

Great stories of conversion from The New Revelation (2)

ZOREL – a worldly man of compromise and sin



Excerpts from
THE NEW REVELATION
of
JESUS CHRIST

www.new-revelation.ro

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.

Numerous stories of amazing conversion are described in **The Great Gospel of John, The Household of God, Sunsets to Sunrises, From Heaven to Hell**. Here we present the most remarkable story of Zorel, a child of the world, endowed with a special natural intelligence, but having a dark history of theft, slave trading, child abuse and even involuntary crime.

Other similar dramatic stories of conversion depicted in the New Revelation are those of the stoic philosopher **Philopold** and possessed criminal **Mathael** (from “The Great Gospel of John” Book 3 and Book 6) and, especially, that of the most cruel tyrant king **Lameh** and that of the satanic queen **Agla** (from “The Household of God vol. 3 and vol. 5).

Preparation for the healing of Zorel. Example of a magnetic sleep

Zorel asks for compensation

Zorel’s idea of property

The truth about Zorel

Zorel asks for safe retreat

Preparations for the magnetic sleep

Zorel comes to self-awareness

Cleansing of the sleeping soul

Covering of the healed soul

The etheric body of the soul and his sense organ

Zorel’s soul on his way to self denial

Zorel in paradise

Relation between body, soul and spirit

Zorel’s view looks upon creation

The nature of man and his creative calling

Course of development of nature

Return of Zorel’s soul to earthly reality. DO NOT JUDGE!

Zorel’s materialistic belief

Zorel’s criticism on moral and education

Errors of materialism

Legal protection of property

Zorel's descent

Zorel's past as slave trader

Zorel's apologies

Zorel's lewd crimes

Cyrenius is astonished at Zorel's crimes

Zorel tries to justify himself

Zorel, murderer of his mother

Zorel justifies his character

Cyrenius is surprised about Zorel's brightness

John advises Zorel to change his life

The desire for knowledge and the desire for lust

The nature of God and his incarnation

Cyrenius takes care of Zorel

The secret of the inner spiritual life

Zorel decides to change his life

The way to eternal life

Zorel's good intentions

Zorel is entrusted to Cornelius

Exaggerated and true humility

Cornelius and Zorel talk to each other

Preparation for the healing of Zorel. Example of a magnetic sleep

[1] (The Lord:) “But that you can practically see this, I will arrange for a really stupid and bad person to arrive from Caesarea Philippi. He will be treated by one of you, and you will see and hear the surprise-worthy wisdom of this silly and bad person when placed in a raptures sleep. But if he awakens again, he will immediately become the same evil and silly person as he was before, and we will have quite some work to do, to breath into him in a natural way only some kind of enlightened concepts of God and man.”

[2] Says Cyrenius: “Lord! I’m exceedingly glad about this; surely we will be able to experience and learn a lot! Is the said person already on its way to here?”

[3] I said: “Yes; he is looking for you and will ask you in a very clumsily manner for support, since during the fire he has lost a hut, two sheep, one goat and a donkey. But he learned, that you are here and provide aid to those in distress, and therefore the otherwise quite silly person is on his way, to asked you to replace his suffered damages. Although a poor wretch, he did not suffer too much; since he stole the two sheep from somebody else two days before the fire, and the donkey and the goat became his property already a year ago in a very similar manner.

[4] From this information you can see, that our new arrival is quite a bad scoundrel, but at the same time also quite silly, what with such people originates from the animalistic blind greed. He could very easily save his hut with all his belongings; but during the fire he sneaked around everywhere, to pocket in an unlawful manner some finds. Now, he did not find anything, and when he sullenly returned home, he found his hut in the most beautiful flames, and his four animals were already burned up to the bones.

[5] Until today he wailed around his hut; but when an hour ago he learned that you are present here because of the above mentioned reasons, without giving it too much a thought he decided to come here and see for himself, if you are really present and if you are also actually compensate for damages.

[6] I have painted him for you a little in advance, so that you know with what person you have to do and how you have behave at least in the beginning; the better you will learn from himself afterwards.”

[7] Asked Cyrenius: “Should I give any compensation?”

[8] I said: “Not now, since you must first question him in a real Roman manner; only after the treatment, if he becomes a little more humane, the other can be arranged! But Zinka should carry out the treatment on him; since he possesses the most strength for it. I will lay My hands on Zinka beforehand, so that he have more strength to carry out the treatment.”

[9] And Zinka, who was around Me all the time not to lose one single word, came to the fore and said: “Lord, how will I be able to cope, since I’m not familiar enough with the treatment?”

[10] I said: “Place the right hand on the forehead and the left on to pit of the stomach and he will soon sink into the discussed sleep and also start speaking, but with a weaker voice than in his natural state! If you want to awake him again, then you only have to place your hands in the reverse order for a few moments. As soon as he awakes, you withdraw your hands, and the treatment is over!”

[11] Zinka now agrees with everything and is also full of the firmest faith, that he will manage, and awaits longingly his man, but still asks Me, if he should carry out the treatment immediately after his arrival or if he should wait for a sign from Me.

[12] I said: "I will show you when you have to act. Since first you have to be familiar with his silliness and roughness, which means, the state of the illness of his soul. Once you have recognized this sufficiently, only then it is time to observe his soul in a healthy state and to recognize from this, that no person should be judged by you people and condemned into full downfall, while every soul carries a healthy life germ inside him. But be prepared and pay attention; he will be here soon!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 74)

Zorel asks for compensation

"[1] I nearly haven't finished speaking, when our man, whose name was Zorel, arrived with a very groggy expression on his face, wrapped in half-burned rags and making a lot of noise.

[2] I indicated to Julius to meet him and ask him what he wants and what he is looking for here in the afternoon. And Julius with a very serious face goes and does what I have advised him to do.

[3] And Zorel positions himself and says with a firm voice: "I am a completely burnt down citizen from the town and only learned today, that the great Cyrenius is here, to support by rich means those who suffered from the fire. I also took the courage to come here, to firstly see for myself if Cyrenius is here, and if he really does something to support the victims. If he does something according to the honorable Roman custom, I surely will not have come here in vain; but if he, for whatever reason does nothing, he certainly will not make an exception with me! Therefore tell me, you honorable Roman, whether Cyrenius is here, and if he, as I have heard, exercises charity, so that I can go to him and beg for it!"

[4] Says Julius: "Yes he is here and carries out significant reliefs, but only to those who are known to him with a completely irreproachable reputation! If this is also the case with you, you will not return empty handed home! He is sitting there at the long table in the shade of the high cypresses and cedars and gives audiences in all directions. Go there and introduce yourself! But be thoroughly prepared; since he is sharp sighted as an eagle and often sums up the character of a person at first sight! He never is more critical than when distributing reliefs!"

[5] Upon this preface Zorel starts to think deeply about what he should do under the given circumstances. After a short while he decides to limp to Cyrenius, which is in fact a silly false act by him. When arriving at Cyrenius, he bows three times touching the earth with his head. After completing the third bow he speaks with a shaking shrieking voice: "High lord and most strict ruler! I, Zorel, former little citizen from the burnt down town Caesarea Philippi, begs your highest Roman strict rule, to help me an unfortunate poor victim with something small, even ordinary money and some clothes, since I do not own anything else, except these rags.

[6] I was the fair owner of a small hut with an added share of two mornings¹ meager agriculture land. I had a wife, which the gods immediately took to the Elysium two years ago. I did not have any children, but I still have a maid, which is still living land as could be plowed in one morning.

1 Old land-measure. Can be very different, depending on the region. Actual meaning: as much

with me, but also without children. My moving property consisted of two sheep, one goat and one donkey, and a few bad agricultural tools and some clothing. Everything went up in smoke and flames, when I was busy extinguishing other houses.

[7] I am now, like hundreds with me, a complete beggar; even my maid which was the only life support I had, left me, because I could not give her anything anymore – which, however, shall be remembered! Since should I have the extraordinary luck to obtain a hut and some other property again and she wants to return, I will certainly know how to send that thoughtless person away from the house!

[8] Generally in the future of my life I will flee and despise everything what is called woman; since no woman is worth anything! They say, that I'm a stupid animal, and do not understand how to handle a woman, and that my wife has died because of grief! If this was the case, then I would not have mourned nearly for one year for her, and my maid would not have stayed out of her free will with me until the accident, despite not being able to give her a large wage.

[9] It is in general quite a disgrace that a man is also born by woman; under the circumstances it would be nearly better if my body's mother would have been a female bear!

[10] If the gods have arranged everything wisely, they surely made a blunder with women, and this is not to their honor! Therefore it is completely right, if Juno continuously causes Zeus a lot of trouble! Besides, it seems that all the divine family is not yet fully cooked; otherwise it would not be possible for them to make such real silly jokes – even too dumb for human beings!

[11] I am a religious person and honor the gods because of some wise institutions in the world; but if they sometimes smell of stupidity, I'm not a friend of them anymore. Would our town have burnt down if Apollo would not have caused one or the other stupid prank?! He fell – just as our wise priests firmly state – for some unusual fine-fleshly earth nymph, perhaps even paying her a dirty visit, while in the meantime Juno or Diana played a practical joke on him, and we poor beggars must pay for this nice joke of the gods!

[12] That a person gets weak from time to time, normally out of a shortage of sufficient experiences, is understandable. Can the weak stalk help it, if blown by the wind back and forth?! But if the immense cedars, which are symbols of our dear gods, just like the stalk are also bending and bowing in all directions according to the wretched earthly winds, sometimes even in a dirty direction, it is incomprehensible, and only a little soberly thinking person must view this as quite silly!

[13] What about a god now? If he acts wisely, as it is worthy for a god, he merits all admiration; but if he from time to time acts like a mortal weak person, and we poor people undeservedly coming to harm by a careless prank of the gods, then this is silly of a god, and therefore I cannot honor and praise him.

[14] You, high ruler and actually self a little of a half-god, will surely recognize, that only the gods can be blamed for my misfortune – especially Apollo who fell in love!? I therefore beg you, to replace the damage!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 75)

Zorel's idea of property

[1] Says Cyrenius: "How much do you wish that I should give you?"

[2] Says Zorel: "Not too little, but also not too much; if I can only reinstate what has been lost, I have been covered!"

[3] Says Cyrenius: "Are you also familiar with the laws of Rome, which has been given to the nations to protect their acquired property?"

[4] Says Zorel: "O yes – not all like a legal scholar, but I know about some of them! Against those which I'm familiar with, I never have sinned. A sin against unknown laws is in anyway zero!"

[5] By the way I'm Greek, and we Greeks have never taken the strict mine and yours too seriously, since we are more for a communal property than for a single owner property. Because communal property produces friendliness, brotherhood, true and durable honesty and goes against the lust for power among the people, what surely is a good thing! However, single ownership always produces greed, envy, poverty, theft, robbery, murder and the most extraordinary imperiousness, from which finally all earthly evil arises for mankind like from a Pandora's Box!

[6] If there would be no excessively sharp laws in favor of single ownership, there would also be far less theft and all kind of fraudulence. I say and maintain, that the single ownership protective laws are the fertilized ground, on which all conceivable vices are flourishing to ripeness, while with communal property neither envy, imperiousness, envious addiction, backbiting, deception, theft, robbery, murder, nor any war and other misery could ever establish itself!

[7] Since I always recognized the laws for the protection of single ownership as a horror of devastation for a friendly and brotherly society and still recognize, I – at least regarding smaller things – never was bothered much by a conscience, if I have acquired them in an illegal manner; if somebody has lend something from me in the same manner, he surely would never be pursued by me.

[8] My hut and my land are legally mine; now – with that what was in it as my moving property, I never looked at it too precisely, because of the cited true reasons and because I'm a Spartan. The one who knows Sparta and its old and wisest laws knows clearly why I never had any special conscience because of a so called small theft. The two sheep, the goat and my donkey were actually not bought, but also not really stolen goods of my property; since I found them in the woods grazing like game, not all at once, but nevertheless one by one. The owner of those large grazing fields in the woods is also the owner of many thousands of the same animals. The small loss certainly did not cause him a lot of harm – while to me it was extremely useful!

[9] By that I surely have not sinned too severely against the Roman property protection laws, particularly since I have found the mentioned animals in the large hourly long and -wide woods as individually wandering around and as such regarded as lost by their legal owner! The secondary harvest is even allowed by the Jews, who have a law from the highest God Himself in this regard. Why then should it be a criminal act with us Romans?!

[10] Only with the sword in the hands of the earthly powerful, this means by the power of wild bears and lions, can such absurd single owner protection laws be defended, but never by reason!

Even if all ten-thousand gods are in favor of it, I still be against it for as long I live with the ability to think purely as I have done now and always have thought!

[11] You, high ruler, carries the sword of power and can punish me poor beggar as it pleases you, but the straight lines of my life principles you will not be able to bend with all the weapons of Rome; but if you have other and more convincing reasons for a strict legal property, I will listen to them and adapt my future way of life accordingly!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 76)

The truth about Zorel

"[1] With his eyes widening, Cyrenius says to Me somewhat secretly: "Lord! You earlier made the preliminary remark, that this person is quite silly and evil, but now this person speaks so organized, as if he was one of the first advocates of the heathens! He has not accepted a lot from Judaism, but with our laws and in those of the old Greek's empire he is knowledgeable just as one of us, and there is not much to say against it! All the time I'm waiting for a real stupidity; but in vain – he only becomes brighter and defends his theft in a manner, that nearly nothing can be said against it! Under the given circumstances what should be done with him?"

[2] I said: "Leave it at that; he himself will disprove in a very striking manner everything which he according to his very silly idea regards now as completely reasonable! Examine him just a little more; since it is quite important to Me, that you clearly learn to distinguish between the humanly so called mother wits' reason and the reasoning of the mind!"

[3] Says Cyrenius: "Now then, I'm in the highest degree curios what will be the end of it!"

