

About divine **SIGNS and MIRACLES**

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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THE NEW REVELATION

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity. The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

We present here just a small part of the signs and miracles performed by the Lord, His angels and His disciples(!) during the three years of His apostleship, as they are presented in **The Great Gospel of John** (through Jakob Lorber) and **The Lord's Sermons** (through Gottfried Mayerhofer). Part of them are also depicted in the scriptural Gospels, so the measure in each they explain and complete the biblical versions can be easily observed.

The first part of this booklet presents the very important issue of the opportunity of performing signs and miracles during the spreading of Lord's teaching.

"And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written." (John 21:25)

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Concerning Lord's miracles and signs. The Lord's Word will perform miracles by itself

"[2] I also did not say that the one who proclaims My teaching to other people should not mention My deeds at all, but not too much sensation should be made of it. And then by preference only those deeds should be mentioned that I have done to people out of pure love, as a Doctor and Helper, to one person or to several people who were in the greatest need.

[3] And no sensation should be made of those deeds - although I also performed them out of love for the people - that were done to convince them more quickly of the truth of My teaching, which is

only necessary especially in this time, but not **in future times in which My word will already perform signs by itself**. For this would soon increase people's desire and make them long more for all kinds of wonders than for the influence of the true life which My teaching has in man. And people who are eager for wonders will also more easily and sooner be dissuaded from the actual, inner truth of life by false wonders that are performed by false teachers and prophets, than those who will carefully examine everything and who will only keep for themselves what is good and true.

[4] To all those who, without doubting and actively, will firmly adhere to the truth of My teaching, I will give the power to perform all kinds of signs of pure love in My name anyway. In this way, **My word will perform wonders of itself**, which will certainly be more useful for the spreading of My teaching than if you would relate to the people all the many thousands of signs that I have performed." (THE GREAT GOSPEL OF JOHN, Book 23, 28:2-4)

Lord's Greatest Sign explained to Mary. Purpose of Lord's coming into the world and prediction of His death on the cross

"[8] During the morning meal, Mary said to Me: "My most beloved son, You have done so many signs everywhere, but here You did not show anything of Your truly divine power. Perform a sign here also, before You travel on."

[9] I said: "Woman, talk to the fishermen, then they will tell you if I did not perform any sign here. But I **did not come into this world for the sake of the signs, but for the sake of the truth and the life of the soul, so that everyone who believes in the Son of Man, will have eternal life in him.**

[10] No one will be saved because of My signs, but rather, everyone who believes in Me and who lives and acts according to My teaching. Besides, I have given now the power to My friends to do good to the poor, suffering people in My name, and this is a greater sign than when I would now create a world before your eyes.

[11] However, at the end of My time on this Earth, which will be during the coming time of Easter in Jerusalem, I will perform a very great sign for all men, by which many will receive eternal life, but a lot of them will come to judgment and eternal death. The one who will then not be offended at Me, will receive the life of the soul."

[12] Mary said: "Of what will that last great sign consist? So that also I can come to Jerusalem to see Your greatest sign, performed by You."

[13] I said: "Woman, you surely will come to Jerusalem and see the last and greatest sign that I will perform, but by that you will feel no joy but a great sadness in your pure heart. I will be betrayed, be caught by the Pharisees and be handed over to justice. And what concerns My body, it will be killed on the cross as a common criminal, but on the 3rd day I will – out of My own power and might – arise again. I will come to all My friends and brothers and give them the power to forgive men their sins in My name and to awaken the dead to life. Look, woman, of this will consist the last and

greatest sign that I will perform in My body.” (17. The Lord predicts the end of His time on Earth - THE GREAT GOSPEL OF JOHN, Book 21)

Healing of the palsied near the village at Sychar

"1. We nevertheless press on eastwards and soon reach a tiny village, some twenty furlong distance from the castle. The entire community joyfully rushes out to meet us, asking softly what they can do for us. But I say: 'Do you not have sick among you? They affirm it, saying, 'Yes, we have one fully suffering the gout!'

2. Say I: 'Bring him here then, so he may be made whole! Says one of them: 'Lord, this will be hard! This sufferer is so paralytic that he has not been able to leave his bed for nearly three years, and his bed is hard to move, being fastened to the ground. Would you be prepared to go and see him? Say I: 'Since the bed is hard to move, why don't you wrap the sick in a mat and bring him over here!' In response several of them hasten to the house where the gout-stricken is lying, wrapping him in a mat and bringing him to Me in the street and saying: 'Lord, here is the poor sufferer.'

3. But I ask the sick one whether he believes that I can heal him. The sick looks Me over and says, 'Dear friend, you look indeed like you could; you sure seem to be a proper healer! Yes, yes, I believe it!'

4. Say I thereto: 'Now then, get up and walk! Your faith helped you; but beware of a certain sin henceforth, so as not to relapse into gout, which would be more acute the second time than now!'

5. And the sick gets up forthwith, taking up the mat and walking. Noticing only then that he is completely healed, he falls on his knees before Me, thanking and finally saying; 'Lord, in you there is more than human power; praised be God's power in You! Oh, blessed the body that bore You, and over-blessed the breast that fed You!'

6. But I say unto him; 'And blessed they who hear My Words, keeping them in their hearts and living accordingly!' (THE GREAT GOSPEL OF JOHN vol. I, chap. 66)

The healing of Jewish believers at Capernaum

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

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

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

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

5. Upon this word, all the spirits left the possessed and those suffering all kinds of sickness and plagues became well instantly. [Mt. 8:16].” (THE GREAT GOSPEL OF JOHN vol. 1, chap. 102)

The Healing of an Amputee

The Lord bids them bring out all their sick from the village of Malaves, on the Euphrates whom He heals by appealing to God:

“[16] Father, I thank You for again granting My request! I do know that You do that at all times; however, I say and do this, so that also these heathens may recognize You, believe in You and Me and then praise solely Your holy name.”

[29] Even a man without arms has his missing limbs restored and is able to use them instantly as if he had never been without them.” (THE GREAT GOSPEL OF JOHN vol. 6, chap. 97)

The Lord casting out a demon

St. Luke XI, 14-28: " *And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of the said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because he say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return upon my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter ill, and dwell there: and the last state of that man is worse than the first. And It came to pass, as*

he spake of these things, a certain woman of the company lifted up her voice, and said unto Him. Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it." (June 27, 1872)

"In order to understand and appreciate this deed, you must first know how the devils get into a person and what they are in reality, so that the casting out can become comprehensible to you.

To make this clear to you, I must go far back and lead you into earlier eons when there was no material world as yet but only the realm of spirits.

Out of presumption and defiance, the first angel, as the bearer of light into the farthest spaces of the heaven of spirits, abused his might and - together with his adherents - rebelled against Me. And since he and his accomplices had no intention of ever returning, they were banned into matter and compelled to set out on the long road of progressive purification in order to return to their once better state. This process of purification is still on today until all will have again become what they once were, namely, recognizers of My might and love and active promoters of My great plan of creation.

Now behold, in that distant time when the individual liberty of the spirit was established as inviolable, which is still the case today, the spirits, including Satan himself, were free either to return from their wrong direction or not. But since the spirits were not all equal in recognition, goodness and insight - just as still today there are no two beings which are spiritually alike - the ways in which those spirits thought and acted were most varied. One was satisfied with his spiritual level, another was not. One was steadfast in resisting the temptation of the more wicked, whereas another opposed the influence of the better ones. Hence, there did not exist a proper progression, but there were as many different opinions and ideas about Me, the world and the necessary development as there were spiritually thinking beings.

This great diversity, existing among the good spirits as well as among the evil, who prefer to regard Satan as their deity in the same way as the good regard Me, - this diversity is the basis for the spiritual life and activity necessary for the continuance of the great realm of spirits.

Although the great multitude of fallen spirits under their principal leaders took a direction other than the one destined for all, their actions, which are opposed to Me and My principle of good, must nevertheless serve My purpose. In the results, which are not according to their wishes, they must recognize My omnipotence which they cannot evade whatever they do.

The same way of spiritual existence and activity is also found among the souls of those who were called away from all the globes and are now living in the beyond. Also they have freedom of will. They can progress or retrogress, they can do whatever they wish. They can, in a minute, proceed from the hellish torture of a tormenting conscience to the beatitude of an angel; can remain what they were in their lives on earth or become still more wicked through companionship with other, more evil souls. Their sphere of action is limited by nothing but the conditions of existence found on each spiritual level.

Primordial, not yet incarnated spirits as well as souls departed from human bodies who have no urge to progress, seek - since activity is a principle of life without which nothing can exist - to occupy themselves by endeavoring to draw into their sphere spirits or still living beings whose

inclinations make an influence possible, and to impart to them their own views and inclinations. Therefore, the more a person nourishes his own evil passions, the more easily he may become subjected to such an influence and ultimately fall victim to these evil spirits tormented by boredom. As through writing, knocking and other means the spirits can exercise an influence upon individual receptive souls and thereby contribute, at least indirectly, to unbelievers realizing that there is another world, thus evil spirits of the deceased may affect the mind, even the physical organism, of a person, in which case raving madness or other diseases are the externally visible consequences.

If you could see with spiritual eyes, you would discover an entirely new world in and around you which, like the external, material world, is also endeavoring to make your return to Me as difficult as possible. It was on account of this that I once said to My disciples in the garden of Gethsemane: "Watch and pray, that ye enter not into temptation!"

Hiding their pernicious venom under the sophisticated cloak of self-love, these spiritual influences are in the beginning so mild and gentle that one needs an acute perception and steady vigilance to refrain from doing the will of others instead of one's own. If, however, a person remains steadfast and the evil spirit sees that his influence is resisted, he gives up because he does not want to waste his time.

This invisible influencing and transforming of matter, this coming into existence and disintegrating, this transition to I other forms, - all this would unfold in the spiritual world before your eyes on an even larger scale if you had the ! spiritual vision. For, you could look through the spirits and I observe at once which idea is moving one or the other to do this or that. In this spirit world you would have to use an , entirely different yardstick than in your material world, since there already thoughts are being weighed, whilst in your visible world a thousand thoughts pass unnoticed until perhaps only the last one, through action, discloses the idea of another living being.

You would be amazed if you could watch the departed souls arrive in the beyond and see how they are received by other spirits either with love or hatred. You would be amazed at the moral struggles a soul has to experience there until it can go its own way independently. There hiding, hypocrisy and dissembling is of no use. There man, as a spirit, is but the reflection of his spiritual self attained in this world, and not by actions but by thoughts because thoughts brought about the actions, and they are the determining factor also in the spiritual world. Every thought flashing through your head or heart is carved as an indelible imprint in your inner spiritual man and will someday contribute to forming the spiritual garment of your soul's body.

If people only knew what they are doing when they either depart from this earth bearing a grudge, or when survivors curse the departed, they would shudder at the consequences of such thoughts. Such thoughts are capable of causing great torment - of a spiritual nature, of course - for those who have passed to the other world and could kindle in them the desire to receive the souls of such persons with revenge. Therefore, be severe with your thoughts! You may often with one thought attract a host of congenial evil spirits of the other world, and while you believe to be only musing, these spirits are endeavoring to catch you in their net, to destroy your good qualities in order to bring to maturity the decision for an evil act which may have endless consequences for yourselves and other men and spirits.

