God wanted that people should fly like birds, He would have given Him useful wings just like birds; but God saw that this ability would cause man more harm than good and gave him rather a pair of good and strong feet with which he can carry himself quite comfortable from one place to another. In addition to the two strong feet He gave him a pair of very useful hands and a mind reaching above all stars, by which, instead of the a pair of wings, he could produce for himself thousands of other conveniences, which apparently can provide him with more entertainment than the birds their wings; since it is quite debatable if the birds understand to appreciate their wings to the same extend than man his feet, his hands and his mind!

[5] See, man also struggles to move forward in water for he does not have fins and no swim skin between the toes and fingers; but his God given mind taught him to build ships by means he can travel further over water than a fish, for whom a waterhole is a dwelling from which it never wants to wander off too far. And we can with fullest certainty assume that our later descendants will make extremely great progress regarding the art to build ships. Who knows whether any wise in future will succeed to lift off into the free air by means of an artificial pair of wings like the old Indians!”

[6] **Here Judas interrupts Thomas and said somewhat irritated:** “Did I ever recruited you as my teacher, so that you can preach to me at every occasion? Keep your wisdom for you and your children and leave me alone, otherwise you are forcing me to sharply shut your moth! Because this I know well if I wanted to.

With all your remarks regarding my equally free speeches and action I never have given you a crude word, and therefore truly do not know, why you always have to carve and plane on me! Just keep sweeping diligently in front of your own door, since for mine I will take care! If I don't like something, it is for me alone and not necessarily for you as well; I'm not your concern and this from now on forever! – Do you understand such?

[7] Only think back to Kis when the Lord conciliated the contentious matter between me and you; this be sufficient for you and me, and regarding anything else we have nothing to do with each other! If I ask you something you can give me a good answer to my question – subject that you are able to do this! However, you will be the last to be honored by me like that!”

8] **Says Thomas:** “But tell me brother Judas, was there anything bad or offending about that which I just now have said to you, why you are so excited about me? Is it then untrue, according to my knowledge, that you only too often have quarreled with the Lord that He has put the sun so distant from earth and that He did not give you a pair of wings to fly like the mute birds under the sky?”

[9] **Continues Thomas after a while because Judas refused to answer him:** “If you want to be cross with me, be cross with me without reason and cause! In the face of the Lord such extreme unbrotherly behavior is not praiseworthy! A heart like yours does not belong to the group of disciples of the Lord and you would do a thousand times better if you would go home to your pottery business, and no longer bothers Gods' society and pollute it with your profound divine-order-opposing heart. Have you already completely forgotten about the mountain speech of the Lord in Sichar, Samaria, where the Lord demands that we even should love our enemies, bless those who curse us and do good to those causing us evil?

[10] But if you do not want to follow Gods' word and do not want to exercise your self-denial at every opportunity, ask yourself in Gods' name why are you bothering our society with your presence!

[11] You do not speak one word with any of us for days; and if someone asks you something, you either give him no answer at all or you treat him in an utmost raw and crude manner, so that he will not put a question to you for a second time. Is this the behavior for a disciple of the Lord? Ugh, shame on you and become another person – otherwise go elsewhere!

[12] Verily, I regret it already more than have murdered someone, for it was me who brought you to this group! I want to beg the Lord on my knees that He removes you from us with His almighty power, if you cannot be changed by goodness!”

[13] **Says finally Judas with obvious suppressed rage but smiling face:** “Not you or the Lord can make me stay or leave! See, if I knew that I be less a thorn in your eyes as I surely am, I would long ago have left your society and searched for another; but to really annoy you wholeheartedly, and will serve you as a trial stone, where you can exercise beautifully your patience, longsuffering and enemy-love, and want to learn from you the applied mountain speech of Jesus to then exercise it myself! – Have you understood me, wise Thomas?”

[14] **Says Thomas turning to Me:** “Lord, I and we all ask You to remove this wretched sheep! Since next to it no brotherly existence is thinkable, and it is impossible to apply Your holy teaching; for he stays continuously an instigator and traitor! Why should he be with us if he not only do not want to apply Your holy teaching but also always belittles us if we try to live and act according to Your word?”

17. TEMPLERS FEAR THE ROMAN COURT



SAY I to Judas Iscariot: “Brother Thomas’ complaint concerning you is justified. I tell you: admonish your heart and become human. As a devil I find you loathsome and you may go. For My company is a hallowed company because it is pervaded by the Spirit of God, and in such a company a devil cannot and may not abide.”

[2] These words make Judas immediately go on his knees before Thomas begging his forgiveness.

[3] **But Thomas** says: “Friend, the apology is not due to me, but to Him against Whose holy teaching you have wronged me badly.”

[4] So Judas gets to his feet, quickly walks over to Me, prostrates himself before Me and begs My forgiveness.

[5] And **I** say to him: “Admonish yourself in your heart, for without the inner true betterment your plea with your tongue only is quite worthless before Me since I see your heart and find it altogether bad. The just outwardly friendly form may be compared to a snake that by its graceful coils beguiles the little birds of the sky so that they fly into its jaws to be devoured. I tell you: beware that you do not fall prey to Satan before long. For he does not like to let go of that which he calls his own.”

[6] Following these words Judas stood up again and said to Me: “Lord, You call the dead from their graves and they live; why do You allow my heart to perish in the grave of perdition? I do want to become a better man, but still cannot, because I cannot change my heart. Therefore, do reform my heart and I shall be a new man.”

[7] **Say I**: “Precisely therein lies the great secret of a man’s self-development. I can do everything for man, and he still remains man. But his heart is his very own on which he must work completely independently if he wishes to prepare for himself eternal life. For if I first would refine a man’s heart, he would become a machine and never gain free independence. However, when man receives the teaching about what he has to do to

shape his heart for God, he must also voluntarily observe it and shape his heart in accordance with it.

[8] Once he has done that and cleansed and scoured his heart, only then do I enter it in spirit and abide in it, and the whole man is then reborn in the spirit and cannot ever again be lost since he has become at one with Me just as I Myself am at one with the Father from Whom I have gone forth and come into this world to show and pave for all human beings the way they have to walk in the spirit in order to attain to God in the fullness of truth.

[9] Therefore, you have to start cultivating your heart like everybody else, otherwise you are lost – even if I had called you a thousand times from the grave into the life of the flesh.”

[10] Says **Judas Iscariot**: “Lord, then I am lost. For I have a wayward heart and cannot help myself.”

[11] Say **I**: “So listen to the brothers and do not be angry when they admonish you in a loving and friendly way, for thereby they are helping you to cultivate your heart.

[12] Look at Thomas whom all your rudeness does not deter from admonishing you wherever you begin o give too much free play to your evil heart. Do listen to his words of warning stemming from his concern for you, then your heart will gradually improve. However, if you will not accept any advice you will soon perish and, as already said, fall prey to Satan; for then not I, but Satan will be dwelling in your heart.

[13] Therefore, beware above all of anger and greed, otherwise you will become a child of eternal death, for remorse and repentance beyond the grave have little value and cannot be of much use to an impure, black soul. Go now and ponder on these My words.”

[14] **Judas** now withdraws pondering, does indeed make a half-way decision to change his ways according to My words and says to **Thomas**: “Now you will see, brother, how Iscariot will become a new man and maybe even an example for all of you. For Iscariot is very capable provided he has the will. Now he wills it and as a result will accomplish much.”

[15] **Says Thomas:** “Brother, if you boast already in advance, the action will most likely remain in the background whereby you will or can become an example too, but not one to be followed, only a deterring one – and there is not much chance of a betterment for you in this world.

[16] For behold, if you do wish to become better than all of us are who know our great weaknesses also without your example and are fully aware of how miserable and unworthy we are before the Lord, then you would have for all eternity to regard yourself as lower before the Lord than your brothers and not ever think of wishing to become an example to be followed by us, but always regard yourself as the least and lowest. Then you will indeed be, without wishing to be, that which you now in your still considerable pride plan to become. – Therefore, live according to this precept which has grown for you not on my ground, but on the holy ground of the Lord, the foundation of which is true humility and self-denial, then you will, in accordance with the order of God, achieve that which you wish to achieve. – Do now go to the Lord and ask Him whether I have advised you properly and truthfully.”

18. ABOUT HUMILITY AND SELF-DENIAL



UDAS calls Me asking: “Lord, is it the way Thomas has told me in a most domineering tone?”

[2] **Say I:** “Yes, that is how it is. Who among you will humble himself most before his brothers will be the first in the Kingdom of God; any imagining himself better than others puts him back to a lowest state.

[3] If any one of you still notices within him a feeling of mastery and superiority, he is not yet free from the all-consuming, most greedy hell and still remote from the Kingdom of God; for such a man is not of a free spirit.

[4] But if someone has humbled himself below all his brothers and is prepared to serve all as best he can, then he is the first in the Kingdom of God and all the others could well take an

example from him. Only he who is capable of humbling himself below all human beings is of a truly divine and great spirit.”

[5] Says Judas: “Then only a man capable of the greatest humility can be the first in the Kingdom of God? For if he is intent upon serving all to the best of his ability, the others must obviously first oblige him by accepting his service thereby helping him to achieve the heavenly priority. – But what then if the others either do not want to accept his services or offer their own services striving for heavenly priority? Who will then become the first in the Kingdom of God?”

[6] **Say I:** “All those who strive for this with an honest heart. But people who, as it were, out of self-love should refuse their brother’s services to deprive him of the opportunity of becoming a first one in the Kingdom of God, not ever striving for such a priority themselves, will still be the last whereas he will be the first because he truly wanted to serve all brothers out of love and true humility.

[7] Ah, it would be something quite different if a person wanted in this world to become the least and a servant of all only because of the future heavenly priority. Oh, he too will be one of the last in the Kingdom of God. In the beyond everything is most carefully weighed and meted with the most exact measure. Wherever there is any trace of selfishness the scales will show it up and the measure of the heavens will not be met. Therefore, you must have within you the full truth without any ulterior motive, otherwise you cannot enter the Kingdom of God. Only the purest truth without any falsehood and plotting deceit can and will make you free before God and all His created beings. – Do you understand this?”

[8] **Says Judas Iscariot:** “Yes, I do understand that, but at the same time also realize that this is impossible to carry out, for it is not possible for man to let go all of his self-love. He must eat and drink and procure for himself lodging and clothing – and this too is done out of a lesser kind of self-love. One takes a dear wife whom one wants for oneself alone, and woe betide him who should dare to covet his neighbor’s wife. Would not

that also be a kind of self-love?

[9] If I possess a well-cultivated field and the time of harvest comes, would I out of self-contempt and completed lack of self-love go to my neighbors and say: ‘My friends, go and reap what has grown in my fields, for as the least among you, as a worthless servant to all of you, I have worked only for you.’ I am of the opinion that there the so highly praised self-denial and self-contempt should have certain limits without which it would even be impossible to preach Your teaching to mankind, since this would show clearly that one regards one’s brothers as more stupid and blinder than oneself. For to regard oneself in spirit as superior to one’s brothers surely does show a certain pride.

And if that is so, let us look at mankind in a hundred years, and we shall see them eat grass like the oxen in the pasture, and there will no longer be any trace of a language nor of a dwelling or even of a city. – How far then is man’s self-love allowed to go?”

19. A YARDSTICK FOR THE THREE KINDS OF LOVE



AY I: “All right, so I will give you a measure by which you and everyone may know how he stands concerning his self-love, the love for his neighbor and his love for God.

[2] Take the number 666 which in good or bad proportions shows either a perfected man or a perfected devil.

[3] Divide a person’s love evenly into 666 parts; of that give God 600, your neighbor 60 and yourself 6. However, if you want to be a perfect devil, give God 6, your neighbor 60 and yourself 600.

[4] Behold, it is the righteous servants, male and female, who cultivate their master’s fields. In your opinion they should also take the harvest since it is the result of their industry and toil. But instead they put it in their master’s barns and granaries and it gives them great pleasure to be able to say to their employer:

“Master, all your barns and granaries are already full and half of the crop is still on the field. What shall we do? And their pleasure grows when the master tells them: “I commend your great and unselfish diligence and zeal. Go and fetch me builders to build me in the shortest possible time storerooms, so that I may store up the field’s blessing for future years that might be less blessed in all produce than was this one.” Behold, nothing belongs to the servants, they have no granary, no barns and storerooms, and still they work for a small reward as if they were doing it for their own barns, granaries and storerooms, for they know that they will not want when the master’s storerooms are full.

[5] And look, the actions of a righteous servant show the whole relationship of every true man to himself, to the neighbor and to God. The true servant looks after himself 6-fold, after his fellow-servants, so that they may be well-disposed to him, 60-fold and after his employer 600-fold and thereby, quite unintentionally, 666-fold after himself. For the other servants will prefer the fellow-servant in whom they find the least self-love to all others, and the employer will soon put him in charge of all the servants. But at a servant who only provides for his own pocket, likes to be the last at a job and puts his hands only to the lightest work, his fellow-workers will be looking askance and his employer will be quite aware that the selfish servant is a lazy laborer. Therefore, who will never put him in charge of the others, but reduce his wages and sit him at the farthest end of the dining table. And if this selfish, lazy servant will not change his attitude, he will be sacked from his service with a bad testimonial and will not easily ever get into another service. But if he has only one friend towards whom he has been unselfish, that one may take him into his own lodging, and the master will not reproach him for it. – Do you understand this?

[6] Everyone has, and must have, a certain degree of self-love, or he could not live but – as already shown – only the smallest possible degree; slightly more already destroys the purely human relationship; and thus things are exactly balanced on the

scales of divine order. – Now you have been shown the borderlines and we shall see how you will actually stick to them.”

[7] **Says Judas:** “It requires much profound wisdom to be able to determine the exact measure of self-love. How can shortsighted man judge that correctly?”

[8] **Say I:** “Let him do the best he can with an honest will, God will then add what is still lacking. There is no reason to fear that any man will use less than 6 parts for himself, at least of all men of your kind.”

[9] Here Judas remains silent and deep in thought walks away from the table to prepare himself a resting-place for the already far advanced night.

[10] **Josoe now gets up saying:** “Of a truth, this person’s stupidity has annoyed me beyond all measure! A disciple and yet as stupid as an owl in broad daylight. I had no trouble understanding everything You told him straight away, yet he understood nothing, asking and interjecting all the time and finally walking off as if You had not spoken a syllable to him. A child’s asking is excusable, but when an old person, and that one trying to be smarter than his fellowmen asks as well – and that visibly for derisive rather than good intentions – then one has to get angry! I am happy to die thrice more if this person should ever reform. He is to all appearances a miser and calculator as if capable to rise up to mountains of gold and silver imminently. And as truly as my name is Josoe, I would give all I have and suffer to man’s limit if this person ever seizes upon self-improvement!”

[11] **Say I:** “My dear Josoe, let it be, for we need all sorts of odd job men for building a new heaven and a new earth, and Judas is just the type we can use. But now tell Me what you will say to your earthly parents when you join up with them again! What shall you say?”

20. THE BOY JOSOE'S GREAT WISDOM



SAYS Josoe, smiling happily: “Lord, this story should be quite easy to manage! I come escorted by uncle Jairus into the house of my parents, still grieving for me. These shall look quite amazed at seeing a boy who resembles their Josoe like one eye another. Then Jairus can say that I am a foundling who even bears the name of the deceased, and my parents shall without much ado adopt me in place of the child, loving me even more than their Josoe. Thereafter they can be gradually led into the full truth through one rare turn after another, and they shall in the end have to believe that I am the real Josoe. At a time that You could determine they can then be led into the fullest truth. – Is it right thus, oh Lord?”

[2] **Say I to Josoe:** “Every lie is an evil and produces again evil.”

[3] **Says the boy:** “Lord, when You smile then that is sure to be a good sign, and I am therewith already justified before You, as was Jacob before his blind father Isaac once with his hands wrapped in the lamb’s fur! Behold, Lord, this was surely more of a lie than my being introduced to my parents as a “foundling”, and yet Jacob’s blessing as the first-born was accepted as righteous before God! If God was able to regard an obvious deception that was in fact a lie with eyes of grace and blessing then the present foundling Josoe shall not be an abomination before Him, since he is besides a most authentic foundling, second to none upon all of God’s wide earth. I am of the opinion, You my God and Lord, that nothing would be quite as lost for this earth as one who had died; and, therefore, there should also be nothing quite as ‘found’ in the truest sense as one..., Lord, You understand whom I mean.”

[4] **Say I:** “Well done! I knew you would find the right reason but I would like to hear from you nevertheless how you shall in the end through all sorts of rare turns introduce yourself to your parents as the real son Josoe!”

[5] **Says Josoe:** “Oh Lord, that surely is an easy thing. Once

inside the house, I shall behave as I always did, which should be easy for me; I shall gradually ask about this and that as I did formerly, also looking for my play things, using them in the familiar manner, which shall obviously strike my parents, finally they say: 'This is our Josoe, perhaps awoken in his grave by Borus and his secret methods and then fully healed by now!'. And I grant them that view provisionally when the time comes they shall indeed find out the truth, and I think the matter will come off quite well."

[6] **Say I:** "But here another lie emerges. Behold, to keep someone deliberately mistaken is as much as lying to someone. How shall you wash yourself clean on that score?"

[7] **Says Josoe:** "Lord, so long as You are still smiling when testing, it is always and everlastingly a good sign; I think that a lie can be of a quite different and twofold nature. To intentionally dish up a lie to someone as a guaranteed truth wickedly is and remains satanic malice. But an apparent lie that once employs to hide the naked truth only while the full truth could obviously still harm rather than benefit the person concerned, cannot be evil if stemming from a good and well-meaning heart.

[8] Every parable behind which the most exalted thought could be hidden would in that regard also have to be the crudest lie. And yet the wisest fathers and prophets spoke mainly in parables. And the fact that the well known and famous physician Borus as such characteristically here functions in Your stead basically is no different from Abraham's time, when the three angels came to the patriarch in Jehovah's place, and no different to Joseph in Egypt's lie when his brethren came to him in pursuit of grain. But God Himself willed it so and is certain not to have reckoned such behavior on Joseph's part as sin. And I think therefore that such apparent lie is a heavenly cleverness, whereas a true lie belongs to the domain of the worst hellish mischievousness!"

[9] **Say I:** "In that case come here, My most beloved Josoe and let yourself be kissed; for as a tender boy you are wiser still

than an old scribe already!”

[10] **With these words Josoe at once rushes around the table, embracing and kissing Me fervently, saying afterwards with fullest abandon, yet wisest cheerfulness:** “Take a look here all you celestial spirits, powers and forces and veil your faces! Because what occurred here you have not experienced yet. The eternal Holy Father here fully present before us in the Son Jesus allows Himself to be carnally caressed by one of His creatures!

[11] Thus He Who was from eternity draws the temporal to Himself, caressing it and thus making it into His image. Oh You true and only Father of all men, how sweet the taste of Your love!”

21. TWO ANGELS OFFER JOSOE THEIR SERVICES



ERE the two angels step forward, saying: “Yes, fairest boy. You have spoken rightly. This has not yet been sighted by our eyes, which had gazed throughout God’s infinite space long before any sun yet made its presence known by the beams! Continue therefore constantly in the spirit now animating you in this purely divine fashion, and we shall remain brethren forever!”

[2] **Says Josoe:** “Who might you be, that you are capable of enouncing words of such exalted wisdom? Are you not actually humans like I am one?”

[3] **Say the two:** “Most beloved brother, in the spirit indeed we are what you are and shall become more and more so; but flesh and blood we have never borne! We are angels of the Lord to here serve Him alone and always. If however, He should once through His grace allow us akin to Himself to go the way of the flesh, then we shall be completely like you also in this respect. But for now you are considerably ahead of us. But eternity is long and endless, and all differences shall once lose themselves within it. But we now offer you our services as well. If you want anything, just command us, and we will serve you.”

[4] **Says Josoe:** “What should I command you to serve me? All

of us have one God and one Lord and Father from eternity. Him alone it befits the right to command me and yourselves; we one and all created by Him, should not command one another but obligingly serve one another out of love, if one or the other of us, angel or man, should be in need of some service.

[5] But I regard as imperfect even him who, regardless of how obligingly he comes to the aid of a needy brother begging him for assistance; because only such is then going to be helped who has the opportunity, courage and strength to make his need known to a brother in a position to help in one way or the other. Who is going to help someone who does not have the opportunity or courage to beg his more well-provided brother for help? If I cannot lend even a requested help, how much less a commanded one?

[6] Hence I say to you in the presence of Him Who is a Lord over life and death: when you see that I have need of some help then help me without my asking you for it, let alone my commanding you as if I were a lord! I could somehow serve you; otherwise I need neither your help nor service, least of all a commanded one, which is worse than none at all.

[7] A better off brother in some respect should therefore diligently glance around his needy brethren for any potential need they have, and on finding such, offer his help! In that way he shall be, I think, well-pleasing to the Lord and Father Who eternally acts that way, thus justifying the holy image of God in which he was created; he however who helps his neighbor only when same has begged him for it – oh, such helper is still far from the full image, let alone him who waits to be commanded assistance!

[8] Behold my dear friends, if your wisdom should not extend beyond inviting men to command you to help them when they are in need of your help, then as a boy I would not swap places with you; if however you merely wanted to test me then I believe myself to have passed it quite well. And should you have heard anything out of my mouth that might have touched you a little hard then I beg your indulgence, for I did not open

my mouth to give you instruction but only for the sake of truth, because you did not make your offer truthfully. You ought to as perfect celestial spirits have seen my inward parts sufficiently to foresee that I would surely respond to your offer in this way, and you would then have made your offer, for which I certainly cannot thank you from a different aspect!”

[9] **The two youths somewhat humbled step back a little saying:** “Verily, this exalted, purely godly wisdom no angel would have looked for in this boy!”

[10] **Say I:** “Yes, My beloved ones, God’s eyesight is of high resolution, noting stains even in the most perfect angels, and hence even in the purest heart of a man which is like the apple of God’s eye. I did not permit this on your, but on the guest’s account, so that they would find out from the pure mouth of an awakened boy how much they are still lacking in their image of God. On the other hand the boy’s spirit has been of an extraordinary penetration already from birth, and none of you should think that I Myself on this occasion place My Words in his heart and finally in the mouth. They grew upon his very own soil; hence he shall once become a thorough weapon of Mine.”

22. CYRENIUS ADOPTS JOSOE



SAYS Cyrenius: “Lord this boy I would like to take into my care, and if he wants to join me then I shall not only make him the equal of my children but place him above them in everything. Verily, I should count it among my greatest blessings if this dear boy, who is more angel than man anyway, I count as my own. He will find it hard to get on with his erstwhile parents anyway and it is questionable as to whether they shall still accept him. But I am aware of it all and can make arrangements for his parents, whom I know to be much in favor of the temple, to quite easily recognize their Josoe with time. They shall be free to accept him, on condition that he has to remain in my house and to be with me where I am – at times in Asia, in Europe and in Africa, because his wisdom has my

highest regard.”

[2] **Say I:** “Work it out with Jairus and the boy. It is all in order with Me, because everywhere the boy, My beloved Josoe shall remain faithful to Me.”

[3] **Says the boy:** “Father, of this You shall surely not be doubting? Unless You Yourself were to place different convictions into my heart. But this You shall not do in all eternity, and hence I shall also remain faithful to You forever. If I had the choice of deciding my future being upon this earth, then I would forthwith stay with You. Because what could there be more exalted, better and more blessed throughout all of infinity and in all the old and new heavens than to be with You the arch source of love, wisdom and all life? But this only is the real innermost desire of my heart; for the rest I also know what it is to obey and willingly go anywhere Your holy will may determine me to do. I go to Cyrenius whom I respect and esteem exceedingly, as I would also go back to my earthly parents who also are very dearly beloved to me; yet without Your will I shall not easily be doing anything.”

[4] **Say I:** “That you would like to stay with Me and eventually also will do so is attested by your entire being; but right now you are still in need of some rest, which you have need of in outward isolation from Me, so that a firmer integration between your soul and your new body can take place when this has occurred in the course of about a year then it will be quite alright for you to come to Me again, and you shall be able to maintain yourself quite well in My proximity without Me having with the power of My will, as right now, to hold your soul fast to your body. Behold, that is the reason why for your benefit I let you leave Me for a short while. Just ask your own mind whether you would like to go from here with the Roman Supreme Governor Cyrenius or whether you would rather return to your earthly parents. It does not make any difference to Me, only that it is true that with Cyrenius you could win more than as an apparent stranger in your parents’ house, for they will not know for quite a while what to make of you.”

[5] **Says Josoe:** “Very well, now that I know this I shall go with the distinguished Governor Cyrenius. I should nevertheless like to see my parents and find out what sort of perplexed faces they will make on seeing me.”

[6] **Says Cyrenius:** “This we will be able to easily bring about tomorrow when we shall be going through Sidon and Capernaum. When at lunch at my brother’s house, whom you see here on my side, and whose name is Cornelius, tomorrow at Capernaum, then besides some leading officials of the city, your parents also shall be coaxed to the table, giving you a good chance to see, hear and observe your parents and what sort of comments they make about you. But you shall have to guard against giving yourself away too much by some remark on your part! They shall not recognize you by your clothing as I intend having you dressed up like a Roman in a toga, from my wardrobe. But as said, you shall have to watch your mouth, to not betray yourself before time!”

[7] **Says the boy:** “Let not this trouble you, for I have quite a good command of the Roman tongue, as well as the Greek, and shall therefore speak in these if asked anything. My parents of course also speak this tongue, but this should not matter. In short, with the help of the Lord, Who awakened me, all this shall be presented in the most appropriate manner.”


[8] **Cyrenius presses the boy to his chest kissing him and saying:** “In short, I love you exceedingly and from now on regard you as my son whom I love above my natural children and many other children to whom I voluntarily became a father as with yourself. For you shall greatly benefit them with your spirit.”

[9] **Says the boy:** “I am looking forward to this, for it has always been my greatest pleasure to make myself useful to anyone.”

[10] **Say I:** “Very well, My Josoe! If I see that you faithfully keep to your resolution then I shall also convey power to you from the heavens with whose help you shall then be able to work even greater good. But what this power consists in you

shall become aware of only after receiving it. But now let us take our rest, for midnight has overtaken us. Tomorrow is another day and I shall not look in advance into what it will bring, but we shall rather accept whatever it will bring. The good shall be our portion and the bad we shall know how to reject. Let us therefore go to our rest.” – After My words all go to seek their rest.

**23. THE DEATH OF JOHN THE BAPTIST.
JESUS IN THE WILDERNESS AND AT THE SEA OF
GENNESARET. [MATT. 14]
ROBAN’S REPORT ABOUT THE NEW CHIEF.**

 HE following morning was one of the brightest, and many of the guests, who had retired before us, were already romping about in the open, as I and the disciples and the Roman and Kisjonah stepped out of the house. [2] After we had spent some time outdoors, Bab and his family arrived from the city; for he had gone home late at night in order not to cause My house inconvenience. But, on arrival in the city, and namely at the Synagogue, he found great agitation there, so much so that he did not dare to ask the cause. Something grave must have taken place as he had never before noticed such uproar among the servants and lords of the Synagogue.

[3] Say **I**: “This will be the result of the new broom, who will have arrived at Jerusalem after Jairus’ resignation, taking over and probably intend to pay a visit here at Nazareth! There is indeed very little to it and we shall tuck into our ready morning meal notwithstanding.”

[4] Thereafter **I** turned to the two youths still present: “Hasten to the Synagogue and bring Me the Elder Roban; I need to speak to him! But move with unhurried step so as not to betray yourselves through a sudden appearance.” The two angels at once do as I commanded them, whilst we betake ourselves to the morning meal, consuming it with good cheer.

[5] Upon our leaving the tables, **Roban** already arrives with the two angels, bowing down low before Myself and the highly ranking Romans still in attendance, saying emotionally exhausted: “Ah, Lord, over here is heaven, whilst over there in the Synagogue hell in fullest rage! Lord I need not tell You, knowing only too well that nothing in the whole world can be unknown to You, yet it is truly despairing the way our most recent Chief carries on!

[6] I relinquish my humanity if this man is not a physical brother of Satan! For a start he not only robs us financially but of all other possessions as well, so that we don’t know how we shall provide for our families from here on, taking away all flour, peas and beans, grain and smoked fish. He registers our oxen, cows and calves as property of the Temple and shall thus take them from us without mercy! He has furthermore declared us as apostate from the Temple wanting on top of that to hit us with every fine in the book, for they in Jerusalem are supposed to be aware of all that is taking place here and he is supposed to have instructions to have You arrested as public deceiver and stirrer and hand You over to the courts! – What will You say of such bestiality?

[7] Herod is supposed to know Your every move; he would have for a long time already taken steps against You if he were not of the erroneous opinion, which was instilled in him by a seer that is supposed to have been a secret disciple of John, that You are John risen from the dead; for he had John beheaded in prison on instigation of Herodias having his head presented to her on a platter as proof of his promise to her!

[8] From these few details oh Lord You will be able to gather how things stand! I say unto You that unless You counter this with all Your might, then You and all those with You here are physically gone! For I cannot say more unto You other than all hell has categorically broken loose; on Your head alone ten thousand pounds of gold are set!”

[9] **Here I call Matthew over, saying to him: “Record that which you are going to hear now.”**

[10] Matthew forthwith fetches his writing utensils and gets ready to write.

[11] But I say to Roban again: “Friend, you have now tossed John’s sad story out casually; be so good and tell it the way the new Chief told it to you, for I am concerned that the thing should be recorded that way.”

[12] Says Roban: “I will do so with the greatest eagerness in the world; but I fear that I shall be missed, and we are in danger of the Satan’s brother of a Chief coming out here and creating a great furor!”

[13] Say I: “Fear not, for we still have power sufficient here for putting a warden on him.”

[14] Says Roban: “If so then I shall at once render John’s story the way the Chief told us word for word. These were his words:

24. THE STORY OF JOHN THE BAPTIST’S END

[MATT. 14: 1-12]



ROBAN: “Recently the Tetrarch Herod’s tax collectors reported to this very Herod the rumors about You and Your deeds [Matt. 14:1] telling him how You put them to flight on the occasion of their tax-extortions and how they were incapable of countering your power by any means. Thereupon Herod summoned his seer. This one, firstly of a fine feather and who secondly as a secret disciple of John could not forgive this prophet’s murder by the former, here found an opportunity for immediate revenge on Herod, telling him with firm face and speech: ‘This is John, risen from the dead and is now working such signs against you!’

[2] Herod took fright, returning shaking to his servants and saying: ‘This is not the carpenter’s son, whom I know, for he had barely five years ago with his father Joseph erected a new throne for me, and although only a carpenter of the future, showed substantial skill in spite of being a simpleton. No, this the John beheaded by me, who has risen from the dead, and as an indestructible spirit is now performing deeds against me that

no other man can perform. [Matt. 14:2]. Hence you should undertake nothing further against him, for this could bring the greatest disorder over yourselves and me.’

[3] To this his servants are supposed to have goggled their eyes, departing in bewilderment; because within themselves they know that You are not John – yet feared to argue with the incensed Herod.

[4] But we asked the Chief after this account what there is to the murder of John? [Matt. 14:3] For Herod caught, tied and threw John into prison because of Herodias the wife of his brother Philippos. Since we knew quite well that Herod had thrown him into prison; but that he had him murdered as well we did not know a syllable yet. Thereto the Chief told us briefly that Herod at first was – albeit in a remote sense – an adherent of John, regarding him as a distinctive wise man and hence he took him up in his court, intending to learn secret wisdom from him.

[Matt. 14:4] Since John had said to him: ‘It is not right that you have her.’ Since he was not however willing to give up his iniquitous love for Herodias, his brother Phillip’s wife John got incensed, saying to Herod in a most intense manner: ‘It is not lawful before God and your brother for you to have her! For it is written that thou shalt not covet thy neighbor’s wife.’

[Matt. 14:5] And he would have liked to kill him but he feared the people since they regarded him as a prophet. This infuriated the haughty Herod, letting John be thrown into prison, and would have had him killed forthwith if he had not feared the people, who regarded John as a prophet. [Matt. 14:5]

[5] It so happened that a few days later Herod was holding his anniversary celebrations. On this day Herodias’ beautiful daughter danced before him and his guests, which pleased Herod immensely. [Matt. 14:6] He therefore gave the beautiful dancer an oath that he will give her whatever she asks of him.

[Matt. 14:7] The daughter first went to her mother who had sworn revenge on John for trying to turn Herod away from her; and so the mother persuaded her daughter to demand John’s head.

[6] Thereupon the daughter went to Herod, saying: ‘Give me the head of John on a golden platter!’ [Matt. 14:8] Here the king became really troubled, not so much for John’s sake but because of the people who he feared would take revenge on him. On account of the oath and those sitting with him at the table he commanded his servants to give the daughter what was requested. [Matt. 14:9] And the servants went and beheaded John in prison [Matt. 14:10] after first removing several of his disciples with certain artifices, then carrying John’s head on a platter into the dining room to hand it to the daughter; the latter then passed it to the mother. [Matt. 14:11]

[7] His disciples then returned, finding John’s body with the greatest trepidation and sorrow. They carried the body outside and buried him [Matt. 14:12] in the presence of thousands, who wept and cursed Herod and his household countless times. Herodias however, at the sight of John’s head was supposed to have sunk dead to the floor with dreadful facial convulsions and her daughter a few moments after her as well, whilst Herod and all his guests fled the hall in terror.

[8] Lord, this word for word is the exceedingly sad tale about John the Baptist at the river Jordan not far from the wilderness of Bethabara, not far from where this river drains into the sea then flowing through it to finally turn toward the Dead Sea. What will You say to this? Is it possible that people can actually turn into devils like that, and that at a time when You Yourself, whom heaven and earth obey, is walking the earth as Man? Do You have no more lightning and thunders?”

[9] **After that Cyrenius and Cornelius step over to me immensely incensed, saying:** “Lord, here danger is lurking! We can longer hearken upon Your great patience and longsuffering. Here setting hand to task is called for instantly. This entire hell brood together with Jerusalem and the Temple must be extirpated from the face of the earth in ten days at the most.”

[10] **Say I:** “Look here, these two youths suffice to carry out in a moment what all Roman power in aggregate could not accomplish in a hundred years! If all this did not have to take

place on account of divine order, then believe Me it would be an easy matter for Me to destroy all this in the quickest moment. But such excess must take place for the development of a new heaven and a new earth.

[11] See to it that you get away from here, because this new Chief is an evil person, and Satan shows him a thousand ways of harming you most thoroughly; hence get away in haste!

[12] I Myself shall be leaving here today and not return to this area in a hurry for one has to evade a raging dog. This is one who has a lot of gold and silver, or he could not have bought such office for himself: with lots of gold and silver one can accomplish much in the world with worldly people, and he who besides that purchases such a position solely on account of profit and domination can be trusted by no means. Hence arise and make off from here all of you, and you Roban return home, because you have not as yet been missed!”

[13] Says **Roban**: “If they ask me about You, what should I say!”

[14] Say **I**: “This shall be placed in your heart and upon your tongue.”

25. THE OCCASION WITH THE NEW TEMPLE CHIEF AT NAZARETH



UPON these words Roban hurries home, and moments after arriving in his house, a messenger already arrives compelling him to come to the Synagogue, where the new chief indeed wants to discuss Me; for he had found out that Roban had been in Sychar on My account. Roban goes over at once, and the Chief tackles him despondently at once.

[2] But **Roban** says: “I am a Nazarene Elder of between 70 and 80 years old, whilst you have not lived thirty yet. Notwithstanding you making yourself Chief with your money, you are still a long way from being a Moses or an Aaron and are not going to teach me anything I would not have already known before you were begotten! We have always managed our

position to the satisfaction of your worthy predecessor and the Temple as a whole, judging all appearances with the eyes of pious Jews, placing barriers where needed; should you be better versed in dealing with the situation and make Greeks and Romans into Jews with one blow then just carry on like that, and I guarantee you that you shall be the only Jew in Galilee besides ourselves.

[3] Look, for this reason the substantial Jesaira area became wholly Greek, and all Pharisees, Scribes and Priests had to leave the areas! Go and start holding enquiries like that over there, and the Jesaireans will have a thing or two to say to you, and you shall be short of legs to put you to flight! Why did the Jesaireans fall away? On account of the avid greed of the priesthood there, and now Pythagoras is confessed there instead of Moses.

[4] And exactly the same shall apply here now, and you and us all can then take to our heels! Hence don't be blind and recognize facts!

[5] The most exalted heads of state are the Romans and Greeks, and they love seeing the Jews come over to their doctrine. How are you going to prevent such transfers when in Galilee the widely held view of the Temple is that of a hollow nut? And who but the greedy Templers are to blame, who shows the holy of holies to rich strangers who then, even when sworn to secrecy appraise the people afterwards with much laughter and ridicule! Go and ask the inhabitants there, and they shall tell you as they told us."

[6] **Says the Chief:** "What are you saying – the people know all this?"

[7] **Says Roban:** "Yes, all this the people know. But go and deprive them of such knowledge!"

[8] **The Chief paces up and down the Synagogue, eventually saying:** "This shall no doubt be due in large part to the Nazarene prophet. Hence it shall be done to him as it was done to John through King Herod!"

[9] **Says Roban:** "Yes, it only needs trying to lay hands on the

miraculous doctor, and the people and the Romans, Greeks and Jews who worship him like a god shall soon tell you a thing or two. I as an Elder of Nazareth say unto you and give you the faithful and expert advice: Follow in the footsteps of your worthy predecessor Jairus and you shall fare well for a while; but if you are going to try and turn everything upside down as now, then you can soon look for a return to Jerusalem! Jairus is himself in the hands of the Greeks. Borus is his son-in-law; Borus the second wonder physician, wealthy in treasures of every kind will only too soon be telling you a thing or two. In short, just try it out and see whether my advice was amiss!”

[10] **The Chief stamps his foot in rage, saying:** “You are already all of the devil to wit and seem to side more with the opponents than us and followers of the public deceiver’s doctrine! Hence, I shall throw you all out of the Synagogue and occupy it with the new people from Jerusalem and hand you over to the courts! Hence I ask you once more: What business did you have with the Samaritans at Sychar?”

[11] **Says Roban:** “I am 79 years old and know what I am doing and need to do! Your threat intimidates neither me nor anyone else; should you want to hand us over to the courts then just try, and we shall see who shall be seized by the courts – us or yourself!

[12] Fortunately we are in the good books of the Chief Governor, a brother of Emperor Augustus and who wields great influence in Rome, for which reason he is not going to throw us in prison as easily as you think. But it is Jesus, whom the Temple hates of purest self interest and domineering that the Temple can thank you for not having as yet been razed to the ground by the Romans!

[13] You will surely have heard about the notorious taxation robbery, carried out by agents of the Temple under the guise of the Chief Governor, hardly five weeks ago, whose despicable transport – together with many other shamefully robbed and extorted chattels were caught at Kis by the exceedingly wealthy Kisjonah’s overseers! Behold, the same Jesus, groundlessly

hated so much by the Temple yet whom even the most exalted Romans worship more than Jupiter was the very One Who through His Word and unheard of miraculous deeds was responsible for diverting that most destructive storm from Jerusalem! But it is a long way from over; it needs only some stubbornness on your part, and the storm breaks loose.

[14] It furthermore requires only a charge laid by Borus, Jairus and for that matter by myself, and then I want you to look at your Jerusalem and your Temple in three times seven days, and you shall hardly find the place where the Temple once stood. Have you perfectly understood me?"

[15] **Here the new Chief stamps furiously into the ground again, saying:** "Who is able to attest to this by oath? Because they who are supposed to have carried this out sit in the Temple!"

[16] **Says Roban:** "In the Roman law, the perpetrator is not allowed attesting by oath but only the witnesses for the prosecution, and of these they can call ten thousand if necessary and I think that should be sufficient against some ten criminals."

[17] **Says the Chief quite subdued:** "Is one therefore to no longer believe in Jehovah, Moses and the prophets, and no one to any longer keep their commandments on account of the Romans?"

[18] **Says Roban:** "Just don't you talk to me about Moses and Jehovah and all the prophets! There is no trace of all this to be found either with yourself and much less still with the upper and the uppermost of the Temple; for the entire Temple has these last 30 years been turned into a money-changer's and trader's house, and there has been no trace of the real Jehovah and of Moses encountered here for along time! Whatever is still there is nothing but larvae and sham with the raving wolves going about in sheepskins in order to get hold of the poor sheep more easily. If you were keeping the commandments of Moses then you would never have craved after purchasing this position for much gold and silver!"

[19] **The new Chief** nearly burst with rage at this **Roban's** retort, saying: "Not to worry! I shall find you all a lord nonetheless, to make you marvel right down to hell; for I also know a thing or two that you don't know and know a few ways that may be unknown to you!"

[20] **Say Roban:** "Quite possibly, but very likely that your ways and means are better known to us than you and it is not improbably that we have already blocked off all the ways you already secretly contemplated along which you had hoped to get behind our backs. As said, just try a single time and you shall find out all that we shall tell you!"

[21] **Say the others to Roban:** "But brother, why do you try protecting this brute against his assured demise? He is in our hands, so let him call for help from heaven if we should feel free to let him taste the stones of Nazareth!" – **Then saying to the Chief:** "We are Pharisees and Scribes just like yourself, and more so actually; for we are descendants of Levi even whilst being aware of your having purchased your own descent, just as everything is these days for sale, including heaven! You hence are an intruder into the holy of holies and therefore a deceiver of God and as such most appropriately due for stoning; hence you need not try much more and we shall reach for the stones!"

[22] **This empathic threat made the Chief more moderate at least on the outside, yet that much more embittered, and he spoke after a short interval:** "You ought not to misunderstand me either, because the Temple's shortcomings are as well-known to me as to yourselves, and it is about now to conceal them and how the Temple can be brought to its former influence."

26. CHIWAR'S TESTIMONY ABOUT JESUS AND JOHN



AFTER which the speaker Chiwar says: “What for such foolish grind for us initiates? Was not I a servant in the Temple from my eleventh to my twenty-fifth years, knowing only too well how things stand there? Had I been bent on maliciousness, what betrayal could not I have wrought already. But I thought to myself: the blind folk still is attached to the Temple – as hitherto!

[2] Why should I take away the people’s faith, on which in my opinion it still places its unlimited hopes and on account of whom we priests still have it so good in a worldly sense? If we should now tune our strings too tightly then they shall snap and our song shall be done for, after which we can start looking for fishing nets and begin to fish where the sea is bottomless.

[3] How shall we counter the power of our daily more numerous enemies? Do you think that the Temple is then going to protect us? Don’t entertain such hopes, because a great many Jews already dwell in Rome in stately mansions studded with great treasures scooped up in the Temple illegally! These shall be as little our advocates as the present Templers who like swallows are holding their wings extended already to take at the first opportunity a journey over the great sea to Italy in Europe, not intending a return to Asia.

[4] Our cherished advice therefore should be to firstly carry out our priestly office with as much dignity and composure as possible, and secondly to well heed the Roman “In medio beati” (The middle way is the right one), otherwise we might have to in a few years transfer to fishing!

[5] Besides all that, two men in this time make their appearance whose eternally imponderable might would suffice to in a few years win the entire earth for themselves with their doctrine. Firstly John, who is no longer among us mortals, whose doctrine nearly half of Juda and Galilee converted to and still is doing so even more stubbornly now than it was in his life-time. Herod obviously in his lecherousness could take the head of the

manifest prophet, but can he also be able to do that to his spirit and the spirit of his godly teaching? I shall never believe so, because only through persecution does every good doctrine become great and invincible!

[6] John indeed has been physically moved out of the way, but in his place stepped the renowned Jesus, compared to whom John is what a molehill is to the mighty Mount Ararat! His superhumanly gentle and measurelessly benevolent, most liberal appearance and demeanor; his profoundest wisdom in every phrase of his speeches to whose purely divine, and easy to grasp truth no man of any intellect of even pea size unctuousness disputes its heavenly descent for even a moment; and finally his deeds, of which every man must say this is possible only to God!

[7] What will we or can we undertake against him? We can indeed make a nuisance of ourselves against such extraordinary manifestations, but by no means for our benefit but only our greatest harm.

[8] Hence what we need here is our most clever behavior and to never look to the present but only the future, or we shall be finished overnight!”

[9] **Says the Chief:** “What you are saying is that one should not have this Jesus apprehended, but nicely hearken until he will have fully destroyed us?”

[10] **Says Chiwar:** “Apprehend Him if you can! What have we already undertaken against him, but to what avail? I say unto you: to nothing other than his enriching himself by a couple of thousand disciples, the number by which we are impoverished, and that we nearly managed to be skipped over by the sharp swords of the Romans who regard him for an actual God!

[11] Besides that and something not experienced on earth before, he always keeps two angels in his company who with all their apparent tenderness and boyish impotence possess a power and strength of which our exceedingly abbreviated wisdom has never dreamt yet. And upon this one you want to lay your hands to attack him? I beseech you, be whatever you will but not

insane! You are paralyzed before you can take one step of evil intent against him. Or do you think he doesn't know what we are doing here? I say you are mistaken sky high. All these here are witnesses of how a few days ago he knew every smallest detail of what we said and quietly decided at midnight.

[12] It is one thing to be told about a great storm at sea but quite another to have withstood it! I tell you just attend to your office quietly and without fuss, and no unpleasantness shall assail you from any direction. If however you proceed tyrannically then we guarantee that not only your Capernaum but also all of Jerusalem shall be toppled into a heap! Going about it cleverly we may yet keep Jerusalem going for another fifty years at best also bring about its crash in a few weeks by our untimely foolishness?

[13] The choice is yours to do as you please; it is only a cat's bound for us over to the Romans. They are our friends, praise God, but for you the path may become a quite extended one. Mankind's cleverness always manages to present the hollow nut as full. What are you expecting to fix out from the greedy Temple, which has been a completely hollow nut for a long time? Is it not much more clever to go along with a promising development? I say to you openly that all the mightiest Roman lords now let themselves be led by Jesus like lambs. If he has them and his truly godly doctrine on his side then what are we to undertake against him? Just the merest intention to seize him, and you are as good as grabbed yourself, and no man shall do a thing for your release. But if you behave intelligently then the Romans shall be your friends too, and your existence shall be a good one, like that of Jairus! But go and do as you will and the results will show whether our advice was friendly or otherwise!"