[4] Says Zorel, asking: "High ruler of Rome! What can I expect? Are you sharing my opinion or should I convert to yours, which you of course have not yet pronounced?"

[5] Says Cyrenius: "We still have to discuss quite a few issues with each other before I will concede or not concede to your request! It seems that you are a mother-witty owl, and your honesty appears to have not very deep roots! Let's put aside for the moment, if you have found the four animals under discussion as lost for their legal owner wandering around the forest or perhaps in another way, and if you only have found your other house tools. But now I tell you something else and this is, that here in my company and also in other places are clairvoyant people, who already have provided thousands of proofs of their clairvoyant ability, and that I believe their highly common sense advice to such an extent, that same cannot be weakened by one-hundred-thousand counter arguments!

[6] See, such a Man told me, even before you could have left the city, that you will come, and what you want from me. Before even seeing you, I already knew that misfortune has befallen you. But you also could have easily prevented it, if you would have stayed at home; but your illegal perceptions about property protection laws, drove you into the streets of the burning town, to somewhere obtain something along illegal means. In the meantime your straw-hut caught fire and this quickly destroyed your illegal possessions. The fact that at this opportunity your maiden has left you stuck in excrements is understandable, since she knows you and knows that you are a person who cannot be trusted in such circumstances.

[7] Irrespective of how much you are against the legal single ownership laws, in your home you want to be completely assured of them and exercise them freely. Now, the fire has illegally destroyed your property, and you cannot hold the element strictly responsible, since it will not give you any reason and answers; but you would have come down very hard on your maiden, and under all kind of maltreatment you would have claimed from her that on life and death she had to replace the damages, since you firmly would have insisted, that the fire destroyed everything only because of her negligence.

[8] See, this and also other things were said about you by such people in advance, whom I believe fully, more than all the gods of Rome and Athens! But in our laws is written a proverb which says: *Audiator et altera pars!* (Also the other party is heard!) And according to this you are allowed to provide me with rebutting evidence. To justify yourself, tell me everything what you know and what you can; I will listen to everything with the greatest patience!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 77)

Zorel asks for safe retreat

"[1] After thinking a little Zorel says: "High ruler! If you already claim in advance to believe rather one of your proven fortunetellers than hundred-thousand others witnesses, then I really want to know, for what it will be good that I give you in any case a mania-witty answer from my side! Against your unchangeable believe based on whatever reasons, it is impossible to provide you with any rebutting evidence. In addition you hold the great power in your hands! Who could start to argue with you?!

[2] What use is it to me if I most convincingly tell you, that this is not the case? You will introduce the fortuneteller to me, who will again tell me in my face what you already have told me, and I will be left sitting with my reply in the puddle of all puddles. In short, with your over-one-hundred-thousand believe, nothing further can be done, than to let you keep it good-naturedly; since you still will believe the fortuneteller more than one-hundred-thousand proofs put by me to you! To such pre-assertion I can say nothing else than: High ruler, forgive me that I have approached you!

[3] By the way, I still stand by my principle that single ownership protected by sharply sanctioned laws is a thousand times worse for human society than **a free communal property!** I already have expressed my reasons for this real Pandora's Box, and therefore it is not necessary to repeat them. Only this I add to it, that in future, because of a tiresome must of the outer, raw power, I will let go the practice of my principle!

[4] Indeed, I do not see any good for poor mankind regarding ownership protection laws, which is basically the biggest irrationality; but what can a single person, wrapped in the most wretched rags, do, against hundred-thousand times hundred thousands?! Even by legal ownership, smaller evils within communal ownership may be used as an argument based on the fact that every evil brings also some good with it; but the argument of smaller evils does not stand in any relation with the horrors which arise and must arise out of the undermined single ownership system!

[5] I therefore have finished speaking. Under the given circumstances I certainly cannot expect anything good, and therefore it will be better, with your merciful approval, that I leave. But only

with your approval! According to the like true appearing accusations against me and known to the gods, of which you will be full of from your fortunetellers, I'm standing as a criminal before you; and they must be punished before releasing them again. The law must be satisfied with the blood of a poor beggar, before giving him his freedom again!

[6] If I stand according to your perceptions as a punishable criminal before you, then punish me immediately, and then give me my freedom or death! It doesn't matter to me anymore, because I stand completely defenseless before you; you Romans are and will be dry knights of the law, and nobody can protect his reason and his need against the revenge of your laws! Say, high ruler, may I, as I have come, depart again, or must I wait here for a punishment imposed on me?" (THE GREAT GOSPEL OF JOHN Book 8, chap. 78)

Preparations for the magnetic sleep

"[1] Says Cyrenius in a serious but nevertheless human soft voice: "You are not allowed to depart, however, you have not to stay awaiting punishment, but only for your own welfare! We Romans had never any pleasure to punish any sinners, but only regarding their true and complete betterment. If this can be achieved without the sharp punishing stick, we would prefer this always a lot more! We only take the punishing stick in hand, if all other means fail. Thus nobody is called to the strictest responsibility for sinning against the salutary law once; this only happens then, if he repeatedly commits the same sin, either from too great carelessness or out of a all destroying willfulness. Whoever repeatedly commits a sin by willfulness must also be punished willfully!

[2] Now, according to your old Spartan principles you only have sinned out of need and for the first time are standing in front of a judge! Based on this fact alone, you will not be damned and judged; but you must discard your evil and silly principles! Your ill soul will be cured, and you must recognize the blessing of the wise laws and only then start to act accordingly, and only then you will depart from here as a completely freed man, and you will have a great joy, because you will become a truly pure and free man.

[3] But for such healing to be effective, a pure and physical and spiritual strong person from our society will lay his healing hands on your head and your chest; and only such extremely tender treatment will awaken and enliven the slumbering concepts inside yourself, whereby you will recognize the welfare of the well-organized and sharply sanctioned laws of Rome and you will be even glad about it! – Do you agree with this?"

[4] Says Zorel, somewhat more cheerful as before: "High lord and eminent ruler! I already agree with everything not called beating, decapitation or even crucifixion! However, that such treatment will make me better and provides me with more reasonable principles, I cannot vouch for; since an old tree cannot that easily be bent again. But I do not want to completely daub the possibility! Where is the man who will lay his strong hands on me?"

[5] Cyrenius ask Me on the side if the time has come.

[6] I said: "Just a little more patience; give the soul a little more time to digest! This person is now full of excited thoughts and would be difficult to bring him into the raptures sleep; it is also not

allowed to point Zinka out to him as the one who is chosen for it, until the right time has come! I will give you a sign.”

[7] After these My words and after such My orders everyone was quite for a while, and our Zinka waits with a fearing joy for My sign to treat Zorel. But he was busy with all kinds of thoughts regarding what they in all seriousness are planning to do with him, either good or bad. He examines all our faces and says by himself: ‘No, from these people I do not detect any cunningness; one can trust them! They can only do good, however, never something bad!’

[8] Now, this preparation out of himself was necessary before the treatment, since without it, the laying on of hands by Zinka would be a fruitless effort. Because at these treatments the patient must place himself in a sort of faithful and trustful state, otherwise it would not be possible, even with all humanly possible and over flooding soul-substantial-strength, to bring him into the salutary raptures sleep.

[9] Ah, it is something completely different with perfected people who out of the spirit and in the spirit are reborn! They only require, just as I am, their excited will – and the act of healing is accomplished! However, with people who are not yet fully reborn, the treatment of an ill person must be accompanied by an awakening and regeneration of the person to be treated beforehand, otherwise – as said – the whole treatment would be a wasted effort and work.

[10] Now our Zorel is ripe and soon I will give Zinka a sign, to lay his hands on Zorel. (THE GREAT GOSPEL OF JOHN Book 8, chap. 79)

Zorel comes to self-awareness

“[1] I now give Zinka a sign and he goes immediately to Zorel and says: “Brother, the Lord who is almighty and full of mercy, goodness and love and wisdom, wants it that I should heal you by laying on my life-strength hands. Do not fear anything but trust and become another person, and nothing, whatever you need for your bodily and spiritual true welfare, will be withheld from you! If you want to, and if you trust me, your true friend and brother, then allow me to lay my hands on you!”

[2] Says Zorel: “Friend, with those loyal words you can send me to the Tartarus, and I shall go! Therefore, just go ahead and put your hands on me, where and how you ever want, and I will not oppose you!”

[3] Says Zinka: “Now then – sit on this bench and I want the power of God to flow through you!”

[4] Says Zorel: “Which God? Probably Zeus, Apollo, Mars, Mercury or Vulcan, Pluto or Neptune? I beg you, just keep Pluto out of the play; because I truly do not want to be penetrated by his hurricane force!”

[5] Says Zinka: “Let the gods be, who existed nowhere else than in the imagination of people who were blind for a long period of time! There exists only one true God, and this is the God you do not know, for whom you heathens also build a temple, but until now has not recognized Him. But now

the time has come, that also you will get to know this only true God! And see, by this God's mercy and strength you will be penetrated for your welfare, if I lay my hands on you!"

[6] Says Zorel: "Ah, if so, then just go ahead to lay your hands on me in a way which you know best!"

[7] Thereupon Zinka puts his hands on Zorel in the previously described manner and Zorel immediately falls into a magnetic sleep.

[8] After a quarter of an hour, Zorel, otherwise fast asleep, starts speaking with strongly closed eyes: "O God, o God, what a wretched and evil person I am, and what honest and sincere person I could have been, if I only wanted it to be; but therein lies the curse of sin, the lie and haughtiness, which are both the actual basic sins, always reproducing anew and increasing like the grass on earth and the sand in the sea!

[9] O God! I have so many sins and flaws on my soul, that I can't see my skin because of all the sins; yes, I'm stuck like in a dense smoke and fog because of the force of my countless sins!

[10] O God, o God, who will ever be able to free me from my sins?! I am a main thief, I am a liar, and if I lie I keep lying anew, to strengthen the old lie by a new one to, trying to make some truth of it. O, I am a hideous lying dog! Everything I own, I only took possession of by lying and deceit and by secret and open theft!

[11] Of course, in my great blindness I regarded everything as no sin, but I also had quite often the opportunity, to be convinced by the truth. But I did not want to be convinced! I always used Sparta and Lykurg and despised the wise laws of justice of Rome! Oh, I am too much of a common bad scoundrel!

[12] Now, the only thing which comforts me, is that I not yet have murdered anyone; but it was close! If my maiden would not have run away before I have returned home, she would have become a sad victim of my devil-bad fury!

[13] Oh, I am an execrable monster! I am worse than a bear, worse than a lion, worse than a tiger, worse than a hyena, much worse than a wolf, and much much worse than a wild pig! Since I'm also clever like a fox, and this makes me a true devil in disguise!

[14] Oh, I'm very sick in my soul, and you, brother Zinka, will only be able to heal me with a great effort or not at all!

[15] It starts to get a little brighter in me, and the thick smoke and the dense fog around me dwindles! See, they are getting thinner, and it appears to me, if I can breathe more easily; but in this greater brightness I can really see my true monstrosity, full of all kind of leprosy, full of bulges and disgusting growths! O, o, my figure is a true monster! Where is the doctor who can cure me?! My bad body is healthy though; but I wouldn't mind the bad body, if only my soul would be healthy!

[16] O God, if someone could see my soul, he would be horrified regarding its too great ugliness! The brighter it gets around me, the more terrible my soul appears! Brother Zinka, doesn't there exists any means, whereby my soul could become just a little better appearance?!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 80)

Cleansing of the sleeping soul

“[1] Zorel starts to sigh in his sleep and some think that he will wake up now.

[2] But I say to them: “O definitely not! This was only the firststage of his sleep; he will keep on sleeping for over an hour and will soon start to speak again, but in another and higher stage of his soul-life. This stage consisted in him unwinding the soul from her carnal and worldly-sensuous passions, which he saw as many illnesses on the form-body of his soul and against which he was seized by the deepest loathing. For such soul illnesses there exists no other medicine other than firstly by recognizing them, then the deepest loathing and finally the firm will to get rid of them as soon as possible. Once the will is there, the healing can progress much easier.

[3] Just pay attention, soon he will start speaking again! If he again asks you about something, friend Zinka, then answer him just with your thoughts, and he will hear and understand you quite well!”

[4] I nearly finished giving Zinka such instructions, when Zorel started speaking again and said: “See, I cried about my great misery! From my tears a pond was created like Siloah in Jerusalem; and now I bath myself in this pond, and see, the water of the pond heals the many wounds, ulcers and bulges on the body of my soul! Ah, ah, this is a true healing bath! I still see the scars, but the wounds, bulges and ulcers have disappeared from my body of my so poor soul. But how is this possible, that a visible pond was created from my tears?

[5] The pond is surrounded by a quite beautiful landscape; it is a landscape of consolation and lovely hope. Also in my emotions it appears, if I can hope for a complete recovery. – Ah, the landscape is so delightful; I would like to stay here forever! The water in my pond is now very clear, while before it was murky; and the clearer it becomes, the more it has a salutary effect on me!

[6] Ah, now I also notice, that something like a strong will starts to stir within me, and behind the strong will I notice something like a word drive, and it speaks loudly: I want to, I must – I must, because I want to! Who can restrain in me, what I want? I am free in my will; I’m not allowed to will what I should, but I want what I myself want! What is true and good is what I want, because I myself want it, and nobody can force me to it!

[7] I now recognize the truth; it is a divine light from the heavens! All our gods are shadow figures; they are nothing, absolutely nothing. Who believes in them is worse off than a real fool; since a real fool will never believe in such most trifling gods. Nowhere I see the gods, but I see the divine light and hear the divine word. But nowhere I can see God; since He is too holy for me.