This is expressed in the Gospel when I said of the powerful and evil spirit, cast out from the diseased or mute, that he walked around all forlorn and then returned with seven other spirits worse than himself.

It is the spiritual picture of a man who conquers a passion and believes to have rid himself of a devil but then carelessly indulges again in his favorite thoughts and ideas. Such a person is nourishing a little flame and as gnats when they become aware of a light in the distance all strive towards it, in the same way this train of thought serves as a light in the spirit-world to guide those who are groping in darkness. They stream towards it, begin their hellish play with united strength until the plagued individual falls into their net and is lost to My Kingdom here on earth and there in the beyond for a long time.

The other world, the world of the invisible, is not as rosy as your priests present it to you. It is not so hellish either as the imagination of certain religious fanatics likes to paint it for you. It is all based on this: A man will see the spiritual world according to his spiritual nature. In the same way you also see the material world, and the principle is the same here as it is in the beyond.

There a refined and pure heart, devoted to Me, will not see anything of a hellish nature as it did not see such things in this world either. There it will see erring spirits as it here saw erring people, and it will endeavor to help everybody as it had done here during its lifetime. Bringing along peace, the soul will see only peace; bringing along hatred and pride, it will experience the same over there from others and subject others to it.

There is only one law valid in My creation - the law of gravity, of the power of attraction. By it the material things are consolidated and maintained, likewise the spiritual. The heavier, that is, the denser a body is, the greater is the power holding together its primary elements; it is rock and built on firm ground. The lighter the substances and the less their power of cohesion, the easier they can arise. The firmer the atoms are joined together, the less they are capable of receiving light and warmth; the lighter they are, the more receptive for the influences from above.

Thus it is also in the world of spirits. The moral weight binds the spirits to matter; the lighter it is, the sooner can they withdraw from matter. In the first case, the spirits are dark; in the second, accordingly lighter. The dark spirits are the ones who want to animate and warm themselves in the light of others since they lack warmth themselves. Hence, if they want to remain wicked they endeavor to draw others into their darkness, otherwise they try to free themselves from the darkness.

Such is the spiritual activity in the entire ether spheres. Forever there is strife beside peace, persecution and repulsion beside unification and loving congregation, because the spirits have to fulfill their spiritual process. Time does not count, for eternity is long. No one is coerced; what he wants to be, he is. Or, as Paul said: "As the tree falls, so it lies."

Therefore, make every effort while you are here to gain enough strength that you can resist the temptations there and that you immediately meet with better spirits with whom, of course, strife and seduction are out of the question! Abstain from cursing and uttering maledictions, for spirits offended in this way and retarded in their progress seek to take revenge. If they cannot do it here, they are sure to wait for you over there in order to repay you for what you have done to them in blind self-love.

In the Gospel I said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Remember that there are only two ways: toward Me or away from Me! Therefore, blessed are those of you who hear My words and will also follow them! In the other world they will be spared much of what otherwise would have been an inevitable consequence of their earthly actions.

I could still tell you much about the other world. You already had a glance at it in the description of the spiritual sun. Yet, that is only just an outline of the great truth but if you ponder over it this should suffice as an admonition, so that you cannot blame Me later for not having let you look into that world which one day will be your abode, in fact, the by far longer one.

Those extreme cases where one or several evil spirits have so much power over a person that even his physical organism is under their control are rare but allowed for good reasons. To heal such sick people possessed by evil spirits, requires a religious man with a strong will who knows Me and My might well and is confident that I will give him help when he asks for it. In such a case help can be given in My name through prayer and the laying-on of hands, as I did Myself when I lived on earth; only one must always think: Let it happen according to My holy will!

Now you have an idea about the life in the great spirit world, which I wanted to give you on the occasion of this event from the Gospel. It is most important that you not only know what you see but little by little also learn to understand what there is beyond the visible world, has given the latter its character and represents the by far greater and more important part of My Kingdom.

Spirit am I, spirits are you, and even matter will once become spiritual. To recognize in this light the great cycle in all its levels, to survey it and establish your own position in it, is the task which was given you. To help you achieve this, I employ every possible means to make the inevitable road easier and shorter for you in order that you may overcome already here the greater and most difficult part, so that over there you will have to conquer only fewer and easier things.

Amen." (The Sermons of the Lord, 15)

The healing of the Son of a royal nobleman. [John 4: 47-53]

47. There was a royal nobleman whose son was lying ill at Capernaum. When he (the sick son's father) heard that Jesus had come from Judaea into Galilee, he came to Him (to Cana) and begged Him to go down (to Capernaum) and help his son who was dangerously ill.

"1. As we were on the point of setting forth on our way a man of royal descent and a close relative of the commander, who a few days ago had gone to Capernaum, came hurrying towards Me almost out of breath for he had learnt from the commander that I had again returned to Galilee from Judaea. This royal nobleman had an only son who suddenly had been attacked by a bad fever and the physician in Capernaum had realised as soon as he saw the patient that he was quite beyond help. The father was in despair and did not know what to do in his grief. Then Cornelius, the commander, came to him and said, 'Brother, there is a way. It is less than an hour's brisk walk from here to Cana, where the famous healer Jesus of Nazareth is staying. I myself met Him there and spoke to Him on my journey here. He will surely still be there for He promised me to come from there directly to Capernaum and visit me. What He promises He also keeps without fail, and since He has not yet come to me He is definitely still in Cana. Therefore, hurry to Him personally and beg Him to come to your son and help him. And I can assure you that He will come immediately and help your son.'

2. Having heard this from his brother Cornelius, the royal nobleman hurries to Cana and, as already mentioned, arrives there quite out of breath as I was just setting forth on My way. On reaching Me,

he falls at My feet begging Me to hurry with him to Capernaum as his only son who is everything to him was dying and no physician in Capernaum was able to help him. If I did not come quickly to Capernaum, his son would die before I got there if he had not died already.

48. And Jesus said to him: "Unless you see signs and miracles, you will not believe!"

3. Say I, 'Behold, My friend, it is not easy with you people, for unless you see signs and miracles already in advance, you do not believe. I help only those who believe even if they have not seen any signs and miracles beforehand. For where I am approached with unconditional faith, I also heal surely and certainly.'

49. The nobleman said to Him: "Sir, come down before my son dies!"

4. Here the royal man exclaims, 'O Sir, do not discuss this at such length with me poor man; you can see that I do believe or I would not have come to you. I beg you, O Sir, just to enter my house and my son will live. But if you delay, he will die before you arrive. Look, I have many servants, and if I say to one or the other: do this or do that, he will do it. If I did not believe in you, O Lord, completely, I would have sent one or the other of my servants to you. But since I am filled with the firmest faith, I came myself. For my heart told me: "If only I find and see you, my son will become well. Lord, I also confess that I am not worthy to have you under my roof, but if you would only say one word, my son will become well and live.'

50. Jesus says to him: "Go home, you son will live!" The man believed what Jesus said and went home.

5. Say I, 'Friend, such a faith I have not found anywhere in Israel. Go home confidently; you will receive according to your faith. Your son will live.' - And the nobleman went home in tears of gratitude and joy, for he believed My word without any doubt, but I still spent the night and the following day in Cana to the great joy of the host.

51. When he was on the way down (towards Capernaum) his servant met him with the news: "Your child lives!"

6. As the nobleman - who was much respected in Capernaum, on the one hand because he, like the commander Cornelius, was related to the ruling house in Rome and, besides, was a high-ranking officer appointed by Rome - approached the town his numerous servants were coming towards him announcing loudly, 'Master, your son lives and is perfectly well.'

52. He asked them what time it was when he (the son) began to recover. They said, "Yesterday at the seventh hour the fever left him!"

7. Then the man almost fainted with joy and asked at what time he had recovered. And the servants told him unanimously, 'Yesterday at the seventh hour the bad fever left him.'

53. The Father noted that this was the exact time when Jesus had said to him: "Your son will live!" And he and all his household became believers.

8. Hearing this from his servants he began to work out the time and found that it must have been the exact time when I had said to him, 'Your son will live.' So he walked home at ease, and when he arrived the commander Cornelius already led the completely healthy and happy son towards him, saying, 'Well, brother, did I send you to the proper healer or not?'

9. The royal man, however, said, 'Yes, brother, through your advice you have restored my life tenfold. But this healer Jesus of Nazareth is obviously more than an ordinary healer who ever so skillfully knows how to cure diseases by means of medicinal herbs. Just imagine! Without ever having seen my son, he simply said, 'Your son will live, and the boy recovered at once. Listen, this is of great significance. I tell you: This is not possible to any man, but only to a god. And from now on I believe, and so does no doubt my whole household, that this Jesus is beyond any doubt a true god and for the salvation of all men walks among them in a human form and heals and teaches them. When he comes here he must be shown divine veneration.'

10. Says Cornelius, 'I know Him already as that and am fully convinced, but He does not allow people to approach Him like that.'

11. Says the father of the healed boy, 'Brother, where one has such evidence in hand, I think, one cannot do too much.'

12. Says Cornelius, 'I fully agree with you, but as I have already told you it is a fact that He is a declared enemy of public and external marks of respect. As far as I know from His earliest childhood, only the silent, innermost mark of respect expressing itself in the love of the heart is acceptable to Him. All that is only external He even regards as irksome and if He came here, as he promised me, you might by a public worship drive Him away from this place forever. Therefore, do whatever you wish within your heart, but avoid all public ceremonies; for I know Him already since His birth in Bethlehem and have heard and seen much of Him since that time.'

13. Says the royal man, 'All right, I followed your advice yesterday by day and will, therefore, listen to you and follow it also now at night.'

14. (In order to avoid giving cause to hair-splitting, there should here be added a brief explanation regarding the word "yesterday". A day - in particular in Galilee - lasted only until the respective sunset and after the sun had set actually the next day already began a few minutes after sunset the previous day was already described as "yesterday". With the sunset began the first nightwatch for the coming day. A nightwatch, however, was a period of three hours and an hour of day was in summer equivalent to almost two of today's hours and in winter to not quite one, for the daylight time had to have always 12 hours whether the day was short or long. If here it says that the nobleman walked from Capernaum to Cana in one hour, it would nowadays amount to almost two hours. - This brief explanation is all the more necessary as some things in this gospel could hardly be correctly understood, since the respective time references were only according to those times and not according to the present chronology.) (THE GREAT GOSPEL OF JOHN vol. 1, chap. 90)

The healing of the possessed. Evil spirits entered in a swine heard [Mt. 8:28-32]

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

2. When we had all stepped ashore there and were about to head for the small town of Gadara, situated on a rise some six thousand paces from our landing place, there came running, from a hill

topped by this town's cemetery, opposite the town and along the seas, two naked men of a terribly contorted appearance, who were possessed by an entire legion of spirits, of such fierceness that hardly anyone could get through along this road because of them [Mt. 8:28]. Their dwelling place were the graves of the above cemetery. None could catch or shackle them with chains. Because even where a crowd of the strongest people managed to subdue them, putting them in heavy chains and shackles, the chains were broken instantly and the shackles pulverised! They were on the hill and in the graves day and night, screaming dreadfully, and mightily beating themselves with the stones.

3. When these two became aware of Myself among the disciples however, they ran straight towards Me, falling down before Me and yelling, 'What have we to do with thee, thou son of the most high?! Art thou come to torment us before the time?! We beseech thee by the most high not to torment us.' [Mt. 8:29].

