

# Book 5

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).  
This Book 5 is translated from the German Book II - chapter 159-244 to Book III 1-14.*

## 1. ABOUT LOVING YOUR ENEMIES



**AYS the skipper:** “Marvelous maiden, who gave you such wisdom? Verily, you are wiser than Abraham, Isaac and Jacob!”

[2] Says Jarah: “Did I not just show you who is He that is now among us; indisputably so, how can you still ask from where such my wisdom, or who gave it to me? Here before us stand the great, holy giver of all gifts! He alone is wise, and He alone completely good! Whoever loves Him, and in his heart believes that He out of Himself is the Lord Jehovah Zebaoth from eternity, into the heart of such He shall place His uncreated eternal light, and the whole man shall be lit up; and such man shall then be filled with divine wisdom. If you have any understanding, then it must be plain to you as to where we all stand now!”

[3] Says the skipper: “Sure, my most lovable angel! We understand it now, and it is going to be as you explained it to us; but those who last night asked us to take them to Zebulun and Chorazim will not accept this, and hence grasp it even less! We are very simple folk and hardly need a miracle to believe it; yet with them a miracle would yield even less fruit than none at all!”

[4] Says Jarah: “Wherefore He shall also become awe-inspiring to them, for the winds shall carry His word over all the Earth! Let him beware who will then still reject it!”

[5] Say I to the shipmates: “Now then, how do you like this My daughter’s mind?”

[6] Say the seamen: “Lord and Master! If you are He who You are, according to this most wise and dear angel of maiden, then it is no wonder that this little maiden is so wise; because He Who in Bileam’s time could loosen the donkey’s tongue, so the same was able to prophesy to Bileam, to Him it should be even easier to make the tongue of an eloquent fourteen year-old maiden capable of prophesying!

[7] We all believe now that You are He Who this little maiden described before our eyes and ears, and no further miracle is

needed! But since You oh Lord are He, then take note of our feebleness and transform it into proper strength, so that we can defend ourselves against the constant enemies of light and truth! For it is truly sad that we Jews must now seek light and truth among the heathens. Jerusalem, instead of being a brilliant lamp to all mankind, now is a mud hole of grossest night and darkness, and a murderer's den of the ancient pure spirit of the Jews; and when we want light and truth then we have to go looking for it in Sidon and Tyre with the Greeks and Romans! Wherefore, Lord and Master, since all things are possible to You, give us light and strength, so that we see the truth and defend it against the enemies!"

[8] Say I: "Peace be with you, and also among you! Let none imagine himself above another! You all are equal brethren; but he who regards himself least, wanting to be the servant of all, nevertheless is the greatest and highest! If however I desire you to be My servant, then you are in all truth also My power. An so every servant is his master's strength, but the Lord is on that account his servant's righteousness! Love one another, do good to your enemies, bless those who curse you, and pray for those who damn you. Return good for evil and do not lend your money to those who can pay high interest; and you shall be imbued with the fullness of God's blessing and grace! Therewith light, truth and all power and strength shall shortly be bestowed upon you; for the way you measure out, so shall you be measured out in return!"

[9] Says a bosun's mate: "Lord, we see and perceive that Your doctrine is true and orthodox; but we also feel that it shall be hard to adhere to! It certainly is praiseworthy and celestially beautiful to do good to those who are perpetually trying to do us harm; but who can accommodate the often too despicable human malice with steadfast patience? And it is questionable whether one does not thereby foster human wickedness, instead of punishing them for evil deeds. If one were to even reward murderer and thieves for their misdeeds, then soon there should be few people left treading the Earth. Wherefore one has to always show the enemy a tough

hide, and surround one's house with a thorny bulwark, to permanently remove the adversary's desire to do harm. This is certain to make an enemy friendlier than to even return a misdeed with a favor!"

[10] Say I: "For sure, this certainly is the human reasoning, but nevertheless lacks all trace of godliness. Through punishment you shall certainly frighten the person who harmed you, so that he may not lightly try to harm you again, yet he shall not become your friend for it! If however, at the right time, you do him a favor when he is in trouble, then he will feel convicted of the sin he committed against you, repenting it and from that hour becoming your most ardent friend!

[11] And then the favor with which you returned his misdeed shall reform him for good; but punishment for it would transform him into your sixty-fold enemy!

[12] If the first transgression against you consisted only in a kind of mischief or derision, then the second transgression shall be from anger and revenge; hence I say unto you again: do as I said unto you earlier, and you shall be blessed with God's grace and benediction in all fullness!

[13] Since he who wants truly be blessed by Me, must indeed accept My word wherein dwells all mercy, all light, all truth and all power, otherwise it would be impossible to award him any mercy.

[14] But let you all take Me as an example, for I am of a completely gentle and humble heart, and supremely patient with all! Does not the sun shine in equal measure upon the good and the bad, the righteous and unrighteous; and does not the fructifying rain fall upon the field of the sinner as the just? Be ye therefore perfect even as the Father in heaven is perfect, and you shall be overfilled with the grace and benediction from the heavens. Do you of a truth understand this?"

[15] Say all: "Yes Lord, now we understand it indeed! It is all fully true, and hence in perfect order, and we shall make the greatest effort to adhere to it. Notwithstanding all this, it shall initially take

much effort.”

[16] Say I: “Yes, My dear friends, in this day the kingdom of God requires force! They who will not take it by force shall not gain it. Every man nonetheless who takes up battle on account of God’s kingdom, is a wise and clever builder. A wise and clever builder however does not build his house upon loose sand, but upon solid rock; and when the winds and floods come, it falls not, for it stands upon a rock.

[17] So is the battle for the kingdom of God within man. He who once has gained it internally has brought it down to himself indestructibly for eternity. Then worldly storms of all kinds can come upon him, but they shall not prevail against him. But he who has not secured it with all his strength and boldness shall be torn down by world storms, and lose also that which he already had! This remember well; for days are coming when you shall have much need thereof!”

[18] Say the mariners: “We cannot but express sincere thanks to You for all this, oh Lord, and we see it but too clearly that man cannot give God anything out of himself that he has not previously received first from Him; but receive this our thanks nevertheless as if worthy of Your regard, and bid us what we can do, out of honor and love for You!”

[19] Say I: “I have already told you; and nothing further is required! But now tell us what you have seen and heard this night everywhere; because mariners often see quite rare things. Be brief however, and neither add nor leave out anything you know, intentionally!

## 2. THE SHIPMATES RECALL THEIR PREVIOUS NIGHT'S EXPERIENCES

[1] We all sit down around the boatmen upon the beautiful grass. Only Raphael remains standing up, and one bosun says to him: "Sit down, young lad, the grass is public property and no man has to pay for sitting on it!"

[2] But the angel says: "Just start speaking, and I shall sit down when tired of standing up! Besides, it may happen that one or the other of you loses your balance, and I could be on hand faster to help you back on your legs!"

[3] Says the same bosun: "You, for sure, a mother's lad of fifteen!? The napkins are still clinging to your legs, and you are going to pick up the likes of us, if one fell over? This my dear boy is somewhat overconfident!"

[4] Says the angel: "Start your story, as asked by the Lord; the rest will show, if necessary."

[5] The rough shipmate settles down, and the skipper starts the following account: "It was about the first night-watch when it became strangely bright, as if by day; yet we saw nothing shining anywhere and thought there must be a big bonfire, akin to a conflagration, behind the mountains, lighting up the atmosphere. Only the brightness was obviously too intense for a bonfire; nevertheless the brightness lasted nearly all night and sometimes so strong that we deemed ourselves in brightest day. It is obvious that we felt eerie. Several city folk joined us and thought it was the sea.

[6] But we all soon became aware of another phenomenon, and same was far more peculiar! We were all about to focus on the sea. And behold, but please, don't laugh at us!, there was not a drop of water in it, and our ship rested upon dry ground; and we shuddered at noting the gaping depth of the sea! Our ship leaned on a jutting-out rock, surrounded by a drop of several hundred man-heights. Over there towards the Genzarethan bay however it was all shallows; there we wandered about collecting many beautiful and

rare mussels and snails.

[7] Harmlessly engrossed in our collecting, there came immense lightning, followed by earsplitting thunder, and we fled towards shore, forgetting our mussels, but not daring to go and pick them up, and they were left where we found them, except for a couple I put in my pocket. But only towards the third watch, when the sea again filled and flushed the shore, it began to intrigue us as to what took place with the beautiful and big sea, that it should have totally emptied somewhere to the last drop!

[8] But an elderly local resident said to us that this was sometimes affected by the mountain and air spirits, to punish those of the water! Although we laughed, any answer in need is better than none indeed. Only in the fourth and final watch did it afterwards get somewhat darker, and we went to our ship to lie down to some rest. Upon wakening however, the dear sun stood already quite high, and we started looking about for breakfast. -This in short is what we experienced and observed this night.”

### **3. THE SHIPMATE AND RAPHAEL**

[1] Just after the skipper had finished his account, the recently rough shipmate, on entering the ship to pick up the mussels that he had collected in a hurry from the dry nocturnal sea-bed, skidded after an awkward step, falling full length on the round as if he had never been upright. The other shipmates started laughing at him, saying; "He is still the old clumsy fellow!" This annoyed the one sprawled out.

[2] But Raphael leapt over, quickly helping him to his feet, saying: "Do you see now why I remained standing? For my spirit some how told me you would fall over today; and now you actually fell, and I as the feeble mother's boy picked you up fairly rapidly, I hope, restoring you to the rather awkward use of your feed!"

[3] And the shipmate muttered into his rather thick beard: "Sure, sure, very good; but lads like you often horse around, causing the likes of us trouble! Oh, I know stooged like that! You otherwise

seem quite an honest lad, but a lad nonetheless, and that does it! Every lad has a bit of the buffoon in him. Hence stay three paces off me!”

[4] Says Raphael: “Friend, you are greatly mistaken in me, but I forgive you, since you don’t know whom you are dealing with.”

[5] Says the mariner: “Now now, one is bound to be much at age fifteen! Some prince from Rome or other place maybe! Or are you perhaps a bit of an almighty adherent of our dear Lord God?”

[6] Says Raphael: “Quite, quite; something like that! But go and get your mussels from the ship!”

[7] The muttering shipmate enters the ship, returning in a few moments with a couple of mussels and one Nautilus snail, showing them to us.

[8] The three pieces were most beautiful, but of no particular value, of course, and Raphael says to him: “They are good as souvenirs, but without worth! What are you going to do with them?”

[9] Says the shipmate: “Oh, mother’s lad! This way you may catch sparrows, but not gray-haired sailors! You want to rid me of these pieces for nothing; but old Dismas is not as stupid as he may look! These three pieces cost three silver pieces, and shall not be given for a penny less; if you have the three pieces, then let’s have them, and I let you have these three beautiful pieces!”

[10] Says Raphael: “The three silver pieces would be the least; but that you want to sell something that strictly speaking is not your property, that I don’t like! Behold, from old times, only the Genezarethan townfolk have enjoyed fishing rights in this bay, and none other than those to whom they are leased. You therefore collected these three mussels from Ebahl’s ground, in whose lease the waters are, and they are therefore his property, strictly speaking. If he makes you a present out of them then they are yours and you can treat them as your own property.”

[11] Says Dismas: “My, just look at this mother’s lad! Speaking like a Roman judge! You’d be a nice judicial customer! You would barter my old coat off my body yet. The sea is everywhere



the mariner's ground; whatever the water yields to him, whether in the by or open sea, is exclusively his, and hence all your academic rights are knocked over! Because the likes of us also know our legal ways around a bit! Hence three silver pieces, and the three pieces are yours!"

[12] Says Raphael: "This won't do! As long as our Ebahl does not declare them your property, I can't buy them off you!"

[13] Here Dismas turns to Ebahl, asking him what he thinks of the boy's assertion.

[14] Says Ebahl: "Strictly speaking, our Raphael is correct and I could indeed take these three pieces into possession; but I have never been or will be one to take advantage of such right, and so the three pieces are now physically yours, -spiritually however the entire Earth belongs to the Lord anyway, and hence also those three mussels!"

[15] Dismas is happy with such advice, asking Raphael: "Now, how about the three silver pieces?"

[16] Says Raphael: "Here they are, but give the three pieces to Ebahl, who shall take care of them as testimonials of this time!"

[17] Dismas takes the three silver pieces and lay the three pieces down before Ebahl, who gives them to Jarah, saying: "Here, take care of these, together with your other souvenirs; they shall be precious to us!"

[18] Jarah takes charge of the three pieces joyfully, saying: "Oh, these are exceptionally beautiful things! What kaleidoscope of colors! Verily, here one has to shout with Job: 'Oh, how glorious Your works, oh Lord! He who regards them shall not idly lust after them!' Who taught the snail to build her beautiful house?! Without beams or bricks, more brilliant than Solomon in all his kingly glory!"

[19] After which she turns to Raphael, thanking him for this beautiful present, but asking him what had happened to the animals once occupying these beautiful houses.

[20] Says Raphael: "My dearest Jarah, the animals had already died several thousand years ago, and hence also decayed long

since; but the housings can endure several thousand years without losing much of their form or beauty. Their materials are purest limestone, and this does not decay in its free state, especially under water! This much you may know for the present, whilst anything above that you shall once learn fundamentally in the beyond.” Here Jarah showed astonishment at such immense age.

#### **4. RECEPTION OF THE PHARISEES AT GENEZARETH**

[1] And at that moment the news comes from town that the several announced, freshly baked Pharisees and Scribes had arrived from Bethlehem, with a written and signed order from the Temple to the citizens of Genezareth, to at once transport them to Nazareth and free of charge, or face dire consequences.

[2] Says Ebahl, quite disarmed at such demands on the Temple’s part: “Lord, this goes on year in and year out; You have been here only five days and have already witnessed the fourth draught of these loafers, who roam the land hither and thither, invading and knocking every place about worse than swarms of locusts! If this happened maybe ten times per year I could still put up with it. But to tolerate such draught two, three to four times a week and on top of that to give them every possible priority, would make even an angel lose patience, and a pauper into the bargain! What am I to do now? Verily, I gladly do everything I can for all the poor every day; but these rogues and true bullies of poor mankind I’d like to wish every death and devil!”

[3] Say I: “Friend, let that be; you shall always get furthest with patience! Incidentally, leave that to our friend Julius; he is sure to move them on rapidly, after which they shall let such prerogative sink in and gradually travel to the Genezareth area far less frequently!”

[4] Says the Captain to his deputy: “Go quickly and take twenty men and head for the city! Explain to the impudent knaves that this pace is under extensive military occupation and hence under blockade, and hence not accessible, unpunished to many person

without specific permit, issued by a Roman Commander! And should they enter, then they shall after the appropriate punishment, have their eyes bandaged and their ears stopped off with mud and their hands and feet tied up, after which they shall be placed in a barque, upon straw, and then dispatched to a place determined; whereupon they shall be freed of all their hand, foot, eye and ear fetters, and after sternest punitive threat against repeated entry of military areas without legal authority, thrust off manually by the respective Roman Commander. If the Bethlemites don't hold such authority, then proceed with them so without fear or favor. If they have money, then they can purchase themselves out of such punishment with two hundred pounds of silver, but not out of the fourfold fetters! If however they either have no money or are unwilling to part with it then, before the fettering, they are each to receive fifteen lashes with the scourge upon their backs, stripped down to their loins! Dixi, fiat! (I have spoken, proceed. - The ed.).”

[5] With these words of the Chief, the deputy hastens to town with twenty men, coming across fourteen Pharisees and Scribes at Ebahl's house, just in process of cursing the domestics in every way for not being willing to fully attend to their most arrogant demands.

[6] In response to the deputy's demand for the permit, the impudent ones said: “We are God's priests, here is our Temple insignia, and besides that we need nothing in the whole wide world!”

[7] Says the Vice-Commander: “This area is at present under permanent occupation; an imperial edict is in place prohibiting access to any stranger without exception without the properly authorized permit! Ignorance of this statute absolves none! Since I see that you don't have such document, you are forthwith pay two hundred pounds of silver or, if you prefer it, each is to receive fifteen strokes of the whip upon stripped back! This will be followed by the official fourfold Roman fetters, and transportation to the place fo your choice. This is to immediately proceed without

the slightest objection, for every hesitation or defiant argument shall double the severity!”

[8] On hearing such form of address, the Pharisees and Scribes call Ebahl’s janitor and demand an immediate loan of two hundred pounds silver. But the latter says: “Since my lord never called for you, why should he now pay for you? Lending you money is like throwing it into the sea! Haven’t you got fourteen loaded donkeys outside! Just lighten these animals’s burden by two hundred pounds, and you shall thereby save your backs from the sharp stripes of the whip! I am not giving you a penny!”

[9] On hearing such from Ebahl’s good and trusted janitor, they cut sour faces, betaking themselves outside in company of the dour escort of the deputy commander, to their beasts of burden, relieving some of two hundred pounds silver overload.

[10] On taking charge for the money, the vice-chief has them put in the stated fetters and then placed in a roomy barque, whereupon they are laid upon straw like cattle and then transported by water to their desired destination, under escort of the entire vigilant company. The youthful Pharisees and Scribes lament a plenty, without avail of course. After one hour, the vice-commander re-joins us, telling us how he carried out the Captains order to the letter.

[11] The Captain compliments him, asking where he had put the money.

[12] And the deputy says: “Sir, for the time being I handed it to Ebahl’s janitor for safekeeping; but from thereon you can deal with the two hundred pounds as it pleases you.”

[13] Says the Captain: “Quite in order, and these fellows shall have occasion to remember our Genezareth! Will they be coming through here, or are they heading the direction of the upper small inlet; or will they perhaps take the passage above, the small estuary, isolated from there only by a narrow outcrop but sufficiently deep and wide to carry a barque of some thirty men, without foundering in the mud?”

[14] Says the deputy: “I directed them towards the passage, in

order not to create a bother on today's Jewish Sabbath.”

[15] Says the Captain: “Well and wisely done; again! You shall be promoted soon, this the captain Julius is telling you! These shall remember Genezareth and not return too soon!”

## **5. JULIUS THE CENTURION TELLS A FEW TEMPLERS' EPISODES**

[1] (The Captain): “I say unto you, with these people one has to proceed ruthlessly, or one gets nowhere. I certainly never was the type to hatch a desire, when forced by circumstances, to punish some malicious tough sinner, and always weighted all the circumstances that may have led a man to commit a crime. But with these Jewish Temple servants I could actually quite gladly, personally, strike the heads off their trunks, and that because they are in all earnest the greatest and most stubborn tormentors of poor mankind. Verily, their actual and most miserable hue of religious morality, considered closely, reaches into the devilishly abominable!

[2] I witnessed with my own eyes and ears, when still stationed at Jerusalem, how for life and death they coerced a person who had been left with only a couple pennies, to place these in the offertory. The good but of course timid person actually placed the one penny into the box, excusing himself for retaining the other, as his was a long way home, and he would have to perish along the road! But this did not help at all. The Pharisees made it clear to him that it would be most beneficial for his soul, out of love for God and his Temple and for honor's sake, to die of hunger on the way home! If however he kept the penny which God demanded of him through their mouth, then his soul would never come to see God, as promise as longs since, and its fate would be to burn everlastingly in the flames of God's wrath! The man turned pale, starting to tremble, then reached for this last penny with shaking hand, to place it in the offertory. After which the fellows mumbled something like a prayer over the poor devil, before telling him

to leave.

[3] I followed the poor person out, and when we were clear of the Temple I said to him in an amicable but earnest fashion: “Good friend, how can you be so feeble as to be talked out of your last substance by these robbers! What those in the Temple said to you they have never yet believed themselves; but they know that in their blindness, feeble mankind takes them for all-knowing half-gods, scaring all their substance out of them on that account, to then squander it on a life of luxury, whilst the poor dies along the road. Here are another two pennies, make your way home! But beware of coming back here; for this would-be house of God is a den of thieves and murders, with which no true God would be pleased!”

[4] The man gave me a puzzled look for a while, taking the money out of my hand and finally saying: “Exalted lord! You are bound to know more than I; you would have to be right, actually!” Whereupon he left me for his native country.

[5] And a thousand times have I watched and heard things like that in the Temple; I was present when such cleric worked a woman whose mother was rich, but as a more sensible and enlightened woman never had laid a penny into the Temple’s offertory yet. The cleric made it crystal clear to her that she would be lost forever if she did not make every effort to rob her mother of everything and place the money in the offertory. Fortunately the daughter, like her mother was of Samaritan character, and the hypocrite and deceiver did not succeed in leading the daughter astray, causing me to rejoice.

[6] At such opportunities I more than once thought by myself: If I had been governor in Jerusalem, the temple would have been cleansed of all vermin long ago! However, as a obedient subordinate of a Roman governor, I can’t do anything but to execute his orders.

[7] However, with Pontius Pilatus unfortunately nothing can be done; he is a scientist, a bosom friend of the learned of Pompeji and Herculenum, and gives little attention to government business,

leaves Herod and the clerics prevail as they like, as long as they pay their taxes to Rome correctly and on time. Fortunately I do not stand here under the scepter of Pontius Pilatus, but under Cornelius and he under the wise and extreme just old father Cyrenius, who, like me, is a sworn enemy of Jerusalem, and in such my completely independent position from Jerusalem, I can properly serve the Pharisees and God-denier scribes when falling in my hands; and You now, my true God and Master, will certainly not accuse me with a sin about this!?”

## **6. ABOUT FOLLOWING JESUS**

[1] Says I: “Before Me you are pure; only pay always attention to your actions when guiding people, in that you never forget that also the sinner is your brother!

[2] If you feel rage in your heart about the sinner who deserves a just punishment, then put the punishing rod out of your hand; because by your rage it will not become a salutary guide post, but a snake, who do not breathes a salutary balm, but a deadly poison into the wound which she caused the traveler through its bite, bringing death to the wounded.

[3] Also do not think that you have rid yourself of an enemy by killing him! Because if here on earth he was only a simple enemy to you, after death of his body as a free spirit he will become a hundredfold enemy to you and will torment you with hundreds of different evils for the rest of your life and you will not find any means to free yourself from this invisible enemy.

[4] Therefore, if you punish someone, punish him with love and never with rage! Therefore, subsequently do not take it too far even with the Pharisees! Think for yourself: ‘Behold, these are blind leaders of the blind!’ However, it is the world who made them blind, and this belongs to Satan whom you have got to know.

[5] Behold, in Me there is all the might and power over heaven and earth. I could destroy them all with one thought, but still I endure them with all patience until the right time when there measure has

become full.

[6] People also anger Me and sadden My heart by their incorrigibility; but I nevertheless endure them and always punish them with love, so that they can better themselves and enter the kingdom of eternal life, the only reason for which they have been created. If you therefore want to be a just judge, you must follow Me in everything!

[7] It is easier to pronounce a judgment over someone than to endure a judgment yourself; however, who takes the judgment from someone who was condemned on himself and provides for right betterment of the condemned, will one day called great in the kingdom of God. What I have said now you all should remember well! For if I order it to be and want it like that, you cannot have and make it differently! I am the Lord over life and death! I'm the only one who knows what life is and what it takes to keep it forever and to enjoy in all blessedness!

[8] If you are going to live according to My teaching, you will receive life in all blessedness; however, should you act contrary, you will lose it and enter death, which is life's most misfortunate state, a fire which never goes out and a worm which never dies!"

[9] Says the Centurion: "Lord, I see the necessity of all this only too clearly, but also the immense difficulties of strictly living accordingly. To negotiate small hills is certainly no problem; but where entire mountains of problems and obstructions confront us, there it is sheer impossible to pursue a straight path. There, oh Lord, You must help us!"

[10] Say I: "For this very reason indeed it is that I came into the world, to bring you all help where you could not eternally have found your way out by yourselves! Hence always trust and build upon My name, whereupon the seemingly impossible shall become possible to you! But now let us move back into the house, for the sun is close to setting."

[11] The skipper however asks by what time the ship should be readied for departure.

[12] Say I: "You have to all times be ready to depart, so that when



the ship's master comes before time he will not find you idle and inactive, docking your wages and terminating your employment. Nevertheless, to serve God is not difficult, but is so with man."

[13] Continues to ask the skipper: "Lord, should those Pharisees who yesterday journeyed to Jesaira, probably as missionaries and proselytizers, to re-convert to the Temple those Jew who had gone over to Hellenism; should these come here again, and start disputing Psalm 47 with us, as they promised to do, what should we say to them?"

[14] Say I: "In that case promise them seven silver pieces if they can explain the Psalm to you satisfactorily; but if they explain it unsatisfactorily then they are to get nothing; and if they are not able to explain it at all, then you are entitled to demand seven good silver pieces from them, threatening them with military intervention should they refuse to pay!"

[15] Says the Centurion: "Just come to me then, and they shall be made to pay seven times seven silver pieces without fear of favor or mitigating circumstances and further ado."

[16] This fully satisfies the sailors, and we move into the city and Ebahl's house, where the domestics are eagerly engaged in preparing a good supper since the sun has already set. The Captain however takes delivery of the two hundred pounds of silver, handing them over to Ebahl with the words: "Receive these into your custody as a small compensation for the care you have taken of the hundreds upon hundreds of poor, and of whom you have never taken a penny! But you are the only human being in this city who deserves to be human! The rest of the people here do not deserve that honorable title, for they are totally dead, not caring for anything and aiming for no goal. Do you imagine that the miracles worked here of late have made any impression on this folk? No way! These sissies amble about as if there was nothing here! Those who were sick did of a truth permit themselves to be healed, but hardly said thanks and hardly even remember it today, that they were seriously ill and that they were healed of their illness most miraculously! Therefore my Ebahl is the only human in this city;

everything else is animal rather than man!"

[17] Ebahl takes possession of the money with the remark that he shall be utilizing it for only the best and most useful purposes.

## 7. RAPHAEL AND JARAH

[1] Following this transaction, the servants were already bringing wine and bread and a large number of well-prepared fish, and all take their place at the brimming table. Jarah pulls our Raphael over to the table, putting a large fish in front of him to eat. But Raphael says: "Dear sister, this is too much for a supper; therefore serve me a smaller fish!"

[2] Says Jarah: "Oh, did I not see you eat several such fish at lunch, and so you shall be able to cope with this one tonight! Just eat! Behold, my Lord Jesus surely is an endlessly greater and exalted spirit than you, and yet He is already eating the second fish with visible appetite, drinking wine and taking bread with it; do so yourself! You happen to be human among us and must not put down our humanity on account of being one of the foremost angels of God!"

[3] Says Raphael: "Well, if you insist, then I shall have to accommodate your request; for are you not a most kind child, and one cannot refuse you anything, for sheer love." After which Raphael takes the five pound plus fish into his hands, moving it to his mouth and consuming it in a hardly believably short moment.

[4] On seeing such, Jarah says, puzzled: "But, for the Lord's sake! How did you dispose of this big fish so quickly? Friend, with such voracity you could easily swallow an entire sea-monster! In the end the big fish in the book of Jonah would be just fun, with one bite, for your stomach!?"

[5] Says Raphael: "And even thousands more such fish would be just fun for me to accommodate. Yet the one you handed me is enough; I really enjoyed it: I could have consumed it slowly like you, but would have made you think I am a fully terrestrial man, and this would not be good for you, since you could fall in love

with my persona, i.e. my shape! But now in this instance I have demonstrated that I am not a complete Earthian yet, and you are startled, and therewith you easily stay in your track, and I in mine. You will live to see more such willful bit on my part. I can get quite naughty at times but my naughtiness is then based in wisdom.”

[6] Says Jarah: “This however I don’t like, if you should want to achieve some god aim through naughty means! Behold the Lord here, who alone is my only love; He can achieve every good aim without naughty means; why not you? I maintain that the naughty shall always bring forth naughtiness, while good is brought forth only by good. Anyone wishing to achieve something good with me through something naughty is greatly mistaken, and were he thousandfold angel! This I tell you, that you better not start something naughty with me, or you can stay away from me! I am but a feeble maiden and indeed just a worm compared to you; yet God’s love resides in my breast, and this tolerates nothing even seemingly naughty. Do you understand me, my dear Raphael?”

[7] Says Raphael: “Indeed so, this can still be understood, therefore I well understand it; but that you did not understand my occasional naughtiness is evident from reprimanding me; once you will have understood, you shall not be offended in me! So that you should see however that heavenly naughtiness can also be virtue I shall amply clarify if to you with an example.

[8] Behold, we celestial spirits can see vast distances, and your thoughts does not reach so far as compared to what we can take in at a single glance most vividly! It can happen from time to time that, like on this Earth, people become mischievous. We pull back a person from danger a hundred times, but he itches to face the same danger. When none of this helps then we allow such person to willfully confront such danger, allowing him to thoroughly run up against something, so as to utterly confound him for a lengthy period and, chastised, he learns by letting go of his foolishness, becoming better through self-reform.

[9] Hence parents cannot warn their children often and strongly

enough against play that frequently turns extremely dangerous; there we make our appearance with our heavenly naughtiness, causing such children to severely harm themselves at such forbidden games, and we indeed even sometimes to the length of letting such a child pay for the disobedience with its life, for deterring others. By this the children then take much fright at forbidden dangerous games, abandoning them. Then the adage becomes applicable: ‘A burnt child fears fire!’ (once bitten twice shy).

[10] Also with you I have several times a few years ago applied a similar heavenly naughtiness, and it served you well, and afterwards becoming a really devout child. Well, what are you saying now to my naughtiness?”

## **8. ABOUT LOVE, GENTLENESS AND PATIENCE**

[1] Says Jarah in ‘n low voice a little affected: “Now then, if so, it must be right of course; if you had told me earlier, I would not have argued with you! If with the well known untouchability of the freedom of the human will by all kinds of gentle means nothing can be accomplished, then of course nothing else can be done, then to apply a more drastic means. Now, now, in time we will understand each other, you only don’t have to become so rough! If speaking softly, I like you very much, but if you almost get over excited and rough with your words, then it is not good to listen to even the purest truth out of your mouth.

[2] Thus I think that in future all the even so perfect spirits of heaven should endeavor to speak like the Lord and Creator of all spirits, suns, worlds and people! The Lord’s voice even in very serious matters sounds always so soft like the wool of a lamb, and His words flow like milk and honey. Therefore every teacher and leader should act like Him; because in a gentle voice, according to my opinion, lies always the biggest power! Whoever shouts and speaks loudly, often offends where he wanted to heal. Look at the always friendly face of the Lord towards friend and foe; and who

can be surprised if the sick are getting well if He only looks at them?! Hence, my dearest Raphael, you also must be like that in speech and deed towards me and towards everybody, then every of your steps on this earth will drip from blessings!”

[3] Thereupon I pull Jarah to My chest and say to all who are present here: “Until now this is My most perfect disciple to whom I truly can send My angels to school; for she has understood Me the deepest and most vividly. Therefore she possesses My love to the fullest degree.

[4] Truly, if you go out and teach the nations in My name, then think about the words which this most beloved and tender little girl has now spoken to My angel and your steps will be accompanied by all blessings! Be patient and in everything full of gentleness and you will strew the fullest blessing into the hearts of people! However, My angel Raphael had to speak like this, so that he enticed this my most dearest Jarah to the given teaching; by the way is he also gentle like soft cooling evening breeze and as soft as the most tender wool of a lamb.”

[5] All remembered these words well and completely agreed with them. Only the captain remarked and said: “This is all divine, pure and true; but if speak too gentle with my soldiers, I surely would make a bad figure and the soldiers would hardly listen to me! However, if I really start to flash and thunder everything goes well and right!”

[6] Say I: “It is here not so much referred to an outer but rather more to a truly inner gentleness. Where it is absolutely necessary to make wise use of the heavenly naughtiness, one should do so; since the actual rule of all wisdom is: ‘Be clever like snakes but at the same time still gentle like doves!’”

[7] Says the Captain with an exceedingly happy face: “Lord, now I have everything; thus through all heavens the actions of a just are justified! However, at the same time one should also understand to make calculations, so that one does not miscalculate oneself with the supposed cleverness, and therefore I’m of the opinion of Euclid that one should add to a certain measure of cleverness the same

measure of love, patience and gentleness, and one will achieve an errorless result!”

[8] Say I: “Yes, yes, as such the calculation is put most correctly and a most blessed result is a complete certainty, and all justice and judgment will find therein its full justification! This is a foundation on which a building can be build. Hence, always lay such foundation before you want to build and your efforts will not be in vain!

[9] You are out of God and therefore should also equal in everything; but God allows Himself time to create. First there is the seed, from it the germ. From the germ grows the tree; it first drives buds, then leaves, then blossoms and finally the good tasting fruit, in which again the primordial seed is placed and matures in the fruit for further reproduction.

[10] How it takes place with a plant on a small scale, it also takes place with a whole world. The sun does not rises unannounced above the horizon, and a storm is always preceded by warning messengers which are always recognizable.

[11] If God Himself most strictly and with the biggest patience and perseverance observes in all things such order of subsequent becoming to be, also you as My true disciples should follow Me in everything what I have shown you and wherefore I have paved for you the way, so that you should not get lost when making your own way! Do you all understand this well?”

[12] Says the Centurion: “Lord, I for my part have understood it all, and don’t think there is anyone amongst us who did not understand these supra lucent truths from the heavens. To you alone all thanks and honor!”

[13] Say I: “You are convinced that all those present have understood My words? They have indeed understood them, as well as that other one with his brain but not his heart.”

[14] These words discomfited all those present, and the disciples asked who I had meant.

[15] But I said: “Its not yet time to proclaim such from the rooftops; but when such time comes you shall well remember these

My words. If however some among you harbor suspicions then hold them fast in your heart, for no tree should be felled before its time!”

[16] After these My words the disciples discerned indeed that I had meant Judas Iscariot, but they kept silent and gave nothing away.

[17] Matthew and John however asked Me whether to record such glorious doctrine for posterity.

[18] Say I: “You might want for the present to merely summarize the doctrine on love, gentleness and patience on a separate sheet, but not with that recorded already in the main book; for I shall still speak on the matter several times and indicate when you are to record it. But now we shall rest and practice some introspection again, such being a veritable celebration of the Sabbath in God!”

[19] All in the house fell silent, following these My words, and we sat so for some three hours.

[20] Following which I said: “The Sabbath is now accomplished, and we can also afford our limbs some necessary rest!” Whereupon all took to the resting of the flesh, and it was late morning before we left our quarters.

## **9. THE LORD’S FAREWELL AND DEPARTURE TO SIDON AND TYRE (MAT15.21)**

[1] After the morning meal we kept ourselves busy with all kinds of things and I gave Ebahl some agricultural rules along which he can work his fields and how to treat his fruit gardens and vineyards, so that they always give him a rich harvest which he surely always will use wisely. I showed Ebahl how he could ennoble en increase the fruit and taught him how to utilize several useful herbs, which have been used in the kitchen since then. I also showed him several root fruits which he also could use as a good food and also showed him the preparation of all this, the herbs as well as the roots. In short, during the subsequent two days which I still spend in Genezareth, I taught Ebahl still more things about agriculture which previously no Jew ever knew about. I also taught

him that he always could enjoy the meat of hares, rabbits, roe deers and stags as a pure and good tasting roast if prepared in various ways, without becoming impure by it. But I also showed him when such animals should be caught and killed. And as such I still taught him quite a few things about which the honest Ebahl was very pleased with.

[2] At the same time I and My disciples build a small kitchen garden for Jarah, planted in it all kinds of useful plants, herbs and root plants and instructed her to look well after this garden. She promised this to Me under many tears of joy and should I return soon I shall see the garden in a blossoming state. And as such everything in the house of Ebahl was in the best order.

[3] And thus Sunday, Monday and Tuesday passed with sundry useful ventures, and I made preparations for departure. But the Centurion, Ebahl with his wives and children, with Jarah among them, fervently beseeched Me to tarry at their house for the night whereupon I stayed till Wednesday morning.

[4] In the morning some of the shipmates came and related how the Jesairan Pharisees indeed had come the previous day, yet did not mention Psalm 47 by even one syllable, but enquired the more eagerly after Me, accusing Me of turning all Jesaira away from Jerusalem. But that they (the shipmates) had given them no answer, but of a truth had taken the several silver pieces off them, which the Pharisees paid grudgingly and with cursing, thereafter again boarding their ship and journeying to Capernaum, probably to further scrutinize Me, for which they were actually engaged by the Temple, as well as Herod.

[5] Having listened to the sailor's faithful account, I commanded them to have the ship ready for departure in an hour, and the sailors went and did so promptly.

[6] But when Jarah, who had gone to her little garden in the morning, on entering the room heard of My imminent departure, she began to cry disconsolately, begging whether I would not stay another hour. It would verily crush her heart to think that she is not going to see Me again for God knows how long.



[7] But I comforted her, assuring her that she shall soon see Me again, even physically; but to spiritually speak to Me at any time whatever, and I would speak a most complete and clear answer. Besides that, the angel Raphael would be left with her in My place, visibly, who would guide her along the right path. This consoled the crying one.

[8] After which I blessed the whole Ebahl house and departed for the sea, where the ship was tarrying for us. It is self-evident that the entire Ebahl house and a great many other folk accompanied Me out.

[9] The tow Essenes and the several converted Pharisees and Scribes however begged to be allowed to accompany Me to My destination.

[10] But I said: “Let you remain, lest it all becomes somewhat too much for the world! For the birds have their nests and the foxes their holes, but the Son of Man has not a stone, fully His own, to lay His head upon. Since however I own no worldly property notwithstanding that a great throng of folk are in My train, they would begin to say: ‘How does He feed them? He has no fields, meadows, and no herds! He is either a thief or some other low fellow.’ To avoid such, remain here yourselves, and you Essenes go to your brethren and tell them all that you have seen and heard; they shall change and become of a different mind!

[11] If summoned back to the Temple nonetheless in order to inform on Me to those striving after My life, then say nothing about all the works, but the more, and openly, about My doctrine! Fear not those who, in the most extreme case, can indeed kill your body, but can do no harm to the everlasting life of the soul! They shall nonetheless not attack you. If however they expel you then go to the Essenes, who shall receive you with open arms!

[12] Says the Centurion: “Oh, you might also abide with me; I shall make Romans out of you, giving you Roman apparel and sword, and you shall surely be left alone by the Temple and its wicked servants.”

[13] Say I to that: “Sure, sure, you can do that too! Be as clever as

serpents and as gentle as doves, and thereby you shall be able to deal with the world most effectively.”

[14] After these words I boarded the ship, together with My twenty disciples in all, and with favorable winds sped to the opposite shore in the direction of Sidon and Tyre (Mat. 15:21), which cities nonetheless, along the Mediterranean were still situated at considerable distance from the sea of Galilee.

## **10. OCCASION WITH THE CANAANITE WOMAN AT TYRE (MAT. 15:22-29)**

[1] Once we had left the ship at the far shore, we still faced a considerable march through Greek territory, to just reach the vicinity of the two cities. Coming to the border of the Tyre area, passing same close on evening, a woman, native of Cana of Galilee but who had married a Greek of this area fifteen years earlier, on recognizing Me along the way came running after us, screaming: ”Lord, You Son of David, have mercy on me! My daughter is being dreadfully tormented by devils (Mat. 15:22)!” But I let her scream, saying not a word to her and moving ahead.

[2] But since the woman was screaming mightily, becoming tiresome to the disciples, the latter stepped over to Me, holding Me up and saying: “Will You not dismiss her! For she has now been screaming into our ears close to half an hour! (Mat.15:23) If You are not willing or unable to help her, then make her leave us, or other people passing shall think we had done the woman something, and then hold u up with all sorts of questions!”

[3] Say I to the disciples: “I am sent but to the lost sheep of the house of Israel” (Mat. 15:24)

[4] The disciples cut puzzled faces to this My saying, not knowing what to make of it; and Judas Iscariot accused Me of ultimate inconsistency, saying to Thomas: ”Sometimes He can drive you to distraction with contradictions in His speaking and doings! With this woman seeking help off Him He has been sent only to the sheep of the house of Israel; yet the Romans who surely are still

more heathen than this half Greek and half Jew woman, He favored with all kinds of help, and did not remember having been sent only to the sheep of the house of Israel!”

[5] Thomas says to him: “This time I cannot of course completely disagree with you, but I maintain that here He has a special reason for not wanting to help the woman at all!”

[6] But whilst the disciples were disputing thus, the woman approaches Me falling on her knees before Me and saying: ”Lord, help me” (Mat.15:25)

[7] But I looked upon the woman, saying: “It is not good to take bread from the children and cast same before dogs.”

[8] To this woman says: “Yes, Lord, nevertheless the dogs still eat the crumbs fallen from their master’s table.” (Mat.15:27)

[9] This retort amazed the disciples, and Peter said secretly: “No, this is powerful stuff! With a Jewish woman I rarely found so much wisdom; and this woman is a native Greek, although here in Cana of Galilee! I know her, and have sold her a few fish, but of course fifteen or sixteen years ago.”

[10] But I looked upon the woman, saying: “Oh woman, your faith is great; let it be in accordance with your will!”

[11] Whereupon the woman got up, thanking Me and hastening over to her dwelling, finding her daughter whole (Mat. 15:25). The folk however who were at home with the maiden told the returning one how the devil visibly, one hour earlier had departed from her with much raging and cursing. By which the woman knew that it had been at the same time that I said to her at the border of the Tyre district: “Oh woman, great it thy faith; may it be in accordance with your will!”

[12] But the evening had come, and the disciples asked Me if I was going all the way to Tyre, or whether they should start looking for an inn at the border area, as the city of Tyre itself was still some three hours distant.

[13] But I said to the disciples: ”Do you know what? Let us turn towards evening, the direction of Tyre, or mid-day-morning (south east). There we shall once again strike the Sea of Galilee.

A Beautiful mountain rises there straight from the shore, whose free peak we are able to reach from here in two hours; there we are going to spend the night.”

[14] After these My words we moved ahead, arriving in one hour at the Galilean Sea and the foot of the mountain, whose top we also quite easily reached in one hour.

[15] Arrived upon the height, we sat upon the soft alpine grass, resting but not quite falling asleep straight away. (Mat.15:29)

## **11. ABOUT SPIRITUAL POSSESSION**

[1] After a while of enjoying rest, Peter said: “Lord, I understand quite a lot already, but being possessed – especially innocent children – by the devil, and that they are tormented by such evil inhabitants of their bodies often in the most dreadful manner, I do not understand! How can Your wisdom and Your order allow such mischief! The little daughter of the woman who came after us, is hardly thirteen to fourteen years old and according to the mother she already has for full seven years been tormented daily for seven hours by a devil spirit in an unbelievable evil and painful manner. Why had something like this to be allowed?”

[2] Say I: “These are things which your mind is not yet able to grasp from the bottom! However, since we are here together completely undisturbed, I will give you a hints in this regard; and as such listen to Me!

[3] The earth is the carrier of two kinds of people. The one and better kind originally comes from above, whereby should be understood the children of God. However, the other and actually worse kind originates purely from this earth; their souls are so to speak a composition of separate life particles, which have been taken from Satan and kept imprisoned in the mass of the earth body as matter, from where they through the plant world progress to the animal kingdom, and finally developing through the many levels of the animal world as a potency, consisting out of countless primordial soul particles, into a world-human-soul who, by means

of especially unblessed fatherings, take on flesh in the bodies of women and further, similar like the children of light from the spiritual sphere of the heavens, are born into this world.

[4] Now, such children, for their whole being has been taken from Satan, are always more or less exposed to the danger of being possessed by any evil spirit, this means by a black soul of a devil of a person who already lived on this earth in the flesh, which especially and quickly can happen if such a young, from the Satan part of the earth taken soul, starts to take on a good and heavenly direction. Because thereby a life portion shears loose from the sphere of Hel, and such action causes the whole of Hel an intolerable pain, why it then does everything to prevent such injury.

[5] You ask now of course how such action can cause Hel pain; for such a soul, compared to Hel, must be indescribable smaller and less insignificant than one little hair of a whole person. And I say to you that you have judged this correctly; but take the smallest hair on your body and pluck it out and you will become aware that such hair plucking not only at the location of the hair, but that you will feel an intolerable pinching pain in the whole of your body, which would drive you to despair if it lasted for only an hour ongoing.

[6] From this explanation given to you now, you will be able to see a little deeper, why possession occurs on this earth and will occur until the end of this earth.

[7] To be possessed holds something definitely good for the possessed; because such a soul whose body has been possessed by a devil, is clearly being purified by the tormenting of its flesh and is prevented from the evil merge with her body. At the right time however, help arrives from above and a world soul is then completely won for heaven. Tell Me, if you have understood this to some extend!?”

[8] Says Peter: “Yes Lord, this is very clear to me; however, then it is nearly better not to help even the worst possessed!?”

[9] Say I: “If someone comes and asks you for help, you should not

withhold it from him; since My forethought will take care of it that any participating in this cases does not get the chance for assistance until it is the right time for the possessed to be helped. Therefore, help should not be withheld from anyone seeking assistance! Do you also understand this equally important explanation?”

[10] Says Peter: “Yes Lord, to You alone all thanks, all love and all honor! And therefore nothing exists in this world where the highest love and wisdom is not fully visible for those who are familiar with divine things!”

[11] Say I: “Yes, it is so, therefore you should not despair even when confronted with still so disgusting events on this earth; for the Father in heaven knows about it and knows it best why such things are allowed to happen!

[12] Therefore also most illnesses which people have to suffer from, are nothing else then preventions that the soul does not become one with the flesh which even for the children of the light have been taken from incarcerated Satan; the only difference existing with the children of the light is, that their suffering, if their souls want to become fleshy, is executed from heaven. But also the pain of the children of the world are executed and allowed by heaven, however, basically they are still pains from hell, which the body of the world-child as fully part of hell, feels likewise, if hell is given a great pinching pain, when by the immense influence of heaven a part of its whole life is torn off its foundation! Do you also comprehend such My explanation?”

[13] Says Peter: “Yes Lord, also this explanation I understand; to You like always my love forever!”

## 12. THE MIRACULOUS SPRING

[1] Say I: “Did you notice whether anyone was watching us climb this mountain and settled down here?”

[2] Say the disciples: ”Lord, we saw nobody these full two hours along the way, but would not on that account want to assert that no one saw us!”

[3] Say I: “The woman nevertheless saw us and noticed that we have camped here, and this suffices for thousands to come to this hill tomorrow!”

[4] Say the disciples: “Lord, we are not that tired yet; hence let us leave this mountain just after midnight and go some place where this tiresome folk shall not find us, where after we can rest for several days!”

[5] Say I: “We shall nevertheless remain here! For it is the Father’s will that I heal all sorts of people of their physical illnesses here. Wherefore I shall tarry three days upon this mountain. In the morning you may go out and bring an adequate amount of bread from somewhere!”

[6] Says Judas Iscariot: “There we shall have far to walk, for this obviously is a desert, and we shall find no place with bakers within three or four hours!”

[7] Says Peter: “I shall take care of that, because upon the shore of this sea no place is unfamiliar to me, and I know where to go to obtain bread. Two hours there and two hours back at the most!”

[8] Say I: “Very well, Simon Peter, you take care of it! Whoever you choose shall be your companion!”

[9] Says Peter: “Lord, there are some twenty of us; if ten of us go then we should be able to bring bread and fried fish in overabundance.”

[10] Say I: “That should do; but now let us take our rest!”