[14] **Chiwar's talk did not miss its mark and the Chief settled down and began to see that Chiwar as well as Roban were completely right, promising to faithfully follow their advice. And so the first storm in the Synagogue came to a happy end.**

27. THE LORD PRAISES ROBAN AND CHIWAR



N hour later, Chiwar came over to Me to tell Me about all that was worked out with the new Chief in the Synagogue.

[2] But I said: “Friend, save yourself the trouble, for you realize that nothing can be unknown to Me. I must tell you by the way that you and Roban did your thing extremely well, because the Chief would have undertaken some crazy things. Now he is convinced it would be foolish to undertake anything against the Romans, and thus he shall be quiet at least for a time; but you must not fully trust him for quite some time yet but be on guard constantly and never let him out of your sight. But because you were and still are My most zealous representative, I shall imbue you with the capacity to heal the sick through right prayer and the laying on of hands, to find out the new Chief’s plans in your heart and counter with the right means what has to always occur promptly or it would be of no effect! The right measures shall be indicated to you. And therefore receive My blessing for it herewith.

[3] Here Chiwar threw himself on his knees before Me, fervently asking Me for it. I laid My right hand upon his heart and My left upon his head, and in that moment he was lit up within. And he spoke: “Lord, all darkness has now left me; all is alight within me, and it seems as if all my body were of some transparent, diamond-like matter through which the light of day can penetrate unhindered. Oh Lord, leave me this blessing everlastingly; I shall know how to preserve and honor it most gratefully!”

[4] Say I: “Stay active in My doctrine at all times, and you shall never have cause to mourn the loss of this light!”

[5] Here Chiwar rises, noticing that no further strange guest is present except for Borus, Jairus, Mary and My domestic brethren, not even the twelve chief disciples being anywhere in evidence, and he asks Me what went on here.

[6] Say I: “This all had to go on thus! Behold, soon autumn and

then winter shall come. Full harvest time is approaching and I must go out and hire workers for field and vineyard. When everything for this year has been brought in then it shall be good to rest in winter; come spring and we shall then get plenty to do with renewed strength.

[7] I shall be leaving this area still today, for Herod is a clever fox and the new Chief is in his employ. Wherefore My house is not to become Satan's battleground, I have already sent out My disciples two hours ago. They went with My brother Kisjonah and there in Kis await John's disciples and proclaim to them that the kingdom of God has come near them. They will come here with John's disciples today and then leave this place with Me tonight. Whether we will depart, together with much else, you shall perceive within you.

[8] Act now in conjunction with Borus and Jairus, for these are now the two worthiest men in all Nazareth in possession of My fullest love and through Myself the fullest grace of God. Because none of My disciples loves and knows Me the way these two do!

[9] All My disciples, in a certain not too distant future shall be offended in Me to a considerable degree. But these two shall not be led astray by any manifestation about Me, for they thoroughly know Me. – Keep to these therefore, and you too shall achieve what these themselves achieved!"

[10] Chiwar is completely happy with this advice asking only what happened to the two angels because they too are not to be seen anywhere.

[11] But I say to him: "Lift up your eyes and you shall see not only the two but countless hosts around them!"

[12] Here Chiwar raises his eyes, seeing the two archangels in the brilliant light but countless myriads around them all constantly ready to serve Me.

[13] **Chiwar** lowers his eyes back to earth saying: "Lord, I am a sinner and my eyes are not able to bear the overly holy sight; but it shall be my keenest task to make myself worthy of such sight!"

[14] **Say I:** “Do everything properly, and your reward in the heavens, whose mere hem you now saw, shall be great! But return to the Synagogue now, because the Chief who will be staying here in Nazareth, must not miss you, because he now places much store by your advice!”

28. THE NEW CHIEF KORAH AND CHIWAR IN THE NAZARENE SYNAGOGUE



WITH these words honest Chiwar leaves, soon arriving at the Synagogue and realizing at once that he was very much missed by the Chief. The Chief immediately asks him where and what kept him busy for so long.

[2] **And Chiwar said:** “Lord, I had someone dangerously ill and had to seek his help and behold, now he is healed, and as a traveler can now continue his journey untroubled.

[3] **Asks the Chief:** “Where is he traveling and when and whence did he come here? Can I still see and speak to him?”

[4] **Says Chiwar:** “He is a Jew, came from above and has already left for downwards. You can no longer see or speak to him, unless he comes back. But when? It could be many days.”

[5] **Says the Chief:** “I cannot be content with such foxtail information! Where is the inn, so I can go there and make enquiries about the one you healed and who is now traveling downwards because such miraculous healing on the part of a Pharisee is an important matter and has to be confirmed by many witnesses or it shall not be believed and therefore not found worthy.”

[6] **Says Chiwar:** “If you want to know more than I do then turn to those who know more than I – I faithfully told you all I know. How should I be able to tell you more than I know? The inn was at the carpenter Joseph’s house. If you want to know more, go out there! Don’t forget to protect your back, because there will be no shortage of blows there! Do you perhaps imagine that an extraordinary esteem for people like us is found over there? I tell you not a trace of such! With the smallest

indiscretion, blows are available there by the alphabet, and no God shall then take them away from your body. But as I said, it depends only on trying, after which one can speak from experience.”

[7] **Says the Chief:** “From such blunt talk I can see only too clearly that you and all the people of Nazareth have conspired against me. But not to worry, we shall find a handle for this axe too! No I know pretty well where I stand here. But I hope to shortly unmask this pot fully as well; but then beware you and the whole town. Where is the road to the carpenter’s house?”

[8] **Says Chiwar:** “Look through this window here. At about 2,000 paces distance you can see the carpenter’s house quite well and the road leading to it. Go over and convince yourself of everything – but expect the blows!”

[9] **Says the Chief:** “But you all are going to accompany me and serve me for guards!”

[10] **Say all:** “Are we crazy? This we surely will not do. Whoever wants to receive the blows, let him go himself!”

[11] **Says the Chief:** “Well, in Jehovah’s name I shall go by myself, and we shall yet see if anyone touches me as one anointed of God; for it is written who can stretch forth his hand against the Lord’s anointed and be guiltless? [1 Sam. 26:9]

[12] **Says Chiwar:** “Yes, yes, what you know we have known for a long time! But anointed ones like us, whose anointing is no more than miserable tokenism, counts nothing before God, and He shall not protect our pseudo-anointed heads when justly exposed to our enemies” fists. For as I said much earlier, the people know only too well what is behind us and the Temple.”

[13] **Says the Chief:** “Nonetheless I am going there. But all of you beware if I find things differently than you, Chiwar, told me when I asked you where you had been.”

[14] **Says Chiwar:** “You shall hardly find out what you want, but something quite different – causing you considerable pain at best, whilst we shall certainly feel no hurt.”

[15] **With these words the Chief rushes over.**

[16] **But walking down the road, the boys and girls are**

shouting: “This is the wicked Chief who wants to ruin us all! Let’s get rid of him!” From all sides young and all converge on him with sticks and stones, with some stones already hitting him, leaving blue marks.

[17] **The Chief realizes soon that the Nazarenes are not joking, swiftly returning to the Synagogue, hastily closing the door behind him whilst a load of stones slam into it leaving their marks showing plainly what the Nazarenes think of the new Chief.**

[18] **On joining the Pharisees he says ragingly:** “This is your work and I shall know how to take my revenge on you!”

[19] **Says Chiwar quite incensed now:** “What are you saying, miserable fool! How can this be our work if we all warned you against going? Only after we praise you to the people can you talk and deal with them; as long as we don’t commend you, they shall mistreat you every time you dare to walk the city streets by yourself! For you are in their black books already for buying your position. If on your arrival you want to tyrannize us as well as the people in order to juggle things together through tyranny then all hate you like hell, and I tell you that you will do well to sell your position to someone more worthy because I give no penny for your future.

[20] You would have to change sky-high if you want to favorably maintain yourself among us. But his seems well nigh impossible to you. Because to just put on a friendly face externally but to be internally a raving wolf isn’t going to do with us, because we all are strangely enough of the prophetic spirit and can tell you to a hair’s breadth what you are thinking in your thoroughly wicked heart!

[21] For sure, if you completely transform your heart and to let it glow with the pure, divine wisdom and truth, then we shall also commend you to the people, and you shall have a good existence here; but your High Priest, your Pilate and still less your Herod shall be of no avail to you here!”

[22] **Says the Chief:** “How did you know that I was in fact thinking of these three helpers just now?”

[23] **Says Chiwar:** “Because I too possess some of the prophetic spirit which sees through you in smallest detail making it impossible for you to hide from, and just as little in Capernaum; and were you a thousand day’s journey from here we would still see through you from such distance! Hence you shall find it hard to undertake anything against us without us being able to take the most fitting and effective counter-measures in advance! Are you therefore happy with us?”

[24] For behold, we are still priests of the old school! Jehovah’s spirit is still in us even if it has long ago left the Temple at Jerusalem. If therefore you want to maintain yourself among us then you too must be an orthodox priest for you shall not be able to maintain yourself among us as an imitation priest, and do better to dispose of your position to someone more worthy, as I remarked to you before!”

[25] **Says the Chief:** “Oh you accursed whore-mongering priests of Jerusalem! My lovely gold and silver suited your palate, but didn’t consider that instead of a respectable, remunerative position I was granted a veritable nest of wasps! But wait, it shall shortly become obvious to you that Korah did not shove his gold and silver into your jaws for nothing!” – **After an interval he turns back to Chiwar, asking:** “What am I going to do in order to gain your and the people’s goodwill?”

[26] **Says Chiwar:** “I, like Roban, have already indicated it to you and on the table here lies the document which indicates Jehovah’s will to you distinctly. Act accordingly and not by the accursed Temple regulations, and a truly favorable existence among us shall be your lot! You must win God’s favor and all else shall be added unto you.”

[27] **Says Korah:** “Sure, this I shall do from now on, so far as it is within my power, but will it inconvenience you if I transfer myself here to Nazareth for at least a year? For among yourselves I can truly learn, whereas in Capernaum, and probably also in Chorazim and other smaller cities upon the Galilean Sea, only miserable bootlickers are to be found!”

[28] **They all say:** “You will do well, and it will give us all

much joy to be able to properly serve you as our Chief. Because here no more deception is carried on, no Temple manure sold and there is no haggling over oxen, cows, calves and sheep in the House of Prayer, but our small Prayer house still is what it should be and no money changing takes place in our Synagogue!

[29] There may be no flame flickering over some Ark of the Covenant but that flame and much more are truly and vitally in our hearts, and that is more god-pleasing than all the Temple manure in Jerusalem where not a spark of truth glows anymore; and in the Temple fulfills itself what God spoke through the prophet Isaiah, when he spoke: “Behold, these people honor Me with their lips, but their hearts are far from Me”, cannot Jerusalem’s falseness be grasped with the hand! Do not the priests adorn the frequently false sepulchers of the prophets annually although their forefathers stoned them? And do the present ones act differently? Oh no, they step into their evil forefather’s shoes. Zacharias was killed between the altar and the Holy of Holies, and Herod had John’s head chopped off his body! Say, what kind of God’s servants are these? We say to you plainly: These are Satan’s servants and eternally not God’s servants. Fortunately they are in our hands, as they are aware of hence they leave us well alone.

[30] Should they still invite one or the other of us amicably to Jerusalem for some feast then we are ever smart enough to not accept for anything in the world and rather await here our natural death than go in search of an unnatural one in the secret chambers around the Temple. Believe us, we are still clever enough even for the lords in the Temple and smell a roast long before they set it near the fire. Hence let you just stick close to us, and you shall definitely not miss anything!”

[31] **Says Korah:** “Now I am fully in the clear about you, making me very happy but the Temple shall rejoice about the diverse pleasantries that we shall render at the appropriate times!”

[32] **Says Chiwar:** “Mind you, we shall not go out of our way

to deliberately cause trouble, only let it attack us and then beware! For materially we surely are not lacking!”

[33] With these Chiwar’s words the cook comes to invite them to lunch.

29. CHIWAR AND KORAH DISCUSSING SARAH’S AWAKENING FROM DEATH



As all were enjoying their lunch amid diverse spiritual discussions, Borus enters the dining room greeting all and introducing his wife Sarah with the request that they would register his rightful wife, since he belonged to the Jewish faith.

[2] And Chiwar at once fetches the large marriage register, entering both as spouses rightful before God and all the world.

[3] But the Chief asks Chiwar whether this can be done here, since Borus is known to be a Greek.

[4] Says **Chiwar**: “Friend with us here everything is possible and it would be foolish to refuse joining a couple which God had joined long since!”

[5] Says **the Chief**: “How do you actually know this?”

[6] Says **Chiwar**: “Just as I know quite a few other things which you won’t know for a long while yet, just so do I know this, even if you don’t know it yet! Therefore be at ease, for here things are done differently from the Temple!”

[7] **The Chief** smiles satisfactorily.

[8] Borus pulls out a heavy pouch of gold from his bag, paying the required fee, which of course was far lower than what he put in the pouch, taking his leave therewith.

[9] As Borus leaves the dining room, **the Chief** lifts the pouch, saying: “There are over five pounds of gold in the neatest Augustan coinage, as well as a few from Tiberias among them! Is this the practice here? In the Temple one pound of gold would already be an honorarium!”

[10] Says **Chiwar**: “Such gifts are not rare here; but Borus, after Jesus probably the most prominent physician in the world

is too much a man of honor and wealth besides for him to ever show himself lousy!”

[11] **Asks the Chief again:** “Who was this exceedingly beautiful and personable little woman?”

[12] **Says Chiwar:** “It is the Chief Jairus” daughter, of whom I already told you that she was twice in succession awoken from the dead by the miraculous healer Jesus.”

[13] **Says the Chief:** “Maybe she was only in an acute swoon, which is not unusual for such delicately charming beings!”

[14] **Says Chiwar:** “Sure, sure, after one has festered in the grave for over four days, making any ever so imperceptive nose only too acutely aware of a fetid corpse – as we all perceived, notwithstanding every ointment, when escorting her to the tomb, singing hymns of mourning – with such there is no further trace of swoon! But to Jesus, the good Savior, it was most miraculously possible, that which can be possible only to God, to nonetheless call her back to beautiful life with just one word and no other means, instantly; and she is now more vivacious and healthy than in her entire life previously, for she still is very young and hardly sixteen!”

[15] **Asks the Chief:** “How long is it since she was awakened from the dead?”

[16] **Says Chiwar:** “Six to seven days at the most! I would not be able to say exactly, but this much is certain, that she was awakened from death to life at the beginning of last week.”

[17] **Says the Chief, completely beside himself with astonishment:** “This really is something that has not been experienced on earth before! The sheer cheerful freshness of this most lovable maiden, yet in the grave as a corpse for four days already!? Verily, this is unheard of, provided you are telling me the full truth, what I no longer intend to question for this place seems to be put together from nothing but miracles!”

[18] **Says Chiwar:** “Indeed, that is so! More particularly, the said Savior Jesus attracts all attention to Himself. His deeds surpass to an indescribable degree everything ever written about the forefathers by Moses and all that we know about the great

prophets. For nothing like this has ever been before. You shall not find a sickness that He does not heal instantly through the mere word, without seeing or touching the sick – whatever else He wants happens instantly!

[19] Jairus' resignation for instance four days ago and its simultaneous notification at the Temple in the same moment to the High Priest at Jerusalem surely is more than just a wonder. In a natural way this notification would have hardly been handed to the High Priest today. As things are, you were able to arrive in Capernaum already two days ago, and then here from over the latter in the early hours of this morning – yet nothing by way of protocol was overlooked. In this most marvelous manner you have now become High Priest in fact, over all of Galilee, and Jairus' resignation with all its addendum and explanations is in the Temple's High Priest's hands, and this all took just one and the same moment. Reliable witnesses also told us that this self-same Jesus a few weeks ago threatened a raging storm, and sea and wind instantly obeyed the Savior's words. I could tell you many more anecdotes like that, but this is not the right occasion for it. One could thus surmise that this person is in Satan's pay if his words, doctrines and amicable admonitions did not teach us otherwise!

[20] I say unto you frankly and of a truth: incomprehensibly marvelous are His deeds which become non-essential compared to the power of His words and teaching. There you hear truths of which no prophet has dreamt yet. He presents human life in a way after which no man can wonder in the least about whether his soul is mortal or immortal. Immortality is presented in such a lucid way that you cannot for a moment doubt that after physical death the life of the soul everlastingly continues on account of the divine spirit indwelling it.

[21] In short, this Jesus is a person of capabilities so extraordinary that one has to say in the best of conscience: such a human the earth has not had as an inhabitant since Adam! All the elements obey Him, myriads of spirits are constantly ready to serve Him, and I also found out from several of his disciples

that on this journey from Sychar to Cana, in broad daylight He instantly caused a total eclipse of the sun, then a few moments later made it shine as before!

[22] Roban and several hundred other witnesses told us upon probing them that at Sychar, He restored two ruined old castles; the old house of Joseph and Benjamin, and the old castle of Esau, belonging to the wealthy merchant Jairuth in such a fashion that all the resident builders testified openly that to restore such castles in all diligence in the normal way would have taken them at least a full ten years. But on top of that, the spacious building of a most solid material did not just stand there suddenly completed but filled out with all amenities and that with such practicality and exceeding beauty as one would no longer be able to meet with on this earth at the hands of builders.

[23] Besides that a certain Greek from Cana in Samaria by the name of Philopold told me some well-nigh unbelievable things which nevertheless I had to believe because he introduced me to a thousand witnesses.

[24] If by my own estimation a person is able to carry out such, then I take him for more than a human and more than the greatest prophet. He certainly said a few days ago – I think during some fishing at sea – which too can be classified as a fully miraculous one, that such could be accomplished by every man of firm and undoubting faith. But I would add that such faith would have to be as miraculous as the greatest miracle itself, for such faith would have to be the result of a conscious ability, which presupposes every imaginable success.

[25] Whoever is familiar with his powers has to also trust them in carrying out something or any work at all, which much experience makes him aware as being sufficient. If man is called upon to have faith in success exceeding his conscious powers then such faith shall in my opinion immediately be accompanied by doubts, just as when seeing a weight to be lifted for whose mastery he is only too consciously deficient.

[26] If for instance I see a stone of several pounds in my way

upon the road then I shall not doubt for a moment that I can get the stone out of my way; but if a rock of perhaps a hundred thousand pounds weight lies upon the road, then undoubting faith shall show mighty little for itself. Regardless of how much I firm up my will, it shall probably be of no use, because I shall totally lack the subjective conviction to master a weight of one thousand pounds with a lifting capacity of two hundred pounds at the most.

[27] To this Jesus however, everything is possible as to a god! To His will a mountain is the same as a speck of dust! Earth, air, wind, water and fire obey Him as the lambs their shepherd, and lightning he guides a thousand times more accurately than the bowman his arrow. What does this amount to? As our Chief, I implore you for your opinion!"

30. CHIWAR'S OPINION OF THE TEMPLE



SAYS the Chief: "If all this is so, as I am not inclined to doubt out of hand, then he must without a doubt have the closest link with the almighty spirit of Jehovah, somewhat like Moses or Elijah, the latter one also being able to call fire from heaven, which obeyed him. He may very well have worked other signs that have not been recorded, about which on the other hand there could be much truth.

[2] Elijah for instance, if my memory serves me correctly is supposed to have on one occasion provided an entire heap of skeletons upon a battlefield with flesh, skin and hair withal! On another occasion he is supposed to have sealed the great Euphrates' sources for 3 years as well as simultaneously commanded the clouds to stay clear of the sky for 3 years. Only after people had done proper penitence he once again opened the springs of the great rivers, commanding the clouds to form on the horizon and give water to the parched land and many another thing also is told about this most peculiar of all prophets which may have been distorted with time, and it is said that this very Elijah shall return before the end of the world and through

great signs move people to repentance, even whilst this peculiar prophet is supposed never to have died but ascended to the heavens in a fiery chariot. It could therefore quite easily be that this Jesus is the bearer of this great prophet's spirit and hence, closely linked with Jehovah's might, he can perform deeds possible only to God!"

[3] **Says Chiwar:** "Your view is not bad at all, and I would almost agree with you if I had not with my own eyes observed things about this Jesus which leave all of Elijah behind by an infinity. You will ask what for instance? But I should have to confess that I would completely lack the words to describe them; because one would have oneself have had to have heard, seen and felt it, or one can otherwise form no concept of it. And I therefore now agree with many thousands that this is without any doubt the promised Messiah! For I ask one – all whether, if someone were to come at a different time, will he work greater signs!? Besides that he is according to the Chronicles, which reach down to Joseph's grandfather, descended in the straightest line from David [Matt. 1:1-17]. Akim was the father of Eliud, and Eliud the father of Eleazar, the latter the father of Matthan, the same the father of Jacob, Jacob was the father of Joseph and the latter the father of our Jesus. Going backwards into the Chronicles and you end up with David in the straightest line. But it is also written that the Messiah will descend from David and that all shall recognize him by his deeds.

[4] In my view this Jesus lacks nothing; the descent is authentic, whilst deeds not experienced on earth before also are present in over-abundance. I truly don't know therefore what should prevent us from acknowledging him as the One he obviously is?

[5] That the domineering Temple shall not easily be swayed thereto is of course clear; but we should by no means go by the Temple which in my opinion is completely dead and from now on not provide us with protection nor wisdom and still less any lasting livelihood, unless we first give it – for one position that ten people could be maintained quite well for a hundred years.

[6] Just work it out yourself, and you will see that you could

have, with the gold and silver with which you bought your chief's position from the Temple sustained yourself a hundred years in princely fashion! But then let yourself be hailed here by the Romans and seek protection from the Temple, and they shall not only be unable to provide it, but not want to either, and for a few handfuls of silver fix you up with double talk as they fix inquirers by the notorious Delphi Oracle – of course for much gold and silver, so that the Oracle is always correct afterwards, regardless of whether the inquirer's fortunes later take a good or bad turn!

[7] Thank God I am familiar with all the Temple's present dirty tricks and hence do not let my conscience be bothered about hoodwinking it for any amount, no matter how. Because my friend, anyone not wishing to be duped by the Temple must himself take the trouble to dupe it to the limit. Or do you think that in the Temple you will get somewhere with an honest and upright disposition and face? Oh, let none brag thus! But go there with a thoroughly mischievous disposition and expression and I guarantee you will tie the Templers around your thumb like a string.

[8] I can still well recall a certain fellow, a circumcised Greek. He must have been of great wealth, studded with pearls and diamonds. This man had a properly irascible face and said little; yet as surely as I am Chiwar so surely was whatever he said was the most cunning lie. He only demanded a thousand pounds of gold for a parchment roll hardly worth a halfpenny. The High Priest shrugged his shoulders for sure, but our scoundrel cut a face as I have hardly seen again, mumbling scornfully: "Hm, aut Caesar – aut nihil"! (Either Caesar – or nothing! Which means, either everything or nothing), to which the Chief turned pale – God knows why, at once having the 1,000 pounds gold handed over to the rascal none of which the Temple ever received back by even a hair's weight; for it only became clear about a year later how this rascal was a most wily deceiver anointed with every Satanic ointment, to scare a thousand pounds of gold even out of the High Priest.

[9] Quite honest Jews sometimes came to the Temple to borrow money with good pledges and they received nothing, for they appeared too honest and with expressions to righteous! And so my maxim is: one has to pull wool over the Temple's eyes if one does not wish oneself to be done in by it! And so I shall eternally not ask the Temple whether Jesus is the promised Messiah, because He is so to me even without the Temple! What will you say to my view?"

31. KORAH AND CHIWAR DISCUSSING THE MESSIAH. SATAN CHALLENGES CHIWAR TO A FIGHT.



SAYS the Chief: "Friend, I love you, for I have not met such an honest soul before. Of a truth you are quite right. I know this Jesus far too little to be of your opinion forthwith, but this much I know: unless this promise is not entirely a hollow nut not having been verified throughout history since David – at least terrestrially because the Romans currently still are a greater authorities to David's eternal kingdom than was the forty years Babylonian captivity – then I am quite inclined to agree with you. What now remains is what you all say to this and also the priests and Pharisees of the other towns."

[2] **Says Chiwar:** "What I said to you here is the opinion of this entire town; those of Capernaum, having been subject to some stern rebukes which they drew upon themselves on several occasions, are coming around, and concerning the remaining cities, let that take care of itself and until something more opportune leaves them to their time-honored delusion.

[3] If here is your future seat then leave it to me, and in a few years Galilee shall be isolated and totally independent of the Temple! Galilee in any case can already in the Temple is the last parchment page. What will it matter if we tear out even this last page? The Romans and Greeks are on our side and that firmly as well as a little of the almighty, living Grace of God, and it shall be mightily hard for the Temple to get at us!"

[4] **Says Korah the Chief:** “I agree with you in everything and am still more convinced than before that you are right; but we need to keep in mind that the archangel Michael, the mightiest of all the celestial spirits had with all his strength and might had to contend 3 days and nights for Moses” body. If Satan therefore were to take it up with us, how should we withstand him?”

[5] **Says Chiwar:** “Not just one, but I’ll take it up with a thousand satans myself although I am no Michael for a long while yet. One has only to have courage and block the scoundrel off in all ways, then he won’t get anywhere even with his hell full of devils; but once shown the soft belly where he can tack on with ease, then the fight could get a hundred times harder!

[6] But as truly as God has created me, I shall not build Satan a temple on account of that nor scatter him incense in order to back off me. Let him come if he should lust to take it up with Chiwar, and you shall be witness that I shall dispose of him in less than 3 days!”

[7] **Says the Chief:** “You wager much as a fly to take it up with the lion and even to actually provoke him into combat, whereas you should rather be constantly asking God to everlastingly protect you against Satan’s harassment!”

[8] **Says Chiwar:** “Friend, I nevertheless know One name, and that One suffices for legions of Satan’s and devils! Where might he be if he has the courage to fight me?

[9] It is not to be denied that the fly is indeed a barest nothing against a lion, yet if the fly wants, it will still drive the strongest lion into retreat a day’s journey from here. She nudges his ear and buzzes his ear until the lion thinks a storm is raging and the king of the animals ignominiously takes to his heels.

[10] And so it is not strictly necessary to confront the mighty more mightily still, but everything depends on proper cleverness. Behold, you yourself came to us with a fair portion of Satanism, but my probable cleverness put it to shame, and now you stand before us as a free man, elected by us all as our

Chief, and yet Satan was not able to harm us for it, nor shall he be able to do so in future!

[11] I know what I know and am capable of, but I can vouch for Satan not being my master in all eternity.”

[12] **Says Korah:** “Friend, don’t speak too soundly, for the wicked one is supposed to have his eyes and ears everywhere. Of course with the help of Jehovah and your Messiah, still too little known to myself, he shall have nothing on us; yet we don’t want to challenge him. May God guard us against any whatsoever visit of his!”

[13] **Says Chiwar:** “Certainly! I am not desirous of such combat yet nor fear it in the least either!”

[14] **Following Chiwar’s words, a boisterous, massive giant suddenly entered the room, approaching Chiwar with furious mockery, his thunderous voice shaking the pillars:** “Are you that fly that’s going to make the storm rage in the lion’s ears? Have a go, you miserable dust worm, how you come off battling me?! I too can do a thing of which you may be quite ignorant. Look, your Messiah simply depends on my benevolence as it is no great honor for me to enter combat with flies, but should he play up too much with me then I’ll have him strung up unceremoniously on the cross after which you can pray to your Messiah on the cross! What shall you do if I summarily shred you up to dust forthwith?”

[15] **Here Chiwar rises quite softly from his seat, menacing the giant (Satan) as follows:** “Just as you miserable one came in, just so see to it you get out – with the resolution never to tread this holy place again – or may Jesus the Lord judge you!”

[16] **At the mention of the name Jesus the giant at once moved back a few paces, threatening with glowing fury that the despised name be never mentioned eternally.**

[17] **But Chiwar says:** “I surely had to produce a buzz in your ear, so that you would see how a lion flees before a buzzing fly!” **Then starting again:** “Jesus, Son of Most High judge and punish you. Jesus, Son of the Most High, drive you out of here forever! Jesus, Son of the Most High, afflict you for your

countless abominations!”


[18] **But Satan did not wait for this last – departing in a thunderous wail.**

[19] **After which Chiwar says to Korah (who was trembling in fear like aspen leaves):** “Did you see now how one can put the lion on the retreat? Why didn’t he grind me to dust forthwith? Behold, it’s his impotence! Let him just come again when he is itching to, and I guarantee you that in the value of my Jesus he will get out of here faster a second time than he did this first time!”

[20] **Says the Chief:** “Listen friend, I admire your inexplicable courage beyond measure, and – by all the patriarchs – I now feel myself fully transferred into their marvelous times. But let it be nevertheless told you never to challenge Satan to combat again, for he is endlessly inventive and is supposed to take on every form, even that of an angel of light, and I believe him to be endlessly more dangerous in the guise of soft celestial raiment than we had the infernal honor of seeing him right now.”

[21] **Says Chiwar:** “We possess the measuring tape by which to assess what spirit any appearance is. But now be at ease, for this occasion will have sufficed him for some time.”

32. KORAH REMEMBERS THE LORD FROM THE CLEANSING OF THE TEMPLE

 **HEN Korah** asked Chiwar whether I am still to be found in this place and whether it were possible to acquaint himself more closely with Me. He further said: “I have now become fully aware of something extraordinarily godly about your Messiah; for he is in no way in Satan’s favor, and His name seems to be the greatest torment to the former. These are two factors ascertained of course in a most miraculous way which I shall not be able eternally to deny, and from my settled down feelings I discern that you must be completely right with the invocation of the Son of the

Most High, wherefore I would like to get acquainted with Him if possible. Take me out there!”

[2] **Says Chiwar:** “This would all be in order, and taking you to Him is just what I’d like to do, but the people are still incensed against you somewhat, and with the people’s mischievous mood we are in danger of being hurt by stones; besides that He is getting ready to depart and we might inconvenience Him. But towards winter He shall be coming either back here or to Kis and will be spending winter at one of these two places, then we shall have ample opportunity to make His acquaintance wherefore I think we should postpone our plan for a closer acquaintance till winter.”

[3] **Says Korah:** “What you are saying is all true, yet I cannot shrug off my longing to make my personal acquaintance with this extraordinary person, through whom – the fullness of God’s might, power and glory! Or wait, I just thought of an episode from the Easter celebration at Jerusalem in the Temple. It might in the end be this Jesus who on a post Sabbath, if I am not mistaken, drove all the buyers and sellers from the Temple, over-turning all the moneychanger’s booths with a storm?! All the sale animals started a terrible bawling and tore out of the Temple salesrooms.

[4] Because this man to whom I spoke myself – of course not in a friendly manner – was a Galilean too, also by the name Jesus and with him were a great many others, quite common looking men and women, and the whole company resembled ordinary Galilean tramps; yet their leader Jesus looked like someone in whom something extraordinary is hidden.

[5] Basically he did not say much, but what he said was profound, true and portentous! He had also then in Jerusalem healed many sick, but when this came before Herod who is supposed to fear this Jesus considerably, the miracle man suddenly disappeared from Jerusalem by night and fog, and we could not find out which way he had turned. He could not have gotten to Galilee – from Jerusalem or we should have soon heard about it, for we had sent a great number of spies

after him.

[6] We did indeed after a couple of weeks hear rumors about the carpenter's Son Jesus, yet we could not assume that yonder familiar, simple, quiet and quite uneducated and even illiterate man could be the same mighty Jesus before whom thousands had shaken in the Jerusalemite Temple as before a judgment of God. But if it is the renowned carpenter Jesus who is working such godly deeds then He is bound to be the same Jesus who scared all of Jerusalem at Easter. If this is here (in Nazareth) the noted carpenter Jesus who performs such divine acts, he is surely the same Jesus who during Passover shocked all Jerusalem."

[7] **Says Chiwar:** "Yes, it is one and the same. I know him already for several years, as also the old Joseph who died only about a year ago. I did not of a truth discover the smallest trace of anything unusual about him, although, as told me here and there – most extraordinary things are supposed to have taken place at his birth, which took place at Bethlehem in a sheepfold, as well as afterwards up to his twelfth year. But after the twelfth year everything extraordinary is supposed to have disappeared, the most exalted expectation of his parents went under, and he remained to his thirtieth year, which is even now, a most unremarked, most simple carpenter.

[8] He was extremely sparing in words; one could hardly get one monosyllabic answer to ten questions out of him, although he was on the other hand always charitable towards children and the poor. He was supposed to have reputedly been seen praying and crying – on the quiet side – but never laughing. He shunned jovial and noisy groups and loved solitude most of all. The most peculiar thing about him was that one hardly ever saw him in a synagogue and just as little at a school, which he only visited a couple of times a year after much parental persuading but then shortly afterwards leaving it visibly annoyed; no one however is supposed to have seen him in a house of prayer yet. On account of these eccentricities he was also regarded by many as somewhat feeble-minded.

[9] But in his thirtieth year he suddenly disappeared from his parental house and is supposed to have stayed for a while in the desert near Bethabara where the well-known John was beating about, and is supposed to have permitted himself by the latter. From there he departed as he now is, full of godly power, teaching the people about the kingdom of God, healing all the sick and driving the evil spirits from the possessed. This briefly is his earthly life story, which I found out partly from himself but mainly through hearsay.”

[10] **Says Korah:** “Yes indeed, you are bound to be right. This Bethlehem story aroused great sensation about thirty years ago; and if I am not mistaken then it was on his account that the old Herod ordered the hideous genocide of little boys. But he himself is supposed to have fled to Egypt. Well now, I am cleared up! So, this is the self-same Jesus?! Well, to him certainly there could be something extraordinary, and your assumption will not be wide off their mark. But I am still intent on speaking with him before he thinks of leaving this area!”

[11] **Says Chiwar:** “As you wish, I am easy. But we nevertheless must have a herald preceding us openly into the city and appraising the people in your favor, or it may be a bit scary to move into the open streets, for I know my Nazarenes!”

[12] **Says Korah:** “Well then, dispatch several heralds, proclaiming my name as a sympathetic one, otherwise he will have moved on!”

[13] **Chiwar dispatches 12 heralds forthwith and these make the new Chief appear so favorable that they shortly after jubilate repeatedly, starting to prepare costly presents with which to greet the new Chief on the coming Sabbath eve.**


[14] **Upon the return of the heralds to the Synagogue with the favorable news, the Chief says to Chiwar:** “Now let us march out there, or he might turn us down yet, and I am still intent on speaking to him.”

[15] **Says Chiwar:** “I am ready, and it would be appropriate for us to see him off; but let only us two go.”

[16] **Chiwar and the Chief go over. However, a few paces from**

the city gate, Jairus, Borus and wife Sarah and the mother Mary approach them, saddening them with the news that the Lord with His twelve disciples and the seven newly arrived disciples of John had departed half an hour earlier.

33. JESUS' FRIENDS AT BORUS' HOUSE

 HIS news distresses the Chief, and invited by Borus, he and Chiwar enter the latter's large palatial mansion, where Borus organizes grandiose hospitality for the new Chief.

[2] Bab and Roban also arrive, and the entire evening is spent discussing Jesus the Lord.

[3] **But the Chief finally asks:** "But tell me the reason why, after all that I have heard about him, he did not dare to remain here? For it would be quite another thing if he had moved elsewhere for a while on account of his supreme calling; this way it would appear he left solely from fear of Herod. A man like he however, in so far as his nature has been made know to me, and whom heaven and earth obey and who on top of that enjoys the Roman Chief governor's close friendship, should plainly have no reason to ever flee before the feeble tetrarch of Jerusalem.

[4] Of a truth, look at the thing whichever way one will, but this much is certain, that prophets for earth-dwellers would look good if a god were to start fearing devils, taking to his heels before them! Hmm, the more I think about it, the more intrigued I am by it all!

[5] Clear this thing up for me more positively or I have to, as dear as you are to me, openly say to you that we otherwise may be greatly mistaken about his man; for the Almighty truly has no reason to fear a Herod, who – may not even yet have thought of persecuting him. For I as a favorite of this tetrarch know him better than anyone of you and know that he has of late already repented a thousand times for killing John. For the instant deaths of Herodias and her daughter have precipitated the

tetrarch into such fear that he is certain not to kill another prophet in his life!

[6] Jesus must therefore have departed from here for a completely different reason and even if the seven incensed disciples of John had told him ever so shocking things about Herod, then I wonder whether an all-knowing man, going forth from God and bound to know even what we are discussing about him here can believe those who have brought forth obvious lies? Can none of you offer me a better reason for his sudden departure from here?"

[7] **Says Borus:** "Dear friend, this could be a problem because we all were equally put off by his sudden flight notwithstanding that we are fully convinced that He still is that and Whom we have recognized and accepted. To be honest He was afraid even of you and that was discussed by all the many disciples, including the exalted Romans who have now been with Him for several days. But as I see now, He need not to have fear of you, since you are now on His side and definitely not against Him; hence He must have a completely different reason for determining His sudden departure than would appear to be the case."

[8] **Says the Chief:** "Tell me then how things were shaping up before He started to make arrangements for leaving! Perhaps even more so Chiwar or I shall then be able to work out an intelligent reason."

[9] **Says Borus:** "The thing unfolded as follows: Already in the morning He sent His twelve disciples, whom He calls apostles, down to the sea to prepare a ship and to probably also spy out whether any Jerusalemite agents and paid assassins are seen there. At Sibarah – the toll gate belonging to a certain Matthew who is a disciple of Jesus – the disciples of Jesus ran into John's seven disciples, some they had already met once before I think on the occasion where John was already in prison and had heard Jesus' words. These seven disciples told the apostles all that had taken place at Jerusalem with their master. They also told how, secretly Herod – although admitting to those who brought him

news of Jesus that the latter is the resurrected John – he nevertheless had sent out spies and murderers, briefing them thus: ‘If you find out for certain that the supposed Jesus is indeed the risen John, then leave him alone and return home; if however, it is Jesus for sure, then to try and kill him without further ado.’ If successful, then the murder will be highly rewarded by Herod. If however they don’t succeed due to Jesus being a real god-man as it were, not capable of killing, then they were still to expect a similar reward from Herod, and he shall himself then together with his entire tetrarchy become followers of Jesus! These tidings John’s disciples together with the disciples of Jesus brought here with them to Jesus the Lord.

[10] Having heard this, He spoke: ‘Through such a base test Herod is not going to become My disciple ever! The earth is big enough and I shall yet find a spot where Herod’s despicable apostles shall not find Me! Did the Son of Man come in order to be through hired assassins that which He already is? Never so! He who asks Me with murder weapons Who I am shall get no answer eternally. But the time for our departure is at any rate upon us, and so let us go and win more on foreign soil who shall believe what we are without murder weapons in their hands!’

[11] Upon which words of Jesus the departure went ahead, for He said: ‘Let us go, for it is My will now, and hence I can also see already the whereabouts of 600 such Herodian apostles of murder against Me; hence let us depart from here at once!’ Therewith all His disciples and those of John set upon this way towards Sibarrah and by now shall already find themselves upon the high sea.”

34. THE LORD'S MERCY UPON MANKIND



SAYS the Chief thereto: “Ah, now the thing takes on an entirely different aspect! He therewith departed a long way from fear but prudence, in order to take the occasion of a well earned punishment away from Herod, preventing him from getting still worse, but on the other hand hardly any better. Ah, here he did well and I can only praise him for it.

[2] But this Herod also is a person with whom no one knows where they stand. On the one hand he is one way good and charitable beyond measure but straight after by one half a devil of the first order. Today he will make you the most praiseworthy promises on impulse of heart and magnanimity, also keeping them with such as were to him soon after the promise. But let him beware who would remind him thereof the next day; such not only gets nothing of the promised but dismissed in a most insensitive and scurrilous manner, so that he will definitely teach the nerve to approach him about a promise again.

[3] It is therefore not possible to enter into some kind of friendly agreement with him, for the one not to keep it – be Herod! And our exalted Jesus is sure to know this as well as any of us, and hence avoided him by hook and by crook; for even if Herod had convinced himself a hundred times that Jesus is invulnerable, this would prove nothing to Herod. Whatever happened today would prove nothing to him tomorrow; for this person either has no – or has principles by which only he and no one else can exist!

[4] That he is a cunning fox goes without saying for he is an artist at extorting taxes, as well as in owing the Romans the lease moneys. I know how he does it, but let's leave that for another time.

[5] But I would still like to find out from you whether our Savior Jesus is going to come back to Nazareth some other time. Did He say nothing about it to any of you?”

[6] **Says Borus:** “Nothing definite, but I am hoping that He will spend the winter with us. It is possible of course that He will spend the winter in Sidon or Tyre, but then we shall hear from Him and move there for a time.”

[7] **Says the mother Mary, looking depressed:** “He is sure to come here again, but only for a few days again.”

[8] **Says the Chief:** “Oh dear mother, don’t be troubled, for He shall not forget us, and certainly not you.”

[9] **Says the mother:** “That He won’t do, yet it saddens me when I hear how the wicked and blind people willfully misjudge this eternally greatest benefactor, persecuting Him and everywhere meet Him with greatest thanklessness!”

[10] **Says the Chief:** “Behold, dear mother, people are the way they are, and David in his affliction did not exclaim in vain: Oh how vain is the help of men, for they cannot help the distressed. This incidentally always has been the sad lot of all the great men provided by God with higher and mystic faculties, being persecuted by the earthworm-men the way the tiny swallows chase the mighty falcon. Because the common place with all their inconsequence desire to be great and cannot tolerate it when a truly great man appears who makes their impotence show up only too glaringly.

[11] Behold the great prophets! What was their lot? Always poverty from birth and all kinds of want and privation, resentment, persecution and finally a violent death at the hands of selfish earthworms! Why God always wants it thus has been a puzzle to me since childhood, but constant experience teaches us that unfortunately it has always been like that, and we can do as little about it as the irksome shortness of the winter day. It is so ordained of God and we cannot alter it but hope that it shall once be better in the other life!

[12] Your godly son would have more than enough power indeed after what I have heard about him to put an end with one stroke to all the worldly human nuisance. That he is not doing it, we can deduce from the fact that he would rather flee the earth worm Herod than destroy him with one breath. He who

could easily do it does not do so, and we cannot, and so the familiar old evil thing remains. If he should come here I shall have a serious dialogue with him about it.”

[13] **Says Borus:** “But it shall bear little fruit. For I was witness of all the bettering social changes that the Chief Governor, who on top of that is the Emperor’s uncle, recommended and offered to Him; but all this was in vain! He described with crystal clarity what mankind actually is and how they are to be led and guided with minimal judgment and punishment if they are to once reach this highest self god-given self-determination solely through wholesome instruction. The governor like all of us, had to agree with him without qualification; and the repeated firm idea to increase punishments came to nothing. And so I can assure you that your intended dialogue likewise will go its own rejecting way!”

35. BORUS SPEAKING ABOUT HUMAN NATURE



SAYS the Chief: “We will see about that because from a worldly aspect mankind is still getting worse rather than better. What are Moses and all the big prophets now? I say unto you: in the so-called better echelons one laughs about them, regarding them indeed as pious but quite useless myths for men’s spirit, putting Pythagoras’ and Aristotles’ doctrine sky-high above all prophets, a living proof that Jehovah’s constitution exacted and profoundly true as it is, nevertheless definitely does not achieve its aim with the people, which, however it should in accordance with His Word!

[2] What is the use of all revelations when the obvious means is forever not maintain whereby it is solely possible to keep mankind’s respect for the divine revelation in place? Just let a married couple try to bring up their children without the rod and we shall soon see what respect their under-age children will have for their parent’s ever-so-wise and good instruction!

[3] Hence I have no regard for any doctrines and even laws that does not respond on mankind without the rod and sword; for

man is evil from his foundation upwards and can only be scourged into good men with the rod!”

[4] **Says Borus:** “I fully agree with you in this respect, but there is still a big ‘but’ which you shall only get to know when once taught by his very own mouth.

[5] Behold, when confronted with some new machine, at first we shall marvel, but on familiarization we shall discover a lot of short-comings, and we shall be overcome with the urge to rid it of its obvious faults. We therefore go to the maker, telling him a thing or two.

[6] The manufacturer shall smile however, taking us on as follows: “Dear friends, it would indeed be possible, but still not on the other hand, because the machine still is conditioned on many important considerations. He who it did so in accord with his needs; for these needs it can have only the determined set up observed and every addition would be an obvious affliction in itself. The machine needs to develop only a required degree of power necessary for its determined function. If one were to supply it with greater power than the weaver would rip up the thread with every stroke and therewith never produce a single yard of material. Hence for its purpose the machine has to have precisely the right set up, and even plus or minus would itself be the machine’s shortcoming. Oh, once the machine wears out after extensive use, only then it will be time to restore it to its initial state, so it may again serve its purpose.”

[7] Behold, this is what the clever maker would tell us, and we two may in the end have to say to ourselves: the master is right, for every master obviously has to know his business better than a couple of us amateurs! And a somewhat similar answer we could expect from Jesus the Lord, if we were to ask Him how men can get so evil in the face of divine wisdom.

[8] What did we know about man’s inner setup? We indeed often curse where God is still fully blessing, for we did not fully understand good nor evil.

[9] Each ever so good person is imbued with a greater or lesser degree of selfishness. With such nature he then constantly is a


judge of fellow men and judges their actions harshly in proportion to their being out of line with his concept of self-interest. Since each person nevertheless thinks selfishly to some degree, nothing but lopsided judgment of fellow man are the outcome upon the wide earth. These slanted assessments lead to unpleasantness, then anger and envy, rage and other such praiseworthiness. Who then other than the people themselves are to blame for such praiseworthiness?

[10] Who then other than the people themselves are to blame for such human degeneracy? The life-machine therefore wears out from time to time and has to be repaired by its exalted master every now and then or sometimes even overhauled from its foundation.

[11] And such repair period seems to be here again after more than a millennium, whereupon mankind for the most part shall hold their own for a time; but the bettered mankind shall not have more than two thousand years thereafter, and in the beyond all will be keen-sighted witnesses of it becoming as I said now!”

[12] **Says the Chief:** “Well now, I congratulate you as a worthy disciple of your master. I can see now that I am not able for the present to compete with you in true wisdom. But I shall try hard, so that at my dear friend Chiwar’s side I shall shortly be able to respond to you in those kind of things, because here one cannot make ends meet with current Temple wisdom in Jerusalem – it being no wonder with the present level of wisdom in the Temple.”