4. But I rebuked them, saying, 'What do you evil spirit, tormenting these two as one man, call yourself?'

5. And the evil one cried, 'My name is legion, for there are many of us!'

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

7. There was along the hills straddling the sea however a great herd of swine belonging to the Gadarenes; because this little race, consisting mostly of Greeks, ate the flesh of these animals, trading therewith mainly with Greece. [Mt. 8:30].

8. When the evil spirits spotted these pigs, they once again implored Me for their entering into this herd. [Mt. 8:31].

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

10. As soon as the devils had entered the swine, these animals ran up a hill which ended with a great cliff jutting into the sea, with a sheer drop of about three hundred yards, with all the two thousand swine properly storming into the sea, where it was very deep. [Mt. 8:32].

11. When however the shepherds who watched over the swine saw what had taken place with the possessed, they fled appalled, rushing into town, telling especially their employers what took place down at sea. [Mt. 8:33].” (THE GREAT GOSPEL OF JOHN vol. 1, chap. 104)

The healing of the palsied [Mt 9:2-8]

"1. Whilst the Pharisees and scribes are trading all kinds of words with the disciples, a palsied is brought upon a bed by some eight persons, for the purpose of My helping him. But the house was so densely beleaguered that it was not possible for the eight men to bring him into the house and over to Me. But they also feared that owing to the crush, I would shortly leave through the small

door facing the sea and then make off over the sea. One of them therefore went to the owner, whom he knew, saying, 'Behold, we eight brothers have just brought our mother's brother, who has for five years been bed-ridden with palsy, together with his bed, for probable healing by the famous Saviour Jesus, Who is in your house just now. Due to the immense crowd however it is impossible to bring him into the house and before Jesus. Give me a clue, friend, what I should do!'

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

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

4. This impresses the one from the outset and to the derision of the big crowd, it is put into action and the whole thing goes off well, without disturbance. Only one person, a properly foolish ultra-orthodox templer, who measures the law with the precision of the compass, remarked to the uncoverers of the roof conscientiously that they ought to be mindful of it being high Sabbath.

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

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

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

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

9. Soon thereafter, the trapdoor of the room, or rather the attic, was opened. A self-important Pharisee inquires loudly, 'What's going on up there, what's happening?'

10. Says the former clever speech-maker: 'Have a little patience and you soon shall see! Behold, today is Sabbath; upon this day, according to your customary teaching in the Synagogues and schools, grace comes from above! This time however, mankind's grace is below and so, there being

one who having not yet received grace, comes from above down to you to seek his grace down there. Hence nothing contrary to the Sabbath is taking place here; for surely it shall not make any difference whether on a Sabbath grace comes from above, or whether someone seeks grace down below, if it has already come down to blind men who are not capable of beholding it, although already bumping into it with their noses!

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

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

13. When however I had said to the sick, 'Your sins are forgiven' [Mt. 9:2], anger was immediately kindled with some strict scribes and they said to themselves in their hearts, 'What's this, what do we hear? How can he be a proper Saviour (physician)? He blasphemes!' [Mt. 9:3]. Because they regarded Me merely as an exceptional physician; but that divine power could indwell Me was to them *crimen sacri leasi* (blasphemy. The ed.), since God's power resided only in the priests, Levites, Pharisees and scribes and furthermore only in the Temple at Jerusalem!

14. Having of course discerned their innermost thoughts only too quickly, I spoke to them at once, saying, 'Why think ye so evil in your hearts? [Mt. 9:4]. For, which is easier, to say 'your sins are forgiven you', (which of a truth you yourselves always say, especially to those who come to you with rich offerings, yet none being actually helped), or to say with effect; 'arise and walk' [Mt. 9:5].

15. Says one scribe, 'With this one you won't be getting beyond the forgiving of sins, surely! Because whoever has been ravaged by gout like him, only death can help!'

16. Say I, 'Do you opine thus? Yet I say unto you, so that you may see and know that the Son of Man also has power on earth to forgive sins, I now say, full of effect, to this sick one, who is to you who arrogate to yourselves the exclusive power from God to forgive sins, yet saying he can be healed only through death, - 'Arise, take up your bed and go home without fear, completely sound!' [Mt. 9:8].

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

18. The multitude however who were present and saw this deed, began to praise God loudly for giving a man such power, as was only within God Himself and with which all things were possible to him. [Mt. 9:8].

19. This deed again fortified the Pharisees and scribes in attendance, to the extent of dropping their evil thoughts and saying, 'This truly is unprecedented! How this is possible to you, verily only

God can know and otherwise no man upon earth!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 116))

The healing of the possessed deaf and dumb. [Mt. 9:32-35]

Healing of the possessed deaf and dumb. The Pharisee's testimony as of the devil. Cornelius pronounces crucifixion for the wicked. Matthew talks to the condemned. Their clever apologetics and rescue through Jesus.

[Mt. 9:32-35]

"1. But these two had hardly left the house when new arrivals brought a man who was both dumb and possessed [Mt. 9:32]. Several Pharisees and scribes whom we had left behind at Matthew's house had also followed them, to see what I should do inside the house and to where I would turn. In front of the house they encountered the two blind, who immediately told them that one dumb and possessed is about to be healed, but they told them nothing about themselves, for they still feared in their hearts.

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

3. Say I, 'And yet shall I heal him, that you should at last recognise that all beings must obey God's might'

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

5. Thereupon the man at once assumed an amicable appearance, began to talk full of gratitude, answering everyone with propriety and the gentlest of words: all became convinced that he had also lost his deaf and dumbness.

6. The disciples however and all folk present began to greatly marvel, saying, 'Truly, this surpasses everything! This has never been heard of in Israel [Mt. 9:33]; there has been banishment of wind and storm, even if on a much smaller scale, and there have been revival of the seemingly dead, whilst rocks had to yield water and Manna came from heaven in response to Moses' prayer, of course nothing to that high degree of perfection.

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

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

9. This wonderment thoroughly angered the Pharisees, and not being able to contain themselves, they spoke to the people, 'How can you be such blind fools! Did we not upon entering the room immediately indicate to you who could be the master of such possessed? We told you that only the devils' chief could do this. He also healed the possessed of course, but how? He cast out this devil through the devils' prince. [Mt. 9:34]

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

11. Hearing such thunder, the Pharisees began to dreadfully howl and despair. But the people were jubilant, saying, 'Ah! Have you at last found the right one to drive out your old devil? Serves you right all the way. For you are yourselves fully the equals of the devils' prince, you continue to fight the way he once fought the archangel Michael for Moses' body, i.e. about the dead matter of his teaching and persecute all with the curse, fire and sword, - everything that even remotely scents of spirituality. Hence it is you who always act with the devil's help, lending a hand to the lying spirit. Hence the devils' sentence is a fully just one for you Satan henchmen, and no compassion stirs our hearts.'

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

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

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

15. When the Pharisees in their great fear saw that no one felt mercy for them or were about to intercede with the Commander, who held the inexorable Jus Gladii over all Galilee, they fell on their knees before the commander, averring that they had not meant Jesus harm, the way it was taken, but had only wanted to highlight how the obviously divine power within the Master of all masters Jesus, could and has to also manifest by making the prince of the devils subservient to it, for it should be bad for mankind if God had no power over the devils. If undisputedly however God's supreme power is acting through Jesus, then it has to be able to reign over all devils as over all angels and be capable of enforcing their strictest obedience. 'Hence we only wanted through our pronouncement to emphasise that his godly power extends over everything in heaven, on and under the earth. Since however we had meant only that and not possibly anything else by our exclamation, for which you have condemned us to death, how is it possible that you as an exalted

lord of Rome, could have pronounced such sentence over us? We therefore beg you in the divine name of Jesus that you would most mercifully retract the pronounced sentence.'

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

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

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

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

20. The Pharisees thank Me and the chief exceedingly and fervently, departing hastily and keeping utter silence; for they all dreaded Cornelius terribly. But in their hearts they hatched that much harder how to ruin Me and revenge themselves on the chief; yet they had to, due to lack of opportunity, grin and bear it, their survival depending on it. This nevertheless was good for My cause, for I now could for a lengthy period, until late autumn, preach the Gospel of the kingdom of God without hindrance in all the cities and market places of Galilee, healing all kinds of diseases and sicknesses among the people. [Mt. 9:35]" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 131)

The healing of the two blind beggars. [Mt 9:27-31]

"1. There were however at Capernaum two blind-born, who had never seen daylight nor the glitter of the stars. These two also had heard of Me and My deed. As I was on My way back from Capernaum to Nazareth, accompanied by the chief and his wife and all his children and many of his friends, we unhurriedly passed a spot where several roads crossed. Here the two blind usually sat, begging. When these two found out from passers-by that a large crowd was approaching, including the foremost lords of Galilee and amidst them the Saviour Jesus of Nazareth, about whom as well as His father the legend had it that they were direct descendants of David, the said two quickly got up from the ground, running after Me as fast as they could, crying and saying; 'Jesus, you son of David, have mercy on us!' [Mt. 9:27] They gave Me that title thinking to flatter Me, that I should be even more mercifully disposed towards them.

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

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

4. When the two felt themselves in My vicinity, they came over and wanted to ask Me to make them seeing. Knowing full well what they wanted, I beat them to it, saying, 'Do you of a truth believe that I can do so?' They spoke with brevity, 'Yes, Lord!' [Mt. 9:28]. I touched their eyes with My fingers, saying, 'Let it be with you in accordance with your faith!' [Mt. 9:29]

5. And their eyes were opened, [Mt. 9:30] so that they could see like all those with sound eyes. As they now felt the blessedness of sight, viewing the Creation with wonder, they also in their hearts remembered their endless thanks to Me, intending to give Me all they acquired through begging, for they would in future not be begging, but earn their living with the strength of their sound hands.

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

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

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

9. But they said, 'Lord, this shall be rather difficult, because everyone in the surroundings knows that we were blind. If therefore we are asked how we, who had been blind, became seeing, what kind of answer shall we give them?' Say I, 'One that is grounded in silence!' - They indeed promised to heed it, yet did not keep their promise and soon went to all adjacent areas and spread My renown. [Mt. 9:31]" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 130)

The Healing of a Leper

Matthew 8, 1-4: *"When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."*

(January 11, 1872)

"This chapter of My disciple Matthew deals with several healings and miracles during My first years of teaching. These acts were necessary to give the orthodox Jews a different idea of their mosaic laws and their Jehovah-Zebaoth. I had to perform acts for them, as words alone would have been insufficient.

Here it is mentioned how I healed a leper by just touching him. This kind of healing is now no longer possible or not in accordance with My will; for if you would take "leprosy" in the spiritual sense, I would have to make angels out of many people suddenly, and not the best ones either, and this would not be of benefit, neither for Me and My spiritual realm nor for the suddenly transformed spirit or soul.

Actually, what kind of a disease is leprosy? What is its cause, and how can it be cured?

Before we can clearly understand the spiritual correspondence, we must first answer these questions. Leprosy is caused when - be it through debauchery, through unnatural eating and drinking or through uncleanness - a person has absorbed into his organism so many foreign and poisonous substances that the entire human clock movement cannot go on working. In order to restore the normal and natural action and administration in all parts of the body, human nature projects all the foreign substances and poisons, which have been taken in for years, onto its largest and very important organ, the skin, which provides the most extended contact with the external world, thereby not only ridding itself of its foreign and troublesome burden but also, with the help of this poisonous irritant, stimulate the skin to support the whole organism with increased activity, thus helping to restore its former health.