[8] The water of my pond has changed into a lake around me! The lake is not deep; the water reaches up to my loins. And it is clear, so tremendously clear; but there are still no fish in it! Yes, there will never be fish in there; since the fish are originating from the breath of God, and this is truly an almighty breath! I’m only a very weak human soul, whose breath cannot create fish of God.

[9] Oh, it requires a lot, one must be very almighty if one wants to create fish with one’s breath! Oh, never can a person do that; since a person is much too weak for it! It would not really be completely impossible for a person, but then he must be full of the divine will and the divine spirit! For a right person this is not impossible; but I’m not a right person, therefore it is completely impossible for me!

[10] But the water is pure, and the bottom consists also of a lot of pure, beautiful grass; it's quite miraculous: under the water so much beautiful grass! And see, the grass continuously grows and starts to displace the beautiful water! Yes, yes, the hope becomes mightier than knowledge and its accompanying fear!

[11] Ah, ah, now I see a person on the quite distant shore; he waves to me! Yes, I want to go to him, but I don't know how deep the lake is! If somewhere quite deep places would occur, I could go under and would be lost!

[12] But there is a voice coming from the water: 'I'm equally deep everywhere! You can walk without fear and anxiousness through me; go to him who calls you, who is going to lead and judge you! This is extraordinary; here even the water and the grass can talk! No, this never occurred before!

[13] I now go to the friend on the shore. He must be a friend, otherwise he would not have waved to me! Zinka, it is not you, it is someone else! Now I can see you also behind him; but you are by a great margin not as friendly like him! Who might that be? But I'm very much ashamed before him, since I'm naked.

My body looks quite good now; I nearly do not detect any signs of illnesses on it anymore. Oh, if I only had a shirt! But I'm completely naked, like someone who takes a bath. But I must go to him; his waving draws me immensely! I go now, and see, it goes quite well!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 81)

Covering of the healed soul

"[1] Here a break occurs in the monologue of Zorel and Zinka asks: "How does he see all this and how does he walk through water but still lying motionless as if he was dead?!"

[2] I said: "His soul sees now only the circumstances leading to his betterment; from this an own world forms in the mind of the soul, and this what you here call a movement of thoughts, appears in the kingdom of the soul as a movement from one place to another.

[3] The pond which originated from the tears and the waters healing his soul, represents his remorse for the committed sins, and the bath therein indicates real repentance which arises out of remorse. The clear water indicates his just recognition of his sins and shortcomings; and the expansion of the pond into a lake represents the powerful wish to be cleaned and healed out of himself. The beautiful grass under the water indicates hope for achieving full health and the higher free mercy of God. This already appears on the still quite distant shore; I Myself representing this in the spirit and in the will. The movement to Me through the waters of true remorse and repentance indicates the progress of the soul to true betterment.

[4] All this is for his soul only a corresponding appearance, from which the soul can see of what she consists of and what she plans and does in her mind to better herself, of course in this state only in the will, without any outer, real action. This must only follow, if in an awakened state and the soul is fully connected to the body again.

[5] Soon he will be with Me and will start talking again. Just pay close attention; everything he is going to say now corresponds with his inner soul state! There still will appear some confusion until he reaches the third stage, which is a temporary connection with his pure life-germ.

[6] In the third stage you will be able to convince yourself how coherent and wise he can speak! At the moment only his purified soul is speaking; but during the third stage his spirit will speak out of him! And then you will not detect gaps anymore; he then will talk, letting you feel quite warm in your hearts!

[7] He now comes to shore and says: 'Ah, this was a rather laborious trip! Now I'm with you, noble friend! Do you have a shirt for me? See, I'm dreadfully ashamed about my nakedness!

[8] I say to him out of My now visible spirit and will: 'Get out of the water; you will be dressed according to your actions!'

[9] Says Zorel's soul: 'Friend, o, do not speak about my actions; since they are vain bad and evil! If I receive clothes accordingly, then it will look terrible black and ragged!'

[10] I said: 'If so, then there is plenty of water here to wash it until it is white!'

[11] Says Zorel: 'O friend, this means trying to wash a black man until he is white! This will not end well! But something is better than nothing. Therefore I will come out of the water!'

[12] By My feet lies a toga with many folds, but very dirty, although the basic color is white-gray, a peculiarity of the heathen dress color in the spirit world. He takes the dress and is disgusted about its dirt, what is actually a good sign. Nevertheless, he takes it, runs with it to the water and starts to rub and rinse and finally wrings it.

[13] Now he has finished washing and the dress is clean. Since it is still moist, he doesn't dare to courageously put it on. But I indicate to him that he nevertheless should put it on; he previously did not mind the water, so why should he now have a sort of loathing for a little moist dress?! Now he says – just listen, since he will say it loudly!"

[14] Zorel: "This is true! Earlier the whole lake did not bothered me, and now the moist shirt should do something to me? Just on the body with it! Ah, this feels good!" (THE GREAT GOSPEL OF JOHN Book 8. chap. 82)

The etheric body of the soul and his sense organ

"[1] Now Zinka makes with his thoughts a question and says: "Does the soul also has a body?"

[2] Zinka asked this question since he himself does nor have the slightest idea how the soul looks like and of what it consists of. Because the general Jewish concept of a soul was, that they imagined it as a sort of misty fog and said: the soul is a pure spirit who has a mind and a will, but certainly does not have a form and even less anybody.

[3] Therefore Zinka's eyes widened when Zorel gave him an answer to his thought question: "Of course does the soul has a body, however only ethereal, but for the soul her body is nevertheless a perfect body, just as for the flesh the flesh is a perfect body. The soul body has everything whatever is present in the body of the flesh. Of course you can't see this with the eyes of your flesh, but I can see, hear, feel, smell and taste everything; since also the soul has the same senses as the body as a means to communicate between it and its soul.

[4] The senses of the body are the leading reins in the hands of the soul to control her body for the outer world. If the body would not have such senses, it would be totally useless and an intolerable burden to the soul.

[5] Just think of a person who is completely blind and deaf, would not feel pain or the ease of health, and would also not have any sense of smell or taste; think for yourself if such a body would be of any use for the soul! Wouldn't she completely despair with her otherwise fullest and clearest consciousness?

[6] To the same measure the sharpest senses of the body would not mean anything to the soul, if she would not possess exactly the same senses in her ethereal body! Because the soul possesses the same senses as the body, she notices easily and precisely with her sensitive senses what at first the senses of the body have taken in from the outer world. Now you know that the soul is also a bodily form.

[7] Now you know it, since I have told you as I see, feel and notices it bodily; but if I wake up again, then you will still remember it, but I will not know anything about it, since I see, feel and notices it only with my sensitive senses of my soul, but not at the same time with the senses of my body.

[8] If I would observe everything here also with the senses of my body, they would engrave certain markings on the nerves of my brain and on the life-nerves of the flesh-heart, and I, the soul, would find them again in my flesh-body and recognize them completely. But since I'm now standing completely free, nearly without any link to my body, and therefore are not able to leave an impression on the senses of my body, I will not remember anything at all about what I now see, hear and feel and speak and everything that happens to me now, after the re-entry into my body.

[9] But also the soul has the ability to remember and accordingly can remember every minutest and most unimportant detail about what ever happened to her; but she can do this only in her free state. But if she is in her completely dark body, which dazes everything spiritual, she can only see, hear and feel the coarse and overpowering rustling and raw impressions; about herself she barely knows her own existence, not mentioning that she recognizes any higher and deeper spiritual impressions residing inside her.

[10] You also have a soul, just as I myself are now a complete free soul; but you also knew very little or nothing about yourself. The reason for this lies in the darkest flesh, with which every soul is wrapped up for some time. Only now, because I have left some impressions on the nerves in the back of your head by the voice of my living body's mouth, and you as a soul through such impressions can read the same primordial markings in yourself, you now know also as a soul and not only in the flesh, that you have a soul and that, based on your thinking and desiring, you are a soul yourself, which in her ethereal bodily being has the same figure as your body.

[11] However, do not be surprised if I tell you, when later waking up again in the earthly life, I will not know about anything, what I have said now; since I have explained the reason for that already!" (THE GREAT GOSPEL OF JOHN Book chap. 83)

Zorel's soul on his way to self denial

"[1] (Zorel:) "Now the friend says to me: 'Come, Zorel, leave this place, I will take you to another place!'

[2] I go now away with the good friend, far away and away from the lake. We are strolling now through a marvelous avenue, and the trees are bowing before him whom I'm following. He must be something big in the kingdom of all spirits! Oh, some of the trees nearly break while bowing!

[3] You, Zinka, are also going with us, but you look very foggy and seem not to notice how the trees are bowing in front of my friend! This is something unusual for this world, but nevertheless is true!

[4] Strange, strange! Now the trees even start to talk! They shout loudly in a well perceptible whispering: 'Hail to the Holy of all holinesses, hail the great King of all kings from eternity to eternity!'

[5] Don't you think that this is highly unusual?! Annoyingly you still pretend as if you do not notice it, or that it is a very ordinary appearance like a decaying rain on earth!

[6] Yes, yes, the friend, to whom the trees bow and praising him, tells me, that this what is similar to you, is not you, but only a shadow-like outer picture of your soul and only produces itself in our atmosphere. From your soul are radiating certain life beams, similar to those of a light; as soon as they touch our atmosphere, they form in a similar manner an image, like the radiating beams of a person in daylight falling onto the surface of a mirror, also forming immediately the image of the person from whom the beams are originating.

[7] I will only look at your feet and convince myself that you are not walking, but only gliding with us. Quite right, you are not moving your feet, neither your hands, but nevertheless follows us in a distance of about seven good steps! Yes, now I understand why you can't see the trees bowing or hear their marvelous whispering!

[8] But the avenue becomes narrower and narrower, and the trees are getting smaller, but standing closer together; but the bowing and whispering therefore does not end. The path is also getting more difficult. The avenue is now so narrow and the path so full of thorns and bushes, that we only get through with great difficulty! The end is still not in sight, although the friend says, that the path will end soon and we will have reached our destination. Oh, now the bushes are getting quite dense, and the surface nearly rocky, and between the rocks everything is full of thorns and thistles; it is almost impossible to make any progress!

[9] I ask the friend, why we have chosen such a hopelessly bad path. But the friend says: 'Just look right and left and on both sides and you will see the sea which is bottomless deep! This is the only firm land tongue, although at the end very narrow and thorny, which winds between the two

endless big seas. It connects the entire earthly world with the great Paradise land for those who are blessed in the beyond. Who wants to get there, must put up with this path since it is the only one!

[10] You see, Zinka, such strange answer gave me the friend and leader of my insignificance! I ask him again and say: 'On earth there are also many bad roads, but the people help each other; they take mattocks, staples and shovels and repair the road. Why isn't it done here?'

[11] But the friend says: 'Because this immense undergrowth protects this land tongue from very powerful storms of the sea! If it wasn't for this land tongue to be protected by this so dense and firm undergrowth, it would have long since been washed away by the mighty waves from the seas on both sides. Because this thorny undergrowth is so closely knit, especially towards both shore lines, the strong waves break against it and the foam is settled between the dense twigs, which in time hardens to a rock and by this action this important land tongue becomes stronger and stronger. But this land tongue has the name humility and firm basic truth. Both, humility and truth, have always been full of thorns for the people!'

[12] Behold, Zinka, this is what the friend has spoken, and inside myself it gets strangely bright, and I start to notice, as if something starts to stir in my heart; and what is stirring, is a light, and the light has a form in the heart like an embryo in the mother's womb. It is completely clear, I see it. But now it gets bigger and mightier! Ah, what a marvelous and completely pure light this is! This is most likely the actual life-flame out of God in the true heart of man! Yes, yes, this is it! It still grows continuously, and, oh, it does me so good!

[13] We still stroll along the narrow path; but the undergrowth and thorns do not bother me anymore; I also do not feel any pain if from time to time a thorn stings or scratches me! Now the undergrowth gets thinner, the trees are getting bigger again, and a marvelous avenue opens up. The undergrowth has stopped completely, the land tongue gets wider, and the shores of the seas are getting further and further away from us, and in the far distance I already can see a marvelous land with the most beautiful mountains, and over the mountains shines a most marvelous red of dawn! But we are still inside the avenue which gets bigger and wider, and the now very large and high trees still haven't stopped to bow their majestic crowns before my friend and leader, and their whispering sounds now like the most marvelous and purest tuned harps!

[14] O Zinka! There, yes there, there it is already indescribably marvelous! But you are still gliding with us and still are mute like before, but you can't help it; since it is not you, but only your cursorily effigy. Oh, if you only could see it as well, but also to keep alive the good markings while returning to the earthly life, what an unforgettable person you could be! However, the friend says, in time the living memory to everything will be given back to me; but before that I also have to walk in the flesh this thorny road, which will find itself." (THE GREAT GOSPEL OF JOHN Book chap. 84)

Zorel in paradise

[1] (Zorel:) "Ah, my inner life-light gets tremendously strong; it already penetrates all my intestines! Oh, how pleasing is this light for my whole being! I see it now in the form of a four year old child with a extremely friendly expression! And it must be very wise; since it looks like a most

purely thought small god, but not like a fantasy god of the Egyptians, Greeks and Romans, but like a wondrous effigy of the true God of the Jews! It is a effigy of the true divinity!

[2] Oh, now I can see very clearly that there is only one true God; but only those will see His holy face who have a perfectly pure heart! For me it will be quite difficult to see Him, since my heart is already very impure! You will, friend Zinka, because I can't detect any impurities in your heart, except the spot and the thread, the necessary means by which you have to be connected to the world for some time!

[3] But now I can see the wide end of the avenue in quite some distance. There is no sign of the sea anymore, everywhere the most lush and most beautiful land and gardens and gardens on end; everywhere the most beautiful houses and palaces! Oh, this is an indescribable splendor!