36. THE SHARED LIFE OF THE LORD'S FRIENDS AT NAZARETH

 HE smiling Chief had just finished these remarks when a couple of town residents brought a sick who had suffered from raging for many years. Since he was poor his people had not dared to see a doctor to get him help, and they did not try to bring him to Me either because there was a rumor among some that whoever let himself be healed by Myself signed his soul over to Beelzebub. A similar tale was spun about Borus of having learnt such devilish tricks from Myself.

[2] On seeing the familiar raging one being brought by his feeble-minded friends, **Borus** said to them: “Well now, what made you bring this sick one to me? What did he do to you that you now wish to deliver him to the devil?”

[3] **Say the two:** “Lord, we have now been advised differently and hence brought him to you.”

[4] **Says Borus:** “And who was it that taught you differently?”

[5] **Say the two:** “Lord, those very ones who held captive to such foolishness for a long time as if deceived.”

[6] **Says Borus with a faint smile:** “Sure, sure, but what am I to do about this raging one? Because due to your immense foolishness the evil has hardened up in him, and with your feebleness of faith it shall be hard to help this person.”

[7] **Say the two:** “If our faith had been weak we would not have brought the sick out to you!”

[8] **Says Borus:** “Well then, let’s see what God’s power within man can accomplish!” Hereupon Borus, head uncovered, stepped over to the sick, saying: “In the name of Jesus, the Lord from eternity, I want you to be well, and so be well and walk in liberty!”

[9] The same moment the raging one was wholly sound, glorifying God for endowing man with such power.

[10] Borus himself praised God loudly, giving presents generously to the healed and his two friends and called for food

and drink to be given them from the guest's tables.

[11] Thereupon **the Chief** stepped over to Borus saying: "Verily, this I did not expect out of you! At the Synagogue today I indeed saw that an extraordinary power resides in the name Jesus, before which even the powers of the underworld have the most overawing respect; but that even physical sicknesses have to bow to this name my eyes have witnessed only over here. Verily, there must be more to this Jesus than just an Elijah type prophet for no sick has to my knowledge ever been healed in the latter's name. We shall have much to talk about this name yet, my dear friends!"

[12] With these words the Chief moved over to the healed one, asking him whether he now felt fully healed.

[13] Replied **the healed**: "I have never before in my life been as well as I am now – and I am now fifty and that surely means being healed?!"

[14] The Chief praised him, handing him a handsome sum.

[15] But **the healed one** pushed it back, saying: "Lord, there are many poorer ones here in Nazareth, give it to them. I am now able to work!"

[16] Says **the Chief**: "That's unselfishness for you! Verily, this I was not expecting from you! Well, I am the Chief at the Synagogue in Nazareth and all of Galilee, and shall settle down here rather than in Capernaum, hence you shall be able to find me if you should find yourself in want."

[17] Says **the healed**: "There are not very many good people, and so one should remember the few good ones and go to them when in need. I thank you for the offer, and I shall avail myself of your help when in need."

[18] After these words, the three – the healed and his two guides – rise, thanked Borus and the Chief and departed home in good cheer. Their rented house stood a few hundred paces outside the town, like My own that was known to stand outside Nazareth, but at the opposite exit.

[19] Following this happening at Borus' house, prolonged discussion was called forth, and the company breaks up only

after midnight. The mother Mary remains at Borus' house for a while, being well looked after and deriving comfort, whilst the domestic affairs are taken over by My two eldest brothers who had stayed at home, and Borus is providing them with everything they had. And so My friends in Nazareth live in the best of harmony during My personal absence and are on about all day with Me and My doctrine and deeds which they had experienced in person.

[20] The new Chief however, challenges everything with rising rigor, yet is constantly being persuaded contrariwise, for he too belonged to those who skim over what they had actually experienced the previous day and forgot what they had promised. Thus Chiwar and Roban had their hands full with this otherwise good person whose desire was to always be and act with punctilious righteousness but who nonetheless always floated between conflicting concepts of right and wrong: for he always pondered what was 'real' in the final analysis.

[21] And if one demonstrated to him a thousand times that the right thing in actuality consisted in the living in accordance with God's Commandments, then today he would grasp this most fundamentally, but come tomorrow and he finds so many logical refutations that it was often hard for Chiwar to counter all the Chief's protestations. And Chiwar now understood why I had said to him to keep watching the Chief, for he could not be fully trusted for a long time yet.

[22] But what engaged the Chief's curiosity most was the power in My name. Even if he was quite often unbearable, Chiwar easily brought him into line with My name. Borus, however, had the greatest influence on him and steadily kept bringing him around for at least a few days, so that he would believe firmly in My name.

[23] Herewith is shown in general what the Nazarenes were doing after My departure and so let us pass over to Myself again and what else I was doing and teaching on the evening after I left Nazareth, and where and how I went.

37. HEALING AND FEEDING MIRACLES OF THE 5,000 PEOPLE IN THE DESERT



AFTER hearing – as previously told – what the newly arrived disciples of John told Me, which surely I had already been aware of, or I would not have already at the most appropriate time in the morning dismissed the entire big company, I soon left Nazareth and went with the twelve disciples towards Sibarrah near the sea, at once entering a ship and traveling to the vicinity above Bethabara. On board, the disciples were telling Me what else they were teaching and doing during the day, for which I also praised them.

[2] Upon reaching the pre-determined place, I commanded the disciples to remain in the ship by themselves, getting to shore by Myself – accompanied only by two disciples – to the desert in order to seek and determine a spot where I could tarry a few days and be safe from Herod’s pestering.

[3] But there were other vessels following our ship at a certain distance and therefore easily finding out My whereabouts, the easier because I had no intention of hiding away completely from needful mankind.

[4] Therefore not a day of My stay in this desert had passed yet before a vast number of people poured in from all cities, markets and villages, including My old disciples numbering already over eight hundred who had joined Me in the previous cities and markets and whom I had sent home to their places the previous morning. [Matt.14:13]

[5] Some of these were of Cana in Galilee and Cana in Samaria, some of Jesaira, some from Kis and Sibarrah, Capernaum, Chorazim, Caesarea, Genesareth and Bethabara, spreading My renown also in many other places, so that a vast throng of people were coming to Me partly by sea and partly by walking through the desert, together of course with a large number of all kinds of sick and festering. As said earlier, the day had hardly dawned when nearly a thousand pilgrims seeking after Me found My encampment, settling down around it.

[6] My camp that I had chosen in the desert however was a spacious cave with no rear exit. The cave was situated fairly high up and densely overgrown with trees. There was also a large open space in front of it where several thousand people could find ample camping room, and upon this place the people had settled down together with their sick.

[7] When My disciples, who were aware of My stay, saw how masses of people streamed up from all sides, surrounding the place where I was staying ever more densely, they became concerned about Me. They put their ship in charge of their eight seamen and made their way up to Me to tell Me what masses of people were converging on Me and that they could not vouch for Herodians not being among them.

[8] After the well-meaning and anxious disciples brought Me the news which I was bound to know anyway, I emerged from the grotto to take a look at the truly huge crowd, and I really commiserated with them when with tearful eyes they were asking Me to heal their sick.

[9] And I healed all the sick who were present in a moment [Matt. 14:14] as well as all those still making their painstaking way towards Me, whereupon there was of course no end of praising and lauding. People were still streaming in towards the evening. Although their sick became well on the way, so that they might bring thanks and praise. The space before the grotto was getting overcrowded until the disciples began to actually take fright, whilst young people climbed trees to get a better view of Me.

[10] When evening started breaking upon us, **the disciples stepped over to Me**, saying: “Lord, it is desert here and night is befalling us, and as we all noticed, nobody brought edibles with them! Hence let the people go so they would go to nearby markets to buy themselves bread and food! [Matt. 14:15]

[11] **Said I** to the disciples: “It is not necessary that the people go to the markets for that, but just give them to eat! [Matt. 14:16] For drinking they don’t need more than water, which is found here in rich springs.”

[12] Say **the disciples**, somewhat taken aback at My request: “Lord, we have with us only five loaves of barley and two roasted fishes. [Matt. 14:17] What is that for so many people?”

[13] Say **I** to the disciples: “Then bring them over to me.” [Matt. 14:18]

[14] When the disciples had done so, I commanded the people to all settle down on the grass, then took the five loaves and the two fishes, looked towards heaven and thanked the Father, then breaking the breads and giving them to the disciples, and these gave them to the people. [Matt. 14:19] The two fishes and a little bread this time however was left for the disciples.

[15] And all those present ate and were sufficiently filled. Since they could not eat it all up, they gathered the left-over portions into baskets, which people usually carried on a journey, and these baskets normally were quite large and were carried on their backs by means of shoulder straps, yet twelve of these were filled with the left-over portions. [Matt. 14:20] The number of those who had eaten – not counting the women and children – were nearly five thousand men. [Matt. 14:21]

[16] That this feeding, lasting a good hour, aroused great astonishment among these people shall of course be easy to understand, as also the fact that these people decided to at once make Me their king.

[17] Since I discerned these people’s intentions however, I commanded the disciples to immediately board the ship and sail to the opposite shore ahead of Me, pending My dismissal of the people. [Matt. 14:22] But this I did to scuttle the peoples’ plan, as men had already begun to discuss these intentions with My disciples, out of exceeding thankfulness. Nobody however dared to approach Me personally!

[18] By the sudden dispatch of the disciples, I took the means out of the people’s hands, and after the disciples betook themselves to the ship on a moonlit night in response to My word, the people gradually desisted from their intentions. After the departure of the disciples who had already cast out to sea, I let the people go and they went away willingly.

[19] Thereupon I climbed a nearby bare mountain and prayed there, in order to unite My human carnal Self yet more closely with the Father. Upon this mountain-top I then tarried completely by Myself, and in the bright moonshine was able, even with the eyes of the flesh, to make out the disciples' ship in the middle of the sea which was not very wide, struggling heavily with the waves whipped up in their direction by a contrary wind of some vehemence. [Matt. 14:24]

38. THE DISCIPLES UPON THE STORMY SEA



T shall be understandable that this did not put the disciples into the best of dispositions, causing them to make all kinds of remarks and comments about Me, and even a **Peter** was saying: “Did He have nothing better for us this night than to offer us certain death by the waves? This truly is a bit strange of Him! I hardly dare rowing any further because a few yards further we are unto shallows, rocks and sandbanks, and I as a gray-haired seaman vouch for nothing further! Hence it will be better to stay on the high till morning!”

[2] **Says Thomas:** “But I am anxious to know what His intention was with quite categorically dismissing us so suddenly to travel over here ahead of Him!”

[3] **Says Andrew:** “So far as I know there is no ship upon the arid shore – question – How will He follow us? If He intends going by land it would take Him at least fourteen hours to get to the lower end of the sea over Sibarah where we intend landing; if however He wants to get there buy the upper part of the sea then it will take Him a two day journey, because there the sea is at its widest, with many sharp inlets and extensive marshes.”

[4] **Says Judas Iscariot:** “You know nothing, all of you! I have noticed long since that we have become tiresome to Him, but no favorable opportunity came for ridding Himself of us in an appropriate manner. And behold, the opportunity came and He got rid of us and we of Him! And we can go looking for Him with all the flares, yet hardly get to ever see Him again. But

between us: whether this is praiseworthy of Him is another matter!”

[5] **Says John, the favorite apostle:** “No, this He shall not do eternally! There I have known Him long and well enough! This He would not do even as a mere human, let alone the Son of God, which He is surely without any further doubt, embodying God’s Spirit in all fullness. That He did so is bound, like everything else that has happened so far, to have its most wise reason, and so this too will have its most wise reason. And I sense it animatedly that we shall shortly convince ourselves of it!

[6] My God, if He Whom heaven and earth obey wanted us out of His way it would need only the feeblest breath from His mouth, and we would all be standing on the other end of the world, just as it was the case about three weeks or at the most a month ago upon the alps of Kis, which can still easily be seen from here, when it also required only one breath from His mouth, and we had a lightning-fast trip through the air and were with Him upon the heights a moment later! My dear brother Judas, just don’t come to me with such absurd silly opinions about Him, because therewith you always shall only testify your faithlessness!”

[7] **Says Nathanael, who also was in the ship:** “On the whole I share brother John’s opinion, but I would add that notwithstanding all our scrupulousness we still may have sinned against Him somewhere or somehow and He may not have wished to tell us but to leave us to ourselves so that we should introspect more thoroughly. He is bound to come back to us once we have fully cleansed ourselves.

[8] Of course I have by now examined my conscience with fearful deliberation, yet am unable to find what would seem as unrighteousness to me. Verily, a conscious sin would now do me a real favor, for it would pay to repent in sackcloth and ashes! Verily, I now envy a sinner. Far be it from me that I should like to become a sinner on that account, but my heart would feel more at ease. Oh, how sweet it must be to be a true

penitent before God and men! But how can a righteous man put on the garment of stiff penitence without making himself laughable before God?"

[9] **Says Bartholomew:** "Oh what strange ideas you have sometimes. To whom would it ever occur to extol a sinner as more blessed than a righteous man?"

[10] **Says John:** "He is not altogether wrong. Of course here, a sinner from weakness and occasional ill-considered passion is to be understood rather than a cunning servant of hell; and there our brother Nathanael may not be altogether wrong!"

[11] **Says Jacob:** "Yes, brethren! Our Nathanael is a man on whose wisdom we all of us together have nothing, for he knows how to fetch it from the depths. He is always the quiet one and of few words; but when he speaks, one has to hear him! For his words are portentous always."

[12] **Says Nathanael:** "Now, now, brother Jacob, don't always praise me when I say something from time to time, for the Lord knows only too well how much there is to my wisdom; for if there was much to it then I too would have become a messenger of the Lord long since, like yourself; but as things are I am still only a student because the Lord is bound to know what I am still lacking. I do indeed have a poetic, but far from prophetic spirit; behold our young brother John here, he is a prophet already from the cradle; this the Lord knows and has therefore made him His secret scribe!"

[13] **Says John:** "Oh, what rot! What would brother Matthew then have to be?"

[14] **Says Nathanael:** "He is the Lord's public scribe – but only yourself His secret one!"

[15] **Says John:** "Could be so. And if so, then the Lord wants it thus, and we must take it as the Lord gives it to us."

[16] **Growls Judas Iscariot:** "Probably won't give you anything henceforth. The hour glass has already run out four times whilst we are still floating here between air and water, which is to say between life and death, and I still don't detect a conveyance following after us."

[17] **Says John:** “Nor does this matter, since He did not specify a time when He would catch up with us.”

[18] **Says Judas:** “For this He will have His wise reason. We understand!”

[19] **Says John:** “Friend, say to me honestly for once whether, after all that you have seen and heard with your very own eyes and ears and surely felt and perceived with all your senses, you still don’t believe that our Lord, as surely as I am John, truly is God and that all power in the endless heavens and on this earth for creating, managing and reigning is totally subject to Him! I beg you, tell me honestly.”

39. JUDAS PRAISES THE ESSENES’ MIRACLES



SAYS Judas: “If I were to believe this without reservation I would have to be as weak as yourself and several of your likes! It is hardly a half year altogether since we have been with Him and heard and seen things which without doubt are most extraordinary and wonderful, and you who are simple people, having never seen or heard anything other than this Jesus Who of course exceeds us by height of sky, have to ascribe the full Deity to Him. For you, His works and speeches suffice of course; but matters stand differently with me because I have gotten around a great deal and seen and heard many a marvelous thing. Go to the Essenes and see what works they accomplish and I will wager that you shall take all of them for gods, just as do the Romans and Greeks, who even make rich sacrifices to them, thinking them to be gods.

[2] Behold all this and even more extraordinary things than does Jesus, you can see with the Essenes. If however there are a great many people upon earth who accomplish what our Master Jesus accomplishes then I don’t see why we should ascribe to Him the exclusive divine prerogatives and then say and be able to believe; this is Jehovah as He was from eternity.

[3] You regard the awakenings from the dead, the sudden multiplying of foods and drinks, the production of buildings and

working of signs into the moon as divine miracles. But this is far from adequate for proving the Deity of a person who is capable of affecting such, because such and the like I have seen quite often with the Essenes. There the healing of the sick is carried on just as a sideline, yet I was witness to how the Essenes' Chief wrote into the moon in three tongues. Thus I was witness of how he once eclipsed the sun completely in broad daylight. He drew up his signs and a calculation and then said: 'In an hour I am going to present mankind with a curse; I shall completely darken the Sun for a few moments, and it shall be dark upon the entire earth.'

[4] To this malediction we others made wide eyes, awaiting the threatened curse with trepidation, as it was every moment gaining credence because it was constantly getting darker. When the sand in the hour glass was about to run out, the Chief stretched out his arms, saying with measured pathos: 'It is my will! Sun, let you be dark!' Whereupon the sun darkened and it was dark upon the entire earth as at nighttime. After a few moments, and moved mostly by our vehement pleading, he stretched out his hands again, whose fingers seemed aglow, saying to the sun: 'The curse is sufficient for mankind; hence ignite by and by and light up and warm up the globe. 'And behold, upon this his command, the sun immediately became shining and, after half an hour, with all its warming power.

[5] There was also not too far from the Essenes' residential palace and within the high-walled garden a considerable slope of about double the height of the palace. I used to go there with cooking utensils about four times a year. On one occasion one of the Essenes said to me: 'If you would like to witness another miracle from our Chief's willpower and how even mountains have to respond to his call, then stay here today. Behold, that mountain is an obstacle to us; today you still see it as a slope, but tomorrow you shall see a splendid palace in its place!'

[6] I looked at the mountain, which was hardly four hundred paces from the residential palace away, and my eyes not deceiving me, it was a bare rock, grown over sparingly with a

bit of moss and small bushes. I said to the Essene with a smile: 'If this truly is a rocky slope which I don't doubt, then your Chief must be imbued with divine power, if he is capable of creating a palace from this marble mount overnight!'

[7] Said the Essene thereto: 'Are you in doubt perhaps that the mount is a huge lump of stone? If in doubt then come with me to convince yourself. But I said: 'Friend, what my sharp eyes can see, that I do not need to touch with my hands for I can distinguish the smallest objects from four hundred paces.' Said the Essene: 'Very well then. Stay here, and I shall produce many marvelous sights.' I still can't get over all that I saw there.

[8] The Essene escorted me to a large, dark chamber, inside where at least a hundred corpses lay about in their death beds, and the powerful reek told me only too clearly that the people laying about in a wide area were living ones no longer. Whilst we two paced about among the many corpses, running our hands over the occasional one, four carriers brought in two more, laying the lifeless ones unto further empty beds and then leaving the chamber.

[9] I asked my escort how he was not scared of so many dead. And he replied: 'Why should I be? Whilst dead they can do nothing to us, and once I call them back to life they will only thank me for awakening them from certain death. Behold, there are men, women and girls among them. What a pity there are no children among them this time. But be steadfast and not be frightened when they rise from their beds upon my bidding.'

[10] I stood in nice proximity to the exit, to gain open ground in case of trouble.

[11] The Essene then raised his hands, calling with a mighty voice; 'Awaken, all ye dead and continue living thereafter and earning your bread with your living hands honestly. But give God the honor for teaching us humans such wisdom and power!'

[12] Upon these words of the Essene all the dead rose, fervently thanking the Essene for the awakening and for being fully

whole, with exceeding friendliness. He too greeted them most amicably and then dismissed them.

[13] This surely is going to be an awakening of the dead too, if a hundred and two corpses are called back to life all at one time. I then asked the miracle man whether this took place more often during the year, and he said; 'It happens once every week. The Chief is also able to revive completely bare skeletons, so that they then live again like those I have just awakened. But I won't possess such power for a long while yet.'

[14] Thereupon he escorted me to another and still darker chamber and showed me a huge number of mere skeletons, which too were laid in rows of benches. Only a feeble light lighted this terrible chamber, but one could make out the skeletons quite well.

[15] We were viewing these lifeless bones for a while, when the Chief came with terribly stern appearance, asking the guide whether he was successful in re-awakening the corpses. And he replied with much deference; 'Yes, exalted and exceedingly wise master', to which the Chief said: "Well then, pay attention to everything, for I want to initiate you, in this stranger's presence, so that you too shall be capable of awakening bare skeletons to life. Go, and with the thumb and middle finger of each hand touch the chest and skull of the skeletons, then counting slowly to seven, after which call out aloud, wrap yourself in flesh and skin, and you, life-fire, come forth from the walls and enliven you to proper humans!'

[16] This my guide did at once, and upon his last call, powerful and pure flames actually shot forth, and the former skeletons of whom no trace could now be discovered, stood then as complete humans full of life and animation, also about a hundred in number, in front of us, greeting us and thanking the Chief for this grace. The latter directed them out into the fresh air, which should do good above everything else.

[17] What do you say to all that? Does not that leave our Master far behind?

[18] Thereupon I was invited to dine, and we sat down to a

long, empty table. The Chief said thanks in some foreign tongue, looking towards heaven, and we all followed his example. Suddenly it banged as if the ceiling were crashing down. And watch it, neither I nor probably anyone else could make out how the thing came about – we indeed still sat at the same table, but it was no longer bare but brimming with the choicest foods and drinks, fit for a regal supper. After supper I had another look at the mount that was to be transformed into a palace overnight, after which I betook myself to rest in a separate room, in line with Essene practice.

[19] My guide came to me early morning already, saying: ‘Come and see.’ Burning with curiosity I went with him, and there was not the remotest trace of the rock. In its place stood a great kingly place in whose wide chambers I was taken around, convincing myself that this wonder was no deception.

[20] I would ask you whether our Master Jesus has presented us with something loftier and more astonishing. Yet you already declare Him for Jehovah Himself.

[21] Hence you not in future, if we have the fortune of seeing Him again, be incensed at my putting questions from time to time which are bound not be palatable to you or Him, for I have seen and heard much that is miraculous; and if you properly consider this, and with some effort, then you should not be angered and amazed if I occasionally behave somewhat strangely.”

40. JOHN AND BARTHOLOMEW CLEAR UP JUDAS AND ABOUT THE ESSENES’ FALSE WONDERS



SAYS John: “What you have now told us about the Essenes I and quite a few of us have known for a long time. But we also know more than you, which consists in knowing that your highly praised Essenes are more superb deceivers and scoundrels than the notorious and now nearly universally discredited seers of the Oracle of Delphi.

[2] For these people – a remnant of the old Egyptian priesthood

case furnished with great treasures of gold, silver and the most precious stones and pearls – have on the border between our Promised land and Egypt erected themselves a veritable wonder mill, and now already possess a second one in the vicinity of Jerusalem with which they make big business as well. Behold, this we know, and we are amazed that you, who are normally no fool, should not know this!”

[3] **Says Judas:** “Have not I always had all my five senses about me?”

[4] **Says John:** “And yet have neither seen nor heard or felt or understood anything! Do you think that the dead you saw awakened were real dead?”

[5] **Says Judas:** “What else?”

[6] **Says John:** “Can you see how you saw nothing in the deliberately darkened chamber? The dead shown you were as live as yourself and the awakening call no more than a signal for same to arise from the apparent deathbeds. Ask our good brother Bartholomew who did two years good service for the Essenes as a dead, but after two years at last found an opportunity to get away from the dreadful cloister of these deceivers. He shall of a truth tell you in what way the Essenes awaken their dead.

[7] He was as he told me, each week four times dead! First in the Chamber of the most recently deceased, and afterwards straightaway in the chamber of skeletons where the black racks are mounted, upon whose lids the skeletons are mostly just painted or carved from wood and attached, and that only on the first ones, because of the touching by the strangers escorted in. These racks are benches with semi-circular lids, fitted to the benches with bands for opening and closing, The live people are mostly just painted with the skeletons are put over them. If then a stranger or two come and that into the chamber kept in full darkness, the awakening is contrived. The awakening call is then merely a signal for the twelve servants, situated outside the crypt, to respond to the call by blowing pulverized resin, strewn inside a pipe over small, flaming pans of pitch which causes

immense flare-ups.

[8] When these flames then spring forth from the walls in response to the call, the strangers take fright, and during this well-calculated moment of confusion, those lying on the bench have to quickly force the lids apart, then slowly rise from their benches, and for sake of appearance thank and praise the awakener in all humility. Behold, therein consists the awakening of the dead in the skeleton chamber! Here nevertheless stands Brother Bartholomew as a witness.”

[9] **Says Judas, quite taken aback by the buffoonery:** “Not bad! The deception is quite well thought out and must bring in much money for these scoundrels. But how did they in that case make a palace out of the cliff?”

[10] **Says Bartholomew:** “The palace has already been built a long time. Did you not however notice a cupola upon a tall pillar above the palace?”

[11] **Says Judas:** “Oh yes, this I have indeed seen and admired!”

[12] **Says Bartholomew:** “Behold, the secret of how the Essenes can convert this palace into a seeming Mountain and in a half hour back into the real palace lies in this canvas cupola! Are you with me, or need I speak more plainly?”

[13] **Says Judas:** “Oh, I understand you only too well! But who would think that these fellows, acting so piously and wisely, should be anointed with such scoundrel-grease? In that case, what is there to the writing upon the moon, and the total eclipse of the sun?”

[14] **Says Bartholomew:** “This goes into the hilarious, and I together with fifty other strong men quite often have to hold this artificial moon upon an immensely long pole projecting into the air in an oblique direction from the battlement of the castle. The moon however consists of a sieve-ring of two spans thickness covered on both sides with white parchment. The ring itself has a diameter of a good ten hand spans, and within the two parchment covers at the centre, is provided with four oil lamps which spread a strong shine inside the white parchment lids.

The side facing the castle is written over with fairly large lettering in three tongues. When a stranger is then briefly taken near a certain window, he appears to see the written-over full moon in the sky, which as said is held obliquely into the air by fifty strong people, on a pole of about twelve Klafters [about 24 meters] length, which is not noticed by the stranger from that particular window. Now, how do you like that full moon?"

[15] **Says Judas:** "Oh stop it, this goes into the abomination of all deception! In that case what is there to the eclipse of the obviously real sun?"

[16] **Says Bartholomew:** "This is affected by a certain artful calculation by which, as I was once told, a future eclipse of the Sun can be predicted, when the moon passes over the sun during the day. The calculation is the only substantial thing because it really reaches into the sphere of pure science, and the Essenes learnt it from the Egyptians. Concerning the empty table suddenly set with food, this also stems from a simple mechanism similar to the skeleton benches in the dark chamber!

[17] Behold, that is the substance of the Essene miracles, of which you have not seen the hundredth part, but which are quite fit for thoroughly confounding the uninitiated even were they are otherwise ever so sensible and tried.

[18] Thus in a remote corner of the big garden enclosed by high walls there is a wood where the strangers can hear the trees speak; in another part of the garden the rocks speak whilst in a third section you can even hear a spring, bubbling out of the earth, speak! In a rock-pool about two meters deep, there are tame snakes fed with milk every day. These too speak every now and then! At another spot in the garden even the grass speaks! There would be a lot of talk if one were to describe everything, but it will suffice if I tell you that between thirty and forty strangers are sent up the garden path there every day with so much gold and silver."

41. THE PHILOSOPHY OF THE ESSENES



ARTHOLOMEW: “The nicest thing is that every now and then really dead children of rich parents are accepted for awakening, but where the re-awakened son or daughter is not returned to the parents before one or two years. When after much begging and for much gold and silver, a deceased son is accepted into the Essene awakening centre, a purported Essene Savior goes to the depressed parents, inquiring to a hair’s breadth concerning everything about the deceased child. The exact age as well as everything the child ever heard, saw and learned, what were its preferred food and drink; what its bed and its room looked like, what were the child’s amusements and play mates, what took place among them and on what occasion and location; in short, not the minutest details must be concealed – otherwise, says the Essene, the awakening cannot take place!

[2] The good parents are glad to tell everything in minutest detail, and undoubtingly believe that the inquiring Essene Savior really needs this for the awakening of their deceased and well-loved child. Notwithstanding, the Essene requires it for something quite different!

[3] On the Egyptian border the Essenes have an immense human stocking place of all types and shapes. They make a portrait of the deceased and then bury him deeply in the ground. Taking the portrait to the large breeding-ground, they look among the thousands of children for one with the greatest likeness to the portrait, taking the child and nurturing it most carefully, in line with what they know of the deceased, often secretly taking it to the locations which the deceased frequented, gradually inviting also the deceased’s friends into the cloister and introducing the newly-awoken in a favorable light. They familiarize him as accurately as they can with the layout of his future parental home, describing all rooms so that he can ask everything of his parents, who are then truly happy with their son or daughter. In short, the thing is arranged so

cunningly that he parents have not the slightest doubt the son or daughter returned to them from the awakening centre is genuine. Of course an enormous payment is made upon their return, and that with much joy.

[4] Such miracle however hardly ever occur too poor parents, but instead they are sincerely comforted and strengthened through all sorts of inexpensive wonders in their belief that their deceased child had ascended to Elysium, and this puts the parents in a happy mood.

[5] Basically the Essenes' actions are not evil ones; they say: there has to be a fraternity of erudite people among mankind who have the task of bringing happiness to their fellowmen, regardless of the means they find suitable to this end. Such a fraternity of literates, through years of learning, thinking and investigating, has found that death is the last line of all things, and that after death there is no consciousness or life of any form or shape. The members of the fraternity are sufficiently philosophical to scorn life, not regarding the latter as the highest goods by any means. But in order to make the outsiders happy, one has to preach a more perfect life of the soul after death to them. To make this comprehensible to outsiders one has to make use of apparent miracles. The more amazingly these are brought about, the more effective they will be.

[6] But with this goes deepest secrecy on the part of the initiated members at all times, and each is strictly obliged with outsiders to steer clear of the truth more than pestilence, for every truth makes man a slave of death, wherefore Moses also already in a short verse in his Genesis alluded to pure truth when he said: '... for in the day that thou eatest thereof (the tree of the knowledge of good and evil, - which is to say the tree of truth) thou shalt surely die.' And so it goes with every person looking everywhere for truth and throwing himself into its and therefore death's arms. Wherefore Moses, an initiate into all wisdom and truth of the Egyptian caste of priests, immediately founded a priestly class for the Jews, which has maintained itself to this day, but of course in a degenerated state.

[7] The main principle however has to be love, to which the outsiders should be obliged by God to be steadfastly committed in life, for which reason people should even be held to the practice of this virtue through commandments, which God is supposed to have revealed. In order to cultivate this virtue more and more, gradually imagining the Deity preached to them, the love to God before all has to be implanted in their hearts as firmly as possible, and God Himself conceptualized as on the one hand a good Father full of the deepest love, but to the stubborn on the other hand as a most just judge, who rewards all good in accordance with the love preached, but who also punishes everything opposed to the love preached, temporally and eternally. In this way it is easiest to keep mankind in check and made employable for all kinds of useful things.

[8] However, should some person turn up who started preaching the truth to fellow man whilst casting doubts on their own, then on the Institute's part everything should be done to put such monster, who brings millions their death through such truth-doctrines, out of the way as quickly as possible or, even better, to win them over to the initiates if possible. Because nothing is supposed to be more dangerous to the outsider than an enlightenment in the sphere of faith in a God and an eternal life.

[9] Behold, these are the life principles of your so highly praised, famous Essenes, Brother Judas! Taken in a worldly sense they cannot be criticized too strictly; but spiritually, in the quite different light we now have, they are reprehensible beyond measure! Because an uninitiated one will not ever hear one syllable of truth from their mouth; and if he wants to speak truth in front of them then he signs his certain death warrant!"

[10] **Says Judas, appearing quite grim:** "Oh, are these not beasts! Nay that these would-be anointed are anointed with such ointment I could not have believed by one iota without you; but now that you, as an erstwhile Essene tell us that, I believe it! But how did you get away from the cloister unscathed?"

[11] **Says Bartholomew:** "I had my initiation rounded off, passed my test and then came here for my Foreign Service. And

because I enjoyed their full trust I was left outside, for this favor the cloister readily grants since it can only benefit therefrom rather than be harmed.

[12] Now, since I have learnt to know the full truth instead of the lie, I shall remain outside, that more certainly! I shall not be the one from whom those in the cloister find out what I know; but with time those outside shall find out what the Essenes in the cloister are doing!”

42. THE DISTRESSED DISCIPLES UPON THE SEA



SAYS Peter: “This would be about the third night watch already (about one hour past midnight) yet there still is no vessel to be detected upon the sea.”

[2] **Says Andrew, who has very sharp eyes:** “I cannot discover anything either for all my looking!”

[3] Says the tax collector Matthew: “If only the strong headwind would settle. The boatmen are exhausted from heavy rowing, even though we have pitched in with them several times. Only with heaviest strain can we maintain ourselves upon the high sea. If only it started dawning! The morning is bound to bring us a change of wind!”

[4] Says Nathanael: “I would wish for little else if only the Lord caught up with us, otherwise it would be advisable to go back and look for Him should He in the end has fallen into the hands of Herod?”

[5] **Says Simon:** “Oh, tell me another! He to Whom all the heavens and elements are subject – and the miserable Herodian henchmen! He said that He would catch up with us when He has dismissed all the people, and that we should sail over ahead of Him. Whatever He says is holy and hence more than true. Long before we shall have reached the other shore with this wind He shall be with us. For He Who commands the winds can easily and rapidly negotiate the sea.”

[6] Says John: “I fully agree with you. Hence let us all just trust nicely in Him for He shall not leave us in all eternity. Behold,

with this wind that has tormented us these five hours already, our oars would have been of miserable effect against the wind, if His might over the elements had not maintained us upon the high sea. Without His influence we would have been back where we started long since. Because, if I see correctly, our ship is standing still as if bricked in on one spot, and I think that with firm faith in Him we could stop to rudder, which has already completely exhausted our shipmates, for the ship shall not move from this spot regardless, and the Lord shall probably intend catching up with us here, otherwise we would with this storm, have already been God knows where!”

[7] **Says Peter:** “Yes, yes, you are completely right indeed! I feel it too that this hefty wind shall have no effect upon us, and our oars would not be mastering this storm if His divine power were not obviously helping us. I shall also tell the helpers now not to bother too much with the oars.”

[8] **Peter then went over to the boatmen to tell them to take it easy with the oars.**

[9] **But the shipmates say:** “We can see the shore along the desert foaming white; the surge there must be stupendous. If we don’t hold out upon the high till morning we all perish!”

[10] **Says Peter to the helpers:** “If we were not disciples of the almighty Lord Jesus! Since we are however His disciples, the storm shall have little or no effect on us, even without the fruitless rowing. It is not long to go till morning, and we shall all fare better in daytime.”

[11] **In response to these words of Peter, the oarsmen gradually cease their oaring, discovering that the ship is also staying upon the high without ruddering. And so the shipmates too gradually begin to believe that the ship is being maintained on the high by My power.**

43. PETER'S TEST OF FAITH

By this time however the fourth watch set in. The wind relented somewhat, and the sharp-eyed Andrew was watching the string swell in every direction, catching sight of a person walking upon the sea waves as if upon dry land. [Matt. 14:25]

[2] Here **Andrew** called the brethren, drawing their attention to the moving shape, saying: “Brethren, this is not a good omen, it is a sea-ghost. When such beings show themselves then seamen have nothing good to expect. [Matt. 14:26]

[3] **All** easily agree with Andrew, taking much fright and starting to call out loudly: “Oh Jesus, why have you forsaken us, that we would all be irretrievably lost now? Oh if You still are somewhere then save us from certain doom!”

[4] **Whilst** the disciples were still screaming thus, **I** approached the ship to within ten paces, speaking to those shaking with fear: “Be of good cheer, it is I; be not afraid! [Matt. 14:27] Whereupon the disciples calmed down.

[5] **Said Andrew**: “By heaven, it is Jesus, our Lord and Master!”

[6] **Peter** was still somewhat doubtful, saying: “If it is Him then He must let me step out onto the sea so that I too like He would try a firm base for my feet!”

[7] **Says Andrew**: “Are you going to have the courage to step out on the rough sea if He calls you?”

[8] **Says Peter**: “Of course! I know only too well that the sea is deepest here; if it is Him, then I shall suffer no harm. If it is a ghost following us, then we are lost anyway. Then I go down before you only a few moments earlier to prepare a dwelling place for you all!”

[9] **Whereupon Peter** went down to the lowest part of the hull, calling out to Me: “Lord, if it is You then bid me to come to You on the water!” [Matt.14:28]

[10] **And I** said to him: “Come out and be convinced!”

[11] **To that Peter** stepped out of the ship and unto the water, to

the brethren's screams with fear. When the brethren saw that Peter did not go under but walked on the water like I, all doubt left them and each believed that it is I.

[12] **Peter** made hast to get to Me [Matt. 14:29]. But when he was still seven small paces distance he saw a powerful wind whipping up high waves. He took a mighty fright, starting to think how the lofty waves may fetch him off after all, losing some of the strong faith, noticing that he was already sinking to his knees. Whereupon he gave out an immense yell: "Lord, help me!" [Matt. 14:30]

[13] But **I** quickly stepped over to him, stretched out My hand after him and pulled him out, sitting him on top of the water, which then carried him as before – saying to him however: "Oh you of little faith! Why did you doubt? [Matt. 14:31] Don't you know that only undoubting faith is the master of all elements?"

[14] **Said Peter:** "Lord, forgive me! For You see that I am but a weak human. The wind and the oncoming waves scared me."

[15] **Said I:** "All is well again, and we are now standing upon the ship, and so let us step down into it."

[16] Whereupon we stepped into the ship, and the storm ceased the same moment. [Matt. 14:32]

[17] **All, the disciples and the boatmen,** hastened over to Me, praising Me and saying with one voice: "Only now do we recognize that you are of a truth God's Son!" [Matt. 14:33]

[18] And My **John** embraced and hugged Me with all his strength, saying: "Oh You my Jesus, that we only have You again! Now all our fear is gone! Only do not leave us ever, for it is too terrible to be without You! Verily, this nocturnal sea voyage I shall remember all my life! For this much fear and horror I had not suffered yet!

[19] Now the storm can rage around us as much as it wants to, for now we have its master in our midst who can bid it be calm, and the monster must obey the voice of the Almighty."

44. ARRIVAL AT GENNESARET



AY I: “Whether you see Me or not, I am still with you, for, if you believe in Me, rely on My name, trust and hope and love Me truly, then I am always with and among you, but I am not with the one who doubts Me – even if he saw Me stand beside him.

[2] Actually, brother Bartholomew did the right thing in revealing – especially to Judas – the nature of the Essenes. It will not be of much benefit to him though, but all the more so to you others, For Judas secretly enjoys such deceptions and thinks: “If I do not learn from Jesus how to perform miracles, I shall go to the Essenes.” – For he is and remains a miser, and he prefers 10 talents of gold to the most heavenly truth and eternal life. If Herod should today make him a substantial offer, he would betray and sell all of us. This earth will hardly ever make him better.

[3] Therefore, nothing is more dangerous to man’s eternal life than the great treasures of this world. And what would it benefit man if he possessed the treasures of the whole world, but harmed his soul? Before he realizes what is happening, his soul will be taken from him and thrown into great darkness where there is eternal weeping and gnashing of teeth. What use will all this treasures be to him then?

[4] Let all of you, therefore, gather treasures of the spirit which cannot be destroyed by rust and moths, then you will have an abundance of everything eternally.

[5] Behold, many a ship with its cargo, its masters and sailors lies buried at the bottom of the sea. What did they gain who hoped to make a great profit in the markets? A storm made an end to all their loose dealings, and their souls are buried in the deep, too.

[6] You, however, has in your ship, which this night had to battle against a violent storm, nothing but a cargo of indestructible treasures for spirit and life from God – and behold, the gale was unable with all its fierce force to hurl you

down into the abyss. And I came to you on foot across the raging waves in order to show you actively that he who carries only heaven's everlasting treasures within him, can easily rise above all the wild storms and waves of the bustle of life, can walk over them unharmed and finally is and remains a master over all the troubles of the world.

[7] But if he loads his ship of life with the treasures of the world and falls prey to the storm above the waves of his worldly cares, ship and skipper will both perish. – Have all of you understood this properly?"

[8] Say **all**: "Yes, Lord, that was clear, understandable and so absolutely true."

[9] Say **I**: "Well, then let us sail across to the little town of Gennesaret and the free little land of the same name as its town."

[10] The crew began to row and we landed roughly half a league below the town of Gennesaret. [Matt. 14:34] But the sea formed towards Gennesaret a large bay which was connected with it through a barely ten fathoms wide channel, and this is why the bay was called "Lake Gennesaret". We came ashore on the left spit of land, for the ships that entered Lake Gennesaret through the straits had to pay a toll. We had our ship tied up and, leaving two of the boatmen behind to guard it, we went with the other six into the town where we bought for them bread, salt and some wine. After this night they badly needed to restore their strength.

[11] And I blessed the few things they bought for themselves, so that all of them were provided with food and drink for several days.

[12] I stayed in Gennesaret for several days, for it was a free city where one was safe from Jerusalem, from the temple as well as from Herod, because it was under the strict protection of the Romans who had a permanent military camp there which was under the command of Capernaum. This fact, being of little consequence, is not mentioned anywhere in the Scriptures, but this is exactly how it was.

45. THE LORD WITH HIS AT THE INNKEEPER EBAHL'S



N arriving in the city we stepped off at the inn of an upright man by the name of Ebahl.

[2] **Ebahl** received us with much hospitality, saying: “By all appearances and apparel are you Galileans from around Gennesaret?” **We answer in the affirmative and he at once ordered bread, wine and fish for us, saying:** “You shall be free of charge for 3 days. Should you however as Nazarenes be able to clear me up about the renown Savior by the name of Jesus who is supposed to heal all manner of sickness in the most miraculous way, then I shall maintain you free of charge for life, eating and drinking whatever you will.

[3] If things stand thus with the renowned Jesus then I will do anything to find him and accompany him on my knees to bring Him here. Because our otherwise good and free little land unfortunately has the unpleasant feature of constant affliction with all kinds of grave illnesses. The sicknesses are not necessarily of a fatal kind but that much more bothersome and hard to shrug off.

[4] If therefore it were possible to bring this Savior to us – by Jehovah – I don't know what I would give. I have myself one inn full of sick who cannot journey a step further for pain, and some are from distant parts; even Egyptians, Persians and Indians are among them, unable to depart. Likewise there are Pharisees and Scribes from Jerusalem and two Essene brethren intensively ailing, and no doctor or savior regardless of the number having called here could master their sickness.

[5] If therefore you can bring me this Jesus of Nazareth or at least half convince me of where I can meet up with him then as said you are my guests for life.”

[6] **Say I:** “Why have you not sent messengers after Him long since, seeing that He is staying in Nazareth?”

[7] **Says Ebahl:** “This I have done not once but quite often, yet have never had the fortune of hearing from the returned

messengers: ‘we have found Him’. They indeed told me of a thousand miraculous things about Him which they were told by others but they themselves were never fortunate enough to make His personal acquaintance.”

[8] **Say I:** “Very well, since I see that it is not self-interest that stirred you in relation to the Savior Jesus but the one and only desire to bring the suffering help regardless of their nationality – what moved Me also to come here – so know to your joy and comfort that I am the same Jesus whom you have often sought in vain, and the sick people at your inn shall be helped instantly. Now send your servants over to the inn asking if any more sick are to be found there!”

[9] **Ebahl** was quite beside himself with joy, saying: “Master, if it is You then I believe Your words and need not enquire further; You are certain to be so and I cannot already in advance praise God enough for letting my house meet with such unexpectedly great grace. Master, great godly Master, give commands for Yourself and yours, for now You are fully Lord in my house. All that You find therein must submit to Your will.”

[10] Whilst he was still talking like that, news already came from his large inn that close on two thousand sick became instantly well. A miracle must have occurred or this could not be possible. The sick would come themselves and render the innkeeper their fervent thanks in word and deed.

[11] **Says Ebahl:** “Go and tell them that firstly I have no need of all that and that not the least thanks is due to myself but God alone Who through His grace has led the miraculous Savior to our place. Ask reasonable innkeeping fees from the wealthy that are strangers, but nothing above that from anyone. The locals however are to be free of charge.”

[12] With these words the news heralds leave and do as told by their lord.

[13] Thereafter Ebahl turns to Me again, falling on his knees and thanking Me with many tears of joy for this wonderful favor bestowed upon his house.

[14] But I bid him to rise and introduce his wives and daughters to Me.

[15] And he goes and does as requested by Me.

[16] After bringing his two wives and 16 children, among them 10 male and 6 female, he said to Me: “Behold me, a true Israelite still! Like Jakob, our forefather, had a Leah and a Rachel as wives, begetting children with both, just so I also took on two wives who are not however sisters, having begotten the ten boys with the older woman and the six daughters with the younger; but as You see, the boys are already sprightly men and youths whilst the six girls too are each already ripened to maidens over ten years, yet I am 70.

[17] All these children have been raised in accordance with Scripture, and my eldest son is a Scribe but not in the Temple’s employ but only in himself and once, for his descendants. But my other children nevertheless also are thoroughly conversant with Scripture, knowing the pure will of God and always held strictly to keeping with it. Thy love God but they also fear Him, because fear of God is the beginning of wisdom. In my house the truly wise proverbs of Jesus of Sirah are strictly implemented. Are You great Master happy with my domestic arrangements?”

[18] Say I: “Your domestic set-up cannot be questioned under prevailing norms, and I don’t prohibit anyone from having two, three or even more wives, because the woman was created for the purpose of human procreation. A barren woman is not God pleasing, be it that she is barren by nature, something beyond human control.

[19] But in future, no man should take more than one maiden, or a widow still capable of child bearing; for had it been God’s will that a man should have more than one woman then He would surely have created more than one woman for Adam. But it was God’s will that each man should have only one woman and hence gave Adam only one woman.

[20] That men later departed from this first Commandment – which especially with the heathens often led to depraved evil,

since especially a prince could take to himself all the country's most beautiful maidens and on top of that purchase others from foreign princes – that was not God's but men's sensuality. Because many of the wives of a prince or other rich man were not wives for propagation but mere prostitutes for the awakening of spoiled manhood and its lust. Man then does not live fully within the divine order if not keeping the first primordial Commandment of God.

[21] Oh, something quite different would be if one of the wives were barren, as was the case with Rachel; there man can take another wife unto himself for the purpose of generating a descendant. With yourself nevertheless things are in the right order, for you always had a God-pleasing attitude and you therefore are righteous before God and men, or I would not have come to your house!"