Naturally, this disease can best be healed in the same way as it arose, that is, it came from the inside to the outside, and the healing must be effected in this way, too. The spoilt blood, which has deposited its bad substances in the skin, must be replaced with new and healthy blood. Of course, externally the wounds must also be kept clean, so that all can be removed that is decayed and no longer of any use to the body and the way cleared for the poisons, which may still have to be eliminated.

Thus healing can take place when, by observing a natural way of living, the body can renew itself and ensure full strength for its organism and a long, healthy life for the respective person.

Here you have a short outline of the nature of leprosy as a physical disease. Now let us look at it in its spiritual correspondence to enable you there, too, to recognize the characteristics of the disease and its remedies. Here the miracle worker, however, who can heal this disease through mere touch or a word, cannot be counted on, for every leper in the spiritual sense must heal himself.

Behold, the greater part of mankind, is 'leprous', i.e., full of poisonous boils. But because the majority of people are leprous, this is not considered offensive. The few who have been cleansed do not withdraw from those who suffer from this disease but tend them with the love and patience of Christian faith in order to help the sick, if they themselves are too weak to regain their lost moral health, by advising and supporting them.

Leprosy is a disease which no one can hide; it openly reveals itself on the human body. In the spiritual sense this means that all the bad points, all the evil passions and habits, which are the result of bad notions and neglected upbringing, are displayed openly. If, spiritually, a soul is so depraved in its innermost being that it has almost lost its spiritual value altogether, then the spirit, the divine spark placed in it by Me, drives it to a point where it is no longer ashamed to reveal its soiled inside to the outer world for everyone to see. Through this process the soul is, as it were, forced to reveal its conscience to the people around it and because of its way of living and thinking, brought about by absorbing false principles, it will give offence to the world, provoke bitter experiences and finally realize that only better and higher moral aspirations and actions will lead to true peace.

To speed up the healing of these spiritual lepers, I allow events to take place in the world thanks to which the process of elimination takes less time and more powerful and spiritual elements can penetrate the inner life of the soul for the purpose of healing.

Just as the physical healing must come from within, also the restoration of spiritual health must set out from within. When what is bad has become public, has in the association with others been broken up and absorbed by the outer world, the vacuum inside is again filled up by moral-spiritual remedies, and thus such a person is brought back to his normal state, as image of his Creator, and has been reclaimed for the realm of spirits.

As physical leprosy is contagious for those who come into contact with it, so is spiritual leprosy, because through its evil principles it leads also others to wrong actions. And thus, by one catching the disease from the other, this world became as immoral as you see it now. What I did then, that I healed a leper by touching him because his spiritual inside did not correspond to his skin is now not possible in the spiritual sense. My touching often consists in bringing about conditions where a person will be relieved more quickly and forcibly of the impurities attached to him; but to make him suddenly spiritually clean would amount to interference with the dignity of human freedom.

If I was to turn devils suddenly into angels, and this transformation took place without their own effort and self-abnegation, where would be their merit?

This kind of miraculous healing will therefore not be performed now, or in the future. But that still happens frequently, what happened to the centurion of Capernaum, who with a strong faith and conviction relied on the power of My word and by his words: "Lord, I am not worthy that thou shouldst enter under my roof. Say a word and my servant shall be healed", showed what a proper Christian should be like who, notwithstanding adverse circumstances, has faith in Me and My guidance, believes My words and - publicly testifying to My greatness - remains aware of his own unworthiness.

Souls who speak to Me like that, who come to Me with their supplication humbling themselves - those I touch with My finger and heal with My Word, pouring comfort and peace into their heart, which cannot be obtained in any other way. To these souls also applies what I said in Capernaum, that the Kingdom of Heaven belongs to those with such humble faith but not to those who take pride in their leprosy. These must first allow themselves to be purified and cleansed, otherwise they will have to recognize the darkness of their heart through sad experiences and realize that it would have been better to rid themselves of their bad attributes (their spiritual leprosy) which they not only did not hide but even showed off, and that this was not the way to the spiritual, to eternal life, to Me.

As long as they will not comprehend that meekness and love, combined with unlimited faith, are the keys to attain everything with Me and to make the best progress, sickness and all sorts of troubles will be affecting them until their leprosy has vanished and is replaced by elements of life, faith and love.

You, too, have still many a leprous boil on the skin of your souls, which often clearly shows that you are not cleansed by far as yet and have not by far realized right into your external life all the spiritual nourishment I have been sending you for years. There is a lot that you read and sometimes also believe but it has not yet shown its effect on the outside of your life - skin proving that this food of grace and love has penetrated that far. Only a few of you recognize your unworthiness, as did the

centurion of Capernaum, to make you exclaim: "Lord, I am unworthy of so many graces! Just a word of comfort is sufficient but even this is too much for me, poor weak and fickle child!"

Most of you believe, as did the Jews of that time, to have done everything if you only cling literally to My commandments and teachings. But you are still far from actually practicing the words of your Father. As the Jews observed only what materially appeared to them most important, so it is with you. You have a ready enthusiasm for My Word and are always prepared to convert others. You are always prepared to remove the rubbish from other people's doors and wait, like the leper of the Gospel, that I may come past and promptly, through My touch, make highly moral beings of you.

This is where the great error lies. Because you are not aware of your boils, you do not endeavor to heal them.

Now I am admonishing you: Examine the life-skin of your soul! And if you discover such leprous boils, take this as a sign that you are still harboring within you many a thing foreign to you and not part of your spiritual nature. Make every effort to eliminate it and replace it with new, powerful substances of life so that you do not need My touch but only My Word for restoring the health of your soul.

Amen." (The Sermons of the Lord, 9)

The healing of the possessed Mary Magdalene

"[1] Soon thereafter, about a quarter of an hour later, it came to pass that the guide of the Romans, who otherwise was a free maiden for licentious men, because of enjoying too much wine, was struck by terrible cramps and screamed pitifully, her face became distorted and her limbs and muscles pulled frightfully.

[2] The Romans were horrified by it because they regarded such an appearance as an extraordinary *malum omen* (bad portent). They said: "Woe us, the gods have become enraged by us, because we went to search for a foreign god! What are we going to do now?"

[3] Said Lazarus: "Nothing, just stay where you are! For this person I already know for some time; she has this illness for several years now, and it quite often already happened to her, especially if she has enjoyed too much wine. We Jews call this being possessed by one or even several evil spirits. During earlier times, when they still existed many devout people, such evil spirits could be expelled from a person by the prayer of a devout; but in our time such nearly doesn't exist anymore. Of course, our great Man could effectuate something like that immediately, if He wanted to!

[4] See, this is what this appearance is all about, nothing else! How could your Gods become enraged, if they exist nowhere else than in the imagination of the people, who doesn't know anything about a true God, since they never have heard anything about Him? Why not? This lies in the everlasting great wisdom plan of Him, who has created the people."

[5] This calmed down the Romans, and they again could look at the guide, who was in a wretched condition, and they even were able to call up some compassion for her in themselves.

[6] The first Roman however, came to our table, where we were still sitting quietly, and from all the people he had selected especially Me and said: "But, dear friend, is there than nobody among you who could assist this unfortunate maiden in any way? You are sitting there so apathetically, while this poor girl battles with death! I surely want to help her, if I would know a cure for such illness; however we Romans, especially regarding such illnesses, are exceedingly badly devised."

[7] I said: "You have turned to Me without knowing who I am; but your partial trust that someone at our table could help the possessed, has lead you to Me. And I say to you, that your spirit has directed you to the right Man, who will help her for her bodily well-being and the well-being of her soul. Hence pay attention by which means I will help this maiden forever!"

[8] Hereupon I got up from My chair, went to the maiden who was already completely stock-still, stretched My hands above her and threatened the seven evil spirits inside her. [9] But the spirits screamed loudly out of her belly: "O Jesus, You Son of David, leave us for still a short while in this our dwelling!"

[10] But I threatened them again and in the same moment they left the maiden.

[11] And the maiden got up and was so cheerful, fresh and healthy as if there was forever nothing wrong with her. But when she saw Me at her side and she was told that I helped her, she looked firmly at Me and said: "O, is this not the marvelous man, for whom my heart already a year ago started to beat more livelier! And especially him, whom I loved so endlessly and still love, when I only once saw him in passing by, came to help me now! O friend, you should rather have let me die, than to see you again for the biggest torture of my heart, without ever having the hope, to also be loved by you! Since you are a pure person and I am a rejected whore!"

[12] Hereupon she fell to My feet, kneeling she clasped My feet and wetted them with tears of love and remorse.

[13] Then some of My disciples came forward and wanted to pull her away from My feet, and remarked to her that this was not appropriate.

[14] But I said to the disciples: "What are you concerned about?! Am I not the Lord over Me and now also over her? If it becomes too much for Me, I will tell her what is appropriate or not appropriate! I say to you: This maiden has sinned a lot, but she loves Me more than all of you together; therefore she will be forgiven a lot. And I still say to you, that everywhere, where My gospel is preached, this incident and this maiden must be mentioned."

[15] Thereupon the disciples retreated and were content.

[16] But I said to the maiden: "Stand up now; since you have been helped and all your sins are forgiven! But go now and do not sin anymore, so that thereupon not something worse will happen to you! For if an evil spirit leaves a person, he travels through dry steppes and deserts and searches for a dwelling, and if he does not find anything, he returns. He then finds his old dwelling clean and swept, so that he has a great desire to move in again. However, if he discovers that he alone is too weak, he gathers another seven spirits who are worse than he is, and all of them are then moving by force into the cleaned dwelling, and this second state of a person is then much worse than the first. Therefore, be aware, that same doesn't happen to you! Hence, stand up, go and do not sin anymore!"

[17] Here the maiden got up and because of all the love and gratitude she nearly couldn't help herself. After a while however, she asked Me, whether she could not stay here at the inn for only one night, since it was already late in the night.

[18] And I said to her: "I did not speak to your body, but with your soul and with its manifold worldly desires; with your body you can stay wherever you want!"

[19] With that the maiden was content and sat at the table again, but her eyes not for one moment turned away from Me." (THE GREAT GOSPEL OF JOHN Book 16, chap. 56)

Resurrection of Cornelius' dead daughter. [Mt. 9:20-25]

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

11. Lord, to Whom nothing is impossible, come with me to my house and lay Your miraculous hands upon her and she shall surely live again, just like the school superintendent Jairus' little girl also was fully dead and lived again. I beg you, my most exalted Friend, come and do me this favour.' [Mt. 9:18]

12. Say I, 'Never fear, I am coming to do according to your request. Although the daughter is indeed fully dead and cold, yet I shall nevertheless awaken her, so that she may then proclaim God's glory to the poor. And so let us go!' [Mt. 9:19]

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

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

15. Nota bene (note well). This is what everyone must do who wants to follow Me! He has to become dead to all worldly living and not think about his worldly state, or he is not fit for My kingdom. Because he who lays hands on his plough but looks over his shoulder is not fit for the kingdom of God!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 127)

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

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

9. Entering the big chamber with the disciples however and seeing and hearing the ridiculous noise making [Mt. 9:23], I commanded them to above all immediately cease their noise-making and to completely clear the chamber, as well as get out of the house, because the daughter did not die, but only slept.