[4] My friend says that this is far short of heaven, but it is Paradise. No mortal has made it into heaven as yet; because up to now no bridge has been build to there. All the good people who lived on earth since the beginning of creation stay here with Adam, Noah, Abraham, Isaac and Jacob. Those high mountains form the border of this wondrous magnificent land. Who would get onto those mountains could see heaven with the great crowds of angels of God, but nobody could enter until a firm bridge is build for ever over the bottomless great abyss.

[5] We are walking now as fast as the wind. The light-person in me is already the size of an eight year old boy, and it appears to me that his thoughts are penetrating my whole being like lightening. I can feel their incomprehensible sublimity and depth, but I still do not grasp their forms. Something wondrous must be in it! Every ejected thought flash causes me an indescribable feeling of sensational happiness! Such happiness is unknown to the whole world, which cannot feel it! Because the whole world is only a merciful judgment of God, but nevertheless a judgment; in the best judgment happiness is always distributed meagerly.

[6] Now we are getting quite close to the high mountains, and it gets increasingly marvelous! Which indescribable variety of miracles over miracles! To describe them all, thousand lifetimes would not be enough!

[7] And look at that, on the mountains are living countless of the most beautiful people! But it seems that they do not notice us, this means me and my dear friend; since they passing us with quick and always happy steps, but do not show that they can see us, while even the trees are noticeable greeting my friend! These are strange spirit people!

[8] Ah, ah, at this opportunity we have reached the summit of one of the high mountains! O God, o God, there we are standing now, and especially me, like a true ox at the mountain! I see increasingly clearer in the farthest distance a great, exceedingly bright horizon. It is the beginning of the heaven of God, which continuously expands, higher and higher forever!

[9] But between here and there opens an abyss, greater than space between earth and the sun! A bridge will be build across! With God everything is quite possible! [10] But now my inner light-person is as bid as I'm myself, and strange, I'm starting to get sleepy, and my friend tells me to rest on the green and odorous lawn! I will do so!" (THE GREAT GOSPEL OF JOHN Book chap. 85)

Relation between body, soul and spirit

[1] I said: "See, only now he will enter the third stage; pay close attention to what he has to say!"

[2] Ask Cyrenius: "Lord, if Zorel falls asleep on the lawn which is invisible to us, what is the reason for this? Is this a must, or could he enter the third stage without falling asleep?"

[3] I said: "If a soul would be pure, it would also go without a certain sleep; but as long as the soul is connected to the body by certain bonds, a certain anesthesia must occur between the changeover of stages, in which the soul unnoted passes over into the next stage. What the soul of Zorel has seen and spoken in the second stage, was, except for himself, a circumstantial appearance; only in the third stage will she become truly clairvoyant, and what she is going to say there, will be a full reality."

[4] Ask Cyrenius: "What actually is this sleep? How and whereby does it originate?"

[5] I said: "Is it really necessary for you to know that? Now then, if you really want to know this, I must explain it to you, and therefore listen!"

[6] If you carry a shirt on your body and has according to the Greek custom trousers on your legs, shirt and trousers live because of the movement of your body, this means they must submit to your will, just as the limbs of your body must submit to the will of your soul. If you in summer plan to take a bath, you take off your clothes, because you not need them in the bath. Shirt and trousers are in a necessary state of rest while you are in the bath, and have neither motion nor movement. If you are getting out of the bath again, your shirt and trousers will immediately have the same motion and movement as before and will so to speak live with you. But why did you take off your clothes to take a bath? See, because they were getting heavy and started to press you! But you strengthened yourself in the bath, and your heavy clothes will feel completely feather light after the bath.

[7] If your soul becomes tired and weak from the discomforts during the day, the need awakes in her for a revitalizing and strengthening rest. The tired soul then soon takes off her jointed flesh garment and enters the restorative bath of spiritual water and bathes, cleans and strengthens herself; if she got her strength back, she again puts on her flesh garment and moves its heavy limbs with great ease.

[8] But now you surely have seen, or rather observed real lively by the monologue of Zorel, that in his soul another inner lightperson out of the heart of the soul started to sprout, to whom the soul stands in the same relationship, as the material body to the soul. Now, this light-person in this his soul as his jointed garment, never before received any strengthening whatsoever; he was lying in the heart of the soul like the egg in the woman without the male stimulation, excitement and awakening. By this very treatment the actual primordial life germ became stimulated, excited and awakened for the moment by My and Zinka's word, and since this has happened to him, he started to grow for as long as his entire soul, which is his garment, was filled with his pure spiritual being.

[9] But the soul, although been purified as much as possible for the moment, still contains certain material parts in her, which are too heavy for the pure spirit, since he never was used to carry such a yoke before. This spirit person, who was so to speak awakened in an artificially spiritual manner and was forced to grow rapidly, is still much too weak to carry the slow moving heavy soul and longs for rest and strengthening. Thus this false sleep of the soul on the mountain lawn is therefore nothing else than the spirit taking off the most material parts of his soul; he only keeps what is

similar to him in the soul, while the other must rest in the meantime, just like the body rests silently while the soul is strengthening herself, or like the shirt is resting when you take a revitalizing, strengthening bath.

[10] During the strengthening of the nobler human sphere and the simultaneous resting of the coarser and less noble outer parts, there still exists a connection. If somebody would come while you refresh yourself in the bath, and would take away your clothes and started to destroy them, then your natural and necessary love for your clothes would immediately raise an immense and fierce veto. A much closer connection exist between the body and the soul; who wanted to take away the carnal garment and try to destroy it before its time, would be treated by the soul in a very strange way.

[11] But the connection between soul and spirit is much more intensive, because the soul, especially if very pure, is herself a spiritual primordial element, and the spirit would make a very terrible movement, if one tried to take away his body and dress completely. He immediately would become the highest fire and would destroy everything getting close to him.

[12] But the soul must rid herself of all matter completely, until the spirit can attract what is related to him in her as his own, to become a perfect I with it. The matter of the soul is visible to the spirit in that, whereby the soul is dressed. You have heard when Zorel spoke of a dirty shirt, which he himself washed in the lake, then wringed and put on as a still moist garment. See, this garment is still the material outer side of the soul, which must be taken off and put to rest, before the most inner, divine spirit person can penetrate the now closely related soul fully and to become one with her.

[13] It always requires a little time during the moment of transition, because everything belonging to the sphere of a free life, must first enter with the new and more noble being in a full relationship (spiritual marriage), before the new being or the new, heavenly person can by himself start to feel, think, see, listen, smell, taste and to act independently. The necessary transition takes place in the certain sleep; if the transition is finished, the new person is completed and requires for his only completely pure spiritual existence for ever no further transition anymore.

[14] In such a state a person is then totally perfect and his being cannot become even more perfected; only with regard to recognizing and a continual perfection of the most pure love and wisdom of the heavens and their ordering, ruling and leading power of the entire infinity, there is a continual increase to eternity and thereby also achieving a continual higher bliss as a result of the continual higher love, wisdom and power.

[15] Our Zorel will soon appear as such a perfected spiritperson and will continue to inform us by his carnal mouth about the perfection of him to the highest level of a perfected human being. Just pay attention; soon he will start talking again!" (THE GREAT GOSPEL OF JOHN Book chap. 86)

Zorel's view looks upon creation

"[1] After I explained such to Cyrenius, Zorel, who all the time was lying there motionless like dead, started to move and became the appearance of someone who was transfigured, to such an extent

that even the present Roman soldiers were placed in great reverence by his appearance and one of them said: "This person looks like a sleeping God!"

[2] Cyrenius also said: "Truly, an indescribable elated human picture!"

[3] Finally Zorel opened his mouth and said: "Thus he is standing perfected in his wisdom before God, who only now recognizes, loves and adores Him!" After this there was a pause. [4] After the pause Zorel continues speaking and says: "My whole being is light, and I see no shadow, neither in me nor outside me; since also around me everything is light. In this alllight, however, I see a holy light of all holiest lights; it shines like a mighty sun, and in it is the Lord!

[5] Previously I thought that my friend and guide is a human soul just like we are; it is just that in my previous state there was still a lot of deception in me. Only now I recognize the Guide! He is not with me anymore, but in the sun I see Him, who is holy above holy! Endless crowds of the most perfect light-spirits are gliding around this sun in all directions and in smaller and wider circles. What infinite majesty! O humans! To see God and to love Him above all is the highest joy and the highest bliss!

[6] But now I do not only see all heavens, but my view is also penetrating into the creation of the only almighty God. I can see our meager earth through and through and see all islands and main lands of the whole earth. I see the bottom of the seas and everything that exists below it, all the many creatures in the sea from the smallest to the largest. Which infinitive variety lives among them!

[7] I can also see how the grass is build by all kinds of small spirits, which are quite joyfully and hardworking. I see how the will of the Almighty obliges them to be hard working, and see the precisely defined objectives and work of each of the countless many spirits. Like the bees working on their wax cells, these little spirits work on and in the trees, bushes, grasses and plants. However, they all doing this if seized and penetrated by the will of Him, who was my Friend and Guide on the narrow and thorny road of my self-trials of life up to here and now resides in this never reachable sun which is His primordial light from where His will reaches into all infinity.

[8] Yes, He is the only Lord, no one is equal to Him! Big and small must follow His will. Nothing exists in the whole of infinity that could oppose Him. His power is above all and His wisdom can never be understood. Everything that exists is from Him, and there exists nothing in infinitive space of His creation, which has not arisen out of Him.

[9] I see the forces coming from Him like the rays of the rising sun in the morning, penetrating all direction with lightening speed, and where the rays reaches something, it starts to stir, to become alive and to move, and soon new forms and shapes arise. However, the form of humans is the boundary- and end marker and its forms is a real form of heaven; since the whole heaven, which boundaries are only known to God, is also a person and each society of the angels is also a perfect human.

[10] This is a great secret of God, and who does not stand on the spot where I am standing now, for him it is impossible to understand and comprehend such; since only the purest spirit out of God in man can comprehend and understand and see what the spirit is and what there is in him and outside him, and how it originates and remains, and why and what for! Nothing exists in the whole of infinity which would not be there for man; everything is aimed at man and his always and everywhere needs." (THE GREAT GOSPEL OF JOHN Book chap. 87)

The nature of man and his creative calling

[1] (Zorel:) "God Himself is the highest and most perfect, most everlasting primordial Man out of Himself; this means, man is in Himself a fire, whose emotion is love; a light, whose emotion is mind and wisdom; and warmth whose emotion is the life itself in the fullest sphere of his about-himself-consciousness. If the fire gets more intense, also the light becomes more intense and more powerful the warmth which creates everything and finally shines far into distance, and the ray is light itself, contains the warmth in itself, and this creates in a far distance just like in itself. What is created, increasingly absorbs more light and warmth, shines and warms increasingly further and further away and again creates where it reaches. And in such a way everything reproduces forever out of the primordial fire, primordial light and out of the primordial warmth and fills continuously more and more the infinitive space of creation.

[2] Thus everything takes its origin out of the primordial being of God and develops itself until it resembles the primordial being of the primordial Man, in which resemblance it then exists in an entirely independent freedom in the form of a man out of God, just like a God by himself in the necessary archfriendliness with the primordial God, since it is the same what the primordial God Himself is.

[3] Where you can see light, fire and warmth, man is either completed or in the beginning. Billions of light-, fire- and warmth atoms cocoon themselves and produce forms. The individual forms seize each other anew, cocoon themselves into larger forms which already correspond more to man, and develop themselves therein into a being. This being now produces already more of the fire, the light and warmth; together with this a higher need for a higher and more perfect form arises. The many, nevertheless already more perfected forms in themselves, tear apart their outer skin, seize each other, and with the substance of their will they again cocoon themselves into a higher and more complete form. This continues until the perfection of man is reached, and then man develops himself until the state, in which I am now, and therefore completely resembles the primordial fire, primordial light and primordial warmth, which is God, whom I now see with a steady view in His primordial light, in Him the full fire and the full warmth, which is the only God from eternity to eternity.

[4] Man therefore is firstly a man out of God and only then a man out of himself. For as long he is only out of God, he resembles an embryo in the mother's womb; only if he becomes a man out of himself according to the order of God, then he is a perfect man, because only thereby he can reach the true resemblance of God. If he has reached that stage, then he stays like a God in eternity and has himself become a creator of further worlds and beings and people. Because it is strange, that I now can see all my thoughts, emotions and desires, and my will is equal to the outer skin of that what I have thought and what I have felt! See, in this way the creation continues always anew!

[5] The emotion as warmth, and therefore love, has the need to be a being; however, the more the emotion becomes stronger, and the more flames and warmth are produced in itself, also the light of the flames is getting stronger.

[6] In the light the need of love is expressed in forms. But the forms arise and immediately pass again, just like the so called eyelid pictures of a person with closed eyes and who has a heated imagination; but instead others arise again, become bigger, stay longer and take on more defined forms. But with perfected people, like with me now of course for just a short while, the form remains, because immediately seized by the will, it is quickly given an outer skin whereby the appeared form is kept steady and cannot change anymore; but since the outer skin is originally only

highly ethereally tender and therefore translucent, continuously more light and warmth from the creator penetrates the now caught thought. This increases the caught thought's own light and warmth, the two spiritual elements from which it originally originated, and soon the caught thought begins to develop more and more according to the light of wisdom and the most perfect realization, which arranges necessarily and purposefully organically the even most delicate construction more clearer than the brightest day in all its necessary parts, connections and limbs. Once the thought has an organically arrangement, an own life conscious of itself, starts to come into being and directs itself.

[7] Now one can imagine that a perfected person in a few moments can think and organize a countless number of all kinds of thoughts and ideas and furnishes them organically completely. If he wants to put a skin around them with his will, they will survive and develop and in the end themselves resemble the Creator in their natural highest limited self-perfection and shall reproduce and create their own and by doing so out of themselves accomplish the endless multiplication of their own kind in the same manner in which they have stepped into being. Even the material world can show tangible proofs of that.