[11] Where after each looked for a place that promised him comfort, and soon it was quiet upon the mount. All the disciples soon fell asleep, and only I remained awake, only falling asleep a little toward morning. On wakening at sunrise, Peter was already

there with a large amount of bread. For he had already left three hours before day-break and found a ship laden with bread that hiked from Magdala, heading for Jesaira. Peter however lightened its load by nearly a quarter, whilst Matthew, the young tax collector paid for the lot. The ship carried good roast fish as well and Peter took a case full as well, also paid by Matthew. With all this, the height was now provided; only one thing was lacking a good spring. But on this extensive mountain not even a drop of water was available, whilst the small reserve of wine lasted only for half a day.

[12] So Peter and John stepped over to Me, saying: “Lord, You are more than Moses! If You were to say to this nice white rock to yield water, then the purest water should spring forth at once!”

[13] Say I: “If you both have sufficient faith then lay your hands upon the stone and command it to yield water in My name, and from the place you touched, fountains of the best, purest and most flavorsome water shall stream forth!”

[14] On hearing this, the two selected the most suitable spot upon the stone and laid their hands upon it. Yet the stone refused to yield water! After holding their hands upon the stone for nearly an hour, the same started to move pushing itself some ten paces from its previous position; a meteorite, blocking off the only spring upon this mountain so effectively that not even one drop could escape. But through the shifting of the stone, the best and most abundant spring immediately saw the light of day, together with a five feet deep basin, dug out by the crash of the meteorite.

[15] And so this mountain was now lastingly provided with the best water (being so to this hour). But neither Peter nor John understood how the stone could come to free movement through laying on of hands. Where after all the other disciples placed their hands upon the stone to see if it would move further. But these accomplished nothing with the stone.

[16] But when Peter and John laid their hands on the stone again, it immediately continued its movement. Whereupon the other disciples asked Me: “Lord, why are we not able to



accomplish this?”

[17] Say I: “Because your faith still is somewhat maggoty, lacking proper firmness. But I say unto you: If you were of sound faith, not doubting what you want to effect, then verily you could lay hands upon a mountain and command it; then, like this heavy stone it would leave its location and move to another. But for this, your faith still is far too feeble! Verily, I tell you more: If you had a rock-like faith, then you could say to yonder mountain that we climbed at Genezareth: ‘arise and cast thyself into the sea!’; and the mountain would rise and fall into the sea according to your word and will! Nevertheless, that which you are not able to do now you shall be able to do one day! But now let us enjoy our morning meal, for it shall not be long before we shall be all but crushed by multitudes of people! But place the residue of bread and fish upon yonder stone which moved on your account!”

[18] After which we partook of our morning meal, and after consuming it together with some fish, the disciples laid the residue upon the big, white stone, and we took in the beautiful scenery spreading out widely in all directions before us. On a clear day one was quite easily able from here to make out the coast of the great Mediterranean Sea, and the towers of Sidon and Tyre and great many other places; in short, the view from this mountain was supremely charming, competing favorably with much higher mountains that often needed an entire day to climb. The altitude, according to today’s measuring, was a trifle over four thousand feet above sea level. The plateau was extensive that one could have built a large city upon it. Only the access from all sides was very steep, and one had to spare quite some effort in some places to master it. In several places this mountain was not even accessible, but was quite easily so from the side we scaled it. And from this side after about one hour of taking in the view we heard a mass of human voices, and many cries of pain both young and old, and male and female.

### **13. A GREAT HEALING MIRACLE ON THE MOUNTAIN (MAT. 15:30-31)**

[1] On hearing this, Judas Iscariot clapped his hands above his head, saying: “No, this for once is getting too much for me! Here yet again not hundreds but thousands of people are coming, and there are certainly more sick than well! Farewell, quiet peace upon this high! Turmoil upon turmoil, and no possible thought of rest!”

[2] Say I: “What concern of yours is this? No soul is going to come to you and you shall not have to heal the sick; if however being around Me is getting too unruly and spotty for you, then go to your homeland and visit the markets with your pots again! For as long as you wish to be about Me, you need to comply with My directions, for I alone am the Lord upon My ways and means! If however I should ever come to move about your ways and means, then I shall comply with your directions, acknowledging you as the lord of your thing! But here surely the opposite is the case?!”

[3] Says Judas, mumbling to himself: “Well, of course, yes, I just have to open my mouth, and all’s gone wrong! Could actually stay silent like a stone forever!”

[4] Says the wise Nathanael for a change: “That would on your part be a wise move, one that I have yet to see. Indeed it is a lovely thing to speak at the right time, for someone who has something to say and the style; but for a fool to be quiet is much lovelier still!”

[5] Whilst Nathanael was yet reminding Judas Iscariot of certain Proverbs of Solomon, a vast multitude began emerging upon the plateau from every direction, bringing with them the lame, the blind, the dumb and crippled of every kinds of sicknesses, laying all the suffering, close on five hundred in all, in a wide circle around Me, as it were at My feet, begging Me to heal them. And behold, I healed them with one single word, afterwards saying to the healed: “Arise and walk.” (Mat.15:30)

[6] Whereupon the blind first realized that they could see, as if newly born. After that the dumb noticed it and gave replies and talk upon every question. Only after which the lame and crippled

tried whether their contorted and sometimes completely withered limbs were whole. There was not one among them who might have said: 'I have nevertheless not been fully helped.' All the other sick also were completely healed.

[7] When the people saw that the dumb spoke, the blind saw, the lame walked straight, and all sorts of cripples and other sick were completely well, they were astonished beyond all measure, starting to loudly praise the God of Israel (Mat. 15:31). And they stayed with Me upon the mountain till the third day, although they had consumed all their rations to the last crumb already on the second day.

[8] It could well be asked how these masses of humans were spending the other two days. This could briefly be answered in that they, these several thousand people of both sexes, had themselves instructed in My doctrine by both Myself and My disciples. What was remarkable was that out of these several thousand there was not a single one siding with the Pharisees and Scribes. Quite the contrary, they had some fairly praiseworthy anecdotes to tell about the Templers, among them the bitterest, causing them to regret ever having had anything to do with these blind zealots.

#### **14. THE LORD FORETELLS THE FUTURE OF HIS DOCTRINE**

[1] There were among them a great many Greeks who were in the highest degree astonished at the doctrine, with one of them saying: "Indeed, this is a doctrine going to the heart of nature! There is nothing more positive, more deliberate for a man to be able to have thought this out, so that he himself, as lawgiver to millions who have to obey, could benefit the most from it. No, this doctrine contains laws conditioning human life from its foundations, and hence is well suited to maintain same under the best, purest and most favorable conditions. It evinces no self-interest and even less tyranny, but instead takes care of each individual as well as a limitless commonweal! Verily, under this doctrine, if

acknowledged and officially adhered to, the Earth itself would have to turn into a heaven!

[2] But, and that a big but, for this a new generation will be necessary! The incorrigible human rubbish of a nature shall have to be eradicated from Earth, otherwise nothing shall ever change! The sense of luxury and comfort has reached too high a level and the mighty knows how to exploit impotent mankind; wherefore only a small minority lives in abundance, whilst the vast majority has to subsist! And thus it comes that a poor devil doubts God's providence, whilst the rich and mighty forgets God for all his good fortune and well being, and the result is that ultimately both are ending up in hell!

[3] Indeed Lord and Master, Your doctrine contains the purest divine truth, and I would venture to say: it is life itself. But unfortunately it is not going to be received by the haughty, sceptical world, because same has risen to a height of heathenism where it can maintain itself well. Compared to a Caesar Augustus or Lucullus, even an Adam with his highly praised Eden would be a poor devil. Everything can be achieved through Zeus, Apollo, Mercury etc, and one can therefore thrive endlessly well in company of these imaginary gods! Why therefore truth, love, gentleness, patience and wisdom? In this way the Earth's great and mighty will philosophize about Your doctrine, and will persecute Your truly holy and altruistic doctrine the way the hungry wolves persecutes a lamb.

[4] How is one who achieves his easy living through enslaving fellow man going to adjust to Your altruistic doctrine? Indeed, Lord and Master and only true Savior of poor suffering mankind: go and work wonders, preach everlasting slavery and show languishing mankind that a Caesar alone has the inalienable right to live upon Earth and the rest of mankind only as far as it pleases Caesar! Witness boldly furthermore that Caesar alone has the indisputable right over life and death as he pleases and to acquire all treasures and goods of the Earth, and soon kingly apparel shall be draped over You, and You shall move about in great

magnificence and majesty!

[5] But because Your doctrine preaches public brotherhood, presenting every man as God's child, You, dear and to me truly divine Master, shall be persecuted beyond all measure.

[6] Say I: "Dear friend, what you have spoken is unfortunately true; it shall, among the great and mighty heathens take a violent conflict before My doctrine makes an inroad among them! But once it does, nonetheless, penetrate, then those very Caesars and kings shall also be the most effective and zealous apostles! They themselves shall pull down the temples to idols and build houses for God in their place, where the brethren shall gather and give all honor to the one true God, and their children shall be schooled in the house of God with the doctrine that I now give for man's temporal and eternal blessing.

[7] But this shall not of course happen overnight, but at the right time and at the right circumstances; for the seed must first be cast, whereupon it sprouts and finally brings forth much fruit.

[8] But that this My doctrine shall simultaneously be attacked constantly by the actual world, which shall never die, I already knew an eternity in advance.

[9] Yes, this My most gentle doctrine will in time fan even the most bloodiest wars, but this can also not be avoided; because life came about from a mighty battle in God, is and stays therefore always a continuous battle and can only be maintained by the suitable battle! Do you understand such?"

[10] Says the Greek: "Lord and Master, this is too profound for the likes of us! This You and Your students may grasp indeed; but for myself it is too incomprehensible and unfathomable!"

[11] Say I: "Indeed, I agree; yet it nevertheless shall remain eternally as I have now revealed it to you!"

[12] All the other people too were astonished over such talk of Mine, and several remarked among themselves: "Our patriarch, the wise Greek, a native of Patmos, has spoken wisely indeed; but one could not help notice that a mere human was speaking. When this quite young man and Master speaks however, then it is not as if He

but God Himself spoke out of him; and every word out of His mouth penetrates the heart like a good, old wine, cheering it up throughout.” Many similar comments like that were made, notably when these folk were already more initiated into My doctrine.

## **15. THE MIRACULOUS FEEDING OF THE FOUR THOUSAND (MAT. 15:32-39)**

[1] It should be noted that these people, full of joy and wonder at My affability and doctrine, had forgotten that they had run out of food and drink. But towards evening, hunger began to assert itself, and they began asking about rations among themselves, vainly, as they had consumed everything to the last crumb the previous day.

[2] On realizing this only too well, I summoned the disciples, saying: “Hearken! I commiserate with the people, for they have tarried with Me these three days and now have no more to eat. But I don’t wish to dismiss them hungry, lest they perish of hunger on the way home (Mat.15:32); for some of them have travelled from afar. Hence give them to eat!”

[3] Say the disciples: “Lord, You are well aware of our dwindling rations. It is desert here; whence should we take bread to feed this multitude?” (Mat. 15:33)

[4] After which I asked the disciples how many loaves of bread were left.

[5] And the disciples replied: “There are yet seven loaves and several fish that are still good”(Mat.15:34)

[6] Whereupon I said to the disciples: “Bring the loaves and the fishes!”

[7] And the disciples went and brought the breads and the fishes; and I blessed both the breads and fishes. After which I commanded the people to sit upon the ground (Mat. 15:35). When the people had sat down I took the bread and the fish, thanked the Father Who dwelt in My heart in all fullness, for the blessing, after which I broke both into fragments and gave same to the disciples, who gave them to the people. (Mat. 15:36) And behold, all ate to their

hearts' content and according to the stomachs' need and were filled. Over and above this however they could not eat, and so many fragments were left over that they were gathered into seven big baskets. (Mat. 15:37) But the number of those who were filled was four thousand men, not counting twice that many women and children. (Mat. 15:38)

[8] After the people were thus filled I commanded them to return home. And the people rose, for the day was nearing sunset. All thanked Me, great and small, young and old, and hit upon their return journey.

[9] When the people had dispersed after about a half hour and none left upon the height, other than I and My disciples, then I too and My disciples headed down the mountain to the sea-coast, where a ship was just docking to wait for a load, and we came in handy. On recognizing Me, the mariners bowed down low, for they knew Me from Cana of Galilee. Whence they charged Me no travel fee, but instead asked Me to bless their new venture.

[10] And I said to the mariners: "If it is not out of your way then steer the ship towards Magdala, where I have an engagement!" And the shipmates loosened the ship from its posts and a favorable wind came and quickly drove the ship to the border of the Magdala area (Mat. 15:39)

## **16. THE PHARISEES' AND SADDUCEES' ATTEMPT TO ENSNARE THE LORD**

[1] At the border, there was a large inn however, frequented usually by a large number of people of all types, Jews, Greeks, Romans, Egyptians, Samaritans, Sadducees, Essenes as well as several Pharisees and Scribes, and on My arrival there with My disciples, the Pharisees and Scribes of course, in particular enquired as to who I and My disciples were. But no one that night could find out who we were.

[2] But there also was in the inn a maid who had been upon the mountain with many of these and who had been cleansed of her

leprosy. This maid recognized Me and fell on her knees before Me, thanking Me one again for her healing. Some of the Pharisees noticed this and began to suspect that I was the notorious Jesus of Nazareth.

[3] On the evening of My arrival they indeed left Me in peace, but schemed all night among themselves and the Sadducees on how they might the next day, which was post-Sabbatical, trap Me with word and deed.

[4] In the morning, after I and My disciples had eaten our morning meal in the open, and having said unto the latter that not much could be accomplished in this place, the Pharisees and Sadducee came out of the house, stepping over to Me in a domineering and arrogant fashion, starting to ask with a mask of amicability, and even praising many of My reputable deeds to try making Me talkative, wherein they were of course greatly mistaken. One Sadducee actually said: “Master, we would of a truth be inclined to follow you and become your disciples if, as a child and Son of God, what many have already called you, you would give us a sign from heaven! (Mat. 16:1) Work a miracle before our eyes and you can call us your own!”

[5] On scanning their hearts however I found only dressed-up wickedness; every word they spoke was a cunning lie, and hence I said to the mischievous inquisitors: “In the evening you say: ‘Tomorrow will be nice – the sky is red!’” (Mat. 16:2). And in the morning you say: ‘Oh, it shall be bad weather – the sky is red and cloudy!’ Oh you evil hypocrites! The configurations in the sky you can judge; why not the big signs of this time, in the sphere of man’s spiritual life? (Mat. 16:3). If according to your admission you heard such extraordinary things from others, saying that you understand Scripture, must it not become obvious to you that through Myself is being accomplished what the prophets predicted?! Your outer mien you are indeed able to make sweet as milk and honey, but your heart is filled with gall, hate whoring and adultery!”

[6] Upon this counsel the tempters stood back, deeply convicted



and offended, daring not to address Me with another word; for all the people massing about Me gave them searching looks, and they figure it advisable to seek not further discussion with Me.

[7] After these tempters turned on their heels, the people praised Me for having, for once, rubbed the naked truth into these zealots' nostrils.

[8] But I did not face the people, who basically did not count among the best, but said to the disciples, as if in passing: "This evil and adulterous generation is seeking a sign; but no sign shall be given them except that of the prophet Jonah!" (Mat.16:4). Where after I left the people, and even more so the clerics standing and swiftly departed with My disciples, boarding the still waiting ship, commanding it to be steered back to hence it had sailed in the evening.

[9] After we had journeyed over on the finest of days, engrossed in various discussions about the places and the people who had favorably received us, and on finding ourselves back at the foot of the mountain on whose peak the many thousands were fed from seven loaves and a few fishes, the disciples suddenly realized that they forgot to buy bread to take along (Mat. 16:5), as it was late afternoon and hunger mostly had reminded them of it. Wherefore some of them decided to obtain bread somewhere in this area, or even journeying back to Magdala, because one could with favorable wind get from here to Magdala in an hour.

[10] Consulting Me on the matter, I said to them: "Do as you will. But beware of the leaven of the Pharisees and Sadducees!" (Mat. 16:6). On hearing this they thought to themselves: "Ah, here we have it! It is a slight rebuke for not taking bread with us!" (Mat. 16:7)

[11] Knowing their thoughts only too soon, I said to them: "Oh ye of little faith! Why are ye troubled for taking no bread with you?! (Mat. 16:8) Hear you not? I.e. understand you not? Remember ye not the five loaves among the five thousand prior to the Genzareth journey, and how many baskets full were left over? Nor the seven breads among the four thousand yesterday, not counting the

women and children, and how many basket-full you gathered up?! (Mat. 16:10) How do ye not comprehend that I did not mean the bread you did not bring along, when saying: 'beware of the leaven of the Pharisees and Sadducees (Mat. 16:11), by which is to be understood the falls doctrines which these people cast among the folks with all kinds of sweet, holistic facial affability, faithful assurances and promises, but secretly laughing their heads off about how they made a substantial catch of poor, foolish souls.

[12] Who preaches more zealously about the immortality of the human soul than these very Sadducees, and about an eternal Eden and an eternal hellfire, and yet they on their part believe not one iota, and are the greatest infidels into the bargain! Do you now understand what I meant by the leaven?" Only then did the disciples comprehend that I did not mean the bread leaven but the wicked doctrines of the Pharisees and Sadducees" (Mat. 16:12). For this night however we stayed on the ship who in our emergency provided us with bread and some fish. (Mt.16,12; 1 Cor.5,6; Gal.5,9)

[13] The next day however I send several disciples ahead to Caesarea Philippi, a small somewhat armored town in the Greek-Galilean territory, located a short distance inland from the Galilean Sea. On My instructions they should enquire in advance what the people of this area thought of Me and if they heard anything from Me until now.

[14] And several disciples who were quite familiar with this area, hurried after the morning meal to the indicated area and diligently enquired about what the people there thought of Me and if any and how much. However, the disciples send ahead, were very surprised when learning that the whole area, which never was visited by Me before, knew My name quite well and every person knew a lot of things about Me to talk about. For the disciples also pretended only hearing from Me by hearsay and thus the interviewed had more room to speak of all kinds of things.

[15] That among these were the most colossal exaggerations can easily be understood; among those were one which the disciples

strictly forbade the storyteller to repeat to others. This story consisted in nothing less than that I could expand Myself to a gigantic size and at the same time shrink again to a finger size dwarf; also was I in one moment very old and then very young again. As such I also was seen as a perfect woman. Yes, some among them even knew more; for they had heard that I could change into the shape of any animal I chose.

### **17. THE LORD IN A POOR MAN'S HUT AT CAESAREA PHILIPPI (MAT.16:13)**

[1] While the dispatched disciples busied themselves with reconnoitering the district and people of Caesarea Philippi, I remained upon the bay mountain till evening, but then, about two hours before sunset left the bay with the remaining disciples, also arriving in the Caesarea Philippi area towards evening (Mat. 16:13), finding the advance disciples' party in a poor man's hut, whose simple occupants were busy preparing supper for the tired and starving disciples.

[2] The domestics immediately asked the advance party about who we were, and these did not mind telling them that I was the very Jesus about whom they had previously been speaking quite a lot.

[3] On hearing this, the host all but dropped everything, falling on his knees before Me and saying: "What good have I poor sinning human ever done, that You should show me such inestimable grace? Oh You holy great man from the heavens, sent to us poor sinners on Earth! How should I, a poor and most simple man be able to worthily honor and praise You? What could I do to please You!"

[4] Said I: "Dear friend, arise and see to it that we too receive a supper, consisting of bread, fish and wine; then provide resting place for limb, and you shall have done all I am asking!"

[5] The host rises, saying with a sad voice: "Good Master, whatever I have I shall provide, since such immense honor and grace has overtaken my hut; for I know that You are a son of

David and a great prophet besides, I still have stores of bread and fish for today and tomorrow. But it is a different story with wine, not only with myself but the entire district, and a similar position in the not too distant city of Caesarea Philippi. I indeed possess some raspberry and blackberry juice, but it is a trifle old and hence sour. We drink it only with water and some honey for thirst.

[6] But I have vessels of curdled goats' milk; if some of that would be agreeable to You then I shall have some brought in; together with bread it is really good food!"

[7] Say I: "Very well then, bring us what you have! But I notice that you keep several wine-skins in your house; if you never harvest wine, what for the skins?"

[8] Says the poor hut owner: "Yes, indeed do I have skins, because I am a maker of wine skins; but there has not been a drop of wine in any of them.

[9] Say I: "Go then and fill them all with water!"

[10] Ask the poor host: "Good Master, what good could that do?"

[11] Say I: "Friend, ask no questions and just do as I say unto you, hereupon you shall be blessed temporally and eternally!"

[12] Thereupon the poor hut owner at once summoned his wife and his grown up eight children, six daughters and two sons, and went to fill the fifty skins at the well. When the skins were filled, he asked Me what to do with them.

[13] And I said to him: "Take them all to the rock-pool whose entrance is adjacent to the rear of your hut!"

[14] The poor host, who kept his straw in the grotto, spread same out on the bottom, then placing the filled skins upon it neatly in a row; and when finished, came back and said: "Lord and Master, it is done as You commanded. Is there anything else to be done with it?"

[15] Say I: "It now is in the best of order. But take some of your better stone jars and fill them from whichever of the fifty skins, also tasting of the filled jars to see how you like it; then bring them here and tell us how the water thus treated, tastes!"

[16] The poor one goes at once, taking twelve jars, and lets them

run full. A superb wine aroma hits his nostrils, and when he goes on to taste the contents, he is struck with amazement, saying to his children helpers: Harken, this no human intellect can grasp! The water with which we filled the skins and which I let into the jars has turned into most exquisite wine! Taste it and be convinced!”

[17] The children tasted and could not be more astonished over such miracle, and the oldest son said: “Father, you know that I am well versed in Scripture! I know all the prophets and their works; but none of them affected one like this! This peculiar person obviously must be more than a prophet!”

[18] Say the daughters as well: “Yes father, it seems so to us too! In the end this could be Elijah, who is to return to Earth, to prepare mankind for the coming of the mighty Messiah! Or this could in the end be the Messiah Himself?”

[19] Says the father: “It could be the one as well as the other! Hm, how suddenly and unexpectedly this has come!”

[20] Whilst the poor hut proprietor is still ruminating thus, his wife comes rushing up almost breathless for wonder, saying: “Come, come and see what has happened in our hut! Our larder has completely filled up with all kinds of foods and the best of bread! This none but the same Master could have done who came to our hut an hour ago asking for accommodation and supper!”

[21] Says the man: “That certainly is beyond all doubt! But how? Who is going to clear it up for us? What is He? Who is He? If we say He is a prophet we obviously understate it. If we say He is an angel then we haven’t said much more. If however we say He is a god, then we could overstate it, for a god is spirit; but this one is flesh, blood and bones, and one could in the end ask whether He is not some Greek Zeus or Apollo. But now it is necessary to, in all meekness, love and gratitude carry up the wine, bread and fish, and whatever other edibles there are, for this favor is priceless!

[22] Where after the man came with the filled jars and his wife and children with bread, fish and other edibles. And the man, bowing down low before Me, said with a most timorous voice: “Oh Lord and Master! Who would you be, that You are able to do such

merely through Your will? I tremble in all reverence before You! You cannot be a man akin to the likes of us; but who and What therefore are You, that we may honor you fittingly?"

[23] Say I: "Behold, My friend, I want to tell you a thing, by which you will be able to judge for yourself! When early in the morning you notice that it is getting brighter in the East, with the sky gradually reddening, you say: 'The sun shall rise soon!' But it gets brighter in the East also when the moon is approaching; but no morning red follows the feeble light; and when the full moon finally comes up, weakly illuminating the Earth with its half-light, no flower opens its tender chalice to such in the cold, feeble and unenlivening beam!

[24] The strongly lit-up messengers, lucent cloudlets heralding the sun's imminent rise already are much brighter than the moon in its fullness; but if no sun were to follow these messengers then things on the entire Earth would be as in the frigid midnight (polar) region, where no sunbeam penetrates for nine months (full moons). And so correspondingly it is in the eternal world of the spirit, through which alone this material one arose and is now sustained.

[25] All kinds of teachers and prophets arise, teaching mankind this and that; now and then there is some truth to it, but next to a spark of truth there always amble along thousands of lies, making out to be truth themselves, next to the one spark of truth. And behold, all such teachers, prophets and doctrines resembles the shine of the moon, which constantly changes its light, and quite often does not shine at all when needed most.

[26] Alongside the false teachers and prophets however there are also genuine and true ones, from whose eyes heart and mouth God's light shines. These resemble the lucent cloudlets heralding the sun's imminent rise; if nonetheless things were left at that, even with ever-so shining cloudlets – namely the genuine and true prophets, then with the hearts of men it would be in the end as at the actual midnight region of the Earth, namely frigid, cold and dead. But following the real, lucent cloudlets preceding the sun is the sun itself, and with the first beams that it casts over the still

gray mountains into the Earth's valleys, everything turns wakeful, joyful and full of life: the little birds sing psalms to the rising mother of light and warmth, the insects, flies bugs lift off into the lucent air, humming enthusiastically to the mother of day, and the flowers of the fields lift their royally adorned heads, opening their richly blomed mouths to breathe their lovely fragrance towards the warmer of the world.

[27] From this true representation however, you can gather enough for your edification to allocate Me a position in your heart that I merit! Neither starlight nor moonshine, nor the golden glimmer of the morning clouds is enough to loosen the fetters of the Earth's captive life and entice it to independently active freedom, this only the light of the sun is capable of doing.

[28] Who among mankind therefore can be that One Whose voice and will all the captive spirits within matter obey, conforming to everything He wills, and who can be He of Whose coming all true prophets prophesied?"

[29] Here the poor man pauses for a moment, then goes pensively into the hut with his family, in order not to disturb us at supper.

## **18. THE DISCIPLES' TESTIMONY TO CHRIST (MAT. 16: 13-20)**

[1] We are now consuming the evening meal, and the hut-owner's family is setting up the best possible resting-facilities for us. But inside the house, he says to his wife and children: "Hearken! This will be without question the promised Messiah. Hence Jehovah Himself incarnate, the eternal, arch primeval sun of the spirit world, who was preceded by the divine, light filled prophets as the lucent morning cloudlets. Yes, indeed, now I know where I stand; but what is to be done now?! I hardly dare to speak another word with Him, the eternal most holy, who is certain to be invisibly served by countless hosts of angels, constantly receiving fresh Commands from Him, conveying them to the stars and all the ends of the world with the speed of thought! And this One, at whose

back and call stand all the eternal heavens and their Edens, is staying in our poor hut today!

[2] Oh rejoice, but also tremble with joy; for He is tarrying with us this night! Such highest grace the entire Earth itself is not worthy of let alone this our most ignominious hut; and we, full of sin, on top of that!”

[3] But whilst the hut owner and his family were busying themselves with preparing quarters for us, I asked the party of the dispatched on reconnaissance, saying: “Who do the people of this area say that I am? (Mat.16:31)

[4] And the questioned disciples replied: “Some say in all earnest that You are the risen John Baptized, whilst others hold that You are Elijah, of whom it is written that he shall return before the great Messiah, calling mankind to repentance and to turn back to God. Still others say You are the prophet Jeremiah, also subject to a folk legend that he shall come down from heaven before the Messiah. Some of them are furthermore saying that You could be one or the other of the other prophets (Mat. 16:14); because prior to the great Messiah’s coming all the prophets shall precede Him! These are the more noteworthy sayings about You; but there are a great many other opinions about You, for which however, after hearing such, we admonished the people and persuaded them of a better opinion of You. But many others think You are an incognito Greek Zeus.”

[5] Say I: “Good then, you have now reported to Me what you heard; but I now would like to hear from your mouth, for Whom ye yourselves actually take Me. This is not at all an idle question, but a quite serious one; because I notice that on occasion, when our senses judge My doings as seemingly terrestrial, that you then at once judge Me differently in your hearts from occasions when I work a great miraculous deed! Hence tell Me openly for once as to Who you take Me to be, upon sober and mature reflection, fundamentally” (Mat. 16:15)

[6] Here all the disciples except Simon Judah were taken aback, not knowing what answer to give Me. Judas Iscariot said to



Thomas: “Now do the talking are you not always so clever and wise! This would be sheer fun for; to give our Master a fitting answer to such peculiar question!”

[7] Says Thomas: “Speak up yourself, if you are so clever! I take Him for what He Himself has long presented Himself! He never calls Himself other than “Son of Man”, and “God is My Father as well as of you all”! If He gives such testimony of Himself, what other witness can we out of ourselves bear Him, of an actual truth? He of course accomplishes deeds which no man has worked since Moses and the other prophets. But if we examine the thing in its proper light then we shall find that it is still the spirit of God that works such through a chosen, pure man! But to God’s spirit it shall all be the same as to whether, through a chosen man He moves mountains or destroys them, or whether he allows some small miracle to successfully take place through the ord of a prophet!”

[8] Says Judas: “You therefore take Him only for a prophet!”

[9] Says Thomas: “Indeed so, and that as the greatest the Earth ever carried, which of course is not by virtue of Himself but God’s! Because God alone can awaken man to be a prophet, as He did with Samuel when same was still a child; and how He, meaning God, also made the false prophet Bileam’s donkey into a true prophet, and through the donkey, Bileam himself. If we grasp this in the right manner and consider His own testimony of Himself as only a Son of God, although sometimes expressing the godly first Person, when working the miraculous power that dwells in Him to an exceptional degree; then in my humble opinion we can give Him no other testimony than that which He gives Himself! He therefore is a foremost Son of God, as we are too, if not to such marked degree.”

[10] Says Judas Iscariot: “What in that case is there to the fact that many take Him for the promised Messiah, and the more learned higher Romans even for the only true and almighty God?!”

[11] Says Thomas: “These are correct as well; for the power of God dwelling in Him is also the only true Messiah, and Jehovah Himself without further ado.”

[12] With this Judas concurs, and although I heard such, I kept silent.

[13] But Peter noticed My silence, stood up and said: “Lord, I notice dissension about You even among the brethren! Permit me therefore, for the sake of the brethren to boldly add my own testimony about You!”

[14] Say I: “Do so! What therefore do you say?”

[15] Says Peter, i.e. Simon Judah: “From the deepest conviction of my heart I say and testify before all the world: You are the Christ, Son of the living God!” (Mat.16:16)

[16] Say I to Peter: “Blessed are you, Simon, son o Jonas; not your flesh and blood, but My Father who is in heaven, has revealed this to you! (Mat. 16:17)

[17] I furthermore say unto you: you are Peter, a rock; upon this rock I will build My congregation (church), and the portals of hell shall not overcome it (Mat. 16:18) And I will give you the keys to the kingdom of heaven! Whatever you shall bind upon Earth shall also be bound in heaven, and that which you shall loosen upon Earth shall also be loosen in heaven (Mat. 16:19)

[18] Said Peter: “Lord, I thank You for such immense grace, for I feel the least worthy, for having been always and still am a gross sinner; but regarding the binding and loosening, I must admit openly that I can’t understand it and don’t know what to make of it; may it please You to make the thing more plain for me!”

[19] Say I: “This shall with time become completely clear to you; but I strictly forbid you all, for the time being to tell any man, before time, that I am Jesus, the true Christ” (Mat. 16:20)

[20] Following these important discussions, Matthew the Scribe asks whether to record all this.

## 19. THE HUT OWNER MARK TELLS TEMPLE ABOMINATIONS

[1] The hut owner, named Mark, had a lot to tell us about the Pharisees and would-be Scribes. Among other things he told much about the temple cleric's' secret cruelties; and how they become irreconcilable, mortal enemies of anyone they suspect of any trace of a spiritual and hence prophetic vein. Many of such spiritual persons are supposed to be bumped off! They are supposed to have most amiable invitations extended to them, doing them much honoring, smothering them with friendship. But once within the Temple's after-chambers, occupied by the chief Pharisees, they are finished with this world, as none sees daylight again! It is furthermore inexplicable, said Mark, how God can watch such abominations for so long. Things were wicked in Sodom and Gomorrah indeed, but compared to what goes on in Jerusalem now, it is by hardly that of a rain drop to the sea; and yet, in spite of Abraham's repeated intercessory prayers, God caused these and their satellite cities to perish with fire from heaven! Now however, in the face of these masses of abominations of every conceivable variety, committed in Jerusalem day after day, God acts as if He didn't know and no longer cared about humanity! What possible reason could there be for this?!

[2] To this his fairly astute comments I said: "Friend, God is aware of everything occurring! He knows all the Pharisees' and Scribes' numberless and nameless abominations; for this indeed I came into world, that this brood of serpents and vipers would act out their full measure upon Myself. And when this is accomplished, then let that evil brood beware!"

[3] Says Mark: "Indeed, Lord, Master and friendliest benefactor of mankind. If You at the same time do not possess the power to blow with one breath thousands of people into the beyond, then You are to be pitied, should You ever intend to show up in Jerusalem, working wonders! I am surely a most plain person, yet understand things that no Pharisee has yet dreamt of; but I am at

the same time smart enough with the Pharisees, whom I encounter often, to play such stupid moron that I leave them no trace for suspecting me of any arcane knowledge.

[4] Since they have now known me for quite some time as an exceptional fool and assume that I know not the difference between a face and a rear, they often let me look into their blackest secrets! And there I have hit upon things which I must admit, on several occasions made me question God's very existence! For I mused: 'If there is an almighty, supremely wise, righteous and benevolent God, and He cares for mankind the way Scripture teaches, then it must be impossible to watch such abominations! There is no God! Man is physically descended from the ape, according to Plate, and his soul a descendant of the rapacious beast. Therefore there has to be at the head of a strong community, a strong and wise Sampson who shall shave the double animal of the compounded animal called Man, taming him into at least a half man over the fears.'

[5] With such and often worse thoughts, my mind had grappled whenever coming across the hideous secret doings of this brood of serpents, as aptly named by You! Wherefore, as said, if You want to be bumped off this world in a most hideous and painful manner, then by all means to Jerusalem, and You shall find that I told You the fullest truth, without necessarily being a prophet!

[6] To show You such a small Arcanum, which however exceeds that of the holy Temple dung-tale a thousandfold, I will briefly tell You what I experienced only recently. Whoever gave this black brood such supra-Satanic idea I don't know. It wouldn't have been Satan for sure, as his malice would not suffice.

## 20. ONE TEMPLE EPISODE

[1] (Mark) There is a populated region behind so-called Asia Minor, where the women are mostly barren. I don't know the cause, but it is a known fact that if those women sleep with either Jews or Samaritans, then they become as fertile as ours. Well then: the Pharisees, who send their evil apostles into all the world, have gotten to know these women long since, and often went there by the caravan-full to make those infertile women fertile. This was so-to-say always a well-paid, friendly service! But this service was not kept up, as the men of the said Asia Minor region gradually realized themselves the deceived; because their wives did not get quite so pregnant in the fertility clinics, which the Jerusalemites missionaries had erected at the border of those municipalities many years earlier; but instead the missionaries locally and also in Judea, bought up newly-born infants, had them brought to the said clinics, where the otherwise very beautiful and sumptuous but barren women has to stay ten months. After the ten months, during which time such woman was nearly slept to death by these apostles of the Temple, such purchased child was presented to the said woman and that in such cunning way that even the woman thought the child to be hers! But as said, the husbands of such beautiful and sumptuous women, with time found out about the deception, and that through and upright Samaritan, who showed the Asia Minorites how the would-be pious Jerusalemites apostles from the city of God played it up.

[2] Whereupon the communities' deceived husbands came to the apostles in the fertility clinic, accusing them with what they had heard of a Sycharite resident even whilst the fertilized women had themselves confessed it to them.

[3] But the apostles, anointed with every deception ointment, soon found a healthy alibi, portraying the Samaritans to the accusers in a way that left in no doubt that it was the Samaritans that were the cause of the women' infertility.

[4] Therewith however the good Samaritans swore double

vengeance, firstly for the Pharisees' stigmatizing of them and secondly because the after-Asia Minorite owners of the women began to suspect all Samaritans to be wicked magicians, who had done this to them for the one Samaritan who had been killed many years ago for sleeping with one of their women. But they, the Pharisees namely, knew of an antidote which they could prescribe and even obtain for the husbands of the barren women, for a fee! There, dear good Master, the supra-Satanic comes to the fore!"

[5] Say I: "Continue to speak! For even if not really for Myself, it is that much more necessary for My disciples to find out."

[6] Continues Mark, saying: "And wherein does the Jerusalemites apostles' expensive prescription to make the after-Asia Minor women fertile consist? In nothing but the commendable apostles' advice as follows: 'The after-Asia Minorites procuring the blood of Samaritan children, taking it at once either in its fresh or powdered state once they gained potency, and after them also the women, before being slept with; this would destroy the Samaritans' magical powers and fully restore the women' fertility! But how to obtain the blood of Samaritan children?! -For decent reward and putting in a few good words the apostles of the Temple shall take care of it!'

[7] The offer was made, and accepted by the after-Asia Minorites. But what happened next, and still does so today on a much wider extent? The Pharisees went on a real prowl for Samaritan children, in every conceivable way, doing so to this day.

[8] Such children, between the ages of one to twelve, are taken to said fertility clinic, nourished well for certain period, especially with nutrient conducive to multiplying the blood. When such child appears full-blooded, it is undressed, taken to the slaughter-room and handed over to especially engaged slaughter men. These then tightly bind the unfortunate little ones' hands feet, then fastening them to a stake fixed in the middle of a bath-tub, binding the poor children eyes, and then slashing the dreadfully screaming children' arm and leg veins. During their quick bleeding to death, turning into corpses in a few moments, the apostles of god from

Jerusalem, city of God, are having a perfectly easy time. Discarded bodies of such murdered children are then burnt in a specially-designed, large oven, and their blood for the said cause, either fresh or dried. Hell must have blessed this supra-infernal work, for those women who enjoy such blood are said in actuality supposed to be fertile now!

[9] Surely the good God, if He is not a mere old Jewish legend, ought to find a remedy; but there has been no sign from above to this hour! God is still capable of patiently and unhurriedly watching such nameless abominations, as He did also in Bethlehem some thirty years ago when by most tyrannical edict, up to five thousand male children between the ages of one to twelve were put to death in one day, and this in the most cruel fashion in the world!

[10] God is supremely good, wise and full of mercy, as I have learned it from the scriptures; however, if I as privy to all horrors, view this state of affairs in the right bright light, I hardly cannot ward off the idea that there is no God at all or if there is one, He long ago stopped caring for the people of this earth! Can anybody blame me for this? Surely no realistic and peoples friendly person like me, also not even God! For in my breast still pulses a heart which cares for poor humanity with all love!

[11] If however, Lord and Master there resides something godly within You, then let You work a miracle also in this sphere, destroying and annihilating such infernal monsters! I have not the least doubt in Your accomplishing it, for my experience with You today is my most convincing surety that nothing can be impossible to You, if only it is Your will. Because You obviously are more than all the prophets put together!"

## 21. THE DISCIPLES' AGITATION ABOUT THE TEMPLE TALE

[1] Say I: "Friend, what you have told Me now is hardly a shadow of what I see and know; however, you are lacking a deeper knowledge of the divine order, and as such you are even accusing with some merit the ostensible procrastination of God. However, since you possess a matchless honest and really good heart, I will stay here for full six days with you and your family and during such time I will enlighten you sufficiently about everything where there is still darkness in you. But since it is now almost midnight, let us take a rest on the already prepared resting places!"

[2] Say the disciples: "Lord, today we don't mind whether we keep awake upon the bunks or out here, in the pleasant open, because friend Mark's tale has completely robbed us of our sleep, so that we should not be able to fall asleep for anything in the world! Verily, every drop of blood in our veins now is boiling with fury and rage against these most rapacious beasts of a people that go forth from the Temple at present! Verily, in such circumstances it would have been many thousands of times better to have never been born! Lord, let fire rain from heaven over these beasts forthwith! Because what we heard now far surpasses anything we ever heard of this bestial mankind!"

[3] Say I: "For that very reason you have to sleep off your double inebriation! Tomorrow, when more sober and of a more settle blood, we shall be able to pass judgment more easily. "After these My words, all went to their due rest without further talk.

[4] Morning came quickly, and I and My disciples rose from our competently prepared resting places.

[5] As we came out into the open, Simon Judah said: "Lord, I have slept for a good stretch, but cannot shake off our host Mark's tale. No, this is unheard-of! This has not been here before! Verily, sometimes I cannot grasp Your patience and long-suffering! If I consider how, with ourselves, who cling to You like the hair to our bodies, You become quite terse, punishing us by word or look



before one knows it, so that one would not afterwards dare soon to ask You something audibly. Yet You are able to watch such abominations for centuries without being ruffled! Where the likes of us could leap out of our skins, there You can watch with patience. But where our eyes and emotions see and feel nothing, there You are in Your fullness as if the Creation depended on it!

[6] Behold, Lord, these are things that we simply cannot grasp. And Mark therefore is not entirely wrong when his thoughts on God are as he voiced them last night, with all candor. Of a truth, it is certain that You can and probably will more than recompense all such martyrs for the minute long suffering that came their way upon this Earth, yet it is, all things considered, a dreadfully shocking thing to be so abnormally tormented by mankind wanton wickedness upon this Earth! Besides, Lord, a few moments of torment would seem like an eternity to the tormented!"

[7] Say I: "I have already yesterday said unto you, as well as Mark, that I shall elaborate on this further during the course of My stay here; wait therefore until it is time, and it shall become sufficiently transparent to you! But go now rather and help Mark to haul in his catch to shore, for he went to work early today and I blessed it. Hence go and help him to move the many fish to land, and into the fish-tanks!"

## **22. THE BLESSED CATCH. ABOUT THE TEMPLE MANURE**

[1] Responding to these words, all the disciples rushed over and helped Mark and his children; notwithstanding the two sons being strong people, the four elder daughters together could not match any of the two sons.

[2] After all the fish were stored, with the disciples' powerful assistance Mark, wet with perspiration, came to Me on My quite decorative lawn bench, saying: "Lord and Master, You could say what You want, but since You are bound to be the cause of my unprecedented glorious and abundant catch today, much in the way

You filled the fifty wine-skins yesterday, I rushed over to give You my innermost thanks. And thus I thank You, Lord, with a most fervent heart, for all the outsize and miraculous favors which You have be-stowed upon me and mine on such an overabundant scale! [3] Today I had cast the big net, with a length of one hundred and fifty cubits and depths of seven cubits, and behold, it was filled to capacity with the most glorious and select fish! And now, my ten fairly large tanks are bristling with the fish we hauled in with the first and only big draft of the day. If it pleases You, then I shall have a few pieces prepared for breakfast; my wife has it down to a fine art!"

[4] Say I: "Do so, for I have a craving for it! Afterwards you can get your children to carry a few vats full to Caesarea Philippi city, and they shall fetch a good price!"

[5] Mark bowed down low, rushing into the kitchen to his wife, ordering the morning meal, and she and her daughters immediately got it under way. The two sons however filled two large bats full of the choicest fish and, having already consumed their morning snack with some wine, drove them to the city, which was a little under one hour distance away.

[6] When they had set up their cart, yoked to two donkeys, at the market place, a large number of buyers straight away appeared, buying up all their fish for a good price in moments. Because such prime fish went for a good silver piece, even in those days. Having taken two hundred pieces with them, they took close on two hundred silver pieces which in those days amounted to more than two hundred thaler. Two hours later the two returned with the cart, laden with money and the empty vats, handing their father Mark the money, who was overjoyed and praised his two sons.

[7] The sons however asked the father whether to drive back to the city, since many who had wanted to buy got nothing. The father allowed them, and they re-filled the vats and headed off for the city, making an even better and faster deal with the second load.

[8] Mark couldn't help himself for thanking, being suddenly helped out of his many years of suffering.

[9] Whilst the two sons were taking the first load into the city, we had consumed nearly twenty well-prepared fish for breakfast, and bread and wine had not been lacking either. We had also the while discussed a few things, the main subject being the Temple servants, and Marcus' eldest daughter, a maiden of nineteen, showed us an old pot which was half-filled with the Temple manure, asking whether this manure had, as promoted by the pushy sellers that unheard-of fructifying effect upon the fields and gardens.

[10] This called forth derision on the part of the disciples, to whom the false Temple pretences were not unknown, and Thomas said: "Oh for the shamelessness! This the servants of God have been carrying on for fifty years. Some worthy High Priests have already strongly objected to it but achieved little, because this manure now earns the Temple two thousand good silver pieces annually. But the people are blind enough to believe that their field grounds and gardens shall be blessed through such filth!"

[11] Said the eldest daughter to that: "Oh, dear friend, this is not so! Most people believe this fraud no more than I do; but what can one do? If one does not buy this dung off the sellers then one soon has to deal with hell broken loose. The sellers of this filth besides are so pushy, rough and crude that one gladly buys some of the filth just to get rid of them. If one then pours the filth into the water right in front of their eyes then it doesn't bother them in the least, and they go their way; for they know that in a year's time one will be forced once again to buy the Temple dung off them."

[12] Says Peter: "Indeed, deception and lies of every kind are the virtues of the Temple servants, who call themselves servants of God! They put on human faces for sure, but their inwards are infernal! Why, oh Lord You allow and tolerate such, You alone and none besides in the world will know!"

[13] But I say to them all: "Let's leave that, for it is nearly mid-day! The day is fine and not too hot, and we shall look around whether there isn't a place from where we gain a good view of the distance. Such place we shall then prepare for ourselves so we can

have all sorts of discussions there during our stay here."

[14] Says Marcus: "Just tow hundred paces beyond my hut and actually the grotto (rock-pool) against which my hut rest, there attaches to my meager property such a place as You are looking for; the crest of the hill is graced with a shady old chestnut tree, around which I have built a roomy bench, from which one enjoys prime views over this extensive area. One can see all of Caesarea Philippi across the Sea as far as the eye can see. On clear days one can easily see as far as Genezareth and beyond to Kis, and some claim to have seen Sibarah, although my eyes are too weak to make out that place, but I can quite easily see as far as Gadarena and plenty of other places.

[15] Say I: "Very well, let us choose that spot and spend our time there advisedly. Take us up!"

[16] Marcus the hut dweller guided us up by a narrow but not too cumbersome path and unto the spot which earnestly left little to be desired; one could see Caesarea Philippi as well as overlook the entire Sea of Galilee and a great number of places.

### **23. MARCUS AND THE PHARISAIC TITHE HUNTERS**

[1] Simultaneously we nevertheless noticed several Pharisees leaving Caesarea Philippi and busily heading for Marcus's humble hut. Said Matthew, the young tax-collector from Sibarah, who once thoroughly lampooned the Pharisees on the occasion when at Sibarah one sick was lowered down to Me through the thick crowd: "This brood must have found out about Your stay here! But by Whom? Unless Marcus's sons, who drove fish to the city twice, gave us away!"

[2] Says old Marcus: "Could well be, because notwithstanding my sons being normally well-behaved, they are chatterers, which has already caused them to stir up diverse troubles. But I am going over to ask them."

[3] Say I: "Stay, because neither your sons nor anyone in this district has betrayed Me, but they have come to you solely on

account of the fish. They want a present of about a hundred fish, of which they had seen some in the city but did not buy. You are aware of them being entitled to one tenth tithes wherever there is any sort of harvest. But such large catch is also like an abundant harvest, and they deem themselves entitled to demand the tithe therefrom. Hence go down and give them a hundred fish, and they shall praise you and quietly depart home with the fish.