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

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

12. Only after the chamber as well as the entire house were rid of these tiresome guests did I fully proceed into the chamber with My disciples and the chief's relatives, stepping up to the death bed and taking hold of the daughter's hand without saying anything, the daughter at once getting up in full strength and health, as if there had never been anything wrong with her [Mt. 9:25].

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

14. The chief however went over to her overjoyed, saying, 'My overly beloved Cornelia! You became very sick and also died from your sickness, and you were dead and would have remained irretrievably dead, had not this truly almighty Saviour of all saviours awakened you with his godly power, just as he also awakened the little girl of the school superintendent Jairus, with whom you were well acquainted. Hence be joyful again with beautiful life and be forever grateful to this Friend of all friends, Who alone gave you back the greatest possession, dear life itself.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 128)

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"1. Says the daughter, 'Yes, yes, now I remember clearly that I was very sick; but a very sweet slumber came over my eyes; I fell asleep and had a most wonderful dream. Wherever I turned, there was light and nothing but light and a most beautiful world shaped itself out of the light. Indescribably beautiful gardens, streamed by the light, became visible and one splendour after another came into view. But no living being seemed to inhabit this splendour and as I beheld these

splendours with astonishment, without a living being showing up, my heart started sinking. Amidst these splendours I began to cry and yell out, but not even the faintest echo wanted to answer me from any direction, and I became sadder and sadder amid the mounting splendour.

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

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

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

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

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

7. Say I, 'He who loves Me loves also Him Who is in Me and this One is life eternal. If he were to die with love for Me even a thousand times, yet he shall live eternally.' - Many who hear this say within themselves: 'How, what is this?! Can a man also say that? But, can a human being do what he did?' "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 129)

Resurrection of boy Josoe

"Thus we soon arrived there, entered the synagogue and went into the burial-vault where Sarah had been lying for more than 4 days and where the ribbons and shrouds in which Sarah's corpse had been wrapped were still lying. But in the same vault was also another corpse placed there by friends of Jairus. It belonged to a boy of 12 who had died of a serious illness already a year and a half ago. This one was lying in a coffin of cedar wood and was already fully decomposed except the bones.

[2] At the sight of this coffin tears came to the eyes of **Jairus** and he said tearfully: "What a bad thing the world is! It allows the most tender flowers to sprout from its ground, and what is their lot? They have to die and pass away. The fragrant scent of the rose soon becomes an offensive smell and the

tender, innocent lily spreads a nauseous stench in its decay; the skyblue of the hyacinths turns a deathly yellowish gray and the carnation lies like thousands of its beautifully fragrant sisters.

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

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

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

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

[7] For if God had taken from the world all the children who already in their childhood had given evidence of intelligence and talents, all of you who are now here with Me would already have decayed in the earth. But since you are still here at a considerable age your blaming God is unjustified. For also all of you revealed in your childhood particularly much intelligence, you were children of very wealthy parents and God still allowed you to live while He outside among the heathens took many thousands of poor children from this earth through dysentery and other bad illnesses which caused their poor parents quite as much grief as the parents of this boy are still living and have adopted for this boy three other poor children.

These three children are now quite worthy successors of the one child who in time, because of his great talents, would have been pampered and spoilt too much by his parents who loved him more than God, and in the end he would have become nothing but a conceited, proud and self-willed poor wretch with whom no high priest could have achieved anything.

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

[9] In addition to this, God had planned for a time to come when for you few God’s name shall be glorified. And behold, that is the reason why God let this boy die already a year and a half ago so that he would be properly decomposed when the Lord God will once more restore him to life. Therefore lift the coffin out and open it.” (THE GREAT GOSPEL OF JOHN Book 4, chap. 11)

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

coffin was lowered with the help of machines and by natural means it will only be possible to lift it out again with machines.”

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

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

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

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

[6] And **Faustus** said: “Ecce homo! Look, that is a man, too. What fine lot for the voluptuous flesh of mankind. A horrible looking skull still covered with some stuck together hairs; a shrunk greenish-brown breast-skin, here and there broken by some half-decayed ribs, the black spine over which there are still hanging some traces of decayed intestine covered with mildew. Finally the feet – how horrible they look, full of decay and mildew. And our noses also feel that we are not in the shop of a balsam merchant, for the stench is worse than I would have expected. No, this is a form well suited to make a man’s existence as contemptible as possible, for in the end everyone of us has to expect this lot. This is the reason why I by far prefer cremation of the bodies to burial.”

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

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

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

[10] Says **Jairus**: “My dear Josoe, look at the One Who is standing beside you. He is a Lord over life and death. Your body was dead and has been lying here in this coffin already for a year and a half, and no power proceeding from men could have been able to restore your life for this earth. This One, Who does look like a man, but is much more than a man, has recalled you from death into life. Therefore, you should thank Him alone for this life which He has given you again.”

[11] **The boy** looked Me over from head to foot in surprise and said after a while, remembering more clearly: “He is the same who called me away from the wonderful company and said to me:

Josoe, come, for you must be a witness for Me on earth that I have been given all the power in heaven and on earth.”

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

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

[14] Here I said to the two youths: “Get him a garment and some bread and wine so that his flesh may be strengthened and he can go with us to Nazareth.” – As soon as I had bid the two to provide this, it was already there.” (THE GREAT GOSPEL OF JOHN Book 4, chap. 12)

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

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

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

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

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

[6] The people as they are now would be forced through such a witness as with iron chains to believe in Me which would be most detrimental to their free life. Their later descendants would not accept such reports anyway, regarding them as exaggerated, as pure fantasies of the human mind, and consequently, reject the pure teachings and eternal truth. Therefore, it is better that such deeds

that were performed by Me are completely concealed since they would not benefit anyone – especially now during the early time of My ministry.

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

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

[9] We now leave the synagogue and Jairus and Borus close the vault behind them after they have asked the two youths to place the coffin once more in the tomb which was carried out by the two in just a moment. (THE GREAT GOSPEL OF JOHN Book 4, chap. 13)

Lord's concrete menace in front of some blasphemers asking for signs

"1. Upon these words, many who earlier had moved to this spot during the talk with Simon Peter now thronged towards Me, clamouring for signs, saying, 'If you could work signs before the blind, who have no knowledge or understanding and hence cannot evaluate them, then do them also before us! If they are genuine then we also shall believe on You; but if they are false and bad, then we shall know what it leaves us to do! Because we are initiated into all things!'

2. Say I, 'Good, if you are initiated into all things, why do you need signs? If you are so wise as to pretend to God's wisdom in all things, then you shall recognise it anyway whether I teach the truth or not! What for the signs then?! But there have already, these last three and a half days, been signs of a most extraordinary nature aplenty, for whose authenticity hundreds of witnesses stand here. If these don't suffice you then no new ones shall suffice your malicious hearts either! Hence be gone from here of your own accord, if you don't wish to be removed by force!'

3. Cry those being dismissed, 'Who will, who can and is allowed to remove us by force?! Are not we the lords of this place, living and trading and working and ruling here as citizens of Rome! We can indeed remove and drive you out at once, but not be removed by you simple-minded Galilean, as would please you! And we command you in full authority to leave this town by midnight, as we are fed up with your hanging around!'

4. Say I, 'O you blind fools! How much longer do you wish to live by your full authority? It would cost Me only one thought and you and the fullness of your authority are dust! Hence return to your houses, or the place you stand on shall swallow you!'

5. At that moment the earth cleaves open at their feet, with smoke and flames billowing forth. Seeing this, the blasphemers wail, 'Woe unto us! We are lost, having sinned against Elijah!' - With such howling they take off and the gap closes. But we quietly move into Joram's house." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 77)

A food and clothes miracle

"1. There was much misery to be found among the people languishing under all kinds of oppression, especially in the markets and villages. Physically and psychically they were scattered and dying like sheep among the wolves without any shepherd. [Mt. 9:36] Since I deeply regretted the poor people's desperate plight, I spoke as I did in Sychar at the well, 'The crop is heavy, but labourers are scarce. [Mt. 9:37] Therefore, beg the Lord to send labourers to harvest His crop. For these poor people are ripe for the Kingdom of God and the field where they are is large. They languish and thirst for light, truth and salvation. But labourers, labourers! Where are they?' [Mt. 9:38]

2. Says the disciples, 'Lord, if You should consider us capable, could we not spread out and each of us take a town or a market?' Say I, 'We are now on the way to an extremely poor village. Once we have reached it I shall select the most capable and strongest among you and send you out into the different regions and places, and then you will be doing all that which I am doing and have done in your presence. But now let us hurry towards the village.'

3. In less than half an hour we had reached the little village where we found truly indescribable misery. Parents and children were walking about literally naked, covering their nakedness with foliage. When the people saw us approaching everybody, big and small, young and old, came hurrying towards us begging for alms, for they suffered great want. Children were crying, holding their hands over their tummies, for they were very hungry having had nothing to eat already for two whole days. The parents were in despair, partly from their own pangs of hunger, but even more so because their little children were asking for bread and milk.

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

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

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

7. You were the purest in all of Israel, but some worldly desires were still clinging to your soul. God, however, who loves you, wanted to free you all at once from the world to make you fully capable of absorbing your heavenly Father's grace. This has now happened and you are now safe

from Herod for all times, for from those who have been completely robbed by his greed he never again collects taxes because those subjects who have been made beggars are struck off the tax register.

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

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

10. Now go to your roofless houses; there you will find food and clothes. Refresh yourselves, put on clothes and then come back here and I shall discuss further things with you." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 132)

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

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

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

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

5. Says a little child that has only recently started to talk, 'Father! Could not this man himself be the great Promised One?'

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

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

8. Says the old man, pressing the little child to his heart, 'Yes, yes, you are right! Everything here is a wonder, and you are surely not wrong if you even take the young man to be the Messiah. For us He is certainly that. But let us now go outside to Him and dutifully render our gratitude also to Him in the name of Jehovah, for He was obviously sent to us by God. So let us hurry outside to Him.'

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

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

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

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

13. Say I, unless all of you become that naughty, you will never come as close to the Father's heart as this dear little child.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 133)

The Lord Feeds the 4000

St. Mark VIII, 1-9: "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from afar . And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the

broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away."

(April 7, 1872)

"This chapter deals with another feeding of the multitude gathered around Me, namely, four thousand people. In the end seven baskets with bread are left over, whilst at the start there were only seven loaves of bread and some fish available.

Once before I worked a similar miracle, feeding five thousand people with five loaves of bread and two fishes, when twelve baskets with bread were left over. You already know the spiritual meaning of the five loaves and the two fishes. In this second instance, too, when instead of five thousand I fed only four thousand people with seven loaves of bread and some fish, whereby seven baskets full were left over -compared with twelve the first time, everything has its spiritual meaning, which I shall now explain to you.

The twelve baskets of leftovers from the first miracle, denoted the twelve tribes of Israel as well as the twelve commandments which were to remain with men after I had gone. The seven baskets that were left the second time denote My seven main attributes which were to remain with men to strengthen them and serve as their guiding principle when they no longer had Me. These seven attributes are:

Love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy.