46. THE LORD BLESSES EBAHL'S FAMILY. REBUKING THE ESSENES.



SHEREAFTER I blessed the children and the two wives as one, as they were both of one mind and heart, never arguing or bickering. After the blessing, I sent the two wives and 16 children on their way, saying to Ebahl: "You can be well pleased with your children, for there is not a spoilt one among them, neither spiritually nor in the natural sense. All are bursting with health and have crystal pure hearts, full of piousness and obedience, whilst your two wives are still youthful of appearance. The sickly air of this place does not seem to affect your house."

[2] Says **Ebahl**: "Indeed, for the locals, the air and water is quite harmless, but not so for strangers; for these sometimes need to tarry here for only two days and then taken so ill that they sometimes don't leave the sick bed for a year. Once they have gotten over the sickness however, they can stay as long as they like, yet remain well.

[3] Yet it is a great pity for this land, for we find it hard to get

laborers and the foreign travelers, unless for special business, avoid this area like an ass, whilst a good half of those coming with urgent business remain with us sick. Likewise some good two thirds of Roman soldiers are bed ridden and now physician can master their sickness. After one or maybe two years they recover by themselves remaining well.

[4] The oddest thing is that not two of them ever get the same sickness! One contracts fever, another some pestilence, a third diarrhea, a fourth a burning cough, and thus everyone something else, and no physician knows what to do with the sick. And so there are a great number come down with all kinds of sickness in our little country, and none that can be helped. Mortality however is quite low, but that much greater the number of constantly suffering.

[5] Perhaps it is possible for You to heal all the sick and then give us a remedy for our country at large through which people can guard against the onslaught of this area's maladies?"

[6] **Say I:** "Since I shall tarry here for a few days anyway, the native sick shall find out from the healed that I am here. Those who come shall be helped, but those that don't come shall not be healed; for none in the entire country is so sick as to not be able to make their way here!"

[7] **Says Ebahl:** "If it please You, my godly Master, then I would dispatch messengers all over the country!"

[8] **Say I:** "Let that be, for they shall soon enough find out everywhere."

[9] Soon thereafter several healed ones, among them Pharisees and Scribes from Jerusalem and two Essene brethren arrive to thank Me for the healing and to if possible learn of Me the science of how I instantly heal the sick just through the word.

[10] **But I** wouldn't have much to do with them, saying only: "What are you seeking? Your obsession is this world and its costly matter, but here we are dealing with the purely spiritual. If however you have never comprehended what matter is, how would you comprehend the purely spiritual? And you Essenes in particular, preaching a god and a resurrection to your

believers, working costly miracles for gaining followers for your blind doctrine. Your principles are: 'one has to benevolently deceive and lie to people in order to make them happy, for truth kills this earth's well-being'.

[11] If the lie were the basis on which to make people happy, how would you want to hear the truth from Me now? You lack everything for the recognition of God's Kingdom on earth, and you are the very last, although you would be first! Verily if you remain as you are, you shall never have a share in the kingdom of God!

[12] Of what use your good will to make people happy through deception and lie in a worldly sense if you therewith kill the souls of the blind?

[13] My basis for making mankind happy however is: at any cost to the body and all its prospering, save the soul and prepare for it a true, eternal life.

[14] But how shall you feel in the beyond where those you deceived shall be your judges? You do not believe of course that it shall be so, but it shall nevertheless be as I now told you.

[15] If you don't believe My words, then believe on account of My works, which no man has worked before Me!

[16] Yet if My works are genuine and true, bearing witness to My words, then surely My words are bound to be true?

[17] None can tell you about India except he who has been there, having come from there; none likewise can advise you about the beyond other than He who has come to you from there – and I am He!

[18] He who believes My words shall have life eternal; but he who does not believe shall go over into everlasting death. For My words are not like those of a man of this world; they are life and give life to him who receives them into his heart, acting in accordance with them and their all-enlivening spirit!

[19] The words that you Essenes preach to the people are all lies and deception, because you do not yourselves believe what you teach. For you have a twofold doctrine: one for the people and one for yourselves, of which you say among yourselves that

it is true but that the people must not hear of same, in order to be contented and happy through the purported lie.

[20] Yet I say unto you that you have nonetheless given the people more truth with your purported lie than yourselves! Because that which you regard as truth is a complete lie, but what you teach the people is only a half lie, wherefore you were also tolerated on God's part.

[21] However, in future teach the truth and believe in it yourselves, then you will become worthy and rewarded servants in the vineyard of God; however, stay away forever from lies and deceit and never make use of it, otherwise an evil judgment will befall you soon!"

[22] **Say the two Essenes:** "Master, we recognize indeed that you have spoken correctly, and concerning us two, we shall do everything possible to preach your words in our large society, yet we cannot guarantee anything. Our brethren are by no means cruel, one can speak quite freely behind closed doors and also get a hearing, but it is quite another thing as to whether the matter discussed shall have any effect. But we two shall speak and in advanced are assured to be heard with the greatest attention!"

[23] **Say I:** "Do your part, and God shall not fail to do His. Accept the full truth, and this shall make you free eternally."

[24] **Say the two Essenes:** "Lord and Master, permit us to remain here for the term of Your stay."

[25] **Say I:** "You are free and can stay for as long as you choose."

47. THE LORD AND THE ROMAN CENTURION



HE two were happy with this advice, and Ebahl came and invited Me and My disciples to lunch which he had organized in an abundant manner; no strange guest was allowed to partake of some other than his family. This galled the several Pharisees of course, for they were bent upon being the first everywhere and receive accolade from all sides. They were indeed hosted superbly in another dining room but were not happy on perceiving that Ebahl was paying Me far more attention than them. They actually asked an attendant after the meal whether the host had not considered them worthy of dining at his table.

[2] **But the attendant cleverly replied:** “Due to the many sick the Lord had a few things to discuss with the miracle physician and hence sought him out in private.”

[3] **Say the Pharisees and Scribes:** “Are you unaware of the fact that in any house where we have stopped off, all secrets must be disclosed to us for it is us who purify you when you have polluted yourselves and also heal you when plagued by grave illness!”

[4] **Says the attendant:** “If you are such harbingers of blessings, why are you not able to help yourselves? Had not the Nazarene miracle healer been as it were blown here by the wind then your intense rheumatic pains would in no way left you; you have only His miraculous power to thank for now sitting in this dining room completely healed. He Who is capable of such really is owed distinction over you!”

[5] **To this convincing retort by the attendant, the Pharisees and Scribes say not another word and purport contentment, not heart-felt but by sheer necessity.**

[6] **Towards evening some one hundred people plagued by all kinds of sicknesses arrive from the city’s dwelling places and its surrounds asking Me to make them well; and I go out among them, making them all well by the mere word.**

[7] **The healed however, all praise God for giving man such**

power, going home cheerfully and of sound health.

[8] In the evening a Centurion arrives who was in command of the soldiers for this area, asking Me whether I may not also want to help the many sick soldiers.

[9] And I said to him: “Go, and it shall be in accordance with your faith!”

[10] And the said Centurion went to the camp and found that no soldier was still sick in any way. He returned to me with cheer, wanting to reward Me with gold and silver.

[11] But I rejected such, saying to the Chief: “Friend, I don’t heal anyone for treasures of this world, but only for the treasures from heaven; and these are firstly a living faith and secondly a true, unselfish love for God and neighbor, regardless of status!”

[12] Love your subordinates as if they were your physical brethren, not treating them too harshly, then you shall reward Me most worthily! The gold and silver which you intended giving Me however, give to Ebahl, because his inn costs him a lot and it is good that it should be maintained.

[13] But it would nevertheless be good if you Romans in future built inns for the poor instead of temples for idols, for your gods of wood, iron and stone are images made by human hands, and you can kneel in front of them for years, and they shall not be able to help you because they are dead. But if you look after the many poor, the sick, the festering, the cripples, lame, blind and deaf in properly equipped guest houses, attempting to find healing for the sick, then the one true, living God shall regard your good works, blessing you manifold. Your dead gods however, shall neither bless you for the good nor punish you for evil.

[14] And when attempting to maintain justice and order in your kingdom then you must wield sword and spear. Then with the weapons in your hand you only do what God would do for you if you acknowledged God and kept His Commandments.”

48. THE ROMAN CHIEF'S WORLDLY SELF-ASSURANCE



SAYS the Centurion: “Dear friend, I recognize quite well that you speak the truth and that things should be the way you spoke to me now most wisely and amicably; but the human world is a mighty current against which it is very hard to swim. Whenever anyone tried to do so, he was swallowed up by the mighty whirlpools. This can only take place in small, quiet locations to where the current cannot get with its destructive force; whoever throws himself into the vortex of the current is lost.

[2] It is for you therefore dear friend easy to speak the truth in a quiet spot whose people are still compliant, not having yet breathed the luxuriant pestilence of the big world; but go to Rome, to Athens, to Jerusalem and if you are not fully a god then you shall only too soon get to taste the full sharpness of the sword of the earth's mighty, like John of Bethabara, whom the mighty Herod had beheaded in prison.

[3] Behold, this John surely was a man who, sky distant from any worldly earnings, from deepest possible self-denial and with captivating rhetoric told men the barest truth to their faces and thousands accepted his doctrine, truly glowing with godly spirit, repenting in free will and converting to goodness. But after leaving Bethabara about two months ago as I was told, starting to preach and baptize upon the big Jordan near Jerusalem, it took only a few days and Herod's henchmen overpowered him and threw him into prison, to where only his several well-to-do disciples, paying a certain fee where able to come before his beheading, of which I was informed a couple of days ago. Now the disciples can of course secretly tell his doctrine to their acquaintances and relatives, and the latter to their children; but it is questionable whether his doctrine in a couple of hundred years shall maintain itself the way it came from his mouth!

[4] Our Roman doctrine about God is bound to have exactly the same origin as that of the Jews; for it is also based on a

primordial being to whom all gods are subject! Myth has given this being many names; the Greeks still call it the unknown God of Gods; the Romans call it the Fatum to whom all other powers are subject.

[5] Look at the present divine doctrine of the Greeks and Romans, and you shall find that it is composed of the most silly, meaningless fables and fairytales, gathered together from human virtues, but nonetheless mainly from human passions, weaknesses and vices. And this is imposed upon mankind with fire and sword! But do it differently if you can and you shall not be hindered on my part.

[6] The nicest example however you will find in the divine doctrine of Moses. Read Moses and afterwards look at the Temple and tell me whether one iota of the wisdom doctrine remains. God Himself is supposed in the desert near the Red Sea to have thundered down with lightning the truly salutary Commandments to His people on tables of stone, tying up the old Covenant between Himself and His people. Those who dared to deviate were punished instantly with all kinds of evil and even death itself. But to what good end all this? Ask the current Temple mysteries, now reaching into the abominable, and they shall deliver the most obvious testimonies to vanity.

[7] Where is the glorious Ark of the Covenant, above which God dwelt in a pillar of fire? Yes, you indeed get to see a naphtha flame, if you are a Roman and offer the Temple some gold and silver; but no trace can be found of the glorious Ark of the Covenant.

[8] Hence in my humble opinion there is therefore nothing to any divine doctrine or revelation. It may be ever so pure at the outset, but in the hands of men it shall be so distorted that it shall resemble the original one no more than a centenarian resembles the newly born babe. Time and the diverse human passions and needs transform the purest into the most impure. And a great and unconquerable testimony to this truth is the history of all periods and nations which no one can deny.

[9] Behold further, friend: although I would not overestimate

myself to the extent of imagining myself a teacher to you, I yet believe that here and there – excluding your certainly most profound knowledge of nature’s secret powers, I too have some limited understanding of higher human affairs, and would advise you as a fairly like-minded philanthropist to yourself to flee like the worst pestilence the large towns, where humanity is sunk to its deepest life-foundations, or this earth shall not be trodden by your redeeming feet much longer!

[10] Don’t trust the Pharisees, Scribes, your own doctrine, and enter Herod’s fiefdom rarely, and you shall still be able to do much good for poor mankind. But if you go beyond this, then you shall soon share John’s rough fate. For I am placed to know the indescribable evil of the people of this world. Take the sword out of Rome’s grasp today, lifting the oppressive laws away, and the next day men shall proceed among each other more despicably than a herd of tigers, bears, wolves and hyenas. Men shall turn into devils and women into furies!”

49. THE LORD GIVES THE CHIEF HINTS ABOUT HIS NATURE AND MINISTRY



AY I: “You are indeed a truly dear man and friend, and what you said is unfortunately only too true; if I were a man like the people of this earth then I would follow your advice without hesitation, for there is an upright virile heart beating in your breast; but I am a completely different man and being than you take Me for! Behold, all power of the heavens and this earth must obey Me, and hence I have nothing to fear. The Scripture shall indeed be fulfilled in Me bitterly and painfully, but not according to this world’s will but the Father in heaven, Who now is within Me nonetheless, as I am in Him from eternity. But My power shall not suffer the tiniest loss on that account. For if it was My will, then this earth would be transformed into minutest dust, together with everything in and upon it that breathes and strives; but since My motto is to maintain, this does not happen.

[2] It is possible that I shall be accused of stirring up the people and of blaspheming against God, out of rage and the most jealous hypocrisy of the Temple, and then nailed to the cross; but none of this shall break My might or make the least inroad upon My doctrine to the end of this world.

[3] With time, worldly-minded men shall do with My doctrine what in the mainly the Egyptians, Greeks and Romans did with the primordial teaching which Adam and his first descendants received; but next to such idolatry there shall also be many who will maintain My doctrine and power in the same original state it went forth from My mouth and therewith possess the power that shall be given them through a living faith in My word, both temporally and in the beyond eternally. I therefore also am a Lord and hence fear neither lord nor their laws.”

[4] **Says the Centurion:** “Friend, with a few words a lot is said! After what you have achieved here, I almost could believe it that something like this is possible for you, although such healings – just not in this exceeding measure – are not

altogether foreign; for it is a known matter, that extraordinary appearances often have a miraculous decisive influence on the bodily as well as psychological health of a person depending the composition of his temperament. It so happened for example that a great shock gave a deaf-mute person back his hearing and voice! I could tell you many similar cases – but the time is too short.

5] In short I just want to tell you by this, that Your healing method, however extraordinary it is and how much thanks we owe you, cannot provide me with the full conviction, that no other power in heaven and on earth can cause you any harm! I do not want to argue the possibility of it – with God all things should be possible; however friend, there exists a large gap between possibility and reality! If I get to know you better, I perhaps will become a more firm believer.

6] But now, dearest, best friend, I beg you, do not regard my perhaps somewhat presumptuous speech as negative; since I only spoke as I understand it, not from a bad heart but from a surely good heart! But now official matters are calling to which I must attend; but tomorrow I will be at service to you for the whole day!”

7] **Say I:** “If you want to stay, you can stay; for your duties have been concluded in your name!”

8] **Says the captain:** “It is already quite dusk; without the moon it would already be dark; I will be back soon, - I quickly must hop into the camp and see whether the guards have been properly posted.”

9] **With these words the captain hastily leaves the room and Ebahl praises him as a commandant without equal and that Gennesaret can regard it as a great fortune, to have in all matters such an experienced, righteous and in his sphere very clever military chief!**

10] **Say I:** “This he really is to the shame of many Jews who have Gods’ words and Gods’ commandments, but whose heart is nevertheless full of lies and full of deceptions, full of bickering, rage, adultery and all kinds of harlotry. Therefore it

will come to pass, that the promised kingdom to David will according to the statement of Daniel be taken away from the Jews and given to the heathens, and the descendants of the son of Hagar will rule over the descendants of Isaac, although at this stage all salvation over the whole earth originates from the tribe Juda.”

11] Says **Ebahl**: “Master, you are as Savior better than a prophet! I can still not understand it why the prophets without exception always state something bad but never something good! Must it be like this or do the prophets believe to sustain their mysterious reputation by it, if they announce to the people one judgment of God after another?”

12] Dear, marvelous Master, I have noticed from your speeches, that besides being a miracle healer you are something else, namely a prophet similar to the four great Prophets, and as such you could give me some explanation about the unusual being of the prophets! As said, the prophets have always been a riddle to me, and therefore I would like to know something more about them from you!”

50. A PROPHET’S RELATION TO GOD AND MAN



AY I: “A prophet is a simple, natural man just like you with all kinds of weaknesses. However, since he has a wise heart wherein neither anger nor vengefulness nor envy or pride or adultery or various kinds of harlotry can strike roots, the Divine Spirit cleanses his heart of the manifold dross of the world. And when the heart has been cleansed like that, the Divine Spirit pours a light from the heavens into such a heart.

[2] Since the prophet easily recognizes this to be a light from the heavens which always expresses itself in clearly audible words, the thus prepared prophet needs only to repeat with the voice of his mouth what he clearly and distinctly hears in his heart and is hereby already prophesying on a fully prophetic scale.

[3] If this is necessary, the prophet's will is prompted by God to speak to the people and also do before them what he hears in his heart – and this is then called a truthful prophecy or prediction and is quite as much God's word as if God Himself had spoken directly to the people.

[4] However, because of this such a prophet is not a jot more important before God than any other person who does not possess this gift at all; for the prophet must of his very own will also practice what the Spirit of God has spoken through his heart and mouth to the people, otherwise a judgment will come upon him just as upon everyone who hears the will of God but does not follow it – and there a prophet is even worse off than another person. For if another one in the weakness and night of his soul has difficulty believing what the prophet speaks to him, his judgment for not believing what the prophet told him will be a lighter one. But for the prophet himself there is no excuse, and this applies also to the one who did believe but for love of the world and its treasures did not do what the prophet had bid him.

[5] However, the reward of a prophet will once be greater than that of another person, for a prophet will once be greater than that of another person, for a prophet must always bear a sevenfold burden compared with that of any other person. All those to whom a prophet has spoken, the good as well as the bad, will in the beyond be handed over to the prophet and he will judge them in My name for every word he has spoken to them in vain.

[6] But whoever in My name and the name of the prophet himself takes a true prophet into his house, provides for him and is his friend, will once also receive the reward of a prophet. And who supports a prophet to ease his difficult work will also receive a prophet's reward; for in the beyond a prophet's servant will be on the same level as the prophet himself and will, therefore, judge the spirits subordinate to the prophet and reign over them, and his kingdom will be everlasting.

[7] But woe betide those who forsake a prophet and sometimes in one or the other thing even distrust him, and even greater

woe to the persecutors of a prophet. For these will hardly ever come to see God. But whoever lays hands on a prophet shall be punished with eternal fire in the lowest hell. A prophet's heart is God's and so is his mouth, his hands, feet, eyes and ears. Where the prophet is, there is also God; therefore, you shall enter his dwelling place with deep reverence, for the place where he is standing is holy. That must be observed within the heart, not for the sake of the prophet who is a man, but for the sake of God Who speaks and testifies in the prophet's heart.

[8] The reason why a true prophet announces judgment upon judgment on the world is simply the fact that God awakens a prophet only when the world has forgotten Him and has plunged into all the worldly vices.

[9] Tell Me, Ebahl, whether you now do understand the nature of a true prophet?"

[10] Says **Ebahl**: "Completely, you my highly regarded master. But judging from this you must surely be a prophet too?"

[11] Say **I**: "I am not a prophet, for it is writen: 'No prophet will arise from Galilee!' But I am more than a prophet. For in My bosom dwells that same Spirit whom spoke through the mouth of the prophets and will be speaking much more henceforth. For those who will be carrying My name in their heart, fully believing, will also have the spirit of prophecy within them.

51. THE PROPHETS AS MESSENGERS OF GOD AND THEIR DISTINCTION FROM THE LORD'S NATURE



WHILST Ebahl, within whom a different light was already dawning is still reasoning thus, the Centurion is already returning and telling joyfully and in amazement how he had found everything in the best of order. And how his subordinates were astonished that according to their witness he had now come to them a second time asking if all was in good order, since he had already himself a half hour previously given orders to that effect! But he got himself out of

the corner by pretending to just be checking up, after which all were at ease without further questions.

[2] But filled with curiosity he asked who in that case had been his stand-in, carrying out his work so laudably in his stead.

[3] Say I: “Did I not previously say unto you that all powers in heaven and forces upon earth were under My command every moment. Which however you were not willing to believe! Now however you surely shall believe that I eternally have no need of fearing death, and that I too am a Lord Who has something to say and command!”

[4] Says **the captain**: “Yes, Lord and Master, You must be a God! And our Roman divine doctrine is no longer as mysterious to me as heretofore, for in Yourself I now have the most living proof that now and then a God left His heaven to show himself for a time to mortal children one way or another, enriching them with all kinds of spiritual and earthly treasures, so that he mortal may cultivate the otherwise barren earth for a future abode of immortal gods! – Am I right or not?”

[5] Say I: “This is no more than empty conjecture of quite pagan subtlety but lacking even a single spark of truth the way you understand it.

[6] Ah, if by ‘earth’ You understand men’s cognition and will, then you could at least be right by some good correspondence of truth; but gods that are not and exist nowhere have never trodden the earth’s soil anywhere. Those men, however, through whom God’s spirit spoke to men of this earth, and through whose will many and quite frequent wonders took place, were no gods but prophets, humans more or less like yourself, and who too died physically – but of course not according to soul and spirit.

[7] In Me, however, the spirit of God for the first time sets foot on this earth! It is the same spirit about whom all the forefathers, all the old wise and all the prophets have over and over again prophesied in their pure visions.”

[8] But even as I was speaking thus to the astonished Commander, a servant came into the room saying that out there

in the open once again a large number of sick were waiting for help, and whether I was prepared to help them.

[9] Said I do the servant: “Go and tell them that they can depart to their homes in good cheer!”

[10] And the servant rushed outside and was not a little amazed at seeing all those, previously moaning and lamenting in the hallway, now cheerfully and gaily pacing about, praising God. Only after a while did he say to the healed what I told him, and the healed left for their respective homes.

[11] Thereafter for nearly another two hours discussions of a similar nature as with the previous healing were conducted and therefore can be passed over here. During the conversations we enjoyed bread and wine and then took to our rest.

52. THE WALK UPON THE SEA



EARLY the next day the whole place was again filled with all kinds of sick people.

[2] Ebahl came to Me and asked Me that I should help him; since they blocked the space in front of his house to such an extent that no person could enter or leave. He also has seen the Centurion outside, who wanted to enter the house but could not pass through the crowd of closely lined sick people!

[3] I then walked to the front door, lifted my hands above the sick – and at once all of them were healed, screamed of joy and praised God in heaven Who gave such power to the people!

[4] But asked them to keep quiet and to go home and to avoid the sin in future! And they all obeyed and went home.

[5] Thereupon I said to Ebahl: “If during the day still others are coming and looking for help, they should not occupy the street but settle on the large pasture on the other side of the street, where they will be helped; however, those who occupy the open street will not be helped!” – Thereupon I blessed the pasture and everyone sick who stepped on to the pasture, was healed immediately.

[6] On this day hundreds of sick came from all the towns,

markets and villages and among them was not one who was not healed.

[7] Both Essenes made from hour to hour bigger eyes and the group of Pharisees and scribes got more annoyed from hour to hour, since their status also decreased from hour to hour to nothing; for they were not looked at and were asked nothing and Ebahl's people made it clear to them that they became totally obsolete in the house and since it was a nice day they could travel back to Jerusalem. – However, they did not accept such advice but stayed put.

[8] After a while one of the Pharisees came to Me and asked Me if the pasture would keep its properties in future.

[9] Said **I**: “Only for today until sundown!”

[10] Says **the Pharisee**: “Why not forever?”

[11] Say **I**: “Because there exist people who would fence off such pasture too soon too high and would demand a lot of gold and silver from those who would like to become healthy again; and since I do not want this to happen, the pasture will remain health-bringing only until evening since the throng of people is too large. – Tomorrow, if there are fewer people coming here to get cured, they will be healed by their faith and their trust!”

[12] Upon this My explanation the questioners very annoyed turned their backs and for the rest of day did not ask Me anything further; instead the two Essenes dealt even more busily with Me.

[13] Because of that the Centurion became annoyed with the two Essenes and would liked to have told them that they already had discussed enough with Me; however, out of love for Me, he controlled himself most forcefully.

[14] In the afternoon however, I referred both of them to Matthew and to My other disciples, among whom they soon found Bartholomew and were very happy about it, for he also was a Essene. They talked with the disciples until midnight about My teachings, My deeds and about My divine being.

[15] In the afternoon I made a little excursion to the sea with the Centurion and with Ebahl and his family where the eight

boatmen worked on the ship and diligently and properly repaired it, for it was already somewhat damaged. When we came to them they became very joyful and told the Centurion how I was walking on water. Because this phenomenon was not going to leave the heads and hearts of the eight.

[16] When the Centurion heard this he asked Me how this was possible.

[17] I said to him: “I have told you yesterday which powers have to obey and have to serve Me! So, how can you ask Me about it? By the way, if you dare to put your feet on the water and I want it, you also can walk on it for as long I want it! If all of you want to, we could make an attempt right now! However, you must not doubt but you have to follow Me bravely and courageously!”

[18] Says **the Centurion**: “All would be alright if the sea would not have been so deep close to shore! For the longest stretch alongshore it goes vertically down into nearly unfathomable depth! Possibly one might fail with the first step – and one goes down where the big salamanders and monsters live!”

[19] “Man of little faith”, I said, “do you think I would dare to be reckless if I would not know who I am, and of everything that is subject to My will? Who from you has courage and faith, follow Me!”

[20] Thereupon I step onto the surface of the sea – and it carried Me like solid land. I then walked 10 steps off shore, turned around and invited the society to come to Me; but they did not dare!

[21] I then called the youngest twelve year old daughter of Ebahl and the little maiden took courage and in the beginning put the first foot quite wearily onto the water. When she was convinced that the water did not gave way but the water resisted the foot quite steadily like a rock surface, she started to cheerfully run to Me and had a great joy about the fact that the water could carry her!

[22] After the girl also the others tried it, except the Centurion and all were well and cheerful on the of course now very

smooth surface of the water.

[23] **The Centurion** asked Me, now somewhat more bravely: “What would happen if a storm came up?”

[24] **Say I:** “Come and convince yourself!”

[25] Finally also the Centurion attempted to put a foot on the water and when he was convinced that the water wasn't give way, he finally also set the second foot on the water and making himself light with holding his breath, he walked the ten steps to Me and was very happy reaching Me standing on a surface which never before have been walked on.

[26] **But I** said: “Now, since you have been convinced that also to the firm believer the water is a steady surface, we want to extend our little excursion!”

[27] The Centurion would have preferred to return to the steady surface of the shore; but the exceedingly happy daughters of Ebahl gave him courage by their cheerful walking up and down, so that he together with us walked for about 5,000 steps out onto the already considerable high sea.

[28] Suddenly a quite strong wind came up and started to drive high waves. All started to become afraid and the Centurion asked Me to turn around.

[29] **But I** Said: “Do not be afraid! The waves are only coming, together with the wind who drives them, to convince you that they also have to obey Me.”

[30] However, after a while when the waves were getting higher, the Centurion turned around and ran as fast as he could to soon reach the shore and after several feverish body shakings he was very glad to have a none-transparent, firm ground under his feet again. – Soon afterwards we also returned to shore and caught up with the astonished Centurion.

53. ABOUT TRUE PRAYER.



WHEN we all were back onshore, **the Centurion** said: “Lord, now I have abundance proof that You are either the highest God Himself or a Son of Him; for this no mortal could have done!”

[2] Thereupon all fell on their knees and wanted to worship Me.

[3] However, I instructed them to rise from the ground and said to them: “Listen, all this God and I do not need, since the only true prayer consists of the sincerest love for God, the Father in heaven and equally for your fellowmen who are your neighbors. All other prayers have no value before God and also not to Me.

[4] God also never taught the people to honor Him with lips and keep their hearts cold. But since Samuel prayed audibly in front of the people, equally so several of the prophets, and because David sang to God the Lord his psalms and Salomon his High Song, the people came to empty lip prayer and to cold sacrifices.

[5] However, before God such prayers and sacrifices are repulsive! Who cannot pray in the heart should rather not pray at all, so as to not behave improper before God. God did not give feet, hands, eyes, ears and lips to man to pray vainly and vacuously, but only the heart!

[6] However, man still can pray with feet, hands, eyes, ears and lips; namely with feet if he goes to the poor and brings them assistance and consolation; with the hands if he grabs the needy under the arms; with the eyes if he loves looking at the poor; with the ears if it pleases him to listen to God’s word actively and does not close them in front of the poor; and finally with the lips if it pleases him to talk to the poor, desolate widows and orphans in a comforting manner and according to his power and strength speaks a mitigating word on behalf of prisoners to those who often imprison innocent people, so that they can be released.

[7] Thus man also prays with lips if he teaches the uneducated the true faith, the right recognition of God and all kinds of

useful virtues. All this is then also a God pleasing prayer.

[8] Since you know this now, do accordingly – and there will never be any lack of blessings from God! For it says: worship God in the spirit and all truth.

[9] It is, however, written that man should pray uninterruptedly, if he does not want to fall in temptation; but how foolish and completely clownish would it be if God would insist on an incessant lip prayer from man! For this man had to lie on his knees day and night and continually cackle empty, heartless and pointless lip prayers, just like the birds in the air! When would they perform a necessary work? But if you with hands, feet, eyes, ears and lips are constantly active and in your hearts always love God and your poor fellowmen, you pray truthfully and by action incessantly to God, Who therefore always will bless you and one day in the beyond will give you the most blissful, everlasting life! – Have you understood all this well?”

[10] **Say all:** “Yes, Lord and Master, this is so clear and true how clear and true the light of the sun and we will do all accordingly!”

[11] **Say I:** “Good then, my dear friend, let us return to the city!”

[12] Ebahl asked some of the eight boatmen to come with us; he wants to give them bread, wine, fish and fruit for their stay. – Immediately six come along and Ebahl provides them with everything copiously.

54. HOME DISCIPLINE



WHEN we got into the house the children too wanted to keep Me company.

[2] **Ebahl** nonetheless, keeping tight domestic discipline forbade it, especially to the girls and the two wives saying: “You have now seen, found out and heard enough; remember it and do accordingly and you shall not go unblessed, as the Lord also said unto you down at the sea. – But go back to your work now!”

[3] The girls and the two mothers excuse themselves heavily and go to their rooms, of which Ebahl’s house had many, for it was the largest house in Gennesaret.

[4] Whereupon **I** say to Ebahl: “Friend, why did you get rid of them? Behold, it is indeed good to keep up a good domestic discipline with the children, and it is highly laudable to protect the girls from the world; but behold, here where I am there is no threatening world but only a most blessed heaven, and this you should not deny your little ones!”

[5] **On hearing Me saying this, Ebahl** said: “Oh, if they just don’t get tiresome to You, then I shall have them returned here at once! But my children love to gape about and chatter, and I removed them so as not to let them become irksome to You.”

[6] **Say I:** “What could be bore-some to Me in this world other than men’s great malice? – Go and bring them all back!”

[7] Ebahl went and brought them all back to Me again and the youngest girl promptly sat with Me and started to cuddle and hug Me.

[8] However, Ebahl rebuked her and said that this was bad behavior.

[9] **But I** said to him: “Friend, let her be; since she already has chosen the very best part! I say to you and all of you: Who does not come to Me like this little girl, will not find the way to the kingdom of God! She already has found it! With love, and this with the hottest love, you must come to Me if you want to harvest everlasting life!”

[10] This little girl proves by deed what she feels in her heart; but you make clever speeches and keep your heart cool! Do you still not realize who I could be and also actually be?"

[11] Here all fall down and **Ebahl** took My feet and kisses them all over and says after a while of confused reverence: "Lord! I have felt it for quite some time, I only lacked the courage!"

[12] **Say I:** "Now, do not punish the girl who gave you all the courage, to come to Me on the water! Here she again gave you the courage, to love Me! Oh, this little girl is exceedingly dear to Me! She already has what you still have to search for and will not find so soon! Strive therefore for the true, living love for God and your fellowmen and you will have an abundance of mercy and blessings!"

[13] **Says the Centurion:** "Apart from my wife and my several children now located in Rome, I never felt love towards anyone, yet always acted honestly, with fairness and justice, administering the law not according to its severity but rather its mildness, always getting off rather well. But now I feel that one can love people and do them good out of love, this means one can oneself want to provide people by strength and opportunity what one recognizes as right and necessary towards oneself – and this is love of neighbor.

[14] If therefore one loves one's neighbor like that then one surely also loves God thereby, if however in loving God one considers that God Himself must be the first and most perfect love, on account of which alone He created the material and spirit worlds, then this lucid thought must also awaken the greatest love towards God the Creator within created man, and man cannot then do other than love God as the most loving Creator of all things, out of all one's vital forces.

[15] If nevertheless after all that I have seen and heard from You these last few days I accept without any misgivings that You are either the primordial Creator Himself or at least His son from eternity, showing and teaching us to recognize God and Yourself, then it necessarily follows that I too have to love You above all. Even if I don't possess the courage to hug You

as did this tender maiden, I nevertheless hug You in my heart and praise You above everything! And I think that this is appropriate.”

16] **Say I:** “It is alright like this; however, it is better if the love grows like with this little girl! – Just look at her, doesn’t she actually glows out of love for Me!”

55. PRAISING APPROPRIATELY, AND SOME DANGERS OF PRAISING



SAYS the oldest daughter who became a little jealous: “Jarah was always someone falling in love with everything she came in contact with; no wonder that she is deeply in love with such a beautiful man like you are?! This truly does not requires a great skill! I could also do this; but to what use would it be to me since the love struck Jarah has occupied you altogether?”

2] **Say I:** “Behold, you jealous sister, if you ever had a right love in your heart, you would not talked like this! But since you never had the right love in your heart because being spoiled, you cannot help it to speak the way you have spoken now!

3] Behold, Jarah loves – and does not ask if loved in return! Friend and enemy are the same to her; she is most happy if she can enclose everything with love. Only to think of it if also she is loved, never occurred to her; she loves you and all her siblings as well as her parents more than being loved by all of you! But in your love she stands at the back, which never disconcerted her in her great love for you! Behold, this means true love!

4] If you love, you always want to be loved ten times more! And if your love is not responded you become annoyed and carry all kinds of suspicions in your self-love filled heart!

5] To the contrary, look at the lovely Jarah if she ever has made any whatsoever claim for requited love! For this reason she is allowed to love Me with whatever her heart is capable of! Because only for the sake of her I came here, and for the sake of

her I will stay a few days here; and as such you all have to thank this little girl, that I came here and cured the sick as well as the whole town and still going to heal many sick.

6] Since wherever I go, I search for the lowest and the most oppressed! However, everything which is big and highly respected before the eyes of the world, is an aversion before God! Therefore strive to be like there is the lovely Jarah, you will just as close to Me as she now, spiritually and bodily, for now and one day forever!

7] However, if you praise someone, then praise him who truly deserves to be praised! If the praised becomes conceited then do not praise him anymore; since vanity is the seed for haughtiness, and this is Satan's spirit!"

[8] **Says Ebahl:** "But Lord, if You laud Jarah so highly above her siblings, is she not in danger of vanity?"

[9] **Say I:** "Don't let that trouble you! He who once has embraced Me, such one vanity has left forever! Tell Me, Jarah, whether you now consider yourself above your sisters on account of my loving you so exclusively!?"

[10] **Says Jarah bashfully:** "Oh, Lord You my only beloved, I can't help it and my sister either! But I would nonetheless like it if You were to love my sisters even more than me, for they are much more beautiful and clever than I. They indeed always called me the ugly and stupid one, which I certainly deserved, for I am certainly not as beautiful as they, and – well, I really am stupid. But I am still young and am bound to become more clever when I reach their age!

[11] Oh, I don't let anything be put over my dear sisters, for they teach me all sorts of useful things, and all fervently love me, but I also love them from all my soul and physical strength. Lord, be nice to them too! For behold, my heart aches badly as soon as I see my sisters troubled in anything, whereupon I would give away everything immediately if only my sisters get cheerful and happy again!

[12] I am not able to look at a sad or unfortunate person; I would rather take all sadness and ill fortune upon myself, if

only all unfortunate and grieving ones could be happy and cheerful thereby! Wherefore let You, my most beloved Jesus, care about my sisters as for myself, for they deserve it!”

[13] **Say I:** “Yes – to you My most beloved Jarah I cannot of course refuse anything! But now your sisters also realize why I love you so much, and once they resemble you completely in their hearts, I will also love them as much as I love you; hence don’t let it trouble you!

14] Since behold, just as you cannot see someone being unfortunate and grieving, without the wish to help him, it is the same with Me – only in a much bigger sense – the wish and together with it the almighty, firm will to help every person now and in eternity!

15] To search for the lost, to heal the sick, and to redeem everything which is imprisoned, is My purpose, My intention and My will; nevertheless every person must unvaryingly be left to exercise his most free will. – Tell Me, you My most dearest Jarah, don’t you amicably approve of My intentions.”

56. JARAH AND HER DIVERSE PRAYER EXPERIENCES



SAYS Jarah: “Oh, why should I not be pleased therewith? I too would do so if I were capable! But of what use my altruistic desires if I can’t help? I can only at times and concerning small things, ask my parents that they would provide help to the poor and needy, and in that I have nearly always received a hearing – of course also sometimes rebuked for being too silly soft-hearted: but that never upset me – if only the poor was helped.

[2] But the case was not always the same with my prayer to the almighty God! Because there I also prayed often, and after being sure that God is certain to hear my prayer, and going to check whether my child-like prayer bore fruit – there was nothing. The old sickness was still there.

[3] I then went to my father of course to ask him why God the almighty sometimes is so hard of hearing!

[4] To which my father told me that God knows why He sometimes sends the one or other a prolonged suffering for the benefit of their soul, well-calculating how long this or that one has to do penance, and then prayer does not help much except where such a sinner fully reforms! And behold, this reassured me somewhat, yet I did not give such prayer for the poor away.

[5] But on some occasions the dear great God heard me quickly, and that also gave me immense joy! Because for a compassionate heart there is no greater bless in this world to find out that the great God hears the prayer of an almost underage maiden!

[6] And that You, o Lord, has come to us, appears to me as if the great God has listened to my prayer! Since we all have heard it from many who came here, that in Nazareth and its region a certain carpenter Jesus performs such extraordinary great, yes unheard of healings of the sick, yes even bring back to life the dead; the blind see, the stone-deaf perfectly hear again and speech returns to the mute, and the lame and cripple are becoming straight again – in short, there doesn’t exists an

illness which He cannot heal instantly!

[7] Initially we regarded this as a fable; but when repeatedly people were coming to us, even those who were healed miraculously by Jesus, we started to believe that this actually was the case.

[8] I then was gripped by an over-strong love for this man for these things were possible, and then asked the dear God daily so piously and confidently as it was possible for me, that He by His omnipotence might lead you to us! And behold, and God had actually heard me and has send You to us!

[9] When it was said that You have come, o, what indescribable bliss I felt! O, how I would have liked to hug You, if I only had the courage for it! But for the sake of my parents and my siblings, I had to coerce my heart tremendously. But today for me the indescribable happy time has arrived, to sit with You, the Master and Lord, whom I already loved beyond measure, since I have heard the first word about Him.

[10] O, now you are there and I have You and – o what indescribable bliss! – may love You and also being loved by You. O, now even the most perfect angels in heaven could not be more blessed then I am now! – But now You should not leave us ever again; for then I had to die of too much grieve!”

[11] **Say I:** “No, no, you My heart! I never ever will leave you and say to you that you neither will see nor feel death; one day My angels will come and take you away from this earth and bring you to Me, your Father from eternity! Since behold, you My most dearest Jarah, to Him you have prayed so heartedly to get Me here, is sitting in My person with you and loves you with the purest flame of all heavens, and you were right to say that you are more blessed than the most perfect angels of all heavens! – Lift your eyes and you will see that it is so as I just now have told you!”

57. JARAH BEHOLDS HEAVEN OPEN



ERE the loveliest **Jarah** lift her beautiful heavenly blue eyes to the heavens and looks as if transfigured full of the highest delight into the depths of heavens opened to her eyes. Only after a considerable while she begins to stammer rather than speaking with a heavenly pure and soft voice like this: “Ah, ah, ah, o You great, exceedingly holy God! What endless delight do I see now! The endless large heavens are filled with the most blessed angels! O how endless blessed must they be! However, the poor Jarah is still more blessed! For the everlasting throne in the large centre of the endless wide heavens, surrounded by countless crowds of angels kneeling on sun bright clouds and keep calling: ‘Holy is He whose throne is standing here! O rejoice you eternities, soon He will have completed the never describable work on earth and will come and occupy this throne of the glory of God! Currently empty; but He who forever has the right to sit on it, sits now as a person with the poor Sarah! O, praise and praise Him; for His is the everlasting throne of all divine power and glory!”

[2] After these words **she** collapses on to **My** chest after the vision has been closed for her and says: “O You great Only-Holy! Do not reject me poor, weak Sarah for I still dare to keep loving you! But I can’t help it that my heart still keeps loving more!”

[3] Say **I**: “Yes, you **My** little heart, behold, therefore I have showed you **My** glory and **My** kingdom, because I want it that you keep loving more and more! Love therefore as much as you can; since such love will not harm you!”

[4] Thereupon Jarah clasps **Me** with both hands and presses **Me** as hard as possible to her heart and **I** say to the bystanders who are absolutely silent of astonishment: “There, see, and let it be an example for you! This little maiden, only twelve years old, shows **Me** love in a way I have not experienced in the whole of Israel; but to him who loves **Me** like her, I will give what this world has not seen before and Israel never has felt nor tasted!”

[5] After this above all measure edifying scene, which lasted for about an hour, the servants of Ebahl came and asked if it was time to bring the evening meal.

[6] Says **Ebahl**: “If our Lord Jesus agrees to it then you can bring it!”

7] Say **I**: “Bring what you have! For love gives and enjoys and I also want to enjoy what I have given! However, My most preferred food is here this little girl; since she gives to Me what eternity had not given to Me and also never was able to give!”

[8] Thereupon the servants left to fetch the prepared food. But they make dreadfully wide eyes when nothing was left of their prepared foods, but instead the pantry was filled with the best and most exotic foods and the noblest of fruit and full of the best tasting wine. Soon they return and tell with astonishingly zeal what happened in the kitchen during their absence asking us; and they continued to ask if they could bring the new foods or if they should start fresh cooking.

[9] Say **I**: “What you find in the pantry, bring to us; for today you all will be My guests! My disciples, the two Essenes and the Pharisees have already been given the food which you have prepared. Do not disturb them for they still have to carry out a great task in My name which will heavily demand their strength until midnight.” – Thereupon the servants went to fetch the heavenly food.

[10] But **Ebahl and the Centurion** spoke with exhilaration: “Lord, this type of manifestation no longer surprises us, since we see only too clearly that You are the Lord to Whom nothing is impossible! The only big question left in us is: ‘How did we make ourselves worthy of such grace?’” However, **I** said: “The meals from the heavens are already coming! Let us continue the discussion after the meal!”

[11] The foods are set down on the table, thanks is given and all reach out and eat and drink with cheer, after My encouragement to do so. And the Centurion confesses that he never before has eaten such palatable, heavenly dishes nor drank such exquisite wine. My **Jarah** too tucks into it, saying: “nothing like it ever

touched her palate, nor satisfied her stomach like it. In short, none can praise the taste of the foods too highly, starting to loudly praise Me as the good Father in Heaven.

58. JESUS' TEACHINGS TO BECOME UNIVERSAL PROPERTY



BUT I say to them: "Blessed are you all for believing that the Son of Man has gone forth from the Father in Heaven and has come into this world to raise up the fallen and redeem the captive! But beware of proclaiming any of the special signs seen from me to anyone; because this would be a double calamity.

[2] The first half, on hearing same would be offended, not only disbelieving what they heard but declaring you for fools, casting aspersion on you everywhere; for one raging blind is more dangerous than a hundred seeing ones! The other, gullible half however would receive your witness superficially, and ultimately put such fetters in itself as to preclude any voluntary action. And this would mean killing man's free spirit!

[3] However, the teachings you have heard, spread them further to your friends and acquaintances; since My words are an everlasting truth, which alone can free every person who accepts them in himself, makes them a guideline for his life and thereby recognizes that they are an everlasting truth out of God, which is, was and always will be the being and the everlasting life of each person, who carries such enlivened in himself.

[4] But there shall unfortunately be many who will refuse to hear and accept such truth, and persecute it like an enemy. And others shall flee it like deathly pestilence for fear of the earth's mighty. But these doing so shall not inherit life everlasting within themselves, but partake of everlasting death!

[5] He who loves physical life, endeavoring to maintain same at any cost, shall lose the everlasting life of the soul with the early end of physical life! But he who flees physical life shall gain everlasting life of the soul! – This mark well! But let anyone

desiring to put a question do so, and I shall answer him.”

[6] Says the Centurion: “Lord and Master, what more could we ask You about We know and feel Who You are! What we need to do we know, seeing the necessity thereof! We also know and sense it deeply that You have eternal life in You and can and will give it to any person who lives and acts in accordance with Your word! To know more would be unnecessary for us humans – the more since we can in Your name through living faith even heal the sick, as one of Your disciples assured me.

[7] For such unexpected and eternal grace we owe You eternal thanks and give You the most faithful assurance that You have erected for Yourself an eternal shrine of remembrance which not infernal power or timeless storms can erase! – And now that it has gotten quite late into the night, we might take our rest. But not that I insist upon it, although I shall yet have to personally check out my team.”

[8] Say I: “Let that be! Because, like yesterday, all is in the best of order! But I shall Myself watch past the middle of night, and you shall see that our staying behind shall not be for nothing. Travelers from Jerusalem shall still be arriving today, among them Pharisees and Scribes who shall give us trouble.”

[9] Says **Ebahl**: “Oh, what a shame! These could fittingly stay away! Such guests are usually the most unpleasant to me; for each of them demands as much attention as any hundred strangers who pay their dues, Whilst the former want everything for free and yet not be satisfied, especially when demonstrably traveling on Temple business! Ah, Lord here You told me no joyful thing! Eh, ah! What preparations should be undertaken here?!”