[4] Says Marcus: “But how shall they be able to move a hundred fish?”

[5] Say I: “Don’t let that trouble you, it shall be their concern! Just take a look, they are much closer, and you shall see a beast of burden trotting among them, whose back is provided with means for transporting fish.”

[6] Marcus has a better look at the small caravan approaching his quarters, noticing what I pointed out to him and saying: “Lord, it is indeed as You said. And I am rushing down, and the hundred fish shall be ready in the large vet, which shall take them aback!”

[7] Say I: “Go and do so! But if they ask how you could have known this, then be ready with a clever answer; but you must not deal them a lie!”

[8] Marcus goes and has one hundred pieces taken from the tanks, placing them in the large tub. He had hardly finished when the young Pharisees came, asking for Marcus the fisherman. Marcus answered, and still at the fish-tub, said: “I am over here, and here in the tub is what you probably came for! That is the conscientiously calculated fish tithe, consisting of the choices fish being caught in our Sea.

[9] The Pharisees are non-pleased at such talk, with one of them saying: “Old man, are you a prophet – that you should know in advance why we came here from the city?”

[10] Says Marcus: “For this verily one does not need to be a prophet, but just to have five good senses, coupled to a little understanding, and one can work out to a hair’s breadth why you have come out! Here, take the fish and continue on your way in peace! I have yet much to do today, and midday is almost upon us.

We have worked much today and must go and prepare a lunch for ourselves!”

[11] Says one of the Pharisees: “You should however add thirty pieces to the one hundred as penalty, for it was not very decent of you not to send it to the city through your children, to us servants of God who constantly pray to God for your salvation, the first lings of your catch!”

[12] Says Marcus: “Here, here, not thirty but forty pieces added! And now ask for your contentment and that you would leave me!”

[13] Say the Pharisees: “We are empowered by God to come and go as we please! Load the fish into the vets we brought, and we then intended at once to continue our journey!”

[14] Marcus at once orders his children to attend to the Pharisees’ wishes, and they lend a hand at once, filling the Pharisees’ tubs with the one hundred and forty fish.

[15] When it was done, Marcus said: “Now all you have requested is done; are you satisfied?”

[16] Says one Pharisee of quite cheeky appearance: “No, and another hundred times no! Because you talk to us as to for you tiresome worldlings, forgetting that we are servants of the almighty God Who can ruin you with one breath! Your spiteful behavior towards us therefore shall be avenged not only with the one hundred and forty fish but by the confiscation of all your possessions.”

[17] This rattles Marcus. He runs inside his hut, coming back to the Pharisees with a roll of parchment on which is written in large letters that he is a Roman, and that he can make use of all his rights as a free citizen of Rome, at will.

[18] Asks the cheeky Pharisee, somewhat taken aback: “Now then, how long has one been a heathen already? For one had according to our knowledge been a Jew until recently!”

[19] Says Marcus: “Marcus has never been a Jew, but born a Roman who has served mars with sword, helmet and shield for thirty years. But for a trial period of three years Marcus was an uncircumcised Jew; after convincing himself only too soon

however that the divine doctrine of the Jews notwithstanding, and realizing what kind of Priests were they of this exalted divine doctrine, secretly treading their God and doctrine with their feet, pulling the wool over poor mankind's eyes at every opportunity, and being the most unscrupulous hypocrites who indeed serve their God before the blind people on the outside but keeping their hearts buried in deepest hell, and hence also carrying on in a most shameless trade with the blood of innocent Samaritan children; wherefore I again became fully Roman and shall die so! Take your loot now and go home with it! I am giving it to you only because I was still recently an un circumcised Jew for three years!"

[20] Say the Pharisees: "But Marcus, how come you have suddenly become such a clever man? We have known you now for a lengthy period as a person of most deficient spirituality! With us you often did not know whether you male or female; how were you suddenly provided with such spiritual capacity?"

[21] Says Marcus: "This was a most Roman ruse, in order to the more easily, as a most stupid fellow get behind all your evil ploys and infamies. But I nevertheless maintain that I understand Moses and all the prophets better than you do, although in fact a Roman, yet an orthodox Jew in my heart a long time since!"

[22]] Say the Pharisees: "Without circumcision no one can be a Jew and draw near unto God!"

[23] Says Marcus: "Neither did I seek to draw near to God in your fashion, but only through my heart, in accordance with the prophet Isaiah's doctrine, and that suffices me. If however I should be condemned by God for not having been circumcised, then that should concern you little! But I think that God is wiser than all men, and endlessly wiser and more righteous than yourselves, regarding only a pure and circumcised heart and not the circumcision of the foreskin, which may have a terrestrial purpose but is basic all stupidity spiritually. But as a Jew at heart I nonetheless give you the tithe. Yet give it voluntarily and you don't have a spark of right to demand it off me, a Roman citizen. But be on your way, or I take the fish back and let you go home

empty handed! Do you get me?”

[24] To this robust talk by Marcus the Pharisees say not another word and go home with the fish.

## **24. THE LORD FORETELLS HIS DEATH AND RISING**

[1] Marcus however quickly organizes a lunch, then comes up to us at the appointed spit, telling us in details how he dealt with the Pharisees.

[2] I commend him for it, saying: “Marcus, I say unto you that; it was once given to this people from the beginning, and the big promise given to them has now been completely fulfilled. As these people however are obstinate and does not recognize the great time of its visitation, looking for its salvation in the mire of this world, which shall pass like a dream image, it shall be allowed to fill its measure of abominations to the full and to kill its God and Lord!

[3] Whereupon all grace and light and rights shall be taken from it and given to you gentiles; because your will is good, and you have, as the blind ones, recognized that which the seeing Jews have rejected.

[4] Wherefore the light is now coming to you from on high, that you may become of a seeing heart; but the children of the light shall be thrust into outermost darkness. They shall seek their crumbs among strange nations, and the description “nation” shall be taken from them and they shall henceforth not be a people!”

[5] Says Marcus: “It could therefore still happen that in their rage they seize You and kill You physically, the way they have done it with nearly all their prophets?”

[6] Say I: “Yes, indeed, this they shall do! But that shall be the closing of their account!”

[7] Say Marcus: “Yes indeed, as I said last night, this brood is capable of any imaginable transgression! Wherefore beware of the so-called city of God for as long as possible! This one shall kill You, unless You apply all caution and divine omnipotence; for the servants of the Temple I know outwardly and inwardly! Whoever



dares to touch their doctrine, which for a longtime has been of the evil spirit, same shall have a struggle with hell in aggregate. Their friendship is the curse, and their curse death. Human life to them is that of a fly, which no man regards for its insignificance.”

[8] Say the disciples: “The way we know our Master nevertheless, all their ever so cunning malice shall shatter upon His wisdom; for He Who can command death, He Who can call the dead back to life shall be hard to kill!”

[9] Say I: “Yes, He cannot be killed in eternity indeed, nevertheless will He be killed as a testimony against them, so that the measure given to them will become full! If they have seized the holy ones of God, they will also seize Me and will thereby become the creators of their very own judgment! Who, however, want something, to him no injustice happens if he is condemned! If they have done to the many messengers which is an inexpressible horror, they will also not spare Him who had send the messengers ahead of him.

[10] But their quandary shall be that the slain One shall, after hardly three days, as a mighty over comer of death, and all His enemies, and for the everlasting comfort of His friends and brethren, unscathed and in fullness of power, and trans glowing with life, go forth from the grave! Then full of fear and desperation, they shall hold counsel on how to slay again the One risen from death; but they shall not be able to work it out, and their fall shall ensure shortly thereafter.

[11] Thus shall it come, and My prophesy thereby find total fulfillment.

[12] You shall nonetheless be sorrowful and most fearful on My account; but your sorrow, fear and trepidation shall turn to great joy soon thereafter, when you shall see the slain One full of power and all life among you again!”

[13] Say Marcus: “If so, then it truly is not too hard to let oneself be killed, merely pro-forma, as it were! Under such circumstances You certainly could travel to Jerusalem if You will; for nothing can happen to You! If You are a Lord over life and death, who can

kill You? And if he kills You, or is deluded about having done so, and You then go into battle with the for more robustly than before the killing, then I would not like to be inside the enemies' hides; these shall then be consumed with the fire of all fear and anxiety. And all their reckoning, plotting and striving shall be put to shame, temporally and eternally! Because only then shall their most shameful atrocities see the brilliant light of day, before all mens' eyes, and their effective existence shall have its ends, as longed-for by mankind's better half. Oh Lord and Master! Be pleased to carry this out imminently and with certainty! I have of a truth grown old and am not likely to burden the Earth with my footsteps for much longer; yet this I would rather like experience yet, and my death should then be an easy one!"

[14] Say I: "It has not yet been fully determined that it must come thus, but is more likely mot! But now the time is well past mid-day, and our bodies crave for some fortification; wherefore we shall move down again and take in some bodily refreshment!"

[15] Says Marcus: "Yes, there You are right again; lunch will be ready and hence, let's go down! After the meal we could, if it please You oh Lord, come up to this spot again."

[16] Say I: "In the afternoon we shall undertake something else; tomorrow this spot shall be a welcome one to us again. But let us go now!"

## 25. CYRENIUS' VISIT ANNOUNCED

[1] On arrival down below moments later, lunch had already been prepared, and we set down at the large table in the open, erected in the thick shade of a chestnut-tree. Well-prepared fish, bread, wine and good fresh figs were served up in ample measure, so that all of us numbering some thirty, had more than enough to eat. The meal was taken in with much cheer, and Marcus, the talkative old upright warrior, told us sundry of his experiences, in his inborn, wily manner. This gave My disciples a chance to see the world revealed before them, and to pick out some aspects for mankind

that would be later entrusted to their guidance.

[2] Following this table session, lasting over two hours, a messenger came to Marcus with the news that the old Chief Governor Cyrenius had arrived in Caesarea Philippi around mid-day; would he therefore, as a renown warrior come over and acquaint him with his circumstances, whereupon the Chief Governor would do whatever he could for him.

[3] Says Marcus to the messenger: “Would you say unto my old companion in arms: “I lie down at his feet with many thanks for his gracious remembrance of my poor state! But that this time I am unable to avail myself of his graciousness, it requires my going to the city, as I am having guests, whose Chief, Lord and Master has most splendidly pulled me out of my former poverty. This Lord and Master promised to tarry with me for six full days, wherefore I would count it as a great sin to leave him for even a moment. If however my old companion in arms should not regard it below his exalted imperial dignity to make an excursion out here, then everything for his most stately reception shall be undertaken here.

[4] Says the messenger: “Right so, I shall pass on your words to the exalted master exactly as spoken!”-with that the messenger takes his leave, mounting his mule and departing in haste.

[5] When the messenger was well out of sight, Marcus said: “I don’t suppose the exalted Governor will take such reply too adversely!”

[6] Say I: “Don’t let that trouble you! I say unto you: so soon as he hears that it is obviously I that am to be found here, he shall not take ten seconds to decide to come over, and you shall then have a chance to gain a glimpse of God’s glory! For be assured that Cyrenius has known Me all his life!”

[7] Says Marcus: “That will be so, but he is too highly placed in the world and has for that reason, on account of foolish mankind to avoid things which normally he would certainly do; whence I doubt that he would be able to do the graciousness of the visit.”

[8] Say I: “Before you can get up to the familiar spot and back tree times he shall be here! The messenger shall have hardly delivered

your response when Cyrenius who has not taken his meal yet, shall unhesitatingly leave everything standing and hasten here with his entire entourage to see and speak to Me.

[9] Tell your wife and children nonetheless to prepare another meal for him and his people, as he and his people shall not have a meal in the city, and they shall find such highly desired and welcome!”

[10] Marcus summons his wife and six children from the hut and directs to at once to prepare a meal for the arriving Chief Governor Cyrenius, and for about thirty persons in all!”

[11] The wife gives him a puzzled look, thinking he could be joking. But Marcus nevertheless motions her into the kitchen, and the wife gets down to work.

[12] Simultaneously Marcus tell his sons to watch over the hill and to let him know at once if seeing an illustrious company leaving the city. The two sons hurried over the bend to the spot from where one could easily see Caesarea Philippi, and noted the illustrious company already at the end of the wide road, stepping unto the narrow footpath along which one could reach our Marcus’ dwelling in a short quarter hour.

[13] On seeing this, the two sons rushed back almost out of breath, telling what they saw.

[14] Marcus asks Me, saying: “Lord and Master, here we shall have to go and meet them in true Roman subservience!?”

[15] Say I: “Not at all! He whom his salvation urges on to Me, such will come even if we don’t go to meet him! Cyrenius however is one strong in spirit and does not need to be met; only where one, weak of soul and body has hit upon the road to us, do we need to go and meet him, so that he would not tire half way along, remaining lying down and be finished!”

## 26. MARCUS WELCOMES AND GREETES CYRENIUS

[1] We had hardly finished speaking when we heard a large number of voices from the crest. It was Cyrenius with his entire entourage; and, riding upon a colt next to Cyrenius and dressed in fine Roman apparel was the boy Josoe, resurrected by Me from fullest death at Jairus new crypt.

[2] When Cyrenius reached the fairly extended yard before the hut, he asked the two sons whether this was the warrior Marcus' dwelling.

[3] And bowing down low, the sons said: "Yes, your exalted lord and Commander!"

[4] Marcus simultaneously steps up to Cyrenius deferentially in Roman style and says: "Exalted lord and Commander, nothing in the world could have held me back from spontaneous response to your most gracious summons! But I am putting up a Guest and several of His disciples and companions, who must undoubtedly be a God, because He effects things through His mere will that no mortal has yet effected upon this Earth. And behold, this Guest from the heavens I could not possibly leave, not to mention His overwhelming me with favors to the point where my hut is not a poor but a very rich one; for I now own nearly fifty skins of the best wine, and my five biggest fish-tanks are full of the most precious and best fish! Likewise my larder is crammed with all kinds of the best foods, whilst salt and wood I have in oversupply for life! What more should I old man want to seek and ask for? But not only I but my eight children are superbly provided for; for today I have already taken in over one-hundred silver pieces, what in my case means having a lot of money, and I shall be taking in several hundred more pieces from the same source from which I acquired the four hundred, genuinely and honestly, today."

[5] Says Cyrenius: "That is all fine indeed, and I am certain to be even happier than yourself to see you, one of my oldest companions-in-arms, in such fortunate circumstances; but now take me over to your wondrous guest! On His account primarily I

have come from the city; because in accord with the messenger's testimony, I surmise that He is the godly Jesus of Nazareth, Whom I shall not be able eternally to thank for the endlessly immense favors which He has bestowed upon me, spiritually and physically. Hence take me over to Him straight away!"

[6] Cyrenius had not recognized Me forthwith because I was still seated at the table with the disciples, in the thick shade of the chestnut-tree, whose leafy branches in some paces hung right down to earth. Marcus led Cyrenius straight over to Me, together with the boy Josoe.

[7] On catching sight of Me, tears of joy at once came to Cyrenius' eyes, and he said: "Yes, it is You, just as I thought! Oh how endlessly fortunate and happy am I again that the indescribable grace of the heavens, You who are my everything, came my way, after many days; once again to see, to speak and through the breath of Your mouth to be newly blessed and eternally enlivened! Oh Lord my supremely faithful and truly beloved Jesus, You eternal Lord of the entire Earth and all the heavens! What immense debtor I am to You, and that firstly for every life-minute, and secondly for the outsize favor which came my way through Your unfathomable wisdom at Kis, putting me back in possession of the robbed taxation-moneys! Oh Lord, how often every single day I think about the predicament from which Your wisdom saved me at Kis! And then always tears of thanks come to my eyes, and I have to worship You weeping!"

[8] Say I: "Friend and brother, come and sit at My right, and let your company to sit over there, under the fig tree! Lunch shall be served shortly, which I had ordered for you and your entourage in advance; for I know that You had as yet very little to fortify yourselves today. However, how is My Josoe doing, and how does he get along with the angel visiting him from time to time?"

## 27. THE ANGEL'S MANNER OF TEACHING

[1] Here the boy Josoe, now much more robust of appearance, steps over to Me and says: "Lord and life of all life, I am fully well, and still continue to enjoy eating and drinking; but I am not too happy with the angel, who visits me from Sychar for a few moments every three days, because he always has something to object to everything I say to him! I certainly like to be tutored about whatever is good, true and useful; but if today someone says to me that one pear and another pear is two pears, but then will not admit to it the next time I'm holding him to his own words, and then tries to saddle me up with one pear and another pear being three, four, five or even an unlimited number of pears; and that one and one is not only two but can be any imaginable number, then I always get somewhat annoyed, falling out with my spiritual teacher and mentor nearly every time! Because on his next visit, nothing ever counts which only the previous time he presented to me as the most solid truth. In short, he sometimes comes up with things against which every hair on my head bristles! Wherefore I would like to beg You, Lord over all heavens and worlds, to tell my spiritual counselor from Sychar to proceed with me more sensibly or he can in future spare me his visits!"

[2] Say I: "Ah, My dear Josoe, just put up with him! He is initiating you into the proper wisdom of the heavens; for the spirits' calculations are quite different from those of this world! If I were to speak to you in the manner of the heavens, then you would understand nothing; but, as a man of flesh and blood now Myself I speak with people about spiritual things merely in the fashion of this Earth, and behold, people are offended in Me because they don't understand Me, and many don't intend to! Your occasional spiritual teacher is instructing you correctly, but you shall begin to grasp his doctrine more vividly only in your senior years, and fully in the beyond, where no carnal dulling of your pure soul shall occur!- Have you understood Me?"

[3] Says Josoe: "Oh indeed, Lord of infinity; Yourself I can

understand more easily than my spiritual teacher! But when same says to me that fundamentally, anger and love are all the same, then everything in me goes topsy curvy, as also when he states that at the deepest level, heaven and hell are all the same! Let whoever will grasp this; this is the most immense contradiction for my intellect!”

[4] Say I: “There too the angel is right, and it is so! I shall give you a lucid example, and you are bound to see the thing more clearly, and so hearken unto Me!

[5] Behold the sun: when on some winter days it feels really pleasant and mild, how it then quickens you; but when upon the African deserts, its glowing ray starts to melt even the white sand and you were to journey in such sunshine, then it would become your hell! Do you understand that?”

[6] Says Josoe: “Certainly!”

[7] Continue I: “Good, hearken further! After a hot day, night certainly is the exhausted mankind’s greatest friend and benefactress; but let us permit the benefactress to last just thirty days, and all men shall begin to curse and condemn it! Because such long night would transform the Earth into such numbing freeze up, that ultimately no organic life could persist! Behold, there too, mankind’s great benefactress once again would become your hell!

[8] If journeying on a hot day, thirst begins to torment you, and you come upon a rich fountain of water, what heavenly quickening from such quenching from a pure fountain! But deeper down in the valley, the same water has accumulated into a wide and deep lake. Falling in, you find unavoidable death! Behold once more: the very water that had quickened you so celestially upon an alpine road, shall kill you in the deep lake, becoming your temporary hell!

[9] Furthermore, you enjoy drinking an occasional small beaker of good wine; but drink an entire skinful all at once and the wine shall kill you, once again becoming your hell!

[10] You are fond of climbing a high mountain, and the extensive views quicken your heart. But let a mountain fall upon you and it



will kill you and become your hell once more!

[11] When on a hot day the wind gently cools your brow, how it quickens your entire soul! However, let it turn into a storm that starts to uproot the trees, shall it still quicken you? Certainly not! For you shall flee for shelter. And so the previously quickening wind shall become your hell again!

[12] Therefore, in all things, man is given a certain measure according to his strength, being and state. If he remains within, he is in the right order in which God has placed him, and everything which surrounds him, is 'heaven' to him; however, when he in whatever oversteps this order and places a world on his weak shoulders, it will crush him and become 'hell' for him!

[13] And as such a right measure in all things is for people as it is for spirits a 'heaven'; however, too much of the same things is therefore for people as well as spirits a complete 'hell'! Do you understand that now?

[14] Says Josoe: "Yes, now of course I understand it well, and it makes me overjoyed! But why does my spiritual teacher not clarify his doctrine, so that I would understand it like that?!"

[15] Say I: "This too has its wise reason! If your spiritual teacher were to make everything as lucent as that, you would never reflect on anything, and ultimately achieve no independence; in that way however he makes you think, and independent, and behold, that is the right celestial method of teaching! When it becomes necessary and you shall have achieved the right maturity, then your spiritual guide shall also add lucent images for every doctrine; but you have to beforehand become spiritually active, or you could not possibly ever grasp the deeper truths of celestial wisdom! Are you now completely in the clear?"

[16] Says Josoe: "Yes Lord, now I understand where I stand with my spiritual teacher from Sychar, and I am generating great love towards him!"

[17] Says I: "And this love shall provide you with examples! But now something for our bodies is on the way; Marcus' wife, sons and daughters are coming with loads of food and drinks! Let you

all eat according to need and fortify yourselves, that you may neither hunger nor thirst; for none is to ever hunger or thirst in My proximity and all should be fully satiated, physically and spiritually!”

[18] Cyrenius and the lad Josoe have already been hungering and thirsting, and are tucking into it themselves; neither are the company waiting to be asked, but are heartily emulating Cyrenius.

## **28. CYRENIUS’ PRESENT FOR MARCUS**

[1] The meal having been nearly consumed, Cyrenius calls over Marcus and his wife, thanking the former for the good meal and his continuing hospitality, praising the woman for her culinary skills; for he had never eaten such superbly prepared dishes, especially the fish, which were the most palatable of all.

[2] Following this complementing however, Cyrenius tells Marcus: “You, my old companion in arms however, go over to that white mule! On its back it carries something for you and your family. You had gone without for long enough, having to fight all kinds of want and hardship; this unenviable state shall now be rectified once and for all! In the two bags you shall find sufficient gold and silver to easily build yourself a new house and purchase a field and meadow to go with it, so that you and your family shall quite easily be able to live by farming! Whatever excess the bags contain keep for a rainy day. Because to live on this Earth by the Lord’s will, we must not totally lack the means to subsist.

[3] So long as we are no gods, we have to earn our bread by the sweat of our brow – one way or another; each however has enough to do for not idling his hands. But whoever has like yourself already worked assiduously can then take it a little easy in his old age. Hence go and take possession of the small gift, and may the Lord bless it for you!”

[4] Marcus tearfully thanks Cyrenius – but as it were mainly Myself, saying to himself: although coming from Cyrenius, I am more than fully certain that I am the foundation of everything;

hence, above all, he thanked Me for everything!

[5] But I said: “Accept indeed whatever you are given, using it, but don’t bestow regard on it! For no matter how measured every earthly gift, just so is man’s earthly life measureless! Today you are master of your treasures still, yet tomorrow your soul is demand from you! What can you then give to save your soul from everlasting death?

[6] Hence let everyone first seek the kingdom of God, and everything else shall be added unto him according to need!

[7] That which you receive however, do not use to hoard it, but use it for the clever and wise advantage of self and others. Of the truly poor you shall find a plenty; their need should revive your heart; for to you the means are now given to alleviate such needs, spiritually and physically, and to make cheerful the sad heart of a poor brother!

[8] Behold, every cheerful heart that you have quickened in My name shall once become a new heaven to you full of measureless and numberless bliss, and shall upon this Earth already prepare a slaking for you that not other terrestrial fortune can give you, and bear you the true peace, a peace the world does not know! Hence go and take possession of it all”

[9] And the old man went with his two sons, taking custody of the two loaded bags, and storing them for safekeeping. On re-appearing he again expressed thanks for everything, asking Me what may have to be undertaken for the afternoon.

[10] Say I: “Make ready your boats, and we shall go for some seafaring, the day being a fine and windless one! You can also cast the big net into the Sea again today and make a second blessed catch!”

[11] Whereupon Marcus orders his sons and his four eldest daughters to make sure the vessels as well as the big net are in order and to also check whether the big, fenced-in fish-tanks are in good shape, and to stop repair any holes with bushes and stones.

[12] Say the sons: “Father, this we did four days ago, and hence it should still be in best order, as no storm has raged since; but we

shall nonetheless check it out, so as to be fully certain.” The sons then left, checking it out and soon returning with the good report that all was in best and usable condition.

[13] Say I: “So let us go out and board the small boats, of which each can carry twelve persons without hazard!” Whereupon all rose and followed Me.

## 29. THE SEA-BOUND COMPANY

[1] On reaching the beach, the sons at once pushed the largest boat in front of us, which we boarded forthwith, settling down on the readied benches, The two sons took to the oars, and our vessel left shore with dispatch. Besides Myself in My ship, there were Cyrenius, the Youth Josoe, the old Marcus and Peter, John and Jacob (James). All the other disciples, together with Cyrenius’ entire retinue, followed us in the other boats. The big net, folded appropriately, was also in our boat.

[2] About five field-length from shore Marcus asked, saying: “Lord command us where to cast the net!”

[3] Say I: “in due course I shall do so, but not here or now! We have been upon the water hardly a half hour and shall not disturb its quiet, or awaken its spirits, who could in the end tease us; but shall cast the net out towards evening (west) and nearer to the safety of shore. But for now we shall just rest with the quiet Sea. But if anyone has a question for Me, let him ask.”

[4] Says Cyrenius: “What is conspicuous about Marcus’ household is that, although his two sons are, one could say gigantic of strength, his four eldest daughters appear to be just as strong at the oars! You, Marcus, were once quite an athlete, but your sons have excelled you by far!”

[5] Says Marcus: “Indeed, but their strength seems extraordinary even to me today; because their oars play so mightily and busily that the boat glides over the sea-surface as if driven by a storm. Verily, moving like this one could in a half day get as far as Kis or even Sibarah, which normally is two days’ work! Like this, one

could get to Genezareth in two hours and to Jesaira in four.

[6] If my old eyes don't deceive me, then I'm already seeing the high mountain which on our left hides the city of Genezareth; It still looks a deep blue, and hence distant, but that says nothing; every ever-so deep blue distance has to make way for such speed! I cannot however sufficiently admire my two sons' enduring strength! There You oh Lord will be bound to play a part with Your omnipotent will!?"

[7] Say I: "Well, dear friend Marcus, I have to be involved in endlessly diverse ways with My wanting and willing, wherever there is a becoming, being and enduring, from the greatest to the smallest, or endless space should soon be bereft of beings; and thus my will could very well be active within your sons."

[8] Say the three disciples on board among themselves: "This really is peculiar about our Lord and Master! On some occasions He speaks as the exclusive Lord of heaven and Earth, and acts accordingly; but from time to time is completely human again and does not give any hint of His Deity! Everything He says and does is of course incomprehensibly wise; but that He should in the not too distant future permit Himself to be manhandled even unto death by Pharisees in Jerusalem, with all His godly power and wisdom, this is something one can by no means call wise! Because what does mankind ultimately gain by such abuse? It shall in the end be confounded, saying: 'behold the destiny of the mighty One becoming a victim of the yet mightier ones!' He who awakens the dead and moves mountains, surely should be capable with one word to annihilate the Temple-brood!?"

[9] In Noah's time, all mankind but for Noah and his small family had to go under, yet mankind was then far less evil than they are generally today; and it is because mankind today is in the main so wicked, that it could not easily be more wicked, that He wants to allow Himself to be abused, rather than punishing them more severely than in the days of Sodom and Noah! In short, some deeds on the part of His Divine side are far more incomprehensible than anything that ever had an existence!"

### 30. THE LORD AND SIMON JUDA

[1] Says John who just listened attentively to Simon Juda: “By looking at this matter with purely worldly senses, I cannot contradict you; however for the sight of the heart everything has a completely different face! Since divine wisdom will of course never ever comply with even the most wise person!

[2] Do you know why on this earth there exist so countless many plants and flora which are not carrying any fruit? And if they carry such, they are according to our understanding useless, and nobody knows for what they are actually good! A similar diversity can be observed among animals. Form the smallest mite to the sea ruling Leviathan, say, wherefore they are there accept for our few domestic animals? What purpose could the wild, tearing beasts have? To what use are bears, lions, tigers, hyenas to mankind and still many to us still unknown tearing beasts? Who, good friend, can give the reason for such diversity of animals? Why the many stars in the sky? Why does the moon not always give light at night? Why it’s changing light? Why is the moon there in the first place? Behold, all this and still thousands of other things we do not understand, and it appears to our mind as foolish if we really critically think about it! However, with God for all this there is certainly a very wise reason, and therefore since we are given the extraordinary opportunity to personally see the Lord in action before us, we should not be surprised if we cannot understand everything He does and still will do in future; because for everything He apparently will have in and for Himself the most wise reason! Are you not in agreement with me?”

[3] Says Simon Juda: “Yes, of course, you are completely right, and one cannot argue against it! But it still is a little true, that for the thinking person some of the arrangements of God appear, as if in all seriousness someone wants to state that two fish and again two fish are together seven fish!”

[4] Say I: “Yes, yes, Simon, thus it appears; but what for the human mind appears as impossible, can be still possible with God!

Take the small net at your feet and throw it out into the sea! (Simon does this.) Now pull it back and say how many fish are therein!”

[5] Says Simon: “Lord, precisely four pieces!”

[6] Say I: “Behold and count them; since there are seven!”

[7] Simon looks and counts and finds precisely seven fish in the net. About this he is highly surprised and says: “Yes, yes, with God all things are possible!”

[8] And I say to him: “Therefore, in future do not twaddle pointless things; it is better to keep quiet than to twaddle pointlessly! Do you understand such, otherwise you are nothing better than a blind Pharisee!”

[9] Says Simon Juda: “Lord, You know it how much I love You, and still You reprimand me in quite a hurtful manner about something I said out of myself, so that I now hardly have the courage anymore to ever ask You about anything again! I accept everything from You with the greatest love and patience; however, I cannot ward off an inner little secret grief, since precisely I have become the target of Your sharpness!” Hereupon he turns towards the sea and stares at it with a somewhat wistful look.

[10] But John goes to him and says: “Behold, Brother, you feel somewhat heavy now because of the gentle rebuke from the Lord; however see, the Lord’s love and wisdom knows it best why such has been done to you, and if you look very deeply into your own heart, you would find the reason for it quite easily yourself soon!”

[11] Says Simon: “Now, what will it be? Just tell me!”

[12] Says Johannes: “Behold, Brother, with regard to recognition and the living, most steadfast faith, you are obviously the strongest among us and according to the testimony of the Lord truly a rock; however, at the same time there are still hours, when a kind of arrogance comes over you and behold such arrogance is quite closely related to what one calls haughtiness! And it is this what the Lord wants to free you from by some humiliations coming your way! I have noticed this already at various occasions before and would have told you long ago out of true brotherly love, however

there never was the right opportunity for it. Since now such opportunity has come up, I thought about it and told you about it, how I felt it for quite some time most vividly in me. You surely will accept it in the good loving sense in which I have told you about this and will not be cross with me!?”

[13] Says Simon Juda: “Yes, yes, also in this you will be completely right; however, I only do not understand why He doesn’t at least once draw one’s attention to it, since He is not taciturn otherwise! One would then much easier direct oneself to what is perfectly right according to His pure divine sense!”

[14] Says John: “He could do that; but He still doesn’t do it and behold, this also must have its good reason!”

[15] It appears to me as if He wants it that every person must first find himself completely, before the Lord finally puts His all life perfect hand on to him and takes residence in this person’s heart.

[16] Out of this to me fully true reason, the Lord does not tell anyone his mistakes of life directly, only indirectly by certain shocking experiences by which He forces the soul to look more closely at itself, to recognize in His light its mistakes, to ban them from herself and as such enter the order of the Lord. This, Brother, is my humble opinion, and I am all for it that this is the case. What do you think about it?”

[17] Says Simon, somewhat in thought: “Yes, you also will be completely right in this; because among us all you truly recognize the Lord’s sense in the deepest and sharpest manner! Your word should subsequently become very authoritative for me!”

[18] At this point Simon again turns to Me and utters a thankful look for having such revealed to his heart through brother John; however I indicate to Simon that he now should assist the sons of Marcus to the put the large net into the sea according to his good knowledge on this subject.

[19] And Simon does this with the greatest joy of the world; since a loving look from Me means to Simon more than the whole world, and it should be same with all people who truly want to follow Me and thereby want to reach the true everlasting life.



### **31. A MILITARY VESSEL APPROACHES. THE BIG CATCH.**

[1] But whilst Marcus' sons, with the assistance of Simon and several disciples aboard were busying themselves with the casting of the big net, a large vessel was oaring directly into our path from the Genezarethan direction. It continued to approach, and when just a few (Fathoms) distant, one of Marcus' sons made it out to be a Roman military vessel with several soldiers on board.

[2] Says Cyrenius: "It would be somewhat awkward for my ranking in the world if my soldiers were to encounter me, in this somewhat unseemly boat for a chief governor! If only one could commence some diversionary action!"

[3] Say I: "Let you fear where there is substance; but here you verily have nothing to fear! For behold, when the sun stands high in the sky, it appears smaller than drifting upon the horizon; and at its height, no one can look, because it offends the eye; but when at the horizon, then all like to look at the coming or departing mother of day with cheer.

[4] Were this little boat ever-so ornamented, it could add nothing to your stature, because what you are will be the same, whether atop Mount Ararat's summit, or a molehill; but the most reverential respect, paired with love you shall enjoy only where you are most accessible to the people! And I say to you furthermore, that this very encounter shall be of great benefit to you, of which you shall be convinced soon!"

[5] Cyrenius is now straining with attention over these My words, as to what this Roman soldier vessel might bring. Due to its being held back from meeting us by a contrary wind however, Cyrenius suggests whether it was advisable to steer after it.

[6] Say I: "Not so; for we shall meet up with it only too soon, which will give you opportunity to catch up with all sorts of matter concerning you. But for now, let us just watch the catch!"

[7] Cyrenius was happy therewith, gladly watching the fishermen lowering the big net into the Sea, and it soon began to fill with large fish so rapidly that one was soon forced to steer towards

shore. Reaching shore after about a half hour, on the very spot where the big fish-pond in the sea was fenced in, the big net was hauled over from every side towards the pond enclosure, and there was such an abundance of the biggest and chickest fish in it that all My disciples, Marcus and all the children and even Cyrenius' servants were busy for about an hour and a half, transferring all the catch from the net to the enclosed pond.

[8] The fish in the pond were brimming with their massive numbers, for they were close on seven thousand in number, and the pond could not have taken another one thousand; Marcus could hardly help himself for joy. His mouth kept moving from one thanks giving to another.

[9] But I said to him: "Friend, you now are grateful for the favor I have bestowed upon you, but today you shall still receive another gift, upon the Roman soldier vessel's landing here! But the gift shall not consist in fish or gold and silver, but purely in My words, which shall forge for you a way to eternal life. This then heed, together with your entire household, and your soul shall become lit and lucid, for this time and eternity! Have you understood Me well?"

[10] Say Marcus: "Yes, Lord! My heart says unto me: old, rusty warrior, today your life shall be freed of the old rust. Your ear shall perceive a voice from Jehovah's heavens, and your soul shall feel the nearness of your salvation for eternity. And thus I'm still hope to experience something most wondrous today."

### **32. THE NEW GUESTS**

[1] Marcus' sons had hardly hung up the net for drying upon the pier posts provided for it, when the big Roman vessel had come so close to shore that one could converse with the mariners, who then challenged Marcus' sons to ferry the voyagers to shore, since its draught prevented it. The sons did so, and My disciples were not a little surprised to notice among the Roman soldiers and other civil persons, also the Captain Julius, and finally even Ebahl together

with Jarah.

[2] The ship however also carried five captured, violent street robbers, who carried out their atrocities on the passes between Judah and Samaria and committed several murders. They were clothed as Rabbis and looked quite superficially amicable; but in each one's heart there resided an entire legion of the most wicked devils, who were forcing these five robbers to rob travelers in the most brutal fashion, ruthlessly murdering them afterwards to avoid detection. But these robberies were secretly condoned by the Pharisees, because they made meetings between the apostate Samaritans and the Jews in many parts all but impossible. The Romans however also were aware of it, making them especially adversarial towards them. And such criminals then always fared shockingly, because these received the most painful death-sentences.

[3] Next to the five main robbers there were several political prisoners, going forth from the Temple for clandestine propaganda against the Romans everywhere; the transport aggregate was heading for Sidon.

[4] I screened Myself somewhat to prevent Ebahl, Julius and Jarah from immediately noticing Me, commanding also the domestics and Cyrenius not to give Me away straight away, because there were also several Pharisees upon the vessel who had secretly been sent after Me from Jerusalem, although verbally stating other official grounds.

[5] Cyrenius welcomed Julius most amicably, which surprised the Captain rather joyfully; for firstly he had not expected to find the highest Asian Head of State here, and secondly, because Cyrenius' way towards his subordinates was usually very reserved, although meticulously just.

[6] Cyrenius at once conferred with Julius about the criminals, and whether Julius had passed any sentence on them already. Because with the Romans, a sentence once handed down, fared inexorably: only the Emperor could revoke same. But Julius had not passed any sentence and had intended to let the Chief Governor himself

do so at Sidon. He therefore asked Cyrenius to do so with the five robber-murderers and the several political prisoners, in accord with the criminals' own evidence.

[7] Says Cyrenius to Julius: "You have dealt well and wisely for not having sentenced these wicked ones! But I shall not forthwith sentence them either, because a still greater and mightier is found in our proximity, and we shall let this One judge in this matter. Hence let the criminals be well guarded until this mightiest and wisest One comes!"

[8] Says Julius: "Exalted Commander over Asia! Does perhaps the Emperor find himself on Asian soil?"

[9] Says Cyrenius: "No, dearest Julius, but One Who truly has dominion over all nations of the world, and hence also over the crowned son of Augustus, my brother! Zeus Himself with all His godly might has come to us mortals from Heaven; His words are works and His will accomplished deed!"

[10] Cyrenius however spoke thus in the Roman tongue to Julius in order not to give Me away, and because he was not aware of Julius already knowing Me.

[11] Wherefore Julius said: "Most exalted Commander, we now live in a time of wonder upon wonder, and the gods must be greatly pleased with us mortals; because a few days ago I too had the most exceptional privilege in the world, to be acquainted with a man Who lacked nothing of Zeus except perhaps a few thousand lightening in His hand! A year would be much too short to tell you what this most obvious Zeus has worked at My Genezareth command, and that at the upright innkeeper Ebahl's place!"

[12] Cyrenius' eyes widened at that, and he felt embarrassed about what he should now say to Julius, or ask him. For he realized immediately that the story concerned Me, but he did not want to shake Julius' faith. The same however was the case with Julius, for the thought so as soon as Cyrenius was describing the almighty Zeus.

[13] Neither of them regarded the other as a converted Roman, and so it was the two stringed each other along until I, later on, Myself

came forward, thus putting an end to their mutual doubts, which I had nonetheless deferred for an hour.

### **33. ABOUT THE ANGELS' AND THE WORLDLY TEACHING METHODS**

[1] Ebahl and Jarah supported Julius' testimony and said they were making their journey to Sidom precisely on account of this rare miracle-man, in order to possibly still encounter Him one more time, as the daughters longing for Him was too intense. Cyrenius made out to be much surprised at how the hardly thirteen or fourteen seasons old maiden could be so much in love, particularly since he (Cyrenius) was aware of a most endearing and beautiful youth constantly escorting her. It therefore was even more astonishing that the beautifully tender little maiden could, at the side of the exceptionally beautiful youth fall so mortally in love with an already old looking man, such as the human Zeus is said to be.

[2] Whoever has come to know Jarah these previous events at Genezareth knows that she won't easily back down from a dispute, and so she also said to Cyrenius: "Esteemed lord and governor! How can you now in front of us betray, and count among the dead gods of Rome, for political expediency, Him whose godly light and grace is streaming forth manifold from all your parts!?"

[3] Behold, I feel His nearness, and you do so yourself, and yet you would, as it were deny Him; behold, this is not very commendable of you, nor is it very commendable of Julius that he should, as it were betray in a certain way, the most holy and righteous to you, oh esteemed lord!

[4] It is furthermore not at all praiseworthy of you to accuse me of a kind of coarse enamoring; for I love Him only, as all men should, as my creator, as my God and Lord, and worship Him in my heart as purely as can be for a mortal maiden. If so however, how am I in love with Him in a crude manner? Here, ask this my guide and teacher; he shall be better able than I to analyze it for you; for he

possesses more power in all things than all the world's wise and all heroes of the Earth's kingdoms, with the exclusive exception of Him Who I am seeking here. Hence just ask this youth, and you are bound to get the right answer from him."

[5] Cyrenius was about to ask the youth, but the boy Josoe held him back, by saying to him in confidence: "Be certain not to take on this youth, for he is like the one visiting me occasionally! For this type of being tolerate nothing unclean, and hence no unseemly questions; for their life and being is nothing other than God's flame-light."

[6] Says Cyrenius to Ebahl: "Is not this your daughter, and a Jew; hence it is astonishing to see so much of the deepest wisdom resides in her! This surely she could not have learnt in just a few days from the Master of Masters, and even less from that certain youth?! Because these kind of teachers, although extremely rare, usually are not very successful in their instructing of us mortal mankind! This I know from experience with my son Josoe whom, although not fathered by me, I have accepted for good as my son. A Rabbi comes also to him, from time to time. After they are together for a time however, one does not really know who actually is in the right; because after often divergent views, they in the end are both right. This instruction in its entirety seems to be no more than a conflict of wisdom, from which eventually both parties emerge as victors.

[7] My Josoe frequently is so heated up against his mystic master that he wants him removed but the master does not allow himself to be led astray by it, asserting his often crassest nonsense, and only lets some light come through towards the end. And so I assume that the handsome Rabbi does similarly with your daughter."

[8] Says Ebahl: "Yes indeed, exalted Commander, it is completely so; I on my part can never quite work out who is ultimately correct. The thing seems to remain undecided in the main. There is never any talk of some positive teaching. The young spirit appears to simply try to confound his student's concepts, and the latter then

has to straighten them out of himself as best he can. There can be no talk of any assistance, and as such there are always undecided matters in the end. If the student wants to fully demolish the Rabbi's corrections, then he has to encounter the mentor with absolutely foolproof negations, to prevent the Rabbi from moving left or right. This is then proof that the student is in the right; but without the fool proof rejoinders, the student is always in the wrong, even if setting up the most justified assertions: Oh, my Jarah has had her Rabbi in a real noose, and he himself would not know how to get out of it, had not the maiden gotten him loose, which he conceded. [9] Verily, the celestial method of teaching often is most peculiar. Here it is the student who usually instructs the teacher, and the teacher is always happy if he has learnt something from the student. But the thing always gets on in true celestial affability, and I am always glad to watch such teaching method, for one learns more in an hour than from a worldly Rabbi in a year.

[10] With the worldly Rabbi, the pupil stays a slave, physically and spiritually, for he can learn only what his physically and even more so, spiritually crippled Rabbi is capable of, and knows himself. Whether that be false or true, the pupil may inquire only at the peril of a severe punishment! Of what concern to such chubby-cheeked worldly Rabbi the pupil's inner spiritual inclinations, and abilities:? There the thing is: eat birdie or die: In short, today's teaching method resembles a helmet that fits all heads, or a bed in which all men can rest with comfort! The giant Goliath certainly would look surprised if offered a cradle to rest in!

[11] I have not seldom seen children who already in their most tender years manifested a truly gigantic spirit. What these may not have grown into, if they had been taught in accordance with their ability! But they were taught basket-work like the feeble-minded, allowing their spirit a stunting, so to say! And this I regard as greatly unjust! For what supreme service such developed spirit could have given humanity: But of what use when stunted? It weaves baskets and finally catches fish and mussels.

[12] But here I see the immense difference between the vain and

mostly foolish worldly Rabbis, and on the other hand the now most wonderfully current celestial Rabbi. This train the spirit in freedom, helping it to get up as it were and through all kinds of questions awakening it, from within the peculiar nature of the individual; whilst the worldly Rabbis seek to suppress and kill it! Exalted Commander over all Asia am I right or not?"

[13] Says Cyrenius: "Completely indeed, my worthy host Ebahl! This has long been my view; but what has so far been done about it? I admit it: nothing at all! Because we ourselves lacked a proper foundation, where from should therefore those worldly Rabbis have received it? The poor devils in the end have to teach the children whatever they themselves received from us, and hence they are blind leaders of the blind!

[14] We have now indeed gotten to know the holy truth from the One, and are well able to distinguish the light from the darkness; but quite a few baskets shall still be woven by some gigantic spirit before all men on this earth share this light: Tell me what in the end is to become of your little daughter? She verily is a gigantic spirit, and is besides that being taught by a celestial Rabbi. Tell me to what purpose in the end! Hardly for that of a housewife, ultimately: "

[15] Says Ebahl: "Exalted Commander: Behold our girls' schools! How are these administered? Verily, as an embarrassment to the human race! And this is why: a good girl's school would indeed be something to be devoutly wished for, because a mother, something into which only a maiden can grow, always is the children's most excellent teacher. If, as they say, her spirit, heart and head are in the right place, then her children are sure not to build their houses upon the sand of the sea, and therefore would hardly be capable of being led astray. If however, as has unfortunately often been the case, the mothers are more stupid than worms, then very little or nothing is to be expected from mothers' tuition! Esteem Commander, am I right here as well or not!"



### **34. ABOUT THE TEMPLE'S RIGHT TO TITHES AND DUES**

[1] Says Cyrenius: "Here too you are completely right, and I am happy to detect a wise and honorable bade in you, and shall have to elevate you to some public office with considerable authority.

[2] Say Ebahl: "This will be difficult, as I am still a Jew who is strictly precluded from accepting any office or title from Rome!"

[3] Says Cyrenius: "Well, what will it take me to make you a citizen of Rome? And once you are so you are able to accept every imaginable official dignity, and we shall know how to thoroughly punish the Temple if it objects! If you are therefore willing, I shall make you a citizen of Rome!"

[4] Says Ebahl: "Exalted Commander, verily not for the high esteem of a Roman citizen, but purely on account of the freedom bestowed upon every upright citizen of Rome, do I accept your offer! In heart I shall certainly remain an orthodox Jew eternally, for one cannot escape the living conviction that the true Judaism really once came to mankind from the heavens and that true salvation is to be sought and found therein; but externally I shall be as one born of a genuine Roman woman in the heart of Rome."

[5] Says Cyrenius: "Good, you shall at once, from my own hands written on parchment, receive a permanently legitimate pass, imbued with all rights of a citizen of Rome! On producing such letter to the Templers, they are certain to leave you in complete peace, and you shall then be able to do more for mankind than it could be the case heretofore; I want it, and so be it!"

[6] Therewith Cyrenius gave his secret scribe a sign and the latter immediately brought the pass. Cyrenius signed it and handed it to Ebahl.

[7] Ebahl, deeply touched by the Chief Governor's goodness, thanks Cyrenius from the bottom of his heart, terminating his eulogy with "Verily, such honor I had not expected in the vicinity of Caesarea City! This letter shall on my part be verily used for mankind's greatest advantage, and that much more because the pass empowers me to make any upright Jew a citizen of Rome,

who himself then in turn enjoys all the rights and privileges of a Roman citizen. Verily, our area shall soon count many Roman citizens, and the departure of Pharisees shall soon increase as the grass in spring! Oh, how splendid this shall be!”