When I preached to the Jewish people, I sometimes had to say to them: "Who hath ears to hear, let him hear!" This clearly pointed to the fact that with them much went in at one ear and out at the other, and that most of them did not understand My teaching as I wanted them to understand it. The feeding miracle at the end of My address to them, which has to be interpreted metaphorically, shows how the most important thing is left over. Just as they consumed the bread and fish to satisfy their physical hunger and left seven baskets with bread, they grasped the contents of My words only superficially and ignored their essence, that is, My seven fundamental attributes which I wanted to impress upon them through parables, miracles and actual teachings.

Although all My parables, teachings and the miracles I worked were to open the eyes of the people, there were always plenty of scribes and Pharisees present, who did their utmost to diminish or even destroy the impression My deeds had made upon the people. And the fact that I and my disciples did not observe the ceremonial customs of the temple, as the ablutions etc., -gave rise to insinuations on their part. They were scandalized by good works, the healing of the sick and other things, if they were performed on a Sabbath or any other day of religious observance. They became enraged if I did not observe the prescribed fasts or if I associated with people who, in their eyes, were great sinners or dishonest. Thus they were inclined to regard as suspicious everything I said and did.

This gave rise to the various admonitions I directed towards My disciples and the people who followed Me, to whom I wanted to prove that with Me only the spiritual counts, not the material. Therefore the words: "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man!" For the same reason I warned My disciples to beware of the leaven of the Pharisees and of the leaven of Herod and

pointed out what a prophet had prophesied: "This people honoureth me with their lips, but their hearts are far from me!"

When I had fed these four thousand with seven loaves of bread and some fish, thus satisfying them materially, seven baskets full of bread were left over. Although they appeared to be also spiritually satisfied, they ignored the attributes I had denoted as the highest. Each basket with its various contents of large and small crumbs of bread clearly points to the diversity of ways in which My aforementioned attributes might be used in this life, if man did not have his own life's basket usually filled rather with other, worldly things leaving no room for My bread and my spiritual attributes.

There are not many who think like the Syrophenician woman who, when I said that My bread should not be cast unto the dogs, answered full of confidence that the dogs under the table were allowed to eat of the children's crumbs, which means: If the weak, the still immature, are not worthy or able to partake of the food from heaven directly, they should be allowed to pick from the scraps whatever is beneficial for their particular spiritual state.

In those times there were not many such souls full of faith, and today they have become an extreme rarity.

As I had to fight against all the existing notions, whether they were worldly or religious ones, and as I sometimes said Myself- I did not expect as much from the Jews as from the Gentiles, thus it is also in the present time, when not much can be expected of those who call themselves Christians and really believe themselves to be such if they only observe the prescribed church rites. Especially those who were intended to be the most fertile field for My teaching, they above all others, are the worst opponents of all that which awakens them from their so very conveniently arranged religious doctrine, demanding self-sacrifice and self-abnegation which are beyond them because they lack the moral strength for overcoming the rites and ideas they have become accustomed to.

They resemble the majority of listeners of that time. They keep looking for Me everywhere in the churches, but not on the road of life where they are to prove by their deeds what they so often promise in the churches. They, too, are hungry like the others, but leave the essence of My teaching, the seven baskets, untouched, consuming only that which tastes best to them at the moment.

If I give you this example of the feeding of four thousand people with seven loaves of bread and a few small fishes as the subject for a Sunday sermon, it is meant as a warning to every listener to My Word not to content himself with the superficial impression of My words, but to find the spiritual nourishment contained therein, to act in accordance with it, and also encourage others to do the same.

That My listeners then were not very fertile soil for My teaching I was quite aware of; but I knew that I was not speaking and acting only for them, but for all mankind after them. I did not build for that time alone; My plans were reaching much farther. As the plans of a divine, infinite Being, they were everlasting and eternally effective.

To their request for a miraculous sign, I even answered to the Pharisees and scribes that this generation would not be given a sign by Me, which meant that where My visible appearance was the greatest miraculous sign, no additional proof of My deity and the truth and everlasting continuance of My teaching was needed.

And what I then told the Pharisees and scribes, applies also today to all hypocritical churchgoers and to all the scholars of your time developing their philosophies about matter. They, too, will not be seeing any signs because they do not want to accept the greatest sign, the voice of a God and Father in their own hearts.

Thus many of your scientists, notwithstanding the constant discoveries of laws of nature, do not believe that there must also be a law-giver. They would rather dispute their own self away than admit defeat through factual evidence of the existence of God.

In this time, too, there is a constantly raging battle between ceremony and spirit, between delusion and truth, which excites all minds. All sects, all believers, are endeavoring to adapt the new ideas to the old and blend them into that which has become a habit; but in vain. It is not possible to serve two masters, -either it is matter or it is spirit! And because many cannot or do not want to make a decision, this is responsible for the fact that, much as I want to feed men with spiritual bread, they - with only few exceptions - enjoy that which is insignificant, even strain after it, leaving untouched the real, the essential, and the spiritually true.

Thus My disciples of the present time, just as those of the time of My ministry, have to keep gathering up the leftover crumbs of My celestial teaching, or of the spiritual bread, and try their luck with others who are hungry, until finally the seven baskets of my divine attributes have been emptied and passed into mankind's big basket of life as well as that one of every individual.

You, too, are being admonished: Make every effort to adopt My seven attributes! Do not be superficial where spiritual food is concerned and do not think that listening and reading is sufficient! Not by far! For once I shall send the gatherer to you also and have what is left put in baskets and kept for the better and worthier who are more capable of making use of the spiritual contents, whereas you -in your illusion that you already know everything -have not even made the first grade in spiritual knowledge.

Therefore, take great pains to become worthy of My direct communication as My disciples once did! You, too, as those disciples did, should spread My Word. Sow it, but in such a way that it does not fall upon stony ground. Remember that everything you now so richly receive from Me is not intended for you alone, but through you also for others. One or the other will meet with circumstances where he will have to test what he has read and heard; he will have to show to what extent he has comprehended and adopted it in order to pass it on to others, just as I gave it to him.

So do not leave over any of My bread! Digest it spiritually! Make it your own, so that you -as living evidence can prove through deeds, not only with words, that love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy are the foundation of your faith, the seven baskets into which you want to gather your good deeds, so that in your own basket of life you can hand them to Him Who has always showered upon you many favors and a great deal of light from His heavens! Amen. (The Sermons of the Lord, 32)

The feeding of the 5000

St. John VI, 1-15: " *After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that everyone of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.*" (February 17, 1872)

"Here you have one of those deeds which created a great sensation among the Jews, even to such an extent that those who witnessed it wanted to proclaim Me king, thus forcing Me to evade their intentions by withdrawing alone to the solitude of a mountain.

For Me, the Lord and Creator, the act as such was not so great and important, when I caused the five barley loaves and two fishes to continuously be replaced or complemented out of the substances of the air in such a way that they easily sufficed for five thousand people and of the bread there still remained twelve baskets full of leftovers. For the people encamped around Me it certainly was a miracle that strikingly proved My divine descent and might. However, by the Jews it was not regarded spiritually but according to their material interests, since following this act they wanted to proclaim Me king. I had to withdraw from them, for first of all, that was not the purpose of My life on earth and besides, My time for "being lifted up" had not yet come. That expression, whenever I used it, was likewise never understood until the crucifixion explained it and My ascension fulfilled the "being lifted up" also spiritually.

The act of distributing the barley loaves and fishes had, however, its spiritual correspondence which actually is the essential. I told you already on another occasion that my whole earthly sojourn, especially My years of teaching and My words and deeds during that time, will be repeated at My Second Coming, although spiritually.

Therefore, also this act is one of those now taking place in their spiritual correspondence. What once applied to the five thousand people, now applies to mankind in general. Then My sphere of action was the Jewish people, My contemporary and more receptive part of mankind, also its land as the world chosen for My activity. Now that My teaching has spread over the whole earth, although followed only by few whilst known to many, -each act from those days must now be regarded in the greater, spiritual, sense when repeated as I already mentioned to you earlier.

First of all we must ask: What is the meaning of the barley loaves and the fishes? Why were there only five barley loaves and two fishes? You see, in God's actions everything has a deep spiritual meaning, and it is not as with you people who often talk much, even act, but have no idea what you are saying or doing.

In order to answer the question as to what the barley loaves and the fishes represented, I must first point out to you from where the one and from where the other originated. The barley loaves come from the earth, made from corn that growing out of the darkness of the soil strives towards the higher consecration of the sunlight, thus causing that which it has drawn from the earth to ripen into fruit through light and warmth. This fruit then, containing more spiritual elements, becomes suitable in the form of bread to change these earthly substances into the spiritually higher ones of the human body.

Hence, the loaves are the result of processes of both earth and heaven. The fishes are products of substances in the water, born out to become living beings. The water itself is a most supple element; it is condensed air. And as the air is condensed ether and the ether the birth place of all elements, the air is the producer of the material substances in the water and the water itself again is the producer of the solid land and the plants and animals thereon. Water was and is the great mother out of which your earth globe developed. And you can see still today when you chemically analyze the bodies of living beings, including your own, that water is the carrier, nourisher and preserver of your body.

What birds are in the air, fishes are in water; they are the birds in the condensed air. As the barley-corn, struggling from the gross material to a higher spiritual level, becomes fit to be absorbed by the human body as an adjustment substance, the fish likewise is a component of the substances dissolved in the water which, having formed into a solid material body, can be made suitable for assimilation with the components of the human body. But first its more solid parts must be separated from the parts of light through the warmth of air or fire, that is, the fish must be dried or cooked before it can be useful in the human organism, just as the grain of barley, after it has been ground, kneaded into dough and through warmth freed of its watery parts, can serve humans as healthy nourishment.

Having discussed the components of the bread and the fish, we shall now examine the numbers. Why were there just five loaves and two fishes?

If you add up these items, you get the number Seven, a number which is more or less present in all things, always constituting a factor with the number Three which is needed in the creation, preservation and transformation of everything if this is to progress to higher levels.

The number Seven, just as the Three, is one of My basic numbers which I represent within Myself as God, Creator and Lord. Behold, if you have a close look at the number Seven you will find that there are three numbers on one side, three on the other and the fourth standing in the middle. This means that the divinity number Three is contained twice in the divine number Seven, arranged in such a way that the fourth number in the middle, combined with the three on each side, gives as a result the holy number Seven which expresses My spiritual Self.

Whilst in every created being the number Three is essential as the principle of its existence, this number is twice present within the Deity with an addition in the centre around which everything else is assembled.

Created beings are capable of attaining the number Three in its highest perfection, as do the angelic spirits, but the Deity will always have twice this number and a forever inaccessible centre which marks It as Lord of all created things.

That you find the number Seven in so many things in creation has its explanation in the fact that these things, in which this number particularly stands out, are closest to the Creator of all that exists and are pure emanations from Him. Thus you discover, for instance, the number Seven in the colors and sounds because the light-rays in their refraction include materially the seven attributes of the Creator and the seven notes include the seven great harmonic laws of spiritual life.

If you now want to see this number Seven of the loaves and fishes expressed in words, this would read:

Love God above / all and / (thy) neighbor as thyself! The first four words signify the barley loaves, which spiritually nourish man and are meant to mature him for a higher spiritual existence, the first three words expressing the degree of love for God, whilst the other three the measure of love for one's fellowman. The word "all" and the conjunction "and" however signify the centre of divine love, that is, love for God shall be above all else, but this can only be effected in conjunction with the three following words (thy) neighbor as thyself. For you cannot love Me as God without love for your neighbor ; you cannot love Me above all, unless you love your fellowman as yourself.