[8] Self-reproduction of the body you find with plants, animals, humans and with celestial bodies, which also reproduce. However limits have been placed to their reproduction. A seed pellet of a certain kind has only a certain number of reproduced identical seed pellet's assigned to it, which number cannot be exceeded by it; the same with animals, namely: the bigger the animal, the more limited the reproduction! It is just the same with people and a lot more so with celestial bodies. But in the kingdom of spirits of the perfected people, the emotion and thinking continues for ever, just as with God. Since according to the previously described manner each thought and each idea can be surrounded with a skin by the will of the spirit who created it, and finally could become independent, it is understandable, that the everlasting reproduction of beings can never come to an end.

[9] You, Zinka, are now asking in your soul, where in the end all the endlessly multiple created beings find space, if the creation will continue to increase forever in such an enormously multiple measure and relation. O friend, just think, that the physical space itself is infinitive, and if you forever in every moment could create ten times hundred thousand suns, they would, if moving with the greatest speed through space, be lost forever in the infinitive space as if no sun had ever been created! Nobody, except God, comprehends the eternal infinity of space; even the greatest and most perfected angels cannot grasp the eternal depths of space, but only tremble before the endless depths of everlasting space!

[10] O friend, I can see now with the eyes of my soul the entireness of the material creation! This earth, its moon, the great sun and all the countless stars which you can see, of which some of them, appearing to your eyes as a faintly shimmering speck, are in fact immeasurable large solar and world territories, containing milliard times milliard of suns and even more planets, are less in relation to the present entire creation, than a tiniest and finest sun dust particle compared to the entire space full of stars visible to you! In addition I can tell you, that among the many stars which your eye can see, are quite a few which diameter is many thousand times larger, than the line itself from for you barely visible farthest star to another star in the opposite direction with the same distance – a distance, even if you would travel with the speed of lightning, it would take you longer than one milliard times milliard earth years!

[11] Thus, even individual bodies are of such puzzling size, and still they appear to your eye as barely shining specks of light, because of their too great distance from here! Nevertheless, all this

compared to the entireness of the entire creation, is, as already stated, a tiniest dust particle which can be easily carried by the rays of the sun! I say to you: you can create one milliard suns with all its planets and moons and comets and spread them out in this sun-territory-globe, and they will just as little restrict noticeably this globe-space, as a drop of water would noticeably enlarge the sea and its wide seabed; and a milliard times milliard globes would be in the entire present territory of creation, just as little noticeable than a milliard raindrops in the sea.

[12] Look at the whole world! How many thousands of brooks, rivers and streams are flowing into the sea, but despite this it doesn't expand one little bit; now imagine as many creations over creations as you like in each moment, and they will get lost in the infinitive space, just as myriads times myriads drops of water falling into the sea each moment, are lost in it. Therefore you do not have to worry small-heartedly about the many creations; since in infinity there is forever sufficient space available for the infinite, and God is powerful enough, to maintain everything forever and to finally guide everything to a main objective!" (THE GREAT GOSPEL OF JOHN Book chap. 88)

Course of development of nature

[1] (Zorel:) "I can tell you even more, Zinka! Everything what you ever have thought, spoken or did on this earth since your youth, and also what you have thought, spoken or did in your pre- earthly soul existence, is written in the book of life; of this you carry a copy in the head of your soul, but the very big copy lies always wide open in front of God. Once you have been perfected, just as I am now standing perfected in front of God, you again will find in great detail all your thoughts, words and deeds. In that what was good, you will of course find great joy; but that what was not according to the good order, you will not be very happy about, but, as a perfected person you will also feel no grief about it. Because from that you will recognize the great mercy and wise guidance of God, and this will strengthen your pure love to God and in all patience towards those poor and imperfect brothers, who will be entrusted to your guidance by God the Lord, irrespective if in this or any other world.

[2] From these, your recorded thoughts, some day new creations will arise. Normally from these recorded thoughts, words and deeds, larger or smaller world bodies are created in the near future. They will put into the fire of suns, to reach a certain ripeness; when reached such, they are guided out into space of creation with the greatest force, and in time gradually handed over to their own development. With time in such a newborn world the many thousand times thousand single thoughts and ideas are developing more and more by the life-germ-like fire and light – like seed pellet's which have been placed into the earth, to serve the new world as a basis for the later origin of all kind of beings, like minerals, plants and animals, from whose souls in time human souls are formed.

[3] Such new worlds you can see from time to time to the biggest part as misty nebulous stars, also as tail stars flying through space. Their primordial origin is the recorded thoughts, ideas, words and actions in the book of God.

[4] From this you can see, that even the slightest thought which ever was thought by a person, either on this or on another earth, is impossible to ever get lost; and the spirits, from whose thoughts, words and ideas and actions such a new world has been formed by the will of God, are

soon recognizing in their perfected state, that such a world is a result of their thoughts, ideas, words and actions, and are pleased to take over with a great feeling of bliss the guidance, management, development and full revitalization and purposefully inner organization of the world body itself and finally of all things and beings, which must exist on such a world body.

[5] You now look at this earth and see nothing than dead seeming matter. I also see the dead-seeming forms of matter; but I see much more in it, what you can't see with your eyes. I see in it the banned spiritual things and beings and feel their aspirations, and see, how they continuously grow in the inner development and better and more focused shaping and evolvement of their purposefully forms, and again I see countless spirits and little spirits, who are incessantly active like the sand in a Roman hourglass. There is no talk of any rest, and by their incessant activity the entire purposefully formation of all and every life in nature is produced.

[6] I say to you: In each dewdrop, which trembles so brightly on the tip of a blade of grass, I see like in the sea already myriads of beings busying in all direction! The water in the drop is only a first and general enveloping skin around a thought of God. From this the caught little spirits in it are taking their individual envelope and thereupon immediately exist already as a more specific form, which is already quite different from the outer general form; however, thereby the drop as a water pearl disappears, and the newly formed forms as already life carrying little cocoons are creeping on the plants and other things, where the drop of water was formed. However, these cocoons seizing each other, soon transform in to other forms, and hundred thousands become one. A new skin is formed around the new form; in it the many little forms are converted by the influence of the light and the warmth in to a purposefully organism of the new and bigger form, and the new being starts a new activity in preparation for a repeated transformation in to a more and more developed form, in which it again starts to become active for the transformation in to an even higher and more complete form.

And in this way the visible activity of a being entered in a certain form, is nothing else than the right preparation for a higher and more perfect form for the increasingly greater firmness of the soul-life and finally for the pure spiritual life in the human form.

[7] What I tell you here is no fantasy, but the purest and eternal truth. I could still tell you a lot of things about the order of God, as I see it know with the clearest realization! But I also realize now, that the time of this my perfection comes to an end; therefore I must hereby add a request, that you, if I become a very silly and amongst others an annoying person again, will have patience with me and will guide me on the right path of the order of God which is now known to you. You will be most surprised, if I wake up in the world, that I will be silly and dark again and will not know one single syllable from everything what happened to me; nevertheless everything will still be to my advantage.

[8] For a while, my spirit being forced to become ripe, will become tired of this unusual and untrained state and will remain sleep mute; but he will by the now still necessary rest be strengthened and will wake up and feel the urgency of the real life perfection, which blest sweetness he was able to taste, and thus will contribute substantially to the quicker full education of the soul, so that she soon become ripe in him in all truth and right ability, to fully integrate with the spirit penetrating her.

[9] I will be once more sleeping for another half an hour, after which you have to wake me by the opposite placing of your hands. But if I wake up again, then do not let me go, until I haven't fully

recognized the Person of all persons at this table! Since He is one with Him whom I still can see in the sun of the eternal large spirit world.

[10] **Thank you for laying your hands on me!**" (THE GREAT GOSPEL OF JOHN Book chap. 89)

Return of Zorel's soul to earthly reality. DO NOT JUDGE!

"[1] After these words our Zorel slept peacefully and Zinka said: "No, what this person has revealed to us! If all this is true, then we have received some knowledge, of which any prophet hardly ever could have dreamt of! No, I'm completely distraught about this person's deepest wisdom! Truly! No angel can possess a deeper wisdom!"

[2] Says also Cyrenius: "Yes, this person must be helped; since so much of the highest wonders of Your divine order have been revealed here! The revelations of Mathael were big and made me think; but what this Zorel has revealed to us, is unheard of! Nearly unbelievable and unthinkable that such most inner depths of wisdom can be couched in human words and made clearly understandable! Briefly, I am completely beyond myself about this Zorel! If he could say this also in the following awakened state of the flesh, oh, I would place him on a throne, from which he could preach to the people the high truth, so that they all with more certainty achieved the true and perfect destination of their being and life!"

[3] I said: "Very good, friend Cyrenius! For the time being it is not that important what he prophesied during his third stage – although everything is absolutely true, but rather a lot more that you in future should not break the stick over any person, just because he is an ill soul. Since all of you have heard and felt it now, that in any soul, no matter how ill, rests a most healthy life-germ; and if the soul is healed by your brotherly efforts, you have made a profit, which forever no world can pay you! How useful can such a perfected person be! Who can gauge his influence?! You people do not know it, but I know it, how much of such an effort is worth the trouble!

[4] Therefore I say it to you: Always be merciful even towards the great sinners and criminals against your and against the divine laws! Since it is only possible for an ill soul to commit a sin, but never for a healthy soul, because for a healthy soul it is impossible to sin, since the sin is always the result of an ill soul.

[5] Who of you people can judge and punish a soul because she was violating one of My commandments, since you are all standing under the same law?! One of the laws by Me explicitly states, that you should not judge anyone! If you judge one of your neighbors who have sinned against My laws, you also sin in the same measure against my law! But how can you as being a sinner yourself, judge and condemn another sinner?! Don't you know, that, when condemning your soul sick bother to hard atonement, you have served a double condemning judgment on yourself, which one day, if not under circumstances already here, will be fulfilled?!

[6] If somebody from you is a sinner, he should resign as a judge; because if he judges someone, he judges himself into downfall twofold, from which he will recover more difficult than him who was judged and condemned by him. Can a blind man ever lead someone else and put him on the right path?! Or can one deaf person tell another deaf person something about the harmonic effects of

music, as it was practiced in the purest form by David? Or can one disabled person say to another: 'Come here, you poor man, I will take you to the inn!?' Will not soon both slip and fall into a ditch?!

[7] Hence, remember this above all, not to judge anybody, and make sure that also those who one day will become your disciples take this to heart! Because by practicing this My teaching, you will make angels out of people, but through nonobservance you will create devils and judges against yourselves.

[8] It is true, nobody on this earth is perfect; however, the one who is more perfect in his mind and heart, should be the guide and doctor of his ill brothers and sisters, and the strong should carry the weak, otherwise he succumbs with the weak, and both will not make any progress!

[9] So that you can recognize this from the ground in all truth, I have given you with this Zorel a tangible example, from which you can recognize, how terribly wrong it is, to judge a criminal according to your ways! Indeed, your way to judge will always remain the way of the world, and it will be difficult to ever completely crush the hard, diamond-like head of the dragon of tyranny, because for this very reason the earth is a test world for My future children. But among you it should not continue, since among you the heavens are strewing fruits filled with plentiful seed kernels.

[10] If you enjoy the fruits of My zeal now, do not forget to strew the leftover seed kernels copiously as possible into the hearts of your brothers and sisters, so that it can grow and carry plentiful and healthy new fruit! But how a new and wondrous new fruit is produced from the seed kernels placed into the heart, has been clearly shown to you by Zorel in the greatest detail. Act accordingly and you will as if out of yourself create life and receive the perfection of the everlasting life as shown to you right now! After this act of laying-on of hands it is given to you to follow and act accordingly in the most precise manner.

[11] But now the time has come for you, Zinka, to lay your hands on Zorel in the opposite manner, so that he can wake up again; if he wakes up, you Markus, give him wine with some water, so that his body can regain his former strength! If he wakes up and starts talking like before, do not become annoyed and do not remind him of anything what he has said during his raptures state; because this could course a bodily disadvantage in him. Do not laugh at him either, if he says something silly! In good time you can guide him very gently towards Me; but do not be too hasty, otherwise it could harm him for quite a long time! And now, Zinka, perform your duty, since Markus has already returned with the wine and water!" (THE GREAT GOSPEL OF JOHN Book chap. 90)

Zorel's materialistic belief

"[1] Zinka now placed his hands in reversed order on Zorel, who opened his eyes and woke up. When Zorel had completely woken up, I gave the old innkeeper Markus a sign, to give him the little bit watered wine, since he was very thirsty. Markus did this straight away, and the very thirsty Zorel emptied the quite sizeable mug in one go, and asked for another full mug, since he was still thirsty. Markus asked Me if he could do so. I affirmed such question with the only added remark, to add more water than wine for the second time. And Markus did that and it made Zorel to feel better.

After he had strengthened himself, he looked around and scrutinized his surrounding, which he still remembered quite well, despite the sun already being close to setting.

[2] After a while he (Zorel) said, his eyes steadfast pointing at Me: “Zinka, this person there looks very familiar! I must have seen him before! Who is he and what might be his name? The longer I look at him, the more he becomes alive, that I must have seen him somewhere! Zinka, I have a great sympathy for you – therefore entrust me who this man is!”

[3] Says Zinka: “This Man is the son of a carpenter from Nazareth, which lies above Capernaum, but not from the place with the same name which is located behind the mountains and is inhabited mainly by dirty Greeks. His character is this, that He is a Savior and exceedingly skilful regarding his occupation; because if He is helping someone, he certainly is helped. His name corresponds with his character and hence His name is ‘Jesus’, which is a Savior of souls and ill body limbs at the same time. He has much greater strength in His will and in His hands and is at the same time good like an angel and wise. Now you know everything what you have asked about; if you want to know anything else, then ask – otherwise the high lords will undertake something and we then would have little time to discuss some matters in more detail!”