[8] Says Marcus, standing next to him: “Brother, you are indeed right to be very happy about it, because it is a great thing to be a citizen of Rome! I have been so from birth; but I nevertheless have to pay the Temple-clerics a certain annual tribute. They take only a tithe from Jews, but from us Romans they have by devious means obtained from the imperia Court the right to an additional tax, and one has to come to a certain understanding with them in order to revert back from the tough taxation to the old tithe. This right to compulsory taxation of Roman citizens by the Templers should be taken back from them by Rome without misgivings; because firstly the tax is too harsh and secondly because it makes the Templers too powerful – and both are bad.

[9] Among the current transport of felons to Sidon again are found several agitators who are certain to be in the Temple’s pay for their work. It certainly is true that the compulsory taxation is permitted as an especial burden only in certain Canaanite principalities, where it still appears upheld by Rome; but the Templers are not satisfied therewith, committing excesses by means of false documentation which they present as recently originating in Rome, compelling the Roman citizens to settle for at least the tithe. I had to even this morning pay them the fish-tithe, otherwise they would probably have caused me all imaginable trouble.

[10] Wherefore I think as follows: one should as soon as possible take away every Roman concession from the Temple, or Rome shall shortly be in danger of upheaval upon upheaval in Asia, and Rome shall before the passage of forty summers have the unpleasant honor of having to reconquer Canaan and the rest of Asia a second time, from Alpha to Omega; This my opinion of deep conviction, because I am well familiar with the Temple’s state, and hence deeply despise it.”

[11] Says Cyrenius: “Even for this mis-shapen axe, a handle shall

be found! But when the Templers dare to start collecting taxes to extract their tithe from it, then we shall know how to dispatch a well-fed thunder-storm towards the Temple; for this again is high-handedness on the Temple's part that would have truly dire consequences for Rome.

[12] (Turning to Julius) You shall, Julius, still today receive rolls of prepared parchment from me whereon you shall be able to frame a few appropriate word for the Temple, as you see fit! -You get the picture!?"

[13] Says Julius: "This should be no problem, if only the principedom of Judea had not been leased out to the voracious Herod, with almost every power attached! Besides that there is installed at Jerusalem, an apathetic governor, namely Pontius Pilate, who is only too happy to be left alone and in peace; there is therefore not much to be done with him! But there is another fatal circumstance for careful consideration: prescribe a thousand ever so hard laws to the Temple, and it shall, like a Proteus, wriggle out of them; whence I ask what more should then be undertaken.

[14] To proceed against the Temple with force, publicly, would be quite risky; for the people are attached to it and, particularly in Judea, priests are taken for semi-gods and brokers between their God and mankind. If therefore one brought to bear evident force upon the Temple, one would have the fiercest rebellion upon one's neck in all of Judea. Wherefore much caution is called before undertaking something with the Temple in all earnest.

[15] Ah, here in Galilee and namely Genezareth, which finds itself in a state of perpetual emergency and where people are of a more enlightened nature, one can take to the field against the black ones quite effectively; but in Judea not at all! Wherefore this means taking counsel, before anything against the Temple is undertaken!

[16] The Temple has been able to, in all sorts of devious ways, to obtain all kinds of privileges from Rome which we are bound to honor for as long as we have the fortune and honor to be Romans. Under these conditions the Charta Albas (white documents) shall be of little or no avail to me! I am however

myself sufficiently Charta Alba in my area! I can by the way always find use for some anyway.

[17] For Genezareth and its extensive surroundings I have in any case already driven the tribute and tithe-extorting out of the Templers to where they are certain to let go of their voracity, and if I am correctly informed, then our upright Chief Cornelius in Capernaum has long since done the same at Capernaum, -and thus Galilee is, except for a few Herodian extortions, fairly free of the Temple-grinds, but this shall not be achievable in mighty Judea for a long time yet. This is my opinion. But you esteemed Governor, are at liberty to command whatever you will, and I shall at all times remain your most ready servant!”

### **35. DEALING WITH THE WRONG DOERS AND POSSESSED**

[1] Here Cyrenius praised Julius, but said quite rightly and wisely: “Dearest Julius, you know that I highly esteem you and that your lucid intellect always well-pleased me; however, what you have spoken just now does not appear to have sprung up from your own ground and soil. This you too have absorbed in your heart from that particular One!”

[2] Says Julius: “For sure; for truth is not in the fire but only in its gentle light; wherefore I have also become much more gentle and forgiving since getting to know Him. Ah, if only I could meet up with Him somewhere one further time in my life!”

[3] Says also Jarah, standing adjacently and taking it all in: “Oh, this is also my one and only wish!”

[4] In the course of this conversation, I had come up behind Julius unnoticed. Only Cyrenius noticed Me, saying to Julius upon My prompting: “Look around you a little! Someone stands there as if wanting to talk to you!”

[5] Julius quickly looks around and nearly faints for joy at seeing Me here, and Jarah shrieks for rapture, falling like dead against My chest; and I had to let her rest like that for nearly a half hour, before she came out of her blissful stupor.

[6] Since it was getting close to evening however I said to old Marcus: “You are going to take care of a dinner for us again; let there be no shortage of fish, bread and wine!”

[7] Says Marcus: “Lord, what are we going to do with the criminals nonetheless, tied to posts over there at the sea and guarded by soldiers, probably awaiting their sentence with great trepidation?”

[8] Say I: “These we shall allow to grieve sevenfold today, on account of the many evil spirits that possess them, and no one is to hand them food or drink, otherwise they shall not be curable! But you, Julius, pass sentence on them still today, in accord with which they shall suffer a most painful death tomorrow by slow burning throughout the day! Only tomorrow shall they then be pardoned, and I shall then see whether they can be released. Their exceeding fear shall make their evil inhabitants crumble, and they shall take their leave gradually. But bind them to the posts firmly, or they shall give you much trouble!

[9] Let the political stirrers off somewhat more lightly, since they have not sinned in any substantial manner; pronounce them a severe punishment and then pass them some bread and water! It shall transpire in the morning whether their punishment can be reduced or not!”

[10] After these words, Cyrenius says to Julius: “Go therefore and break the rod and pronounce what they are to except tomorrow!”

[11] Julius rises and goes over to the shore, some five hundred paces from Marcus’ dwelling taking some deputies with him. Coming to where the criminals are tied to strand-posts, he commands the soldiers to tie them up more firmly. Only after the soldiers had done so with ropes and chains did Julius pronounce to the five robber-murderers what they are to await the next day, starting with morning; also pronouncing their severe punishment to the seven political prisoners.

[12] On hearing such sentence the five robbers-murderers shout panic-stricken for immediate execution, as they would not be able to stand the pain. But Julius leaves at once, ignoring the dreadful

yelling of the robber-murderers and the other seven criminals.

[13] Coming back to us, Julius says: “This is certainly no small thing! The wailing and desperate faces and behavior would shock an animal! I am glad to get away from them! It is incredible, Medusa’s face could hardly look more inhuman! I am curious what faces these fellows shall cut in the morning!”

[14] “You see,” I say to Julius “this is affected by the wicked spirits in them! These shall hardly be able to bear the fear till morning, and shall as I said, mostly depart, and tomorrow we shall have easy work releasing the people.”

[15] Asks Cyrenius: “But what shall then have to be done with them? Shall we be able to fully free them, or keep them locked up for a while?”

[16] Say I: “Certainly, for under no circumstances can they be freed without abundant counseling! Neither the other seven, for no man rids himself of sin as quickly as he fell into it! For the five, a year shall hardly be sufficient, and a half year for the other seven. And so we can now look forward to supper.”

### **36. JARAH TALKS WISELY**

[1] Says old Marcus thereto: “Lord and Master of all the world’s masters! Earlier on You had said unto me that I shall still hear today, many a rare thing about man’s destiny, and that I shall also get to know the kingdom of God. Verily, most wondrous indeed! This day I have already heard, seen and lived through more than in my entire life previously; thus Your prediction for me has now come fully true; and now I shall spare no effort seeing to it that our tired limbs shall not go to their rest understand.”

[2] Say I: “Indeed, go and check whether our cooks are ready with their art yet! After the meal, more happenings shall bring you still closer to the kingdom of God.”

[3] Says Marcus: “But Lord, what of this dear maiden still holding fast and covering Your chest with tears; shall she not seemingly let You go at all!”

[4] Say I: “Ask the maiden herself, and she shall supply you with an answer!”

[5] Marcus asks the celestially languishing Jarah.

[6] However Jarah immediately turns around and says: “Listen, dear, old friend! Who once has seized Him, should never let Him go; for if letting Him go, he also has let go of his everlasting life and thus lost it forever. What I do physically, you all should do in the heart, as also I do it always in my heart!

[7] Who loves his life, but often let go the Lord of life frivolously because of the world, will also lose his life because he has lost the Lord of life. However, who does not respect his life but only pays attention to the life in his heart, namely to live only the Lord, will keep his life forever, even if dying in his body a thousand times!

[8] Behold, when the Lord came to us I first have recognized Him in My heart and only love Him above all; yes, if He now requires from me to die for Him, death would be a refreshment to me! Because I know and feel it most vividly, that the love for Him can not die forever, for it is impossible for her to commit a sin, which is the true death of the soul. If however, man’s soul is dead, then also the whole person is dead. This remember well, old man; for I’m from the school of heaven, which is the love and the truth and the life. What I have told you now, is a teaching from heaven and therefore you might want to pay attention to it!”

[9] On hearing Jarah speaking like this, the old Marcus said transfused with favor: “Oh child of the heavens, far too good and pure for this dirty Earth! Verily, should the Lord physically leave this my home again, then I shall come to you to learn heavenly wisdom! Oh what a difference between you and my daughters. Whilst you are already a sun, my daughters are hardly an image of the great light of the sky in the smallest dew-drop! Oh Ebahl, how fortunate you are to be father of such angel!”

[10] Here tears of bliss fall from old Marcus’ eyes, and he hastened to the kitchen to check out on the supper, acquainting his daughters with the instructions he received from the little maiden from Genezareth; and the daughters were astounded and asked him

to create an opportunity for them to talk to the heavenly child after the meal.

[11] Marcus was elated about that and promised to arrange it, but that also they should now busy themselves to get the supper ready soon. And the daughters said: “Father, everything shall be ready in a short quarter hour!”

[12] With that Marcus left the kitchen and commanded the sons to quickly put wine and bread on the tables in front of the house, and also to see that there should not be a shortage of light. Several well-filled lamps were to burn upon the tables, and the rest of the courtyard was to be lit up with fishermen’s flares throughout the night! All was at once put in motion, and by the time it grew dark, many lamps shone brightly upon the tables, and the quite extensive court-yard was lit up by the flares. Soon after, exquisitely prepared foods were set on the tables, well-cooked fish, bread, wine and diverse fruits.

[13] Before the meal, Jarah recited a Psalm of David, then asking Me to bless the foods and drinks; and I did so and we all sat down and consumed the dishes with joy and cheer, with wine in moderation. I was seated between Cyrenius and the delightful Jarah, with Cyrenius on the left and Jarah on the right, with her Raphael next to her and the old Marcus opposite him. The latter noted Raphael’s way of eating: when Raphael put fish or bread or fruit or a beaker of wine to his mouth, everything just disappeared before his mouth, and Marcus saw him neither chew nor swallow any food.

[14] Josoe, Cyrenius’ foster-son, noticing the old Marcus’ quiet amazement, said: “Old soldier Marcus! Why can’t you take your eyes off Rabbi Raphael?”

[15] Said the old one: “Indeed, you esteemed son of my lord and commander, this is quite a rare phenomenon! This youth puts food and drink to his mouth, never opening it, never chewing or swallowing anything; but the foods disappear before his mouth! How so? What goes on? If this is not another wonder! What am I to make of it?”



### 37. MATTER AND SPIRIT

[1] Says Josoe: “You are to learn from it that nothing material can enter heaven, and how therefore this angel first dissolves all matter into the spiritual and takes up only it’s purely spiritual. The youth is a most pure spirit-man from the heavens, and hence also represents heaven to the smallest degree; the foods however depict us worldly men who are still buried in our matter. We, the latter, although, like the foods, are being quite well-prepared now at this great Master’s oven, Who taught us such and now still tarries among us physically, nonetheless we cannot with these our bodies enter the kingdom of God.

[2] When we shall once however have been called by God to leave this world, then an angel of God will do with us as this one does with the food, i.e., he shall in a moment liberate from matter everything pertaining to the spirit, then give the material over to full dissolving, then uniting the soul and its spirit of life, as well everything within matter that belongs to the soul, into a most perfect human form; then ushering it into the pure world of spirits in accordance with God’s eternal and most unchangeable will! Behold, this is what you can and are to learn from the peculiar eating of the mighty, celestial youth!”

[3] Says Marcus, quite astonished at Josoe’s wisdom: “I had earlier on already noticed that you are a young man of wisdom far beyond your age; but I could not have held you to be this wise! You have give me exceedingly important instruction, for which I shall always be grateful to you; but you know, man’s thirst for knowledge gets stronger the more he knows, and now I am itching, over and above your instruction to know how such dissolving of matter is effected!”

[4] Says Josoe: “Friend, although it is not good for man to know too much, however, you could remember the following! See, matter is actually nothing else than fixated spirit by the almighty will of God.

[5] If God therefore wishes for some reason to dissolve matter,

then same is seized, in the shape of a human being, by the almighty will of God, the fixation or binding judgment is suspended, and all matter instantly disappears from existence, going over to its primordial, spiritual element, to then remain what it originally was, but refined and perfected.

[6] Countless formerly separate forces are united into one great, perfect individual, and this shall then be a perfected human spirit, everlastingly in accordance with God's will! Have you understood this?"

[7] Says Marcus: "Indeed have I understood it, but I shall question you no more, for your wisdom is too dazzlingly high above my natural comprehension! But what would interest me to hear is your conversing with the maiden Jarah, your equal in wisdom; this should be a truly great spiritual relish that would be hard to excel in the heavens!"

[8] Says Josoe: "Behold, that would be somewhat vain of you! Here you have two full beakers of wine! Would it be clever to pour one full one into another? Would not the precious wine be spilled onto the floor? What good would come of it? What I know the maiden is bound to know, wherefore neither I nor she could learn from one another! Hence we shall spare ourselves such effort! Let it be rather yourself speaking to the glorious child of God! You and your daughters, your wife and sons shall have much to learn from her; because there has not till now been on this Earth a maiden destined by God to experience what this maiden has experienced. She knows unspeakably much that no one on Earth knows yet, other than the Lord Himself. Do you grasp such?"

### **38. JARAH LOSENS JOSOE'S GORDIAN KNOT**

[1] Say I to Josoe: "But My dear Josoe, how do you know that My dear Jarah moves within so much wisdom, having knowledge of things that none besides Myself knows?"

[2] Says Josoe: "Lord, how should I not know this, and how can You ask me, since it is Yourself who placed into my heart and

from there unto my tongue whatever I am to recognize and speak?!”

[3] Say I: “Very well, My dear Josoe; since you know this, give us an adequate reason why, since all the thoughts of your heart, even at the deepest level, are and must be known to Me long before you have thought them, I nonetheless still asked you!”

[4] Here Josoe is taken aback, looking within himself for a cohesive reason. After a while he says rather timidly: “Lord, for this, and because of my restricted power of discernment, no plausible reason can be found, at least not by me; be it that You ask only for appearance’s sake, like a Rabbi asking his student something that he, the Rabbi, is bound to have known long before his disciple. And yet there is an endless difference between You and some Rabbi testing his disciple! The former indeed knows what he knows himself, but does not without testing know whether his disciple knows it. But You know only too clearly and vividly, not only what in the first instance I know for my part, but also the most secret thoughts of all men and angels:-yet ask me!? Behold, even therein lies the inextricable Gordian knot. Since I am no Alexander by far I am not able to unravel it!”

[5] Say I: “Tell Me why it is that the youth from Sychar paying you occasional visits, asks you as if he didn’t know, when in fact he is certain to know only too well?! He actually permits himself to be instructed by you as if he were your disciple!”

[6] Says Josoe: “Lord, this is my very complaint about him constantly, that with all his immense wisdom he just wants to learn from me; and if I ask him about anything, he keeps saying: ‘Ah, this is what I wanted to ask you about!’ But I ask, and have already asked You this morning: What teaching-method is this! Jarah’s father earlier on expressed a clever opinion about such method, which I could also apply to Your question to me; but I don’t fully share his view, and hence cannot fully use it as answer to Your Gordian-type question.

[7] With certain diversely imitated disciples, such teaching-method certainly is the best in the world, because the otherwise still

limited disciple is steered towards intense independent thought, feeling and finding; but apply such method to a disciple devoid of all elementary science, and then I would like to see when and how by such teaching method the student at last makes it to the alphabet and finally to reading of Scripture, without a miracle!

[8] Here Ebahl's otherwise reasonable opinion shall not be of any use, and hence I can't use it here.

Wherefore I tell You straight out, oh Lord, that I am unable to answer Your Gordian question. You will have to show us the grace to answer Your question yourself.

[9] Say I: "What if our dearest Jarah were to explain such question for us?"

[10] Says Josoe, somewhat discomfited: "This she could do by all means, if capable of it! Of course if You oh Lord place the answer in her heart, then she shall easily be able to answer!"

[11] Say I: "This nevertheless I shall not do so this time, and she shall have to deliver the answer herself!"

[12] Says Josoe: "Well, in that case she may not fare much better than me."

[13] Say I with amicable mien: "Well then, we shall see! Tell us nonetheless, dear Jarah, why I, as it were asked dear Josoe something that I was bound to know beforehand!"

[14] Says Jarah, somewhat timidly: "Lord, if I may speak, then You seem to have put such 'Gordian question' as Josoe calls it, to him in order to humble his disdainful soul a little, as he had earlier said that he had no need to converse with me since he knew everything that I know, wherefore we had nothing to say to each other. Such discussion would mean pouring a full beaker into another full one. But dear Josoe forgot that You have dished out gifts of the spirit unequally even among Your angels, and that one most perfect spirit therefore still can learn much from another most perfect spirit!

[15] But it is my view, oh Lord, that when You ask in this way, You do so for no purpose other than to lead someone haughty to a somewhat humbling self-re-appraisal! So far as I can see with my

limited cognition of the heart, You gave dear Josoe such Gordian question for that reason.

[16] He had earlier, somewhat self-contradict remarked to Marcus that through grace I had experienced things as no previous man on Earth before; yet he takes himself for an equally full beaker! If however he credits me with such extraordinary experiences, then I really don't see why he doesn't wish to enter into conversation with me. I on my part however think that, in spite of my own unheard-of experiences, still can learn something from him, and don't regard my beaker as so full that there is no room in it for something from his beaker.

[17] And, as I have now discovered, here Jarah smirked a little, it seems that his beaker also is not so overfilled that there would not be room for a drop from mine!

[18] But I would not by the way want to in the least make any sniggering comment about Josoe's rather ebullient self-esteem. But having been challenged, I spoke as I felt in the heart; hence I deem myself to not have committed too great a sin! If nonetheless I did so, then I should want to make amends to the limit of my ability!"

[19] Say I: "No no, not at all! Your most faithful heart lies to openly before Me, and you have even done our dear Josoe a great service; for he really was quite weak on the point touched upon in your child-like wisdom, and this weakness would have been able over time to lead him somewhat astray. But now he is healed also from this aspect, and he shall be glad to enter into cheerful discussion with you, for he has style of expression.

### **39. ABOUT TERRESTRIAL MAN'S LIMITS OF KNOWLEDGE**

[1] (And turning to Josoe): "What do you say now to this dear Jarah's most appropriate and accomplished answer?"

[2] Says Josoe: "Oh Lord of all life, this fair maiden has probably been no terrestrial maiden for a long time; she, the most glorious Jarah, is a personified celestial light of the first order, compared to which I am hardly the tiniest star! I too, through Your grace have had experiences like few mortals, for it is, no joke to have spent, by my estimation, two years in the world of spirits and borne up two years later as a decayed corpse in a tomb, to finally return with fullest consciousness, through Your grace and most wonderful mercy on this Earth. Yet I nevertheless openly admit it that I hardly feel worthy of becoming a feeble and untalented pupil to this maiden. If she wants to show me the love of giving me limited instruction then I shall accept same with the greatest thankfulness in the world."

[3] Says Jarah: "Yes, my dear Josoe, you are a princely son and I the daughter of a Jew who is a mere innkeeper of Genezareth, therefore, in a worldly sense, it would be most arrogant and pert of me to approach you; but if you are willing to descend from your exalted position down to me poor one, you shall find open arms and the door open to my most humble and shabby hut!" Josoe makes big eyes to this weighty address, not knowing how to respond.

[4] But Cyrenius says to Josoe: "Behold, my Josoe, this is as much as to say: you are to sit over with Jarah and talk to her. Go and do so, because I am myself quite curious about everything you shall discuss!"

[5] Says Josoe: "Ah, dearest Jarah never let on about wanting me to sit with her, but rather about my speaking to her if, as a princely son, I should want to descend to her level! Of course Jarah doesn't seem to realize that firstly, I am no princely son and, secondly, that aristocratic pretentiousness is further from my nature than heaven is from Earth. I am all just for truth! Anything below it I despise

most vehemently, whilst anything above it, such as God's mysteries, I worship, not demanding elucidation in what does not become the worms and dust of this Earth!

[6] In God there is the fullness of the most infinite wisdom, of which there is hardly a dust particle in us! That which we know is only fragmentary, and we shall never find our way from Alpha to Beta, let alone to Omega. There are myriads of lights shining in heaven; who knows them? We don't know the two big ones, let alone the countless small ones, whereas God's wisdom is as innate everywhere as light in the eye!

[7] We know whatever God wants to reveal to us, but over that there reigns, for man's soul only holy yet endless night. And man should never dare to lift the holy darkness over this endless night, for this night would swallow him like the sea swallows a stone that some naughty boy flung into it.

[8] We humans are vessels whose measure has been firmly set. Once that is full, one cannot fill it further; if however man is given a large measure once, then he shall yet be able to put much more into same, and it shall not easily overflow as it is now the case.

[9] Men on this Earth indeed have diverse measures, but mine obviously belongs to the smallest variety. Dearest Jarah has obviously been more richly provided than I, wherefore I cannot compete with her on equal terms; but if she wants to pass on something out of her great excess, then I shall always gratefully accept it. Yet I am nevertheless not able to sit over with her; because firstly, she is much wiser than I, and secondly it would not at all be appropriate for me to do so!?

## 40. WHAT IS TRUTH

[1] Finally I say to Josoe again: “Hearken, My dear Josoe! You have now spoken most wisely, and there is much that is good and true in it; but I nevertheless make you aware of several things! Pay good heed therefore, for I too can engage at greater depth with some as wise as you!

[2] You said: ‘I am all just for truth! Anything below it I despise most vehemently, whilst anything above it, such as God’s mysteries, I worship, not demanding elucidation in what does not become the worms and dust of this Earth! In God there is the fullness of the most infinite wisdom, of which there is hardly a dust particle in us!’

[3] Yes, it is quite good, pure, right and reasonable, to be for the truth only; however, this principle is directly opposed by a mighty question and thereby forms with your praiseworthy principle a perfect cross! If you or anybody else can find a solution to the question I will give to you, My shoulders will be freed from the cross.

[4] Therefore tell Me: What is the truth for which you stand for? Is it a truth as you see it? Behold, everything is smoke picture from today until tomorrow, and which might be a full truth for today, can already tomorrow not be the truth anymore! Look, there in the last light dim light of the long set sun floats a little cloud with the form of a fish! Tell Me, for how long will this little cloud’s shape remain a fish? Behold, the following moment will already prove the present shape of the cloud to be a lie!

[5] If I put three pears in front of you, you will say that this is a truth that there three pears in front of you; however, I tell you that each of the three pears contains several seed kernels, where out of each one can subsequently originate countless many trees, which finally can produce the same pears in countless quantities! Are these therefore really only three pears forming in themselves a completed unchangeable size, or are they only three apparent sizes, behind which still completely different sizes are hiding like a large



number of warriors in the belly of the wooden Trojan Horse?

[6] Where does the truth start and where does it ends? Is man as he is the truth? Look at a child and finally look at an old man! Look at a city build by the hands of man! Is it a full truth? Behold, today it still stands, while tomorrow it can be already destroyed!

[7] Behold, only for him who is in himself and through himself truth, is also completely the truth; however, for him, who is it not, everything else must necessary only be this what he for the time being is himself.

[8] A truth however, which is only a temporary truth, is already therefore not a full truth, since there is no permanence at home; the full truth must unalterable forever be to the fullest measure, what it is in every moment. What is therefore the actual full truth?"

#### **41. THE SECRET OF ALL WISDOM'S FOUNDATION**

[1] Here Josoe widens his eyes, thinks to and fro and does not know what he should answer Me.

[2] However, Cyrenius says: "Lord, but this is a question where all wise men and philosophers would have lost their teeth to the last root! Allow me, You my divine Friend, according to Your for me always most holy words is everything what we observe with our senses, not a full truth but at least half way a lie!? Who then can fully depend on any given word? This Your question has verily made also me a little sad. This time round You will have to answer Your question Yourself; since on the whole earth no wise person will be able to solve this riddle for You!"

[3] Say I: "Be unconcerned about it! Here at this table are sitting quite a few, who are able to give a sufficient answer as a solution for My question to Josoe, even without My help; for they already know from where the wind is blowing. However, I want it that My Jarah comes to the aid of Josoe to solve My rather difficult placed question put to him! And as such (turning to Jarah) you try, My dearest Jarah, to find the right answer in your heart to My question!"

[4] Says the maiden smiling a little: “Truly, I find it a little strange that the otherwise so wise Josoe did not immediately find a suitable and fully solving answer in himself! What else can the fullest, everlasting truth be than God Himself, who, from eternity containing all perfection in Himself, is in the spirit always the same, thus forever and in Himself unchangeable, for in Him as the most endless perfection in Himself no further change is conceivable. God is the only and everlasting primordial reason of all being. Everything which exists, is nothing else than His fixated ideas; their being is therefore also a God-being, and their life is God-life.

[5] Therefore in God everything is the fullest, everlasting truth, because nothing can be anywhere outside God, in us people, however, only as far as we are one with His holiest Spirit through our love for Him. The pure love for God connects us with God and causes that we become one with Him; if we are, everything become purest light wherever we might turn to. And this primordial light in its highest purity of the spirit is then the very everlasting, unchangeable truth. This, it appears to me, is the only right, solving answer to the question of the Lord put to the dear Josoe.”

[6] Say I to Cyrenius: “Now, what are you saying to this answer of My question given to Josoe? However do not believe that I wondrously put the answer in her heart; because she has found such entirely on her own soil. And I say to you and to all who are sitting at this My table: there is not one word too much or too few and is forever fully the truth.

[7] But how does she get to it and Josoe not, who decided to be for the truth only? Behold, this is caused by her unlimited, purest love for Me; such her love connects her heart with Mine, and hence she can always on the shortest route collect all light and thus all wisdom from herself defined primordial spring of all light, all being and all truth, which is forever unalterable one and the same in Me.

[8] And you, My dear Josoe, who stand only for truth, what do you

say now about Jarah, who stands just for love as it were?”

[9] Says Josoe, a little embarrassed: “Oh Lord, I can see the dark spot inside myself now; but I don’t see how to rid myself of it! I have done Jarah much injustice, and this has to be made good, and if You oh Lord have no objection, I shall at once sit over with her!”

[10] Say I: “Oh, none whatsoever; for behold, the entire company looks forward to your conversation! I say unto you that only at her side shall you find that which you want to stand for!” Only after these My words does Josoe rise and seat himself between Jarah and her angel Raphael.

## 42. JOSOE AND JARAH IN CONVERSATION

[1] On joining her, Josoe reaches out to her, saying: “Don’t be cross with me, dearest Jarah! For behold, I could not have known that you, as a child of hardly fifteen years posses greater wisdom than all the wise who had lived on the Earth before us; but at the same time I ask you to reveal a lot of your wisdom to me.”

[2] Says Jarah: “And you of yours; for you to know much that may still be strange to me!”

[3] Says Josoe: “Of that the chances are slim, because my wisdom-vessel firstly seems very small and secondly riddled with holes like a sieve! In short, not much is likely to exit me, primarily because the contents are limited; wherefore let you commence! I am besides too embarrassed just now to seize something worthy of discussion. In the highest divine wisdom’s presence it is difficult for man to speak, -but that much easier to listen and keep silent. But you fairest Jarah possess a good bridge to divine wisdom; from this you can fetch whenever and whatever you will! Hence let you start, and as said, I shall listen!”

[4] Says Jarah: “But behold, esteemed Josoe, this would hardly be appropriate! For a maiden must not be forward! You can indeed ask and I shall answer, and when I ask, you too can answer!”

[5] Says Josoe: “It would be easy to ask, if one only knew what! In

ignorant childhood the heart was full of all kinds of questions of course, but after one has the answer within oneself already sevenfold, a new question is much harder than giving all sorts of answer. Hence I would rather you asked me anything, for you are much initiated and can ask much.”

[6] Says Jarah: “Well then, in my Lord’s name, as you insist, I will put a question to you, and so tell me why God the Lord, as the highest love and wisdom allows, and that in this our time, with reference to the so-called servants of God and privileged dispensers of the word God, to carry on as the most unscrupulous, wicked, arrogant and domineering people, devoid of all conscience, and that in the most shameless and usually clandestine fashion, unpunished! Why do they not fear God, Whose might and glory they proclaim before all men with the most dazzling ceremonial pomp and deafening tone? Behold, this is a question of grave import for our time!”

[7] Says Josoe: “Yes, this question is indeed of grave import, but no answer is to be found on my ground, and you shall therefore have to answer this yourself!

[8] Says Cyrenius: “But my dearest son Josoe, surely you shall find something to say? Verily, your constant excuses are beginning to bore me! I know it well and have now seen how dearest Jarah far excels you in wisdom; yet you are not to knowledge quite so empty that you should find no answer at all within yourself to such question. Say something therefore! If your err-well, then there are an adequate number of wise men at the table who can guide you unto the right path!”

[9] Says Josoe: “Dear esteemed father and commander! It is easy to command; but there is endless bitterness within obedience, especially when as for myself now, to be obedient is not possible!

[10] Think of the greatest goodness, love, and unlimited wisdom of God on the one hand and on the other, all the abominable deeds certain to be committed unpunished by the so-called servants of God upon mankind, at all hours of day and night! Hold these contrasting conditions up to your soul face, and you are certain to

clearly perceive, as do I, that an adequate answer to such question is somewhat harder to formulate than adding up three and three! Let someone else try it and they shall realize that the question put by Jarah is no simple issue!"

[11] Says Cyrenius: "Now now, I can see that one has to command a high degree of wisdom to answer Jarah's question, even partially; but it would certainly please me to receive some adequate light on the matter. For I have given this point much of my thought, yet never found an even half adequate reason for it. I think that if none other than our most beloved Lord and Master, and our fairest Jarah, proves able to answer the question, then we shall all turn to You, oh Lord and Master. You are certain to uncover the right reason for us, as You also promised to do, if my memory does not deceive me."

[12] Say I: "Quite so, should Jarah not be able to find her way; but I think that if she is diligent, she shall hit the nail on the head with the first blow! Try it, dearest Jarah, and prove that I did not start up a little garden for you at Nazareth for nothing!"

### **43. JARAH'S GARDEN OBSERVATIONS**

[1] On hearing this, Jarah stands up like a fully-fledged speaker, saying;"Very well, the little garden is full of blessings from above, and I am eager to share my little child-like application, over just a few days of course! The little garden has of course yielded little material profit so far, which could not be expected from its brief duration; notwithstanding this however, it has yielded me that much greater spiritual gain!

[2] The little garden is for me indeed a book of the profoundest wisdom, and in just a few days I have learnt far more than Solomon in all his wisdom could have revealed to me; and so the answer to My question to Josoe has already emerged vividly in this very garden, being now in my sole possession and given to me by the Lord Himself! For were the full answer not within me, then verily I should never posed such question, in the blind hope that

someone else should answer it for my comprehension.

[3] Oh, I certainly have the full answer within me, and this applies not only for this time but for as long as there shall be a Word of God, and priesthood expounding same upon this dear mother Earth! And the full answer to the question is this:

[4] I had cast diverse, precious and good fruit seeds into the rich little garden's soil. Some sprouted already the next day, and on the second day the shoots were already four fingers high over the soil.

[5] A maiden, and especially I myself, is always curious, and my insatiable curiosity drove me to see, at least with some of the strongly sprouting seeds, what actually in the end becomes of the seed, after sprouting from the earth. I therefore dug some up and looked at them attentively. And behold, as they say in Roman: 'Sappenti pause sufficient' (a little is enough for a wise-man - the ed.). I found the seed decayed, and the surrounding soil covered with mildew! From this grave the little plant sprouted, whilst there was hardly anything left of the seed, other than a tiny portion of the hard, protective and seemingly imperishable pod cover.

[6] Besides this notable phenomenon I unfortunately also noticed that some of the ungarnished seeds were consumed completely by the mildew, and there was nothing whatsoever left from which some fructifying sprout would or could have grown forth; but it did not on the other hand escape my keen eyes how above such completely rotted seeds, tiny and tender plants came forth from the soil that did not in the least have anything in common with the good and precious sprouts. Ahoy, I thought to myself, here you have it! These false sprouts are also bound to be a product of the good seeds cast into the fat soil; but the hungry soil has merely sated itself therewith, not permitting the proper sprout to shoot forth? But what does it gain? In place of the one precious sprout, thirty inferior ones shoot forth, ultimately depriving the soil of perhaps a hundred times more of the fat nutrients than the one good seedling might have done; for everything good and precious is also sufficient unto itself in every way, regardless of what it is.

[7] Gold, unlike lead, does not have to be constantly polished in

order to shine; it is polished once and then shines for centuries. A vine grows fruitfully in most inferior ground, but thistles and thorns normally seek the best soil. The good and precious domestic animals rarely are rapacious, whereas a wolf, a hyenas and such-like beast would want to all but eat all day and night. Likewise the more noble and good human is undemanding whilst the evil and sinister worldling is ever satisfied with anything. Give him a hundred thousand pounds of gold, and his most avid desire will soon be to get another such lot, and it shall not concern him if all the other people starve to death from poverty! One meanness constantly engenders another!

[8] Behold, the soil of my little garden therefore was partly unprecious and mean, wanting to fatten itself with the precious seeds that I had cast in it. What was the result? Instead of feeding the one previous and modest seedling, it had to feed a hundred rapacious and unprecious ones!

[9] And behold, just as the foolish, mean and selfish soil does, so do the people of this Earth who try to create a heaven full of the most blessed enjoyments here already! In the end they have to let go of all their painstakingly acquired supplies, and a hundred others then squander them in the most slovenly fashion. -This now is an introduction to my forthcoming, full answer to my question. Receive this image deep into your feelings, and you shall very nearly find the answer yourselves!" Here all are pondering, unable sufficiently to marvel at the maiden's immense wisdom.

#### **44. APPLYING JARAH'S CORRELATIONS**

[1] Meanwhile the maiden turns to Josoe, asking most amicable: "And no real light is falling into your heart yet either, my most beloved and esteemed neighbor?"

[2] Says Josoe: "Fairest and most amazingly wise Jarah! It seems indeed as if looking through a cloth held before the eyes; but not much can be said about clarity for a long while yet. May it therefore please you to continue your answer to its conclusion!"

[3] And Jarah continues her exposition, saying: “If you have given thought to my natural presentation of my first spiritual harvest from my little garden then what follows might be quite vivid to you. Hence take note and hear and see!

[4] Spiritually, the people of this Earth are like my garden soil, and the Word of God, which initially came through our forefathers from the heavens, starting with Adam and later the patriarchs and prophets, awoken by God Himself, is like the precious and good seeds which I laid into the soil of my little garden. But just as no seed laid into the Earth at once becomes the new, many fold, ripe fruit, just so is it also with the Word of God.

[5] When the word of God, through hearing, enters man’s heart, it must, as commanded by God’s word, be enlivened through deeds, which are akin to the enlivening nutrient powers of the soil, towards our brothers and sisters, and thereby brought to proper germination for the purpose of the true and full strength fruit of spiritual life in God, therewith becoming a fully blessed and fully ripened fruit! If however people, foremost those who take up God’s word first like prophets and priest, instead to let it ripen in themselves and sow it in its fullest genuineness into the large field of all people of this earth for all times of times, consume it themselves like the earth which consumes the noble seed for itself to fatten itself and to use it as a means for their own fattening alone, it then of course no wonder when finally upon the field of the apparent false prophets and priests, for the large field of laymen mankind only weeds, thorns and thistles germinate and reach evil ripeness!

[6] Notwithstanding the fact that it happens so, it is not against God’s order and wisdom, for behold, when the choice fruit ripens, the straw and all fruit is gathered into the barns, the weeds being left in the field, spontaneously manuring the soil which is then fortified for subsequent sowing, to avidly take up a fresh seeding and enliven it.

[7] So it is also with us humans. Has we from all times past been satisfied with the most pure truth as it comes froth from the mouth



of God, verily, we should have very little craving after more new truth!

[8] God the Lord foresees this however and allows a dulled mankind to be served up pigs' fare for a while, and its soil to be much fortified through weeds; only then does mankind, languishing and pining after light in the night enjoy the pure, and precious fruit of the pure Word of God, as is now the most obvious and blessed case among us.

#### **45. MATERIALISM AND ITS PROPONENTS**

[1] "There certainly are unheard of abominations taking place constantly being initiated by the so-called servants of God! But mankind, bound to hear about it, and themselves not un-versed in God's scriptures, increasingly ask one another daily: 'What's this? What is the word of God? Can it be God's will, and purpose of His word, that the proclaimers of God's Word, His love-will, grace, gentleness and peace should be the most greedy, domineering, selfish, loveless and impudent devils towards their fellowmen?'

[2] And behold, these are good questions, for these are the first impulses towards peoples' true independence of action, without which they can never go over into true spiritual freedom, either through benevolence and even less so through evil and so-to-say hellish coercion, for without spiritual freedom there can be no eternal life for the soul and its spirit.

[3] It is true, when observing the actions of the priesthood, one can shear of just annoyance and nearly get completely dissolved by it and one often would like to scream at top of one's voice: 'Lord! Don't You have no lightening, no hail, no sulfur and no pitch anymore to punish these people-tigers with the most severe sharpness of Your divine rage?' But then a gentle voice from the innermost heart says: 'Be clever and wise, and watch your step! If you see an adder lurking next to the road, sidestep it; for the whole earth is not yet covered by adders!'

[4] It has to be night just as there is day, so that people can

recognize the value of light. During the day no person has any need for the light of a lamp; but if it gets night then every person feels painfully the absence of light and gets himself a light as best he can and even a weak luster makes his room more friendly than a total lack of light.

[5] Behold, if the Lord provides the people of this earth with all kinds of goods, they soon become wanton and start to provide too much for their body and their soul in which the divine spirit resides, which then soon is consumed, similar to the noble seminal grain by the surrounding saturation greedy earth, instead of obtaining in the right measure the strengthening from the body for the germination of the divine spirit to an everlasting life, as such is prescribed by God, and for which final purpose God actually has given the soul a body. However, if the soul has been consumed by its body, instead of noble fruits, only thorns, thistles and all kinds of evil weeds appear, from which surely no grapes and figs can be harvested!

[6] Such a person is then spiritually as good as dead! He doesn't know anything about the spirit. He denies everything spiritual and materializes everything. Except for coarse matter nothing else exists for such a person; his stomach and his sensuous skin are the only two divinities for which he is day and night prepared to bring any sacrifice. For such a person no God exists anymore, and if such people finally become priests and servants of God as it is unfortunately very often the case today, one hopefully will not have to ask and say anymore: 'Why have these pure servants of the flesh for whom basically soul, spirit and God and His heavens are nothing more than outdated, poetically fantastic pictures of speech, have become priests and servants of God? 'One has to look only at their oversized bellies and one has the fullest answer vividly before one's eyes!

[7] For such broadcasters of the word of God is it of course just the same whether they satisfy their entrusted congregationalists with bread from the heavens or with the mud from nauseating puddles; as long as they are paid majestically well! Therefore we should not

be too surprised, if we not seldom hear things from the temple, which quite often makes us becoming nearly stiff from terror.

[8] If a pure body person has progressed to the point that he feels nearly less than a mushroom of the forest growing out of any earth mud, for the worthiness to be a human being, what nobleness can be expected from such a mud-person? One should let him lie like a disgusting adder lurking and hissing next to the road and look for any adderless place on the wide surface of mother earth. For the Lord is with everybody who truly is searching for Him, and does not abandon him, who in his misery turns to Him!

[9] Those of us living upon the shores of the inland sea have for a long time been Temple toys. Judea was spared as much as possible, but in return we Galileans had to for many years already, serve the Temple as merest scapegoats and milking-cows, for which however we enjoy the advantage of the much earlier advent of the most glorious Light in and above everything, whilst Judea still finds itself in deepest night.

[10] First of all we discerned the exceeding rapacity of the Temple-earth, by which I mean the Priest food of course, freeing ourselves of them as much as possible. And we ourselves, as a choice seed of God, did not squander our inner life-force on filling the massive Temple-stomach, but instead turned to our increasingly recognized divine order within us and now, as a fruit with multiple blessings, stand upon God's field free. But the Judeans, Mesopotamians and the inhabitants of the noon (South) shall not for a long time yet realize how they are the most solidly deceived fools of the Temple!

[11] In this my somewhat drawn-out answer to my own question it shall be recognized by every guest, I hope, that the Nazarene maiden knows fairly well what to make of divine providence. You oh Lord, however, through Your grace forgive me for chattering so much in Your presence, and that at Your holy side; and possibly vain things! I did not thereby intend to exhibit the depth of my understanding, but the opportunity allowing it, to faithfully render whatever was in my heart!"

## 46. JOSOE AND JARAH DISCUSSING JUDAS

[1] Say I: “I say unto you, dearest daughter of My heart, that you spoke neither a word too many nor too few! Hence I also say unto you all, and counsel you to retain everything this maiden has said, and to well heed it and act accordingly. If however someone desires to make any comments, then let him rise and speak!”

[2] To this My challenge our Judas Iscariot fronted up, saying: “I do not completely agree with everything, although I otherwise deeply admire this maiden’s wisdom, for she speaks like a well-written book.” After which he dropped silent.

[3] But the youth Josoe hit out at him, saying: “Oh you dreadfully nonsensical and exceedingly stupid person! Did you not hear the testimony the Lord Himself gave the fairest Jarah; yet you would not agree with every one of her points in her answer?! Oh, in that case, come out with your dissatisfied, exceeding stupidity, and we shall see what type of excrement it is! There, open your most foolish eyes, you old ox, and behold here, seated next to me an angel of God from the highest heavens; his nature is pure light. Over here you behold the wise speaker from the heart of God, and next to her, the Lord Himself, Whose Spirit created heaven and Earth and everything there is. Yet you would, over and above the Lord’s testimony, disagree with something in fair Jarah’s speech?! Say, who are you that you would so impudently argue with God!”

[4] With these forceful words of Josoe, Judas was much abashed, withdrawing at once and sitting back on his bench; for he had been seized with great fear by the adopted son of the Cyrenius, and did not move on his seat.

[5] But Josoe continued, saying: “Is this not one of the chief disciples? His face seems familiar to me; I have seen him in Nazareth! Yes indeed, it is him, and the same that had always already quarreled at Nazareth with a certain disciple Thomas, if I am not mistaken!”

[6] Say Jarah: “Leave that be, noble Josoe! Behold, if yonder disciple were as perceptive as you and, all praise to the Lord, me

too, then, like his other brethren and companions he would remain silent and ponder much about it in his heart; since he probably has a very hard heart, he finds it difficult to grasp any higher and deeper truth! And even where he accepts something, he is not able to accommodate it, because in his shrunken heart something great and lofty cannot be readily accommodated! Hence let that person be, and let him not concern you!”

[7] Say Josoe: “You are once again completely right! But, you know, a small rebuke is sure not to harm him, because I know this person to be exceedingly impertinent. He likes to constantly excel his mates a little, and all are to seek his advice. This of course never happens, as the others are much wiser and sensible than he, and it secretly annoys him and he therefore is constantly somewhat vengeful, which doesn’t help him, because he is right now being put right in not too gentle a fashion by the disciple Thomas, who is quite a wise-man!”

[8] Say Jarah: “Yes indeed, you are quite right; for I too now remember some quarrelling at Genezareth! The Lord is bound to know better than us why He tolerates this disciple in His company; I would have shown him the door long since! This person is exceptionally repulsive to me, and I would not be surprised if this person once causes the entire company much unpleasantly; for I never trust such people, who are unable to look you in the eye when conversing with you! They always fear that their unsteady eyes could betray their evil heart. And this evil attribute, not pleasing to me in the least, is part of this disciple’s nature! Well, the Lord tolerates him notwithstanding, and must have a very wise reason for it!”

[9] Say I to Jarah: “My daughter! Behold, in your speech you magnificently outlined the reason, appreciated by all, as to why on My part, next to the wheat, the weeds are tolerated as well. And behold, this one too is such kind of weed upon My field; but when the good wheat is gathered up into My barns, the weeds shall be left standing upon the field and burnt, for manuring the heavy soil, to lighten it!

[10] The soil indeed has to be loose, if the choice fruit is to thrive but, note, it must not be too loose either; for in a too loose ground the roots cannot find any firm ground. If heat comes, usually followed by great storms, then the roots together with stalk wither. And if a storm comes then such stalks are easily uprooted, withering upon the field without yielding fruit! Wherefore the raising of the child of God always needs a rather firm than loose soil and ground; and hence in the heavy ground one has to sometimes put up with an occasional tare among the wheat! For it is not gathered for a harvest, but stays for the manuring of the ground, so that a subsequent sowing ripens to an even more abundant harvest than heretofore. Have you understood Me?"

#### **47. DIVERSE NATIONS NEED DIFFERENT GUIDANCE**

[1] Says Jarah: "O Yes, Lord, You are my only love, true children need a more firm up-bringing than the children of slaves; for the children of the house will be educated to, after their parents or together with them, provide for the whole house, while the children of the slaves only need to know that much as their always same and very monotonous service requires! Of course in this regard the important question arises why God the Lord allows it that on this earth one person must serve the other as a wretched slave and as the lord of the slave even has the power from the emperor, over his life and over his death."

[2] Say I: "Yes My dear, to discuss this at length would lead us all too far; however, a few similes about this I will give to you and thereby also to all the others. Who will comprehend this will also understand a few other things at the same time; and therefore remember and listen good to Me:

[3] One has different varieties of grain, like the smooth and bearded wheat, two- and four-line barley, the high grain, the oat, the big maize wheat; then you have the lentils, the vetches and different types of beans; and behold, these different types also always require a different soil, without which they could not grow.

A certain variety of grain requires a firm clay ground, another also clay ground which however must always be properly fertilized otherwise the grain is not going to grow. Again another type of grain requires a loose and stony and another a sandy soil. Some types of grain require a moist and again another a dry ground. All this is taught to the people by experience.