Hence, the three first words may be attained as well as the last three, but the one in the middle, "all", together with the conjunction "and" , signify unattainability, although eternal progression is possible. For what is "all" and where does the love of one's fellowman end?

The "all" as well as the greatest love for one's fellowman and the father-love culminate in Me! I alone am completely filled with this love and represent the "all" in its endlessness. And in My boundless forbearance and patience you see the love for the fellowman, the brotherly love and father-love in its supreme state of perfection united within Me.

As I told you before that the barley grain, out of the dark earth pushing towards the light, brings its fruit to maturity, so it is also with the love of God, which shall lift and guide material man out of his dark passions towards the higher moral light.

And as I explained to you that the fishes are products of condensed air, therefore of a lighter element than the solid earth, thus the love of your fellowman shall express its similarity with the love of God by drawing you away from the firm material and open your hearts to more spiritual emotions replacing your concern for yourselves. For, only in the love of your fellowman can you show how you love God, and the never-to-be-attained "all" receives an approximate yardstick in the words "as thyself".

Just as bread is made from crushed corn under the influence of water and warmth, so the love of God shall arise from the destruction of the material warmed by My teaching. And as fish is dried or cooked, so also the love for your fellowman, relinquishing all its subordinate selfish thoughts in the sun of eternal love, shall devote itself with great zeal to the welfare of the brother and a person shall adopt the words "for you, and not for me" as the sole yardstick for his actions. Already for quite some time the road has been open on which to follow the only laws I have given men to obey with these few words.

The impulse to obey these two laws will keep growing, and the time will come when, filled with the meaning of these seven words from heaven, all mankind will proclaim Me king. However, then I shall not hide, as I once did, to evade the intentions of My children, but come in full glory and might to all who searched, struggled and found Me.

Yet they will not find a king, but a shepherd who will guide His sheep to the pastures of light, where every material striving has ceased and in everlasting spiritual progression the forever growing love of God and the fellowman will bring about a never-ending succession of delights and beatitudes. This will prove to you that what I once did with five barley loaves and two fishes I have now accomplished with seven words of the greatest spiritual significance, namely, that what was once the material feeding of My listeners and followers, is now the satisfying of My spiritualized children. Thus always, even in the smallest word from My earthly life, another stone is laid for the future great spiritual edifice, wherein all things will find their final conclusion, which in the centre between the triads is My Self with My spiritual and material creation representing the "all", out of which everything has gone forth and to which it again will and must return.

Amen. " (The Sermons of the Lord, 16)

The miracle of the ass's ears, and the living ass

"14] Thereupon Barnabas came up to Me, and said with a quite friendly face: "Dearest, most lovely Boy! I have perceived my gross fault committed against you by my truly bad and very untimely joke, and I sincerely ask your pardon with my whole heart: at the same time I would add to it the fervent request that you would explain to us the name 'Jerusalem' for not one of us knows how to make anything of it. It certainly is translated by the expression 'Sacred City' or 'City of God', but how this should be contained in the word 'Jerusalem' scarcely one of us knows!

15] Of course it is related that a place existed here under the name of 'Salem' here the great and powerful King lived to whom all the princes of the earth then living, had to give the tithes, for King Melchisedech was at that time for all men on earth at the same time the one and true High priest, of His teachings and deeds, as well as of His personality. If you know more of this matter than all of us, and doubtless you do, please kindly tell us about it."

16] I said: "It is lucky for you that you have acted thus towards Me, or else you would have been marked in a way that you would not have liked! The marks however with which your head would have been adorned now lie at your feet: pick them up and learn by them that, firstly, I chastise everyone's wanton mockery, and that, secondly, at the place where there arises a question of the greatest seriousness of life, for all men and for all eternity, one should not use an empty and miserable joke!

First, look at the joke which I should have played on you for your bad witticism, only then will I grant you your second request!"

17] Hereupon Barnabas bent down and raised from before his feet two quite natural and perfectly formed donkey's ears, and was all the more horrified, as there was no trace whatever that they had been cut, for the purpose, from any real donkey.

18] At this, some of the people present, especially our Simon and the Roman judge, burst into loud laughter, and all the temple officials felt quite strange, and began to ask one another how this was possible by natural means. And they guessed this and that, but could come to no result however remote.

19] Then Barnabas said: "What is the good of all our guessing, the matter is a pure miracle, and nothing else! For if the Boy had provided Himself with them beforehand, He also would have known, in advance that I was going to make a bad joke with Him! And this would evidently be an even greater miracle!

20] The Boy however already gave us a very remarkable proof of this quality of His, when He told me, word for word, our secret discussion in the night and wanted to tell the chief priest openly, and quite aloud, all his secret thoughts. To him who is able to do one thing, something else should be also possible in the same way, however inconceivable it may seem to us.

21] Behind this Boy there is hidden infallibly something extraordinary! For myself I should be of opinion that, in time, He would make a quite perfect Messiah."

22] Said the chief priest: "There you just talk like a blind man about the splendor of colors! How often have Persian magicians surprised with their magic deeds: and thought-reading is nothing new with us! Who does not know the Greek oracles! They were able to guess thoughts so quickly that, in the end, hardly anyone dared to come near them anymore.

23] Yes, my dear fellow, on so important a matter, one must look with quite different eyes, and apply to the phenomena a much deeper test. Only when one has examined everything with the greatest exactitude, can one begin to form a somewhat better opinion, and even then one must be very cautious. However, there can be no question about a complete faith, until all the circumstances and signs have been confirmed in such a way that there is nothing left to be desired.

24] This, my dear Barnabas, for your instruction: fir it is still an old fault of yours that, in spite of all your otherwise very estimable knowledge, you are so very credulous."

25] Barnabas said: "No! That I never was! For, had I been credulous, I should never have attained to all the various profound knowledge, which can never be attained by credulity. I know how to test a thing and a phenomenon, and can distinguish quite correctly an 'a' from an 'o'; but here all my intelligence comes short, and all my many and various experiences have gone overboard.

26] I know the magical powers of the Persians and of a number of others also: but there is not one of them who could call into existence, out of the pure ether, a pair of perfectly made donkey's ears; the well made thought-out oracle-sayings of Dodona as well as those of Delphi, are only too well known to me. But among them I never found anything like what this Boy did to me, as well as to Joram, be repeating, word for word, what we had quite secretly discussed among ourselves.

27] I therefore abide by my opinion, already expressed, and say once more quite frankly: There is more hidden behind this Boy than all of us will ever be able to comprehend! I do not want to exactly declare He is infallibly the hoped-for Messiah, because of His extraordinary qualities, but evidently He has more claim to it than any one of us gathered here.

28] But now my dear, lovely, young fellow countryman, I should still like to hear you explain as you promised, the 'Jerusalem' and the 'Melchisedech' before it is quite dark."

29] I said: " That shall be as you have spoken so well on My behalf: but first of all take the two donkey's ears at the tips, into your hands, lift them up a little between your fingers, and we shall see if the Persian magicians could do what will follow."

30] Barnabas did this, and I spoke: "To these ears, let there be also added a living and completely healthy donkey's body!"

31] Instantaneously there stood among the gathering, a quite perfect and well formed donkey, with skin and hair!

32] Then all were terrified of My miraculous power, and looked as though they would flee.

33] But the Roman judge and Simon did not allow that, and said: "We must keep to the time, and the Boy prodigy will still explain the two words."

34] The temple officials sat down again, then looked quite dumbfounded at the newly created donkey, and none could utter a syllable or express an opinion as to how this could possibly have been done. (chap. 16, The 3 Days Scene)

Miracle of the donkey's disappearance and of the stone

The miracle of the stone. The astonishment of the Roman judge at the miraculous power of the Boy Jesus, and the illuminating words of the latter about the coming of the Divine Kingdom.

„1] But I said: "To show you what power I own and to take away from you the fear of this unnatural animal, I command that it shall dissolve even as it was called forth."

2] At the same moment the animal faded away so completely, that not even a smallest hair remained. At that their astonishment was still greater, and they did not know what to say about it.

3] Only the Roman judge who was full of courage, said: "No! Listen! My dearest Boy! Either Zeus or some chief divinity must be living in you! If you wanted to, could you also destroy a natural animal, or indeed the existence of a human being?"

4] I said: "Oh, yes, not only that, but also the whole earth! But My aim which no one has ever yet recognised, is: to maintain everything and to destroy nothing. But so that you may see for yourself that I am not a vain boaster, but can also bring about, what I say, fetch Me a stone, as large and as heavy as you like, and put it upon the table!"

5] At once a stone of more than a hundred pounds in weight, and of very hard composition, was brought and lifted upon the table with great effort. When the stone was lying there,

6] I said over it: "Be thou dissolved, and return again to ether - thy primitive element!"

7] And the stone so completely disappeared that there remained of it not even a tiny mote in a sunbeam.

8] Then the Roman said: "My esteemed friends, this can only be possible to a God, but never to a man of even the greatest powers! I am now convinced that it would be better to live with you, my loveliest Boy, in the best friendship, than in enmity!"

9] Of what use would all our numerous legions be to us Romans, against you? For you need only wish, and they would suffer the fate of the stone that was here, and at the moment of your willing it, they would no longer be there, but would be dissolved into air and ether! And therefore I declare that you are infallibly a real Messiah of your people, and that a power that ever enters into conflict with you, will never gain victory!"

10] I said: "Do not you, as a Roman, get any grey hairs over that! For I did not come into this world to make a prince of Myself, and to found a worldly empire for the Jews, but only to bring the Divine Kingdom of GOD to all men who are of good will, and possibly to destroy the empire of Satan, who is death upon earth! Therefore every earthly Empire can easily exist, and that in the best way, if it attract also the Empire of GOD which I shall create upon earth.

11] Therefore every fear of My Divine Power may leave you: for I shall be subject unto you until the transmutation of My Body, when I shall return thither whence I came. But now, at the close of this day, we will throw a little light upon the two words."

12] Barnabas said quite gladly: "Well, all praise to the Lord! Only the words again now and no more miraculous deeds! They make one feel quite uneasy!"

13] I asked him: "Why uneasy? You have already often gazed at Persian Indian and Egyptian wonders, and you have never shuddered at them, why then just now?"

14] Barnabas said: "Because those are all of them effected in a way which I can understand, but yours are based on nothing else but the power of your Will! And this makes an enormous difference!"

15] I said: "Well then, I must add still another remark, before I pass over to the explanation of the two words." (chap. 17, The 3 Days Scene)

The poor fisher's village is blessed by the Lord

"[1] After the disciples have completed their lessons, all came again to Me and thanked Me with risen hands for the healing and especially for the teaching, through which they, for the first time, came to the realization, what actually a person is and what is his destiny.

[2] But I said to them: "My dear people, do accordingly, and only then it will become fully clear to you, that the teaching which you have listened to, does not originate from an ordinary person, but comes truly out of the mouth of God and is in itself the highest and purest truth and carries the life in it!"

[3] They all promised it wholeheartedly to strictly observe everything, and they asked for only one thing, namely that I, since it should also be possible for Me, to bless their little village a little, to the

extent that regarding their natural existence, they could live a little easier and that they do not have to live so meager and poverty stricken. If, until now, they had to continuously work for their scantiest food under only the biggest strain, they could spend only too little time on this new and so serious matter of life, which would be very painful for them.