[4] Says Zorel in a low voice to Zinka: “I thank you for what you have told me, although I still don’t know what actually has happened to me; since I cannot get clarity about the reason why this man looks so familiar to me! It seems that somewhere I have undertaken a long trip with him! I have been travelling, a lot on water and on land, and I was accompanied, but I cannot remember having seen and talked to this man; nevertheless, as said before, it seems as if I had a lot to do with him during a trip! – Explain to me why this might be the case!”

[5] Says Zinka: “In the most natural manner of the world! Somewhere you must have had a quite lively dream, which you only now can remember very vaguely, and this will be surely the reason for your current emotion!”

[6] Said Zorel: “You might be right! I quite often dream something which I only remember after a few days, if I have in certain way been reminded about it by a similar outer object; otherwise everything is lost, and I cannot remember any dream, nevertheless how lively I have dreamt! But it will be like that; since in reality I have never seen this man from Nazareth before!”

[7] But now something else, dear friend! See, I have come here to receive from the high governor certain alms. What do you think? Will he be able to help me? If it is without hope, could you at least approach him on behalf of me, so that I be allowed to go home. Since what should I do here? About all this theosophical and philosophical wise junk I couldn’t care less. My theosophy and philosophy are very short: I believe in this what I can see, this means nature, which always renews itself since eternity. In addition I believe that eating and drinking are the two most essential pieces to live; in anything else I do not believe lightly.

[8] There surely exist some strange things in this world, like all kind of magic and other skills and sciences. But between them and myself there is the same relationship as between the fire and me: as long as it does not burn me, I do not blow! I do not feel any need in me to know and understand more, as I already know and understand; and therefore it would be quite stupid of me to hang around for much longer, to catch any quite difficult to understand teaching of wisdom, so that I could brag in front of some silly guys.

[9] You see in me a nature person, who dislikes all wise institutions and laws of people, because they too much impair the innate freedom of man in a often too hard manner, for the only reason, so that a few can become very rich, powerful and highly respected, for which of course millions must languish in the deepest misery. Would I understand more than I already understand now, I then would be able to see the reason of even more of such injustice, which would made me even unhappier, but as it is, my stupidity saves me from a lot of grief, because I do not quite see fundamentally the reason of all human wickedness.

[10] Where the evil, wise appearing people could not invent themselves enough laws to suppress humanity, they setup thinking and very inventive heads, who, walking around with ecstatic distorted faces, appearing fallaciously with all kinds of laws from the gods, to start anew tormenting poor and weak mankind with the most ridiculous threats of the most awful, everlasting punishments and with promises of the greatest rewards, but of course only after the death of the body, where it is easy to reward, since the dead do not need anything anymore.

[11] Nevertheless, regarding punishments, the people did not wait until after death, forestall their fictitious and trifling gods and punished the transgressors of the laws of the gods rather immediately here, so that in the beyond nobody is running short regarding the threatening punishment. But the devout had to wait for their reward until after death; there never appears in this life any free advances, except one allowed oneself to be beaten nearly to death for one of the big! Everything which is and exists in the federation of human society is highly aimed at the interest of the individual, so that every sober thinker immediately can recognize the reason on which it is built: the godly lawfulness and the human-social element!

[12] Friend! If only one wants to live as a most free lord of all magnificence of the earth, then of course all other faint-willing and strength-weak mankind must cry, including the earth on which they are standing. For the oppressors of humanity, for the most heartless tyrants a corresponding reward in the beyond would be quite in order; but who will serve such to them?! In short, there is nothing! A pure, loose puppet game!

[13] Who is able to make the others, this is the rest of mankind, serviceable to himself, is right and is doing good; since a silly person is not worth more than a silly dog! The stronger and more clever should kill him, take possession of all his property and should then on life and death protect it in every conceivable manner against all foreign attacks! If he is able to do that, soon he will become a great and free lord; if he can't do that it only serves him right, that he has undertaken something, which he as a wise man, should have anticipated that he will not succeed. In short, for the silly nothing is better than annihilation; if they are not there anymore, all laws, all pursuit and all inhuman punishments have ended for them forever! Not to be, if one must remain in misery; one hour of real misery does not weigh up against 20,000 years of the greatest happiness!

[14] Dearest friend Zinka, see, this is my harmless creed, to which not easily anything can be said against it on this earth. It is the truth that nobody likes to hear; everyone lulls his being in all kinds of false imaginations and regards himself to be quite happy! Just keep on! Everyone should wallow in the kingdom of the lie and searches for consolation in the fantastic imagination, once misery starts to step mercilessly on his neck!

[15] Dull yourselves, you wretched, with the poppy poison of the lie, and sleep as long as you live under the sweet pressure of insanity, and it serves everyone right if it makes him happy; only to me it is unfair, since I must feel very unhappy under the eagle's wings of truth, if I always have to see, feel and even must break the same and fatal dive from the truthful heights, which awaits me and

others similar to me! Who will catch me in the fall, if the loose rope breaks, by which my stupidity has fixed me to the mighty wings of the eagle?!

[16] People! Let me in peace consume my loot, since I'm doing nothing to you; just give me of your abundance that much, that I can replace what bad chance has taken away from me, and you will not find a ungrateful beggar in me! But if you want to give nothing as usual, then let me at least go home unflustered, so that I as a poor faun, of course in an unlawful manner, can gather sufficient wood, to build myself a most makeshift hut, at least as good as the beaver builds his hut! The one or the other you surely will grant to me; but to make me even more wretched than I already been, you surely will not do! However, if this is your intention, then rather kill me immediately! Since I certainly do not want to become more miserable than I'm already be! Because if you do not kill me, then I know what I have to do! I will understand how to kill myself!"

[17] Finally Zinka speaks again: "Stay far away from such act! You will also not be obliged to do such a most insane deed, given your particular good knowledge and experiences; because when you were asleep, Cyrenius has catered for you in the best way, but only if you will recognize, that this what you just have recognized as the truth, is in fact the biggest untruthfulness! Thus do not be concerned and accept a better teaching, and only then you really will become completely happy!" (THE GREAT GOSPEL OF JOHN Book chap. 91)

Zorel's criticism on moral and education

"[1] Says Zorel: "Your words are sounding quite friendly, good and tender, and I'm convinced that you speak just as you feel it in your heart and that the matter will be true; but the question arises which teaching should I accept, under which luminous torch I can recognize this, what I regard now as the highest truth, as something utterly wrong! Two and another two together give four, this is a mathematical truth, and even from all heavens nothing can be said against it, and there can be impossibly another teaching, which could condemn this everlasting truth as a lie! If I am a superstitious fool to be able to accept, that the sum of two and again two together are equal to seven, then of course a change in believe would be possible with me; but with my current recognition this is completely impossible!

[2] That somewhere there must be an intelligent, everlasting primordial power, from which at least their first regulation originated, cannot be denied by whatever pure reasoning; since wherever there existed at one time two, before that there must also have been existed one. But how ridiculous and exceedingly silly is it not of the stupid, blind people, if they imagine the primordial power – which must be equally distributed and spread out through the whole of infinity, since it basic power is also be equally perceptible in the whole of infinity – to be a form, even a human form, yes, amongst others even a beastly form!

[3] The Jews would, if they had been holding on to their primordial teaching, basically still have the most reasonable image of an general primordial power, which they call 'Jehovah'; since a sentence of them states: 'You should not imagine God in any form and even less so make a carved picture of Him!' But they have completely abandoned it and their synagogues and temple are full of pictures and ornaments and besides this they believe in the most ridiculous things, and the priests are punishing those of their followers, who do not believe the things they teach. They call themselves

servants of God and therefore enforcing to be honored tremendously; but in return they torment poor mankind with all kind of things which they were able to invent for such purpose. Should I, under such circumstances, become a Jew? No, forever no!

[4] It is said, that they received the laws from God Himself, which He gave to them by their founding teacher Moses on the mountain Sinai. The laws are actually quite good, if they would serve everybody as an essential rule of life; but what good is it, if you most strictly forbid the poor people stealing and cheating, but yourself, sitting on the chair of magnificence, is robbing at each opportunity the slavishly subordinated mankind, steals and cheats them wherever possible, and does not have the slightest conscience in spite of the divine law! Tell me, in which light must appear such laws and guardians to a pure thinking person!

[5] If a poor faun is coerced by need, to take from the abundance where he can find it to serve his own urgent need, with all extreme severity he will be held accountable and immediately punished over and over; but the law enforcer who robs, murders and cheats every day and at every opportunity, stands above the law, does not follow it in the slightest and by himself believes in nothing, except in his quite demanding temporal advantages! Can this be any divine institution, which stands in a too garish contradiction with the very small demands of poor mankind?! Which only somewhat pure reason can ever approve of it?!

[6] What is pleasant to me that one does to me, this I also must think of my neighbor, that it also will be pleasant for him if I do to him what he regards in a modest manner that is pleasant for him! If I am stuck in need and poverty above my ears, have no money to even acquire the most basic needs, go, search and plea, not receiving anything from nobody in response to my pleadings and only in the end take what I need – can any law condemn me for that?! Do I have no right at all to take ownership of something I really need, since certainly the strong forefathers did not commit any sin, by taking full possession of a whole country?!

[7] Yes, if I would be stealing because I'm work-shy and continue to steal, than no reason could regard itself as offended, if I held be accountable for it; but if I take so to speak unlawful possession of something in extreme need, then even no God can and should hold me accountable – not mentioning a selfish, weak person, who in some regard commits more injustices in one day than I am in a whole year! I do not want to make a downgrading remark against the property protection law; but in it's rigor it does not better and makes mankind more humane, but only harder and loveless!

[8] The prison law to bring about order and moral is equally very raw and coarse applied, without any regard for the nature, time and strength of people. Just think of it to what conditions – no matter if male or female – they are exposed to! Often no education at all, sometimes an education which is worse than no education! He often must take food and drinks which excites his blood quite severely; he often finds an easy opportunity to satisfy his mighty physical desire and also satisfies it. But the story surfaces and he is punished as a sinner without any consideration, since he has transgressed a divine law.

[9] O you fools, including your divine laws! Why haven't you published a divine law, according to which a true and best education is catered for, and only then consider if any other following laws are necessary?! Isn't it unspeakable silly of a gardener who plants a straight row of trees and only then tries to bend the trees with all might and force, once the trees have grown for a few years and have become big, hard and unbendable?! Why didn't the silly gardener bend his trees during a time when it was still easy to bend them without any danger?! A God or even a person forming a

mouthpiece of God, should first provide for a just and wise upbringing suitable for the moral nature of man, and only then provide wise laws, if the best educated person still needs it in any way!

[10] O friend Zinka! You are a Jew and you are much more familiar with your teaching than I am; but what I know from it by coincidence, I can say nothing else to you other than what I already have told you, and from that you will recognize, that I certainly cannot depart from my recognition based on pure reason and mathematical principles, for the sake of a donation from the high Cyrenius. Under such swap conditions I reject any still so shining donation, become rather a beggar and spend the rest of my days on this earth in poverty; what afterwards nature will do with me, will be one and the same for a dead and someone returning to the old nothingness! You can speak now, Zinka, whether I am right or not right according to your view!"

[11] Says Zinka: "Friend and brother Zorel! Basically I absolutely cannot disagree with you; but I must add, that there exist very peculiar things, of which you cannot even imagine the possibilities. If you start to comprehend them, only then you yourself will recognize how much good and truth is contained in your current basic assertions!"

[12] Says Zorel: "Yes, yes, right so; if you know something better, then bring me your arguments and I'm ready to answer you!"

[13] Says Zinka: "That would be of little use to you and to me; however, turn to that man over there, of whom you say that he looks familiar to you! He will give you a right light, and you will immediately clearly start to recognize the truth or the opposite of your assertions!"

[14] Says Zorel: "Good then, I will do it immediately and does not fear him; however, in me he will find a hard nut to crack!" (THE GREAT GOSPEL OF JOHN Book chap. 92)

Errors of materialism

"[1] With those words, Zorel, wrapped in his very wretched rags, leaves Zinka, steps closer to Me and says: "High lord and master of healing profession, this dress which covers my wretched body, are rags of a wretched way; but at least they cover the privates of a person, who is really sorry for unfortunately also being a fellow-person among these many would be or should be people! Accept for the clothes, we all have the same form; but between the beings there seems to be a sky-high difference.

[2] I am a person who understands to quite clearly distinguish, that two and two does not equal seven, but four! Zinka tells me that you are a man, who could ignite an even brighter light in me, than there is my own, which at least provided me with a stamp of mankind under my co-believers; but I never boasted with it and even less so do I plan to boast , if you want to ignite another light for me. Zinka told me that you are the only one able to do this.

[3] You have heard my principles which have not been taken out of the blue. For me they were unfortunately a too tangible truth; but if you can give me something better, then do it, and it would be a pleasure for me to whole heartedly let go of all the truth junk! I, however, do not know with which title I should greet you, but I think that also you are a person of the truth, and for such people

it does not matter what title they are given. I call you 'High Master' and honor you as such, although I only know you from hearsay. Should you however be able to provide for me in deed, then I will worship you!

[4] Thus tell me, if it pleases you, how close or how wrong am I with my truth principles! Are we now more or less people than those who lived as the first reasonable people on this earth? Am I not allowed now, since the people have invented the property protection law, of which they claim that God has given it to them, as a poor faun who often hasn't a bite to eat for three days and couldn't get anything by begging either, to take from the abundance of another person, only to protect me from dying from hunger, since every earthworm has the right to feed itself with foreign property without having to buy it, because it is also an inhabitant of this earth and unfortunately has to be, since mighty nature has arranged it in such a way? Or should a human being have a lesser right to feed himself with earthly fruits agreeing with his nature, only because he couldn't buy himself a good piece of land, than a bird in the air of which everyone is certainly a dedicated thief?! I asked you, to give the right answer in this regard!"