[4] Equally so does different kinds of people require a different upbringing, depending on the constitution of their hearts and souls. As it is the case with individual people from one and the same father, it is the same with whole communities and with large nations. There is a certain nation which requires a more gentle and loose treatment, and grows into a large blessing for other nations of the earth. Another tribe requires a hard approach, otherwise it would get out of hand and waste away as a curse for the neighboring nations. Again another nation has the distinct inclination to tyrannize and to rule over its neighbors. For souls of such people nothing is better than to fall into slavery for many years, where they can be properly humiliated. If they have accustomed themselves in humility and finally carry their lot with all patience and without grumbling, they then will become free citizens of this earth again and will now as an ennobled fruit on the best and fattest ground prosper exceedingly well.

[5] Behold, this is a picture which you all can comprehend very easily, since you already have understood quite a few other things!

[6] However, to make this very important issue even more clear, I present to you the different parts of the human body, of which each part has a different form and therefore requires a different treatment and if ill, also of course requires a different treatment, so that it recovers. If someone feels a pain in the eye, he certainly must use a completely different treatment than treating a pain in the one or other foot. Who has a suffering in the belly must treat it differently from an illness in one or other hand and as such with illnesses of the body it must be considered if these are new or old and stubborn evils. A young evil can often be removed by light means, while an old illness requires a strong medicine, nearly on

life and death, to get it removed from the body. People however always correspond with their souls to the different parts of their body. Depending on any soul corresponding to a more noble or less noble part of its body, the more the soul must be treated correspondingly like that individual part with which it corresponds.

[7] From this picture again the different relations of people to their soul-moral sphere, have also be treated differently like the individual parts, with which they correspond in their soul-moral sphere. A bad tooth in the mouth must finally be torn out and be discarded if all other treatments are not helping, so that the healthy teeth are not affected; equally so must an incorrigible person be removed from a community, so that the whole community is not spoiled. Similar, even a whole nation, although not physical, has to be, however, exterminated morally, so that in the end not all nations on earth are spoiled by it.

[8] Look it up in the Chronicles and you will find how big a nation the Babylonians, the Ninivetians, the Meders, the Persians, the Egyptians, the old Greeks and before them the Phoenicians and Trojans were! Where are all these nations now? Where are the Gomorites and the Sodomites and where the people of the ten cities? Yes, physical they still exist in their neglected descendants, who however do not have name and never ever rise under the old name to become any nation on this earth; since there is nothing worse than an old name to which a lot of futile, inexpressiveness is stuck. Such people or nations regard themselves, because of such ancient-famous name, as much better and venerable than any young nation, which by gentleness, humility and love towards their brothers, find themselves in a state of righteousness and therefore soul healthiness before God.

[9] If you look at this with just some attention, you will soon find how good and just the Father in heaven is! Since this earth does have the fixed destination, that on it for the whole of infinity the children of the Spirit of God are brought up, and therefore it is necessary that the earth is always more hard and meager than kept



too loose and too fat.

10] The weeds shooting up among the choice grain do not hinder the growing, ripening and blessed thriving of the choice fruit, even whilst they afterwards serve as manure for the soil, that has become hard and meager. In short, what God allows is good, whilst to the completely pure human, everything that the Earth carries in and upon it is pure. Say whether all of you have fully understood what I said unto you!”

[11] Say Cyrenius:”Lord, who should not have understood You there? It all is lucent as the sun!”

[12] Say I:”Very well, so let Josoe give us a sincere opinion about it!”

#### **48. JOSOE EXCUSES HIMSELF**

[1] Says Josoe:”Oh, Lord, my opinion on this is bound to be shaky! I have indeed in outline understood what is to be comprehended therewith, and I cannot say that I understood it deficiently; but I feel far too feeble to make vivid reflections on it. Hence it would be good if our fairest Jarah could substitute for me here as well. Because even if I were to seemingly speak ever so wisely, there shall in the end be something capable of contradicting! And hence I would much rather listen than speak myself. Ah, if someone presented something that were wrong and untrue, I surely would become more assertive; but I feel too feeble to unfold truths above my threshold, and so I rather stay unassumingly quiet, gladly letting the wiser ones speak in my stead, listening as someone quietly marveling, as exalted words stream from a wiser emotion, Lucent as the beams of sunrise. Besides, I find it myself quite superficial to make further reflections on something of solar clarity already. Who is going to light a lamp at mid-day in order to augment the sun’s light? But whoever has some doubts about the most lucent words that have streamed from Your holy mouth, well, let him say so, and he shall be guided unto the right path without trouble!

[2] Well do I know that one should obey You blindly so-to-say, when You have asked something of someone; but here, on account of my humble heart, I have to prove disobedient! Because Your request, oh Lord, could easily be some kind of testing of me whether I am going to allow my born overestimation of myself to grab hold of me, that I might emerge from my incidentally not too good night-lamp in order to perhaps make the sun more shiny than it already is! But here fortunately my comforted heart tells me: "vain, conceited boy, take care for the Lord is testing you! See to it that you remain in His grace!" When I hear this oh, then I know what to do and stay humbly put! -Am I right in behaving so?"

[3] Say I: "My dear Josoe, right and yet not right; when I ask something of you then I am certain to know why! And if you want to get ahead in things then you must comply with Me, be it whatever. And were I to even seek your physical life, then you need to relinquish it joyfully; for I shall never seek someone's physical life to the disadvantage of him who relinquishes if for Me.

[4] But know what has somewhat paralyzed your tongue. Behold, you were heretofore somewhat boastful in asserting that you stood only for the truth! But I showed you that you were still far from knowing the truth; and because Jarah, a harmless maiden from Genezareth, obviously afterwards embarrassed you a little because she answered My question in brilliant fashion: you thereafter lost courage a little. But behold, this small lack of courage is basically not so much a proper modesty but rather and under lying vanity of feelings! And behold, this is a kind of side-effect of your reluctance to speak! But I want you now to completely conquer such side-effect within you; for it is better for a somewhat vain disposition to be laughed at than along the path of triumphal successes to always feel oneself admired and flattered! Hence just go ahead and speak when I require you to speak about something. And as such just give us any sure opinion about My explanation of slavery!"

## 49. JOSOE'S CONCEPT ABOUT DIVINE ACQUIESCENCE

[1] Says Josoe: "In Your name then I shall try it with all brevity, but whether my view is correct will be another matter.

[2] Among life's priorities, man's feet obviously stand below those of the hands; but if the feet did not transport man to water then they could not be cleaned of dust and dirt by the hands. Wherefore I believe slavery generally to be as important as employment. When the feet slip, the whole man falls, and it hence is good and expedient that the feet, which by all rights can be called the body's slaves, are cared for more than any other body-members. Dull and resignedly the feet have to carry the heavy and often quite indolent body on days of journeying, to finally receive hardly any reward other than some cleaning refreshment at some spring; whilst the body, following a journey, having been indolent during the entire journey, fortifies itself with food and drink. What can and what are the feet going to say to that? Nothing, for they are created for that!

[3] Wherefore I maintain that slavery is a necessity which cannot be abolished, if mankind is to remain within the order set for it, be it that mankind with time discovers some other kind of locomotion, whereupon the slavery of the feet could of course be made redundant. And so I expect it could happen with slavery.

[4] It would of course be better if degrading slavery could be done with altogether; but it may be a long time yet before such blessed condition shall be kissing the Earth.

[5] Verily, among mankind, a slave is regarded as weed. But by this rare weed, free man is superbly manured, and becomes indigent and fully inactive, and this I consider most evil. In this respect it would be better that there be no slavery at all. If on the other hand slavery is a school for humbling, then of course it is a necessity for the too highly ascended mankind, because after the Babylonian captivity the Israelites once again had become a quite good nation, it is merely regrettable that the captivity did not last at least a century! Because after the liberation, there were to my knowledge too many of those among them before whose eyes there

still swam the former brilliance of the Jewish nation, wherefore they then also had nothing more urgent to do than to restore the bygone brilliance. And once the walls and the Temple were rebuilt, the old arrogance too was at hand and things soon went on more wickedly in Jerusalem than before the Babylonian captivity. Forty years was therefore obviously too little, but in about a hundred years our forefathers' taste for glitter, splendor and haughtiness would have completely left them for hundreds of years!

[6] All this nonetheless is only my rather immature conjecture, and is bound to attract its well-founded retorts; yet I speak from the heart. Because anyone getting smacked shall avoid doing evil for no longer than the pain lasts; if however God visits him with a most painful suffering then he is not likely to commit a sin through which he has brought such pain upon himself.

[7] Wherefore I cannot but regard long-lasting slavery as appropriate, and now also comprehend the steely necessity for this class, thinking to myself: basically, a good and willing slave is a much more perfect man than a free one; for the free one is a slave of his senses, whilst a material slave can be quite free spiritually.

[8] For there is a big difference between a man who is in control of himself, which has to be the case with a true slave, and a person who knows no obedience and for whom things go the way he wants them to.

[9] And thus I now fully endorse slavery, not wishing to abolish it! For I say to myself: when this chief school for true humility ends, the people of this Earth shall be overtaken by great adversity!

[10] It is of course to be wished that mankind live by Your doctrine, in which case slavery would be preposterous, and a travesty against human rights; but as long as that is not the case and perhaps will not be for a long while yet, slavery is and remains for haughty mankind a true gospel from the heavens, prescribed to Earth for mankind's reform. -

[11] These are my feeble thoughts about Your comments on slavery; but I beg You oh Lord through Your grace to point out the mistakes I made, so that I can get to the full truth in this sphere!"

[12] Say I: “Dear Josoe, here you are right in everything, and there is very little if anything to be added. But concerning the duration of the Babylonian captivity, you were somewhat side-racked by your zeal. Since behold, every captivity and also every slavery is basically nothing else than a punishing judgment allowed by God! A judgment however is and remains unfortunately always an extreme coercion for betterment and therefore has normally for the soul of man a rather negative than a good effect; for who avoids the bad only because of its bad consequences and does good just because of its good consequences, is still very far from the kingdom of God. Only him who does good because it is good, and avoids which is bad for the sake of its being bad, is a perfect human. For as long man does not transport himself to the true light out of himself, he remains a slave in the spirit and is therefore dead for the kingdom of God. External coercion leads man still onto other stray roads of moral love-life of which we will soon hear more about.”

## **50. COERCIVE LAW AND LOVE**

[1] (The Lord:) “Behold, a maiden of low standing went her way by night. She was busy with some business for her Lord, but was delayed so that she was overtaken by darkness on her way back. Half way there she passes the house of a pious hermit, as there are many in all parts of Judea, living a strict life-style on account of the Kingdom of God, the way they profess it and also strive for. The long overdue maiden upon a stormy night knocks on hermit’s door, asking for admission and accommodation for the night.

[2] The hermit steps outside, seeing the begging one is a maiden, obviously capable of defiling his hut on entering. Gripped with holy zeal, he says: ‘Don’t you thing dare entering my God-consecrated hut, making it unclean, and me with it! Move on whence you came!’ With these words he cheerfully shuts the door, relieved to be rid of the danger threatening his purity, leaving the weeping maiden to her harsh lot. Where after he turns back into his

hut, praising God for protecting him against such soul-hazard by His grace and was not troubled in the least about the poor maiden; not worrying whether she suffers casualty in a dark night.

[3] An hour later the storm-battered maiden comes to the house of a reputable tax-collector, whom orthodox Jews regard as great sinners. This one heard the maiden wailing from afar, whilst standing watch at his barrier, being no friend of early retiring; whence the orthodox called him a disorderly clot.

[4] The sinful clot however quickly lights a flare, going after the moating girl; and finding her limping along crying, comforts her and lifts her on his powerful arm, carrying her into his house and handing her food and drink, preparing her soft lodging. In the morning he gives her presents, saddling two donkeys for her, accompanying and seeing her safely to her distant home fortified and of good cheer.

[5] Behold, the hermit is a strict penitent, living in self-imposed punishment, meticulously avoiding everything that could in the least muddy his supposedly pure soul, assuming to greatly please God therewith; he is nonetheless much concerned that the world take him for a spotless holy man of God, the more so because his chamber is said to have never yet been entered by a female. Such moral purity of course also increases the value of his property, which would be certain to diminish if trodden by a maiden's foot, for one could not tell whether she was in a unclean state.

[6] The tax-collector however is little concerned whether they paint him black or white, they take his house to be the most unclean anyway, so that an orthodox Jew would not enter it. Lest it could make him unclean for ten days. Hence the tax-collector doesn't care what people say of him or his house, and he therefore acts out of freedom, as his heart prompts him, thinking to himself: even if I am a great sinner, I shall nevertheless practice mercy, so that I may once also find mercy with God!"

[7] Tell me, My dear Josoe, which of the two would you favor?"

[8] Says Josoe, smiling: "Oh, unhesitatingly the tax-collector; for if all men on Earth were like the hermit, then mens' lives would

soon be in the last stage, and hence nasty! And You could steal the stupid hermit with his moral purity off me ten times per hour! Verily, were I to have heaven to hand out after death, the hermit would certainly be the last, who, I would show the last spot in the lowermost heaven, and he would not move ahead until he became like the tax-collector! Am I right or not?”

## 51. ABOUT INNER MORALITY

[1] Say I: “Completely; for so it is! And I say unto you that whoever does not become like the tax-collector shall verily not enter My kingdom; for also I couldn’t care less about all the loveless moral purity forever!

[2] A free, true inner moral purity, coupled to an all-sacrificing love for the neighbor, stands above all else with Me; but one as we saw in the hermit does not count a penny with Me. He who is pure, let him be pure just before God, but the world is not to know much about it; for if it praises him, then he shall receive little praise from Me.

[3] But for man it is best to always say: ‘Oh Lord, have mercy on me, a sinner!’; think no evil of anyone, pray for your enemies and always do good even to those who speak evil of you and perhaps even do you evil.

[4] Verily, he who is and does so, not only is pure before Me and even if he were with sin that his flesh leads him into every now and then, yet he is fully My brother and together with Myself a king of the heavens and all their glory! Because even if a man’s flesh often is aroused by wicked demons, his soul nevertheless constantly moves within My spirit.

[5] Often even the angels must descend into hell, the mire of all iniquity; but when they return they are as clean as formerly in the uppermost heaven. And so it is not infrequently with My brethren upon this Earth: even if in their outward parts they descend to hell in order to there also maintain divine order and will-power, their soul nevertheless remains pure in union with Me.

[6] In short, he who is made humble through sin like our tax-collector has merely, as an angel descended to hell for a moment, in order to set up peace and order there; but on his return he is at once disgusted by it and his soul is clean as before. But he whom his sins only make arrogant, and if he remains so, is already a devil, even if outwardly he appears ever so clean before man.

[7] But I say unto you all: should any sinner whatsoever come to your door for help, you are not to show him the door, but to help him as if he had never sinned; and after helping him, try everything to bring about a permanent change within the sinner along the path of love and wisdom, along a true wisdom which goes forth only from love.

[8] With the Jews, and according to Moses, and adulteress is truly a sinner and is to be stoned at once, and in succession by those who encountered her the soonest after the act. But I say unto you: he who takes the fugitive into his house and tries to save her twofold, physically and spiritually, shall once be amicably regarded by Me, and his guilt shall be written into loose sand, which the wind shall carry away! But he who casts a stone after her without being completely without sin himself, same shall have to withstand severe judgment from Myself! For he who brings Me back what was lost shall once be found worthy of a great reward in the Kingdom of Heaven, whereas he who judges, even if justly in accordance with the law, shall also once be judged justly and severely in accordance with My law!"

[9] Asks Cyrenius: "Lord, what You have now spoken is clear and true, except for one point that is somewhat unclear to me and should beg for a more specific explanation. And the point is this -"

[10] Say I: "The unclear point is: how a normally pure person can through committing a physical sin descend to hell, put things in order and to rest there, eventually returning completely pure.

[11] Behold, this is quite easily understood, if one knows what is sin and hell, actually, both in particular and general terms! Hence I shall try to bring these two concepts closer to your comprehension, and hence pay heed with your soul!"



## 52. THE NATURE OF MATTER AND SOUL

[1] (The Lord:) “Behold, the body is matter and consists of the coarsest primeval soul-substances which, through the might and wisdom of God’s eternal Spirit, are forced into yonder organic form corresponding to the shape of the freer soul indwelling such physical body.

[2] The soul indwelling such body initially is of course not much more pure than the body, because it derives from the unclean, arch-primeval soul of the fallen Satan. Actually the body is for the as yet unclean soul nothing more than an exceedingly wise and well-attuned purification machine.

[3] Within the soul there nevertheless already resides the pure sparks of God’s Spirit, with which she receives a proper self-consciousness and the divine order in the voice of conscience.

[4] Besides that, the body is outwardly provided with all kinds of senses, being able to hear, see, feel smell and taste, whereby the soul is diversely informed about the external world, good and true as well as bad and false.

[5] Through the discernment of the indwelling spirit she soon feels within herself what is good or bad; on the other hand, through the external bodily senses she obtains experience of good and bad, what is pleasing and what is painful, and other impressions, and on top of that, by way of extrasensory revelation from within and from without, the soul is through the Word shown the path of divine order.

[6] Thus equipped, the soul indeed is capable of free self-determination within the easily recognizable divine order, which of course cannot be otherwise, or the soul could not possibly attain to an enduring, self-contained free existence.

[7] For every soul desiring to continue to exist, must through means put at her disposal shape itself to become capable of enduring existence and, as it were, extend itself, or she could either share the body’s fate, or as three quarter undeveloped, leave the body; where the latter, as fully spoilt, is entirely not conducive to

the soul's further and completing development anymore; after which the soul will be forced to continue its perfecting development in a much more uncomfortable machine, usually under very sad and painful circumstances.

[8] The body however, in the narrowest sense, because consisting of particles still under deepest judgment and therefore capable of dying, is every person's hell; matter of all the worlds is hell in its broadest sense, into which man is placed through his body.

[9] Hence he who cares much for his body obviously also looks after his personal hell, feeding and fattening his judgment and death for his most personal demise.

[10] The body indeed has to receive a certain degree of nourishment in order to be constantly capable of serving the soul for its lofty life-purpose; but he who is too anxious about the body, wrangling and working and bartering for it nearly all day and night, obviously looks after his hell and death.

[11] When the body stimulates the soul into throwing itself headlong into hedonism, than this always stems from the many impure nature or matter spirits under judgment, which actually in effect make up the body itself. If the soul pays too much heed to the desires of the body, acting accordingly, then it unites with them and therewith descends into its very own hell and its very own death. In doing so the soul commits a sin against the divine order within her.

[12] If the soul persist therein with exquisite contentment, then her uncleanness rivals that of her body's most unclean and judged spirits, continuing therewith in sin and therewith hell and death. Notwithstanding her continued life in the world, like that of her body, she is as good as dead, feeling also the death within her and in much fear of same. For whatever the soul is doing in its sin and hell, she nevertheless cannot find life, notwithstanding her love for it beyond all measure.

[13] Behold, this is also the reason why many thousand times thousands of people know no more about the life of the soul after death than a stone by the roadside; and if anything is said to them

about it they only laugh or even turn wild, driving the sage out the door, telling him to preach such foolishness to wild boars!

[14] And yet every person by their thirtieth year should be as sufficiently mature for the fullest awareness of the soul's life after physical death of the body as flight is to the eagle in free air high above.

[15] But how far removed therefrom are people who are only just beginning to ask about it! And how much further still those who wish to hear nothing about it, even holding such belief as foolishness not worth a laugh! Such people find themselves in fullest hell and death their whole earth-lives long!

[16] A soul nonetheless may have already completely cleansed itself and yet be granted often a lengthy period of earth-time for simultaneous cleansing of its still unclean body and the latter's spirits, whereby the more noble parts of the body also attracts to itself the soul's immortality and shortly after death awakens the coarsest particles of its being for fullest augmentation of the soul.

[17] With such cleansed soul it can occasionally still happen, if its hell, i.e. if the body asserts itself hedonistically, thus it enters into its own hell, so-to-speak entering into the lusts of the body and its spirits. Such souls can no longer be made completely unclean, being unclean only for as long as indwelling the mire of her bodily spirits; but they are no longer able to tolerate it therein for much longer, returning soon into their completely pure state, whereupon they are again as pure as if they had never been unclean. Therewith they had for a time restored peace and order within their hell, being afterwards capable the more to move about and fortify themselves within the light of their spirit.

[18] Whosoever among you has good comprehension, will have understood the just spoken; and you friend Cyrenius sincerely say whether you fully understood Me!"

### 53. CYRENIUS' SOCIALISTIC VIEWS

[1] Says Cyrenius: "You Lord and Master! But this is truly a completely new doctrine for me, of which probably no one could ever have dreamt about before Your time! This makes it clear however that only You and none other ever could have created man and all the worlds, from Alpha to Omega; because without being self the creator of man, one can never know these things, except in the way we now know it from Yourself.

[2] The experience of all ages indicates that it is so and cannot be otherwise than how You explained it to us right now; but no wise-man, even when only too often observing mankind's evilness, nevertheless could not say anything about the roots of it. And wherefrom could he have taken it? Because for this it is essential to completely know nature from its arch-spiritual to its material aspect.

[3] Who could obtain such knowledge? Who knows man's body from fiber to fiber? Has anyone seen a soul move freely about? One hardly knows whether or what shape it has or what size; in short, ignorance reigns. If so, then wherefrom should one obtain knowledge of man's peculiar nature?

[4] And there have to be ways and means for man to get to know himself better, because if man cannot investigate himself to see what he is and how to act in accordance with his nature and destiny, to attain the purpose as set out by his Creator, then no doctrine or laws shall benefit him! His soul, as witnessed only too clearly with countless people, shall sink constantly deeper into its hell, in response to the manifold demands of the body; hunger hurts, thirst burns, cold also hurts, whereas abundant physical provision not only offers the exacting body the necessities, but also true, luxurious happiness!

[5] Man's animalistic part steadily sets up its demands in much assertive and conspicuous manner that the comparatively silent one has to be overheard. If so, then who can be surprised if a hundred thousand times a hundred thousand haven't the foggiest notion of

the soul's existence? Because their soul, already from childhood had so united with their body that they are fully one with it, hence recognizing no need other than the tiresome physical one.

[6] Indeed one also has to say about people of inferior and miserable subsistence that one cannot detect even the slightest trace of spiritual aspiration. In the most westerly parts of Europe, we have people with whom not even the most feeble signs of spiritual education can be found.

[7] What however is the reason for this? The most total lack of physical sufficiency! Such man may often, day and night forage with cudgel in dense forest, looking for game. Having killed some, he devours it voraciously with skin and bone, as they say. Question: with such people where can there be any talk at all of spiritual needs, even whilst in Rome for example, where mankind for the most part is into excess sufficiency physically, the people long since have been educated about the soul of man and its immortality, and therefore paying the most attention to a moral life, with the aim to mainly further man's spiritual life-training.

[8] It is of course often the case unfortunately that the wealthy sink into sheer hedonism, paying little or no attention to soul-development, regarding every such teaching as that of a hungry sage; yet they are in command of a vocabulary that enables discussion with them, regardless of deep sensuality nevertheless arouses their curiosity, registering a gain for their souls.

[9] But with people with whom a spoken language is questionable, no such arousal is possible. If not even that however, how could there be arousal to a deeper spiritual soul need?

[10] Hence I would venture to say that one's first care should be for mankind's physical subsistence, and it could then be easier to progressively awaken men's' souls to their true spiritual needs! Men should be supplied with at least the basics! Because, as said, a man physically too impoverished, cannot yet generate even the most minimal spiritual aspiration! It is hard to preach to a hungry stomach before eating. This is my humble opinion. You oh Lord are fully right, for You alone know your works completely!

I nevertheless don't consider to have completely missed the mark; for the experience of all people and periods speaks of it only too emphatically."

## 54. POVERTY AS EDUCATOR

[1] Say I: "Good and true, and I cannot at all say that you have spoken one untrue word; but imagine a planet where all men without any special employment or other activity on their part are excellently provided, recognizing that they are able to live without any trouble whatsoever, and within a short time you have your North European inhabitants before you!

[2] Your North European people, once in Asia, the cradle of humankind, were equally and better provided with everything than now your Romans, and had enjoyed direct upbringing from the heavens; and there were sages among them the like of which the Earth has not carried until Myself; but what was the result? They ate and drank with cheer, became more sluggish by the day, falling into their present state by generation; but now in such their most pitiable condition they have to earn their most meagre physical living by the sweat of their brow, but are nonetheless not entirely bereft of sages and teachers.

[3] And behold, such very poverty shall place them on a developmental level that shall surpass the contemporary Roman one in every way.

[4] Hence it would not be beneficial for man to be all but fully provided physically. For he would then become so indigent as not to care about anything. And this striving after indigent, unconcerned peace is again an attribute of the so-to-say dead body. The soul, which for the most part still has to create its formal consistency by the appropriate activity of the body, would in the carefree peace of the body also rest, because within her too the bent towards inactivity originally predominates.

[5] Through the painful demands of the body the soul initially is awoken from her lethargy; for she senses that a completely care-

free physical existence could give her simultaneous death with the body. Hence she pulls every lever to provide for the body as best it can be. Since she nevertheless is terribly afraid of death, she begins next to her care for the body to also investigate life in actuality, and whether the soul would continue to live, even though the body would be laid to rest.

[6] Out of this, a kind of faith in the immortality of the soul develops, and this faith gradually comes alive, forming into a human aspiration.

[7] But thinking persons, who can be found everywhere, are then no longer content with faith alone, investigating same at greater depth, trying out its power and endeavoring to prove same by, as it were practical means where its power has not sufficed.

[8] People then customarily take such researchers as Seers and Hearers, guided and impregnated by a higher spirit who, in the course of communicating with spirits obtain deeper initiation into the life of the soul after death.

[9] Such investigators are then usually elevated to priesthood by the people; and these realizing their indispensability, in the end misuse such necessary trust by their people, seeking their earthly subsistence income through it and ultimately are no more than blind leaders of the blind. But there is still the advantage of a vague, residual connection with the heavens.

[10] With time and the decreasing faith even of priest, new investigator arise among the people who examine the old orthodoxy without completely dismissing it, blending the residual good with their research outcomes, ultimately coming up with an entirely new doctrine which no longer tolerates blind faith, but demands fullest conviction based on facts which can be exposed to public scrutiny.

[11] And behold, in this way, although in tiresome places and ways, the latest human generation finds truth, and from much experience therefrom also laws by which to guide mens' lives, so that the hard-won truth may be preserved among mankind in its pure form.

[12] If besides such find, gone forth solely from mankind's greater action, a supernatural doctrine has come down to men from the heavens as a mighty, miraculous light, then such nation is itself saved, like an individual, as newly and re-born in the spirit; and behold, all this goes forth not from carefree physical provision but from want and men's troubles!

[13] I say unto you: even an animal becomes inventive in crisis, let alone man.

[14] When man has been forced to think really hard out of need, then the Earth starts to green beneath his feet; if however he is well-provided, then he lies down on his lazy skin beside the animal, thinking and doing nothing.

[15] Behold, I would only need to give the Earth one hundred consecutive, exceedingly blessed and fruitful years, and all of mankind would begin to smell pestilential because of laziness; but because I let good and bad years alternate, mankind has to be constantly active, having to provide from a good year for a potentially bad one. And so mankind remains active in at least one direction, whereas it would otherwise go over into complete lethargy. Do you follow this too?"

## **55. THE CONSEQUENCES OF OVER-ABUNDANCE**

[1] Says Cyrenius: "Lord, You surely are mankind's Master, and at present the most living school of true life, and now I know exactly where I stand, and what mankind is about. Only one thing I can't quite follow, why some nations, provided fairly above slavery level, could in the end still sink into lethargy! About this I would still like to hear a word or two from Your mouth, oh Lord and Master!"

[2] Say I: "Oh friend, consult the history of this Earth's peoples; behold the ancient, well-provided Egyptians, look at Babylon and Nineveh, look at Sodom and Gomorrah! Look indeed at the people of Israel in the desert, whom for forty years I had provided with Manna from the heavens! And look further on for a great many



advanced nations, and you shall soon find where good physical sufficiency got these people!

[3] Behold, a well-provided fashion-doll for instance in the end shall do no more than make up and adorn herself all day long, and ultimately she shall become too lazy even for that, letting herself be washed, made up and adorned by others. But that may not last too long either, and such spoilt dame in the end becomes too lazy even for being attended to, thereby becoming quite like a swine, if not a virtual sloth, as they exist in India and central Africa. Question: what can still be done about such women? Of what spiritual education is same capable? I say unto you: she is not suitable even for a whore! Such was indeed the case at Sodom and Gomorrah, wherefore the people began to indulge in sodomy! Do you understand that?"

[4] "Verily", says Cyrenius, "You have not been so generous yet with Your true wisdom, to my knowledge! I must confess that this time You have told me more than on any occasion I was privileged to hear You. Everything You told us now about the arising and being of mankind in all its relations from the roots up is clear and lucent as the sun, but I still miss one thing: once I know that too, I shall be well-provided for to eternity. Shall I put the question, or are You going to read it out of my heart again?"

[5] Say I: "Ask this time, for the sake of the others, so that they may know the subject from the outset!"

[6] Say Cyrenius: "Well, then, have the grace to hear me!"

## **56. THE CONTRADICTIONS IN GENESIS**

[1] (Cyrenius:) "I have often in my fairly lengthy earth life, vainly thought about how the first people of this Earth actually came to the knowledge of a supreme spiritual Being, and also their own spiritual part. I have read the books of the Egyptians, the Scriptures of the Greeks and Your Moses' books; and an Indian work also came into my hand once, which I asked an Indian at Rome to read out to me and to translate; but everywhere I found a mystic

language of imagery, from which no clever man could get more clever, and I therefore even less, because in my youth I had always imagined that all other people were much cleverer than I. Everywhere there appear logical inconsistencies which, taken literally, are nonsensical.

[2] Thus it says in Your Moses: “In the beginning God created heaven and Earth, and the Earth was desolate and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said: let there be light, and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And between evening and morning was the first day.”

[3] After which, in short sequences, the making dry of the land and the creation of herbs, vegetation and trees is touched upon. With this creation, three days pass, and nights therewith. Since days and nights already come into being with the creation of the light upon the darkness of the deep, I really cannot see how on the fourth day God found it necessary to create another two great lights and to set them in the firmament, for the greater one to rule the day and the lesser one the night.

[4] If we now consider that in conjunction with the nature of the Earth, and keep in mind what in accordance with Your explanation the sun, moon and all the stars are, then the whole Creation story of Moses is such complete nonsense as no other anywhere upon the entire Earth, surely! Who can make sense of it? We few know that the Earth is no endless circle but only an immense globe, as You Yourself already as a tender child have shown me in Egypt, and subsequently to many others in a most concrete fashion. Night never occurs on the entire Earth at once, because one part of the Earth is always lit by the sun. On the other hand the moon is a most changeable customer, caring spot little about ruling the night, except at the most, a few days per month.

[5] And it is likewise nonsense to say that a day is made out of evening and morning, when everybody knows from life experience

that day always comes between morning and evening and never between evening and morning; for night surely always follows evening until morning, and day always follows morning until evening, and logically therefore, day lies between morning and evening, and night between evening and morning.

[6] Notwithstanding the fact that this in itself needs to be regarded as lunacy, the notion that God saw that the light was good only after creating it is a lunacy without parallel! For God's highest wisdom surely must have, as Himself the light of all light, seen and noticed that the light was good!?

[7] In the Book of the Indians, before the material Creation there is mention of a creation of pure spirits, which at some stage Moses mentions later. These were pure light, and the first-created in particular was named light-bearer.

[8] If therefore God obviously could have already at the creation of the pure spirits of light gauged the advantages of light, if He had perhaps before that since eternity taken His rest within deepest darkness, which incidentally would not resemble Him, then it is ludicrous ridiculous that God, after the creation of light upon this earth as it were, only then realized anew that the light was good!

[9] You Yourself see that the entire story of Creation as told by Moses is the sheerest and even maddingly annoying nonsense, if one views the issue in only a moderate natural sense; and it therefore is not surprising that those very Scribes of the Jews among themselves lend such doctrine not a spark of credibility, nevertheless maintaining same on account of the people, allowing themselves nevertheless to be paid handsomely for it. This also all the Patricians of Rome recognize, yet letting it go on in spite of its crass nonsense, because the blind people still have a very high regard about this, and thereby behaving quite nicely throughout the country.

[10] It is apparently clear as daylight that all principles and ancient doctrines handed down to us are nothing but fairy tales and fables, if taken in the natural sense; for there cannot be half a syllable of truth to them in the natural sense. If indisputably so however, then

the fundamental question goes begging: as I had touched upon earlier in this questionable pre-sensation: how did man arise upon this Earth? How did he come to the recognition of God and recognition of himself, and who first taught him the difference between good and evil? About this, oh Lord, give us a little light, and we are satisfied!

## **57. APPEARANCE OF THE FIRST PRIMORDIAL MAN**

[1] Say I: “Dearest friend, for this I have actually given you quite a clue, by presenting the effect of poverty upon people and nations; but it cannot be disputed nevertheless that Moses’ Creation story, when applied literally to the natural world, would be the most obvious crassest nonsense for any man moderately familiar with nature’s ways and therefore having to declare the good Moses as a first class fool.

[2] But he who takes the further course of Moses’ books somewhat more seriously than some of the Greek poet Altop’s fables, must discern that Moses’ with his language of correspondence concerns only first man’s primeval development upon Earth, and hence not at all the story of the Earth’s and Heaven’ creation with all the creatures upon and in the Earth; hence concerning itself in the first instance and almost exclusively with man’s first primeval emotional and intellectual development; wherefore he also at once interpolates human history with it.

[3] The story indeed can have been only the sequence of intelligent human development and not a mute created nature, which has remained constantly the same right up to this time, and shall also remain so till the end of all time.

[4] Such is the case also with the Indian Books, in which first the creation of the pure spirits and later the fall of same is treated of, under the heading ’The wars of Jehovah’, only then passing to the creation of the material world and the animals and finally mankind.

[5] All this is to be taken only spiritually, and explained mainly in

terms of man's moral development.

[6] Whoever is guided by the spirit and is familiar with the correspondence between the material- and spirit world, to him it is then also possible to discern how the material world has gone forth from the spirit world, and how finally the suns and planets and satellites and all the creatures upon them came into being.

[7] But that is not so easy, because it means having to be fully awake in the spirit. For only the arch-primeval witness to all becoming and existence can light up yonder labyrinths for you, behind which no mortal eye has penetrated till now.

[8] However, beyond everything, that the age of the human race in completion, like it is today, still agrees with the calculations of Moses, also according to matter and time, you can be fully sure of.

[9] There certainly were upon Earth, long before Adam a genus of strong animals which, if not in shape but much more by instinct-like, nevertheless very sharp intelligence, resembled the mind of the subsequent human species. Today's elephant, although physically much more imperfect, is a variant thereof.

[10] These large animals also already cultivated the Earth and therefore were forerunners to man. The Earth was inhabited by them many millions of years before man.

[11] Through these large animals, the Earth's stony ground first had to be softened and made fertile for precious fruits and animals, until it became capable of bringing forth man's sensitive nature, in accordance with God's plan of eternal divine order, as laid into pre-incarnate nature souls, already living freely within the Earth atmosphere.

[12] After the Earth's ground was fully prepared, only then a most powerful soul was called from its free atmospheric nature to form a body for itself from the richest loam, according to the arch-primordial form of God indwelling the soul. And the first, most mature and powerful soul did so, as urged from within by divine power; and the first soul so-to-say entered a powerful body well-organized by herself, enabling her to fully behold all the material world and the many creatures that were before her.

[13] But the large animal race, together with its precursory creation, had long since for the greater part already disappeared from the Earth, when the first man in his godly majesty greeted the wide Earth. Notwithstanding this, remnants of these pre-inhabitants shall still be found in all periods upon and in the Earth, although mankind shall not know what to make of them.

[14] The wise man nevertheless shall thereby be lead to the conclusion that the Earth is older than the short time indicated by Moses, for which reason Moses shall fall into disfavor for a time. But other wise man shall be awakened by Me, through whom Moses shall then be set in his fullest light, and from thereon it shall not take long for the full kingdom of God to seize hold upon Earth, and death shall forever disappear from a renewed Earth. Before then however much trouble shall yet come over the Earth.

[15] Yes, the Earth's soil shall indeed have to undergo multiple manuring with the blood and flesh of men yet, and only through such spiritual manure, a period of physical immortality shall set in, like at the times of Adam the era has begun, when the soul was able to build herself from the fat clay humus a perfect body in its God-shape.

[16] But those men, fully re-born already during their physical, mortal life shall then forever reign over this new epoch as pure spirits and angels, and it will be fully entrusted to their guidance. In contrast, people who in current times had not achieved spiritual perfection, will in this newest epoch of the earth still be placed on this earth with immortal bodies, but under much depravation, and will have to put up with the much strenuous servicing, which they shall find very bitter to taste, because they shall only too well remember their formerly happy state in their physical bodies. This epoch shall be a long-lasting one, until finally everything have been transcend to spiritual existence, in accord with God's eternal plan. And behold such is the way of God's order of all things, all coming into being, existence and being!"

## 58. A GRAIN OF WHEAT IN DEVELOPMENT

[1] (The Lord:) “Behold a grain of wheat! When placed in the Earth it must decay, and the tender sprout shoots forth only from the mildew of decay. What does this say in respect of man’s nature?”

[2] Behold, the casting of healthy, lovely seed corresponds to man’s initial coming into being! It is like the incarnation of the more or less fully developed soul, whose pre-incarnal habitat is the air, particularly the middle elevation of the mountains, at the cessation of the wooded latitude, reaching to the snow or ice region.

[3] Once a fully assembled soul has reached its desired consistency in the atmosphere, it descends progressively to the altitude of human habitation, obtaining sustenance from the outer ethereal aura surrounding every human, and stays wherever it is attracted by the similarity of its being.

[4] In proximity to where spouses feel the urge to procreate, such a fully ripened and spouses resembling nature-soul, through a hint from its aura, or attracted by the increased power of the spouses’ auras, enters with some degree of compulsion during copulation into the man’s pro-creational stream and is placed into a small egg through it, this being referred to as fertilization. And behold, from there on, the life-soul resembles the grain of seed, and within the mother’s womb undergoes corresponding phases until birth into the world, as did the grain of seed is driving the sprout up to the surface!

[5] From thereon commence the sundry developmental phases, the interior after the exterior.

[6] With the plant the roots remain in the soil, within the mildew grave of the seed, drawing its material sustenance therefrom. This food however would soon bring death to the plant if not purified through the action of sunlight.

[7] The stalk’s first section still contains fairly dense fluids. Once this has developed as a base, the stalk is as it were tied off by a

ring. Through this ring, much finer tubules then pass, capable of carrying only much thinner and finer liquids.

[8] From these, a second tier to the stalk emerges. As the fluids of the second tier are also still of a relatively material consistency and progressively so a second ring with still finer tubules is tied off, through which only very fine fluids can penetrate, for sustaining the life-spirit hovering above them, akin to Moses' statement: 'and the Spirit of God moved upon the waters'.

[9] With time, these juices or waters also become too coarse for the plant life moving above them capable of: smother in the life. And so a third ring with very fine tubules is tied off by the spirit moving above the waters. Through such third ring, only exceedingly ethereal fluids, with much effort are able to penetrate through to their now exceedingly homogeneous spirit moving above them. But the spirit is quite capable of discerning whether or not the juices above the third ring are fit for its further development. If it finds them too coarse after a time and hence containing still too many traces of judgment and death, a fourth, fifth, sixth and even seventh ring is tied, until the liquids are so ethereally pure as to show no further trace of death.

[10] Only then a step forward to a new stage occurs. The juice now passing through the microscopic tubules is formed into a bud and flower, provided with organs capable of impregnation with the lighter life from the heavens.

[11] After the flower has provided this service, it is cast off as ostentatious wisdom gaudiness, through whose beauty and stimulant it attracts the actual love-life ether, which in itself is everything and does not need any further outer gaudiness. For behold, every flower is a well-adorned bride, who ensnares the bridegroom with making herself up! Once the bridegroom can call her his own however, the make-up is discarded, and humble seriousness of life commences.

[12] Only then does the true fruit of life begin to gather and develop itself. And if the action then focuses on the more complete ripening of the fruit, then life, having escaped all preceding



hazards, fortifies itself as in a sturdy castle against any potential external enemy.

[13] Wherever life begins to develop and ripens too rapidly, it shall also have feeble consistency. And behold, wherever some external enemy approaches such premature fruit, it is too intensely attracted by it and, entering into a relationship with it, lays its fruit into the premature plant-life. This parasitic life then draws the tender plant-life unto itself, spoiling and destroying it. The resultant maggoty fruits are ample evidence thereof.

## **59. MAN'S SPIRITUAL DEVELOPMENT**

[1] (The Lord:) "But as it is with plants, so it is also with animals, and especially with people.

[2] Consider a tender, precocious maiden just physically. Badly twelve years of age, she is in every physical part so developed as to give her a marriageable look. Such maiden arouses men of a sensual nature more than a hundred ever-so beautiful lasses of ripe years. Such precocious maiden is then exposed to a hundred dangers, requiring exceptional parental care to protect such pre-ripened maiden against the adversarial suitors for all her sumptuous attractions. If she is given away too early to a lustful man, then she is easily spoilt in her fertility; if sheltered too much and kept away from all polluting air, her flesh becomes, as they say, spotty. She turns pale, becomes consumptive, sapping away and rarely reaching a notable age. If she takes in little and inferior food, she becomes sad and wastes away early. If well-nourished she fattens even more, getting awkward and therewith indolent, her blood getting stale and she soon resembles a corpse, which obviously brings her body premature death.

[3] Such is also the case with a precocious psychological development. Where children of few talents are forced into exaggerated gathering of education, as if the whole world depends on it, such souls suffer fatigue, since they lacked the time to develop the body for usefulness under all circumstances.

[4] Hence everything takes its time within God's order, and so-called grandiose leaps shall not suffice.

[5] During birth of the body from the womb of the mother, the eternal life-germ as a little spark of the purest spirit of God, is placed into the heart of the soul, similar like the fruit of a plant if it has cast off the flower and begins to consolidate and strengthen itself. Once the body has been developed, the development of the spirit in the heart of the soul begins. Here the soul must do everything possible so that the spirit in her starts to germinate, and must lend it progressively a hand.

[6] The soul is here the root and the stalk, and the body the soil; it must not give the spirit coarse water as nourishment.

[7] The rings which the spirit draws, are the humiliations of the soul. Once the last one has been drawn, the spirit finally starts to develop by itself and absorbs everything from the soul which is akin to it, consolidates itself and finally assimilates the whole soul and what was related in the body with the soul, and is then forever completely indestructible, a process which we can clearly observe nearly in every plant more or less.

[8] When the fruit has attained near-ripeness within the proper sequence, life-germ sparks are laid in the grains, residing in most tender shell readied in advance; after which the kernel closes off from the rest of the fruit for a time, consolidating as if on its own, yet to half-way from the life-ether of the surrounding fruit.

[9] With time, the outer fruit undergoes shrinking and drying out. Why so? Because its soul goes completely over into the life of the germ-spirit in the kernel. And once the fruit's life-force has gone over completely into the life-germ spirit, the previously, throughout living stalk dries and dies in all its parts. On the other hand, all the life of the plant has united with the homogeneous germ-life and can no longer be destroyed as such, regardless of whether it is fused to the material of the kernel or not.

[10] And thus you see a uniform order everywhere and in all things, with similar sequences."

## 60. SOUL AND BODY

[1] Says Cyrenius: “Lord, forgive me for interjecting with a question! What happens to the wheat-germ when ground to flour, and finally baked and eaten as bread? Does the life-germ continue to live even through these stages?”

[2] Say I: “Very much so; for if you eat the bread, the material bread is soon discarded from the body by the natural process, however, the germ-life is as something spiritual immediately assimilated by the soul-life and unites to its corresponding composition with it. The more material part of the life-germ which always served it as a solid base, like the water of Moses the spirit of God, becomes nourishment of the body and finally, as properly purified, goes over to the soul and serves for the development and nourishment of the soul’s organs like its limbs, its hairs, etc. and in general for the development and nourishment of all this what you from alpha to omega would find in the human body.

[3] However, that the soul consists of all the same parts as the body, you can convince yourself tangible at the Angel Raphael who sits at our table and converses with Josoe. (Turning to the Angel:) Raphael, come here so that Cyrenius can touch you!”

[4] The angel comes over, and Cyrenius runs his hand over him, saying: “Indeed, indeed, this is all nature, and so-to-say real matter! He truly has, like ourselves, all the limbs and the same form as the likes of us, except that everything is nobler, softer and exceedingly more beautiful; for the attractiveness of this face is matchlessly beautiful!, yet not at all a girlishly handsome but masculine in all earnest, and yet more beautiful than a most beautiful maiden-face! I have of a truth not taken much notice of this patron till now. He actually multiplies in beauty the longer I look at him. Heavens! This is strange indeed! (And, saying to the angel) Harken, you gloriously beautiful angel, do you also feel love in your most beautiful breast?”

[5] Says the angel: “Oh, for sure; for my spiritual body is akin to the wisdom of God the Lord. And since my life is pure love itself,

I have to feel too, since my life is nothing but purest love.

[6] How, as a usually quite wise man, could you have asked me that? Behold, that which God the Lord has been within Himself from eternity, such we too must be, being completely out of Him and therefore fully His nature in everything, just as the beam of the sun is and affects that which the sun is itself! If so however, then how such question?!”

[7] Says Cyrenius: “Indeed, this is quite true and right, and I would have known so without your explanation; but I had to put some question to you in order to hear your speaking-tone. But now we have also finished with each other, and you can resume your seat!”

[8] Says the angel: “This is not for you but the Lord to command!”

[9] Says Cyrenius: “Friend, it seems to me that, notwithstanding your beauty, wisdom and love, you seem to be of a somewhat stubborn nature!?”

[10] Says the angel: “Oh, not at all; but I cannot and must not receive instruction from a mortal; because myself, quite apart from being out of God in everything, am a completely independent self! Besides that, I need not fear anything such as the people of this world; because in that respect I have power and authority of which you have not dreamt yet. Should you however wish to acquaint yourself more with same, then ask the centurion Julius and my disciple Jarah, as well as the Lord’s disciples. These shall tell you a thing or two.”

[11] Says Cyrenius: “Lord, tell him to resume his seat, or I shall seriously start to fear him intensely, for it is best not to get entangled with the likes of him! He is getting steadily rougher and more heated, and there is nothing one can do with him in spite of his beauty.”

[12] Say I to the angel: “Well then, in that case return to your seat!” And the angel instantly obeys My hint, resuming his former seat. And Cyrenius is relieved, for he had in all earnest begun to fear the angel exceedingly.

[13] John and Matthew immediately ask whether to record all this.

[14] Say I: “You can do so for yourselves, but need not record it

for the people; for this is two thousand years too early for grasping, and one should not cast pearls before swine, as they are unable to distinguish such fare from the basest pig fodder. But for yourselves and a few others you can do so by all means.”

[15] And the two disciples do so in relevant images, to distinguish it from what they had written in proper Hebrew under My direction.

## **61. THE CREATION OF HEAVEN AND EARTH**

[1] Cyrenius nevertheless ask Me for continuation of the Genesis Interpretation by correspondences.

[2] And I say: “Friend, what I started I shall also finish, but see to it that you are able to grasp it just now, and before time. Because in order to grasp Moses’ Genesis properly, one has to be well initiated into man’s nature, which is just as hard to achieve as the right and full knowledge of God.