[10] Say I: “Don’t be troubled! The larder and cellar are full; accommodation for hundreds has already been taken care of long since, and nothing more is required. They were dispatched to Nazareth from Jerusalem on My account, but finding Me here they shall not get to Nazareth. You shall all be offended by them tomorrow, but I shall serve them up pure wine on My part to the extent that they shall leave this place even tomorrow full

of gall and rage!”

[11] **Says Ebahl:** “Then however we shall have the devil on our neck! For these shall bear us witness in the Temple that shall be miserable and shameful!”

[12] **Say I:** “It shall be arranged for them not saying much at home!” This My explanation was followed by a quiet period, where all in the chamber kept quite but were busy in their hearts.

59. SICK ONES ARRIVE AT EBAHL’S. THE JERUSALEM GUESTS IN THEIR MISSION (MATT. 14:35)



A FEW moments later things become lively in front of the house. One could hear all sorts of languages whilst the Greek neighbor’s dogs started making a big racket, and Ebahl said: “Woe us, the announced appear to be here already!

[2] **Say I:** “Not yet. These are sick ones (Matt. 14:35), but it shall not be long before the announced arrive here! The sick shall tarry till tomorrow notwithstanding, for enough of them were healed today. But go out nevertheless and have the arrivals brought to an inn, and give those who hunger and thirst something to eat and drink!”

[3] Upon these words, Ebahl and his summoned domestics at once go out to his courtyard, finding same crammed with all kinds of sick, among them Greeks, Romans and Egyptians. All of these are asking for Me, that I would heal and make them whole.

[4] But Ebahl allocated them an inn and had them cared for each according to need. After this business he returned to our hall, saying: “All praising to Lord. These would be taken care of for today, causing me little effort and work; if only the announced goblins from Jerusalem could already be similarly dealt with! But with this we won’t get away so easily.

[5] Even while Ebahl, who had set up guards on account of the

arriving Pharisees and Scribes, was moping thus half aloud, a servant already entered the hall, announcing the arrival of those same ones, to Ebahl's shock. Ebahl rushes out to welcome them, together with his two wives and older daughters who follow to his support, and Ebahl's sons do the same, with only dear Jarah staying with Me.

[6] **The Centurion** however who also sat next to Me, said: "If I was in Ebahl's place, I should know quite well what to do now! I would order my subordinates to properly flog these fellows! What could they do to him? And this would not be the first such welcome they received here and there! I would proceed with them in quite a brief fashion! And if they should come in here then I shall nevertheless put them through a scrape that should make them tremble physically and physically as if gripped by pestilential fever! I shall ask them on whose authority they approached a place under Roman occupation in darkest night; I shall show them how every district commander has the authority to arrest anyone, regardless of status or persuasions, and if unable to account for his transgression, hand them over to the court's severity! Although not carrying it out in actuality, I shall put the fear over their wicked heads, so that the sweat of fear shall run down to their heels!"

[7] **Say I**: "Friends, you do as you will, and no barriers shall be set you on My part; but if you are going to assert your authority here then you have to step out now and transact such outside with them, by summoning some of your subordinates!"

[8] **Says the Centurion**: "Lord, leave that to me, as I know how to implement my laws and authority everywhere!"

[9] **With these words, he summons a deputy, standing guard in the courtyard, who steps inside at once requesting the Centurion's orders.**

[10] **But the Centurion said to him**: "Dispatch the runner to the camp fort with, and the deputy is to send me thirty men here without delay!" – **The watchman leaves the room instantly, and in 10 minutes already 30 men together with the deputy step into the hall, unnoticed by Pharisees resting in the street and**

receiving their respects. The deputy asks the Centurion what is to be done.

[11] **Says the Centurion:** “Not much right now. Only a certain degree of discipline is to be maintained which strangers are to observe; and should Roman camp regulations be unfamiliar to them then we shall impress it upon them. Therefore stay quiet and serious here, and closely attend to my words. Fait!”

[12] **Soon thereafter Ebahl flings the hall-doors open and twenty Pharisees and Scribes enter. It is obvious that the twenty had a great many escorts with them, as well as donkeys and mules for moving their many chattels; the escorts, animals and luggage had to be looked after. On their full entry the Pharisees and Scribes at once scanned the hall crowd, asking the innkeeper what the Roman military were doing here.**

[13] **Says Ebahl:** “It must have gotten around that you would arrive here, and they came to pay you their proper respects.”

[14] **Says one of the Pharisees:** “That doesn’t look at all like the Romans! But let it be as will – we are hungry and thirsty, so let food and drink be brought!”

[15] **Ebahl at once sets all feet and hands in the house moving except Jarah’s, and in a few moments a large table is well set.**

[16] **The Pharisees wash their hands and then tuck into it. In a short time all is consumed and 60 beakers of wine drunk. The wine makes them talkative and they start making all sort enquiries, soon giving the reason for traveling here, asking about Me and saying:** “Do you know nothing here about a vagabond supposed of Nazarene birth? This person, probably a carpenter by trade is supposed to do unheard-of magic, spreads a new divine doctrine, heals the sick, exorcise spirit and stirs up the people against the Temple and against the emperor. On his account we are on our way to Nazareth, to examine this thing there. Since he is however supposed to beat about in all of Galilee, you might be more closely informed about him here!”

60. OCCASION OF THE CENTURION WITH THE TEMPLERS



ERE the Centurion takes the floor, saying: “The man you enquire about I know most intimately, and know about all His deeds, and also those accomplished by Him a few weeks ago in the location of Kis, where through His divinely prop hectic spirit he revealed to the Court master Faustus that the imperial taxation moneys and other treasures, being transmitted from the Pontus and Asia Minor were taken over from the Roman transportation caravan by the likes of you in the most despicably brazen manner, causing the Chief Governor Cyrenius the most acute embarrassment and putting all of Galilee and indeed the entire Jewish state at grave risk.

[2] It is exclusively this very same Jesus Whom the entire Jewish nation as well as yourselves have to thank that you are still alive now! For had the said imperial moneys robbed by your ilk not surfaced, the entire land would have been laid waste by fire, whilst all the treasures of Judea would not have sufficed to expiate the crime! That this has quietly passed over for you and your likes you have only Jesus, the greatest and wisest and mightiest prophet to thank; and it is therefore disastrous and unjust of you to the highest degree to go out persecuting a man Whom you have to thank for everything – your life and existence.

[3] But that which you have just spoken, that you went to Nazareth to catch and examine Jesus like a supreme criminal; – that He is least of all! He stirs up no man either against yourselves or against the emperor, or Cyrenius would not be his friend, as I well know!

[4] But now to something else, my Temple lords! You surely are aware of the fact that a Roman military camp has been established here in Gennesaret for several years; wherefore every person irrespective of standing or nationality must carry an authentic passport sealed by Roman authority, if he wants to have safe passage through the place of occupation with his hide

intact. Hence as Chief Commander over this place and indeed the entire area I beseech you for such document, even more so for coming here at night-time; in the absence of which I shall have to arrest you, publicly having you flogged tomorrow, and in the end send you back to Jerusalem as captives. Hence have the goodness and present your proper traveling documents!”

[5] **Says the chief of the Pharisees:** “Lord, I am as a Chief of Jerusalem the living travel certificate for all, and we have need of no other! For just as you are a chief, so am I, and with imperial privilege am able to travel by day or night in all of Israel! We are anointed by God, and beware all who would lay hand on us!”

[6] **Says the Centurion:** “The imperial privilege extends only to unoccupied places and not to places where an open military camp is established!

[7] **Says the Chief:** “Such law has never been made known to us and hence we could not observe such for we are not so stupid as not to furnish ourselves on a journey with all things necessary for our security. But if such is required here then we shall at once dispatch couriers to Jerusalem, and at this time tomorrow you can have necessary travel documents in your hands.”

[8] **Says the Centurion:** “There shall be no need of that, for it is up to me to believe your testimony or not. But I shall observe you closely; should I detect anything in the least suspicious then you are instantly my prisoners! For the present and the duration of your stay nonetheless, you shall be under heavy guard, who shall escort you to the border of this area for a payment of a hundred pieces of silver. Had you the necessary passport with you however, you would be free of all charge!”

[9] **Says the Chief:** “This the lord of the inn shall fix up for us, because we are not on a journey allowed to take money with us; for the earth is God’s and we are His servants, and from God have the right to call the entire earth our own, and to reap wherever we have not sowed! For every Jew knows that whatever he has is only on loan to him from ourselves, which

we can take back from him at any time. For this simple reason we cannot go anywhere in Israel as strangers but only as lords and sole proprietors, entitled by God to every house, plot and soil, money and other treasure; and hence we can very well order Ebahl to pay the hundred pieces on our behalf, for he has taken them from our plot and soil! And were he not to do so, then we would give all these his possessions to someone else who is not going to worry about the hundred pieces of silver!”

[10] **Since this concerns Ebahl quite directly, he finally opens his mouth, saying:** “My lords, there you are somewhat mistaken. Because firstly this place has been a free territory from old times, on which no one other than God Emperor can make demands; and secondly I have acquired this place as dowry through my second wife, who is a Greek by birth and converted to a Jewess through myself, since she was the only daughter of the house, and hence all this large property belongs no to myself but my second wife, and after her to her daughters. Hence I possess nothing, and nothing can therefore be taken from me. And you shall therefore have to pay the hundred pieces yourselves! If you don’t believe it then ask the Centurion here, who is my superior, and he shall tell you!”

[11] **Says the centurion at once:** “Yes indeed, so it is! You shall yourselves pay the hundred pieces! No pleading or further retort shall help, for here I myself am the only one to give orders and make demands!”

[12] **Says the Chief:** “But what if we dispatch our messenger, a good horseman, to Jerusalem straight away, so that he is back here with the required document by noon tomorrow!”

[13] **Says the Centurion:** “That makes no difference! Because the one hundred pieces you must pay already by virtue of coming here without such document: hence no further talk about this matter!”

[14] **Says the Chief:** “We nevertheless have no money on us, for we never carry money when traveling, because this is our law! Whence should we therefore take the money now?”

[15] **Says the Centurion:** “That shall be my concern! Where

the money is lacking, we will make use of the bail. Your effects, which I hear you carry in large quantity, shall surely be worth the hundred pieces!”

[16] **Says the Chief:** “They are indeed worth a thousand times that much, but these are all divinely consecrated things, and God would cause the death of whoever laid his hands upon them! Hence you shall not be able to touch such things, far less take them!”

[17] **Says the Centurion:** “It is not going to be so bad! We shall see whether this is really the case with your God-consecrated effects!”

[18] **Yell all the Pharisees:** “No, no, no,! We shall yet manage to find the one hundred pieces; our people are certain to have money on them!”

[19] **Here a Pharisee steps out, bringing in a satchel with a hundred pieces, handing them over to the Centurion, who hands them to the deputy, the latter having to count the money. As it is the right sum, the Centurion commands the deputy to place the money into the sinners’ poor-box, and the deputy does so at once.**

[20] **The Chief says however:** “It is rather strange practice here to place consecrated money into sinners’ poor-box, since we are servant of God Are you not aware of offending God by offending a servant of God?”

[21] **Says the Centurion:** “What has your God to do with me!? I am a Roman and know what I know and believe! Your God Whom you now serve however shall never be my God! To me you are therefore the greatest sinner and hence your god-consecrated money belongs in the sinners’ poor-box! – Do you understand this?”

[22] **Says the Chief:** “Yes lord, we understand that we are dealing with a staunch pagan who, like all staunch Romans deeply despises us together with our divine doctrine!”

[23] **Says the Centurion:** “Not as deeply as you think, for we too acknowledge the old, authentic Jewry; only your new statutes, your own faithlessness and your outrageous of every

kind we despise three times more than death itself. Because there is no trace in you of the Jewry of old except for the names. But where are the select works of those from who you are descended and who gave the wise doctrine and laws? I know very well how it once stood with your Ark of the Covenant. But what does it look like now? Where is God's spirit moving above it?"

[24] **Says the Chief:** "That is still as it was in Aaron's times!"

[25] **Says the Centurion:** "Or perhaps otherwise! Hearken! Hardly 3 years ago I was myself in your so-called Holy of Holies, and to that for a fee of seven hundred pieces of silver. But what did I see and smell? An iron case on a rack, from whose middle a lively naphthalene flame flickered whose repulsive smell did not affect my nose too pleasantly! The ingredients in question in the so-called Ark of the Covenant were certain to be younger than Moses and Aaron, and my purse was rather sad for my emptying it is so mightily for the sake of your foolery and deceptions! Say not another syllable about it to me, for I am one that sees sky-high through your cheating! Listen, knowing what I do and if I were the emperor would have your entire Temple leap over the sward! Your luck is just that I am not the emperor; but what the emperor hasn't done to you his successor will do."

[26] **Says the Chief:** "Lord, if you know this, then I beg you to keep silent about it on account of the people, because if the people found out then we would have to fear the most unbridled rebellion!"

[27] **Says the Centurion:** "Never fear! Because such is known by nearly every Galilean, and yet there is not the remotest talk about a peoples' rebellion! Because we Romans are around, and mighty enough to quell any revolt at the roots!"

[28] **Says the Chief:** "Well, lord, we have made payment and are therefore squared off; hence let us leave this matter! But if you have any knowledge about the notorious magician Jesus then be so kind and tell us what there is to him and his questionable doctrine and deeds, so we can report back to the

Temple about it!”

[29] **Says the Centurion:** “I have already told you that I know Him very well, and I would have had Him seized a long time ago, had there been the least sign of a rebellion; but the way things are I am persuaded of the exact opposite, and hence can give Him only the most favorable testimony. If you were like Him then Jerusalem would be the eternal and foremost city of God for all time to come, and God’s Spirit would still b moving above the Ark of the Covenant as in Aaron’s time! But you are the extremist opposite to Him, wherefore you city and your Temple shall not endure much longer! Report this to your colleagues, so that they may know the sandy soil on which their city and Temple are built! – But tomorrow you shall find out more with your eyes and ears, and so you can now go and take your rest!”

[30] **Says the Chief:** “We shall remain here at table; for your portentous words shall rob us of our sleep for days! Whoever can slumber, let him do so; I for one shall be over-wakeful! – Over there at the corner of the table a guest is seated with a maiden!?! Who actually is he? Do we have to take note of him or is he a prisoner of yours, together with the maiden? Is perhaps without travel documents as well?”

[31] **Says the Centurion:** “About this one you have no business to enquire; He is under my protection! I hope nonetheless that you shall get to know more closely tomorrow.”

61. THE POWER OF LOVE



FTER these words no Pharisee enquires further.

[2] Whereupon I rise, greet the Centurion, who responds the salutation with much warmth and sincerity, accompanying Me and Jarah to a resting place in another chamber, in company of Ebahl and his wives and other children.

[3] **But I** say to the Centurion: “If all of you want to stay with Me during the night, you can stay; however, if you want to go to sleep, you can do so as well! Should you stay, no one will have missed any sleep in the morning. – By the way, you as My friend has negotiated very well with the Pharisees; they are now very frightened and under pressure and will count the sand grains in their watch and will await the coming day with great impatience!

4] It was good nonetheless that My disciples who are still battling with the Essenes and the group of Pharisees and nearly have them completely on their side, did not enter the dining hall when the significant commotion took place! For this would have created an unnecessary sensation! Yet – I wanted it like that and therefore it could not have been otherwise! – But what I am going to do with My dearest Jarah? This little girl will never leave Me!”

5] **Says the little one:** “Lord, for as long You are going to stay in our house, Jarah will not leave Your side; and if it would be possible for You to die, Jarah would die with You! However, when leaving our house again and Jarah cannot go with You, I will stay home and grieve and ask the Father in Your heart to guide You back to her; for without You Jarah cannot live anymore!”

6] **Say I:** “Behold, this is a proper example how one should love God, to be loved by Him in the same measure! Indeed, God’s love grasps everything and forever there is no rage or revenge in it; however, there still exists a great difference in the way a person is loved by God. As long a person breathes and lives, it

is proof that God through His love gives him life otherwise he would dead long ago.

7] However, who loves God like this little one here, urges God to come and dwell in the loving heart of a person! And God comes, and by His Spirit dwells in the heart which loves God above all; and thereby a person has the everlasting, imperishable life and is completely one with God!

8] Indeed, it is not given to everyone to love God as mightily as it is the case with this My most dearest Jarah; nevertheless can every person love God with all his strength, and God will therefore also fill this heart with His spirit and His mercy and forever will not allow him to fall into the abyss. And if he stumbles he will always helped up again and the everlasting life will stay in him forever.

9] And now, My most dearest Jarah, since you love Me so much, you must tell us a little story; for I know that you are richly equipped with all kinds of good stories!”

10] Says **Jarah**, delightfully childishly smiling: “O Lord, spare me this! For this would really sound quite silly alongside Your endless most wise side!”

11] Say **I**: “No, no, you My most dearest Jarah, this may not disconcert you; since you can always and ever expect the greatest forbearance from Me! Since behold, I understand the weeping of little children, not to mention their speech! Sometimes you have rather strange dreams, come and tell Me such a dream!”

62. JARAH'S DREAMS ABOUT THE CRUCIFIXION AND RESURRECTION



SAYS Jarah: “Now, this I could do; but my dreams are normally quite dreadfully and show me the world people in their very terrible form, and instead of them, I see only devils! And as such only recently I had a dream! I saw a marvelous person who resembled You, o Lord, a great deal. This person I saw bound with ropes like a criminal.

2] Those following him weeping, I asked what this marvelous person has done that the world people treat him so badly. And the weeping, one after the other, told me: ‘He was a mighty benefactor of humanity. He never committed any injustice and the brightest truth was the honey of his mouth. To the world- and power hungry Pharisees he spoke the truth, and therefore they have him condemned to death at the cross by the weak Roman landlord. They now lead him to the place of execution; come with us and see the reward the greatest human friend will receive from the bad, most selfish people!’

3] And I went with the weeping to a low hill and saw the honest person, who was full of blood because of the slashes and blows, dragging a heavy cross and on his head he carried a thorn wreath to increase his torture. At the place of execution he was bared and thrown mercilessly like a wild animal onto the cross, then they took many sharp nails and drove them with heavy hammers through hands and feet and in so doing fixed him in the most gruesome manner to the hard and heavy cross! – O Lord, this was a terrible sight! If I only think about this dream, I lose my senses! – Finally the cross was raised and put into an existing hole and wedged to stand firm.

4] However, the most miraculous thing about this was, that this above all measure honest person, even during all such torture never uttered one single agonizing sound, while the other two who by far were tortured less gruesome, screamed and wailed enormously!

5] At this point I woke up and my whole body was trembling.

Lord, such a dream is indeed no joke for a so tender-feeling girl's heart like mine! Thereupon I immediately ask the dear Father in heaven that He should not let me have such heavy and agonizing dreams anymore; and behold, until this hour I actually had no such heavy dreams to cope with! My father however always told me that dreams are like empty foam and originate from heavy blood. Can be! If I then have such heavy blood, I also otherwise had to be more sluggish than I actually be; but otherwise I am a agile and cheerful girl – how can I then have heavy blood?"

6] **Say I**, who has become a little somber during the story: "No, no, you My dearest Jarah, you have ether light blood; however, your dream is of great importance! – But now nothing further about this, time will be your teacher therein; however blessed you are having seen such dream! Only a few prophets had the privilege to see such in their visions.

7] However, many things on this are hidden from man. The great 'why' they will only get to know in the beyond! – But now tell Me another dream which you dreamt three days afterwards about the same person!"

8] **Says Jarah**: "O, I much more prefer to tell this; since it is many thousand times more cheerful! Suddenly I found myself apparently still very early morning in a quite beautiful garden from where I unfortunately could see the place of execution from my previous dream. Such view immediately filled me with great fear so that in my dream I began to pray to the dear Father in heaven to spare me a similar appearance; for I unfortunately still saw the three known crosses standing upright at the place of execution.

9] But then a most beautiful youth came to me, consoled and strengthened me with the words which I have memorized: 'Do not be afraid you tender, pure soul! What you have seen three days ago had to take place according to divine providence otherwise no person could become blest and see the face of God. What has been crucified was God's Son and God was in Him. Now after three days this Son of God will rise from the


death of His divine flesh out of His very own power, and from now on will rule over the whole of infinity, and His kingdom and His rule will forever not end; and all powers and forces will kneel before His name and those who will not kneel will be allowed to blight. But the last, most blessed moment is near, therefore pay attention to the heavy sealed gravestone!

10] When the youth had spoken such to me, behold, the heavy gravestone consisting of separate pieces lifted by itself from the grave and from it rose cheerfully, nevertheless with an exceedingly dignified face, the very same man which I have seen being so terribly crucified three days ago. I even saw the markings on his hands and feet, and I did not doubt it for one moment that it was him.

11] And the man came to me and said with an endlessly melodious voice: ‘This what you have seen here in a dream was only a seeming example of this what will happen in reality in the near future; however, before that you will see Me in reality, and after My resurrection quite often!’ – After these words I woke up again and have thought about them a lot. However, except You, no man resembled him in reality!”

12] **Say I:** “Now, perhaps I am Him? – However, now nothing further about this and therefore about something completely different for tomorrow!”

63. THE CENTURION DISCUSSING THE TEMPLERS’ MALICIOUSNESS WITH THE LORD

 **HE** Pharisees, who traveled here from Jerusalem on My account and in whom our friend put the wind up in a truly wise fashion, shall give Me a hard time tomorrow, once they have recognized Me. But I shall for the first time serve them up pure wine, i.e. I shall tell them the full truth to their faces frankly.

[2] **The sick that are here and those still to come shall do no more than touch the hem for My raiment – and they shall get well. Thereafter My disciples shall eat their morning meal with**

unwashed hand, and this shall suffice to get these true arch-philistines of Pharisees and Scribes' heckles up. Thereupon they shall at once come up with their notorious snare questioning, and I shall give them answer that shall savor them more sour and bitter than vinegar and gall, a notorious drink with which they are want to slake the poor sinners' thirst. – But now we shall spend the two hours to daybreak in silence.

[3] Also My disciples together with their two Essenes and the group of Pharisees went to take some rest and have accomplished some good work; for they won them all for Me. Two young Pharisees, however, Pilah and Ahab, the first from Kis and the latter from Jesaira, both main speakers and at the same time clever, sober people, have already been for some time My disciples. Only arriving yesterday morning, they immediately joined up with My disciples and have well supported My disciples during their conversion work; for My disciples all fishermen except for three, still have insufficiently skilled tongues, and therefore the two young Pharisees supported them well.

[4] You Ebahl however go over and tell the disciples that tomorrow morning they are to eat their bread with unwashed hands, whilst the other, converted Pharisees and Scribes together with the two Essenes are to remain hidden until the Jerusalemites will have departed; only then they should emerge, and I will bless them. It is up to them whether they want to change into other clothing, or in the eyes of men remain what they were till now. Go and say that unto the disciples and the others – you will know whom!” – Ebahl leaves and does exactly as I advised him. And all are happy about this news, promising to strictly keep to everything I have communicated to them.

[5] Ebahl returns, telling us the good response his errand had received. Everyone is happy, and **the Centurion** says: “I am looking forward to tomorrow with exceeding pleasure; but this I also say that, particularly stirred thus in relation to the peculiar dream of beloved Jarah, I shall not be playing jokes with these fellows. As soon as they start playing up with me I shall have

them flogged, that their wicked blood shall flow off their backs in streams. Because for these brutes rebukes mean nothing and only spurn them to greater revenge; but one flogging to near death shall cool their wicked zeal. I am not sure of doing it yet, but not terribly uncertain either!

[6] It could quite easily turn out that with the slightest opportunity these fellows and their henchmen perpetrate against You, dear Lord and friend, in Jerusalem what the maid saw in the first dream! I say, a spark of possibility, and the most effeminate Governor Pontius Pilatus will have nailed You to the cross just like that!

[7] Of a truth, if I were Governor of Jerusalem, then anyone should just try to lay his hands on You! Him I would hang on the cross ten times and only then break his legs! But I am unfortunately posted here and could not come to your aid, nor Your friends Cyrenius and Cornelius; wherefore one has to start cooling off these fellows' pernicious pluck in advance, to thoroughly scare them off so that they would not easily anywhere dare to lay their paws on godly men as exalted as Yourself!

[8] Oh wait, you rogues, tomorrow shall get that hot that I will make you sweat blood! When the fellows shall have received some thoroughly rough lesson, then I would almost wager half the Roman empire that they will give up their evil deeds – at least in their excesses; but their evil old hide must first be thoroughly tanned! Dixi.” (“I have spoken” – the Ed.)

[9] **Say I:** “You can indeed do as You will, and I shall not say unto you ‘don’t do it’. Because you are one of My wisest friends I’ve come across. You indeed have the proper tact in all your words and deeds; but I say unto you that it won’t make any difference with this wicked brood, but only make them more wicked and mischievous. Because they who are once of Satan are so fully yet and only through an every so now and then rebuke can they be turned to something better, as our disciples have done now, and as was the case at Nazareth, where the Chief together with the Pharisees and Scribes were converted to

My teaching. But not much can be done on a big scale, and just as little by your method! Because whilst you may drive one devil out with the whip, ten will enter in his place, of whom each shall be worse than the original one.”

[10] **Says the Chief:** “As surely as my name is Julius I shall lay neither cane nor scourge on any of these fellows until forced to extremity, whereupon let those fellows beware!”

[11] **Say I:** “There you are quite right again! One has to stretch patience out as long as possible; once the extremist border-line has been reached nevertheless then it is necessary without all further postponement and sparing nothing, to hit with all lightning and thunder, otherwise the sinners begin to think that one is joking and playing with them as with little children!”

[12] **Says the captain Julius:** “These are fully my maxims too! It takes much for me to punish; but if I am forced to it by an incorrigible, then he shall also remember well that he was punished by me! – But now I believe that we should take a little rest for a couple of hours, for it has started to dawn!”

[13] **Say I:** “Yes, let us do so here, each upon his seat.

[14] All are quiet, and every eye is laden with a short but honey-sweet sleep. And upon wholesale awakening, each is fortified as if he had slept and dreamt all night, upon a soft resting-place.

64. LARGE-SCALE HEALING THROUGH TOUCHING OF THE LORD’S COAT



ALL are amazed about such fortifying sleep, even whilst the sun is already shining unto the mountain-tops. Ebahl at once organizes his wives to take care of a freshly and well-prepared morning meal; and the women together with the older daughters at once attend to an abundant and good morning meal, finding that easy since their larders are crammed from top, to bottom.

[2] The Pharisees have already taken their table over in the dining-hall, leaving no room for anyone else to sit at their table,

and Ebahl immediately had them served with bread, wine, a few roasted fish and honey. Only after these were finished did Ebahl have another large table set for Myself, My disciples, the Centurion and Ebahl and his wives and children.

[3] Before entering the hall however I had Ebahl bring all the sick waiting for Me into the big hall and tell them that they had only to touch My coat and they would get well at once. – Ebahl went and carried out My order.

[4] Thereupon I entered the dining-hall with the Centurion, My disciples and little Jarah, who would not part with Me by one step, and sat down at the table without glancing at a Pharisee, let alone greet one, something that was a big thing with them.

[5] When I and the Centurion and the disciples were seated, close on two hundred sick entered the dining-hall asking Me if they could touch the hem of My garment. And I let them, even while I and My disciples and the others partook of the morning meal. Soon everyone that was sick crowded around Me touching the surface of My coat; and all who touched it became well (Matt.14:6).

[6] But the supremely jealous **Pharisees and Scribes** hid behind some of the sick, saying to them covertly: “Do not touch the coat of the Nazarene, who we already know, and you still will be healed!” – And those who allowed to be persuaded by the Pharisees and did not touch My coat, stayed ill.

[7] Upon realizing this they came to Me again to ask Me if they could touch My coat. However I rebuked them and said: “Have you come for the sake of Me or those Pharisees, who talked you out of it to touch My coat? Those you believed should also help you; go to them!”

[8] This **the Pharisees** easily overheard and turned red hot with rage. They soon come over to Me, and their Chief said to Me: “So you are the one on whose account we had to go from Jerusalem to Nazareth?”

[9] To such question I give the Chief no answer, but **the Centurion** in My proximity, sitting at the table to My right says with thunderous voice: “Yes this is the One, whose countenance

you miserable ones are not worthy eternally to behold! Why did you dissuade those poor from touching His garment, so that they might have gotten well like their companions? You miserable dogs, do you really in this world know no better than to make people unhappy at every opportunity?!”

[10] Here I give the Centurion a sign to relent somewhat, or there could be unpleasant things.

[11] And whilst relenting, the Centurion nonetheless demands the Chief to conscientiously give a reason why he prevented some of the sick from touching the divine Master’s garment, so that they would have gotten well like the others.

[12] Somewhat embarrassed, the Chief says: “We only wanted to convince ourselves that only those got well who touched your raiment. And we are sure now that only those who touched the Master’s raiment got well, and we put not further obstacle to what can make them well.”

[13] Here the sick get up, saying: “Oh, if we were not so sick, miserable and weak then we would, for trying out on us whether we would get well too without touching the divine Savior’s raiment, give you a reward that would give you an eternity to think about; nevertheless, postponement doesn’t mean calling it off. We shall yet somehow with God’s help get well and then meet you somewhere; then you can beware of what we shall do with you!”

[14] However I say to the sick: “Revenge be distant from your hearts! If you want Me to heal you, ban all rage and revenge from your hearts!”

[15] Thereupon the sick say: “Master, for the sake of You, we do whatever You want from us; only free also us mentally handicapped from our sufferings!”

[16] Say I: “Thus come and touch My garment!”

[17] Here the sick went and touched the hem of My overcoat and all of the sudden all became perfectly cured.

[18] And the Centurion, agitated said: “Now, you blind seers from the so-called holy city of God, are you now convinced that the man about whom you are so despicably ill informed, and

whom you went out to examine and to catch, is this evil person whom you described to me yesterday?”

[19] **Says the Chief and also the other Pharisees:** “That an extraordinary healing power goes forth from him we are now more than convinced; but it is far from follows that he accomplishes this out of some kind of godly power; because with him and those sitting at table with him, we note that they don’t keep the ordinances of the Elders – and in view of such, there can absolutely be no talk of any godliness!”

[20] **Says the Commander:** “This I do not understand; speak to Him personally about this!”

65. THE LORD AND THE CHIEF (MATT. 15; 1-9)



HEREAFTER the Chief steps up to Me, asking: “Master, who are they at table with You?” (Matt. 15; 1).

[2] **Say I:** “They are My disciples!”

[3] **Continues to ask the Chief:** “Why do these your disciples break the Elders’ ordinances? They wash not their hands when eating bread!” (Matt. 15; 2)

[4] **Only here do I rise, abruptly facing the Chief and asking him with a serious voice:** “Why do you break God’s Commandments on account of your ordinance? (Matt. 15; 3) God Commanded: ‘Honor thy father and thy mother. But who ever curses father or mother shall die!’ (Matt. 15; 4) You however teach son and daughter to say to their parents: ‘If I make offerings in the Temple for your father or mother, it is of greater benefit to you than if I honor you as of old.’ And to such son or daughter you say: ‘It is well done so!’ (Matt. 15; 5) What however are the consequences? Behold, therewith no one honors their father and mother anymore! You have therefore abolished God’s Commandment for the sake of your ordinances! (Matt. 15; 6) Who gave you the authority thereto? Having never believed in God, you are well able to do so; for he who is spiritually dead has a conscience no more!”

[5] **Here the Centurion takes the stage again, saying:** “Ah, to

this has it come? Oh this I must mark well! Such servants of God are you? For this reason you are incapable of recognizing the godliness of our Master and Savior?! Your god therefore is firstly your paunches and hence your gold and silver satchels! Well well, now I precisely recognize you; carry on now!”

[6] **Says the Chief:** “We are servants of God in the order of Aaron!”

[7] **Say I:** “Oh you miserable hypocrites! Isaiah indeed has written and prophesied of you: (Matt. 15:7) ‘This people draws close to Me with their mouths, honors Me with their lips, but their hearts are far from Me. But in vain they do worship Me, while teaching the people such doctrines which are nothing else than commandments of men.’” (Matt. 15:8-9)

[8] **Says the Chief:** “Because of our ordinances, which are also for mans’ benefit, we do not abolish God’s commandments!”

[9] **Say I:** “I have already shown you so with one of God’s Commandments; do you want to also hear how you tread all the other Commandments of God into the dust, putting your own ordinances shy-high above them?”

[10] **Says the Chief:** “Leave it alone because of the people, of whom many are here!”


[11] **Says the Centurion:** “In this way you only testify before the people how our Master keeps God’s Commandments to the fullest degree!”

[12] **Says the Chief:** “We cannot do this now; this can be affected only by the Temple through the ordained High Pries!”

[13] **Says the Centurion to that:** “We Romans put it this way: *Ars longa, vita brevis!* (Long on art, short on life - the ed.), or: one intends to put the thing on the back burner for as long as possible to avoid doing anything. But I tell you straight out before the people: even your best testimony to a Master like Jesus of Nazareth would be too miserable and evil! Should you dare to in the Temple at home cast even one aspersion on Jesus before your colleagues, then I shall on the spot dispatch a report to the Emperor in Rome, and with the dot over the i and hundred witnesses in minutest detail describe how you and your

colleagues, on your instigation carried out the infamous taxation-robbery! Then reckon hardly another year and your infernal nest will be so destroyed that it shall be hard to tell where it once stood! Mark it well! For a Roman keeps what he has spoken, even if heaven and earth should perish therefrom. ‘Peret mundus, fiat jus!’ (may the word perish, but justice be done! - the ed.) – Have you understood me?”

66. JULIUS’S KEEN TALK ABOUT THE BLESSING OF THE LORD

 **I**N response to this Centurion Julius’ talk, the Pharisees withdrew confounded, consulting on what to do. One of them was of the opinion that they should give Me the testimony demanded by the Centurion.

[2] **The Chief** says nevertheless: “How can we, if he despises the Temple ordinances, treading them with the feet?! But to do it for appearance’s sake is no use to us, for the testimony would be produced at his pleasure, bringing all blame and punishment over us! Let us just keep what the Centurion requires of us, for if it leads to unpleasantries then we have a good reason to fall back upon before our highest superiors!” – All the Pharisees and Scribes agree, falling silent and saying not another word.

[4] **Here I** rose with gravity, turning to the Chief and saying: “So it is for fear of not keeping your ungodly human ordinances that you cannot and will not testify of Me, and for fear of your miserable body? Oh, had you given testimony of Me, how happy you would have been temporally and eternally; but it is over now! The Son of Man shall henceforth not need your testimony, for His works and words testify of Him! But that you and your colleagues would see that the Son of Man does not fear people, I shall now tell all the people in front of you that there is nothing to keeping the Temple ordinances, and that whoever abides by them according to your sense commits a grave sin before God!”

[4] **Says the Chief**: “Don’t do this, or you may fare badly!”

[5] **Says the Centurion:** “Yes, He is going to do so, and he shall meet with nothing bad! Remember that, you miserable money bags! You are in my power over here; only one suspicious move, and I will have you chopped up and cast into the sea for dragon food, as truly as my name is Julius! Just look at these goblins! History shows that the Templers have not done one good thing for mankind for over three hundred years. And if there was an occasional noble soul among them then they did, as to my knowledge they did hardly thirty years ago to the reverent, upright Zacharias. And no sooner does a person filled with truth, honesty and divine power arise among them, inundating poor mankind with favors of all kinds, then these goblins are at once there to ruin him! Oh, this your miserable craftsmanship shall soon be terminated!

[6] Behold, this true man of God came to this district, which is universally notorious for its unhealthy location. Several thousand sick were found in the area. – locals as well as strangers; even more than half of my soldiers lay stricken with bothersome and intense fevers, some already over a year; come this pure man of God and healed all who sought help. Should one not build an altar to such a man, sacrificing to him as to a God ceding him every imaginable honor and unction? But what good did you render to people on coming here? Ebahl’s cellar and larder shall shortly be worth a hundred pieces fewer!

[7] And out of gratitude for feeding everywhere free of charge like wolves, you want to destroy our greatest benefactor! A person whom alone you have to thank for Cyrenius not gathering all power in Asia together, to raise to the ground your miserable robber and harlots nest! No, to think about your shamelessness goes beyond everything. For the sake of not having your deceptions, which you sell the people as godly things for good money, betrayed, you seek with all satanic wiliness to get rid of even your greatest friends and benefactors, if you scent a bit of higher light within them! Say it yourselves whether you are not far more evil than Satan himself!?”

[8] **Here the Centurion turned to Me, saying:** “Lord and Master

from God's school, teach us unsparingly the truth, and what the people are to do in future in respect of human ordinances! I know that the heavens and the earth and all elements obey You and that you can with the gentlest breath of Your mouth scatter these goblins to the winds like chaff, as you were able to command the sea to carry us as if it were solid land; notwithstanding so however, I as a mere weak human, stand at your service with all my power, which is not inconsiderable, to the last man and last drop of blood! These miserable goblins are to get to know the Gennesaret area!"

[9] **Says the Chief with a trembling voice:** "Mister Captain! Where is your proof that we came here only to destroy this person? We have indeed come to examine and test him, which surely cannot be held against us; but by God, there can be no talk about destruction! For you it is easy to speak, having had ample opportunity to get to know him through his deeds and speeches; we however have heard and seen little other than today's miraculous healing, other than your not too human threats; and we ought to, as relative newcomers to this thing, be free to take our measure of this miracle man!

[10] That we Templers are standing on quite hollow ground already, is surely not foreign to us; notwithstanding this it is however preferable to no ground at all, and the state shall have to protect it until it pleases God to create a firmer one! Hence I beg you not to immediately threaten us with the sword, for trading a few words with the miracle-man Jesus! Let him do what he wants, and should teach and preach, so that also we too find out more than what we heard only from hearsay and many probably false reports; on seeing that there is something to the thing we too shall formulate different judgments within us than up til now! For we are not quite so stupid as that, and our heart is still quite capable of a just assessment."

[11] Says the Captain: "The refusal of the requested testimony does not say much for the righteousness of your heart, but quite the contrary! Ex trunco non quidem Mercurius (No God has yet emerged from a clot - the ed.) – but we shall see!"

67. THREE DOCUMENTS (MATT. 10-14)



HERE I called all the people together, consisting partly of the present recovered and partly of the many residents of the city who were celebrating the Sabbath-eve with a holiday.

[2] When the people were gathered together and the hall nearly filled, I said to the people: “Hearken and hear and hear Me well! (Matt. 15:10) That which enter through the mouth does not defile a man, but which comes out man’s mouth defiles him. (Matt. 15:11) To eat bread with unwashed hands defiles no man. This I say unto you all, and therewith abolish everlastingly such manmade ordinance!” – Here the people started to jubilate, praising Me.

[3] **The disciples** stepped over to Me nevertheless, asking: “Did You notice the Pharisees’ fury on hearing You speak such words?” (Matt. 15:12)

[4] Say **I** to the disciples loudly: “All plants not planted by My Father in Heaven shall be weeded out. (Matt. 15:13) Let them go! They are blind leaders of the blind. But where one blind leads another there surely both fall into the ditch (Matt. 15:14) These can rage as they like, for their father is one other than ours; our Father is above – and theirs below!”

[5] On hearing such, **the Pharisees** turned yellow, green and fiery red with rage, with the Chief saying, trembling voice notwithstanding: “We have now heard all we need to! He has blasphemed God and us! Now we know with whom we are dealing and who this Jesus of Nazareth is! Hence let us get going and loudly proclaim to the High Priest what kind of person this Jesus is!”

[6] Says **the Centurion**: ”One can indeed get into a city as you did, by your own will; but getting out again rest with the city’s authority! It is easy to say, ‘let’s get away!’, but here the authority steps up and says: ‘You’re staying’. – The latter was voiced thunderously.

[7] To these words the Pharisees paled earthen with fear,

starting to quake and to be incapable of uttering another word.

[8] **On seeing the murderous effect of his words, the Captain continued:** “Before letting you depart, you and I shall have much to discuss, and you shall yet issue me a couple of documents signed by your hand and witnessed by the people, both upon life or death, the contracts and the testimony! Well understood! For should I find out through my sharp-hearing spies that you did not keep even one point in the contract then you are dead on the same day, were you to hide behind a thousand temples!”

[9] **The Captain had writing utensils brought to him at once, writing the following:** “Contract No. 1: Should any one of you dare to say even one derogatory word about Jesus of Nazareth, either among yourselves or to a stranger, which shall transpire instantly – shall undergo trial and death – Contract No. 2: Whoever among you drops a single hint of what has taken place and been spoken here, either in Jerusalem or in the Temple, giving Jesus adverse testimony, whether in the Temple or another house, shall be subjected to the harshest trial, followed by the most torturous death! And none should comfort themselves with: ‘it surely will not come to this. As already said, the same moment you mention even a syllable of what you are commanded in the two contracts to keep silent, my spies shall find out and you shall fare as threatened in these contracts!’”

[10] **Whereupon the Centurion wrote the following testimony:** “We are and all certify in our handwriting to the truth pro memorial eternal (in eternal memoriam) that we committed the notorious robbery of the imperial tax-moneys and treasures from the Pontus and Asia Minor, having relieved the transmitters thereof with the most shameless cunning, as disclosed on their transportation to Jerusalem in Kis through the mediation, if not verbally by Jesus of Nazareth. We would have been once and all condemned by the magistrate Faustus – but Jesus of Nazareth intervened on our behalf, and we escaped unscathed. This is the full truth, vouched for by our lives.”

[11] After finishing the writing of these three pieces, the Centurion read them out quietly to the Pharisees and Scribes; their faces grew longer with every line, and only after hearing the testimony read out to them did they clasp their hands above their heads, shouting: “What! This we are to sign?!”

[12] Says **the Centurion**: “Yes, it is the pure truth! If however you are not willing, then over there the bailiffs stand ready with the whips, scourges and sharp axes. – Here the Pharisees turned around, seeing the terrible men. Without further argument they demanded writing utensils. The Centurion nevertheless reminded them to sign their real names, or a false name brings death to anyone. Whereupon they signed their real names, and who ever among the people was literate had to sign as witness.

[13] Said **the Captain**, after the three documents were thus completed: “Now I got out of you what I’ve been wanting for a long time, and you know what I possess. What you need to observe you also know, and thus we have finished. Now you are free to go wherever you please! You shall be given safe conduct to the border!”

[14] Thereupon these Pharisees and Scribes packed everything together and in hardly a half hour they had Gennesaret behind them, quietly and without a word.

68. THE LORD’S CAUTIONING AGAINST THE TEMPLERS’ CUNNING



WHEN these provers and examiners were over hill and dale, **the Captain** said: “Lord, these will hopefully keep their silence. For these three oaths may hold out! By the way it is fully true that I do find out within eight days whatever any one of them may have said to anyone ever so secretly; besides that, their belief is stronger than my widely spread scouts, and their great fear is their taskmaster. Here I vouch for it that none of them shall divulge to anyone even a syllable of what they experienced here!”

[2] Say **I**: “Yes, they shall keep silence, but that much greater

shall be their inner rage: for what they encountered here in fullest measure none of them shall ever forget. But let you all take precautions, for their inner malice is great and knows no bound! In their hearts devils reside, and for these no means are too malicious when it comes to take revenge against the offender! Hence be careful! These are now going to brood and brood! The testimony they had to sign is still the best binding means! On account of that they shall indeed keep their silence; but they are going to send more scouts of evil to breathe down your necks than your witness against them, and they shall engage in false witness against you; hence be on your guard, for it is why I told you!”

[3] **Says the Captain:** “Lord thank you from the fullness of my heart for this warning! Knowing this now, every stranger shall in future feel peculiar premonitions, especially Jerusalemites coming to this district! Verily, burning coals shall be stoked over his head! Only one ever seized, and a second shall forever abandon his intentions to become the devil’s informer!”

[4] **Say I:** “Indeed, indeed, hence be on your guard, for this generation is externally complaint as doves but internally more poisonous than an Egyptian curly-tail grass snake! They shall be coming in all shapes and speak this and that tongue, once as Persian merchants, then as Greeks and Egyptians as well as Romans, and shall be hard to distinguish from true citizens of these nations. But on close examination you shall discover of what spirit they are!”

[5] **Says the Captain:** “Oh, many further thanks to You oh Lord! Now I know what I shall have to do in future: and should a questionable case arise then I am sure You will permit me to call upon Your supremely holy and mighty name and say: ‘Oh great, almighty spirit of My Lord and Master Jesus! Enlighten my heart so that there would be light in it!’ and You are sure to hear such call to the end of the world!”

[6] **Say I:** “Ah, friend and brother, stay in Me like that and My spirit shall be in you for your help every day and night!”

[7] **Says Jahrah, standing next to Me:** “But Lord, You are

speaking as if You were leaving us soon!” I beg You to stay with us a few more days; for you are My life! How could I live without You? You must stay here, I won’t let You leave here! I would have to die without You!”

[8] Say **I** in the most friendly fashion: “Oh My most beloved **Jarah**, you I shall not leave eternally! And if on account of My ministry I have to leave here personally for a few days I still shall remain with you in spirit, and you shall speak to Me and I shall give you well audible answers to your every question; of this you can be certain! – Do you comprehend that?”

[9] Says little **Jarah**: “Yes, my most beloved Lord Jesus, this I understand very well, knowing that nothing is impossible to You; but I would still prefer if You also stay longer with us in person. For behold, everything looks so transcendent and celestial when You are with us; I cannot imagine heaven more beautiful and glorious. Hence You have to stay with us few days longer. Personally as a favor to me!”

[10] Say **I**: “Well yes, it is not possible to deny anything to such love, especially when she has chosen the best part! Be of good cheer, for your love shall not be forsaken!”

[11] This cheers up **Jarah** fully, where after she bounds over to **Ebahl**, saying: “Look father **Ebahl**, the Lord stays with us, and that forever!”

[12] Says **Ebahl**: “My dear child, this is an immense grace for us of which no one of us is worthy; for He is a Lord of Heaven and earth! What He does and intends doing remains hidden in His eternal, unfathomable counsel, according to which every hair upon our head is counted like the sand of the sea, and we humans can change none of that. But this I also believe, that He to Whom a thousand years is like a day, staying with us one day longer or less shall not make any difference. Hence hang onto Him and don’t let Him go, for among us all He loves you most!”

[13] Says **Jarah**: “O, I will hold onto to him and never let go of Him!”