[4] I said: "Now, what is it you want? Would you like to have lush pastures for your goats and sheep, and would you also like to have fruit trees and fruit fields and copious fisheries and alongside perhaps also better houses and industrial buildings?"

[5] Said the chairman: "O, Lord and Master of life and all things, all this would be very good and highly desirable for us, but we are still not worthy of all this! For the time being we are therefore more than fully content with only a little better pasture for our skinny goats and sheep. If now and then we also could be blessed with a rich catch of fish, we would anyhow be the most fortunate people on earth!"

[6] I said: "Listen, with you truly the old proverb applies which says: 'Who doesn't honor the small, is not worth the bigger!' But since you honor the small, you are also worth the bigger. And as such you will receive everything what I have pronounced before!"

[7] In the same moment sweet little homes with good industrial buildings were present, the wide sand- and coarse gravel steppe was transformed into most lush pastures and in between the pastures the most fruit-rich wheat-fields could be seen. Around the houses with good fences the noblest fruit-trees of all kinds flaunted, even grapes were not missing and regarding the fishing waters, it was blessed to such an extent, that one already could see from shore schools of the best fish, and the free pastures were full of goats and sheep; but also inside the new fences which passed sweetly around the dwellings, industrial buildings and fruit-trees, the inhabitants observed a large number of poultry as it was custom with the rich Greeks.

[8] When the poor inhabitants all of a sudden saw all this at once, they initially did not know whether this was reality or only a beautiful dream. Only after a while they recovered and started a thanks howling.

[9] But I calmed them down again and firstly warned them to never be presumptuous about it, since quite easily a flood could take everything away from them again, and secondly that they should not make it known to all the world how they have come to all this, since the world who thereby could come here, could not understand something like this, would laugh about it and would not omit to cause them harm. They should only say that this was a reward of their better life zeal. And thirdly, that among each other they should be full of love and be full of serving zeal, one for another, and that they should lead a pure, virtuous and thereby God pleasing life, and the present blessing will never leave them.

[10] They promised Me all this wholeheartedly with tears and cries of joy.

[11] Now I again said to them: "Go now into your new homes, take possession of everything what you will find therein!"

[12] But they asked Me to mercifully assign these new houses to each one of them, since they could not discern to whom belong the one or other.

[13] I then instructed the disciples to do this for these people. And the disciples did this and also this matter was soon brought to good order.

[14] Since the residents found quite a lot of food inside their new houses, they wanted to come to Me again to express their repeated thanks to Me loudly; but the disciples told them that they should do this very quietly in their hearts and that I will understand them quite well, for even the most subtle thought of a person most far away would still be known to Me. Therefore they also should take to heart, not to allow any bad thoughts to rise in their hearts, for I would know immediately about it.

[15] The inhabitants were content with that and began to look at everything with great joy, what was given to them by this miracle sign. (THE GREAT GOSPEL OF JOHN Book 14, chap. 70)

How to use God's will to perform great things. The necessary conditions and the way paved by the Lord himself

“But with the recognition and with the firm desire alone nothing or very little is achieved! The skill in the use of the will of God in the own heart one achieves however only through the power of pure love for God and thereby for one's neighbor ; for such alone correct love creates in the soul the living faith and an unshakeable very firmest trust, without which even the very most enlightened person can do nothing or very little. (THE GREAT GOSPEL OF JOHN vol. 5, 82:8)

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(Raphael) “Suppose you wanted to give the eyesight back to a blind person through the power of the divine will within you, but you might at the same time doubt a little in its success, then that is already greatly mistaken; for the blind man will not achieve sight in this way. But if you are moved in the love for God most powerfully, this highest fire of love and life will not only animate your soul most powerfully, but instead it will spread spiritually far above your sphere of form with an irresistible all-power and there it will work in a very concentrated way wherever your divine will has naturally seized something will all wisdom and intelligence. If then the blind man is seized by your divine will of God and immediately placed in the focal point of the all-powerful love of God, of whom your soul is full, he must also stand there in an instant as perfectly seeing; for in the highest light and fire of love and life from God every death must give in, even that of an eye which has died to light, which naturally is as good as dead without light as the whole body without breath and pulse. Thereby then the awakening of a deceased person is made possible in an instant; for if the divine will which fills your heart and its wisdom are not against the reawakening of some dead person, you only need to place the dead person under the burning centre of your love for the Lord God and he will live again perfectly!

However you people also need a strong effort and constant practice; for one must make the heart highly flexible so that it can throw itself willingly into the highest measure of love for God at any instant. If it can do that, then the person is perfected as a person, and whatever he wants through God must happen! If you then, so armed, want to create a world, it must then be according to your

divine will and according to the power of divine love, whose measure places your heart into a highest fire of life and your external sphere of life into the highest, far-illuminating and effective light of life. Whatever then your wise recognition through God dictates to your will, will also immediately come to pass through the substance of your most powerful light of the love of life streaming out into the form previously well-thought out and recognized by you, and in a few instants you will have a whole world formed before you which you can then even fix and maintain if you are in the purest full possession of the divine will and the divine love.

But naturally you cannot already from the very beginning achieve full possession of the divine will inside you, if you have not accepted God into your heart through the pure, true love that eliminate everything else in all its fullness; for if God is not fully within you, He cannot fully desire through you.

But it is not as easy to love God above all else through all your life powers as you imagine! First of all, you need a perfectly pure way of life according to Moses' commandments. Wherever this is destroyed through all sorts of disorganized mistakes in life (sin), all the powers that are essential for life necessarily suffer which thereby are materialized and thus made as good as dead.

A person crippled in life in such a way cannot possibly love God above all else through all his proper powers of life because such people often are more than two thirds dead. Such a person must then reanimate the defunct powers of life through often several years of the very most industrious self-denial of all his old passions and habits and so gradually cross over into the highest possible love for God, which is naturally no easy task for a person who has already become very worldly!

For if a quite healthy person makes a great effort while climbing a high mountain and things must seem very arduous to him, how much more then for gouty person who hardly possesses the ability to drag himself forward on crutches on the flat land! But if a gouty person nonetheless seriously wanted this very much to climb a high mountain, he would have to look around for a very healthy and strong leader above all, who could come to his aid; the gout sufferer would then certainly achieve the climb up the high mountain with much avail.

He would indeed come into great sweat, and that, the higher, the more so; but thereby he would free his old limbs of the gout and animate the dead parts again and so in the end he would climb the highest peaks of the mountain already fully healthily, certainly after a journey of many days and much effort. But what a fabulous resolution then would belong to this to head for the highest peak of Ararat But this would still be easier than for a very worldly person to climb the spiritual mountain, where it is said: perfect humility and total self-denial!

Indeed you are raising your eyebrows and saying to yourself: well, well, with these prospects only very few people will achieve the peak of the true perfection of life on this earth, and the miracles will in future continue to have a hard time! Yes, yes, you are not totally wrong; but in these days there are highly capable life leaders at hand, with whose help it is no too difficult a task to be led and accompanied as a person with gout in his soul very effectively supported to the highest peak of life on the spiritual Ararat.

Now it is an easy thing for everyone who has only some good will to work for all the perfection of life; for it so pleased the Lord not only to call very powerful leaders from the heavens to this Earth, in order to let the people be prepared, led and guided through them, but He Himself took on flesh and came to heal you gouty people and to show you His purest divine will, to teach you to love God above all else and your neighbor as yourself.

From now on there can no longer be any doubt for anyone to recognize the pure will of God and also to learn how one has to love God above all else, and how one can raise one's heart to such love. Now the paths are shown purely and whoever wants to walk along them cannot possibly get lost." (THE GREAT GOSPEL OF JOHN vol. 5, 83:1-10)

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"Raphael says, —For now that cannot be since I have other responsibilities towards the Lord and the people in other places! But in some emergency I will always be among you as if called. **In any case you have the calling from the Lord to work in His name – and that alone is more powerful than countless myriads of such as I! Remain in this name, which is called: Jesus = the power of God, and mountains will give way before you and storms and hurricanes will be silent, assuming that your behavior in life is such that you are worthy of this name! For this is the truest name of God in His love from eternity, before which everything bows in heaven, on Earth and under the Earth!**

I do not mean here under the ground of this material Earth, which in general is a sphere like any other planet, and under that, exactly under us, there are lands, mountains, seas and lakes like here; neither do I mean the inner of the Earth, which is a great animal like organism for the development of necessary natural life for a whole planet; but instead with the expression 'under the Earth' I am describing the moral condition of all instinctively reasoning people on the countless other planets, on which there are also people; but they have only a very limited designation compared to the people of this Earth.

They also belong to the whole endlessly great creation and at the same time they represent the links of a **chain but you are the pivots designed to be the children of God, and to bear with God and with us the whole endless creation of God from the smallest to the greatest!** And therefore I place you on or above this Earth immediately after us previous inhabitants of God's heaven!

If you now understand that as well, you have to pay all the more attention to the name of the very highest of eternity, from which you can very well see that God is your Father and you are His children; and if you were not, would He have come down to you from heaven and bring you up Himself according to His eternal greatest intentions which He saw and planned from the beginning of eternity for you, His children?!

But therefore **you should now all rejoice above all measure that He as the Father of eternity has come to you Himself in order to make you exactly what He called you and determined you to be from the beginning of eternity!**

But if you are undeniably His children and He has come to you without being called by you unworthy people, He will from now on certainly and more surely come to you whenever you call to Him in the full love of your hearts and say: 'Abba, dear Father, come, we need You!' You have received the calling however from the mouth and heart of the Father Himself, and I therefore so not need to make another. For this will remain true for eternity, and you can therefore very easily do without me for your institute; for wherever the Lord Himself is working, His heavenly messengers are very well dispensable.

But by the way, if you want to have me sometimes among you as a friend, you only need to call me and I will immediately be with you, if you remain in the love and order of the Lord. But if you ever leave the order of the Father for some dirty, earthly concerns, then naturally I will not come to you with a thousand calls, and even the all-powerful name of the Father will prove to be empty and ineffective. If you still have something on your heart, bring it forth, and advice shall be given to you!" (THE GREAT GOSPEL OF JOHN vol. 5, 84:3-9)

ⁱ Some references to miracles of healing in **The Great Gospel of John** (variant in 11 volumes): GGJ vol. 1, 111:7-19, GGJ vol. 1, 211:1-14, GGJ vol. 2, chap. 67, GGJ vol. 2, chap. 94, GGJ vol. 2 chap. 105, GGJ vol. 2 chap. 113, GGJ vol. 2 chap. 121-122, GGJ vol. 2 chap.171, GGJ vol. 3 chap. 21-36, chap. 41, GGJ vol. 3:201:3, GGJ vol. 5 chap. 240, GGJ vol. 5 chap. 253-254, GGJ vol. 5 chap. 262, GGJ vol. 5 chap. 268, GGJ vol. 6 chap. 1, GGJ vol. 6 chap. 23-24, GGJ vol. 6 chap. 80, GGJ vol. 6 chap. 97-99, GGJ vol. 6 chap. 129, GGJ vol. 7, chap. 186-187, GGJ vol. 8, 54:10, 168:10, GGJ vol. 8 chap. 112, GGJ vol. 8 chap. 165, GGJ vol. 10. 3:25-26, GGJ vol. 10 chap. 33, GGJ vol. 10 chap. 70-71, GGJ vol. 10 chap. 93:10, chap. 94