[3] Wherefore I should first have to go into man’s detailed material, psychological (soul) and spiritual structure from fiber to fiber, and finally show how the psychological (soul) first develops from the spiritual and the material from the psychological, and by what countless correspondences, which relate to the countless shades of light as well as lightlessness.

[4] From this you can see that this is not as easy and quick as you expect, but I shall nevertheless tell you as much as you can bear initially and in proportion to your soul-experience and pre-schooling. And so hearken!

[5] When Moses says: ‘In the beginning God created Heaven and Earth’ then Moses does not by any means want this to be understood as applying to the visible sky and the visible, material Earth; for as a true sage this did not occur to him, in that he only had in his lucid mind the fullest inner truth always. But this deeper wisdom he clothed in corresponding images, just as for a testimony he had to veil his shining face threefold before the people.

[6] By Heaven however, which Moses indicates as having been created first is meant that God has placed the intelligence ability, once and already during that time, outside of His most eternal, spiritually most purified centre, as it were out of Himself but as said, only the intelligence ability. This is akin to a mirror which also in the darkest night has the ability to reflect external objects in it, or rather to collect them faithfully and true upon its smoothest surface and reproduce them. However in the deepest night and hence complete absence of objects, the mirror is obviously a completely useless item!

[7] Hence Moses, straight after the externalization of heaven, or the intelligence ability outside of God's life-centre, speaks of a so-to-say simultaneous creation of the Earth. Who and what is this Mosaic Earth? You shall say: well, the one carrying us. Oh, greatly mistaken, My beloved!

[8] Behold, by 'Earth' Moses meant only the assimilative and attraction abilities of the among each other related, externalized intelligences, which is almost the same what the worldly-wise Egyptians and Greeks called association of ideas (connection of thoughts), where out of related concepts and ideas ultimately a truth-filled sentence has to emerge.

[9] If however the relatedness and mutual attraction was already incorporated within the intelligence abilities externalized by God, then the third conclusion automatically follows, that the kindred attracted and seized each other in actuality; for which deeply spiritual process Moses obviously could not have chosen a more appropriate image than that of the material Earth, which in actuality is nothing else but a conglomerate of many in itself related substantial particles with the ability to attract one another.

[10] But "darkness was upon the face of the deep" says Moses, furthermore. Did Moses really want to indicate the lightlessness upon the newly created Earth? I say unto you that not even in his very first most foolish beginnings would the wise Moses have dreamt of such! For Moses was a deep initiate into world nature, and too well initiated into deepest Egyptian wisdom and science to

not know that the Earth, an offspring of the Central sun is at least a billion times a billion Earth years younger than the mother sun and could not have been in darkness at earth's coming into being; Moses rather indicating therewith, again through imagery, that the abilities of intelligence and attracting relationship of the intelligence was not yet any kind of cognition, understanding or self-consciousness, all of which is identical to the concept of "light"; but that it must result in the contrary, until they seize each other, then pressurizing and rubbing each other and, as it were fighting each other.

[11] Have you ever noticed what takes place when stones or wood are vigorously rubbed against each other? Behold, fire and light emerge! And behold, this is the light that Moses lets come into being in the beginning.

## **62. EARTH AND LIGHT**

[1] (The Lord:) "What is meant by light we now know; but before that it also says that the Earth was desolate and void! That's a certainty, because with merely the capacity for being filled or even a perceived need for being filled, no vessel has yet been filled. For as long as there are no contents the vessel is desolate and void.

[2] Such was also the case with the primordial creation. There were indeed a countless number of thoughts and ideas placed throughout all spaces of infinity by God's almighty will of His love and wisdom which thoughts and ideas we previously referred to as the individual, mirror-like abilities of intelligence, and that because each individual thought is as it were a reflection within the head of that which is constantly produced by the always active heart in itself.

[3] But just as a thought or idea in itself is like an empty vessel, or a mirror in a dark cellar, just so is the entire association of ideas still desolate and void. However, as there is yet no activity of the intelligence abilities among themselves, but only the potential ability for being and action is present, it therefore follows, as

already mentioned, that everything is still cold, fire- and lightless.  
[4] All these still inactive and motionless thoughts and ideas of divine wisdom are also extremely well compared to ‘water’, in which also countless specific elements are mixed together, from which however, finally all body-world takes its extreme diverse being.

[5] But all the great thoughts and ideas developed therefrom within the wisdom of God, and may they have been ever so true, could nevertheless not have obtained reality, just as little as the ideas of some worldly sage, had he been lacking the means for their realization. Should any reality be capable of following the thoughts and ideas, then the relevant means and therewith a real activity of the thoughts and ideas acting upon them from within and without must be derived from some high power and authority.

[6] If therefore some person has connected thoughts to ideas, wanting to see them realized, then he must, apart from loving the necessary materials, generate a mighty love towards them. But of such love his thoughts and ideas incubate as the chicks from a hen. Therewith the thoughts and resulting concepts become steadily more concrete ideas. And behold, such love is then that very Spirit of God within God Himself which according to Moses moved upon the waters, which itself bespeaks nothing other than the as yet formless and creatureless, endless mass of God’s thoughts and ideas.

[7] Enlivened by this spirit the thoughts of God started to connect to become great ideas and one thought pushed another and one idea another. And behold, then according to divine order the ‘Let there be light! And there was light!’ happened just like by itself. And as such also the natural great act of creation from the primordial beginning is explained as by itself and together with it finally also mainly the development process of the soul and spirit of a new born child until an old man and of the first human of the earth until our time and so on until the end of this world in everything!

[8] Then there occurs a phrase in Moses that would make it appear



as if only after the fiery love-action of the Spirit, resulting in light, does God begin to realize that the light is good; but this is not so by far, but only testimony to the eternal and endless wisdom of God, according to which this light is a truly free spirit life-light, generated out of itself by the action of God's thoughts and ideas according to the order of wisdom, whereby in this manner the thoughts and ideas externalized by God, can continue to develop like by themselves according to their own intelligence as independent beings, naturally under the unavoidable constant influence of God. That is to be understood by this Moses' supplement, and not that God only then gained the implicit insight that the light was something good!

### **63. SEPARATION OF LIGHT FROM DARKNESS**

[1] (The Lord:) "But now follows something that is substantially harder to grasp than the foregoing. For it says furthermore: 'And God divided the light from the darkness; and God called the light day, and the darkness He called night'. This thing becomes more comprehensible however if, for Moses' more general concepts, you substitute the correspondingly more pertinent, independent life as they day, and death as the night, or freedom for day and judgment for night, or independence for day and bondage for night. Or, self-conscious love-life of the divine Spirit within the new creature for day, and the as yet non-animated thou thoughts and ideas of God for night.

[2] However, this kind of order you again shall find also in every plant, where you right up to the tendril of the fruit find nothing but night and gnawing death, where the spirit of God still hovers above the water of dark deep, for the sake of the pre-developmental stage of the life-carrying matter. Once the foundation sufficiently firms up for the wheat-stalk of creation to have its final ring tied underneath the ear, enabling the actual spirit-life as truly independent to begin seize, feel and to comprehend itself in lucid self-consciousness, there certainly is occurring a division or rather

separation of the light from the darkness, a liberated life from life under judgment, or, actually an indestructible life destroyable judged life, which equals death under the general all embracing concept 'night'.

[3] And furthermore it says: 'and from evening and morning became the first day'. What is here the evening and what the morning? The evening here is the state when the pre-conditions for the eventual reception of the love-life out of God begins to consolidate and mutually seize itself through influence of the almighty will of God, akin to the individual thoughts and concepts into an idea. Once these have consolidated right up to the last ring under the ear of the fruit, the function of evening is accomplished and the free and independent action towards the fruit's self-development begins. But just as man calls the transition from night to day 'morning', in the same manner correspondingly was the transition from the preceding condition of a judged creature towards the free, independent one named 'morning'. And behold, here Moses by no means committed a logical error, when he allowed the first and all subsequent days to arise from evening and from morning!

[4] The reason that Moses lets arise six such days from evening and morning is, because by careful observation and study everything goes from its primordial beginning to perfection as that what it is, precisely along the way of one and the same divine order of six periods, until for the time being it reaches perfection in that what it is supposed to be, just like the full-ripe wheatear on the dead stalk.

[5] From the casting of the seed into the soil to germination: day one. From there to the formation of the stalk and suction and protective foliage: day two. From there to the formation of the last ring immediately beneath the base for ear-development: day three. From there, the formation and structuring of the pod-like vessels, akin to the bridal chambers for generation of the free, independent life, with which the flowering stage also is to be counted: day four. From there, the dropping of the flower, then the rise of the actual

already life-carrying fruit and its free activity, although still tied to the preceding, un-free stages, from which a part of the sustenance for forming the skins is taken, although from there on the main nutrients are taken from the heavens of light and true life-heat -, up to the full development of the fruit: day five, and finally the complete separation of the fruit ripened in the hull, whereupon the kernel already completely on its own and now already perfectly independent, demands for its fullest consolidation the pure nourishment of the heavens, accepting same and therewith sustaining itself for the freest, eternally indestructible life: day six. [6] On the seventh day rest takes over and this is the state of the now completed, full-ripest and for eternity existing life, consolidated from the previous states, equipped with the full godlikeness.”

#### **64. THE ULTIMATE AIM OF THE CREATION IN AGGREGATE**

[1] (The Lord:) “If you ponder at some depth what I have said unto you with greater maturity than the average man of today, then you shall find and understand, even if not at the profoundest level, that with his story of Creation, Moses, with his most fitting imagery, truthfully and in the order of eternal wisdom only meant the corresponding origin and onward development of all things, from their primordial beginning to their most supreme perfection.

[2] He who does not interpret Moses in this way had better not read him at all; for reading and understanding him literally in distorted fashion, he, with just some modest thinking about it, in the end get completely crazy, becoming incensed with Moses’ illogical foolishness and ultimately also about the wanton foolishness of all who, with sword and fire, impose upon mankind such illogical and most foolish doctrine, purportedly even inspired by God’s Spirit, regardless of it seeming crudest foolishness even to themselves.

[3] But he who reads Moses with the foregoing and correct

interpretation, shall find Moses a most true prophet of not only the most all-embracing wisdom, but also most profoundly saturated with God's Spirit, who had the broadest capacity, paired with the firmest will to impart to all mankind a knowledge of profoundest truth about God and all created things, in the way that he himself received it in his gigantic spirit from the Spirit of God Himself.

[4] And thus the suns originated for themselves, the earths for themselves, and each singleness on the suns and earths for themselves, and also in their general connection. And as such man originated in the narrowest sense for himself and also in general, because the whole of creation in all its generalness completely resembles and corresponds with a human, and because every singleness, from the largest to the smallest, of the whole spiritual and material creation also corresponds and must correspond with a human, because man is the actual reason and final goal of the whole of creation. He is the final product to be won by all the efforts of God.

[5] And since man is that which God desired him to be and also achieved through all the pre-creations to which you stand here as incontrovertible testimony, everything in the heavens as well as the celestial spheres also corresponds to man, as Moses also indicated in his history of creation, and as also other tutors of mankind have done, although in a more veiled fashion. But ponder everything now, and you shall see that all is so, and cannot possibly be otherwise! But you Cyrenius tell Me whether you are now happy with Moses!"

## **65. CYRENIUS TESTIMONY TO THE CREATION**

[1] Says Cyrenius: "Lord and Master, Your wisdom truly exceeds limitlessly whatever blessed the Earth with wisdom before! For being a great sage is already a great thing in itself, but then it is endlessly more to present God's deepest and most hidden wisdom with such comprehensibility, that people like us of limited initiation can easily grasp it. This in my opinion is possible only to

God, because man in the end can, like Moses frame the wisdom received through God's Spirit in mere pictorial correspondences, unless given to him like seeds, to be cast into the soil of people hearts. From such seeds, corresponding fruits go forth indeed, but men recognize such fruits no more than they initially recognized the seeds, and little is achieved with such sowing in the end. And if harvesting such ripened fruit, man customarily still barely knows what to make of it and how to use them.

[2] Usually, these first sowers of the wisdom-seeds never themselves found the right application, and their subsequent followers much less; for had the very first casters of the wisdom-seed made proper and true use of their fruit-yield, no followers could possibly have applied them in any but the right way. But since the prophets certainly already erred against their feebly understood doctrine, such small deviations were later sure to be the ground for the larger ones in their later followers.

[3] Moses and Aaron certainly may have lived quite strictly in accordance with the revealed doctrine, but if they also have understood the teaching from God in the same manner as You have revealed to us now, is a great question and is very much doubted. Because one can quite easily record a foreign tongue and its writing unto a page without basically understanding anything.

[4] But the way You have just clarified Moses' Genesis to us can leave not further doubt in a man's heart, and keeping it correctly in understanding as well as practice can then be the only true orthodoxy.

[5] But since You are being so gracious with unraveling the most hidden truth, give us also a hint about the so-called 'Fall of the angels', as first-created beings, and about the 'Fall of Adam', and then about the 'original sin' as well, which was passed on to all subsequent men as an adverse inheritance, if it is not too late, and if we are capable of grasping it at all; please open Your supremely holy mouth and give us something to go by, so that we should feel middling at home with it."

[6] Say I: "Yes, My dearest friend, this is an even harder nut to

crack than Moses' Creation account itself, although fully contained in the latter, lying like gold upon the open road for the keen researcher. If however you are thirsting only after a solid clue rather than an involved doctrine, then I can gladly do you such favor; for we would not at all have the time for a comprehensive doctrine about it, being it the third night-watch now. He who has ears, let him hear!"

## **66. FALL OF THE SPIRITS; ADAM AND ORIGINAL SIN**

[1] (The Lord:) "It is the fall of the first-created spirits or the free and animated ideas of God within infinite space that is the great separation of which Moses says: 'And God divided the light from the darkness'. How this is to be understood in its true and fully right correspondence, I have already made abundantly clear to you; the consequence of which is the necessary material world which, in large and small units such as suns, earth and moons, together with everything upon them, is spread out within infinite space.

[2] Concerning Adams's fall however, this has already more objectivity of course than the so-called fall of the angels, yet is still correspondingly analogous to the fall of the angels. Only with Adam an actual law comes already to the fore, whereas with the fall of the angels, no such commandment could yet be involved, because at that stage only a start had been made with the development of the beings to be liberated, and therefore no intelligence outside of God existed to whom such law could be given.

[3] Wherefore, with the so-called fall of the spirits a necessary imposed division took place, whereas the Adamic one, proceeding out of himself, was already a voluntary one and therefore not an enforced one, but an act of free will of the first carnal man, free in all psychical spheres. On the whole however it nevertheless is a foreseen act out of God's secret order which, whilst not an absolute compulsion, nevertheless is a permitted one, under "thou shall: or thou shall not", allotted to man's free will on account of

his stabilization, won through his own action.

[4] The difference is that between an infant that has to be carried from one place to another, and a robust man who has been walking quite solidly for a lengthy period.

[5] Whoever once can walk, surely does not have to be carried to the place one wants to go with an infant; one simply show him the most direct and unmistakable rout to the place. If the healthy and strong-legged man desires to go there, he shall with certainty reach the destination without hazard. If however he is circuitous or deviates knowingly, then he has only himself to blame if he reaches the destination later and with more trouble and effort.

[6] This we note with Adam. Had he kept the absolute commandment, then mankind, i.e. man's perfect soul would not have descended to the very hard, heavy and frail physical body which is now beset with many frailties and shortcomings.

[7] But the disobedience of the positive commandment necessarily caused the first man a great deviation, by which he then reaches his aim much later and with much more trouble.

[8] But you are thinking by yourself: 'how can the keeping or non-keeping of a trivial and just moral commandment have such substantive effect on mankind's nature in aggregate? Even without his foolish indulgence, Adam would have remained the same sensual man that he remained through eating of the apple, and he would have had eventually still to die, as all mankind still does!'

[9] In one respect you are quite right, but also wrong in another. The eating of an apple, which is a salubrious and sweet fruit, certainly is not fatal, or all men eating apples should soon die thereafter. Wherefore there is nothing to the apple itself. But if its eating is prohibited for a certain time, and that only for further stabilizing of the soul; and the soul, conscious of its free will ignore and transgresses the command, then she causes as it were a certain fracture in her being, which then resemble an open wound which is difficult to ever heal again, because even if the wound is reduced to a scar, the scarring then constricts a number of vessels to the extent of impeding future circulation of life-fluids to the

soul, hence exerting a constantly painful sensation.

[10] Thereby the soul is then distracted from striving for development of the spirit within her, and she busies herself with eliminating the scar. And behold, this scar is called ‘world’!

[11] The soul indeed constantly strives to rid herself of this scar, because it pains her in her worldly concerns. Yet the more trouble she takes, the coarser the scar, producing more worldly cares in turn. And in the end the soul has nothing further to do but concern herself with the healing of the scar, i.e. making herself trouble-free, finally going over into the scar herself almost completely, paying little attention to her spirit. And behold, this is the so-called original sin”!

## **67. THE POWER OF HEREDITARY INFLUENCE**

[1] (The Lord:) “But, it will be asked, how can such be passed on?- Oh, quite easily, particularly within the organic soul-structure. Whatever the latter once has accepted, can remain with her for thousands of years, if this is not brought back to order within her by the spirit. Think of the archetype of a society! If I introduce you to its progenitor, then you shall all see that a substantial resemblance has passed over to all his offspring. If the progenitor was good and gentle man and his wife as well, then with few exceptions the nation shall be better and more gentle than a people with a raging, haughty and domineering progenitor.

[2] If a primordial progenitors’ feeble trait is still discernible in his descendants physically and morally after a couple of thousands years, how much more the character trait of the first man of the Earth in all his descendants, in that his soul in the beginning was much more receptive and hence far more irritable than the later souls, in whom the father’s hereditary influence had impregnated them already at procreation in the life-stream seed, and hence could not subsequently in the natural process be wiped away and annihilated. Unfortunately, such scar greatly disfigures such soul, and God has in all times done everything to make it



possible for such soul to rid itself of such scar for all times; however, until now not much success could be achieved, and I came to this earth Myself in order to extirpate such old and ugly scar.

[3] And I shall do so indeed; but this shall be accomplished through the many wounds inflicted upon My flesh. But at this stage you cannot grasp this; but you shall be able to grasp it when it has come to pass, and the holy spirit of all truth shall then lead out into all wisdom about it.

[4] But you have read in the book of Moses, where he speaks of Jehovah's curse over the earth, where it says: 'In the sweat of thy brow shalt thou eat bread.' And soon after curse of the earth, it says: 'Thorns and thistles shall it bring forth to thee.'

[5] Behold, if you were to take this materially, i.e. if this earnestly were to be so physically, then you would be fully entitled to reproach God for a complete lack of wisdom! But since such a statement can be taken only psychologically and actually spiritually, such reproach falls by the wayside, and man can blame only himself if something in his nature deteriorates, just as he can blame only himself if on some land the harvest is sometimes worse than normal, because not everything about the weather depend upon God's will but also upon man.

[6] Once a soul is fully conscious and achieves sufficient sensibility to well recognize God's order then, for it has to become active, in accordance of course with the recognized divine order within her. If in some aspect she does not do so or omits it, or even does the contrary, then she obviously is bound to cause herself irreparable harm, from which she shall not be able to free herself on her own accord, since all her action is more or less disorderly, with further consequent soul-restrictions in time, such as all kinds of blindness, foolishness, incomprehension, feeble perception, fear, lack of courage, sadness, frustration, annoyance, rage, anger and ultimately despair itself.

[7] And behold, these are the "thorns and thistles" which the soil within the soul, i.e. the depleted intelligence-attributes shall cause

to grow within her, akin to the parasitic growths upon otherwise healthy tree-branches!

[8] ‘God’s curse’ however is nothing other than the soul’s realization of her own self-destruction in light of God’s perceived order, having to as a consequence of her own blame eat bread ‘by the sweat of her brow’.

[9] And the sweat of her brow is the aforementioned ‘world-trouble’ scar that she herself incurred through eating of the Mosaic apple, which she could have easily avoided.

## **68. WORLDLY CONCERNS AND THEIR DELETERIOUS EFFECTS UPON THE SOUL**

[1] (The Lord:) “Therefore I now say unto you all, that you cast off all unnecessary troubles from yourselves; for every worldly concern is a material tie with which the soul ties herself to matter through the original Adamitic scar! The more the soul binds herself to the matter of her flesh, the more the development of God’s spirit within her must suffer. And the more the soul then fuses herself to the body through worldly care, which body is a mere judgment, a regrettable necessity and therefore death, the more she also loses consciousness and recognition of eternal, indestructible life within her.

[2] He who therefore still harbors much fear of physical death, is still strongly bound with the flesh, and feebly with the spirit; because much love towards the life of this world is strong evidence of the soul’s lack of concern for the everlasting life of the spirit within her, and the blame lies with the old scar that Adam has struck into his own flesh, and that of his descendants, incarnate souls.

[3] And yet every determined soul can heal itself of such harmful scar, because God had already in Adam’s presence taken the precautionary measures, and Adam was nearly completely healed towards the end of his days. Enoch was however completely healed, wherefore, like several other forefather, he was already

transformed in his flesh. But because their descendants had nevertheless mixed with the children of unhealed fathers, the old Adamitic curse remained, with varying degrees of incidence for mens' torment.

[4] Wherefore also the women's painful childbearing, as well as the very painful types of death of man. Because a nature-soul already wounded by man's seminal stream, immediately binds more stubbornly with the mother's flesh, and must therefore be born into the world under all kinds of forceful band-rupturing. Children such as an Isaac however and many others in the world, have been born into the world without pain on the mother's part.

[5] Such is the case also with dying. People with strong ties to earthly life, whose sole concern is the world, having much to suffer already during their short earth-life, often become sick in soul and thereafter certainly scone in body, and are in great misery. And they have often to contend with unbearable pain before separation from body, passing from the body in a severely numbing pain that often lingers afterwards for lengthy periods, especially with souls that wallowed in physical comfort in the world. Whereas souls who in the world had reached the commendable conclusion that all the treasures of the world are of no use to it, since they have to sink into death with the body, having freed themselves from Adam's old scar as much as possible and having instead found God's "Atman" within them, nurturing same with all care, have firstly very little of any kind of sickness to withstand.

[6] Once the soul's life is tied to its spirit, in time its body also shall assume a spiritual direction and hence become less sensitive to impressions from the outer material world. Because every sickness usually arises from the shearing of some tie with the world. In short, through the life-hungry soul the body is stuffed with a thousand diverse needs. If, on account of climactic or a thousand other conditions, it cannot obtain satisfaction, then one or the other band must be broken, soon making the body sick and to suffer exceedingly, and with it the soul, which ultimately and

together with the body is the bearer of the larger part of the pain. [7] If however the soul, through much self-depravation has trained to do without much of the death-bearing world-habitat, then there shall ultimately not be many bands left between the dead goods of the world and the body, and not much shall be left over for painful rupturing. If therewith the basis for many physical sicknesses is lifted, then I Myself would like to see from where these should enter the body and the sensible soul.

[8] With such people indeed the body does not easily feel any pain, even if severely tortured from without.

[9] Behold the youths of furnace fame! They sang joyfully and praised God. And when in time their bodies were consumed by the intense wicked exterior they yet suffered no pain, for they had long since rid themselves of all ties with world and were one with their divine spirit. And thus, secondly, such soul, fully united with its spirit, having long relinquished all firmer ties with the material world in place of a tender spiritual one feels no pain at all when separating from her body, feeling rather an all pervading blessed ecstasy, incapable of losing either consciousness at separation nor the light of the soul-spiritual sight, nor hearing, smelling, tasting and the most refined sense of touch, as possessed now by our angel Raphael.

[10] But, as said, to achieve this, man must rid his body of the old, Adamitic original sin, and this is impossible to achieve in any way other than I have now shown you: the soul must voluntarily throw worldly cares overboard, there is no other way! Once these are cast off, the old divine order is regained and man is then completely man within God's order. And behold, this is what is rightly called 'original sin'! In actuality it is obviously the flesh which one appropriately calls the 'original sin'; but seen by spiritual correspondence it is the manifold concerns for the flesh which is Adam's hard-to eradicate sin within all his descendants.

[11] This soul-scar however cannot be fully eradicated by any means other than the one indicated by Me, and by still another means which shall only be indicated and given to mankind by the

end of My mission into this world for the salvation of their souls; John the Baptist in the desert had already been a forerunner for this means.”

## **69. ABOUT THE FALL OF THE SPIRITS**

[1] (The Lord:) “But just as it happened on the smallest scale with man, falling into sin and hence ruining his nature, so a very similar event took place once at the creation of the pure spirits out of God.

[2] Once the thoughts and great ideas arising therefrom out of God had found the necessary consistency to form a being endowed with limitless intelligence, in God’s arch-primordial form, conscious of its free independence, the first thing to fully liberate them was to give and show them the opportunity to free action, in what way to become free, and free through acting.

[3] But how is it accomplished? Should one only, as it were say to them: you are now alive, as if out of yourselves, and you can do as you please? Here it is questionable whether such beings, whose life is without experience, would be able to front up to any kind of free activity. Yes, they shall rather, like a voracious polyp, be consumed by satisfying their being with a corresponding nourishment and do nothing else, as you can observe and experience such quite natural phenomena with very spiritually unawakened people; because their sole concern is to fill the belly, and all their actions are focussed on the best possible satisfaction of this body part.

[4] Another might say: Let them be told what to do in accordance with their intelligence, and they shall start acting accordingly! Good, I say; supposing however that the still leisure-prone beings, having gone forth from such disinclination towards action, have not and cannot be awakened yet towards action, on account of which the sense for complete inactivity starts to pre-dominate, stopping the beings from voluntary action; what then? They can then certainly be forced by omnipotence, obviously indwelling the Creator!

[5] Granted; where however would this leave absolute independence of action, through which alone a created being can attain to independent, free voluntary action? Behold, without the aforementioned full independence, every created being would remain a machine springing into action only through the intelligence of the manufacturer!

[6] From this you can see that there neither can, nor must be any question about a compulsion; because only machines act under a 'must', of which machines unfortunately, together with the Earth itself, there are still too many and crude ones upon Earth. Also infinite space is filled with such 'must' machines. Because all the countless suns, earths and moons are purely machines, together with all physical beings upon and within them, just as the human body in itself is nothing but an artful machine which can be set into manifold motion by the soul's free will.

[7] If so however, and impossibly otherwise, how should the first-created pure spirit-beings have attained to conditioned, independent voluntary action, and from there alone to full independence? Obviously through means no other than a 'thou shalt' commandment, even if not as strict as with Adam.

[8] But the commandment itself would be of no use if, together with the commandment, the newly-created being were not also given the drive or stimulus to trespass. If however the beings are imbued with the stimulus for transgression, then a certain concomitant deleterious consequence also must be furnished, as a punishment so-to-say, and the beings must be shown the consequences, and how they shall always follow a contra venous action against the commandment given.

[9] Yes, the being must even be shown that there might be an initial temporary advantage for the being transgressing the commandment, from which however later on always a long lasting disadvantage will arise, and it will cost it a lot of toilsome troubles and painful efforts to overcome this. Only after being equipped with all this, can the newly created being make a true use of its free intelligence and actions arising from it, irrespective

of the outcome whether straight or crooked, right or wrong. In short, the newly-created being out of itself becomes voluntarily active, therewith commencing the true and full act of self-determination, and in the end this is what it is all about all created intelligent beings. Because self-determination is achieved in either way, either along a shorter or longer route, and full destruction of such a being is thereby obviated.

[10] Whether, at the outset, the independence is a blessed or unblessed state, is one and the same, of course in relation to the Creator; for the door is left open for every being to walk the outlined ways to blessedness. If it desires this, well and good for the being; if not however, that's alright too! For no-one but the being itself carries the blame. It retains its self-determination forever, irrespective of whether blessed or not, for basically it still has to conform to the Creator's overall order.

[11] Knowing this now, it shall not be too hard to follow the fall of the first-created, pure spirits. Because they too had to be given a commandment, and with it the necessary stimulus towards transgression, tied to fleeting rewards or, alternatively and even if not with the predominant stimulus to obey the commandment, yet a clear vision nevertheless of eternal rewards which, although somewhat deferred, nevertheless will and must follow action with the given commandment!

[12] That now some of the beings heeded the commandment and others not, is obvious from the visible physical creation, which as a judgment or threatened punishment had to follow the breach of the commandment, and as it were spiritually seen, is nothing else than the longer road to a most blessed, full-free existence of the created spirits.

[13] On the other hand is also our angel here among us, a clear proof that nevertheless countless crowds of the once created spirits have heeded the given commandment, although at that stage it was not a firm positive commandment as with Adam. And now all the physical creation is subordinated to their power, strength and wisdom.

[14] This angel nevertheless shall not be able to substantiate to later mankind the immensely large numbers of first-created spirits who did not transgress against the command given; but this is not essential for man's blessedness, particularly if a man has not attained to a full knowledge of himself through his spirit.

[15] If any man attains to this however then, as they say, all seven heavens stand open to him anyway, and he can obtain testimony thereof to any desired degree. And thus all is already taken care of therewith.

[16] Tell Me My dear Cyrenius whether you are able to now form a reasonable concept about the sinful fall of the first-created spirits.

## **70. POWER AND RESISTANCE**

[1] Says the now contented Cyrenius: "Lord, You are able to see into my heart only too clearly anyway, and through my brain too, as to whether I have grasped the thing fully or only by half! I feel that the thing is now as clear to me as the sun at noon. But there could still be depth upon to depths behind it that may never have occurred yet to even the most perfect angelic spirit. I am nevertheless satisfied with what I know now, and shall have enough to nibble on for the rest of my life; because this far exceeds human horizons of knowledge and insight already!

[2] Only one being is still a puzzle to me and that is Satan and his cohorts; just a revealing word about that still, oh Lord, and my soul shall be satisfied until my physical death! Because I am still not quite in the clear about that. What and who is Satan and who his helpers' helpers, called devils?"

[3] Say I: "This too is a trifle premature for your comprehension, from its foundation. But I shall try to give you and the others some light on this point also to the limit of your understanding. And thus hearken unto Me!

[4] Behold, everything that there is, that exists and that has any existence, cannot exist, be or has any existence otherwise than by



a certain continues battle.

[5] Every existence, the divine not excluded, contains in itself a lot of opposites, as denying and affirming, which always stand against each other like cold and warmth, darkness and light, hard and soft, bitter and sweet, heavy and light, narrow and wide, broad and narrow, high and low, hatred and love, evil and good, right and wrong, and lie and truth.

[6] No force can have any effect without an opposing force.

[7] Take for instance a thousandfold Goliath of a man, whose power could certainly take on an army of warriors! What good his power however if one stood him into the air like the clouds of heaven? Behold, a breeze, here on earth, so feeble as to hardly set a leaf in motion, would in spite of all his power, push him unstoppably in the direction of the breeze!

[8] In order for the giant to make effective use of his strength, he firstly needs solid ground for a foundation to act. Hence the ground itself is already a counterpoint to our giant; because for exercising of his strength, free movement coupled to a steadfast foundation is needed, where he enters into union with the solid rest of the foundation, to then in combination with the strength of the resting foundation or ground on which he stands, apposes every confrontational movement. Only then can the giant make proper use of his strength. If the ground is a rock, then no antagonistic force shall prevail against such solid rest, unless the force is more hefty than the rock's concentrated rest. But if the ground is soft and hence less counteractive than the giant's storm-like capacity to move, the giant's strength shall not find enough resistance in the ground counteracting him, and he will only be able to resist a much smaller force confronting him.

[9] For superficial clarity, let us assume that our giant has upon solid ground sufficient strength to lift a thousand people! But put him in a bog, with hardly enough firmness to just carry the giant on his own! Let the giant lift the weight of just a hundred or even ten people, and he shall certainly not get it off the ground; for the moment he begins to conquer the weight he shall begin to sink

into the soft ground, and all his strength shall be useless, since he has no counter force underneath him.

[10] Hence no power can affect anything on its own, if it does not unite with an as-it-were opposing, warring one. With our giant, the solid rest of the ground obviously fights his weight and movement and also vanquishes same to a certain degree; and this ground-warring victory of rest is in the end also the support of the moving force and also a measure of the force.”

## 71. ABOUT SATAN’S NATURE

[1] (The Lord:) “From this fairly explicit scenario, we should have a clear concept of why a being without an opposing one would be just as good as no being at all, just as the power of our giant in free space would be as good as none, in relation to any effect; hence every existence needs a counter-existence in order to be effective.

[2] This relationship therefore, in its proper measure has to be present in everything there is, or there would be no existence anywhere at all.

[3] And as such must also the most perfect existence of God in itself contain in every regard the most well-formed opposites, without them there would be as good as no being at all. These opposites are therefore always involved in an uninterrupted fight with each other, but always in such a way that the steady victory of the one force serves as the support for the so to speak vanquished force, as we have seen with the continual victory of the firm ground over the moving gravitational force of our giant.

[4] If God wanted to create out of Himself free beings resembling Him, He also had to provide them with the same fighting opposites which of course He Himself had to possess in the best and most balanced relationships, otherwise He never could have been existed actively.

[5] Well, the beings were formed fully to His image and as such were finally necessarily imbued with the capacity to consolidate

out of the fighting opposites put in them out of God.

[6] Every being was imbued with rest and movement, indolence and sense of activity, darkness and light, love and rage, violence and gentleness and a thousandfold others, as fully their own; only the proportions varied.

[7] In God all the opposites were already from eternity in the best order. In the created beings however, they had to attain the right order through the free fight like out of themselves, thus through the well-known self-activity.

[8] Now, different victories emerged. In one part the hard rest was the prevailing winner, and thereby activity became quite subordinated, thus constantly giving it the biggest and fiery effort to soften the stone and to make it more resembling and more corresponding to itself. On the other hand, movement in all its parts won decisively and is therefore being constantly fought by the feebler rest within it, in order to enter into a more corresponding relationship with it.

[9] But with many beings, the opposites have achieved a proper, proportional balance according to God's order, making their being therefore perfect, because the homogeneous and opposing intelligence capabilities constantly mutually supporting each other in the most optimal manner.

[10] Hence you see that where some force within a self-consolidating being, through some excessively stubborn drive attempts to silence and subjugate all other forces to its sphere, and succeeds on the whole, such force kills itself as-it-were, by clearing all opportunities for manifesting its power out of the way. But as said, a force without a corresponding countervailing force is as good as none, as we already have seen from the example with the giant.

[11] However, such in all parts self captivating force must therefore have the continuing aspiration to captivate even more forces in itself, to rid itself from the painful captivity. And behold, this is what one calls 'Satan' or 'devil'!

[12] Satan is a great personality, and corresponds too much with

rigid rest and inertia. Because this first-created, great personality wanted to absorb all other forces into its own and has for this reason become dead and incapable of action on its own. But the defeated powers within it nevertheless are not fully at rest but in constant activity, personifying themselves as independent. With such activity however they vitalize the basic life as if with an apparent life, obviously making it a make-believe life contrary to a true, free life.

[13] Such vanquished forces, however denying defeat notwithstanding, are then what are called, with regard to Satan devils, or evil spirits. And so you see, My dear Cyrenius, how I have now also given you a small hint about Satan and devils, since you only asked for a small one! But speak if you desire more, and I shall be more explicit.”

## **72. EDUCATING THE PRIMORDIAL SPIRITS**

[1] Says Cyrenius: I now have a kind of thimbleful glimmer, and it seems as if I understand some of it; but there is no talk of any clarity yet. The thing seems to pass into such spiritual subtlety that quite a different insight is needed than the sum of two pears and two and pears being four pears. I am a long way from a clear insight; because the playing off of opposing forces is so subtitle that it is hard for a being like me to order the notion of their reacting within a being in such a way that it attains to a complete image of God, in every deed and omission.

[2] This I think is something which newly-created beings like us could never accomplish on their own, and hence I don't believe they can be held responsible for developing within the order, fully or partly, if not completely contrary; for who could fully blame a person for violence if from birth he never had an opportunity to develop by the norms of an educated mankind?

[3] But is it thinkable that primeval spirit-beings which had only just consolidated themselves as God's primeval thoughts and ideas, could also have already been imbued with the insight to

develop in accordance with the Creator's order? The so-to-say personal, primeval being of Satan could not possibly have had the insight of a Michael, or it would have developed itself like Michael. In short, Lord, here I still dally between light and darkness, not knowing how to actually grasp the light. When I approach it too closely it seems to burn me like a flame, and if I move away, then of course it is dark again and I am standing on the same spot from which I came forth.

[4] And so it shall be necessary for me to put a little more oil in my intellectual lamp on this subject, to make it somewhat more lucid. Because I seem like someone still half asleep in the morning. On the one hand lightless sleep is pressing the eyes, even whilst the light of day is working on the sleepy eyes to stop them from dropping back to sleep. Wherefore oh Lord, let you fully awaken my eyes, or it could yet happen that with all this morning light I fall asleep again, in spite of full recognition of the divine order in all wisdom and love!"

[5] Say I: "Indeed, dearest friend, as I said to you beforehand, these things shall be hard to fully grasp! But since you are serious about gaining a deeper insight into this subject, I shall endeavour to get you a more vivid light, through symbolism and parables.

[6] Only in one respect are you upon loose sand, in thinking that God left the created beings to their self-development, before they possessed the capacity to fully recognize the divine order within themselves, and to grasp it its full depth. Much education preceded this, and long time-periods passed between the first coming into being of the first-created order in the first beings, and the period when such spirits were handed over to their active self-development.

[7] Think of the time period between Adam and you, and behold, this already quite long time until this hour is still filled with all kind of education from all sides!

[8] And only after such lengthy preparation am I Myself finally here, showing mankind clearly the ways they have to go, out of their very own inner power, that so far had achieved the greatest

possible development for the pro and contra (for and against). Only with this My presence is man given fullest free reign in his life-perfection, and with that a new commandment of love, which contains within itself in the proper divine fullness all other commandments and all wisdom out of God.

[9] If henceforth a man lives in accordance with this new commandment, he shall also unmistakably develop his life in accordance with God's order, and then soon thereafter be able to enter upon the fullness of the truest and freest eternal life. If however he does not accept such new life commandment and does not arrange his doings in accordance therewith, out of himself, then he certainly shall not attain the aim of true life-development.

[10] No one shall then however be able to say: 'I was not aware of what to do'. And regardless of how far from there any man might still say: 'God's call did not reach my ears', he shall be told: 'From this hour on there is no man upon this entire earth who did not receive into his heart what is fully the right thing among mankind'.

[11] In everyone's heart a warning voice will be placed which will indicate to him what is good and only true. Who will hear this voice and follow it, will attain the greatest light and it will illuminate to him all roads of the divine order."

### **73. THE CONSEQUENCE OF LUCIFER'S FALL**

[1] (The Lord:) "How short however is the period from Adam up to ourselves, compared to what for human comprehension is an endless duration, from the period of the first coming into being of the created spirits, up to the point when they were placed into full use of their free will; and after that, what immeasurable period from their fall up to Adam, and then to ourselves!

[2] Behold, there are within infinite creation-spaces certain arch-primeval and therewith principal central suns which, on account of their immense distance from here and, notwithstanding their

being unspeakably manifold times larger than this earth, can be seen as hardly more than glittering points, and that only by people of exceptionally sharp vision. These primeval suns are of an age from roughly the period of the fall of the primeval spirits up till today. And behold, were one to determine the age of such suns by terrestrial years, one would not have room upon the entire Earth to write a cipher representing the number of Earth years! And were you to take the entire volume of the Earth, not excluding the sea, filled with the smallest dust particles to represent a million Earth years each, then this would be far too short a time to represent the said sun.

[3] Such period surely represents quite a long while, and yet it is hardly anything compared to the arch-primeval period from when God began to first develop His thoughts and ideas, to make them into spirits and give them independence. What endlessly many things did not take place during such over extended period, for the development of the fully free will of the primeval spirit!

[4] And yet there were at the end of yonder endlessly long developmental periods of the primeval spirits those who, although comprehending God's correct educational paths, chose in the end to not want to know anything of these ways, but instead chose the much shorter one on account of temporary advantages, deviating from the path well-mapped-out by God, entering upon the path of their very own self-destruction.

[5] Because the principal spirit of light, indwelt by countless other spirits of light, each one imbued most richly with countless intelligencers, said to himself: 'What more do I need? Within me lie all attributes as within God, and God has placed all power within me. Now I am strong and mighty over everything. He has given away everything He possessed, and I have taken over the lot. Now God has nothing left, whilst I have everything; and we are going to see whether the advantages of transgressing the given commandment are of all that short a duration after all. We should think: with our present all might and omnipotence, we shall be able to quite handsomely prolong the supposed brevity of that

span to eternities. Who shall be able to prevent us from doing so? Besides ourselves, infinite space, now populated by only ourselves, carries no higher might and intelligence than our own; who should be able to contest our advantages?"

[6] Behold, thus thought and spoke the spirit of light to himself and thereby to the host of subordinate individual spirit crowds. No sooner said than done, and the result was his self-arrest within his inertia, within which he had gradually solidified himself; and the outcome of that again was the creation of matter, likewise along the lines of divine order, because the predictable consequence of potential non-heeding of God's commandment was foreseen with the same certainty as the freest state of yonder spirits who fulfilled God's commandment upon and within themselves.

[7] And in this way through the fall, firstly the principal spirit and with him his related deputies made themselves captive in the most stubborn and grueling manner. But for how long it shall please him to tarry within such captivity none but God knows, throughout all of infinity, and not even the angels.

[8] However, this is certain, that from this lost son of light the individual spirits are awoken again by the power of God and are placed into the flesh as children of the world, and the opportunity will be given to them, just like the children from above, to rise to the highest perfection as children of God.

[9] All matter therefore is individual spirit, who as soul in each individual person, can be reborn in the soul's spirit to attain eternal life. However, once all individual spirits are lifted from a world, then the full end of such a world has become a reality.

[10] But with a world like this earth, this takes a pretty long time to accomplish, nonetheless, finally the end will come."



## 74. SHELL AND SOUL

[1] (The Lord:) “But there are parts of matter that shall never be part of a soul, and these consist in what is known as shell or encasement material, within which always some soul potency is enclosed, up to a certain development of independence. Once the special soul potency has achieved a certain maturity, it ruptures the encasement, immediately uniting with previously liberated similar, or at least corresponding individual potencies, afterwards creating for itself some other husk from corresponding elements of the air, water and soil, thus immediately another shell as you can see tangibly with seeds of plants, trees and shrubs and notably as with eggs of insects, birds, marine animals and so on.

[2] The encasement material is merely a fixation of willpower going forth from God’s order, and as such containing no soul-intelligence, being only a necessary means for a soul-intelligence to, as if out of itself in isolation and over time, actually developing into an independent being.

[3] Wherefore the world of matter is by up to two thirds soul and one third soulless hull, as carrier of initially individual and gradually consolidating and finally fully mature and ripe soul-life. The encasement material, or God’s fixed will, therefore is also a salvation institute, through which the individual, primeval spirits fallen through Satan’s fall can, along the established order regain yonder perfect, independent liberty, although along a more extended path than the first period could have been.

[4] Since time does not however trouble or tire God, because He keeps the achievement and realization of His great ideas constantly, as if currently before His all-seeing eyes – independently of time-duration, a thousand years are before God as a day or a moment; and an earth can then require more years for the release of the spirit, captive in its husk-material, than an unspeakably great number, like finest sand filling Earth to capacity; and ultimately that is to God as a fleeting moment.

[5] I say unto you that there are indeed some worlds within

infinite Creation-space that have already completed their service. But they nonetheless continue to endure as celestial spheres, continuing to do so as carriers of the new, free beings, although they now are much more pure and sound, and also unchanging in their structure; like God's solid will corresponding to His wisdom, and eternally consistent order has to be unchanging, since no being could have a duration without such firmness.

[6] Because even if the beings, after their spiritual perfection, possessed a completely free existence, as if completely independent of God, such independence could still not have any permanence if not fixed from eternity within His order, and as one with it. This fixation from eternity however is in actuality for all created beings the very thing providing them their constant duration and maintenance.

[7] However, from this it arises like by itself, that nothing which has ever been created by God in whatever form, can never cease to exist or be disposed of. It can change its form and progress from a lesser to a more perfect form, also in reverse, as we have seen such with the primeval created spirits; but nothing can ever be destroyed, once given existence by God. Tell me Cyrenius whether this issue is now somewhat clearer to you?"

## **75. ABOUT KNOWLEDGE**

[1] Says Cyrenius: "Yes, Lord and Master, now the thing is clear to me, to the extent that it can be clear to a stupid spirit in his earthly existence. To be sure, there is yet many a thing I you to ask about; but I can also see that too much knowing is not good for man, because notwithstanding his becoming a wise man, he shall not become a doer.

[2] A man of too much wisdom seems to me like a well-provided man of great worldly wealth. Why should he still have to work the ground, why harness the oxen to the plough? His barns are filled to the gables his cellars filled with the best wine, and his chambers bristle with gold and silver, big pearls and the most

precious stones. He realizes that it would be crazy to cultivate his land any further, and therefore lies down to rest, enjoying his treasures undisturbed.

[3] And, as said, an overly wise man can and has to cut a similar face. He who is in many ways ignorant seeks and examines, finding great joy in discovering some new truth; the overly wise however has little more to find and has obviously become lethargic, whereas some sect devotee might investigate day and night to get to the bottom of some mystery, in order to gain potential insight. Hence I am now conversant with this sphere for the present. That which I still lack however, also shall keep me constantly active. am I correct or not?"

[4] Say I: "Neither too little nor too much is overly helpful, but too much still better than too little, because he who has an excess can pass some on to those in want, which shall always yield good results. But he who has too little shall have a problem sharing. Wherefore a trifle excess in wisdom always is better than too little. But this much I say too: it would not be beneficial even for an angel to be omniscient, like God!

[5] But this also God has forestalled; for just as no spirit shall ever, like God Himself, indwell all of infinity, neither shall any spirit's wisdom ever be so perfect to probe or grasp all the depths of divine wisdom. Do you understand that too?"

[6] Says Cyrenius: "Oh indeed I do, and there has always been an adage of old with us Romans, in circulation also among the Greeks and Egyptians namely and in brief: 'Quod licet jovi, non licet bovi' (Jupiter is granted things which an ox is not, which means, what is good for one is not good for all). And I think that this proverb, although the property of the heathens as they are called by the Israelites, is quite fitting also here.

[7] Compared to God humans and angels will most probably remain the dear 'boves' for eternity and this is also good indeed; since at least I myself would not be useful at all for too much wisdom. For it lies in the nature of things that in the end, every created being would lose its zest for life if there were within all of

infinity nothing left that was not as familiar as the chamber of a house to its owner.

[8] Wherefore it is most fortunate and wise of Jehovah to forestall, for even a most perfect but nonetheless created spirit, notwithstanding his wisdom, to ever approach God's wisdom by even one hair's breadth; for that which is infinite can never be approached by what is finite!

[9] But let's leave that, for it would be futile to lose more words over it, since there are many other things that would be more urgently revealed than the yardstick by which feeble man could measure divine wisdom. Love obviously is of a higher order than the lofty wisdom of man and spirits.