69. THE LORD SPEAKS ABOUT THE SPIRIT OF LOVE



QUIETLY I approach her from behind, pick her up from the floor and say: “But you My most beloved little child, how do you intend to hold Me? I am then much stronger than you!”

[2] Says **the little one** when putting her back on the floor: “I know this quite well that You are endlessly stronger than me, nearly not a little mosquito before You; for You are carrying with Your almighty willpower heaven and earth and holds the sea in its depth; how should I compare my strength to Yours?! However, what I mean, is, that You, since I love You so indescribable much, for the sake of my love for You, You will stay a little beyond the time!”

[3] Say **I**: “Yes, you are quite right again; for with love one can achieve everything with Me! The love for you humans has drawn Me to this earth! However, who has love like you, can of course do with Me what he wants! Since such love is My very spirit in the hearts of people. And what such requires and wants, comes from the deepest depth of the divine order and therefore you can hold Me with your heart quite nicely and I will never ever separate Myself from your heart!

[4] However, My visible body is not important, but only My spirit! What I do, behold, is not accomplished by Me as a person, but only by My spirit; nevertheless, for your sake I will stay a few days longer – for tomorrow is Sabbath and the day thereafter post-Sabbath! For those two days I will stay longer, but I will move on, namely to Sidon and Tyre – however, I will then return and possibly stay with you for half of winter.”

[5] Completely delighted says **the little one**: “O, all praise to God the holy Father! Now I am quite content!”

[6] All admired the 12 year old little maiden and were astonished about its mind. And **an elder** said: “O, this is a special grace from God! In this tender skin hides an angel of God! Her body and spirit are testimony for it.”

[7] Says **another**: “Certainly! The girl only counts twelve and a

half years; but she looks like a maiden of sixteen years! Her body is completely developed and her soul leaves nothing to wish for. She truly has head and heart at the right place! Lucky him who one day will take her in his house as a wife!”

[8] **Jarah hears this and says:** “A heart who loves God, does not require a selfish bridegroom; since it is already guided as bride into the house of God! I know to love people in their suffering and do good to the poor at every hour by day and night; but the certain love of a young man I do not know and will never get to know it – except his heart is filled with the purest love for God like mine!”

[9] **Says another old Jew:** “Be careful little maiden! Your speech sounds good, as if coming from the mouth of an angel; however, you nevertheless consists of flesh and blood, and when one day your years will come, then you will find out whether flesh and blood do not have anything to say in a person!”

[10] **Says Jarah:** “That man is not a God, I know already since my earliest years; however, a person can through the right love for God become a master of his flesh and blood, because of the certain help from God. However, whom God helps, He helps him all the way and not only half, what you have experienced this morning at your own sick flesh and blood! For this was not human help, but the help of God!” – After these words of Jarah the elders fall silent and nobody dared to reply to her with another word.

[11] **But I say to Jarah, taking her hand:** “You have done well! You already speak like a fully matured prophet!”

[12] **Says dear-smiling Jarah in a soft voice to Me:** “It is easy to speak prophetically in Your presence if You put the words in ones heart! If I had spoken out of myself, indeed, a lot of stupidities would have come out!”

[13] **Say I also in a soft voice:** “Could be so My most beloved Jarah! But from now on you will always be able to speak so wisely, but beware not to become unfaithful to Me if you grow older!”

[14] **Says Jarah:** “Lord, if this would be possible, then rather let me die!”

[15] **Say I:** “Now, now, it will be impossible, indeed!?”

[16] **Says Jarah, clinging firmly to My middle and pressing Me to her chest:** “Yes, such must be forever impossible! Since then one would become insane for giving a pound purest gold for a pound stinking mud!”

[17] **Say I:** “Then you still attach some value to gold?”

[18] **Says Jarah:** “Yes, to gold of the soul everything! The earthly gold I only have mentioned as an example.”

[19] **Say I:** “Now, now, I do have understood you; but since I love you so much, I must tease you a little!”

[20] **Says Jarah:** “O, just keep on teasing me, I therefore will not love You less! For I know this quite well that God burdens those people whom He loves most with all kinds of suffering! So, if you really start to tease Me, only then you will really love Me!”

[21] **Say I:** “O you My dearest little child, such pure hearts like yours, God never teases, but only those who indeed love God very much, but nevertheless at the same time also flirt with the world; with those God uses all kind of banter to drive the world-love out of their hearts, so that their hearts become completely pure. – Do you understand this?”

[22] **Says Jarah:** “O Lord, honey of My heart, this I understand quite well!”

70. A DISCUSSION BETWEEN THE TEMPLERS AND THE ESSENES



SAYS for a change Peter, standing sideways, more to himself: “Can’t figure out how the little maiden is so quick to understand! Am I not quite old, having quite some experience, yet there is no way for me understanding things quickly. Thus I still don’t fully understand what He meant by the parable: what enters through the mouth does not defile a man, but only what comes out of the mouth!” If a person has to vomit, or coughs and then spits, how should this defile him? Moses made no mention of it!?”

[2] **Say the other disciples as well**: “Here you fare like us, for we can’t work this out either! Go and ask Him in the name of us all as to how this parable is to be understood!”

[3] **Only then did Peter step over to Me, saying**: “Explain to us the parable of “What goes into and out of the mouth (Matt. 15:15) for none of understands it!”

[4] **Say I**: “And are you all of so little understanding still? (Matt. 15:16) **How long will I have to bear you thus? You don’t know yet that everything entering the mouth goes into the stomach and is cast out than natural way? (Matt: 15:17) But what comes out of the mouth proceeds from the heart and defiles a man. (Matt. 15:18) For out of the heart come evil thoughts: murder, adultery, fornication, robbery, false witness and blasphemy.**

[5] **These are things defiling a man, whereas to eat bread with unwashed hands defiles not a man. (Matt. 15:20) – Do you understand that?!”**

[6] **Say the disciples**: “Yes, Lord, we thank You for this holy light!”

[7] **Say I to Matthew the writer**: “Thus write down the feeding in the desert, then the ride during the night to here and everything important that occurred and thereafter what took place today with few words, short and precise! Everything else that took place here, leave out for the time being; in time a few

things can be added afterwards – this is an essential piece of the Gospel.”

[8] Whereupon the disciples betake themselves back to their room, where the several converted Pharisees and Scribes together with the two Essenes eagerly await them. Of course they are immediately questioned in detail about how it went with the Pharisees and Scribes from Jerusalem, and the disciples tell them exhaustively. Whereto **the Pharisees, Scribes and two Essenes** say: “Nay, it truly takes much night and slyness, after such signs and testimonies to persist stubbornly with such wicked stupidity! And what does all their slyness serve them? They are now so tied up by the tree documents that they can’t even share their thoughts among themselves! Are these not oxen and he-goats!?”

[9] **Says the Essenes:** “The thing with Jesus is of such solar lucency as can be, and nevertheless they act so stupidly! We surely are as educated in a worldly sense, intellectually, as one can be after attending all Persian and Egyptian schools and having all the wise men of Greece and ancient Jewry at one’s fingertips. But even leaving aside all the unheard-of miraculous deeds: regarding His speech and its concomitant deepest wisdom, never encountered on earth before, this alone is the most sufficient proof that this Jesus is a most accomplished God. With this go His deeds of a kind undreamt-of by man; deeds possible only to a God, in Whom all the powers of the world and stars, sun and moon are united, or through Whose wondrously almighty will they received their being inexplicably!

[10] We saw how in Him, will, word and accomplished deed fell into one. The heavens opened to His and countless hosts of the most charming ethereal beings stood at His service; He commanded them and empty larders bulged with the fullness of the most precious foods, and all empty skins and pitchers are filled with the most precious wine! Well! Is this really nothing?

[11] He commands the sea, and its surface solidifies without turning into ice, and people can walk upon its normally deadly

surface as if on marble floor! And all this was both shown and told faithfully to these shady fellows, besides their gaping this morning at the miraculous healing of several hundred people; yet they remain more intrepid than rock upon which lightening have tested their destructive forces for thousands of years! Brethren, here everything decently human comes to an end, making him either a dangerous animal or a downright devil! – Say brethren, are we not right?”

[12] **Say the Pharisees and Scribes:** “More than completely right and truthful! Because if one can remain unmoved by such appearances one must in the end be a devil!?”

[13] **Say the two Essenes:** “Since we now believe that such evil spirits are to be found in this world’s regions, by whom men are not seldom tormented and seduced to evil deeds without a noticeable annoyance, we now fully agree with you. Because people who have no empathy for fellow man whatsoever, and like tigers cater only for their own bellies, are not humans but devils. For they have no sense for anything other than a most satisfied stomach! No means to achieve such aim is too evil for them! What of God, what of spirit! The belly must be nurtured, nothing else matters. They regard the arts and sciences only if their incomes is increased therewith! – Oh Lord, what kind of humans! Yes indeed, these are the most actual and authentic devils!”

[14] **Says Judas Iscariot for a change:** “Were I not persuaded of truly godly almighty, I could now be scared and concerned for Him. For these people would if possible pull down even God Himself from His eternal throne in order to sit upon it; for the Templers, who are doing endlessly well since the driving out of the Samaritans, who were a fly in their ointment, would risk anything rather than have their life of luxury curtailed in any way.

[15] **Says Peter:** “Do you think that our Lord, with all His miraculous power is safe from the Templers’ cunning? If He does not stand up to these parricides and matricides as a judge, with fire and lightning from heaven, then He is in a short time a

victim of their insatiable revenge! Yes, a Jew is called to do great things and be an angel; however, beyond an evil and spoiled Jew no devil exists who could be worse!

[16] Hence He should beware of Jerusalem! For should He come there as an obliging person, then He is ruined together with the preacher John! So long as the latter taught and baptized at Bethabara Minor (desert) he was safe; but as soon as he moved to the big Jordan in the great Bethabara desert about three months ago, he soon was a victim of the Temple mob, who knew how to cleverly hide behind Herod. But Herod was also spying about our Lord and Master already; had he been able to get hold of Him, who knows what would have happened already! But the Lord can see into people's hearts and their plans from a distance and knows how to keep out of their way! For who is cleverer and wiser than He?"

[17] **Says one Pharisee:** "Once He starts avoiding them then that is not a good indication of His security! He may want to avoid causing a stir, and that alone would excuse His keeping out of the way; but if it signifies the smallest amount of fear, then I won't stake much on His security! For I know only too well how the Temple keeps its lethal nets spread out, making it all but impossible to escape with hide intact! But He will only be trying to avoid publicity for the time being, and hence avoid it as long as possible and therewith a heaven and earth-shaking collision; He shall encounter man's great malice when its measure is full! This I deem myself to read into His character!"

[18] **Say the Essenes:** "We think so too! Because with such godly wisdom and fullness of hidden divine power, one is sure to know what to do in the face of the maliciousness of the world! Had we but a hundred thousandth part of His power, then in just three years we would be masters of the world. Hence we are not worried about Him! He should therefore have to personally give Himself up to the malicious world and say: 'Here am I, fulfill now upon Me, your Creator Himself, the fullness of malice, so that judgment may the sooner come over you from on high!' And there He would still lose nothing! He

may indeed permit mankind to harm His body and to even kill it so that their measure be full; but who will be able to do anything to His eternally indestructible, almighty Spirit? As said, we don't doubt that He would be capable of such, but this shall not be of much use to His adversaries; because before you know it, He shall rise as an indestructible judge, judging them with fire and sword from the heavens! Beware then all His adversaries and devils! Only then shall they know Who was He Whom they persecuted by all ways and means! – What do you all say to this our opinion?"

[19] **Say the disciples:** "Ah, far be it for that to happen to Him, although we are in no position to argue your point; but much is possible to God that man is not capable of thinking as possible!"

71. THE LORD AND THE TWO ESSENES



WHILST the disciples, Pharisees and the two Essenes were speaking thus, Ebahl was calling the guests to table, and the disciples and their disciples also were called, entering the dining hall with cheerful faces.

[2] I ask them what they were discussing in their rooms so animatedly.

[3] **Reply the Essenes:** "Lord, it is easy for You to ask, because what we were discussing was already as clear to You from eternity as the brightest noonday sun. But You may rest fully assured that we said nothing bad about You!"

[4] **Say I:** "Quite certainly and truly, and in particular what you spoke about; for this, not your flesh and blood but the spirit of God inspired. Nonetheless do not say more about it to anyone else, for men are blind, foolish and evil! – Let us nonetheless sit down at table now!"

[5] The table was well set; our 8 boatmen' time had been well-spent on fishing, and they had brought Ebahl a great many of the choicest fish into the house, for which he richly provided them with wine and bread. These fish were well prepared, and

we consumed them with much appetite. The two Essenes, whose palates were well refined, as students of Aristotle and Epicurus, paid much attention to things culinary, and could not praise this succinct, real fish-meal highly enough. The Centurion too with his three deputies could not praise the flavor of the fish adequately, and heartedly consumed a couple of large portions, so that he began to fear potential harm.

[6] But I said to him: “Fear not, My dear Julius, for nothing shall harm you in the physician’s presence!”

[7] This cheered up the good Julius again; this My saying became a proverb which maintained itself among physicians to this date of writing.

[8] At the end of the meal **the Centurion** asked, saying: “Lord, today is an exceptionally beautiful one! What if this afternoon we spent some time in the open?”

[9] Say I: “I am similarly inclined; but this time we shall climb a nearby mountain!”

[10] Says **the Captain**: ”Well, the nearest mountain, referred to by the name of ‘Morning Head’, and I think, called ‘Juitergli’ in this language, is also one of the highest, and immensely steep from every side, a nearly bare block of rock! If You were intending to climb this one, then we could not reach the peak before nightfall, whilst there could be no talk of a return! To spend the night upon the heights may not be pleasant for any of us either! For there is supposed to be constant snow and ice in the crevices; the view however is supposed to be something indescribably rewarding!”

11] Say I: “Friend, all this shall not deter us to climb the ‘Morning Head’; who knows the route gets much easier to the top than him who has to search for it. Let us thus get underway, before two little hours have passed, we are all at the top, this means those who want to go with us to climb the mountain!”

[12] Says **the Captain**: ”Lord, upon Your beckoning I would gladly go to the world’s end, let alone up this mountain; and if You lead, then there be no thought of danger! Now I am really looking forward to it! But we may want to take some bread and

wine with us, knowing how ravenously hungry and thirsty one can get climbing such formidable mountains.

[13] **Say I:** “Indeed, so you can do! But what are we going to do about our most beloved Jarah? For her the mountain shall surely be too hard to climb.”

[14] **Says Jarah:** “In Your company, oh Lord, nothing can be too hard for me; but without You one cannot do anything anyway, and I least of all! If it pleases You, then I go not only up this mountain, but quite literally into the fire with You, as I also was the first to walk with You upon the water!”

[15] **Say I:** “You know how to always give Me the right answer out of your heart; hence get ready to come with us on the journey, and nothing shall become too hard for you!” – Who would be travel-ready more quickly than Jarah, and she said as well: “Lord, if it please You, then I am ready to depart!”

72. A MIRACULOUS MOUNTAIN CLIMB



SHE little maiden was wrapped in a pleated blue dress, and with light, laced shoes on her feet; the head covered with an artfully woven straw hat; and since I had been rather slow in answering her first question, **she** grasped My hand and said: “But Lord, You my life, say it please, whether I am pleasing to You in this way?”

[2] **Say I:** “That is obvious, My most beloved Jarah! You are exceedingly pleasing to Me! If only all people were as pleasing to Me as you, then everything would be alright. But there are thousands in the world and indeed thousands of thousands who don’t please Me as you do! But these are the pure worldlings, and you are an angel! But now it is time to go, for it is already the third part of day!”

[3] With these words all but the domestics get up and join Me on My way. It speaks for itself that Jarah constantly walked by My side, as did the Centurion and Ebahl.

[4] Coming to the cliff faces within which only exceptionally steep ravines spiraled upwards, **the Centurion** remarked:

“Lord, there is no thought of climbing here with natural powers; for the ditches are terribly steep, wet and extensively overgrown with thorn-rushes! If no other way can be found, then by natural means we shall not get up there inside 10 days!”

[5] **Say I:** “Are you really so tired already, yet we nonetheless have already more than a third of the way behind us!?! Just look behind you and you shall see how high up we are already!” – The Chief looked around and got a shock when he realized that we already found ourselves nearly half way up and among the steepest cliff faces and almost vertical drops.

[6] **After some fearsome astonishment, the Centurion said in a somewhat feverish tone:** “No, let this be understood by whoever will! How we all got this far through this gorge is beyond me! We did indeed climb steeply already, yet I did not feel any particular strain! Nonetheless, there are now perpendicular walls ahead of us! Question: how shall we get over these?”

[7] **Say I:** “Don’t you notice that we don’t stand still, but constantly pace forward?”

[8] **Says the Centurion:** “Yes, this I notice indeed, yet when I look ahead the all possibility of progress disappears!”

[9] **Say I:** “Behold, one just has to be a good guide, to find the straightest path through all obstacles! Behold the gorge ahead is already the gate to the highest pinnacle.”

[10] **Says the Chief:** “Yes, how can it be? How were we able so soon to come up through these almost perpendicular rock-faces? We are not under way an hour by far, yet are so close to the highest peak that only a few paces separate us from the top!”

[11] **Says the very cheerful Jarah:** “But Julius, how can you ask where God the Lord is our guide?! He could just as well carry us to the top over these cliffs, over which never ever before any human set foot! Since we know that we have here to do with the Almighty, every further question is futile. We can only melt before Him with love and deepest reverence and eternally thank Him from life’s profoundest depths that He deemed us worthy of such unheard-of grace. But to ask Him

how omnipotence and wisdom is capable of such I find absurd! And even if He were to let us in on it, one can ask to what extent we would understand it, and whether we would gain omnipotence therewith?! For sure, to the extent that He wills it, we would accomplish the miraculous out of ourselves; but beyond His holy and almighty will never, surely!”

[12] **Say I:** “Oh, you little wise one, you! Who would have looked for so much of the brightest wisdom in you!? I say unto you that there are very few on earth like you; but one thing I must say unto you, notwithstanding My exceeding love for you, and this consist in asking you that in future you should be far more frugal with you pure wisdom, and only open your mouth when it is strictly necessary; here surely this is not necessary, since, as you can see, I Myself am present and know how to answer everyone’s question quite satisfactorily and thoroughly!”

[13] **Look,** if our friend Julius were not such a truly wise man then you would now have hurt him deeply; but he is a wise man who is good and honest towards all, and hence is happy with your childlike wise instruction. In future however you shall have to be as unassuming as possible towards everyone, and only therewith you shall be My true bride! – Have you properly comprehended these My words in your heart?”

[14] **Says Jarah,** somewhat aggrieved: “Indeed, Lord, but I fear that You now not love me as before, and this saddens my heart!”

[15] **Say I:** “Don’t let that trouble you! Now I love you much more than before!”

[16] **Says Jarah:** “But the good Chief shall be cross with me!”

[17] **Says the Centurion:** “Not at all, my truly celestial Jarah! I am only too thankful that you told me a purely celestial truth, from your heavenly heart! Oh Jarah, we two shall have much to discuss yet, for I sense it that your pure little heart is full of heavenly wisdom, wherefore let us remain the best of friends!”

[18] **Say I:** “Now, My most beloved Jarah, are you satisfied with such conclusion?”

[19] **Says Jarah:** “Now indeed, but I shall have to get a grip on myself from now on! For to be presumptuous has sometimes been my weakness; but it shall not henceforth be so – for Your words are supremely holy to me!”

[20] **Say I:** “Very well the, so let us take the few remaining steps to the mountain’s pinnacle!”

73. UPON THE “MORNING HEAD” PINNACLE



AFTER a few paces we found ourselves upon the peak, which however had a very torn, creviced and fragmented appearance and offered standing room for hardly thirty people free from giddiness.

[2] **Our Centurion** did not take well to that, and he said: “The view is indescribably glorious indeed; but the sheer drop in all directions, and uneven plateau take away my immense pleasure!”

[3] **Say I:** “Friend, sit down if you feel dizzy, and the rest of you do the same! I shall Myself remain standing.”

[4] **Says the Chief:** “Sitting down sounds alright, but where? Verily, the view is glorious, and one overlooks all Galilee and a large portion of Judea – one can even see into the Samaritan land; but the inhospitable height, and fear of a possible fall miserable spoils my super pleasure! I know that nothing can happen to me, yet I fear! Why this?”

[5] **Say I:** “Your fear stems from your not comprehending the impossibility of a fall right now. Look at My beloved Jarah there, she is bounding about as merrily as a Chamois (mountain-goat), whilst her sisters and even My Ebahl stand there pale with fear; yet no abyss has swallowed her up yet, because she is full of the firmest faith that nothing can happen to her in My presence. Let you all have the same firm faith, and you shall be cheerful like her!”

[6] **Says the Chief,** under whose right foot a stone he had used for support, loosened somewhat: ”Here a falcon, whose wings secure him against falling, may gain a firm faith indeed; but a

human like me, under whose feet one rock after another loosens, cannot with the best of will attain to a Jarah-like faith: I would only have to try one Jarah-like bound upon this hardly four by hundred meters plateau, and I would soon be lying crushed somewhere below! Oh! If only I found myself back below again!”

[7] **Here Jarah jumps over to the Chief, saying:** “But Julius, I beg you not to be fearful! Nothing can possibly happen to you! The Lord has led us here over the steepest walls; we actually only floated past the walls through the air; for no man has ever accomplished such journey, yet what has happened to anyone of us despite of such unheard-of scaling of this bare and perpendicular rock-giant? But if we came up over the most dangerous parts so well, how should we now start fearing as if it really were possible to fall down anywhere? Dear Julius, go and be more cheerful, for my sake! Behold, I am unable to look at such fearful and sad face!”

[8] **Here the little one wants to take the Centurion by the hand to conduct him around a little, but the Chief shouts:** “Get back! Three paces off, you little witch! You came close enough just then to thrust me over the walls with your mischievous leap! Oh, I know you well; normally you are an unusually good, dear and even wise girl; but sometimes a capricious mischief gets hold of you, and there I say: ‘Three paces off!’ – I usually like you a lot; but here at 4,000 meters (2,000 mens’ heights) altitude you have to constantly keep three paces away from me. You have spoken rightly and wisely, but I can’t help my dizziness at such heights. I know and believe that nothing will happen to any of us, yet I nevertheless cannot rid myself of this troublesome dizziness, and hence you must not play jokes with me!”

[9] **Says Jarah:** “Ah, what do you think? How could you even remotely suspect me of playing jokes with you!? Behold, I am simply over-convinced that here nothing can happen to me or you, and leaped over to you, fearful one, so pluckily to lift you up! How can you bear me such ill-will and call me a

witch? Behold, most beloved Julius, that also was not very nice of you!”

[10] Here tears fill the little one’s eyes. – On noticing this, **the Centurion** regrets shouting Jarah down, saying: “Now, now, make friends! Down below we shall stroll together over nice lawns again; but the space is too tight, and I am not to blame for my tiresome dizziness!”

[11] **Says Jarah**: “Dizziness is a sickness too! The Savior of all Saviors is here: He to whom it was possible to heal so many hundreds from their sickness, shall also be capable of freeing you from dizziness! Ask Him and He shall heal you!”

[12] **Says the Centurion**: “Ah, look my dear Jarah, here you did a better job than before! This was a better leap than your previous one, when you nearly pushed me over the walls! And look, this your advice I shall follow forthwith!”

[13] **Hereupon the Centurion turned to Me**, saying: “Lord free me from my fear and dizziness of the head!”

[14] **Say I to Ebahl**: “Give Me a beaker of wine!”

[15] **Ebahl at once passed Me a small skinful and a beaker.**

[16] **I filled the beaker and gave it to the Chief**, with the words: “Here, take and drink, and it shall be better with your giddiness!”

[17] **The Chief took the beaker and drank.** When he had emptied it, all fear and giddiness left him and he cheered up completely, letting himself be walked around the mountain by Jarah, and able quite smugly to look down the steepest cliff-faces.

[18] **When the others had all noticed this on the Chief**, they asked Me for liberation from their tedious fear. And I had wine passed to them all, and the height suddenly came to life a public park.

[19] **One lot were taking in the lands**, another were singing Psalms, a third were looking over the walls to find a possible return path. But since no such spot could be discovered, even whilst the sun was already nearing its setting, **the disciples in particular came and said**: “Lord, another half hour and the sun

will be set; what then upon this height?"

[20] **Say I:** "This is not your concern! Whoever believes shall this night see God's glory shine upon this height. We remain here!"

[21] On hearing this they silenced, looking for secure resting places.

[22] But the Centurion also came and asked Me whether we would be returning soon, as the sun was close to setting.

[23] But I said to him what I said to the disciples, and he was content therewith and sat down upon a solid, fairly level rock.

[24] Only **Jarah** was saying, as the sun began to touch the horizon: "Lord You my love, we are not perhaps going to already return home from this charming height? Here I would so much like to see the sun rise!"

[25] **Say I:** "We are staying the night, and only betake ourselves home on Sabbath morning; but like all the others you shall see God's glory shine throughout the night!"

[26] This so enraptured the little one that she sank at My feet in a kind of swoon which however quickly left her.

74. ABOUT THE NATURE OF FEAR



WHEN the sun had gone down however, a very cool and hefty wind began to blow from a midnight direction, so that all began to fear anew, and **the Centurion** said: "Well, if this wind continues to grow in intensity, then it may in the end still thrust us down into the abyss, whilst its considerable nip is not too pleasant either."

[2] **Say I:** "Let the wind blow, for this is its hour! But remember that it is not the master of Him Who created it through His will, holding it fast and letting it blow when He wills it!"

[3] With this explanation the Chief was happy, laying himself down firmly on the ground nonetheless, with the others following his example.

[4] Only **Jarah** stood firmly by My side and said: "But Lord, why is it that these people are so frightened, for they have

surely being taught by many signs that You also a master of all the elements!? This intrigues me especially about Your own disciples! Ah, it would be different if You were not here, but since You are here Yourself, it amazes me quite a bit! – Lord, if it please You then tell me the reason for this phenomenon!”

[5] **Say I:** “Behold, this is the world in their intestines, not fully cleared out yet! Were this fully excluded, as in your case then, like yourself they would not fear and would not be capable of fearing, since the spirit is sufficiently powerful to make all nature subject to itself.

[6] Behold, we now stand upon a mountaintop never before trodden by man! As you can see the cliff-faces are so steep in all directions that they are not in a natural way passable either up or down; you saw how, after we scaled half the mountain with natural strength, all possibility to climb the perpendicular walls disappeared. **The Chief** and the others asked: ‘What now?’ But I climbed ahead over the walls with you, and all followed us without the least fatigue. – How was that possible?

[7] Behold, the spirit within man made this possible! During that time I awoke the spirits in all of them, and these carried their flesh hulls up to this height. Since their spirits were not however accustomed to such activity yet, when I loosened My grip on them somewhat, they went over into their bodies again for rest, resulting in the physical body’s filling with fear. Had the spirit within their hearts remained fully awake however, then they would not fear; for the spirit would itself have filled the soul with the most lucent confidence, and put the most living conviction into the heart that all of nature must be subject to it. But since, on account of the old world, a portion of which their souls stills bore within them, this could not yet permanently take place, their soul is still troubled by some of the worldly fear which you still perceive with them here.

[8] The soul lives itself either through a wrong direction into her flesh or through a right direction into her spirit, which is always one with God, like the light is one with the sun. If such a soul lives into its flesh which in itself is dead and only for a

certain time, if the body is not harmed, receives a life from the soul, the soul in everything becomes one with its flesh.

[9] When the soul lives gradually more and more into the flesh, so as to finally become fully flesh itself, then she is also overcome by the feeling of destruction, which is a property of the flesh; and this feeling is then the fear which finally makes man in all things absolutely incapable and weak!

[10] It is however an entirely different matter with a person who from his earliest youth lived into his spirit! There the soul forever does not see any possible destruction! Its feeling is akin to the state of its eternally indestructible spirit; it can see and feel no more death, being one with its eternally live spirit, who is lord over all the visible natural world, with the result that all fear is far from the still incarnate man; for where there is no death there is no fear!

[11] Hence man should concern himself as little as possible with the things of the world, so that his soul would become one with the spirit and not the flesh! For what does it profit a man to gain the entire world for his flesh but suffer exceeding harm in his soul? For all the world which we now see in its wide surrounding, with its passing glories shall pass like water-bubbles and also this sky with its stars in due course; but the spirit shall remain forever, together with every one of My words.

[12] But it is inexpressibly hard to help people who have firmly settled into the world, for they see and plant their life into the vain things of the world, living in constant fear and being in the end utterly unapproachable along spiritual paths! However, if one approaches them along the natural and worldly path, then one not only benefits them nothing but only fosters their judgment and therewith death of their soul!

[13] Who from the world-people wants to save his soul, must apply a great force to himself and must as much as possible start to live in self-denial with regard to worldly things. If he does so diligently and keenly he then shall save himself and enter into life; if not then he cannot be helped in any way other

than great sufferings in things of the world, so that he learns to despise the world and its glories, turning to God and beginning to search out the spirit within him, to gradually unite with it. I say unto you: The blessedness of the world is the death of the soul! – Tell Me now, My most beloved Jarah, whether you have understood all this.”

75. CHRIST, MODERATOR BETWEEN HEAVEN AND EARTH



SAYS Jarah: “Oh, Lord, my love, You my life! Due to Your grace within me I have understood all this; but sad it is that, mankind cannot or will not understand it! Oh, there shall once be many dead souls! Oh Lord, make mankind to hear such holy Truth, and then to act accordingly; for I shall once suffer boredom living among so many dead in this world!”

[2] **Say I:** “Be consoled; because therefore I Myself have come into this world! Until now there has been a dearth of paved ways, and the heavens were separated from Earth; but now a righteous and firm path shall be paved, and the heaven shall be united with the Earth, to make easy for everyone to walk the paved road and along same to reach the nearby heaven. Yet no man shall thereby be hindered in the slightest way in his free will!

[3] From now on every one striving earnestly shall be able to gain the heavens, something not possible heretofore, there having been too great a chasm between Heaven and Earth.

[4] Yet beware all who, hearing thereof nonetheless do not care about it! These shall henceforth be worse off than the ancients, who often wanted to but could not! – Do you understand that?”

[5] **Says Jarah:** “Lord, I have comprehended it all! The opportunity is good, but mans’ free will! They see and taste the world, yet neither see nor taste the heavens; and thus it shall come that many will not want to go along the paved way, and they shall be worse off than before! I say unto You oh Lord that

few shall step out upon the paved road, because the most difficult thing for man is self-denial!”

[6] Say I: “Don’t be troubled, the reformation centers shall be vastly extended, from here even to the beyond! – But our company has fallen asleep, one and all – including the Centurion; what are we going to do?”

[7] “Lord”, says **Jarah**, “this You will Yourself know best!”

[8] Say I: “Right you are! Wherefore I let them fall asleep, and in their dream they are going to behold what you shall behold in reality. Take note, soon you shall behold the heavens open, and all the angels shall serve us! Tomorrow this mountain shall get an easily accessible gradient towards the East, and we shall be able to descend along a new natural path down to Gennesaret. Hence pay attention to the scene soon to unfold before your eyes!”

[9] Upon these My words, **Jarah** raised her eyes upwards and gazed into the brightly star-lit sky. When nothing made an appearance for some time, she said with an especially endearing voice: “Lord, You my life and love, nothing is wanting to show itself yet! What will it look like, so that with any potential phenomenon I shall know whether to count it with the one You predicted?”

[10] Say I: “My beloved Jarah, you have to gaze up with your heart much rather than with the eyes of your head; then wondrous things shall soon begin to appear to you in a most brilliant light! Just try it, and you shall soon convince yourself that I am always right and that I speak the fullest truth!”

[11] Upon these My teaching words, Jarah lifts her heart rather than her eyes upwards and behold, immediately all heavens open and countless crowds of **God’s angels** float in the most marvelous splendor of light down to earth and sing: “All Your heavens show all mercy to the righteous on this earth! For holy is He, Who stepped on to it for the welfare of those who have fallen, before a sun glowed in the mercy-light of God in the depth of eternity!

[12] Human children who were begotten by Satan, are accepted

by Him and turned into children of His love!

[13] Hence to Him belong all honor, glory and praise, for all that He does is well-done (good so) and His order is love paired with highest wisdom. Wherefore He alone is holy, supremely holy, and before His name must bend all knees in Heaven, on Earth and under the Earth. Amen.”

76. THE LIFTING OF THE GALILEAN SEA



N hearing such chant, **she** says enraptured: “Here it is hard to tell what is more beautiful and glorious – the word or the most brilliant, thousandfold light, or the most beautiful forms of these numberless, ethereal choristers! Ah, only now am I forming a concept of what God’s heavens really are! Oh, I now would like to actually die and go over to these most beautiful choristers. But if it please You o Lord, then tell me what these glorious singers actually are! Are they what they actually seem to be or are they new beings created by You for this moment?”

[2] **Say I:** “These are angels, created eons before there was any trace of material creation. Summon one over, and you shall convince yourself that they all are perfectly true beings of their own kind! And I will add that, notwithstanding their light and ethereal appearance, each harbors such strength power and might that the smallest and feeblest of them could in one moment destroy the entire earth to the extent of not one dust particle remaining. Now that you know this, call one over and give him a few tests!”

[3] **Says Jarah:** “Lord, this I would not dare, for despite their incomprehensible beauty, I do fear them somewhat.”

[4] **Say I:** “But little child, did not I just explained to you what fear is. Behold, this you should not fear now, or I would have to think that your heart still harbors some worldliness. Are you not with the Lord, before Whom all these beings are bending their knees? Whence your fear then?”

[5] **Says Jarah:** “This of course is only too true, but the

unaccustomed sight of such never suspected scene must shake a poor and weak girl's heart to its foundations! But I am going to pull myself together, and You shall see that Your Jarah can be fearless too."

[6] Following these words, **she** waved to the nearest angel, and the same instantly came floating over to her, saying with the most gentle and tender voice: "Jarah, glorious daughter of my God, my Lord from eternity, what does your dear and pure heart desire of me?"

[7] **Says Jarah**, somewhat stunned by the glitter and majesty of the heavenly messenger: "Yes, yes, quite so, the Lord Whom you see here tells me that each one of you is so wondrously mighty, and I would like to convince myself of it through a test; but what kind of test should I put to you, for I know only know what I heard from the Lord Jesus these few days?"

[8] **Says the angel**: "Hearken, you beautiful flower of the heavens, here I shall at once help you out of your embarrassment, in the Lord's name! – See the extensive and deep Sea of Galilee! What if I should lift it out of its wide and deep basin and then hang it in the air before your limbs and eyes in the form of a great, free ball of water, for perhaps an hour?"

[9] **Says Jarah**: "That would be immensely wondrous of course; but where would the dear fish get to meanwhile and finally the many ships resting partly upon the shores, but also swimming upon the sea?"

[10] **Says the angel**: "Let it be my concern that no fish or ship shall come to any harm! If you desire the suggested test, then the task demanded shall instantly float before you!"

[11] **Says Jarah**: "Well, if no being will come to harm, then you may indeed carry it out!"

[12] **Says the angel**: "Look around you! The sea is empty, and all its water to the last drop is suspended fully in the air, quite visible to your eyes!"

[13] **Jarah was about to look into the depth, but with her brow at once came to touch the cold and wet wall suspended right next**

to the cliff-face, and having a diameter of nearly 4,000 fathom (approx 8,000 meters – the translator). **On seeing this, she asked most timidly:** “But how in the Lord’s name was this possible in a hardly thinkable moment? And is the sea really completely free of water?”

[14] **Says the angel:** “Jarrah, come with me and convince yourself.”

[15] **Says Jarrah:** “How is this going to be possible?”

[16] **Says the angel:** ”If it was possible to lift the heavy mass of water up in a moment, then it should also be possible for me to bring you to the deepest bottom of the sea in a most rapid moment, and then back just as quickly! But you need to be willing, otherwise I can do nothing; for we respect a spark of man’s free will more than all the God-given strength and might. Hence you need first to desire it, and I shall act accordingly!”

[17] **Says Jarrah:** “Well then, convince me!”

[18] **That very moment she found herself upon the dust-dry and deepest sea-bed, and the angel picked up a most beautiful pearl-oyster from the sea-bed, giving it to Jarrah for remembrance and for the others’ instruction who, physically asleep, nonetheless received all this through dream-visions.**

[19] **When Jarrah had hardly put the oyster away in her big apron-pocket, the angel asked her:** “Do you now believe that all the water of this sea is contained in the big ball floating above us, and that its basin is completely dry?”

[20] **Says Jarrah:** “Sure, sure I would have believed you anyway! But now please return me up to the Lord quickly, for without Him I die in a moment.”

[21] **The latter word was hardly uttered and dear Jarrah stood by My side upon the height; and I asked her how she liked it and what she thought of it.**

[22] **Says Jarrah:** ”I know only too well that all things are possible to You; but how through Your will such power can reside also in the angel’s, will be an enigma even to the angel, let alone me telling You a reason! It is fully wondrous to the highest degree, yet I cannot comprehend it!”

[23] **Say I:** “There you answered quite rightly, but you shall with time also, in your heart discover how such things are possible to God. But how do you like the angel?”

77. TESTING JARAH’S LOVE



SAYS Jarah: “He is indeed an indescribably beautiful person, since he looks like a human; but next to Yourself o Lord all angels and heavens with all their light and beauty of form are as nothing! For You Yourself alone are all their beauty! I would still not be able to love any of them!”

[2] **Say I:** “But am I as you see Me here actually more beautiful than this angel? Look, My work-worn hands, My strongly tanned skin and My age surely are not attractive, whereas this angel is armed with everything that the heavens would and could call beautiful!”

[3] **Says Jarah:** “Lord, the external is nothing to me if the inner is not akin to Your heart; for You alone are the Lord!”

[4] **Say I:** “But out of the angels everywhere radiates My love and wisdom undisguisedly, which completely resembles Me in everything. If however you love Me only on account of My love and I am nevertheless the Lord, then I don’t see why you can’t love this angel like Myself, since he surely is only put together by My love and wisdom!”

[5] **Says Jarah:** “Lord, You my love, my life; all men are composed out of these two life-elements, and yet I cannot love them all like Yourself! I do of a truth love all people and most of all the needy, and always do everything I can with my feeble strength to procure help for the poor; yet I cannot love them like Yourself; and after that fashion I also love this angel; notwithstanding, my heart and my life belong only to You! Only if You oh Lord were to reject my pure love toward You, then I would get very sad, but I would think: He, the purest, the holiest was not able to consider your still much too impure love as worthy of Himself, and hence rejected it!”

[6] After those words **the little one** begins to cry, saying amid sobs: “And that’s how it will be: I dared to go too far with my love and in my naivety did not consider Who He is that my heart seized so heftily; wherefore Your supremely holy love gently rejects my still far too unholy love, giving me an angel who is to purify my heart and raise my love to greater holiness. It grieves me mightily indeed, yet I know that You alone are the Lord, and thus I intend to bear all that You intend imposing on me.”

[7] **Say I:** “O, My dear one, why such empty reproach for your love! He who does not love Me as you do, loving anything in the world more than Me, is not worthy of My love; but you, whose heart all the angels of heaven cannot turn away from Me, already loves Me, your God and Lord, like the angels of heaven, and hence have been already for long a supremely beautiful angel, with whom I am Myself in love beyond all measure! Come over here unto My heart and obtain recompense for this little test!”

[8] With these words the little one is fully healed again and cuddles as close up to Me as possible.

[9] **Speak the angel:** “Oh bliss of all bliss! What are all the heavens besides the sight of such love?! We perfect spirits have indeed enjoyed so endlessly many pleasures that no tongue could enounce their number; yet all the enjoyed supreme pleasures are less than a dew-drop compared to when You, oh most holy Father, take Your little child upon Your arm and press it to Your holiest heart with visible, most intense love! Oh what unmentionable bliss this Your little child must not feel!?”

[10] **Say I:** “Yes, it is exceeding bliss for the little one, but also for Myself; but you shall yourselves also enjoy it when it shall have been accomplished, and when you shall have supped at the table of My children! But now let the water back into its basin! Thereafter this My little child shall appoint you another task.”

[11] And, inclining My mouth toward Jarah’s enamoured little head: “Isn’t that so, My Jarah, you are going to help Me give My angel a few more jobs yet?”

[12] Says **the little one** with an exceedingly love-willing, childlike innocent and gentle voice: “Indeed, out of my love for You, with immeasurable pleasure! You need only to utter it, and I cast myself into any fire out of my love for You, as also over the walls of this mountain into the sea, if it is down below again!

[13] Say **I**: “And yet no fire of the Earth would burn or destroy you, because you have already yourself become full of the strongest and mightiest fire! Nor could stones or water harm you; for your nature within My order is more solid than a diamond, and your feelings gentler than all the waters of heaven! In short, you have somehow grown into My heart, and I hence put you at liberty to command My angel to carry out something as if commanded by Myself. Hence think of some job and tell the angel, who is tarrying longingly to receive a command from your heart whatever you desire, and it shall all be carried out instantly!”

[14] Says **Jarah**: ”My dear messenger from the heavens, if it can happen without damage, then in the Lord’s name please make it that this mountain, being too hard to scale in the natural way. Have an easily negotiable path, without danger upwards or downwards, and also towards the sea, normally accessible only to birds.”

[15] **The angel** only executes a delicate bow before little Jarah, saying: “Ah, you most glorious commander in the Lord’s name! Just look around you in every mountain direction, and you are bound, to be happy with me! Behold, sometimes we are slow in action, but if necessary then faster than lightning!”

78. THE ANGEL'S POWER. VISITING A STAR.

HEREUPON the angel takes Jarah to every side of the mountain, and she is persuaded that although the mountain has not lost in height it nevertheless can now be climbed from every side without danger, and especially facing away from the sea, where it falls gently.

[2] **Having convinced herself, Jarah says:** “The thing is so amazing that I begin mistrusting my senses, having to think I am asleep and dreaming! Could you let me in a little on how such was possible to you! Earlier you lifted up the entire sea, keeping it afloat as a droplet in the air, and now you have made the steep mountain accessible from all sides, and all this in a most rapid moment! How is this possible to you? You never left your position, yet all this was carried out! – Ah, this is too much for me little earth-worm!”

[3] **Says the angel:** “Right now you cannot of course grasp this as yet, but a time shall soon come when all this shall be as clear as the sun in broad daylight. But this much I can say unto you, that out of ourselves we angels can do nothing, but only through the one and only almighty will of the Lord, Whom you love so much.

[4] Behold, all the world and all the heavens are but thoughts and ideas held in place by the most unshakeably firm will of God; if He retracts His ideas and dissolves His thoughts, then the visible creature passes instantly; if however the Lord seizes upon a new thought, holding it fast within His almighty will, then the creature is there at once, visibly!”

[5] **Ask Jarah:** “Well, what in that case is there for you to do?”

[6] **Says the angel:** “We are purely receptacles of the divine will and thereafter the executioners of same! Behold, we are so to speak the wings of the divine will and are therefore in fact the divine will itself, and only the faintest thought of us combined with the power of the divine will – then the task is already completed and thus such speed with our actions!”

[7] Do you see yonder bright star towards the East? Behold, if a paved road led there from here, then verily, the Earth does not have the number of grains of sand for the number of years a bird would need to reach it, let alone a man running. Yet for me it is possible to get there in a moment! You shall not notice my absence, yet I shall nevertheless be there and back – Do you believe me?”

[8] **Says Jarah:** “Why should I not believe you such? But there can of course be not talk of my being convinced, because I would not want to make a journey with you there like to the sea-bed!”

[9] **Says the angel:** “But why not? Are not all things possible to God? If it pleases the Lord it doesn’t matter to me! That no harm shall come to you I vouch for, together with all the countless angels you see shining brilliantly on all sides!”

[10] **Says Jarah to Me:** “Lord, is this indeed possible?”

[11] **Say I:** “In this angel’s arms indeed! You can if you want to hand yourself over to him, and in a few moments you shall be back here with Me, well-preserved; but fetch yourself a souvenir from there as well!”

[12] With these words **Jarah** assigns herself to the angel, **saying:** “Behold, I have the courage; carry me there if you can!”

[13] Thereupon the angel picked Jarah off the ground, and pressing her fervently to his bosom, disappeared. In 10 seconds he was back here with Jarah, who had a stone in her apron which shone as brightly as the morning star in its most brilliant light.

[14] **On recovering somewhat from her amazement, Jarah asked Me:** “Oh, Lord, are all these countless stars what yonder star is which I have now actually beheld with my physical eyes, or the eyes of my feelings? For that certainly is a vast world! This world compared to that one now seems like a snail-shell compared to this mountain! Also humans, completely perfect humans, living in unspeakably huge yet marvelously constructed temples there are also in yonder outsize and grand world, but these people are so colossal that they would exceed

this mountain at least threefold if standing at the sea below. Thus everything in yonder world is thousand times thousand bigger than here.

[15] We stood upon an exceedingly high mountain and beheld a never-ending area in all directions. This was criss-crossed in all directions by the most marvelous streams, whose waves played in continuously changing, freshest colors of the rainbow; the soil was built up with the most magnificent gardens and temples. The next moment we found ourselves with the temples below, seeing the huge people and their much bigger dwelling-temples. These people are good to look at from a distance, but at close range they resemble moving mountains! I would have had to put a very high ladder up against the small toe of such a person there to climb it!

[16] In short, I could be telling you all my life about what I saw there in just a few moments, but this would mean blubbing the time away which You, o Lord have allocated for something better! Only this I want to find out from You, whether these countless stars also are worlds like the one I saw!”

[17] **Say I:** “Yes, My child, and that much bigger and glorious ones! But tell Me, are you now firmly convinced that you were upon yonder star with body and soul, in these few moments!”

[18] **Says Jarah:** ”Lord, my love and my life, we flew there in four short stages; right up to the fourth stage the star had the appearance of stars, but with the fourth stage it became as big as our sun by day. From there it took only the shortest moment before we were in yonder magnificent world. From the mountain-peak where we found ourselves first I loosened a little stone from the ground as suggested by the angel – it is this shining lump – and took it as evidence that I really was there. More I cannot tell You about my actually being there.”