[5] I said: "Friend, for as long you are setting your human rights equal to those of animals, you are perfectly correct with your basic nature laws; and in no way can I say anything against it and every property protecting as well as any other moral law is in that case the most absurd ridiculousness! How stupid must be someone, who wants to give to the birds in the air, the animals on earth and the fish in the water property protection laws and any other moral rules; since any only a little reasonable person, or even a God, must know it, that those beings have nature as their only law provider! Hence you are quite right with your views, if man for the time being is nothing else and has also nothing to expect than any animal as it stands there in his nature.

[6] But if man is there or should be there for any possible kind of higher purpose, of which until now of course nothing could have gotten into your mind, what becomes only too obvious by your wisdom fighting only for the lowest needs, your mathematical principles may stand only on very weak and shaky feet!

[7] But that each person has been placed on this earth for a higher purpose, you already should have recognized from the fact, that he as a new born being stands deep below any animal and only after a few years of intensive care starts to become a person. He must enter some kind of order and with all sorts of justified troubles and fair struggle he must earn his bread. Therefore he received laws, so that he should consider them as the first direction signs to a higher destination, and also to keep them out of his free will for the sake of further self-development and self-determination, what is the only way by which he finally can reach his higher destination, but never as a however biting clever animal-person, but as a perfect human person.

[8] For as long you are only worried about the need of the flesh, you will not make much progress as a person; ah, but if you have recognized that there also resides another completely different person inside you, who has completely different needs than your body and has also an entirely different destination, it will not be difficult for you to recognize, how much you are digging with your principles in loose sand!

[9] See, I know about your otherwise good will and your search for the truth and about the reason of all evil, in which mankind on earth is currently truly stuck up to their ears! Your thoughts, since you always had a particular pleasure to steal, have indicated to you that the protection law for property and rightful ownership are a Pandora Box; and because you were in your younger years a

hedonistic friend of females, the moral law always embarrassed you, since it reminds you and everyone else that the abuse of intercourse is a sin.

[10] Yes, as an animal person you are also completely right with your principles, equally so, that an upfront law should exist before all other laws, by which all children should have such an upbringing, by which the social order should be drilled into them to such an extent, that during adulthood it would become completely impossible for them, to ever transgress any law, which would make any additional legislation of course completely superfluously.

[11] Yes, behold, this order was also made applicable to the animals by the Creator of all worlds and all beings! Every animal gets your required primary upbringing substantially in his whole nature already in the womb, and needs no other laws later on; since the primary upbringing in the mother's womb has everything what it requires for its whole life! But He, who created all angel spirits, the heavens, the worlds and man, surely knew what it requires, to create man as a free person with a later education and not just as a judged animal.

[12] If you take a closer look at your mathematical correct life principles, you soon will find, that speech is a great evil for people, since by speech people can educate each other in all kinds of evil things and matters. Similar the lie would never be part of people, if they could not speak, either by signs or by words; yes, even to think is dangerous, because by that people can get into all kinds of malice and cunningness! Finally they should also not be able to see clearly, hear clearly and also not to taste and smell; since all those senses in a clear and pure state could easily make a person greedy and lascivious, what would be coincidentally bad! Now look at your human being according to your mathematical principles and ask yourself, whether there exists any difference between him and a sea polyp, with the exception of the form!

[13] But what do you want to do with such a person, regarding the higher purpose for what each person is created? What education can you give him? When will such a person reach the recognition of himself and then recognize the true God, the primordial reason of all things and all light and all bliss? Look at the constitution of a healthy person, observe and explore him precisely with your critical mind, and you will find, that such a wise and exceedingly artful constructed being must in the end have also another destination, than to only fill his stomach daily, to be able to relieve himself of a large amount of waste afterwards! (THE GREAT GOSPEL OF JOHN Book chap. 93)

Legal protection of property

[1] (The Lord:) "You are using of course here your poverty and the poverty of many other people as protection, and want to use the required portion of right from the divine property protection law for you, so that you as a hungry and thirsty person can take in an urgent emergency without sinning against the said law, to feed yourself. I can tell you from a most reliable source, that Jehovah, when giving laws to the Israelites through Moses, thoroughly thought about this need and impressed it on the people to also regard this as a bylaw, by saying: 'You should not prevent the donkey, working on your field, to take his food from there, and the mouth of the ox pulling the plough, should not be laced up! However, when carrying the bound sheaves into your shed, do not collect the ears which were left behind, so that the poor can collect them for their need!' Everyone should always be

ready, to help the poor, and who says: 'I'm hungry', do not let him move on, until he is fed!' Behold, this is also a law of Jehovah, and I think by that, also to poverty sufficient thought was given.

[2] But that not every person born on this earth can become a property owner, is obvious from the things of nature. The first few people could of course easily divide the ownership of land among themselves, since at that stage the whole earth was ownerless; but now the earth, especially the fertile land, is inhabited by countless many people, and among these are those families who have worked the land in the sweat of their faces for a long time and have purified and fertilized it under many life threatening dangers, and one cannot just dispute their assigned land ownership, but one must strongly protect it for the sake of the general welfare, so that the share of the land is not taken away from those who have blessed it by their diligence, because they own it not only for themselves, but for hundred other people who have to work the land on an annual basis and who cannot own any land.

[3] Who owns a lot of land, must have many servants, who, like the owner himself, live from the same land. Would it be good for the servants, if each of them would be given an equal large piece of land? Could one man work it properly?! And if he could do it for some time, but what happens if he would become ill and weak? Isn't it then by far not better and wiser, if only a few own something unmovable and have store rooms and stock, rather than all people, yes even the newborn children, would be nothing else than individual land owners, by which institution in the end, and this most certainly, nobody would have any supplies in time of need?!

[4] Further I asked your mathematical mind: If there would be no property protection laws in societies of people, I would like to see your face, if others came along who were never keen to work, and took away your little supplies to feed themselves?! Would you not shout at them and say: 'Why haven't you worked and collected?!' And if they have answered you: 'Because we did not feel like it and we knew for certain that our neighbors are working!', would you not regard a protection law as highly effective and wish that such loose criminals would be punished by some sort of court and finally be forced to serve and to work, and would you not wish that the supplies taken away from you to be returned? See, all this is also demanded by the pure reason of man!

[5] If you then really regard your mathematical principles as the best in the world, walk from here a thousand field-paths to the east; there you will still find a lot of entirely ownerless land in high and wide stretching mountains! There you can immediately and unhindered take possession of many hours long and wide land, and no person will dispute your ownership. You are even allowed to take a few women and some servants with you, to establish in this somewhat distant mountainous region a real state, and in thousand years no person will disturb you in your property; you will only have to get rid of a few bears, wolves and hyenas, otherwise they could disturb you somewhat at nighttime. Along this way you would at least experience firsthand the considerable difficulties with what the owners of these lands had to cope, until the land was finally brought to the current level of culture! If you would have tried everything yourself, you also would have recognized, how unfair it would be, to take away the ownership from the primordial land owners and hand it over to some sluggish and work-shy crooks.

[6] See, because you are not a particular friend of work and even less of asking, the old property protection law was always an embarrassment for you, and hence you took the law into your own hands, where you could take something without being seen and without being punished! Only the two morgens big field including the hut you have bought, but also with money which you have not earned by working, but which you have taken from a rich merchant in Sparta in a very clever manner! Now, there was a time in Sparta when stealing was allowed, if it was carried out in a very

smart way; but nowadays also in Sparta does exist since many years the same property protection laws like here, and thus you have completely unlawfully stolen from this merchant and made him a few pounds of gold lighter. And with that you have as a fugitive bought yourself the said piece of land including the hut; but everything else what you have owned, you stole in Caesarea Philippi and the adjacent neighborhood!

[7] But woe to him who would steal something from you. You would have strongly reminded him the property protection law, that you hate so much, in such a way that would surely not have been a disgrace to a Roman bailiff! Or would it please you, if someone would harvest the ripe fruit of your land, just because he is completely poor?! See, what is not right to you, will also not be right to someone else, if with your mathematical true and correct life and upbringing principles you would steal his harvest! However, if the matter can practically only be like I have described it to you just now, do you still regard your life principles as the only true and undisputable correct ones?"

[8] Here Zorel is completely puzzled, since he sees himself entirely overmastered and defeated."
(THE GREAT GOSPEL OF JOHN Book chap. 94)

Zorel's descent

"[1] But Zinka comes from behind touches him on the shoulder and says: "Now, friend Zorel, will you now accept the maintenance from Cyrenius or not? Since it seems to me, that your life maxims, as good as they originally even sounded to me, have all in all fallen into the well!"

[2] Says after a while Zorel: "Yes, yes, only the Savior is right! I now recognize my nonsense quite brightly and clearly, and everything is exactly as he has stated it about me. But how could he know all this?! Yes, everything is true, and unfortunately just too true! But, where should I begin, what should I do?"

[3] Says Zinka: "Nothing else, than asked for the right instructions, listen to them and act accordingly; everything else leave to those who want your well being and can help you and also will, if you do what I have advised you to do!"

[4] Hereupon Zorel immediately falls on his knees before Me and asks me for instructions, and I refer him to the apostle John for it. Zorel asks me know very respectfully, why I do not want to give him any further instructions.

[5] But I said: "If a lord for a matter has all kind of servants and attendants around him, is he wrong when assigning also work to them according to their good abilities? It is not necessary that he does everything with his hands himself, to complete it; the lord's spirit is sufficient and the work will nevertheless be completed by the skilful hands of the servants. Therefore just go to him, to whom I have referred you, and you will also find in him the right man! It is him, at the corner of the table, who wears a light blue coat over his loins."

[6] After these My words Zorel rises and hurries to John. When meeting John, he says to him: "You loyal servant of this exceedingly wise man over there! Even if you have heard, who I am and how I am constituted, give me for my complete betterment the teaching, which will make me worthy to be

accepted among those, who are with a true right calling themselves people! For becoming a true human being, I do not demand any supplies anymore, but only for the sake of the truth, do I want to hear the full truth from you!"

[7] Says John: "In the name of this Man over there you will get it! But first you have to give me the assurance to completely change your life in future and make good any harm which you have caused to other people against their will; even the merchant in Sparta must be refunded with his two pounds of gold! In addition you have to completely let go heathenism and become a new Jew; since your grandfather was a Jew from the tribe Levi. Forty years ago he moved to Sparta to preach the only true God to the Greek and to convert them in spirit to Jews; but in the end he himself was persuaded and with his whole house became a silly and very blind heathen, and you were the same since you only came into this world in Sparta. But your brothers who are living now in Athens, even became heathen priests because of their good ability to speak and still to this hour consecrate their empty services to Apollo and Minerva, and your only sister is the wife of a merchant, who is loosely trading with Ephesians gods and pictures and alongside also conducts quite profitable business with all kinds of pleasure girls and harlots, partly by selling but mainly by coupling. This is your brother-in-law, once also a Jew, and now what I just have told you."

[8] Zorel was completely overwhelmed by everything John knew about him, which he himself, because of very specific reason, would never have mentioned to anyone; therefore he couldn't think otherwise of the man from whom he just heard all such information, that he must have been in Greek and knew about everything what happened there and still occurs right now.

[9] Hence Zorel asks John a little hastily by saying: "But why repeating everything in front of all these people? Isn't it enough that you and I know such things?! Why must all surrounding us hear this?"

[10] Says John: "Be calm about it, friend! If I did this to harm your soul and body, I would be a bad person and would be worse off before God than your loose brother-in-law in Athens; but for the sake of your well being I have to completely reveal you before the people, so that you do not stand in front of anyone as something which you are not! If you want to become perfect, you must discover yourself, and no secrets are allowed in your soul; only if all disorderly is removed from you, you can start working on your perfection. You could also in quietness by yourself renounce all your many sins and become a better person, so that the people could respect and honor you for that; since they only would knew the good about you and nothing bad, and many would follow your good example! But if after a while they would hear from a credible witness what coarse and big sinner you have been in secrecy, with what doubtful eyes they, who respected you as a pure person and followed your example, would look at you?! All your virtues would turn into a sheep's fur, behind which they would be imagining a tearing wolf, and despite all your flawless virtues they would flee from you and avoid your otherwise instructive company.

[11] From this you can see, to be perfect, you must not only avoid the being of evil, but also the seeming of evil, without, it will be difficult to really be useful to your neighbor, what finally must be the main occupation of every person, since without it, no truly happy society is thinkable on this earth!

[12] What use would it be for a society of people, if every person by himself is perfect, but keeps himself hidden from his neighbor? Then one would start to distrust the other, and if a single mosquito is humming around the head of a harmless neighbor, one would see many flying dragons and elephants! But if all are getting familiar with you regarding who you are and what have you

been before, what you have done and how you have lived before, and you better yourself and become another person full of insight of your previous evils and full of true and lively disgust against them in front of all eyes and ears, then every person will recognize you with sincerest trust and goodwill and love you as one pure brother loves his other pure brother. Therefore everything must be revealed, before you can actively take on a new teaching.

[13] Many things have already been revealed, but not all, and since confessing is not easy for you, I make it easier for you, by telling on your behalf completely faithful to the word and sense everything of your life which is brightly clear as the sun to me!"

[14] Zorel asks: "But how is it possible for you to know all such things? Who revealed it to you? Never before have I seen or spoken to you!" (THE GREAT GOSPEL OF JOHN Book chap. 95)

Zorel's past as slave trader

"[1] Says John: "Don't worry about that; if you are perfected, then everything will become clear to you; but now back to our case!