[10] With the ever-present conviction of eventual death, and disappearance from the world stage, man has to gradually lose courage for loftier works, or alternatively throw himself into every worldly delight, in order to therewith drive away all thought of eventual certain death, enjoying perishable life as if eternal. It hence is of the gravest importance that man be given a commandment, the keeping of which leads him to regain within himself the Paradise once lost through Adam, and to then preserve it. The commandment of real and true love of neighbor shall bring us back the one lost.

[11] But here the big question is how to keep such most important commandment in accord with God's order, to attain to the great aim which You promised with certainly and not by half, but fully.

[12] Say I: "This is truly a good and most pertinent suggestion on your part, and I shall give you a fitting reply; but first we want to also hear our old host Marcus for once, and his concepts about the neighbor, to whom all love is to be directed; only after which I shall give you all the full and true reply, together with the right explanation. And so tell us; dear Marcus, who is to be regarded as our true neighbor, and to whom show all love indeed!"

## 76. MARCUS' VIEW ABOUT ONE'S NEIGHBOR

[1] Says the old Marcus: "Lord, I am so overwhelmed by what I and my house have now heard, that I should with the best of will not be able to come up with a sensible word, let alone determine who would be my most likely neighbor.

[2] Naturally, the one that stands nearest to me physically and requiring assistance, I would have to help; if such asked me for help, I should not withhold it. My wife and children also are my neighbors, and I need to care for their physical and spiritual well being and subsistence.

[3] When I was still a warrior, my comrades also were my neighbors, and it was my duty to stand by them when in trouble. Besides that, every person regardless of their religion, when in need is my neighbor, and I should not pass him by if he is in need of my help or asks for it.

[4] Indeed I think that one should not withhold help even from an animal, when lacking. In short, and as perceived by my limited domestic intellect, man should emulate God's household, letting his sun shine over all creature, as does God over all creature.

[5] Of course man as a limited being can emulate God his Creator only in a limited way. But since he already carries a resemblance to God within himself, and is even created in his image, he should fully develop that too, since he was given the ability. -This is my view, and You oh Lord shall give us all a correct explanation; for I prefer to hear You a thousand times more than my own speaking. Let it therefore please You to continue speaking, oh Lord, provided it is Your intention to say more this night!"

[6] Say I: "I shall speak indeed, although midnight has come upon us; but now let us pause and listen whether there shall be a call for help from the Sea!"

[7] Soon after this My remark, one could hear a noise from the Sea consisting of a lot of voices. Markus and his sons ask Me whether to rush out to help someone in trouble, who had to bear up to the midnight wind in some inferior vessel, or some

whirlpool, frequently occurring in the great bay.

[8] Say I: “It is an inferior, rundown vessel full of young Levites and Pharisees. They come from the Capernaum and Nazareth direction and are heading for Jerusalem. They have chosen the water way over the dry one, for firstly it being the shorter and secondly the easier, but they were able to get only a leaking fishing-boat at Sibarah, and are faring badly in a strong midnight wind, and if help is not rushed to them, they might go under indeed.”

[9] Says Marcus: “Verily, Lord, for these I would not be sorry if they became a meal for dear fish! Here I would even take my time in helping. But if it is Your will, I shall nevertheless bring them help.”

[10] Say I: “Did you not rightly say yourself that man, created in God’s image, should try to emulate God in everything, according to the abilities he is endued with and should let his sun, which is His sun he carries in his heart, shines over all creature, and regard his neighbor, friend or foe, as worthy of his help if same finds himself in need of help?

[11] Behold, your words are right and true, whence you should act in accord with them, otherwise the truth is not within you by a long while yet! Because pure truth is of little if any use to man for life eternal, for so long as he has not made same to live through the deed. Once he has done that however the light of eternal life shall pour out in streams, lighting up all corners of the human soul, just as the sun sends her light into all valleys and ditches at noon, warming them and hence filling them with her light. Hence do whatever you want!”

[12] Says Mark: “In that case let us hasten, even should the brittle ship be carrying bears, tigers, lions and hyenas!”

[13] Old Mark at once ran down to shore with his sons, boarding a fit and fairly large fishing-boat, rowing out to wherefrom the call for help kept getting more desperate.

## 77. MARCUS RESCUES SHIPWRECKED PHARISEES

[1] In a few moments, reaching the boat on the verge of its going down, he called out to the unfortunate ones to quickly transfer to his boat, taking the brittle Sibarah boat in tow and quickly returning to shore. The number of the rescued was thirty.

[2] When the rescued ones found themselves in the dry, the Levites asked the skipper the charge for his trouble realizing he was an old Roman. They would certainly not have asked, had he been a Jew, for the latter would have had to consider himself most fortunate for Jehovah to honor him by causing His servants to be rescued from danger. For Jehovah would let such happen now and then for the sake of mankind, to give them a chance to strengthen their unshakeable attachment to the Temple, which is supposed to be God's only rightful dwelling place upon earth and nowhere else, eternally.

[3] But Marcus said: "Although I am a Roman, I yet know the one true God better than all of you; because (he said further to the rescued ones) 'verily, if you knew God, you would be neither Levites nor Pharisees but humans! But because you don't know Him whose servants you purport to be, I say unto you: 'Cursed be he who, having helped his brother out of trouble, should ask him for a reward!' For God never leaves a good deed in His name unrewarded! If God rewards us however, Who alone can truly reward every man, how and why should we ask a reward of each other? Wherefore you all are bad servants of God; for you say that you serve God, but nevertheless often take a reward from the poor people that is beyond their means.

[4] Take instruction therefore from me, a gray-haired warrior of mighty Rome, on how to serve the true and eternally living and almighty God, if one wishes to be rewarded and rewarded by Him.

[5] Wherefore I never take a reward from a person when I have helped him in distress. If however I have done work for myself

and my house, then I accept right and proper payment for the fish I take to market. If however you desire to eat and drink here, then I shall accept the right and proper payment.

[6] Say the rescued ones: “Verily, from your talk it transpires that you are a Jew and not a heathen, because we have never yet heard a heathen speak so truthfully. Oh we shall eternally not hold it against you. Neither do we hold as staunchly to what you rightly criticise and dismiss in us; we nevertheless are caught up in the stream and have to at least, under the Temple’s scrutiny swim with it. If we had other prospects then no man would turn his back on the Temple faster than us, because we consider that God is nowhere less present than in our Temple. But what are we going to do about it? Oh, we are as well aware as you are of the Temple at Jerusalem now being no more than a splendid institute for deception, behind which there is hardly a true word. But this institution is now sanctioned by the great power of Rome, and so nothing more can be done.

[7] If there still is a true and almighty God, then He shall soon put a stop to this nonsense; but if there isn’t, then everything we know is but an old fable, well, then we just rhyme and fantasize along, and the world, which prefers deception to truth anyway, is fully satisfied therewith, and cannot possibly ask more either of ourselves or others.”

[8] Says Marcus: “You indeed are nice heroes and people! Your teacher is Epicurus, even if not in person, for he has long since exchanged the temporal for the eternal; but he is that much more your voracity philosopher. Hence say whether you are going to have something to eat or drink, and your wishes shall be attended to!”

[9] Ask one of them: “What guests do you have over there, still awake, near your premises? For it could be near midnight by now, and yet so many guests before your house? Are these perhaps also rescued ones? Because the sea today is very high, considering there is hardly any wind.”

[10] Says Marcus: “Yonder guests are of little concern to you, and



of too high Roman rank for you to dare approach them. In short, your standing is too far below that of yonder guests. Among them is the Centurion Julius of Genezareth; if you have anything to say to him, I can ask him over for you.”

[11] On hearing that name, the young Levites and pharisees took mighty fright, and pleaded with Marcus to keep that one away from them, for this was no human but a pitiless devil. Because there were among them several who only a few days ago had their eyes and ears stopped off with mud by Julius, who then forwarded them unto Capernaum under military escort. It was the reason for their fear, as they thought Julius would do it to them again.

[12] But Marcus said: “Here you have nothing to fear, other than perusal of your travel passes, something the Romans are notoriously strict about.”

[13] Says one of the Levites: “This actually is to us our bone of contention. The Temple still does not want to bow to this Roman regulation, and we subordinate Temple-servants get into thousandfold troubles, for which neither the Temple nor any man then compensates us, notwithstanding that, as employed by the Temple, we are compelled on all sorts of journeys, from one end of the world to the other; and no damages are made good to us from any side.

[14] We are indeed offspring of wealthy parents, otherwise the Temple would not have enticed us into its service. Now we are however condemned to conformity and are not able to disentangle ourselves. The result is that we have now to play the scapegoats for the whole world. We find ourselves under the veritable yoke of world-condemnation. Free us if you can! On the one hand our zealot parents and relatives, and on the other the Temple’s iron fist. Let him move freely whoever will, but we cannot!”

[15] Says Marcus: “Hearken! Going by your words, you would fit in with the company in front of my house. Come along with me, and I shall put in a word for you! Perhaps I can yet save you out of the Temple-jaws, which according to your testimony is so ‘humanly’ concerned about you, its servants.”

[16] Say the rescued ones: “Would be fine if only that Julius were not in attendance; for we have no travel passes.”

[17] Says Marcus: “Well, in that case he shall procure you some.”

[18] Say the rescued: “That for sure, but what kind!”

[19] Says Marcus: “Come and follow me! The passes have better prospects than you think, for Julius, like myself is a friend of open hearts.”

[20] With such encouragement from Marcus and sons, the rescued demur, and Marcus conveys them with somewhat measured steps over to us, cheerfully.

## **78. THE PHARISEES AS CRITICS**

[1] Upon joining us, ample room was made for them at a table adjoining ours.

[2] Whereupon Marcus comes over to Me, asking whether to serve up the rescued ones with salt, bread and wine.

[3] Say I: “Ask them and your heart, if they want something, and if your heart is willing to give! If they want and your heart is willing to give, then give! Since behold, for this is also a main rule of true neighborly love! The neighbor must ask, either verbally by calling for help, or in the worst case by easily observable silent need and your heart must immediately firmly wants to become active accordingly; then the neighborly love was carried out truly according to God’s order and the effect for the spirit of the giver will not remain outstanding. Do you understand this?”

[4] Says Marcus: “Yes, Lord, I understand this perfectly and will immediately follow such your instructions.”

[5] Say I: “Go, but don’t give Me away too soon! One must not rush them overmuch yet, as deep night still resides in their hearts; and their souls are not for a long time yet, ready to grasp fundamental truths. “

[6] Whereupon Marcus quickly moves over to the rescued ones, asking them what bodily fortification they would prefer.

[7] Says one: “Friend, we are of a truth hungry and thirsty, but our whole means consists of nine copper pieces. For this, not much can be ordered, in this usually bread-deprived region. If you can give us something worthwhile however, then we shall hand you the nine pieces!”

[8] Says Marcus: “If that’s the situation, then your nine pieces shall not be necessary either, and you shall still be served enough to eat and drink.”

[9] After which Marcus at once summons his wife and children, bidding them to amply serve these newly arrived guests with bread, salt and wine; for nothing better would be easily obtainable at this hour of midnight. In the morning however, they shall receive better service. All is brought in as commanded, and the rescued ones help themselves heartily, praising the bread and the wine profusely.

[10] Some are saying: “This is Egyptian king’s wine”. Others think it to be Persian, one of them saying it is genuine Rome wine.

[11] But Marcus says: “None of those, as the wine was grown here.” This intrigues them all, for the Galilean wine was notoriously the worst.

[12] After plenty of wine consumption however, the newly arrived become quite cheerful, starting to unpack the truth as they say, not feeling compromised before those of us adjacent to them.

[13] Julius, sitting nearest their table, jokingly asks one of the young Pharisees whether he ever had any engagement in Genesareth.

[14] Says the asked one: “Lord, whoever you may be Caesarean or Genesarethan, I couldn’t care less now but this hole of a town is too lousy even for the devil, let alone for an honest person like myself. This nest is certainly is not going to see me a second time. A certain Roman Centurion lives there, and that’s enough. Because by that name everything of Satan is spoken. Whatever mortal ever has approached that one has gotten to know Satan personally. I have never actually personally met him, but I have

tasted his commands, but assume that his person has to resemble his inhuman orders to a hair's breath.

[15] That Julius appears to be a resolute enemy of Jerusalem's inhabitants, otherwise surely he could not proceed so barbarically, and with such Satanic mercilessness towards people like us!

[16] It is of course true that one cannot be particularly fond of the clerics, if one is made aware of their malice, trickery and every sort of deception. Yet one has to generally allow for special circumstances and only call a verdict when all the circumstances under which a person is attached to an association are known as a person joined up voluntarily, then indeed one can rightly say. 'Bolenti non fit injuria'. But how many are there not who, notwithstanding their being members of a shady fraternity, nevertheless were coerced into it under duress.

[17] A right type of judge, with a heart and head in the right place, first finds out whether the likes of us become voluntary and unfortunate members of such fraternity! If a volunteer, then one can rightly be punished for every action conforming to the miserable regulations of such an offensive college. If however and adherent like us, as they say are 'forced with red hot iron' and has to, with similar coercion, bring the aims of the institution to fruition, then surely one should be treated differently from a voluntary, common rogue.

[18] Supposing some honest, strong young man falls into robbers' and murderers' hands, and is taken to their cave. There they persuade him into joining with threats of gruesome torture, death, including for the slightest attempt at fleeing.

[19] But it happens that such band falls into the hands of the law; would it be fair for the young man to share the fate of those who persuaded him by such means? One should on the contrary try to help such unfortunate by every means, and not together with the others crucify him and break his legs. It is effortless to judge and condemn, particularly for the one wielding sword and power; but under what system?

[20] In my view, it would be better to let ten thugs go on account

of insufficient evidence, than condemn the one I cited. For such sentence would be the most blatant transgression against mankind's most holy human rights!

If making a happy man somewhat unhappy is already damnable, how much more so an already lamentably distressed through no fault of his own, instead of doing everything humanly possible to extricate him from his involuntary predicament!

[21] And behold, friend, we young Templers are not better off by a hair's breath. As sons of rich parents, we too were coerced into Temple ordination, without being actual descendants of the Levitic tribe; because one can now purchase such birth for money as often as desired.

[22] We simply now are levites and cannot, with best of will in the world free ourselves from this standing. We could of course flee, and as robust young men join the soldier-ranks of Rome; but therewith we would also bring all condemnation over our kin, and no God would have saved them from the accursed water. Whosoever has been made to drink that poison-water at any time has died, and that in a most despicable and painful manner in the world. [23] There is indeed talk of a couple some thirty years ago who, after being made to drink the Satanic water, did not die; quite possible, we were not there!

[24] Whoever therefore knows our similar circumstances, yet seeks to treat us in a most bestial manner, has very little right to call himself human! There the lofty Roman 'Fiat jus, pereat mundus' hasn't much going for it.

[25] At Genezareth however, our present company received a treatment from that certain Chief Julius worthy of a rapacious beast, and it will be understood why we shall for all the future avoid that spot, under Julius command."

## 79. THE PHARISEES' DECISION

[1] Throws in Julius: “Hm, strange about the man who normally is in good repute as a strictly honest and just man!? But can you give me an idea of what prompted him to be so strict a way for setting right a wrong, otherwise it should be the end of all social norms upon this Earth!”

[2] Says the young Pharisee: “Oh, his reasons could have been several, but in the end they all boil down to the fact that in front of the world, by evil coercion, a man can easily become a criminal or at least someone suspected of a crime, without wanting to be voluntarily! Does not your law say that for a punishable deed, evil motivation and intent must be proven, otherwise someone conceivably falling off a roof and killing a sleeping child below would have to be nailed to the cross!

[3] In the eyes of the righteous world we young Pharisees and Levite nowadays rarely are dispatched by the Temple for a reputable purpose; we do indeed often secretly carry such miserable Temple purpose to the harmless people in the world, which obviously we ourselves must despise from the depths of our hearts! But to what end?

[4] We resemble here the soldiers who are forced by their generals to attack the country of a very peace loving nation and destroy everything, because of some secret purpose of a general, likely to be unknown to the common soldier for the rest of his life; he must act as a machine, which, when becoming incompetent for further use, will be placed in mute retirement.

[5] If however the Temple with its dastardly and secret purpose has become a familiar institution to the Romans, giving rise to crime after crime against both the state as well as all mankind, then such justice-loving Juliuses should rather try to extirpate such evil from its roots, and not always only lay hands on the little twigs which by God are not to blame for obtaining an existence out of a bad stem! This is my and all my colleagues opinion here. Make out of this what you will, but I am right

before God and all just and reasonable thinking people!”

[6] Asks Julius again: “This is all good and true, and you have obviously been done an injustice at Genezareth, which shall be made good to you. You would not however have fared so badly if you had not put in such a dictatorial show at innkeeper Ebahl’s premises! But let’s leave that, because even this kind of behavior could be in line with your Temple’s instructions. But as a friend of every good venture, I would like to know for what actual purpose you were dispatched to Nazareth and Capernaum by the Temple.”

[7] Says the asked one: “Since you will have seen by my forthright testimony that in our hearts we are not in the least what we are made out to be, especially by the Romans, I can, since you appear to be a friend of everything good and true, also give you a more explicit reason. Behold, in Jerusalem and especially at the Temple it has become widely known that a man is beating about who is spreading a new, anti-Jewish and actually counter-Temple doctrine, working great signs in support of his doctrine, so that even long-standing and otherwise staunch Pharisees convert to it!

[8] You can see why such man cannot be regarded with benevolent eyes by the Temple. On the present occasion we have been dispatched under oath of secrecy, to spy out what if anything there is to this enigmatic man. Should we find him, then we should try to either win him for the Temple or in case of resistance, dispatch him to the other world. This in short was the Temple’s exalted aim, whose harmless and innocent bearers we were.

[9] It speaks for itself by the way that the said, and probably most honest and good men, would have had nothing to fear from us; for even had we found him we would not have bent him a hair.

[10] From what we were able to find out, he is by all accounts supposed to be a truly extraordinary person, full of truth, honesty goodness, uprightness, attributes that we know how to honor everywhere in all men. In short, even if we had encountered him anywhere, the Temple should not have found out a syllable about

it, for we know only too well how to keep our mouths shut. Neither would we have tried to win him for the Temple ever, because no one easily knows the Temple and its vileness the way we do. But if we were only slightly of the Temple's feather we would, notwithstanding the wine-babbling, not have spoken to you so openly.

[11] But our secret intention, apart from the trouble our worldly relatives would have to expect, is to break away from the Temple altogether, for the same is no longer tolerable. For which reason we came to this region over the water by night, to somehow get to Tyre or Sidon and there go before Cyrenius, who is supposed to be one of the wisest of men, and acquaint him with our plight. But the majority of us think that we should nevertheless first go to Jerusalem, along the shortest and most untroubled route, to try to get some money out of our parents, on the pretext of some pious Temple errand, with which we could then find easy passage to Tyrus or Sidon or even Rome itself to achieve our aim. Simultaneously we also have to procure proper travel passes, without which it is hard these days to travel untroubled. But such passes cost money.

[12] It would therefore be good and necessary on the one hand to obtain enough money from home; but I and few others say: our breaking away from the Temple would already cause our elders, i.e. parents and siblings every kind of problem, and even to withstand the accused water. It would therefore be grievously unfair to beforehand, as it were rob them of their money without which, in the end, they may not buy themselves out of that certain water, since the condemned ones at the Temple frequently receive the option of avoiding the accursed water with much money.

[13] Well, here a decision becomes difficult. I for one am against going home for the stated reason, and for another one, which I see as the main one. Because if we should obtain some money from Jerusalem beforehand, on pretext of a pious Temple purpose, and it later comes into the open, then we are all hit by a Temple-curse of the greatest extent, and with that the curse of our parents, then



God have mercy on our fate in the world! If however we depart secretly, the Temple and our parents will think we met with disaster. The result of the latter shall be mourning on the part of the Temple and parents, and all shall pray for us and bless us for all eternity. What would you think, as seeming friend of the right and true, is the better and more correct thing to do?"

## **80. THE LORD'S GUIDANCE AND REFERENCE TO LOVE OF NEIGHBOR**

[1] Says Julius: "I like your decision, but cannot agree with the means for carrying it into effect, as they are not grounded in truth. Of course this an instance where the goal, as well as the means you have set yourselves, cannot be fully realized with the complete truth, even whilst it is not easy to find a middle ground either. Let me think it over, perhaps I can hit upon a way which, in the end, justifies you before God and the world.

[2] Your Temple oath appears of course as the greatest obstacle. How can it be circumvented? If I did not honor this on account of your fully true God, then it would cost me only a word and you should be innocent and free of your Temple yoke before God and all the world. But your most sacred oath hinders me mightily, and I must take counsel with the many wise man relaxing at my table; then we shall see how we shall be able to extricate ourselves from this true Scylla and Charybdis!"

[3] Says the young Pharisee; "Do so, and you shall do us a big favor! But be so good and tell me first who actually your guests are, enabling us to show our due respects! The elderly man must be either a Roman dignitary, or perhaps a wealthy Greek!?"

[4] Says Julius: "Let's leave that for today, because plenty of time for such explanations shall be available tomorrow! For the present I will concern myself with the main part of your matter. Therewith the young man was happy, and Julius then turned to Me quite unabashedly in the Roman tongue, which surely I also commanded and saying: "Lord, what shall be the right thing here?"

Authority on my part would set aside all Temple oaths and regulations; but therewith I should appear as a destroyer of the most sacred oat, and the braking of it shall fall upon me. I do of course, as between ourselves, regard oaths imposed for evil purposes and given only too often, not only as nothing, but deeply despise them, because God is then conjured up to vouch for deception and evil, as a witness and helper. But the Temple at Jerusalem is somewhat different!

[5] On the one hand it still is as old, for all Jews a hallowed house of prayer, sacrificial and purifying, and in that sense hallowed as such; on the other hand and most notoriously, abomination upon abomination are committed there, in a most brazen manner not easily equalled anywhere else upon beloved Earth. Just on that account I would want to tear up and destroy every oath from its foundation.

[6] Tell me therefore what is the correct thing before God and mankind! For verily, if things stand the way these people have now innocently told me, then these youths grieve me much, and I would like to help them.

[7] Say I: "We had just heretofore worked out how to practice love of neighbor. If they ask for it, and your heart desires it, then there you already have all your advice. You have furthermore never yourself sworn an oath that shall honor the Temple's evil vows. If therefore you are not bound to the Temple by any oath, what should stop you from doing what you think is necessary?"

[8] You already often exercised power against societies who were bonded to their old customs and tradition through oaths, and this was actually quite good of you; for many secret atrocities often lay in such old customs and traditions. Here you can do likewise, in accordance with your sense of justice.

[9] Roman authority voids all bonding by oaths, i.e. when he who had been subject to an oath, freely realizes that the oath resulted from duress against his free will; and secondly, that its aim was a consistently evil one, and that it is sanctioned more by worldly rather than divine laws, as it stands.

[10] To liberate an as-it-were oath-captive from Satan's claws, is a great, good and true work of neighborly love, even if man of feeble cognation were still occasionally oath-bonded, let alone in the present case, -in fullest recognition by the said young men of a most evil oath in the world. Hence do in accordance with your counsel, as seems right to you, and My friend Cyrenius is certain not to deny you his decisive help!"

[11] Says Cyrenius at once: "Not only not withhold, but in order for my Julius to breathe more easily in the future, I shall institute legal proceedings upon the thirty people, and let the Temple then hold me to account!"

[12] These My and Cyrenius' words relieved Julius beyond measures, and all jubilated over the fitting solution.

## **81. JULIUS PASSES HIS SUPREME ADVICE UNTO THE PHARISEES**

[1] After that, Julius turned back to his young Pharisee, saying: "We have, my friend, already found the right means by which you and your elders shall stand completely justified before the Temple and all its demands, and where your parents can even lay a charge against the Temple with the Roman protectorate, whereby sentence shall be passed upon the Temple to compensate your parents for your loss, -on account of your of Temple-enforced non-adhesion to Roman law in respect of proper travel documents, which the Temple to this hour stubbornly refuses to acknowledge, leading to your arrest and immediate conscription into foreign legion service! Hence you are now for your own good already under arrest. Are you pleased with that?"

[2] Say all: "Oh lord, whoever may be, this godly advice only a God could have given you! Verily, in this way we shall reach our goal, and no less that of our parents as well. Oh for the sweet taste of joy, and how much wiser is the great Rome than our currently dirtiest Jerusalem! Old host and father of this house, after this good news for us, go and fetch us some wine, for now everything

around here must come alive! We have just been lifted out of hell, straight into heaven! The blind Jews still await a promised Messiah Who is to free them from the Roman yoke, yet we have found among and within you, dear Romans, the real and only true Messiah for all mankind! Pure truth is the true Messiah of all mankind. This is now however in your midst, and so you are now with the fullest and purest truth among and within yourselves, the Messiah of all pure and honest Jews, and also of that mankind whose feelings are bonded through and through to all the worst laws. Old host, go, go, and let them serve us some more wine, to the best of our redeemers and Messiahs.”

[3] Marcus at once orders more bread and several pitchers of wine to be set up the new strangers’ table; and the young speaker again asks Julius what guests might be among the company, and who he is himself.

[4] Says Julius: “As I had already said unto you before, that Julius, standing in disrepute with yourselves, will always make good any injustice inflicted upon you, unwittingly of course; at the right time he shall also make it good to you as best he can. And that Julius, so much feared by you, am I myself, and opposite me is the exalted governor of all Asia and Egypt, Cyrenius, to whom you had intended to journey in Sidon. And now tell me whether you are satisfied with us hard, inexorable Romans!”

[5] On hearing this, the young Pharisees and his colleagues at first take fright; on re-gaining composure however he says: “Exalted Commander, are you offended by my former talk, which obviously could not have been very faltering to your ears? But I cannot possibly be blamed, just as you yourself could not be blamed for having us shipped to Capernaum with mud stopped eyes and ears. Had you known us as you do now, you would not have done that to us. But you took us for average Pharisees of the worst kind, and it excuses your former hard treatment of us. But now forgive us, and me especially, as you henceforth know why!”

[6] Says Julius: “I speak gladly with forthright people, and shall never be offended by men who fearlessly and undisguised give

out the truth without reservation; but beware of those who don't mean what they say, and feel differently from how they talk! Nothing abhors me more than a lie, and I condemn even a white lie; because before God and all honest men, it is better to die than save oneself with an untruth! But as I said, I like your frank language. And since I know your circumstances in Jerusalem and Bethlehem fairly well, I also know that you have presented your case here without reproach. There is still something in your background, but it is minor, and you will achieve that too, so long as you show us Romans sincerity and brotherly submission!"

[7] Says the young speaker: "Esteemed lord, let it please you to also be frank with us and tell us straight out what is still in our background that should be part of this case! Because for sure, there is a thing or two that we could not divulge here, firstly through shortage of time and secondly, among such glorious company, one cannot as it were fall into the house with the door, especially when a most senior governor of all Roman Asia is in attendance, whose high standing and majesty we hardly dare to openly behold after knowing it is he. Besides that, there is also a youth and a maiden at your table, which tells us: bridle your tongue somewhat! When we are among ourselves however then, esteemed lord, we shall keep nothing secret! But since you have shown us poor sinners so much grace and mercy, please tell us what, between ourselves, still puts you off about us, and whether the person you consulted on our behalf in the Roman tongue also is an exalted Roman!"

[8] Says Julius: "Well then, that which you withheld on account of decorum is of no further importance, neither for me nor yourselves. But your acquaintance with yonder conspicuous man could be of the highest consequence. But no time is left for that today either; hence more about it tomorrow!" With this the rescued ones were most graciously satisfied, and again took bread and wine and gave their emotions cheerful reign.

## 82. JARAH GIVES TESTIMONY OF THE LORD

[1] Finally one of them, with some wine left in his jug, drank to the health of the wise Nazarene as follows: “Let the one we sought but found nowhere live with our blessings for evermore, if he is still alive and safe somewhere. We shall never be adversaries to his life, which is a blessing for mankind. Oh, had he only allowed us to find him; we would have laid bare the Temple for him in a way that would stop him hankering after it as we have been stopped, should he still have any regard for it! Since we could not find him however, let us drink to the health of the good body healer from Nazareth!”

[2] This brought tears to Julius’ eyes as well as to those of the deeply moved Cyrenius. Tears also came to Jarah and to most of My disciples. And Jarah whispered to Me: “Oh Lord, if only I could speak now, what could I and would I not be able to say to the thirsty rescued ones about You!”

[3] Says I: “Well, if you don’t give Me away, then you can let go a little, for these rescued ones shall hear your with strained attention!”

[4] Says Jarah overjoyed: “Oh, if so then I shall at once ask the company’s indulgence!”

[5] Say I: “Do so, but you must get a grip on yourself and not start crying.”

[6] Says Jarah: “Oh Lord, that I shall be able to try and avoid!” Following such assurance, Jarah rose and spoke in a precise and audible manner: “Hearken, my dear friends who just drank to the health of the Nazarene Savior, Whom you sought but could not find! This drink I share with you from my heart and the depth of my life; for I had the inestimable fortune to have made His acquaintance, and that at Genezareth itself. Hence I am in a most blessed condition to give you a brief but truthful sketch of His character, and His unheard-of abilities, should you be desirous of hearing it.”

[7] They all shout: “Indeed, indeed, fairest child of Genezareth!

But take your time to prepare, lest your fairest breast suffers strains!?”

[8] Says Jarah: “Oh, don’t let that trouble you. My breast is strong and can take plenty. So behold and hearken. Like yourselves, I had heard many a thing about the newly-appeared Nazarene miraculous Savior. Our region however always had been among the unhealthiest in all Galilee. Because every stranger staying there for only a couple of days, certainly fell too sick to continue his journey. There were some that had to remain over a year, whilst the locals were somewhat less affected; yet there were also locals that could be regarded as sick. Hence all travellers meticulously avoided this area, and whoever was not forced there on business was certain not to come right into Genezareth.

[9] When I first heard of the certain Nazarene Savior, I began to fervently pray to the God of Abraham, Isaac and Jacob that He would let the Savior also come to the most unhealthy Genezareth. And behold, I had soon been heard, because the Nazarene Savior shortly afterwards came to Genezareth. And seeing a Savior without medicines, one pondered: how shall this one heal all those sick? But He soon persuaded us that He only had to say: ‘I say unto you’ or, ‘be healed’. And behold, in a moment all who suffered from any incurable illness whatsoever were healed with such lightning speed that no trace could be found that they had ever been sick! The lame, the blind, the deaf, the crippled, the possessed, the palsied, the leprous and many with hundreds of other sicknesses, this was all the same to the Savior; His Word and will healed them all. Julius, a Roman, besides hundreds of others, were witnesses to it.

[10] But He healed not only the peoples’ bodies but also their souls and intellects, sweeping blind superstition from the hearts of the foolish and misled, teaching the ignorant in such lucid fashion that it amazed them even more than His healing through the word.

[11] He in the end proved Himself also as a complete Master of nature; for not only water, air, fire and earth, but I would like to say with certainty also sun, moon and all the stars would not show

disobedience to His word; because the angels of heaven submit to His will.

[12] He loved me very much just as I also love Him above all, although outwardly He is not really a beautiful man; since He is rather small in stature and His hands are rough and full of work scars, but His head is full of dignity and His eyes probably the most beautiful I have ever seen. Also around His mouth He has an exceedingly friendly, nonetheless at the same time also dignified serious expression. The voice of His mouth one can only call truly manly adorable; since it sounded at least for my ears more pleasant than the most beautiful singing.

[13] There you have the briefest possible, but most strictly true sketch of the most renown Savior from Nazareth, which can be verified by hundreds of the most reliable witnesses. How do you like the Savior Whom you sought but could not find now?"

### **83. THE TEMPLE'S INTENTIONS EXPOSED**

[1] Wide-eyed at Jarah's testimony, the Pharisees say: "You did not tell us anything special, because such and more has already come to our ears when still at Jerusalem; and due to such extraordinary rumors, already like daily bread, are quite familiar throughout all of Israel, one could say; quite a few have been dispatched from the Temple to track down this man and bring Him to the Temple, where offers would certainly be made to Him on the Temple's part to put His amazing attributes exclusively at the Temple's disposal. And should He reject such offers, as He could be expected to do with certainty, since He is at the same time supposed to be a very good, loving and exceedingly wise man, well, then he should have to make the loser, and not likely avoid the most secure prison, be it that he is omnipotent in all earnest. For the Temple has now become so wicked that Satan with all his evil could attend school there instead of the people, for a full ten years for practice in full shamelessness.

[2] Hence we say that the Savior of Nazareth would never commit



himself to the many abominations, wherefore he shall definitely become a victim of the Temple.

[3] Many Pharisees were indeed supposed to have already been converted by the might of his words and works; but what did this help them? In the end they got into devilish trouble with the Temple clerics, and in order to regain some credibility and live in some peace with the clerics, they had on top of everything start lying through their teeth. Because the old Temple clerics now are and remain purely of the devil, and nothing can be done about them.

[4] Once the High Priest says: 'Today the sun shall not be shining for the whole day!' and a subordinate Templer would dare to make a comment about it on the same brightly sunny day, all hell would break loose for a year! In short, no one must believe the sun is shining, even if the heat forces him to seek thickest shade! If the High Priest says, 'today nothing but blood shall be flowing in the Kidron river for seven hours', then beware anyone who does not see blood flowing! If a sick comes to the High Priest and the latter says 'my son, you are healed now – go and leave your sacrifice and depart cheerfully for home' even if sick and miserable. If however he says: 'My friend, I am sick as before and hence can give no sacrifice' – oh God, oh God, such would fare badly! In short, the High Priest's word must help, and the help paid even if no trace of real help can be detected. And beware anyone who should cast doubt on such non-help, I would not want to be in his shoes!

[5] With such healings for fat offerings of supreme girth, you dearest child will understand that your Savior would be most useful to the Temple clerics, the reason also for the Temple's constant hunt after your Savior from Nazareth.

[6] We thank you by the way for describing Him to us more closely. Maybe we too shall one day have the fortune of meeting Him somewhere. Praise be to the Almighty Jehovah for freeing us from the Temple's claws! Should we nevertheless, as soldiers get to Jerusalem then rejoice, you holy Temple clerics! We shall

know how to nicely drive your holiness out of you!

[7] If however you dearest maiden can tell us some other highlight about your most astonishing Savior, then do so! We shall hearken unto you with the closest attention until day-break, for this Man intrigues us beyond limit.”

#### **84. THE ARCHANGEL RAPHAEL’S MIRACLE WITH THE STONE**

[1] Says Jarah: “Yes, my esteemed friends, I could continue to testify the rarest things to you for a thousand years continuously, about the Savior from Nazareth, if the time has come for being permitted to tell everything one has seen and experienced; but for supreme wisdom’s sake He forbade it, whence I must not tell everything that I know about Him, but only the little that He gave me the permission to do.

[2] But before that I said to you among other things that sun, moon and all the stars also have to obey the good Savior from Nazareth, whilst even the angels of heaven obey Him. And I noticed that some of you shook your heads derisively, trying to as-it-were say therewith: dear child, your imagination is taking you a little too far; for the pure angels of heaven obey only God, and no one else in all of infinity! Yet I say unto you that things nevertheless are here as I harmlessly indicated it to you.

[3] I would have given you the convincing proof earlier, had you not smiled and shaken your head rejectingly; but now I shall hit your doubt over the head, and you shall not lightly take me for a little fool in love, who as customary in the world makes a fly into an elephant as concerns the object of her heart. Oh, this may unmistakably be the case with many worldly maiden of the big world; but of such, not the smallest trace shall be found with me, of which I shall deliver the most vital and obvious proof.

[4] Look there at the youth who, as second on my right, is conversing with the son of esteemed Cyrenius; who do you take this youth for?”

[5] Say those asked: “Well then, for a human with flesh and blood like ourselves!”

[6] Says Jarah, with a faint smile and shaking her head: “Wrong, by the high of the sky, my dear friends! Behold, this is a purest archangel of God, whom the renowned Savior from Nazareth has given me out of the numberless angels for my own benefit and guidance, tuition and leading for an extended period! If however you cannot believe this on my word, then come over here and convince yourselves with all your senses; for he shall be at your service for a few moments!”

[7] Says the former speaker: “Indeed, of this I have to convince myself with hands and feet, otherwise the wise maiden’s testimony goes way over my head!”

[8] With these words, the young Pharisee rises and goes respectfully over to Jarah, saying: “Now, how are you going to substantiate it?”

[9] Says Jarah: “Go over to the youth, whose name is Raphael, and he himself shall substantiate it!”

[10] The young Pharisee steps over to Raphael, who rises and fixes the young Pharisee with his eyes, saying: “Why do you doubt what my disciple has told you? Here, grasp my hand and tell me what you feel!”

[11] The Pharisee does so, and says with astonishment: “Him, peculiar, I don’t actually feel anything, except my own, tightly closed hand, where there would be no room for a fly, let alone your whole hand! In short, I’m reaching through you and realize that verily, you are not flesh and blood like us!”

[12] Say Raphael: “Pick up a stone lying at your feet, and hand it to me!”

[13] The young one lifts a stone, weighing close on thirty pounds, saying however: “If my hand goes through yours then this stone also falls through your hand, as through air, for the stone weights at least thirty pounds, and if it falls on my feet it shall crush them!”

[14] Says Raphael: “Should this happen, then I shall heal them in a moment. Hence put the stone into my hands untroubled!”

[15] The young Pharisee puts the stone in Raphael's hands.

[16] On holding the heavy stone in his hands and tossing it about like a ball of feathers, to the astonishment of the young Pharisee, the latter says: "Hearken, dearest spirit or whatever it would not be too good to pick a fight with you, for one is bound to be the loser! But from where do you get such power?"

[17] Says Raphael: "Behold, this is nothing yet; I shall crush this pebble stone into powder in front of your eyes!" Here Raphael crushes the stone to visible dust, leaving a heap of the finest white dust on the table in front of him.

[18] On seeing this second effort, the young Pharisee bent over in astonishment, and his colleagues also rushed to get a closer look.

[19] Says the angel: "For someone who has the power, it is not as hard to crush a stone as it is to press the dust back into its former compactness and shape, because every man can grind up a stone, even if not by hand, but with a very hard iron hammer. But the later pressing together of the stone dust shall hardly ever be possible to man, especially into its previous form. But that you may see that this also is possible to me, pay attention and see if you can emulate me!"

[20] Raphael pushed the stone dust on the table together, and same instantly assumed its former shape and weight, on the table in front of the angel.

[21] The young Pharisee and his colleagues' eyes dilate in astonishment, and he is speechless.

[22] But the angel says to him: "Behold, this all is nothing yet! Pay attention now, I shall completely annihilate this stone instantly into nothing, just through my will." Whereupon the angel says to the stone: "Dissolve thyself into relevant ether, and rarefy into finest ether!" Upon these commanding words, the stone in one moment became invisible, and no man saw anything of it. The angel asks the young Pharisee: "Now, how do you like that, my friend? Could you copy that?"

[23] Says the young Pharisee: "Hearken, you dear angelic spirit or whatever, this is unheard of! I now for my part believe that you are

an angel of God. Only one thing I don't understand, namely: how, with all that, one might say almighty power, you can still be subordinate to a person of this Earth! Because this maiden also said such about the Savior of Nazareth, and now I have to believe it, whether I want to or not.

[24] Is there upon Earth in all seriousness a means by which one can subordinate you? How did yonder person come to that? We do indeed have examples in the Scripture where angels served men in response to God's command; but the way you now find yourself among mortal men, Scripture has no precedent! No, no friends, here things are not going on in a normal way! You can indeed be an angel of the Lord, but equally someone quite different, where one says: 'Jehovah be with us!' It now is night and indeed midnight, when the 'Jehovah-be-with-us' likes to join up with mankind. You are of course much too beautiful, gentle, good and wise for such 'Jehovah-be-with-us'; but one can never place much store by that!? If however you should have honor of being somewhat of a 'Jehovah-help-us', then we don't think much of an acquaintance with the amazing 'Savior' from Nazareth, because this test with the stone has now got me thinking rather strangely, 'Jehovah-be-with-us'!. It is not said for nothing that Satan can also assume the light-form of heaven wherever it suits him! And if you were to be somewhat of a 'Jehovah-be-with-us' then we would prefer to fly rather than walk away from here, because things could get scary for us here."

[25] After these words, all are about to take to their heels, but Cyrenius stops them from doing so, signifying them back to their places. They sat down again indeed, but seemingly as if on needles.

## 85. THE YOUNG PHARISEE'S APOLOGY

[1] Julius however says to the otherwise forthright young Pharisee: “Verily, at the start I took you to be too wise and sensible to also regard this visibly purest angel for a possible Satan! Ah, this goes beyond everything! Can you not as a moderately reasonable man deduce from our conversations and actions that we are not of the devil? Is according to your doctrine the devil not someone whose intention it is doing useless evil? And we constantly abhor and punish evil? Has Satan ever proved mild and merciful towards anyone? We however are just, merciful and gentle towards all. How can we tolerate a Satan in our midst? Oh, you still blind fools! Have you never seen someone possessed by a demon? I have seen several but not one that was well-treated by his inhabitant! If however your crude foolishness regards us of the devil, for what do you take the Templers and yourselves, which as is well-known to the better world, is completely of lies and deception, and the most capricious malice, with you being its servants? You yourselves admit that the Temple could well serve as a school for Satan! And us, who do good upon good towards everyone out of our faithful and good hearts, you want to also regard as of the devil, because a spirit from the heavens has given you a small sample of his immense might and power? I would therefore like to hear from you about the manifestation of what is not of the devil!”

[2] Says the Pharisee, somewhat more composed: “Now, now, most exalted Julius, you must not count this thing too much of a sin against us! For behold, a man is sustained by what he eats! Is the food good, then the sustenance also is so, but if bad, then the nutrition is also bad. A dilapidated person, who in the end eats with the pigs, shall not excrete differently from pigs! And so it is with us spiritually. Our soul-stomach has been fed with swine-fodder for years, and the bad remnants in the soul-stomach are not so easily and quickly shed as some might think!

[3] For our better views and insights, still mixed with a lot of

excrement we have of course to exclusively thank our repeated contact with the Romans and Greeks. But on returning to Jerusalem, and particularly to the Temple, it is only fourteen days to stupefy us again with all sorts of mystically wise-sounding phrases. Is it surprising if, with such extraordinary circumstances, phrases of our own emerge in our soul, like dark clouds in the sky over our already feeble sun of cognition or youth, momentarily darkening them to such extent that extraordinary appearances impress us like a wanderer at darkest midnight, who through sudden lightning indeed sees the many obstacles along his path, which however is then followed by still thicker night!!

[4] Wherefore, be patient with us, and we shall make it after a while! But as said, it cannot happen spontaneously, and I and all of us are now very happy to start understanding why it actually is so, and cannot be otherwise, because no human form shall be sculpted with just a few blows of the chisel from a hard and rough block of wood.

[5] We have of a truth read a fair amount about the angels of the heavens. The three strangers visiting Abraham were angels; there were angels with Lot; Jacob's ladder full of angels is familiar; Bilam's beast of burden prophesied to the prophet mishandling it, of an angel's presence; young Tobias' companion and guide was an angel; the Israelites saw the angel of death in Egypt going from house to house; angels were seen with the three youths in the fiery furnace; and there is yet much more in the Scriptures about angels of God, physically and visibly communicating with man of this earth. Why should it not be possible here?

[6] But here the proven presence of an angel is so extraordinary, that one cannot of course or readily grasp it in its complete truth, the way one believes it about antiquity, which is easy to believe because one always imagines times past as better than the present; which latter, out of a kind of piety, one considers too unworthy for such holy manifestations, without remembering that the Sodom and Gomorrah time may not have been so God-pleasing, or He would not have rained fire from heaven upon such places.

[7] In short, you have to admit that this is quite an extraordinary thing, which to our knowledge the earth has not experienced yet! It will therefore be comprehensible that such peculiar tests of the angel's heavenly nature caused us to lose our composure a little, considering all our former life conditions. Hence, exalted Julius, do not count our momentarily foolish demeanor as of sinfully malevolent intent."

## **86. JULIUS INSTRUCTIONS TO THE PHARISEES**

[1] Says Julius: "Well, I had already said to you anyway that it was an immense residual foolishness in your soul, from your early upbringing. What has not been shaken off can be completely done so with time. It cannot in indeed be done at once, because an old, entrenched foolishness often is harder to purge out of man than healing an old physical ailment. But the right means can ultimately heal both.

[2] We do not reproach anyone for a born and incarnated foolishness, because no fool can be blamed for inferior upbringing. But when opportunity of exalted experience calls and to communicate with people of authority, wisdom and the correct insight in everything taking place upon this earth, then one has to abandon one's old, foolishness, and accept only that as true and good that one has seen and had explained to him, by truth-and-goodness seeking men imbued therewith. If he acts rejectingly, then he is worth the scourge; and if this also does not bear fruit, then such man is to be removed from the society of better men and taken to an asylum for the insane, because men are offended too much by his stubborn and too deeply entrenched stupidity, which would not be good.

[3] But this does not apply in your case, because your intelligence is too awake from the many contacts with us Romans and Greeks, who might now be the most experienced and educated people upon the earth, in spite of the frequent reproach that we don't believe in the only true God of Abraham, Isaac and Jacob as preached by you.



If however we put the question to you whether you yourselves believe all that staunchly, as is to be expected from all your words and sacraments, then your unseemly and evil deeds, even if not your mouth, which had always been your nature, shall answer: we believe nothing at all, but only feign a faith before the foolish people, letting ourselves be paid handsomely for such hypocrisy, at which we are very good! If I then compare our faith in your God with yours, then we believe a thousand times more than you!

[4] We do indeed acknowledge that yours is the only true God, of whom our gods are just single, exalted, worthy attributes of His, that human imagination has coveted into all kinds of personalities; but you do not recognize your only true God and hence even less His most exalted attributes, which we present in allegories and worship. Whence you still have to learn a few things, proving it and then understand how all things stand in the world, and what truth there is behind it.

[5] Once you have found the truth however then accept it, staying with it thinking and acting accordingly, and you shall be children of God in actuality; whereas you have until now been like all Jew, who say they are God's children but in their hearts not even believing that there is a God."

## **87. THE ORACLE OF DELI**

[1] (Julius) "Amongst the Greeks and the Romans there were always men who, even if they were not Jews and had not been educated in their schools of prophets, nonetheless had a divine inspiration and recognized it as such.

[2] Once when Croesus, King of the Lydians, wanted to wage a war against the Persians, it mattered very much to him to find out in advance whether the war would turn out favorably or unfavorably for him. But who would shed light on this for him? He thought to himself for a while, and said, "There is any number of oracles; no doubt one of them will surely be able to tell me the truth! But who will decide for me afterwards which oracle has told

the truth? Ha!” he thought to himself again, and said, “I will sound out the oracles beforehand and then we shall see which oracle is useful!”

[3] After this he took a lamb and a tortoise, cut both of them into small pieces, put them together into an iron pot, covered it with an iron lid and then put this mixture on the fire until it boiled. But beforehand he sent explorers to Delphi, to Aba in the land of the Phokers, to the old Dodona, to Amphiaraios and Trophonios, to consult the oracle on the one hundredth day after the departure from Sardis about what was bothering him at that moment; for during this time he was cooking his lamb and his tortoise in the aforementioned way.