79. THE INNER WAY OF VIEWING THE CREATION



SAY I: “That is quite sufficient! But I shall now show you another manner how a person perfected in his heart can travel the stars without being removed from this Earth by even a hair’s breath; but one cannot, by that method, so easily take a stone back here as evidence! – Now, have you memorized the star to which you have traveled?”

[2] **Says Jarah:** “Yes, Lord!”

[3] **Say I:** “Well then, imagine it fervently in your heart, look in its direction with your eyes for a while steadily and tell Me how it shall impress itself upon you in a few moments!”

[4] **Jarah** immediately does so, saying after a few moments: “Lord, Lord My God, My love, I now see it the fourth stage of our flight there. It now is getting constantly larger and its light only just bearable! Ah, this is a dreadfully powerful light, but is fortunately not hurting the eyes! Oh, now the entire firmament is a shockingly powerful, exceedingly mighty sea of light! Oh God, Oh God, how wonderful are Your works. Yet You are walking in the flesh as a totally unpretentious person, among the human worms of this Earth!

[5] Oh, Oh, oh, now I am upon the same mountain again seeing the same region with its glories upon glories! I am seeing the same temple again; the same people and their beautiful gardens, and I’m seeing beautiful flowers as well, but the smallest of them is bigger than a house on Earth; this one I could actually pick for remembrance! Ah, but now I’m seeing also all kinds of animals, and also the most beautiful birds, although they are terribly huge! On the vast trees there hang exceptionally huge fruits, and I notice a couple of people in a garden reaching after them with their hands and also actually putting them in their mouth! Now, on this Earth such a pear or whatever would suffice a thousand people for a year of eating!”

[6] **Say I:** “Now pay attention; you shall come to a kind of city of that world; tell Me how you like it!”

[7] **Jarah** clasps her hands together above her head, quite

screaming from a kind of charm, saying: “But for Your most holy name’s will, this is a magnificence that no man’s heart could have ever dreamt of yet! Oh, it is indescribable! What temple-rows! What colonnades, what cupolas! No, such splendor, grandeur and glory! Lord, I beg You to take me back, or this unmentionable superabundant glory would kill me!”

[8] **Say I:** “Alright, so close your eyes and think of Me and the Earth, and all shall be well again!” Jarah does so and sees her star as star again.

[9] **On collecting herself a little, she asks Me:** “Lord, did the angel perhaps also show me yonder star the way You showed me? Because I saw it much better than before and yet was there only spiritually as it were. I think the good angel shifted me only a little from here for appearances’ sake, and then showed me the star the same way!”

[10] **Say I:** “No, the angel carried out your wish completely! But such was possible only with yourself, because your heart is overfull with love; with any other person this would have been completely impossible to carry out. And were an angel to do this with an ordinary, worldly person, which he could easily do, then just the approach of an angel would kill the worldly person instantly!

[11] But earlier you asked Me whether all the stars are such worlds, and I said yes. Now, My most beloved Jarah, if you want it then convince yourself along the same lines! Behold, if a worldly young man courts a young bride, making her his chosen one, then he discloses all his treasures to her, in order to win the favors of her who loves his heart even more; for should she not desire him for his own sake then she might accept him for the sake of his great treasures. And behold, I am now doing the same before you, that in the hour of the world’s temptation once, you would not fall away from My treasures – that you might see that I am not a man without means, the way the exterior seems to suggest itself to mankind. Look, I simply am now your beloved one, and hence show you a little of My immense possessions!”

[12] **Says Jarah:** “Lord, My life, if I were to sight another star to just guard against some inconstancy in my love of You, then I would be sorry to have viewed the one star; for You alone are endlessly more to me than all the countless stars and their magnificence! Verily, in order to love You above everything I need nothing eternally but You; but out of love for You alone nevertheless I gladly, if You so desire it, view also the wonders of Your might and wisdom!”

[13] **Say I:** “Hearken, My most beloved Jarah, I see into your heart indeed, and read how much you love Me, knowing also your faithfulness; but right now you are still a child rather than a grown up maiden. You have until now been under perpetual protection of My angels and the world’s wicked spirits could not approach you; when however you shall be riper of years, then you shall have to resist the evil world and its cravings from your own strength, in order to, therefrom out of yourself win firm ground for the unchangeable order I have set for all My beings, upon which alone you shall truly be able to approach Me in spirit and in truth. And behold, there the world has great power over man, because the world is for the greater part dominated by hell, and it takes many hard struggles for the soul in order not to be swallowed by its own flesh and blood and therefore by the world!

[14] Your shape is a very beautiful one. Soon worldly youths shall cast their eyes upon you, offering you heart and hand, and it shall be difficult for you to deal with them. When that time comes however, then think of Me in your heart, and of all that you had heard and seen upon this height, and victory over the world will be light for you!”

[15] **Says Jarah, somewhat saddened:** “But it would have been clear to You from eternity whether I would be capable of becoming unfaithful to You!? And if You can see a future faithlessness in me, how can You love me? And can You permit a future sinner to approach You?”

[16] **Say I:** “That, My most beloved Jarah, is still too lofty for you! But out of My especially great love for you I nevertheless

say unto you: Behold, I can indeed know everything that will take place with a person from eternity, if I want to know it; but in order for man to be capable in his maturity to act completely freely without hindrance, I divert My eyes from him for a certain period, taking no notice of his free action, unless he fervently asks Me to help him with his voluntary struggle with the world, whereupon I cast a glance after him, help him to the right path and provide him with the necessary strength for his struggle with the world.

[17] So behold, I don't want to look into your future either, so that you remain free in your action; but that is why I teach you now, so that at the time of temptation you would remember it actively. At that time the guardian angel also shall leave you to yourself. Once you shall have defeated the world out of your own power however he shall return to you again and serve you in all things. – Have you, My most beloved Jarah understood Me at least a little?"

80. SCHOOL FOR SELF-DENIAL IN THE BEYOND



SAYS Jarah: "I have understood it indeed, but the thing nevertheless is very sad for me and all humans, because hardly one out of a thousand shall have the full strength to confront the world in the way it pleases You!"

[2] **Say I:** "This nevertheless is why I have come into the world, so that through My doctrine and deeds I place the means with which he can easily overcome the world into every man's hand!"

[3] **Says Jarah:** "This would be alright – but there are upon the Earth immense numbers who may not hear of Your Word even in a thousand years! How will these guard against the world during such long periods? They surely are as much humans as we Jews!"

[4] **Say I:** "It is with the nations of this Earth as with a father's children individually: some, born into the world sooner than others, are brought up differently by the father than those who

have hardly come to see the world's light three, four or five years ago. The eldest son has already become a man of strength, and a daughter become of child-bearing age; besides that there are a couple of children of your age, whilst three are still being weaned. Tell Me whether it would be wise of the father if he were to treat the children in the cot the same way he treats the strong, grown-up son!"

[5] **Says Jarah:** "This would of course be very foolish of such a father!"

[6] **Say I:** "Well then, see, that is why some nations come to My doctrine only later! They are not ripe for it yet, but shall become so at the right time, and My doctrine shall also reach them. – Do you understand that?"

[7] **Says Jarah:** "Oh indeed, that I understand quite well; but what destiny awaits those nations in the beyond who have not matured yet?"

[8] **Say I:** "This you shall get to see at once! Look, there towards the midnight sky is a star of a somewhat reddish light; grasp it into the eye of your emotion as you did with the previous one, directing your physical eye there too, and in that star you shall receive the nicest answer to your question!"

[9] **Jarah does so, saying already moments later:** "Oh Lord, almighty Creator of heaven and the worlds, this is a much bigger world still than the previous one, and in what splendid light it is bathed! But the light is bright-red tinged, with a little gold, whereas the light of the previous world was pure white. But now the light of this world is getting unbearably intense! Ah, now I have the inhabited land of this world! Oh, here it also is indescribably glorious! What diversity! Cute, gently rising mountains enclosing the most marvelous and fruit-studded valleys! There are sorts of huts visible in the valleys, consisting of only a roof that is supported with well-ordered pillars of a ruby shine; but such huts run in interminable rows uninterruptedly over the mountain-crests, and no matter how distant my view, I see nothing other, with every hut resembling the next like a man's eye the other! As I seem to note, the oval

roofs are resting on ruby pillars of about 7 mens' heights, but each pillar also is like the next one! Nothing is yet visible of humans or any other living beings, but they would have to be present: for this already the extra ordinary cultivation of the vast expanses of lands testifies!

[10] But it nevertheless is intriguing that in such an otherwise super magnificent world, everything resembles itself! One fruit tree resembles another to a hair's breath, as does one flower another; everything is set in rows and one cannot for anything in the world find something outside this order.

[11] This of course all gives a marvelous impression, affording a friendly look, but in the long run such monotony must seem boring to people of our kind! But now I have arrived in front of such hut and behold, there people of our kind inside! One is standing upon a podium preaching whilst the other hundred listen to him with great reverence!

[12] In the adjacent hut I see more people, in pleated apparel, eating at table, yet around the eating ones there are a lot standing who seem to be plagued by hunger, yet receive nothing to eat! Ah, in the third hut I am seeing some really beautiful lasses! They are standing around stark naked, having a good time with worthless-looking men, moving up and down. In the background a great number of seemingly lust-filled youths are massing, beckoning the beautiful girls over, but the youths are receiving no attention and are not too happy about it.

[13] Ah, these are peculiar domestic arrangements! As much as one hut may resemble another externally to a hair's breath, as much do the occupations inside appear to differ, and this surely is strange! But if in this immense world things are universally as in the area I just beheld, then I prefer our little Earth – except for the wicked people!”

[14] **Say I:** “All that you are seeing now is only a school and exercise house in self-denial and overcoming of self. Move on with the eyes of your feelings, and something different will show itself to you!”

[15] **Jarah** does so and shrieks so loudly that the deeply

slumbering ones nearly were woken, had not My will sunk them back to sleep.

[16] I asked Jarah what made her shriek like that.

[17] Says **Jarah**: “Oh Lord, the splendor and the majesty there again surpasses everything that human sense ever could grasp! Here a palace stands as huge and high as the highest and biggest mountain, on Earth! The walls are all of precious stones. A thousand upon thousands of golden stairways and galleries decorate this huge palace on the outside, which tapers upwards into a veritable point. The palace right around is sleuthing with the most splendid gardens, within which the sheer diversity constantly challenges the eyes to further admiration. But there are in the gardens also lovely lakes, upon which great artworks are floating, probably for entertainment, but not guided by anyone, and noticed even less.

[18] Lord, what is all this supposed to be? Who are the occupants of this huge palace, and what are all these works of art floating upon the beautiful lakes?”

81. A LOOK AT STELLAR WORLD ORDER



AY I: “Behold, this palace is a chief lecturer’s dwelling in this area you have already seen. All yonder school huts are under his supervision, and the objects swimming upon the lakes are employed at certain times for instruction in higher wisdom. But the way this dwelling is, there are many hundreds of thousands just upon the central equator of this light world, besides an enormous number of cities of the greatest variety. Beside this equator, of the smallest variety that you are seeing, there are another 76 additional equatorial belts of which each has its peculiar setup. This world, like the previous, actually are 2 suns like the one giving the earth its light, with the difference that the one seen first is a thousand times bigger than the sun of our earth, Whilst the one you are now seeing is 4,000 times so. But our sun is a 1,000 times a 1,000 times bigger than this whole earth.

[2] The men of this earth nevertheless still have a completely faulty concept of the earth and the sun and moon and all the stars; but when at a more remote time they learn to calculate more accurately, then they shall also gain more appropriate concepts about the heavenly bodies within the endless space of creation.

[3] But you may know that around every such sun, earths like the one we stand on are orbiting at various distances, and that several of these earths have satellites constantly accompanying them, like the moon around our Earth! Each sun has as many equatorial belts as the number of related planets it supports, with the exception of the central sun, which are destined for the maintenance and guidance of planetary suns, and are by a thousand times a thousand times ten thousand times (i.g. 10 trillion times - the translator) bigger than the suns you have now seen.

[4] Such central sun no longer is divided into equators (equatorial belts) but into as many zones upon its surface as the terrestrial suns it has to support (i.g. suns of our sun's magnitude), where such region then has an area between a thousand to ten thousand times the surface area of each sun together with its orbiting planets (areas). The number of earth-suns orbiting a central sun however is at least a thousand times a thousand (a galaxy or galaxy of the first order - the editor).

[5] Then, nonetheless, there are central suns around which in turn a thousand times a thousand of the just mentioned central suns with all their planetary suns orbit (super galaxy or galaxy of the second order - the editor), and again central suns around which central suns of the second type are moving (super-super galaxy or galaxy of the third order - the editor) and finally a common central heavenly body situated at the incalculable space-depth of a central-sun region, having no movement other than that around its own axis. This central body also is a sun, but of such immense magnitude that all the planetary and central suns of the first, second and third order, together with all the earths and moons orbiting the countless planetary suns, in

addition to the thousands of moving comets of all sizes which, as worlds to be, move in irregular trajectories around the planetary suns, in total can't make up even a one hundred thousandth's part of the volume of the said main central sun, if same were a hollow sphere (centre of a universe - the editor). – Jarah, can you now form a concept of what has been said?"

[6] Says **Jarah**: "Lord, who can grasp such immensity?! A concept of course, I can formulate, but it makes me dizzy! I have now had my fill of viewing this sun too, yet still do not comprehend how I should find the answer therein about the immature nations from Earth in the great beyond."

[7] Say **I**: "Well then, withdraw first your eyes from the watched sun, and hearken to Me!"

[8] Says **Jarah**: "Lord, it is done!"

82. DEVELOPMENT PERIODS IN THE BEYOND



AY I: "Then hearken to Me! Behold, all such immature people mostly are put on the sun just seen by you, and receive all necessary life-instruction in those extensive schools. Thus also deceased little children are instructed in the central equatorial region and reared there – but mainly on the spiritual part of the sun.

[2] Upon the sun viewed by you, unripe souls receive another body, but without birth, and this then, together with the soul becomes spiritual and can then go over to the purely spiritual. How such souls are transferred there and by who you have witnessed with your own journey to the first sun. This angel still standing beside us however is the leader and ruler of all the worlds and suns about which I have just been speaking to you. Wherefore you can see with what power and wisdom he is provided.

[3] But all the countless angels whom you now see in endless rows around you have a similar task: because in the eternal depths there exist, for human concepts countless such solar world regions (universes - the editor) yet, with an above

mentioned main central sun each, and every such region is ruled by one of these angels. You are seeing immense numbers of angels indeed, but this is not even a millionth part of just the great ruler-angels, let alone the smaller angels to whose supervision and guidance individual suns and planets and smaller worlds regions are entrusted! And behold, I nevertheless in My Spirit have to constantly care for them all. And was I to drop any of the things shown you from My immutable care, then it would all pass away in the same moment, the greatest like unto the smallest! – Would you be able to accomplish this with your spirit?”

[4] Says **Jarah**: “Oh Lord, how can You ask me such a question? I, a dust particle of this earth – and Your Spirit the only, eternal, almighty God! Oh, if only the blind Jerusalemites Pharisees could see that, they would surely have to be of a different mind! But they cannot and will not see it; hence they shall also perish in their obstinacy and malice! I suppose in the beyond their souls too shall go to that solar school?”

[5] Say **I**: “Not quite, My most beloved Jarah; for they don’t belong to an immature nation, but a fully ripened one! And souls from a mature nation once gone over into all malice, come into the depths of the Earth, compelled by themselves; for, having become totally material, the latter is their element, and they don’t want to and can’t separate themselves from it. Everything, indeed the ultimate, is done from them. All tormenting and pain is brought to bear on them, to separate them from matter. And where one of them is freed from matter, he is brought to the schools that exist in the spiritual part of this Earth; only then is he transferred to the moon. When he has gone through every level of self-abnegation, and grown strong therein, then he is raised to a perfect planet and there instructed in true wisdom.

[6] When such a soul has gone into the right light, only then through such light, if it becomes more and more intense, the warmth of the spiritual life is produced, and the soul begins to unify with its spirit, in such a way that in time her whole life

turns into love. If the love has then developed into the necessary power and strength and has gone over into the true, inner life-flame, it becomes bright and illuminated in such a soul from within, and only then does such a soul reach the state to be accepted in the actual free world of the blest spirits, where she will be guided further as from childhood on.

[7] But even under favorable conditions it can take several hundred Earth years before a soul materialized on Earth reaches that stage. – But I read in your heart how you would like to put another question to Me, and I say unto you: ask, for your questions are well grounded! But this time direct your question to the angel standing by our side, and he too shall give you a right answer!”

83. ABOUT THE MEASURE OF THE HUMAN SPIRIT



ERE Jarah turns to the angel, asking: “Your and my Lord has graciously referred me to you, dear and fairest youth, and He said that I should ask you about a certain thing and that you would give me the right answer. Tell me therefore why these my worldly relatives and also the Lord’s disciples have to sleep, whilst I am awake, and why must I behold this with my physical eyes, and why, according to the Lord, can I behold what they may see and hear only in a dream?”

[2] **Says the angel with a most amicable of voices:** “You fairest daughter of the Lord have gone over completely into the spirit with your soul, and have hardly any further commonality with the matter of the world; your physical eye has become the eye of your soul, and your soul-eye that of the eternally immortal spirit. And hence you are fully located in your life-sphere, the way every human should be in actuality.

[3] If therefore you take up an ever so distant star or other object into your purest emotion, the latter being the eye of the spirit, directing your soul’s eye through the carnal eye, to what the eye of your spirit beholds, then an inner conflict arises

between your spirit's image and the corresponding outer form of the same image. By virtue of this conflict, full enlightenment of the soul occurs in respect of the beheld object, and this then presents itself to you as it is in actuality.

[4] And I say unto you fully and truthfully, that all men could do so if they were constituted in their feelings the way you are; but there are very few that equal you! These sleeping ones over there don't match your soul and your feelings! Their soul is still far from looking through their physical eye, whilst the eye of their spirit is still firmly closed; wherefore their soul must first be enabled to perceive and view the supernatural for attaining to the spiritual, on its own, by depriving it of worldly views through first putting the physical eye to sleep.

[5] However, the sleep of those resting here, is therefore also a sleep of a separate nature, which a person can only very seldom attain in a natural way.

[6] Certain psychically and spiritually strong persons can induce such sleep in their weaker brethren through the laying on of hands; but the weaker brethren cannot do so with their equally weak brethren. But you shall not, I trust, by now, still be capable of doubting that the Lord can do so through the power of His will?"

[7] **Says Jarah:** "May the Lord bless you for the clarifications you have given me, which I have understood quite well! – But now another question! Tell me, dear and most fair youth, how should I conceptualize your inexplicable speed?"

[8] **Says the angel:** "Most beloved daughter of God! This is something that only an actual spirit can grasp, as such has nothing to do with time or space. We of ourselves are nothing, and what you see in us with the eyes of the spirit is God's thought, God's idea, God's word. We hence are pure spirits; no matter can be of any hindrance to us.

[9] Since nothing can hinder a live spirit, a 'hither' and 'thither' necessarily are one and the same. Nothing material therefore is able to gather a speed like unto ours, since it finds an obstacle even in the most rarefied state, through which its movement is

restricted.

[10] Within infinite creation space there exist the central suns of the third magnitude in particular, which immediately are followed by the main central sun. These suns move within diverse, great orbits around the main central sun with a velocity too immense for your comprehension, for the purpose of keeping to a certain distance from the main central sun. Their orbits are, account of their great distance from the main central sun too extended for your comprehension.

[11] Imagine this earth for instance as a sphere many thousands of times bigger than the portion you can see now, and that it would consist entirely of grains of sand that you have often seen at the coast. Now think of the number of all the tiniest sand grains necessary to make up such a sphere! And for each one of those grains, imagine a distance from here to that star that we visited first; thereby you will have the approximate diameter of such orbit! Such an orbit of a sun of magnitude three around a main central sun, does of course take a million years at the least; but in such an immensely extended orbit, such a sun must in a moment cover a distance a thousand times from here to the star we first visited!

[12] You will of course think: 'If so, then such sun is moving a thousand times faster than yourself as a pure spirit! For had we flown to yonder star at such velocity, then we should have been there a thousand times faster than with your spiritual speed!'

[13] Here I say unto you, that the immense velocity of such sun compared to my spiritual one is nonetheless that of a snail! For behold, in spite of the incomprehensible speed to you, yonder sun still needs a million years in its orbit around the main central sun, whereas I or some other spirit of my calibre can transit such distance in a moment so brief that you shall not be able to gauge in any sense the time between my departure and return; and I could in the same moment indeed cover an orbit many millions of times greater than that!

[14] There is therefore a limitless difference in speed between that of a spirit and that of ever so greatly speeding matter,

notwithstanding any degree of further acceleration of the latter; for even if any matter covers the distance from here to yonder star in a moment, it still needs a second moment for a second such distance; and if matter covers a hundred thousand times such distance in a moment, then it shall need ten such moments for ten such distances, whereas I can cover any imaginable distance in one the same moment.

[15] And behold, I and every spirit of my variety can do this, because there is not the minutest obstacle for us in all of eternal infinity; matter on the other hand finds all kinds of resistance, even in the most rarefied outer space, and can therefore never reach the velocity of a spirit! – Tell me now, fairest daughter of God, whether you have comprehended this to any degree!”

84. ABOUT REAL SPIRITUAL GREATNESS



AYS Jarah: “I have indeed, with the help of this my Lord, comprehended it, yet I have once again began to get dizzy! Because I have become fully convinced that a created spirit would take an eternity to familiarize himself with just one such main central sun of which, after what you have said, there number within eternal endless space is countless for human comprehension, each one of which is the carrier or rather regent to three magnitudes of central and planetary suns within endless orbits, whose numbers no mortal spirit could grasp! If however each such immense main central sun would take an eternity for a natural spirit to explore, what time span would he need to explore all the countless others!?”

[2] Oh, it would not be clever of me to want it! I shall do well to stay at home within my love, thinking such a sun is indeed something immensely big, and powerful testimony of the Lord’s endless wisdom and eternal might; and yet it is nevertheless not able like I am to see, understand and love its God and Creator above all! – And behold, this, in my opinion, is vastly more than to be such an endlessly huge sun at some immeasurable depth of endless creation space! And who is to

know whether the Lord perhaps loves me as much as such huge sun!?

[3] Behold, fairest youth, this our Earth could be regarded as hardly a discernible dust particle upon such exceedingly huge sun, yet the Lord, upon whose feeblest breath the countless main central suns depend, is treading upon its ground! I therefore think that which in endless creation space takes up a hardly measurable part, is not necessarily the greatest in the eyes of the Lord, but rather what is internally big!

[4] What am I as a child, in physical size, compared to our small earth; and yet in my breast I feel a space that could quite easily accommodate all your main central suns with all their auxiliary suns and planets! My small eye, with one glance overlooks a thousand stars; one can ask whether all the big suns are imbued with such ability!? – Am I not right?”

[5] **Say I again:** “You are completely right, and it is so; and you yourself outweighing a thousand solar regions (super and super-super galaxies - the editor) which illuminating endless creation space; nevertheless it is always good for man that he knows My works to increase his love for Me his Father!

[6] **But now it begins to dawn, and we shall start waking up our friends. But they must be woken up gradually; you must not however relate any of what was seen until given a hint by Myself, and now also by your angel; whom I intend leaving you visibly, however in a different garb, until your maturity. Let the other angels nevertheless become invisible again; be it so!”**

[7] **All except the one angel whose name was Raphael, disappear, and this one was now dressed in Nazarene style.**

[8] **On seeing Raphael dressed so, she says to him:** “Good, this way I like you better than in your previous, heavenly glory; for this way you now fully resemble a human, and I shall be most tender towards you – only it will be asked – who will take over your guidance of the worlds meanwhile?”

[9] **Says the angel:** ”Do not trouble yourself over it, fairest daughter of God, since I can always be here and there and everywhere without you missing me, except an occasional few

moments, which is neither here nor there. I shall in my event always rush back to you, for you have become more to me than all the countless suns, some of which we may still have a chance to visit together. – But now the Lord wants to awaken our brethren, and we need to be quiet!”

[10] **Says Jarah:** “Yes indeed; I’m pleased to comply and already quiet as a mouse.”

85. THE DISCIPLES ARE WOKEN FROM SLEEP



AY I to Raphael: “Go and awaken first My Simon Juda (Peter)!”

[2] **Raphael awakens Peter and same looks about in astonishment, saying after a while:** “Have I been really asleep? It seemed to me as if I had been wide awake all night! But now I see that I slept very well, but I had such wonderful dreams as I hardly remember ever having before! Verily, Lord, these dreams could not have been just empty frothing?”

[3] **Say I:** “Look about you a little – maybe you discover some change in the mountain, which you are sure to have dreamt about as well!”

[4] **Peter glances in every direction and says:** “Oh, Lord, of a truth, this I saw in the dream, and – look – in every direction, the vivid dream has come true!”

[5] **Peter was about to say more, but I said to him:** “Wake the other disciples before you continue!” And Peter did so.

[6] **The disciples rose from the ground and were utterly astonished that they only now realized they had slept, whereas it seemed to them in their soul that they had been fully awake throughout the night, seeing unheard of things.**

[7] **But Judas said:** “I still don’t believe that I slept! For did I not discuss things with you, and you would not let it pass, saying: ‘All these wonders shall not prevent you from betraying us all for a few pieces of silver!’ Which made me furious enough to want to cast you into the sea, over the cliff. But there my Thomas grabbed me and tore me back to the ground!

Tell me, brother Simon, do you really not remember anything about it?"

[8] **Says Peter:** "Not a syllable! I can't even remember dreaming about you!"

[9] **Say I:** "Look about you a little and see whether quite a few things you dreamt did not become reality!"

[10] **The disciples start moving in every direction of the plateau, followed by astonishment over astonishment, with Andrew saying:** "We have already in the short half year past seen and heard so much of the miraculous that it hardly seems possible for anything still more miraculous to manifest: yet once again, our senses are confounded, stiff and dumb! Our dream visions became reality!

[11] I saw the angel mentioned by Jarah, who first raised all the sea water to the height, making it into a huge droplet in midair, and with my own eyes I saw the dust-dry seabed, and the beautiful pearl-mussel that Jarah picked off the ground and then hid in her apron; and how afterward, upon the fairest daughter of God's request, the angel made this mountain easy of access from every direction, in a split-second. – And behold, all this is now here in reality!


[12] With what words and pure deeds therefore should we begin to praise our Lord and Master? Where is the angel that can put the glowing thoughts into our hearts which we should find worthy of Him? Oh, we are now nothing before Him, the almighty God!

[13] Our fathers trembled below Sinai when, under lightning and thunder, upon the flaming mountain, He gave Moses the holy Commandments of love! And on coming down from the mountain, Moses' visage shone more brightly with God's majesty than the midday sun, and he had to hang a threefold cover over his face so that the people could approach him. The hallowed seers of the Lord prophesied long afterwards, if after prior preparation, their head was only briefly covered with Moses' veil, and we still marvel today at their profound wisdom! And here is He Himself Who thundered upon Sinai!

Sinai became glowing embers under the tread of His feet – and we are capable of staying cold in His almightiest presence like a severe winters' light?! Hence let us up and over to Him, for He alone is supremely holy! To Him alone all honor, glory, love and worship!"

[14] To this Andrew's exhortation, all the disciples were spurned unto love-glowing zeal, except Judas, who called Andrew an eccentric braggart; and they stepped over to Me, bringing Me a glowing Hosanna for morning greeting.

86. JARAH'S EULOGY

 HIS loud singing awakens all the other sleeping ones, who immediately chime in with the disciples, and I let them do so to their hearts content, and Jarah hugged My feet, weeping with exceeding joy and happiness! After crying from joy at My feet for half an hour, and after the disciples had ended their morning greeting, **the little one** straightened up, saying with foreboding voice: "Oh earth – when shall you be this fortunate again, to be trod upon by these feet? Do you dumb mother of vice feel Who is He that treads you now? No, you don't feel it and you can't feel it, for you are too dead and too small! How should you be able to grasp what is too unthinkable big and holy even for unending space, with its countless my raids of beings!? Where should I begin and where finish to sing His glory even in a dew-drop? For it is He, God the eternal, Who created the dew-drop as much as he did yonder colossal worlds of light! Oh Lord, oh my God, annihilate me, for never shall my heart be able to contain the fervent love for You.

[2] When I had not yet known Your glory, I loved You as a most perfect man. I indeed divined the Godly pure Spirit within You, and my heart loved this holy Spirit in You inexpressibly; yet I still thought of You as a son of the most High! But now all this has assumed a different aspect! You Yourself are the Most High! Beside You there is no other! Hence forgive this tiniest

worm of the dust, that dared in its hereditary blindness to love You as a human!”

[3] **Say I:** “My little child, there is nothing to forgive; stay with this love! For I say unto you all: He who does not love Me like you, My most beloved Jarah have loved Me, such one’s love shall not receive My regard!

[4] He who does not love God as the most perfect Man, can love his neighbor, who is still an imperfect human, even less! If however it is written that God created man to His image, what should God be then – if man is in His image – other than also – albeit a most perfect, Man? Or do I look different from a man because you have, My little one, seen a couple of droplets of My glory?”

[5] **Says Jarah:** “Oh no, You still look the same, nor has my heart changed! Indeed, I wish that I had You wholly in my heart, with all its pining. I would like to embrace You firmly enough for my arteries to burst, never to let You go; yes, I would cover Your visage with countless kisses and never cease kissing You! In short, I cannot express all that I would like to do out of love for You! You nevertheless are the holiest, highest divine Being, and in my heart I think myself far too unworthy to love You, as if You were a human; yet I can think back and forth as much as I like, yet my heart takes no account thereof and only loves You mightier than before!”

[6] **Say I:** “That is quite right so! Let your soul always follow the impulse of your heart, kindling a bright flame therein , and it shall brighten your entire soul; God’s Spirit shall rise within it like a sun, and only in its light and life-heat shall God’s seed sprout and provide the soul with the fruits of life for eternity!

[7] But God’s Spirit within man cannot be awoken other than through love, and out of such love the love of neighbor.

[8] Therefore, continue to tarry in your love, for this is worth more to Me and yourself than all the glories you beheld with your eyes!

[9] But now we shall hear the others too, and what impression this night made upon them.”

87. THE SUBSTANCE OF THE COLLECTIVE DREAM



HE Centurion starts to cautiously rise from the ground, saying: “Lord and Master! All thanks to You first of all for still being alive upon this height! How easily I would have dropped to the depth by just turning over three times, which would have been the eternal end of my miserable life in this world! But I still live, and that on the same spot where I took my rest yesterday; and this I have only You to thank, and hence thank you from the depth of my heart! But I would also beg You most sincerely that You would cause myself and the others to get to Gennesaret well-preserved from this shocking height – and that as soon as possible; because there can be no talk of good mood in me for as long as my thoughts are dwelling upon the descent!”

[2] **Say I:** “Did you My dear friend dream nothing this night?”

[3] **Says the Centurion:** “Yes, indeed, nearly forgot the most glorious dream, for all my fear! Well, if this mountain were the way I dreamt it last night, then it would of course be a joy to climb it even a thousand more times, but a dream remains a dream!”

[4] **Says Ebahl, standing next to him:** “Not at all, friend I say unto you that this time our collective dream has assumed fullest reality. Get up and walk around the peak edges, and you shall be convinced that our mountain slopes off gently even towards the sea, being without the least danger for climbing, down as well as upwards! I have already convinced myself and am telling the fullest truth. Come and be convinced yourself!”

[5] **Says the Chief:** “It’s not going to be a delusion?”

[6] **Answers Ebahl:** “If I and my wives and children already walked upon this delusion in every direction, then your delusion is surely going to have some firm ground! Come, get off the ground and be convinced of it all.

[7] **The Centurion finally gets up, looks around and as a start finds even the shelf greatly enlarged, saying:** “Indeed, I really do see how during the night vast alterations have most

miraculously taken place; but go ahead of me over the new ground, so I can be sure it really is solid!”

[8] **Says Ebahl:** “Friend, notwithstanding your normally high esteem, your constant addiction to doubt starts to make you repulsive! Does my word mean nothing to you anymore? When did I ever speak an untrue word to you, that you should place no store by my word? Come, test it yourself and cease doubting henceforth!”

[9] **Says the Centurion:** “Indeed, friend, you are right! I shall go and convince myself.”

[10] **Here the Centurion takes steady steps towards the Nazareth edge, saying, highly intrigued on seeing the gentle descent:** “Well, here the entire mountain has been shifted as well! Looking over this edge toward Gennesaret yesterday, it seemed close enough for a stone’s throw, whilst now 100 ‘Feldwege’¹ distant, and we shall have to be underway six hours to reach our dear little town!

[11] Nay, whoever still doubts that our Jesus is God and Man at the same time, cannot be helped even by a god! Yes, brother Ebahl, you were quite right to call me a repulsive doubter, for I really was such! But now all doubting is at an end, and I believe and swear with an oath before you all, that our Master and Savior Jesus is fully God, and that beside Him there can be no second or third one; owing to what was dreamt being reality, everything, else also is bound to be true! And here He is the only God and Lord over all of infinity!

[12] But now let us go over to Jarah – she must show us her two souvenirs! Because when a celestial spirit lifted the water out to the last drop, I saw her pick up a splendid pearl-mussel from the sea-bed, which she then put into her apron, and I also saw the shining stone which she took with her from a solar world to which the celestial spirit took her. If these two said objects also are physically present like the removed mountains, then we have more proof than we need!”

¹ See Book 24; 75:5.

88. JARAH SHOWS HER TOKENS



FTER these words, the Centurion and Ebahl go over to Jarah, asking her to show them the two tokens.

[2] And the most beloved **Jarah** at once reaches into the large pocket of her apron, meeting the two and saying: “Here look, my dear Julius, here are the two tokens physically! Do you believe it now, and will you ever step out of your eternal fear?”

[3] **Says the Centurion:** “Indeed, my most beloved and fairest Jarah, my faith now stands more solid than this mountain, and my tiresome fear is now, with the help of the almighty Lord gone forever, of this you can be fully assured! But your tokens are also of inestimable terrestrial worth. The mussel with its content is equivalent to all of Jerusalem, for it contains 24 pearls the size of small hens’ eggs, of which one is worth one hundred thousand pounds of gold! The worth of this most solid but transparent stone, more beautiful than the morning star is beyond terrestrial estimation! In short, you are now not only spiritually but also terrestrially the wealthiest maiden in the world! Verily, you now are wealthier than all the kings and emperors of the entire world put together! What does it feel like?”

[4] **Says Jarah modestly:** “It feels like nothing at all, and these two tokens have no value for me other than the purpose for which I took them, namely as reminders for the indescribable wondrous deeds of God to us poor, weak and sinful inhabitants of the town and area of Gennesaret.

[5] The Lord will not stay always among us physically, as He emphasized to me yesterday, but these signs shall intimately remind us of Him in our hearts, and re-ignite our love for Him. – This is what I think.

[6] But the Lord still left me with another sign from this wondrous night which actually for me was the most brightest day. This sign shall also remain with me visible, and later invisibly, until I once again make myself worthy enough for it

to again become visible.

[7] **Asks father Ebahl:** “Now then, where is this sign; are you not going to show us?”

[8] **Says Jarah, next to whom the angel Raphael is standing:** “Here, it is standing next to me, if you have no objection!”

[9] **Says Ebahl, who is mustering the angel head to toe:** “This of course is a still more exquisite token! But I fear that you are head over heels in love with this beautiful youth, far too soon; should he then become invisible to you, then you shall go blind and deaf for sadness!”

[10] **Says Jarah:** “Oh, don’t let that worry you! Whoever once loves God the way I do, for such even the beauties of all the heavens are as good as non-existent! I do nevertheless love the youth a lot as well, for he is wise and immensely powerful, mighty and fast!”

[11] **Asks the centurion:** “Where did he come from, for I cannot recall ever seeing him at Gennesaret, and yet he is clad fully in the fashion of that place! I admire his exceedingly pure, tender and yet immensely gentle streak! There lies a veritable spell of the highest magic charm in his appearance! How tender, soft, pure and exceedingly well-formed just his feet!

[12] The clean breeches reaching right down to the knees, the dazzling white shirt, and the pleated coat of blue cloth, hung casually over his shoulders, becomes him so superbly that one can hardly imagine something of more excellent taste, whilst his round little that adorns his most beautiful head in a manner defying description! Verily, this supremely fair youth I would deny no request! This one could deprive me of our empire, if he only loved me in return!

[13] Nay, the longer I look at this person, the more beautiful and attractive he seems! His parents shall of a truth merit praise, to have such son; and you, my most beloved Jarah can praise yourself as most blessed for such a present! If another such youth were to be had in the world, then I would give all my treasure and large properties for it!

[14] But what are you going to do with this most beautiful

youth? You are yourself a most beautiful and agreeable maiden indeed, yet the youth considerably exceed you in beauty. You are getting unto thirteen, whilst the youth would be about sixteen. If he becomes your husband, then well and good; if however he remains only a playmate for you, then your easily aroused heart shall be in a delicate situation! Tell us nonetheless how you shall utilize him!”

[15] **Says Jarah:** “You speak after fashion, not knowing the spirit! This youth shall be my guardian and guide until my sixteenth year, and instruct me in the wisdom of God’s heavens: – as well as yourselves, should intend hearing him!”

[16] **Says the Centurion:** “But after your sixteenth year shall he become your husband?”

[17] **Says Jarah:** “Oh, my dear Julius, that once again was a question not making me bow down before you! Have I not told you right from the start that this youth shall leave me for a while after my sixteenth year, as determined by the Lord, which shall not trouble me since my heart belongs completely to the Lord, Who shall be with me everlastingly! If however my heart is God’s property, then it cannot also become the property of another!”

[18] **Says Ebahl:** “Yes, indeed my most beloved daughter, you are quite right. But your years have not arrived yet, and when they come then you shall have much combat with your flesh! Good for you if you become its master!”

[19] **Add the Centurion:** “Indeed, your father is right! Right now you are still a child (minor), yet there is already a kiln-like fire in your little heart! Right now it has of course the Highest as its desire, and is not capable of hankering after something inferior; but once this Highest should for purpose of your introspection, withdraw from your little heart, then your heart shall get love-hungry. And should you go without the highest food for long, it shall soon start stretching out its long arms after other objects for nourishment! For, may stomach pangs be ever so painful, love-sickness is a thousand times stronger.

[20] Let’s take a field-commander who is a loveless tyrant

towards his soldiers! All are disconsolate, and when called to battle, they shall surrender to the enemy, to rid themselves of their unloving lord. If however a wise commander shows fatherly love toward his soldiers, then let come the adversary, and they shall fall upon the enemy with valor and self-denial for their beloved commander, to the last drop of blood, annihilating the enemy!

[20] Yes, my most beloved Jarah, love is a mighty thing, and this requires wise direction if it is not to consume itself!”

[21] **Says Jarah on reflection:** “Yes, indeed, you may not be entirely wrong; but this much one has to suppose about the Lord – that He is not going to tyrannize a heart that loves Him above everything else!”

[22] **Says Julius:** “That not, of course! Recalling what He spoke to you this night – He is and remains God, Whom man’s spirit can only fully approach when, through the powers lent him, man has shaped, developed and stabilize, during which period of self-development He withdraw His attention from him! If so however, then during such period, God of necessity is a tyrant with blindfolded eyes and stopped-off ears! And when such foretold period is upon you then, my most beloved Jarah, we shall discuss it further!”

[23] **Says Jarah:** “I fully trust and believe that He shall not abandon me then either!”

[24] **Says the Centurion:** “That hardly, because you are already ahead of many of us; but you also shall perceive a small and short abandonment as cosmically large and heavy! – But let us now go over to Him, as He seems intent on something!”

89. COMMUNING WITH THE LORD IN THEIR HEARTS

Three of them now come over to Me, and **the Centurion** ask Me: “Lord, what is the next venture? It seems to me You are about to do something!?”

[2] **Say I:** “Do you not notice the glorious dawn? Let you all pay attention now, for you shall behold the most beautiful sunrise! It is just the rise of the natural sun for sure, but it nevertheless has the deepest spiritual significance, which shall become clear to you! For here one sunrise encounters another!”

[3] **Says Peter:** “Lord, how are we to interpret this?”

[4] **Say I:** “Oh, how long shall I have to suffer you thus!? We have now been together for quite some time, yet you don’t notice that through Myself, a sun from the Heavens has risen for your souls, and continues to do so day after day?!”

[5] **Says Peter:** “Lord, don’t let it vex You, as You know we are simple folks, whose accomplishments don’t go much beyond the minimum reading and a little writing! Had we understood it then a question would have been capricious; but we did not understand Your saying and hence asked You.”

[6] **Say I:** “Quite so, if one does not know that one can also quietly discuss things with Me in the heart; if one knows that however, then not the question itself but the method is at fault, and only this I intended to rebuke. Look at the two Essenes and Pharisees over there how they are widening their eyes about you, that you could have asked Me something audibly, while, as their masters you should know, that I am quite capable to give every questioner the fullest answer quietly in his heart.

[7] With yourselves it is certainly not ignorance or obstinacy, but only age old habit; but take heed in future nevertheless; get a grip on yourselves, so that people may discern that you are of a truth My disciples, and not lose your integrity before the world, of which above all you are in need, for your new calling.

[8] But go over to your disciples now and instruct them, otherwise they will start asking you about what you asked Me!”

[9] **Says Peter:** “Lord, we hence are not to speak audible words with You again?”

[10] **Say I:** “Oh indeed, but everything in its proper time, and when I indicate it! – But go now and do as I instructed you!”

[11] **Thereupon the disciples go over to the two Essenes and several Pharisees, saying to them:** “Let it not surprise you that we too sometimes still ask the Lord about this or that audibly, for we too are still human, occasionally clinging unto old habits!”

[12] **And the two Essenes say:** “We actually thought so, because we asked the Lord the same in our hearts, and the most vivid answer was placed in our hearts. It hence seemed somewhat peculiar to us that you enquired audibly. But as said, we gathered that something like that can still occur frequently out of sheer old habit; but we were at ease, since we have this night seen such amazing dream visions as we cannot recall ever before. And what is most peculiar about it is that each one of us dreamt the same to a hair’s breath, and everything we saw in this rare dream is now becoming true in broad daylight! Nay, such has not been here before!

[13] Now we two believe that this Nazarene is more than just a most perfect human. He is indeed physically like none of us, but in His inner parts and heart dwells the fullness of Divine strength and power that is obeyed throughout infinity! – But now let us direct our attention to the sunrise, as commanded by Him, in order to behold wonders!”

[14] **Says Peter:** “Whether a wonder is going to be seen precisely is hard to tell; but the way the red-rimmed little clouds on the distant horizon proclaim it, we shall experience upon this height the most beautiful play of God’s Creation, and therefrom obtain instruction on how a similar sunrise has come to our soul, lasting forever!”

[15] **Says one of the Essenes:** “Indeed, a sunrise not only for us, but the entire Earth and even the entire infinity! Because it seems to us that this Incarnation of the Highest God Spirit is meant not only for this Earth and its beings but for all of

infinity!

[16] It is of course somewhat unfathomable for our spirit, as to why the Divine Spirit has chosen this Earth in particular, since He has – as we now know it – countless myriads of splendidly huge light-worlds, where He could have undertaken His Incarnation; but He will know best why He chose this Earth in particular!

[17] When we previously still thought that this Earth was the only world in the entire universe, the thing would have been quite easy to grasp; for then there would have by the nature of things been nothing other. This Earth according to our concepts was the only, endlessly great world, whose waters reached to the firmament, and we believed that the sun, moon and stars were the only ones to light up this world with their light! But now suddenly, everything has assumed a different aspect: we now know what all the stars, moon and sun are, and know how small our Earth is in comparison to a solar earth.

[18] Now it could of course be asked and said: How did this grain of sand called Earth come by such grace? Of a truth, this question shall once be a portentous one yet, and intensely offensive to many! Hence it would in our opinion not be entirely superficial to receive proper clarification on this point. What do you think, can we ask Him?"

[19] **Says Peter:** "Try it in your heart! If an answer comes, then well and good; but if not, then it means that we are not yet sufficiently mature for such instruction! – But now look, the sun is about to rise, for the tiny morning clouds shine almost too brightly for beholding!"


[20] **Says the Essene:** "Of a truth! This is an indescribably glorious sight! But don't you notice something moving above those clouds? It seems like brilliant stars moving about! What could this be?"

[21] **Says Peter:** "What it is, only the Lord shall know, but we fishermen call such not too rare phenomenon 'little morning fish'. When these appear, then it is good to fish in the water, and towards evening there is certain to be inclement weather, or

at best a strong wind. Although I must admit to not having seen fish of such freshness and liveliness, this manifestation is not unfamiliar to me, although it is probably easier to make out from this height than from the depth below!”

[22] **Says the Essene:** “You know what, let’s move nearer to the Lord; I notice Him speaking with Ebahl and his children. Much shall be revealed there again; we must hear it!”

90. NATURAL CONSIDERATIONS AND SPIRITUAL SIGNIFICANCE

 **N** response to the Essene’s suggestion, they all come a little closer to Me, and I summon the two Essenes, telling them to pay attention to everything that shall be seen with sunrise, for it shall be most instructive.

[2] **The two Essenes step up closer to Me, saying:** “Lord Lord, that it shall be infinitely instructive is bound to be an eternal truth; but how will our soul be capable of such profound instructions?! We certainly gaze upon the brilliant depths of Your splendid Creations with lustful eyes and exceedingly astonished feelings, yet we are far too blind to do justice to even the wonders of a dewdrop, comprehendingly, let alone those rising and falling in immeasurable grandeur and distance, luminously upon the firmament! We furthermore have discussed the floating around of the luminous points above the tiny clouds with the disciple Peter, but he could not clarify it to us properly. If it please You oh Lord, then You might spare us a few words about it!”

[3] **Say I:** “This means very little, and is quite an ordinary thing, similar to the waving of the sea. When you find yourself in the right spot in relation to a moving sea, where the broken sunbeams are impacting, then you will see a similar light-play.

[4] **The air for human and animal breathing by no means reaches up to the stars, and no further than about 4 times the height of this mountain from sea level; beyond such height there is a sharp cut-off, such as between water and air, with a**

water-smooth surface, constantly undulating like the sea.

[5] On falling on such said undulating air, sunlight is reflected as from the water surface. If the air movement is strong, then the occasional refraction is right down to Earth, and most easily so when the sun is still below the horizon, when its rays fall as it were unto the air-sea from below. And so these lively seesawing lights are nothing more than reflections of sunlight, their frequency depending on the air undulations.