[4] Most of the oracles gave such complicated answers that probably no one could ever make head or tail of them; but the oracle at Delphi said, as usual, in hexameters:

[5] ‘See, I count the sand, I know the distances of the sea. I hear even the mute, and I hearken to the silent themselves. Now a smell penetrates my senses just as if tortoise mixed with lamb cooked in ore. Ore is underneath, ore is the covering above.’

[6] After this test he asked the oracle of Delphi whether he should do battle against the Persians, but received the well-known answer that, if he went across the Halys, a great kingdom would be brought down! He asked the oracle a third time whether his reign would be long. And the Pythia answered:

[7] ‘If a mule one day has dominion as king over the Medes, then, tender-footed Lydian, fly away to the stony Hermos! Do not hesitate, neither fear the disgrace of cowardly haste!’

[8] According to the oracle’s own interpretation, which it gave after the capture of Croesus, the mule was to be understood as Cyrus, his victor, because he was begotten of a distinguished Medes, a daughter of Astyages, and of a Persian father who was subservient to her.

[9] The very same Croesus also once asked the oracle if his son, who was mute, could not get better, and received the answer:

[10] ‘Lydian, although a great ruler, yet of a foolish heart / do not

long to hear in your palace the besought voice of your speaking son! Trust will avail you better! Know this, he will speak first on the unluckiest day!’

[11] And you see! On the day when Sardis was conquered, a furious Persian went for Croesus to knock him to the ground. At this the fear and dread loosened the son’s tongue, and the son spoke: ‘Man, do not kill Croesus!’ That was the first word by the mute son and in the future he could always speak his whole life long.

[12] You see, this oracle was, as remarked earlier, no temple of wisdom from the Jewish school of prophets! But who could dispute the existence of some divine inspiration after the veritable examples cited?!”

## **88. APPEARANCES OF HIGHER BEINGS**

[1] (Julius) “In the same way we Romans are familiar with enough historical traditions to know, for example, that Socrates, Plato, Aristides and a lot of other wise men always had a guardian spirit with them who taught them and constantly gave them wise teachings and in emergencies sound advice according to the capability of their heart; and whichever of them did not follow the advice surely had also to face the terrible consequences.

[2] Now however, if we know this, partly from history and partly from our own personal experience, then such a figure as has appeared to you here cannot seem so inadmissible. In brief, we know from the numerous traditions and from the experience of the present that higher beings come down to us people not at all as rarely as some think, and they reveal themselves to us in numerous ways and give us information one moment about this, the next about that; but now if this is so, then our angel is certainly not such an unusual appearance as one is accustomed to consider him to be at first glance.

[3] But that such a perfect spirit possesses powers incomprehensible for our mind and therefore can carry out very

rare miracles for us, I find nothing extraordinary in that.

[4] I once had the opportunity to see people from Rear Egypt and to talk to them through an interpreter. They were complete naked and didn't even cover their private parts. They considered us Romans to be higher, heavenly beings and wondered greatly about the great and most magnificent buildings of Rome, about the beautiful clothes and our shining splendor; they considered everything that they saw which had been made by the hands of men to be works of the gods which they considered us to be, and asked me if we also constantly ruled over the sun and the stars as well as the moon, and directed everything according to our whim, or whether there were other gods to do this.

[5] Of course we corrected them, and before a year was out they knew very well that we were also only people, and they learned very many things from us, finally clothed themselves and experienced great joy when they had learned to make cloth themselves and to make all sorts of clothes out of it, male and female. After a few years they returned to their homeland again equipped with all possible knowledge and there they have surely founded schools and in such a way brought a little light to their natural wilderness.

[6] So, if we in our still very great spiritual ignorance see a perfect spirit working, then we certainly must wonder to the greatest degree how such a thing is possible; but when our spirit becomes just as perfect then we will also surely be able to do higher things and we will not wonder as we do now if a spirit splits a stone into all its elements with the power we have seen.

[7] But that we are capable of an unlimited perfection in our spiritual sector, that is proven to us by thousands of examples; and at this table sit people who were allowed to be quite close to the angel and yet one was allowed to be considerably superior to the angel, as you have heard before about the practitioner from Nazareth.

[8] So from now on throw yourselves principally into the greatest possible education of your spirit, and you will then be able to

dissolve not only a stone but even a whole mountain into its primary elements!”

[9] At this Julius turned to the angel and said, “And you, Raphael, tell me if I have said even one false or untrue word in my rather long-winded speech?!”

## **89. DESTINY AND DEVELOPMENT OF MAN**

[1] The angel says, “Not at all. Things happen exactly as you have just very masterfully explained. Therefore if the thirty brothers live diligently according to what they will hear very soon from these brothers of ours, they will soon become our brothers in all things.

[2] God gives to no angel and to no person, who is basically a prospective angel, more than a complete individual life and the capabilities in this life to mould it by themselves to be as close as possible to the greatest divinity in all things. If a newly-created angel, or likewise a person, knows the sure path on which he can always reach complete God-likeness, but he does not want to walk along it, well then, he has finally only himself to blame if he from then on remains in a death-like God-unlikeness.

[3] Certainly, a perfect spirit may well never reach God in the most endless completion in all eternity; but that does him no harm; for one can still set everything in motion – of course, constantly in the system determined by God – for whatever he may want. In the end one can also call forth from oneself, like God, independent beings and give them an eternal, free existence, and can then have great joy and blessing with such beings, just as an earthly father with his own children – and that is divinity to the extreme!

[4] I myself have already created several worlds with small suns and completely populated them with my own beings. And all these worlds are often better equipped with everything than this Earth of yours. Everything reproduces itself just as here, and the spirits there are capable of complete perfection just as here. And why shouldn't they be? For in the end every spirit is from God, just as the seeds of the future plant have been already reproduced millions

of times from out of the original seed.

[5] And since you as descendents of Satan still carry the spirit of God in you, then how much more the descendents of our divine creator!

[6] And see, you too can achieve all this if you will walk along the paths that are shown to you! But whoever of you does not want to walk along it will finally have only himself to blame if he remains in his death-like non-divinity for unthinkably long times.

[7] Therefore none of you love the world and his own flesh more than his spirit! If each one concerns himself above all only with that which belongs to the spirit, then he will soon receive that which belongs to the spirit, namely complete similarity to God!

[8] But whoever always concerns himself more with that of the world and of the flesh, he has only himself to blame for the fact that he remains in deathly darkness.

[9] All life can cross over continuously go to an everlastingly more complete life if it makes the effort to proceed along the road of the established divine order. But if life comes to a standstill, particularly at the beginning of the great path of life, well, then it will naturally go no further, and instead stops and in the end withers away like a stalk in winter once it has been freed of his fruit according to the order of God.

[10] Therefore be as active as you can for the spirit! Do not rue any step forward! For there every deed and every step is constantly accompanied by the highest blessing from God.

[11] Do not believe that I as an angel am already so perfect that I can now slip into complete inactivity! I now gain through this presence an endless amount and will in the future be able to work even more perfectly for my own highest creations. But if I as a pure and perfect spirit can still gain so invaluablely much, then how much more will you, who are so far behind me in perfection!

[12] Therefore thank the Lord our God that He has led you into this holy, most merciful opportunity, in which you can do more for your spirit in one hour than in ten thousand years of your own worldly teaching!

[13] See, such great moments of mercy are only offered to this world by God very rarely; therefore everyone who has the great luck to be the witness of such an opportunity should use it with all his strength for his spirit.

[14] If God sends or awakes a prophet somewhere, then everyone should crowd around him and listen to him speak the word of God for his greatest wellbeing; for God awakens such men only once in hundreds of years in the great depth of the true wisdom of heaven.

[15] But very great prophets, through whom God informs the people of the Earth of very many and great things, are sent to the people of this Earth at most every thousand to two thousand years, on the one hand in order to show them in the greatest and most elaborated ways the further new paths of God towards even higher perfection, and on the other hand to turn them away from the many false paths that they have made themselves and to turn them onto the one right path.

[16] For see, in God's great creation everything moves continually forwards like time on the Earth which also never stands still! The spirits clearly always make great progress. But because in the kingdom of the pure spirits such great progress occurs continually, the eternal beings on the heavenly bodies must not be left behind so that they do not come to stand too far from the kingdom of the spirits.

[17] After the appearance of such great prophets things go well for the people by their own doing, if not in general, then at least in specific areas. But when a great advance is again made in the spirit world, then it is no longer done with the somewhat shrouded light of a former great prophet; a new one is awakened and sent, and mankind follows once again, if at first only in exceptions, according to the great advance of the spirit world.

[18] But then humanity in a few centuries becomes more resourceful and finally brings to light things about which the older generations had never dreamed.

[19] But when humanity has reached a sort of culmination after about twelve to fifteen centuries, then it would become lethargic

and would stop, as is permitted on this Earth by God so that there should always be every conceivable level of education. Thus the more enlightened people should learn that without revelations from time to time humanity would remain at the same point for thousands of years and does not take a single step forward, as you can see with today's Indians and South-East Asians.

[20] The Lord allows such things so that people who get there at some time can convince themselves that the situation is exactly as I have told you before. But you will finally educate these people in your descendants; for the Lord never awakens any great prophet for nations which are on a lower level of spiritual education; instead He lets them, that is the uneducated people, follow suit through the main nations of the Earth which have been educated through revelations, for which the Lord has His own endlessly wise reasons.

[21] But people on the first level before God on a heavenly body should always recognize such a high calling most deeply and with gratitude and then act diligently accordingly; otherwise it is their own fault if they in the end sink below the South-East Asians, who we would call Sinesians, and finally become as completely stupid as the animals! – Tell me now, you thirty brothers, if you have understood all that clearly!”

## **90. THE PHARISEES ARE CURIOUS**

[1] One of the young Pharisees says, “Great, eminent, powerful spirit! Much, yes, but by no means everything! But we all thank you fervently for this; for with the great key of heaven you have truly opened up secrets about which we had not even the slightest idea before. From now on we will all make every conceivable effort to proceed on the right track in life; only we would like to know it better. For today though we have already had more than enough; for we need time before our spiritual stomach digests it. On the morrow we will be more receptive to higher and deeper things than could be the case today.



[2] But now we would simply like to hear the seemingly very wise man who is resting at the side of the high governor and talking very secretly with him speak some words of wisdom; for he, even if he is no angel, seems to be superior to you all – for his manner and his certain stoic composure during your angel’s speech reveal deep and great things!”

[3] Julius says: “You are correct; but it is not as easy as you think to make the man speak. Whenever He wants, He often speaks a lot, and every word is like a whole creation full of wisdom; but when He does not want to, no one can easily move Him to it. But try it yourself, speak to Him and He will surely give you some kind of answer!”

[4] The young Pharisee says, “No, my courage fails me; for he could give an answer that would be enough for a life-time! Therefore we will let it be for today with our probably very inopportune inquisitiveness!”

[5] Julius says, “That is probably best! Tomorrow is another day; maybe then there will be a better and easier opportunity to move Him to words than today. But maybe He will yet say something today and you can then listen to Him easily and openly.”

[6] At this our young Pharisees are at ease and wait for an opportunity to listen to Me.

[7] But soon after this a constable comes from the sea where the familiar criminals are being held saying to Julius, “Lord and master! We cannot bear the five murderers any longer; for they say such frightening things and make such terrible gestures that all the soldiers are horrified and some of them can hardly be kept under control so that they do not suddenly lay hands on the criminals because of the most terrible and most brazen blasphemies. For they say: We would rather die than patiently listen to such evil and brazen blasphemy any longer!”

[8] Julius asks Me, “Lord, what shall we do?”

[9] I say: “There are still five hours until morning, and the five criminals must bear up till then! They cannot and must not be neglected one minute! But if the guards cannot bear the foul

language, they should draw back so that they cannot hear them; for not one of the criminals will break through and loose his strong bands. I give my word on this! The seven political prisoners create no meaningful problem anyway and are quiet; they can be put with the guards and things will go easily for them in the morning. But the murderers will give us all enough problems. So let it be so; for only through great torment can the soul of the evil murderers be made freer and freer from the flesh of Satan and his very evil spirits, a release without which any salvation cannot be thought of! [10] At these words of Mine the guard leaves and carries out My advice.

## **91. JULIUS THREATENS THE PHARISEES**

[1] But during this exchange the young Pharisee had heard something about the salvation of the five murderers, which struck him greatly, and he therefore immediately asked the captain in embarrassment, “Great master! Is that at the end really the famous Savior from Nazareth, or a first envoy of his? For we have heard that he takes disciples and then, so they say, when they understand something he sends them to all places so that they should call students for his new teaching, which seems very successful. If that was the Savior of Nazareth, then we would be in a nice pickle!”

[2] Julius says, holding himself rather seriously and looking sharply into the eyes of the young Pharisee: “Why then? Why should it put you in a pickle if that man is possibly the famous Savior of Nazareth? Truly this question seems to me a little suspicious on your part! Give me now a correct explanation for your embarrassment, otherwise things will not go well for you!”

[3] This rather severe counter question of Julius’ filled the young people with a great amount of fear, and the otherwise talkative young Pharisee now became very embarrassed and didn’t immediately know what he should say in answer to the rather severe Julius.

[4] But Julius said “If you can and you want to admit the truth,

then you don't even need to think about how and what you should say. But if you simply want to placate me with allegedly true phrases, then you have falsely estimated me; for I know only too well an old wives' tale from the pure truth. But I will tell you something now: Make sure that I do not find you out! It still seems to me that one should not trust you at all; for you yourselves, it seems to me, have already been smeared with all Satan's ointments once and for all. Whoever trusts your words easily makes a crude traitor out of himself. Everything that you have said here can be nothing but a pure mask in relation to your heart. But woe betide you; for there will be no more talk of tolerating you where I myself keep the sharpest watch! Now speak the fullest truth, or it will be worse for you than for those five murderers who are tied to strong stakes on the banks of the sea! So no hesitating, out with the complete truth!"

[5] At this demand by Julius for an answer the thirty become pale with fear and tremble; for although they probably had basically the most serious desire to get away from the temple, they were still concerned about white-washing their reputations in the temple too if necessary. For the young Pharisees knew how to craftily save their reputations everywhere in emergencies. If they ever came back to the temple and were accused of having left the temple time and again, then they had a lot of appropriate reasons at the ready to explain that they had only gone against the temple in pretence.

[6] For this reason I said right from the beginning that one should not trust them too much; for such human souls constantly resemble the tamed wild animals which one must never fully trust because the savagery likes to return as soon as there is an opportunity.

[7] When, after a short while of anxious silence, Julius began to get

more intense in his enquiring, I said to him, "Friend, allow them to collect themselves and then speak! Because they cannot fob us off with lies, even if they wanted to. For firstly I am here, and I cannot be lied to, and secondly Raphael is here, who also cannot be lied to. What good would any lie do for the thirty anxious ones against

us who firstly cannot be lied to and secondly hold all the power and strength in our hands?!”

[8] Julius says, “I see well that You, o Lord, are completely right again this time as always, and so I will wait for the answer from these thirty with all patience. But I would like to add that I want to finally find out what I should do, if there is no answer for too long!”

[9] Immediately at this the young Pharisee with some courage opens his mouth again and says, “You have exasperatingly obstinately demanded from us the answer to your question. But we asked you first in the friendliest way, if a little excitedly, about the eminent man there, who he is, whether he isn’t the famous Savior of Nazareth, and we said that if he was, it would put us in a fine pickle. This surprised you; you immediately felt distrust towards us and straight away wanted to hear from us the reason with the most threatening seriousness in the world. It is easily understandable that we became anxious at that, since we have already experienced your strictness.

[10] But now that we have found a defender of our embarrassment in this great man who we actually secretly feared the most because the thought constantly arose in us that he was perhaps the Savior of Nazareth, we can speak easily; for now we have no more fear and can now speak freely and openly.

[11] That we had to have a well-founded fear of the Savior of Nazareth lies quite simply in the fact that we basically stand here as his persecutors from the temple, even if we never were in our hearts; we have had to make some fictitious decrees against him in front of the world, which cannot have been pleasant for him at all, even if they were unable to do him any harm.

[12] But we have now experienced some small tests here and noticed that things would not go well for a persecutor of the Savior. And so we asked you too, when we had heard of the healing of the five murderers tomorrow, whether he was not in the end the famous Savior from Nazareth himself.

[13] If he was definitely that, then there would surely be nothing

left for us to do in the end except to throw ourselves in the dirt before him and to beg him for forgiveness for everything which we were forced by the temple to do against him. And you see, that is the pickle in which we would have found ourselves, if he was seriously the Savior from Nazareth! But since we have now seen the noble heart of this man he can freely be the Savior from Nazareth and we will not be in any pickle on his account any longer! There you now have the truest answer that you so threateningly demanded from us; but now give us the correct answer to our question!”

[14] Julius says, “Well then, you should know then that it is He, to whom all nature and all powers of heaven are submissive. He is the famous Savior from Nazareth! The maiden testified about Him earlier and the angel obeyed His sign, when he gave you the test of his power; but since you now know that, tell me what you will and want to do now!”

## **92. DISCUSSION BETWEEN JULIUS AND THE PHARISEES ABOUT JESUS**

[1] The young Pharisee and all the others with him say, “Then praised be God in the highest, that He has given man such power which can be the salvation of the weak mortal! It is written in the prophets that God will send the people of Israel a Messiah. Well, what is that, if we should recognize him as such? A Messiah according to the promises is not allowed to be born in Galilee and to come from there; but that is just a prophet’s language which one basically, as far as the spirit is concerned, does not fully understand! We have never really seen why no prophet or any other great man should come from Galilee; since the Galileans can’t do anything about the fact that they are Galileans. But that is how it is written! Whoever wants to believe it, believes it; but whoever does not want to believe it should forget it – and we belong to the latter for the most part, so that it therefore doesn’t confuse us in the least to accept this Savior from Nazareth as a

Messiah in the best shape and form.

[2] But in a certain way it is a somewhat highly extraordinary special thing and a great question how this man came to such extraordinarily high and divine characteristics! For as far as we have found out from our research about him and his background, he is the son of a carpenter who always, until his thirtieth year, stayed at home and did carpentry with his father and some other brothers, sometimes here, sometimes there, and no-one has ever discovered anything extraordinary about him; he has never been seen reading or writing or counting, also his behavior with other people seems to have been very taciturn and nothing less than intellectual!

[3] Yes, we were told in Nazareth itself that his father and his mother had often quarreled with him because for one they could not easily bring him to the synagogue, and ten he never wanted to read aloud and had little or no respect for the Sabbath. His favorite thing was nature and a mute observance of the things of the Earth.

[4] Also fishing was supposed to be one of his favorite activities and he always fished with good success, thus the fishermen were glad to have him with them.

[5] In brief, what we could ever find out about him at all pointed towards the fact that firstly he had never been to school anywhere and secondly it was well-known that he had always been a person from whom only a very low level of any education emerged.

[6] But all of a sudden he awoke and showed such wisdom that one could say with the greatest conviction that the world had never borne a wiser man.

[7] Well, we have found out that, and naturally a lot more, from the truest sources, we now find him here and are convincing ourselves that he is a very unusually extraordinary man; and it cannot therefore be held against us if we ask: How did he come to such unheard-of characteristics which no person ever possessed before him and certainly will never possess again?"

[8] Julius says, "But who knows the goal and the measure of God's spirit, how much it wants to unite with the spirit of a person?! Can

it not happen that the all-powerful spirit of God in all its fullness of power unites with a human spirit and then acts and works, as a pure man can naturally never act or work because he is not a god?! [9] But where God Himself speaks, acts and works through the infinitely strengthened spirit of a rarely suitable person, naturally nothing but wonder upon wonder must appear for us weak mortals. Word and deed are one – we can neither imitate the one nor the other; for we are only humans according to body and limited spirit. He, however, is only in the body a person like us; but in the spirit He is a God in the highest degree and possesses the whole infinity!”

[10] But since – that is, according to our Roman theosophical concepts – the recognized pure divine is to be most highly honored and worshipped, however and wherever it appears, it is also clear here that we must act quite differently to the way in which act among ourselves with a person through whom the whole fullness of the all-powerful spirit of God works visibly and tangibly; that will probably be very enlightening for you!?

[11] And from that you can see why we high-ranking Romans give Him from the depths of our hearts the highest possible adoration, love and respect and why we recognize and praise Him completely as the Lord of the whole world. Tell me if that doesn’t seem to you to be necessary and extremely enlightening!”

[12] The young Pharisee says, “Oh yes, definitely; for in many ways we like your theosophy very much and in the circumstances it is quite appropriate. Only, naturally, according to the actual teachings of Moses that would not be quite so good and dubious to accept; for there it is said most clearly and expressly: “I alone am the Lord, and you shall have no other gods besides Me!”

[13] Julius says, “Quite right; but one must understand Moses not only by the sound of his words, but much more according to the true spirit, and one will then soon easily find that Moses and his clear teaching can find no contradiction here, if I state the principle that man should always recognize and honor some comment or other – but always by one and the same spirit of God with whom

Moses spoke – for which reason the Egyptians, the Greeks and we Romans, if finally going a little too far through a type of blind superstition, show divine adoration to all people and creatures in whom they discover any special, unusual power and effect.

[14] Well, but then we thought: For the pure everything is pure! If the somewhat superstitious humankind through their honoring of the divine with all sorts of images simply does nothing bad – which unfortunately the constantly growing domineeringness and greed of the priests often leads them to – to pacify the incensed gods with cruel human sacrifices, one cannot even count their somewhat pious superstition as a crude spiritual crime; for in my opinion it is better in the end for a man to believe something which still has a good reason, than to believe finally nothing and brand oneself as an animal which has neither a correct superstition nor any at all.

[15] A person who will not and cannot accept any beliefs can also never achieve any true education of his mind. For whoever wants to build a house must look around for the necessary construction material beforehand. But how will anyone construct even the very simplest fisherman's hut without any materials? If there is no system to the material at the beginning, this can still come along later if only there is some material there at all; but where there is a complete lack of material, all the system is useless.

[16] Thus I say to you that in the end even a superstition is of more use to a person than no beliefs at all; for in the end even straw is better than nothing at all! You can still make something out of straw; on the other hand, out of nothing can only ever be made nothing. For this reason the Romans often permitted your nation the very darkest superstition because we still see some use in it for the people.

[17] But the people from the temple themselves are an abomination to us, because we know very well that they do not believe anything and therefore make the nation believe that the most absurd things are highly divine instead of the truth and impose even the most unbearable punishments on these people



who as a result of their natural enlightenment despite all moral forcing finally still cannot believe that beauty is ugliness, that the sun shines black rather than white, and that blood flows in the river Kidron! I consider this to be the very most harmful evil, but some sort of superstition in itself does not hurt a person at all!

[18] Yes, if one has some ability and a good opportunity to bring some light to the blind people, then that is certainly of inestimable value; but as long as one is not in this position, one should leave the people to their pious opinion! For if one cannot give the nation anything better, then at least one should leave him what he has!”

### **93. THE COERCION OF THE TEMPLE**

[1] The Pharisee says, “Everything that you say, great master, is so clearly good and true that we can say nothing other than that every person of only a little spirit obviously gains more for his head and for his heart through spending an hour with you than if he listened for a hundred years to the stupidities of the temple, where nothing sinks in except an empty torrent of words.

[2] Truly there is a lot spoken and even more is blared out; but that is all as if one says to someone, “Friend, wash my hands and feet, but be very sure that you don’t make me wet in the slightest!” – And in our lessons which are held in the temple it is expressly demanded that one listens to them with all respect and does what is demanded. But why, and what understanding lies in the teaching, no-one is allowed to ask – for these are supposed to be the secrets of God, about which no-one but the high priests are allowed to know details and then only under the strictest pledge of secrecy.

[3] What use to a person is such a teaching when he can probably hear, and must hear the words but he cannot understand even a single syllable?! It would clearly be just as good to never hear a word of it at all!

[4] By God, if one looks at the matter of God’s teachings to man in the right light, then one comes across things which could make every stomach turn over! For even if people are often not as

foolish and obscure in their other actions and decisions as a moonless, deeply cloudy autumn night, then they are certainly a hundred times more so in their teaching about God! Either they often believe enough to make a dog sick – not to mention an honest person – or they believe nothing at all.

[5] O lord and master, you cannot believe how often I felt bad when I had to preach something to the people as good and true, when I was convinced beforehand that it was a total lie. I often could have strangled myself from sheer annoyance. But what good did it do? Once the ox is in the yoke, he has to pull – whether it's easy or hard – otherwise there are blows to the extreme! I have often thought to myself in the middle of preaching and asked myself, "But who is the more pitiful ox, I, the preacher, or he to whom I am preaching?" And I could never fend off the thought that I myself was always the greater and in general the perforce foolish ox! For my listener, if he was an intelligent person could laugh himself silly at me afterwards and make fun of me to his friends; but I was not allowed to do that, at least in the temple, under pain of punishment by accursed water.

[6] Therefore high master, I say: Hence from us all now everything that is purely the devil's in all seriousness! From now on we will be very intelligent people and eternally no longer the slaves of human foolishness; for it is something terrible to be a servant to the foolishness of man! From now on weapons and true good sense! Everything else belongs between the horns of the old scapegoat which one must kill and burn with the fire of righteous anger. But now about something else!

[7] Do you know, great master, what this good man of God would desire if he took us to be his disciples only for a short time of a number of days? For in even the shortest time there must be exceptionally much to learn from him! Do you think that we could ask him about it without fear?"

[8] Julius says, "Certainly, but I know very well that He never accepts any sort of material payment, instead only the purely spiritual! Oh, He has never even a naulum [small amount of money

- translator] on Him and nevertheless never owes anyone anything! Whoever does something for His sake, He repays him in another way a thousand times; for His word and His will are worth more than the whole world. You don't need to know any more than that and you can now do whatever you want!"

[9] The young Pharisee says, "Quite good and right, and many thanks to you, great master, for this enlightenment of our mind; for now I know very well what we will all do and in a certain way what we must do! Only now will we turn seriously to him and whatever he says, that we will do!"

#### **94. THE CONDITIONS OF JESUS TO HIS DISCIPLES**

[1] After such words the young Pharisee rises and comes over to Me and says, "Lord, Master and unique Savior! Who I and my 29 brothers are, you certainly know very well, and exactly who you are we have also heard from the great master Julius; so we don't need much introduction. But since we have heard that you take disciples at times, so we would like – even if it is only for a short while, if it cannot be for longer – to be your disciples!"

[2] I say, "That would be fine, but you see: The birds have their nests and the foxes their dens; but I have nowhere to lay my head!

[3] Whoever wants to be or become my disciple must take a heavy burden onto his back and follow Me like that! Earthly advantages for my disciples there are none; on the contrary in My name and for the sake of My love they have to leave their earthly advantages and property not only for a time, but for ever; even wives and children must not hinder them if they want to become true disciples of the Kingdom of God.

[4] They are not allowed to have money or other worldly treasures, not even two tunics, no shoes unless necessary, sacks to fill or a stick or hiking staff to defend themselves against a possible enemy.

[5] They are not allowed to have anything on Earth but alone the hidden secret of the Kingdom of God. If you can bring yourself to

accept this, then you can be My disciples!

[6] Every one of My disciples must also be full of love, gentleness and patience towards every man, just as I am. He must bless his worst enemy just as much as his best friend and must, when the opportunity arises, do good to him who has done him harm beforehand, and pray for those who persecute him.

[7] Anger and revenge must be far from the heart of anyone who wants to be My disciple; he must not complain about the bitter events on this Earth or even begin to grumble about it in annoyance.

[8] He must flee all the pleasures of sensual life like the plague, but summon up everything to create a new spirit in his heart through My living word and finally for eternity live on completely in this spirit in the fullness of all spiritual power.

[9] Think about these conditions and tell Me if you agree to them, and whether you want to bind yourself to all of them!”

[10] The young Pharisees began to scratch behind their ears at My presentation, and no-one knew what he should say in return. The young Pharisee however who normally talks with Julius but who is now standing beside me says after a while, half jokingly, “Dear, good and unsurpassable Master! The conditions set us may be good in themselves in consideration of the achievement of even one of your extraordinary, divine characteristics; but there will surely be few who can accept them and live by them! And in general such a demand can never have any value; for if every man finally wanted to become your disciple then the Earth would soon look as it did after the second or third of Moses’ days of creation, namely barren, void and empty! Do you know, you will find very few proselytes (new converts) on this path! A few yes, which obey this so-called contemplative life and already in a certain way want to achieve on Earth what they will first achieve in the afterlife, will probably be able to accept this; but all people? O God, what is the world coming to?”

[11] The old teaching of Moses is still the most exhaustive and in every aspect of the creation the most serviceable for the physical

and moral sphere of every man! There one can be a respected man before God and before the world just like David, which is extremely necessary for the maintenance of order on Earth. If you make all people equal, you will soon convince yourself of where humanity will come to very soon! A few should be in possession of the secret of the Kingdom of God on Earth; but for all people this is as if either sheer equal-ranking commanders found themselves in an army, or sheer common, rough fighters without any knowledge of the waging of war, that is, without a leader. Truly, in the end even a few well-led old women would be a match for such an army!

[12] I for my own self nonetheless want to become your disciple, even if you had asked even more difficult conditions; but whether all my comrades can accept this, that is a very meaningful question! For you see, the temple truly demands very much, but you demand everything – and to that, friend, very few will agree!”

## **95. THE ADVANTAGES OF SELF-DENIAL**

[1] I say, “But that matters not; I force no one! Whoever wants to follow Me, he should follow; but whoever does not want to and cannot, he should stay at home!

[2] But in these days the Kingdom of God suffers violence; and those who do not seize hold of it with violence, they will not possess it. [Matthew 11,12]

[3] But in view of My rather difficult conditions that I have set you I say: If you have an old and tattered tunic, in which it is an embarrassment to walk amongst people, and a person comes to you with a new, good tunic and says to you, Friend, take off your old tunic and destroy it, because it cannot be used any more in future, and I will give you here a new one for it which will last for all time because it is woven from a material which no storm can ever destroy! – will you be an idiot at such a request and keep the old, rotten tattered tunic?

[4] Further you know as well as your companions that this earthly

schooling and time of testing lasts only an extremely short time and after it the endless eternity begins. Do you really know how and whether you will have any sort of afterlife following the death of this body? I alone am in the position to give you and any man the eternal, most perfect life of an angel in return for this short and pitiful life.

[5] Will you really have some doubt to accept my offer, when I am the only one who can prepare for you eternal life and give it to you as yours? Truly, I ask very little – and in return give very much!

[6] Do you think then, the Earth would be barren and empty if with time all people accepted the demands of My teaching, as will happen one day? Oh, you short-sighted Pharisee!

[7] Here, look at my angel! He alone has so much power and strength from Me, that he, if I wanted, could destroy in one moment, as he destroyed the stone earlier, this whole Earth, the great sun, the moon and all the other visible stars in comparison with whose size this whole Earth can hardly be called a grain of sand. But if you believe that the cultivation of the Earth depends only on people, then you are severely mistaken!

[8] I will give you a piece of land, but set My curse on it beforehand, and you may work in it as you will and it will never even bring you thorns to feed the worms! The sower may well lay the seed in the tilled ground; but My angels must work at the sowing and so bless the field, otherwise it will eternally bear no fruit for you! Do you understand that?

[9] But if the head workers of the earth are also my angels, then they can take on the sowing in emergencies as they do in parts of the Earth which no man's foot has yet touched.

[10] But because the people suffer from an old curse and want to work themselves with all power for their own bodies, well, My angels can have the time off!"

## 96. THE REQUIREMENTS OF MAN AND ITS DANGERS

[1] (The Lord) “Haven’t you read about the former Eden of the Earth where the first human was created? This Eden was a large garden and was planted with the best fruits of the whole Earth; and yet the hand of a person could not possibly have worked it before this! Thus the first people had no houses or towns; they had only extremely few needs which were easy to satisfy, but they remained healthy with it, always reached a ripe old age and therefore had a lot of time to devote themselves to their inner education of the soul and remained almost always in a visible conjunction with the powers of heaven.

[2] But through the inspiration of Satan a certain Cain built his son Hanoah a city of the same name; and thereby laid the foundation stone for all the evil things on Earth.

[3] I tell you: Man needs very little for life on this Earth; but the haughtiness, the lethargy, the arrogance, the greed and domineeringness of man need indescribably much and nonetheless can never be satisfied!

[4] The worries of man are mostly fed on this, and people then quite naturally have no more time to concern themselves with what they should concern themselves because God placed them on this world for that reason only.

[5] From Adam until Noah the children of the mountains never waged a war, because they had only very few needs and no one wanted to be anything more than his brother, and the parents asserted themselves in the most respectable way before their children, because they always remained their children’s teachers and advisors.

[6] But in the lowlands, where the people who were blind in their hearts and their minds began to decorate their teachers and leaders and advisors with too much splendor, anointed their heads, decorated them with crowns and gave them all power and sway for the sake of appearance, there it was the end of life with few and small needs!

[7] Splendor has a great stomach which can never be filled. The earth in a small surface area could no longer bring forth enough food out of the ground and the people of splendor, who were hard to satisfy, began to spread themselves out over the ground, called the occupied land their full property, ensured splendor on it and thereby awoke jealousy and envy and through this also resentment, quarrels, discord and war and the stronger in the end became entitled to the law and ruler over the weaker, forced them to work for him and to be subservient in all things. The rebellious were castigated and even threatened into unconditional obedience on pain of death!

[8] And see, all that was the consequence of the external cultivation of the Earth, of the love of splendor and of the arrogance stemming from it!

[9] But if I now, coming in My spirit from heaven, want to lead you back to the happy condition of the original man and show you the long lost path to the Kingdom of God, how can you say that the conditions I set to become My disciples are too hard and too unfeasible in general!

[10] I tell you: The yoke that I lay on your neck is soft, and the burden that I offer you to carry is as light as a feather in comparison with that which you carry day by day.

[11] How far into the whole world reach your worries! Day and night you have no rest and no repose; and that is all for the sake of the world and so that you will not be held back at the cost of the often bloody sweat of your weak brothers and sisters!

[12] With such worries, how should any time be found for the soul, to do anything for the awakening of the spirit of God in you?

[13] Yes, your souls and the souls of millions of people no longer even know that they are the carriers of the spirit of God, not to mention that they could and should do something beneficial for becoming free and independent. For your love of splendor and comfortable life the poor and weak humanity is driven by you too strongly to bloody endless drudgery and therefore cannot do anything to liberate their spirit and so you are dead along with you



subordinates and are truly children of Satan and will not hear My word, which earnestly and truly leads you to life. Instead you defend your word, from which eternal death for you and all your subordinates must necessarily follow!”

## **97. THE CAUSE OF THE FLOOD**

[1] (The Lord) “They even accuse God and say: How could God let a flood come over the Earth to drown all life and how could He destroy the Sodomites and the Gomorrites!?” Oh, nothing easier than that! For why let bustling and prim lumps of flesh crawl around the earth any longer, whose souls have strayed so far from the old order of God that even the last trace of self-awareness in them is gone out of pure concern for the flesh?

[2] Can there be an even thicker incarnation of the human soul than that in which the soul has not only come into being from the divine spirit in its every representation but which also in the end loses itself so much that it begins to deny its own being quite seriously and can no longer be convinced that it exists?

[3] Yes, when that situation occurs with the people of the world then man has completely stopped being human; he is then only an instinctively reasoning animal and above all incapable of any further education of the soul and the spirit. Thus such a body must be killed and decay along with the too intensively incarnated soul, so that maybe after many millennia a soul which has become free of all incarnation can enter the path to its self-education and independence, either on this Earth or on another.

[4] That there are here, however, often people who no longer know anything about their own soul for pure concern about the world and their flesh, you can recognize partly in yourself, partly in the Sadducees and to a great part in all people; for no-one knows any longer who and what the soul is! One talks about it and says, “With heart and soul” and “he is my soul mate”; but if you ask someone “Friend, who and what is the soul?” the person questioned stands there like an ox on a mountainside not knowing

what to say!

[5] But once a soul does not recognize itself any longer and in the end even quite forgets what and how it is, then everything ends! And there is nothing left for God to do except the old maneuver of destroying the human body anew on the face of the Earth, sometimes to a large degree, sometimes to a lesser degree, depending on the situation of the people whether they still know something about their soul and spirit or nothing at all.

[6] Such pure worldly and fleshly people may look very beautiful and sumptuous, particularly the female sex; the easily understandable reason lies in the constant greater conjunction of the soul with the body. But such people also become weak through this and are very susceptible to all serious physical effects. Their bodies become sick easily and the slightest wind of a plague brings inevitable death, while people who have a free soul and a free spirit in it can let all the poisons of the Earth come over them and it will not harm them in the least; for a free soul and the freest spirit in it have power and means in abundance to face every enemy in the most effective way, while a soul gagged everywhere by its cursed flesh resembles a small tied-up giant who in the end cannot even defend himself against a fly and has to allow an insensible dwarf with a knife to slowly but painfully remove his head from his body.”

## **98. THE LIBERATION OF THE SOUL AND THE SPIRIT BURIED IN IT**

[1] (The Lord) “Remember this! If you come to a place where there are very beautifully-formed and dressed-up people of both sexes, it is best to move on; for there is no business for the Kingdom of God, because there at least half of Sodom and Gomorrah are in force! The punishment of God is never far from such a place; for such flesh linked souls, which for the greatest part have laid all their conscience in the grave of their bodies, are too bound up through and through. And if their beautiful flesh is

touched even only very slightly by the evil, rough and still very uneducated natural spirits of the air, such bound up souls can muster no defense and succumb along with their flesh which is much more susceptible and thin-skinned than the flesh of the body of a free soul.

[2] Go there and grab a tender town maid firmly by the arm or an any other body part and she will cry with pain; if you go out to the country however to a farmer who besides his work also takes care for his children' souls and his own, there you can grab the hand of the man and those of his children as firmly as you want and shake it and he will let out no great cry of pain or fear!

[3] You probably think that such insensitivity comes from heavy work and the hardening through it?! Oh no, I tell you; instead the hardiness is only a consequence of the soul freed from the flesh through self-denial, by which then the correct toughness of the flesh also comes into being.

[4] But wherever all concern for the tenderness of the flesh exists and even some schools exist in which the body can be made as tender as possible through all sorts of gymnastics and as smooth through all sorts of ointments and oils, there is no free soul any longer; and if only a slight wind of poison comes over such terribly weak bodies then death reaps its harvest.

[5] Then people complain and moan and one half-believing person after the other opens his mouth and says: But what sort of pleasure can God have that He tries to kill the people with all sorts of torture?! Either there is no God, or God is too exalted and no longer occupies himself with the worms of the Earth, or God is hungry for sacrifices and incense, one has to satisfy Him with rich sacrifices, magical words and incense! Or God has become angry and is taking His revenge now on the harmless weak humanity; one has to do penance in full and cast at least twelve sacrificial goats in the Jordan each year!

[6] But then no-one thinks that all this suffering, all sickness, all wars, all price increases, hunger and plague come from the fact that people do everything only for their bodies instead of for their

souls and their spirit according to God's order!

[7] Yes, they preach the fear of God to dead souls, in whom (God) the preacher, soul dead himself, no longer believes. Because he only believes in what he gets for preaching and what honor and what reputation a well studied position as preacher could bring. And so one blind leads the other and a dead man wants to make another dead man alive. The first preaches for his body, and the other obeys the teaching for the sake of his body. But what sort of advantage can there be for an extremely sick soul?

[8] I am a Savior; how, the dead and the blind people are asking, can this be possible? And I tell you that I do not heal the flesh of people, but instead wherever some soul is still left mixed with the flesh I make the soul free and awaken, as far as possible, the spirit buried in the soul. This immediately strengthens the soul which becomes free, and it is then an easy thing to set the correct order to the afflictions of the flesh in one moment.

[9] That is what one calls a miracle healing, while it is only the most ordinary and natural healing of the flesh in the world! What someone has, that he can give; what he does not have, that he cannot give!

[10] Whoever has a living soul according to the order of God and a free spirit in it, he can make his brother's soul free if it is not too embodied, and this helps the sick fleshly body. If the doctor of souls himself has a very sick soul, which is more dead than alive, how could he give someone else's soul what he is lacking himself?! Think about this!

[11] I have now shown you the conditions for becoming my disciples, and the ills of the world down to its truest and deepest foundation. Now do what you want! I neither take you to be my disciples nor do I refuse you to become such. If you want to become my disciples you must first make your souls free and strong, otherwise the discipleship of my teaching will do you no good!"

## 99. NOAH AND THE ARK

[1] After this speech everyone opens wide their eyes and says to themselves: I am guilty! And at this the young Pharisee does not know what he should say to Me. Also Cyrenius and Julius now make rather thoughtful faces and even Ebahl and Jarah begin to think about their female beauty!

[2] And Cyrenius says after a moment of deep consideration: “Lord and Master, I have spent some days and nights with you here and there and have seen many wonders performed by you and heard you speak clearly, but nothing has made me think as much as this speech! For according to your remarks now we are not at all in a better position than Sodom and Gomorrah in the days of Abraham. And all our cares, actions and dealings are quite in optima [optimal - Ed.] for Satan. Friend, that is a very hard lecture! Unfortunately for all the world one cannot conceal that You have given us the bare truth here; but how can we now take the standpoint from where we can willingly turn our backs on the world and then turn to the cultivation of the soul and the spirit for all time?”

[3] I say, “Friend, nothing easier than this! You remain what and who you are, and stand before whom you have been placed before; but not for your reputation, but instead for the various uses to other people!

[4] For see, when the flood came in the days of Noah over the face of the Earth, which basically was inhabited by spoilt people, the flood killed everything in the world except for Noah and his family and the animals which Noah took in cages, all but the fish in the water, of course.

[5] But how did Noah and his family remain alive high above the death-bringing water of the great flood? You see, he was in a secure tub which the great flood had to carry obediently on its back and could never penetrate into inside of the boat, where it could have become dangerous to the life of Noah!

[6] This deadly flood of Noah’s continues to spiritually cover the

face of this Earth; and I say to you that this spiritual and continual flood of Noah's is no less dangerous for the lives of the people of this world than the former natural flood in the days of Noah.

[7] But how can one protect oneself from drowning in the spiritual flood? I say to you: What Noah did physically, that you should do spiritually, and then one is protected forever from drowning in the great and continual spiritual flood!

[8] In other words: Give the world what is of the world according to God's order – but give above all God what is God's!

[9] "Noah's Ark" is the correct humility and love of a person towards ones neighbor and towards God.

[10] Whoever is very humble and full of the pure, unselfish love towards God the Father and towards all people and always actively strives to serve other people as far as possible in the order of God, he floats away quite safely and protected over the flood of world sins that otherwise easily brings death; and at the end of this earthly path of life, when the flood subsides for him and runs away into its dark depths, there his ark will find welcome rest on the great Ararat of the most living Kingdom of God and will become an eternal house for those whom it carries.

## **100. HOW CAN EARTHLY TREASURES FIT INTO OUR LIFE**

[1] (The Lord) "Look at me! Must I now not associate with the world? I eat and drink, and the world serves Me as once the flood served Noah's box! Well may it rage violently under the strong walls of My box – but it can never engulf it!

[2] You are not to blame that a Roman empire has come into being. But now it is here, and you cannot destroy it! The kingdom however has good laws which serve well for the maintenance of order and the humility of the people. If you are considering becoming a lord who is above the law and therefore can wear a crown, then you are on the wrong path for yourself, if not in comparison with the people who have to obey the law once it has been sanctioned with all its advantages and disadvantages. But if

you put yourself beneath the law and consider yourself simply as the leader decided by the state and by necessity, then you are at the correct point of view building for yourself out of the spiritual material of the law an ark which has to carry you over the stormy flood of the sins of the world!

[3] If, in addition, you observe the basic conditions of My teaching which are in actuality very easy and go along well with your laws, then you are doing enough for your soul and for your spirit. But if I tell you that is enough, then name Me someone else who could tell you that it is not enough!”

[4] Cyrenius says, “But consider, oh Lord, the splendor and the luxury in which I must live for the sake of the State, and consider what You have just said about the splendor and the luxury of the world!”

[5] I say, “Do you love in your heart the splendor and the luxury of the world?”

[6] Cyrenius answers, “Oh, not in the least; it is all a quite an ordeal for me!”

[7] I say, “Well, how does this forced splendor and luxury confuse you? No glory and no decoration can be a detriment for the soul and the spirit if your heart does not love it! But if your heart longs for something material and would be nothing without it, then it can be just as harmful for the soul and the spirit as the heaviest crown of pure gold and of the most valuable gemstones.

[8] Thus everything depends on the state of the heart; for otherwise ridiculously the sun, moon and all the stars would have to be counted as sins to the people of this Earth because they shine and glisten very magnificently and because man certainly has joy in it. So you, My dear Cyrenius, can take great joy in your glory before the people, but no vain or foolish joy, for through that your soul is spoiled and finally killed!

[9] Even Solomon was allowed and even ordered to dress with such splendor as no king before him ever wore and no king after him will ever wear. As long as he had no foolish, vain joy in this, instead a correct one founded in wisdom, the joy was uplifting for

his soul and his spirit. But when he became vain as a consequence of the great glitter and this haughtiness had taken control of him, then he sank before God in all things and all better people and fell into all sins of the luxurious world and his works and deeds became acts of foolishness for the better people and true abhorrence in the face of God.

[10] I tell you and all the others that it is good and even useful for a person if he imitates the splendor of heaven on this Earth in his soul and spirit and lifts up his mood in the correct way; for it is more worthy of praise to build than to destroy. But only mature people in terms of soul and spirit should do such a thing so that the immature will see what one can do as a mature person.

[11] But whoever builds a palace in his own honor and for his own reputation and loves himself for his splendor, he commits a great sin against his soul and against the divine spirit in him and spoils himself and all his descendents who consider themselves from their birth to be better than other people.

[12] But if the hearts of the inhabitants of the palaces are spoilt through the splendor of the palaces and thereby become full of arrogance and full of contempt towards the people who cannot inhabit a palace, then it is better to turn the palace immediately into a scrapheap.

[13] So it is also not against the divine order to build a city in which people live together in peace and harmony like a family in one house live, work and deal and in all things support each other more easily than if they live hours away from each other. But if there is arrogance, luxury, splendor, envy, hate, persecution and even manslaughter, and indulgence, fornication and lethargy, then such a city should be turned into a heap of scrap and decay, otherwise it becomes a field for all sorts of arch evils which with time will poison the whole Earth through and through like the pre-flood Hanoah and the after-flood Babylon and the great city Nineveh! How great were these cities once, and now a few pitiful huts stand in their place! But where Hanoah once stood, there is now a lake, like in the place of Sodom and Gomorrah and the ten



smaller towns in the area of the two larger ones, each of which was larger than today's Jerusalem, which is also not as large as it was in the time of David.

[14] What happened to these towns will also happen to Jerusalem, and these are the people who will see the pain of destruction and will enjoy it! For as I said, it is better to have no beautiful cities but more fully alive souls than a city in which the people's souls have been completely destroyed for all eternity!

[15] So you, dear Cyrenius, may have everything valuable and wonderfully beautiful that the Earth carries on its wide ground, and you can delight in them, praising and worshipping God. But never set your heart on it; for all these splendors of the Earth must one day disappear if you mistake the temporal with the eternal! For everything material is basically nothing but what I clearly told you in a previous conversation. – Tell Me, are you satisfied and have you understood this in the way it must be understood before God and all the world?"