[6] But that they are more prominent right now when the sun appears a mere span below the horizon is because the air-waving is increasingly picking up the shining cloud-light, producing a kind of dallying to and fro game. – Behold, that is the relatively natural explanation of this phenomenon!

[7] But beyond that, this phenomenon also has a spiritual significance, and for your comprehension it is this:

8] Think and imagine yourself also the spiritual sun! The outgoing light from it is adsorb by the continuously waving surface of the created life-sea, and this plays with such light, and thereby all kinds of caricatures occur which still let a matt luster radiate from them, however, destroying every trace of the divine primordial form; thus the whole heathenism and also Judaism is such contortion of everything purely divine.

9] However, if you look at a completely quiet water surface, and the sun shines thereupon, it will be reflected from the surface in the same majesty and truth as you can see it at the firmament. In the same manner it requires a quiet, desire-free heart, which can only be obtained by total abnegation, humility, patience and purest love, so that the likeness of God in the spirit of man reflects equally pure and true like the earth's sun from a most quiet water surface.

10] If this is the case in a person, everything in him has matured to truth and his soul is then able to direct its views into the depths of the creations of God and to view everything in all fullness of the purest truth. However, as soon as it begins to wave in her, the primordial pictures are getting distorted, and the soul necessarily finds herself on the road of deception and

half truths of all kinds and sorts and cannot reach a clear view until regaining the complete rest in God again.

11] And this is the true Sabbath rest in God, and therefore God has ordered the celebration of the Sabbath. During the Sabbath man should abstain from every heavy, strenuous work, for every heavy work requires the soul to lend its strength to the flesh and thereby becomes excited with it, which stirs the mirror of her life-water into strong movement, so that she cannot recognize the pure divine truth in herself anymore.

12] The true Sabbath rest therefore constitutes in a reasonable celebration from all heavy work; without an emergency one should not lay hand on it, however, in need every person is obliged to help his brother.

13] Even more so then to withhold oneself from all heavy work, every soul should put aside all desires! Since desires are storms of the soul; they disturb the life-water and the likeness of God is torn in the soul, like the image of the sun is torn upon the waves of the sea. Indeed, the image of the sun flashes from the waves, however, in what distortion! And if the storm lasts for long, soon heavy fumes rise from the moving sea and fill the heavenly air of the soul with heavy clouds; they then obstruct the light of the spiritual sun to reach the life-waters of the soul – and the soul becomes dark, cannot anymore distinguish true from false and regards the deceptions of hell as the light of heaven.

14] Such a soul is then as good as lost! There must come strong winds, this means strong trials from above, so to tear apart the evil clouds of the soul, who should then immediately retire to the true Sabbath rest and thereby bringing to rest her life-sea – otherwise there is no rescue for her!

15] Behold, this is for everyone the useful spiritual meaning, which this beautiful sunrise shows us in its quite natural appearance! Who shall take note of it in himself, shall remain in truth and all light and the everlasting life shall become his inheritance; who, however, shall disregard this teaching and ignore it, shall die forever!”

91. CONCERNING THE SUNRISE AND MORNING PHENOMENA

BUT now continue to pay attention! The sun is just rising its disk, or rather its western half-globe, over the horizon; what do you notice?"

[2] **Say the Essenes:** "Not much, apart from the bright area rising surprisingly fast from the bright depth; the luminous fish-play has now suddenly vanished, whilst the cloudlets are thinning out and also disappearing one by one. And now the entire disc or ball is posed above the horizon, and a fairly cold breeze is blowing from the morning (east). But that is all we note."

[3] **Say I:** "Cast a glance also down to the Earth's plains and valleys, and say what you see!"

[4] **The two Essenes** look at the Earth's depths, saying: "We see the valleys filled with bright, gray fogs, whilst the sea surface also is covered with grayish mist. The fog is lifting from the valleys, covering the foothills. – Is this too, going to have some spiritual significance perhaps?"

[5] **Say I:** "Quite certainly, for nothing and without spiritual stimulation, nothing happens on earth! But we want to see what meaning this has!"

[6] The sun corresponds fully with the being of God; the earth with its valleys, flat areas, hills, mountains, rivers, lakes and sea areas fully corresponds with outer man.

[7] The fog which rises between sun and earth, corresponds with the manifold empty and petty worries of man, through which the light of the sun can only sparsely penetrate, and the fog rises upwards and even covers the mountains; the hills and mountains corresponds with the better comprehension of man on this earth. This better comprehension is likewise clouded by the petty and trifling worries of the half-blind people.

[8] Therefore morning winds are coming and drive the fog from the mountains and fields so that they cannot be destroyed and the mountains and fields be freely illuminated and warmed by

the sun, so that their fruit of life can become ripe. - I think that you are able to understand this correspondence!?”

[9] **Say the two Essenes:** “Yes Lord, this is as clear as yonder sun! Ah, what a glory in this great, holiest doctrine! Oh, how much men are unaware of that they ought to know the way they know, that they live! Lord, this doctrine of the true Sabbath rest just given us shall be our task to introduce to mankind. This surpasses everything said so far and taught by You; for we see in what preceded it only a preparation for the easier keeping of this holiest doctrine! Verily, all the heavens had to open for returning to men this holiest doctrine of all doctrines! – But now quite a different question arises, concerning us!

[10] How can we properly thank You, oh Lord, for this purely superlative, heavenly doctrine? In the depths of our hearts we feel unworthy of it; only Your grace and love could give it to us ! Oh Lord, do command us on how we should laud and praise You for it!”

[11] **Say I, placing My hands on both Essenes’ shoulders:** “My dear friends, act accordingly and you shall give Me no lesser joy than I now gave you! And your reward shall not be inconsiderable if you spurn mankind unto it.”

92. THE ESSENES ARE COMMISSIONED TO START A FREEDOM’S SCHOOL



HEREAFTER establish a school, teaching disciples how to honor the Sabbath; and keep it for a couple of hours yourselves every day, and you shall soon perceive the great blessing there within yourselves!

[2] Should you found a school and build a large house for it, the walls of it should be free from any barriers and any locks! Become true freemason of your schoolhouses and the prophet schools will become your new achievement; however, your main concern should be directed to faithfully keep My teaching already given to you and to be given, and not, as the Pharisees and elders are doing, mix your own doctrine to it! Your current

doctrines must be completely eradicated from the very foundation and My word must fully take its place, and this in free deed, otherwise My spirit could not become effective after the promise which was given to man by the mouth of the prophets!”

[3] The Essenes thank Me for this instruction, and promise in all earnestness to abide by it all, to the letter; but would I nonetheless always provide them with proper protection and sufficient strength to set these purely divine works in motion, not only for themselves but for many other people thirsting after it, beneficially and curatively for all times!

[4] Say I: “There shall be no failure on My part ever, but see to it that no seniority squabbles arise among you in future. Let the most experienced among you be the leader certainly, but let him not presume to be more than the least among you! But this is not to say that the weaker ones should deny him due respect. He is to be loved and respected, and his advise followed as if law. But let him beware who would lay hands on him! Verily, such I shall regard with wrathful eyes!

[5] But if elect a principal and leader to your concern, then pray that no one unworthy is given that office, for a bad and unwise leader for a society is like a bad shepherd for his flock: When seeing the wolf approach he flees, leaving the sheep to the wolf; or he becomes a wolf himself, turning into killer of his lambs, as are now the Pharisees and their High Priest. They go about in sheep’s clothing, but are ravenous wolves within! They hardly feed gnats but ask a camel for what they spent on a gnat!

[6] Wherefore be not like them! They reside in chambers or stone that are well protected and regarded at all times, so that none can approach them, and must not, lest anyone find out about their deceptions. And should someone courageous dare to penetrate into such Temple chamber, he would be declared a profane of the holy of holiest and forthwith stoned!

[7] Wherefore I said unto you that you should build your schoolhouse free and open, so all can come and go as they want. Let every secret vanish from your school! Whoever wants

to, let him be initiated to his grasping capacity, for with My doctrine I am not you selling you a cat in a sack. I tell you all things openly and clearly, not acting secretly, except where cleverness dictates it for some man's benefit. Hence let you too be open towards everyone in whom you see good will! Be nevertheless clever, because openness need not extend to where precious and costly pearls are cast before swine!

[8] I would still have much to say unto you, but you would not be able to grasp it yet. But when the spirit of the full truth shall have been awakened within you then it shall lead you into all wisdom. And this spirit is God's image within your heart, and you shall yourselves awaken it through the correct honoring of the Sabbath. Say whether you have now comprehended all this!"

[9] Say the awe-struck **Essenes**: "Yes Lord, who should not understand Your holy word? For these are not words like those of men! Your words are substantial throughout – they are completely light, warmth and life! When You speak, oh Lord, then we feel an actual coming into being within us as if every word out of Your mouth an immeasurably great new Creation comes into being – and we feel an infinitive new being coming into being within us!

[10] We understand nevertheless the essential meaning of Your holiest word although we shall never attain to their ultimate effect; for we vitally sense it within us that the words pronounced by You here pertain not only to ourselves but apply to the whole of eternal infinity! Oh rejoice Earth, chosen from among countless worlds for treading of your ground with His, letting His holiest voice resound in your air! – Oh Lord, how many beings shall go forth from Your every word and from every breath of Your mouth! Oh, permit us to laud, love, praise and worship You; for it is due to You alone!"

93. THE BLESSED MORNING MEAL UPON THE MOUNT



SAY I: “Well now, My beloved friends and brethren. After the soul breakfast we shall also look around for a physical one! – Ebahl, have you any provisions left?”

[2] **Say Ebahl:** “Lord, there is something left, but not much! Nearly everything was consumed last night; there is nevertheless a little bread and wine left!”

[3] **Say I:** “Bring everything here so I can bless it, and we shall all have enough to eat as well as to drink!”– Ebahl immediately has half a loaf of bread, and about three beakers-full of wine remaining in the skin, brought over to Me, and I blessed the bread and the wine, saying: “Hand it out now, and if anything is left over then we here shall also partake of breakfast!”

[4] **Ebahl** now hands it out, and in order to conserve, breaks off small portions from the half loaf; but the latter is not getting smaller. On seeing that the half loaf is not getting any smaller, notwithstanding his having passed it up to all mountain guests several mouthful, he starts handing out larger portions, yet the half loaf is still not getting any smaller. Seeing the guests’ appetite, he starts another distribution, breaking off still larger lumps. And having made the rounds among some thirty people who had scaled the mountain with us, he has a huge lump left in his hand, saying to Me: “Lord, this I have left over; shall it suffice for Yourself and Raphael and Jarah and myself?”

[5] **Say I:** “Just give it to Jarah to serve up, then it is going to suffice! Ebahl does so, and Jarah gives a portion first to Myself, then to her Raphael, then Ebahl and only then, the leftover to herself, and we all nevertheless were filled.

[6] **The Centurion** however noted and said: “Why friend Ebahl, did you not include me in this last distribution? Did you judge me as insufficiently worthy?”

[7] **Say I:** “Friend, let not this make you cross! For behold, Ebahl was not anticipating any leftover, wherefore he also started his distribution as meagerly as possible; he didn’t want to include you among those who would miss out. But since

there was a residue left over due to My will, this only then led to a second serving. If however the second distribution matter much to you, which in no way is more abundant than the first, then say so, and I shall gladly forego My portion in your favor.”

[8] **Says the Centurion:** “Now, now, all is fine again; it was only a traditional Roman protocol stupidity going through my head – but I’m alright again! However, what intrigues me most here is that the heavenly Raphael is consuming his bread with such voracity, as if he were the hungriest among us! This truly is most peculiar! He surely is more spirit, rather than a carnal man, yet eats as one having been born on Earth! This I like immensely! – But I feel that the bread, although pure and very tasty, make thirsty, and hence I would like to have a little drink soon.”

[9] **Say I to Ebahl:** “You could serve the wine now, starting with our friend Julius!”

[10] **Says the Centurion:** “Lord, I beg You, be the first to drink, for some protocol surely has to be maintained at table!”

[11] **Say I:** “Indeed, I agree, but since we have no table here, nor are invited to table as guests, let us take wine along natural need! Let the thirstiest one drink first, followed by the less thirsty ones – each according to his need!”

[12] **With this the Centurion** was at ease, emptying the beaker handed him to the last drop, and saying: “Lord, I thank You! This truly was heavenly fortification, and never before has wine been so palatable to me in the morning; this indeed is a wine second to none upon Earth!”

[13] **Say I:** “We are all glad that you like it so much on this mountain!”

[14] **The Centurion** says: “Lord, forgive me if I maybe would spoil the good mood, but it seems to me that even Satan should be glad here!”

[15] **Say I:** “If you want to see and speak to him, he can be called here, and then you can see for yourself if he enjoys it!”

[16] **The Centurion** says: “If there is really a personal Satan, then let him appear here!”

94. SATAN APPEARS UPON THE MOUNTAIN



WHEN the captain has spoken such, a powerful lightening flash accompanied by a most strongest thunder occurs and **Satan** is standing as a gigantic figure quite ingenuously before the captain, stamps with one foot so violently onto the ground that the whole mountain around us trembles and says to the captain: “What do you want most wretched mother incest from me!? Why do you call me to this height which is a thousand times more painful to me than all hellfire!?”

[2] Says **the captain** somewhat strongly excited about the exclamation ‘mother incest’: “Hey, enemy of all people and God Himself, slow down, since you are not entitled to judge in the face of God, your Lord! If I have sinned while asleep and under great numbing of my senses, I only harmed myself but never you. However, I believe that God is more than you, and He never has greeted me like you wretched liar! It is true that I slept with my mother once, when I was fourteen years old; but I was deceived to it by my mother. Because she disguised herself as a opulent Greek woman and carried over her still most beautiful face a fine Greek veil, came at night to me, uncovered all her mighty charms to me and wanted me. Since my mother at that stage was barely 28 years old; when she gave birth to me she was thirteen and a half years old. In Rome I was known as one of the most beautiful and loveliest youth; no wonder that my own mother was inflamed for me and disguised herself to enjoy me! Wretched! If I as a fiery Roman slept with my mother unknowingly who was disguised as a most lavish and passionate Greek woman, am I therefore a mother incest? Can you, blind infernal donkey, scold someone a murderer or killer, who fell from the roof and by his fall kills a person on the ground?! – Speak now, you old, infernal donkey!”

[3] Says **Satan**, very enraged about the abuse by the captain: “I only look at the deed and not the circumstances in which it took place; with me there are no mitigating circumstances and

by me you are seen as guilty, belongs to hell and you will not escape my power!”

[4] **Says the captain:** “Look here, you old, blind infernal donkey! Who is He standing here to my right, do you know Him, are you familiar with Jesus of Nazareth?”

[5] **When saying My name, Satan is violently thrown to the ground, and he threatens the captain that he never again should mention this to him most adverse name. He knows the Nazarene and curses him because he wants to snatch power from the Godhead and it doesn't take a lot more now for him to become lord of heaven and all the world!**

[6] **Says the captain:** “Blind, infernal donkey! What He was from eternity, He still is and shall be forever; and only He will judge me and you and forever not you old, evil, blind and most stupid infernal donkey! If you are then such mighty being, why is it that only the pure name of the holy Nazarene cuts you to size as if you never have been standing? Look, how nice and praiseworthy it is here and how well we are all being treated! If you would not have been such an arch-stupid infernal animal, how easily could you not have it as nice as we are! Turn around and recognize in your heart, if you still have one, that Jesus is the Lord of heaven and earth, and surely you will be treated equally!”

[7] **Here Satan grinned:** “Did you again had to speak the to me most adverse name?! If you don't know to speak about something better, at least circumscribe the name; for it torments me more than 10,000 hells and their most terrible fire furies! Besides, I am a spirit and must stay like this for the sake of your everlasting salvation and therefore cannot convert myself to your God and your Lord! I am for once and all condemned and for me there exist no salvation anymore!”

[8] **Says the captain:** “If someone else other than you had told me so, I would believe it; but from you I believe nothing, except that you really are the old, stupid infernal donkey! If you wanted to convert yourself, I know only too well that you and all your followers would be accepted by the Lord; however,

with you it is only a most stubborn evilness that you forever not want to convert yourself, because it gives you some sort of hellish joy to oppose God the Lord with your free will. But I say to you that the Lord nowhere near yet has closed His heart before you and nowhere near has judged you yet! Turn therefore to Him and He will accept you and forgive you all your billion times billion crimes and sins!

[9] I am a heathen and in my youth have worshipped nature and wood carvings, made by human hands and arising from their fantasies; however, I, as a weak, blind carnal person, have soon recognized that I am on aberrations by which no purpose can be reached.

[10] However, you since your primordial beginning have been created as a pure spirit by Him who now resides in the heart of this holy Nazarene, and to whom visibly heaven and earth are subject. For you the pure recognition of the everlasting truth is easy, while I for a long time had to grope around in night and fog; you only have to will and you are sitting in the old primordial light again. Turn thus again to the Lord who stays most wondrously physically among us, and I guarantee you with everything, my life, what I own and what is holy to me, that you will be accepted!”

[11] **Says Satan:** “I cannot do that!”

[12] **Says the captain:** “And why not?”

[13] **Screams Satan:** “Because I don’t want to!”

[14] **Says also the captain now with a very excited voice:** “Then in the name of Jesus go away; because now you start to disgust me to the point of vomiting! You are therefore a highly free-willing incorrigible infernal beast and in me every compassion regarding your everlasting pain and torment is gone forever. The Lord judges you, you old infernal donkey!”

[15] **Upon these words of the captain, Satan falls to the ground like being struck by lightning and roared immensely like a hungry lion; however I gave the angel Raphael a sign that he should get him under control.**

[16] **The angel quickly stepped between the captain and Satan**

and said: “Satan! I, a most insignificant servant of the Lord Jesus Jehovah Zebaoth, command with an unalterable must, that you immediately leave this place and this region which with your evil breath have made it uninhabitable for a long time!”

[17] **Says Satan, inflamed by fury:** “Where should I go?”

[18] **Says the angel:** “Where your servants await you and are cursing you! Go and leave! Amen!”

[19] **With these words of the angel, Satan rose like an ominous blazing ball of fire and fled under great thundering bangs with lightening speed towards midnight.**

[20] **The angel however tore off a rock of a couple of fifty hundredweights, on which Satan had stood and lain, and flung it over the mountain and into the sea with such force that the rock already in midair was pulverized into minutest dust particles by air resistance.**

[21] **And all were exceedingly astonished at the angel’s power, with the Centurion saying:** “Hoy, this I would call a stone-thrower! This one alone would excel ten Roman legions! I by the way thank You oh Lord for this revelation as well, for now I have also gotten to know personally as it were, the eternal enemy of all love, light and everything good and true, and am quickly persuaded of what he is on about. This one no eternity or fire shall reform!

[22] All things are possible with God indeed, but here I believe even divine omnipotence shall find it hard to bring this spirit back to remorse and atonement. For should he be left with free will then he shall never change eternally, but if not then he has ceased to be, and there is then no Satan throughout infinity. But to try moving him to repentance by the most intense tormenting and pain would be like drawing water with a sieve into a vessel full of holes! The wisest thing it seems to me would be to keep him in some prison forever, but without pain; then at least he would have no effect upon the living!”

[23] **Say I:** “Friend, these are things that you cannot grasp at this stage, but they shall become clear to you once! For this however, terrestrial time has no estimate – but an arch-

primordial central sun indeed! When such has reached its end, then it shall not be long to Satan's potential turnaround; but where shall this Earth and sun be then? Because a body such as an arch-primordial central sun needs a period beyond your mental reach, till all life under judgment within it, at present seemingly dead matter, is to the last dust particle dissolved into free spiritual life!

[24] But, as said, such you cannot grasp nowhere near yet! This not even the angels can grasp. But a time shall soon come when you shall be left with no more doubt about what you were told now, and believe things of which you have no inkling at this stage! But now no more about it! Let you all get up now, and we shall slowly set upon our return journey!

95. DESCENDING FROM THE MOUNTAIN



SAYS Jarah, who had covered her face with a cloth during Satan's visible presence: "Lord, now I am happy to go back to town, because the presence of that one has spoilt this height for me for good, notwithstanding that it shall remain indescribably memorable to me. My feet shall never treat it again!"

[2] **Say I**: "Now, now, same has now been driven out from here, and your Raphael has at once cleaned up the place. It shall by the way be of no consequence whether you ever scale this height again or not. But the best height to scale is one's own heart; he who has penetrated its innermost has attained to the highest life-sights! – But let us depart now, for the third hour of today's Sabbath has passed already. Let you all follow Me, and we shall hit upon the most direct and best route to Gennesaret!"

[3] **Said the Centurion**: "Lord, if I remember correctly – wasn't there some talk earlier about wanting to still spend the entire day up here?"

[4] **Say I**: "You misunderstood Me somewhat this time; only the height of honoring the Sabbath in the heart was to be understood thereby. But this does not matter now, because

several suffering ones are awaiting us below! These have to be helped, so that after My departure from this region no further sick should be found!”

[5] At these My words everyone got under way, and I and little Jarah and Raphael made up the guides as it were, and the descent from the mountain to the valley at Nazareth was quick and easy. After about two and half hours we already found ourselves in the vicinity of the small town of Gennesaret.

[6] Here I called all the alpine guests together, saying: “All of you listen to Me! As I already have indicated to you on the top, I say it to you all once more: everything experienced and seen on the mountain keep to yourself for the time being! However, when noticing by a major sign from heaven in your heart, then preach such from the roofs to the people who are of a good will; but for the evil world, such should be kept concealed for good, just like the centre of the earth is concealed! Because such the outer world sense will never comprehend and would condemn you as crazy people! But this would then be the everlasting death of their souls.

[7] In general remember this: My words and teachings are more delightful than the unequalled large pearls of Jarah; and such pearls should not be thrown to the pigs! Therefore be always on guard; since everything coming from above, is only for those who also are from above! To dogs and pigs belongs only the feculence of the world; since a dog returns to what it has vomited and a pig wallows in the same puddle where it a few moments earlier has wallowed and has dirtied itself entirely. Take therefore My advice fully to heart!”

[8] Says the captain: “Lord, if we however ask by the curios what has taken place on the mountain, what answer should we give to such interrogators.”

[9] Say I: “Speak the truth, and say that I have prohibited you to make it known to the world; and the questioners will not bother you anymore and be content with it.”

[10] With this advice our Chief was happy, and we moved into town and Ebahl’s house.

96. A HEALING MIRACLE AT EBAHL'S INN



ON arrival at Ebahl's house, the servants and domestics at once came and said that about a hundred sick had arrived, asking for the Lord Savior Jesus from Nazareth.

[2] Say **I** to the servants: "Go and tell them that, Sabbath notwithstanding, they can now quietly and happily make their way home, for their faith in the power of My word has helped them!"

[3] With this, the servants departed, going over to the sick at the Inn, and being quite astonished at finding no more sick, for all who had been sick became well in the same moment, irrespective of whether they were Jews or heathen. On stepping over to them, the servants heard just hymns of praise for regained health, and the healed demanded to see Me!

[4] **But the servants said:** "It is not up to us to allow this, but we will send over a messenger. If He approves it then you are free to go over to see and speak to Him; if not then you are at leisure to depart from here, as commanded by Him – for He does not always receive visitors, and is even less open to discussions." With that, a servant comes over to ask Me.

[5] **But I say:** "I did of a truth say unto you that they are free to go home in peace; hence let it be so! That which they sought they found, having no sense or understanding for anything loftier, and thus let them go home!"

[6] **The messenger** returns to pass this advice unto the healed ones. **But these say:** "He to Whom one wants to render due honor and praise it is not seemly to ask in advance! Let us go over and in all truth and propriety bring Him due praise and thanks, and one is going to be dismissed with civility! Hence let us bravely go over, and He shall not refuse to receive us, knowing that we come with the best of intentions!"

[7] **With these words they come over to Me inside the house, knocking at the door; and come into the hall, as many as could fit in, starting to loudly praise Me, expressing their thanks.**

[8] I bid them to be silent, saying unto them: “God does not, and hence neither I Myself regard the praise of the mouth, and thanks of the lips. Let him who want to approach Me come in his heart, and I shall regard him; but empty bawling of mouth, not paired with any thinking, and even less a feeling heart, is to My eyes what a rotting carcass is to the nostrils. That which you were seeking you have obtained, and anything else you don’t know, and your empty praise does not please Me! Hence go home and not cause this house unpleasantries! Beware however of fornication, whoring, greediness and gluttony – or worse sicknesses shall befall you than those by which you were beset and tormented until now.

[9] These words shocked the healed ones in the heart, and they were wondering among themselves how I could have known that their disease was caused by their lewdness. They were overcome with fear of Me, thinking: “He may divulge yet more of our none too praiseworthy life-style! Hence let us depart!” – And they left the hall and betook themselves back to whence they had come.

[10] **The Centurion** was struck by this, and he asked Me, saying: “How is it that these got lost so suddenly? You had hardly mentioned their sins, and they were driven out the door as if by some mighty force!”

[11] **Say I:** “These are fornicators par excellence! They carry on unchastity of every type and adultery has become perfectly normal to them; for these, women are communal property, and the raping of virgins sheer fun! But there are also pedophiles among them, and such as carry on sodomistically with young maidens, hoping to thereby avoid more serious infections, but nonetheless contracting more severe sicknesses therewith. It is on that account that I gave these people such a rough welcome and dismissal, because only harsh words can still bring them potential reform.”

[12] **Says the Chief:** “Which area do they actually come from?”

[13] **Say I:** “From the Gadarene area. A couple of spots, plus 4 villages. They are a medley of Jews, Egyptians, Greeks and

Romans. Greeks and Romans. They have little – and actually no religion at all. Piggery is their occupation, and trade therewith to Greece and Europe, where their flesh is eaten and their fat used to spice food. These are therefore disagreeable already by trade, which of itself would not be sinful, if in their behavior they were not worse by far than their pigs. Their doings put them far below swine, and it shall be hard to do anything for them.

[14] **Says the Chief:** “Well, it is good that I know this. Those municipalities still are under my command, and I shall certainly not fail to place a moral custodian over them, who shall know how to rap them over the knuckles for the slightest indiscretion, in accord with orders. Nay, just you wait; tomorrow already you shall have your lechery dealt with in a way that shall rob you of your desire to let filthy lust rise from your heart, giving them unscrupulous reign.

[15] Lord, although I am but a man, I nevertheless have, through constant service to state affairs, come to the manifold conclusion that it is of the greatest benefit for the common man to be ruled with iron scepter, and to occasionally flogged towards goodness. If in populous places this is not applied, things soon get out of hand!”

[16] **Say I:** “For sure, there you are right – but only in the said community; if you were to apply your procedure in one and all cases, you would do more damage than good! The medicine has to always suit the sickness, and not the other way around. But, as said, in yonder specific community, your medicine will fairly put these people off their lewdness, at best! But the rod needs to be administered not with wrathful, but loving hand!”

97. THE ZEAL OF LOVE



SAYS the Centurion: “Lord, this I understand very well now, and yet I can recall a case in my life where the full measure of love was unable to achieve anything; and the case was as follows: among the many soldiers under my command there was a young, colossally powerful Illyrian. His sword weighed fifty pounds, yet was a feather in his hand. This paid warrior, carrying armor and shield, accomplished more in battle than a hundred other warriors; hence he was useful in war – but not so in peace, where he was perfidious; and not a week passed without him creating some new ruckus. I always treated him with indulgence, whilst showing him and rebuking the wickedness and shamefulness of his willful annoyance. Whereupon he always promised complete mending of his ways, and also kept sober and unassuming for a few days. But this never lasted more than ten days, after which complaints came in from every quarter, and ‘of course we had to repair the damage. If asked why in the world he was doing this, he always replied: ‘I must drill my martial arts, and here I can spare nothing but man, and my sword has to be tried on diverse objects!’

[2] Such martial art practice however not seldom drove him to pay a sit to some hereof oxen, bulls, cows and calves to chop their heads off in one blow. On one occasion he beheaded a herd of fully one hundred oxen, afterwards boasting of such his heroic prowess, which cost us damage worth one thousand heavy silver pieces! Here in the end I became so furious with this person that I could have myself torn in to shreds.

[3] Whereupon I had him shackled to a tree with heavy chains, binding his feet and hands with heavy ropes, and had him flogged for an hour and into utter feebleness. I then arranged treatment for him, which fully restored him in twenty days. And behold, this brought about the most complete change in this man, on whom the uttermost love had no effect. He thereupon became the most composed and humble person, whom a year later I promoted to second in command, and he still thanks me

today for this exemplary chastisement, without which he would never have become deputy. Yet love would never be able to move me to such punishment, only a fair measure of rage over this person. And thus I opine that a proper measure of anger sometimes benefits mankind more than ever so fervent love!”

[4] **Say I:** “Oh, indeed, but that is then not anger actuality but only an exceptional zeal of love within the heart, which is imbued with curative power. I too act with this where necessary. If love did not pose such zeal then infinity would still be bereft of creatures; it is only the intense zeal of God’s love which all Creation can thank its existence.

[5] And thus, what prompted your heart towards proper punishment of that mischievous mercenary was not anger, and thirst for revenge stemming therefrom, but a certain zeal of your love towards yonder mercenary, who was dear to your heart owing to his prowess. For had you been in a rage toward that person then you would have put him to death. But love’s zeal counted the stripes necessary, and you permitted his flogging only to what you thought he could tolerate.

[6] Thus you can also proceed with those societies if necessary; however, the first attempt nevertheless must take place by pure love and by proper education. If people get to recognize that one only give them sharp laws for their own benefit and adds a relentless judicial office, they will tolerate this; however, if the sharp laws appear only as tyrannical arbitrariness of the rulers, they better nobody and finally even turn the angels of the society into devils, who will do nothing else then to seek revenge on him who constantly torments them for nothing and without end and without any apparent reason. – Do you understand this?”

[7] **Says the Centurion:** “Yes Lord, this now is as clear as the sun in broad daylight, and I shall even today dispatch a messenger with order to the deputy there, and tomorrow these municipalities shall be made to comply. Therefore I should like to go over to my people for a few moments to have it put into effect.”

98. ABOUT SEXUALITY OF THE ARCHANGELS



WITH these words the Chief leaves for home; Ebahl however asks him not to absent himself for too long, as lunch shall be ready shortly. And **the Chief** calls, striding along: “I shall, if nothing of consequence has taken place, be back here at once, or alternatively send a messenger over here.”

[2] After which the Chief takes off with flighty steps, being not a little surprised with the briefings of his deputies upon his arrival who told him what had been taking place in the meantime and how he will find the order for the above mentioned societies on his desk written in his own handwriting on parchment. He hurriedly reads them and finds it precisely the way he had imagined it should be. He sends for an athletic messenger and, behold, there comes in Roman soldier outfit our angel Raphael, offering the Chief his services.

[3] The Chief, not recognizing him, thinks him to be a young warrior perhaps assigned to him by Cornelius from Capernaum. He hence quizzes him on whether he would venture such rather distant errand to the deputy At Gadarene.

[4] **Says the angel:** “Lord of your powers, just hand it over, and I shall have it over there with the speed of an arrow, and in a few moments you shall have the response in your hands!”

[5] **Only then did the Chief look the man over,** recognizing the angel Raphael and saying: “Sure, sure, to you such is possible, for only now have I recognized you!”

[6] Whereupon the Centurion handed him the order, and same was back with the answer in barely 15 minutes, in which the Gadarene Commander confirmed receiving the instructions from a well presented young man, and that he shall carry them out in their spirit.

[7] The Chief no longer marveled at Raphael’s speed, but only that the errand still took him 15 minutes to carry out.

[8] **Says Raphael:** “That was the time your Gadarene deputy took to write. Hence it need not intrigue you, for I did not need

time. – However, let's together go to Ebahl; since lunch is prepared and the guests are hungry upon the tough trip down the mountain.”

[9] **The Chief at once leaves with the angel, who nonetheless appears in his Gennesaretan garb at Ebahl's house. And the Chief asks him where he so quickly disposed of the mercenary's uniform.**

[10] **And the angel said with a smile:** “Behold, we have it easier than you; for we carry our closet filled with a wide variety of clothes within our will; whatever we want to wear, with that we are already fully dressed. Were you however see me in my garment of light, you would be struck blind, and your flesh would dissolve in front of me; because compared to the shining of my garment, the terrestrial sun is sheer darkness!”

[11] **Say the Centurion:** “Friend of the Earth's people! The former attribute of being able just through willpower to clothe oneself, without the material, quite appeals to me, and poor mankind could use same to great advantage, especially in winter. But the equally potential and exceedingly powerful shining of your bright garment, which no man could withstand alive, does not please me, at least in this world. Therefore we intend not to investigate it. Yet one thing I would like to find out from you, since we are alone right now and suffer no embarrassment before anyone; and so you could reveal the following to me: is there among yourselves a sexual distinction?”

[12] **Says the angel:** “This is a somewhat clumsy question; however, for it originates in you from a pure knowledge desire, I want to answer it to you with No! What we primordially spirits are, with us countless only the male-positive being is without exception prevailing; nevertheless in each one of us also the female-negative principle is fully present, and as such every angel in himself represents the most perfect marriage of the heavens of God. It entirely depends on us, if we want to show ourselves in either the male or female form, and all this within one and the same spiritual skin.

13] Therein however, that we are in ourselves a two-being, lies also the reason, that we never can get old, because in us both poles continuously support each other forever; but with you humans the poles are separated in a sexually separated personality and because each one exists on its own, they do not have any support in themselves.

[14] If however the separate personal poles touch one another externally, they diminish, resembling a wine skin, wrinkling in proportion to being relieved of its spiritual contents. If nevertheless you could imagine a wine-skin that can, within itself spontaneously, reproduce what has been removed, then you shall not discover the wrinkles and folds of aging upon its surface. Do you actually comprehend this?"

[15] **Says the Captain:** "The thing is not completely clear to me yet, but I am getting the drift of it. We shall no doubt have the opportunity to further discuss it. But let us go to the house now, as they shall be expecting us!"

[16] **Says the angel:** "Yes, that for sure, and I am feeling within me what you call hunger."

[17] **Says the Chief:** "Ahoy, are you not the purest of spirit!? How shall you be able to consume material fare?"

[18] **Says Raphael, smiling:** "Better than yourself! With me everything that I take in is totally consumed and transformed into visible life – with yourself however only what corresponds to your isolated life-polarity, whilst the incompatible part is removed through the natural process; and so I am much better off than you regarding eating and drinking!"

[19] **Says the Captain:** "Does one then in actual fact eat and drink in heaven as well?"

[20] **Says the angel:** "O yes, but not in the sense like on earth, but spiritually! We have the word of God from eternity in us, just like heavens and all creation consists of this very word and are everywhere filled with it; and this word is primarily our being-like being and for such being also the only, most true life-bread and the true life-wine. In our veins it rolls like in yours the blood and our intestines are full of the bread of God."

[21] **Says the Captain:** “Oh, this is spoken with immense wisdom; this I cannot grasp – I must let the Lord Himself reveal it to me further! – But now it is high time for us to go inside and start no further discussion.”

99. ABOUT THE GIVING OF ALMS, AND ANNIVERSARIES



VEN while he is saying this, our pious **Jarah** comes to meet him, saying: “But how long you’ve been gone! – You my dear Raphael too seem intent on going by our lazy world-time! Verily, this did not go as quickly as our trip to yonder distant sun! But come in quickly now, as the foods are on the table!” – **Both move in quickly, greeting Me most amicably.**

[2] **The Centurion** wanted to give Me thanks for looking after him, but **I** say unto him: “Friend, for Me your heart is sufficient! The foods have been waiting for you, and now it is time to above all afford the necessary fortification to the body, and only afterwards go back to the spiritual.”

[3] **All say thanks** and then vigorously tuck into food and drink, and the **Captain** watching the angel, who heartily reaches for the dishes, giving also his wine cup the desired attention.

[4] **In the end the Captain** could not resist saying half-jokingly: “Now, now, the pure spirits certainly have a hearty appetite! My good Raphael does the eating for three; nay, this surely the Earth has not seen yet!”

[5] **Says Ebahl:** “I too am astonished beyond measure; but something other than his hearty eating intrigues me even more. Behold, his dish does not diminish therewith! Here truly the wise adage applies: ‘What heaven takes away it gives back the next moment!’ This table shall be kept as a permanent sanctum with all honors for all time, for my descendants, and an annual feast shall be kept at this table to feed and slake the thirsty poor of this vicinity.”

[6] **Say I:** “Let the table be table and you remain yourself, as you were! And if some poor one comes and you have

something, then support him on whatever day; whilst a yearly feast helps neither the poor nor yourself, and it does not please Me. He who remembers Me, let him do so at all hours of day; whereas I cannot find use for a yearly commemoration!

[7] If you were to designate such feast, you would verily resemble the Templers at Jerusalem, who also each year celebrate three anniversaries, and because it is customary, hand out bread to the poor, as if the poor could then live until the next feast without further nourishment! Oh for the nonsense of such ridiculous feasts! The Pharisees indeed on such feasts collect so much rich offerings that they can easily last a hundred years from such takings; but the poor have to be satisfied if three times a year he receives a piece of bread weighing hardly the eight part of a pound. Oh for the great foolery, stupidity, blindness and selfish malice. Therefore let this table be what it is, and celebrate a feast most pleasing to Me, if in accordance with your capacity you satiate one or the other poor, at this or some other table!

[8] And should one and the same poor come to you every day, then do not ask him whether he receives nothing somewhere else; for this would weigh the poor one's heart down heavily, so that for a lengthy period he would not dare coming to you, and your good works would lose their merit before Me!

[9] It is not My will on the other hand that you hand out the poor's bread to those robust idlers able to work; to such give work commensurate with their strength! If they carry out one or the other job for you, then give them to eat and drink. If they don't accept the work, then don't give them to eat! For he who is strong and does not want to work shall not eat!

[10] Behold, if you arrange your dealings along those lines, you shall be preparing Me the most pleasing commemoration feasts; but leave Me alone with your proposed annual feasts, for such annual feast is the greatest nonsense that a man can engage in, since it serves nothing to anyone, except the organizer who can obtain some gainful offerings therefrom!

[11] In what way is a year preferable to a day? He who honors

his father's birthday once a year, same should honor the hour of birth every day, which certainly would be better than the annual birthday!

[12] I say unto you that all such human commemoration days are worthless before Me, unless they be kept daily, hourly and vitally in the heart. So are the new moons, jubilees, the feast of Jerusalem's liberation from Babylon's power, the feast of rebuilding the city and Temple, the feast of Moses, Aaron, Samuel, David and Solomon's vain things, in which there is nearly as much truth as the rain that fell into the sea a thousand years ago.

[13] Initially these feasts are executed in a sort of religious impetus and the participants commemorate a person or a significant event which they themselves have experienced in a still very animated way. However, in the second, third, fourth or even tenth generation it becomes an empty ceremony whereby thousands hardly know why it is taking place – and still later the whole issue goes over into futile heathenism.

[14] By saying this I do not want true commemoration feasts to be abandoned; however, next to yearly, it also should be kept in the heart daily, otherwise they must be considered as dead and thus ineffectively. But with this table it stays as I have told and shown you!”

[15] Says **Ebahl**: “All that You, oh Lord, have now most graciously and truthfully indicated shall be strictly adhered to; wherefore we shall keep the day-feast that much more eagerly in our hearts, and strive with all strength to exercise ourselves in the love of neighbor, and herewith celebrate the most glorious commemoration feast!”

[16] Say I: “If you abide by that then I shall abide in you, and by that they shall know that you truly are My disciple!

[17] But now we have adequately eaten and drunk, therefore let's rise from the table and betake ourselves to our boatmen, who shall have a few rare things to relate to you! Over here we would have little peace, as another caravan shall arrive in an hour from Bethlehem, among whom there will be a few arch-

Pharisees, with whom I definitely will have nothing to do; see to it they are even today moved on as far as Sibarrah!”

[18] **Says the Captain:** “This shall be taken care of! For right now no man is more disgusting to me on earth than an arch-Pharisee!” With these words we all rise and hasten out to our shipmates near the shore.

100. DAVID’S PSALM 47



WE catch up with the shipmates just as they were reading David’s Psalms; seeing us, they get up from the ground to greet us, with **their skipper** coming up to Me, saying: “You alone could help us out of a tight spot! Towards evening last night several Pharisees and Scribes came to us, demanding a crossing towards Zebulon and Chorazin, but we refused on account of not being our own lords, but servants on the ship; and that now on a pre-Sabbath we were busy with reading the Psalters. Whereupon a young Scribe asked for the Psalters and opened it at Psalm 47, reading:

[2] 1. Oh, clap your hands, all ye people; shout unto God with the voice of triumph.

2. For the Lord Most High is awe inspiring; he is great King over all the earth.

2. He shall subdue the peoples under us, and the nations under our feet.

4. He shall choose our inheritance for us, the excellency of Jacob. whom he loved. Selah.

5. God is gone up with a shout, the Lord with the sound of a trumpet.

6. Sing praises to God, sing praises; sing praises unto our king, sing praises.

7. For God is the King of all the earth; sing ye praises with understanding.

8. God reigneth over the nations; God sitteth upon the throne of his holiness.

9. The princes among the people are gathered together as a

nation before the God of Abraham; since God is greatly elevated among the shields on earth!

[3] After he read this Psalm, he asked with gravity: “Do you understand this Psalm!” – And we had to unfortunately answer in the negative. In spite of breaking our heads over it since morning, we know no more than yesterday. We thought of You a thousand times. You could if it pleases you, shed us some light on it.”

[4] **Say I:** “Behold the little maiden on My hand! Ask her – she shall give you the proper light over it!”

[5] **Say the skipper:** “This maiden might hardly count fourteen summers Wherefrom is she going to take Solomon’s wisdom?”

[6] **Say I:** “Yes, indeed! Not only Solomon’s wisdom, but the wisdom of the wise of the Earth; and yet much above that dwells in her pure heart! Up till now, no man has managed to gaze beyond the stars; but ask her, and she shall proclaim it unto you! She carries the legendary ‘wise men’s stone’ in her apron; wherefore she shall be able to unravel the short, yet portentous Psalm to you. Give it a try, and convince yourself.”

[7] **Says the skipper to his helpers:** “She really does look awfully clever! But she also has a truly angelically beautiful appearance, which does not augur for her wisdom too much! For it has been my experience that the most beautiful maidens are also the most stupid, something that is natural. The most beautiful children are also made into the most spoilt and conceited ones, and hence learn nothing or very little. But with a less beautiful child one does not usually fuss about too much. One easily punishes same for every indiscretion, and the child becomes humble and unassuming; it listens, is tolerant and learns much therewith. But we shall see what this celestially beautiful maiden can give us about this Psalm.”

[8] **After which the skipper turns to Jarah and asks her, and she replies with an endearing expression:** “Dear friends, it’s not as if I had ever learnt it in order to know it like a Scribe, but I feel it in a most living form within me; – what David’s prophetic spirit predicted several hundred years ago has now been

fulfilled before our eyes in a most telling manner. This you too should have discerned on the first try!

[9] Did you not yourselves see how He, of Whom David speaks, and Who now dwells physically among us, walked upon the sea as if it were dry land; and do you not see how He has in a few days, just through His word healed thousands from all kinds of sickness? The blind received their sight, the deaf their hearing, the leprous were cleansed, the lame and crooked made straight! And behold this mountain in front of us; how much one night has changed it! Who is able to move mountains and raise the sea from its bed? Who is He Whom all angels and elements obey?! Behold, here He stands before us physically; this one David meant!

[10] This one we are to clap with our hands, with works of true love of neighbor, and shout unto Him with the pre voice of truth, without deception, without guile or craftiness! For let him beware who would encounter Him with the unclean shout of the lie! For notwithstanding His charm and gentleness towards the righteous, He is equally awe-inspiring to those who bear the lie, craftiness and deception their hearts, as it is also written: ‘Terrible it is to fall into the hands of God; for God is a King almighty over the whole earth; no man hides before him in any place!’

[11] He is here, to make, through His doctrine, all the nations to step among us, in order to partake of our salvation; and the people by whom are meant the children of the world, are put beneath our feet as judgment! For us alone has He made inheritors of eternal life; for we indeed are His inheritance! It is He of Whom Jacob spoke: ‘Oh Lord, You alone are my glory!’ And recognizing this in his heart, Jacob became a favorite of God – a favorite of Him Who tarries among us here!

[12] But He shall not tarry among us for long, but soon ascend to His eternal heavens, namely with the merry voice of eternal truth, through which He has created a new earth and a new heaven for all eternities of eternities. And He is and shall be the Lord, and the bright sound of His trumpet, which is the word

spoken to us, shall proclaim such to all Creation upon and in the earth, and upon and above all stars, spiritually and materially.

[13] To this one we are then, according to David's challenge, sing praises; for this one is our God and our sole King eternally!

[14] Since we know Who He is however, we are to praise Him with a pure and wise heart, and not the way of the hypocritical Pharisees, who draw close to a false Jehovah with their lips, but close their heart before this living Jehovah, distancing themselves from Him.

[15] He is not however just our God and King, but also of all the heathen upon the entire Earth; for He alone sits above all men, and above all of endless Creation; upon the eternal throne of His unlimited power and glory. Before Him all the princes of the Earth must assemble, as their nations before them; for He is the sole God of Abraham, Isaac and Jacob. He alone is raised up by Himself above all, as also above all the shields of the mighty of this our wide Earth!

[16] That He came to us is an incomprehensible grace even to the angels! But He did not come unannounced; for all the prophets prophesied of Him. But many of the prophecies could not be comprehended by the people, on account of their hardness of heart. Now however He Himself has come of Whom the prophets had prophesied, and He Himself reveals Himself to all men of good will.

[17] But to those who have a wicked and haughty heart He cannot be other than terrible! For malice has, for all time, the almighty eternal righteousness as an inexorable Judge over itself! Just as a pair of good and sensitive scales shall register a discernible weight if just one hair is added on one side, just so there cannot persist, before Him Who is here, an ever so small falsehood, perversion, malice, unrighteousness and any other baseness of heart! Hence He has to be terrible to every sinner in whose breast there dwells a hard, obstinate and wicked heart. – Do you now understand Psalm N° 47 of David?"

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