[2] The worst of your being is, that you secretly have become a slave trader, the last time with twelve- to fourteen year old girls from Asia Minor, and sold them to Egypt and Persia, and such noble girls often landed in evil hands and only a few in good hands. That such girls by those who bought them, were soon in the most contemptible manner violated, you can easily imagine. If it was just for the natural coitus, it would not contribute that much to the dept; but how badly have some of them been abused in Alexandrian, in Kahiro, in Theben and in Memphis! And how much they are still being abused! If you could see such a poor girl, how she is cut to pieces by the rods and whips of her devil of a lord to increase his sensuousness excitement, you would yourself with your little human feeling curse yourself, because you have exposed a person to such indescribable misery by disdainfully greed!

[3] How many thousand curses and most horrible condemnations have already been imposed on you, how many hundred-thousand times hundred-thousand tears of too great pain because of the too devilish abuses have already been shed! How many of such tender girls have already died in the most horrifying desperation because of too much unbearable pain! And see, all this, you have, condemning yourself, on your conscience! Because see, you conducted your secret, loose trade on a grand scale, especially two to three years ago, and the number of those which you have made so very unhappy, has become large and reached already the manifold of eight thousand heads! Question: How will you ever be able to make this good? What have these girls ever done to you, that you have made them so very unhappy? Speak now and hold yourself accountable!" (THE GREAT GOSPEL OF JOHN Book chap. 96)

Zorel's apologies

“[1] Here Zorel is completely dump-founded and dismayed, and only after quite a long pause he says: “Friend, if at that time I have recognized and known, what I recognize now, you can think for yourself, that I would have done anything else rather than becoming a slave trader! I am a citizen of Rome and to my knowledge no law ever prohibited the slave trade; it is and was always permitted, and what hundreds were lawfully allowed to do, why should I have been prohibited from doing so?! Even the Jews are allowed to buy children, especially if they are childless, why not any other educated nation, to whom the Egyptians belonged since human memory without any doubt, and in the same measure also the Persians. The girls were therefore not sold to any wild and uneducated nations, but in every respect civilized people on this our known, wide earth, where one can rightfully expect, not to aggravate the homely sad lot of such children, but apparently only to improve their lot!

[2] Go to the lands of Asia Minor, and you will find there such masses of people and especially children, that you as a wise man in the end have to ask yourself, from what these people are going to feed and maintain themselves without starting to eat each other! I can assure you, each time when coming to the lands of Asia Minor, I have been stormed by the citizens with children. For a few loafs of bread I could get girls and boys in abundance; and the children came cheering me and would not leave me alone anymore. Many were bought by the Essenes, nearly all the boys, irrespective of age; often also girls were taken. The Egyptians only bought the more adult girls, partly to work, but partly probably also for pleasure. That there were some randy he-goats among them who torment the slave girls for lust, I do not doubt, but surely there not that many.

[3] According to my knowledge not many have gone to Persia, which were mainly bought from Persian merchants and all kinds of artists, where they have been used for all kinds of useful and good work. In addition there exists in Persia already for a long time a quite wise law, by which every slave and slave-girl after ten years can attain full freedom, if they behaved well and finally can do what they want. They can remain there, start a craft or can go home. Therefore those going to Persia truly cannot speak of being unlucky! Now then, that some of them in Egypt are not treated too well, I will not deny; but let us just go to their fatherland, and we will meet many, who are as free persons are not one hair better off than those unlucky ones in Egypt! Since firstly they have nothing to eat and many eat raw roots which they collect in the woods, and there are many, who in summer and winter are walking around completely naked because of the lack of clothes, and beg, steal and tell fortune. Some of them obtain some rags by begging or stealing; however, most of them do not succeed with that, and therefore walk around completely naked, always with a lot children attached to them.

[4] From those moving around, I and my companion have always bought the largest number of supernumerary children and in such a way looked after them. The permanent inhabitants of the Pontus are calling them ‘Zagani’, which means ‘the expelled’. There are swarms of those people; in great hordes they are moving around and do not have any roof or work, nor any land or field. Caves, holes in the ground and hollow trees are normally their homes; and now I ask you, does one not already show these people some relief, if you take their children for nothing and look after them, not to mention buying them from the naked and exceedingly hungry parents for money, for clothes and for good bread?

[5] If one weighs this according to my previous way of thinking, how some of these people previously were the most tiresome slaves of the biggest poverty and later brought by me to people who properly looked after them as slaves, one easily will find that the misfortune, which I have

brought according to your account over these people, is not so enormous large, as you image it to be. But also this I would not have done to them, if I earlier would be thinking like now.

[6] By the way, I can tell you confidentially, although I am astonished about your pious and God-devoted wisdom, that it is a little strange of an all-good God, if he intervenes with the destinations of mankind, to let crawl such a large number of quite well formed people around the earth like wild animals! An almighty God could least do so much, that such people find a somewhat better lodging on this dear earth!

[7] For a thinking person it is a little strange, if he sees hundreds of thousands of otherwise quite well formed people moving around in the highest degree untidy, hungry and naked and with the best will of the world not be able to help them! Would it be a surprise, friend, if one starts to doubt the existence of an all-wise and extremely gentle God, when seeing such people?! And my former assertion against a at least to serious property protection law, might become in the end some validity when looking at so many wretched people!

[8] Now, friend, you have my responsibility and justification of the heaviest reproach you have made against me; do now what you like, but never forget, that a very world-wise Zorel is standing in front of you with a tensed bow, despite the rags covering him now, and is not exceedingly afraid of any wisdom! But give me now better reasons for that, that everything what there is, must be like it according to the wisdom of God, and with easier breathing I will be very thankful to you! Because this you must recognize just like I am, that on this earth according to my human insight, there is a lot of unnecessary misery in this world, alongside the occurrence of too many well off individuals! Why does one have everything – and hundred thousands next to him nothing? In short, explain to me the misery of all the Zaganians in Asia Minor! Who are they, where do they come from, and why must they endure such everlasting misery?" (THE GREAT GOSPEL OF JOHN Book chap. 97)

Zorel's lewd crimes

[1] Says John: "If you measure the true wisdom of God with the yardstick of a little woken up mind, then you are right, not to be afraid of any wisdom. But since the true wisdom of God is never measured with the short yardstick of the mind, but like everything else out of God with the yardstick of eternity and infinity, your mind will surely be a little too short! But let's leave it at that and return from where we have started.

[2] You told me from the good knowledge of the matter, how badly it goes with the Zaganians in Asia Minor, and how wretched they are, and that it is quite a relief for their children, amongst others truly is, to be bought by the slave traders and sold somewhere else. Let's leave it at that; you bring up some sort of goodwill from your side, and one tenth of it I grant you! But out of the chamber of your conscience I still have something in the background, and this strange something nearly nullifies your one tenth completely, so that in the end nothing than bad can be ascribed to you! I doubt whether your mind can award any righteousness to you.

[3] Tell me, regarding only yourself, with what do you justify the violation of girls, executed by yourself! Aren't you also finding any sound reason, not against the divine law of Moses, but against the Roman state laws, which with strong punishment fights the violation of unripe girls?! Did the

immense fear and screams of pain of a little girl standing in the face of your great lust, ever touched you?! And did not five, although in earlier times, otherwise well-formed girls died in the most miserable manner of this world, because they were most terribly violated by you?! Your companion even indicated to you the money loss which resulted for you by that, because the five ten- to twelve year old girls could easily be sold for five hundred pounds of silver in Kahiro because they were well formed. Indeed, the significant loss were hurting you, and therefore you quite often cursed your strong lecherousness; but you never cursed it because you became a blind murderer of five charming little girls!

[4] Now take all this together and tell me, how do you feel as a human being amongst humans, and if the yardstick of your mind can also here find a justifying reason for you! With that, as if you were an uncultivated, raw person of nature, who hardly can distinguish between bad and good, you cannot excuse yourself; since previously you have quite nicely showed me, how unfortunately wretched the Zaganians live, and how such a neglect of a whole nation cannot be a particular honor for God the Lord and His love and wisdom! Yes, you even asked me to tell you the divine reason for such wisdom, why God allows it that a big nation can live so very miserably! You therefore have quite a respectful sense of justice and a perfect knowledge of good and bad. Therefore, how could you handle those girls in such inhumane manner? Indeed, you have treated them according to your bad medical knowledge afterwards; however, you thereby harmed them even more than by your earlier lecherousness! – Speak now, and justify yourself before God and the people!” (THE GREAT GOSPEL OF JOHN Book chap. 98)

Cyrenius is astonished at Zorel’s crimes

“[1] At this point our Zorel is completely beaten and cannot come up with anything which could save his honor. He seriously starts thinking what he could take from his mind’s storeroom to justify himself; but everywhere he finds a barrier, and not even the smallest hole is showing anywhere, so that he could escape.

[2] John admonishes him to speak and to make use of his tensed bow; but Zorel still doesn’t want to open his mouth.

[3] But Cyrenius asks Me, somewhat astonished about Zorel’s wickedness: “Lord, what should be done in this case? This person under all these circumstances is exposed to the courts! Since our laws regarding the slave trade are allowing slaves including their children, if they have any, to be sold to anyone, but children of free people, especially of the female sex, by severe punishment are not allowed to be brought to the market before reaching full fourteen years. This is a crime!

[4] Further, everyone who wants to trade with slaves must have his own, properly certified permission and must provide a significant collateral to the state for this permission, alongside a separate sizeable annual taxation. With him and his companion there is not the slightest sign of anything; hence, they have conducted an unlawful trade, which again is a great crime against the existent laws, and under such aggravating circumstances a ten year imprisonment in a dungeon is placed as punishment.

[5] Added to this there is a five-fold most unscrupulous violation, which was followed by death because of a too serious injury! This is again a criminal act, on which under such aggravating circumstances at least fifteen years most heavy dungeon is placed or even death!

[6] Still added to this are in the foreground all kinds of stealing, fraudulent behavior and an abundance of lies!

[7] Lord, You know my state duties and my oath on everything which is holy and dear to me! What should I do? With Mathael and his four companions their total possession was a certain protection against my harsh duties as highest judge of the state; but here nothing protects him from my duties as a judge. He is a perfect villain! Will I not be obliged to carry out my strict office?"

[8] I said: "Understand – since I'm coincidentally the Lord here and your oath at the bottom of all reasoning is only owed to Me and I can defer it for you how and when I want to, meanwhile only I have to determine in what order something must be done for the healing of a sick soul! Besides, you have sworn your oath to the gods, who forever do not exist; and since the protectors of your oath do not mean anything, also your oath will not mean anything. Therefore your gods and your oath are equal to nil. Only as far as I am regarding your oath loyal sign, it is worth something; but as far as I'm regarding your oath as a nil, does it also not have the slightest validity before Me, and at least for now you are quite relieved from it.

[9] I say it to you, that the examination of this person is not finalized as yet; something will appear which will seize you even more!

[10] This is truly a strange person, and you should know him better by now, because he revealed himself quite a lot already during his raptures sleep, although somewhat more in general as what he has done now, especially during his first penitent stage. The current open revelation is of course more specific, because it must be more specific; but it mustn't appear to you indecently, since I allow it to take place, to show you a really totally ill soul and finally also the medicine, by which she possibly can be cured. I previously have told you how clumsy and silly it is, to punish a bodily ill person with sticks and dungeon, because he became ill; but how much more clumsy and silly will it be to punish a person bodily and morally with the deadliest slashes for the sake of his sick soul! – Tell Me, you My friend Cyrenius, have you in your zeal already completely forgotten about such My teaching?"

[11] Says Cyrenius: "No, o Lord and highest Master of eternity; but You know, from an old habit of mine, wherever a real villain appears, a little storm rises inside me! But You can see how fast I can be admonished and recognize my old silliness! I'm already looking forward to the further examination, which John seems to master quite well! But for this you need the wisdom of John and his inner discernment, led of course by Your spirit. The nicest thing of all is that Zorel basically does

not notice that something miraculous is taking place, nevertheless, it should strike him that the wise John tells him so nicely his most serious mortal sins from all countries where he committed them, as if he had been everywhere an eye- and ear witness!"

[12] I said: "Just listen very carefully; since John will approach him again!"

[13] Cyrenius is now full of attention again; but I instruct all present women and maidens to meanwhile withdraw to the tents, because the following hearing should only be conducted by ripe

men. All the women, including Jarah and the newly revived daughters of Cyrenius and Gamiela and Ida, went to the tents.” (THE GREAT GOSPEL OF JOHN Book chap. 99)

Zorel tries to justify himself

“[1] The curiosity of the women was quite big; but My word nevertheless was more powerful and all went into the tents of Ouran, where they had to stay for as long until called again.

[2] After the women were looked after in this manner, John said to Zorel: “Now, how about triggering your tense bow? It seems to me that you have wasted all your sharp arrows into the blue. Despite this you earlier wanted to enter into a fight with the infinite wisdom of God! I say to you, that you should talk if you still has something to say!”

[3] Finally Zorel says: “What should I say? To you – the gods will know from where – everything is anyway known what I have done from the cradle onwards; why should I tell you anything further? I could still speak; but why should I continue to justify myself? As I was and for the biggest part still am, I acted accordingly; because I could not act otherwise to what I have been in my soul! Can lions and tigers help it, that they are tearing beasts? This is their nature, and at the bottom of all reasoning they are not faulty, because they are, what they are! If they are evil, then only He who created and made them like this is guilty!

[4] Why are there thousands of people who are more devout than lambs, and why not I?! Did I then make myself to act in this way?! If I really wanted to be bad, I could deny everything what you have told me out of your wisdom; because sayings of wisdom of the individual never counts in front of a forum of a world-court as evidence, as long as they are not confirmed by other statements of witnesses. But I recognize your wisdom and believe to perceive you as person, who does not want to harm me, but want only to help, and therefore confess as true everything you have stated about me. I do not deny the truth of everything in the least; but certainly I still am allowed to justify myself!

[5] You have in anyway the free prerogative over me to report loudly what I ever have done according to my inclining nature; because more than kill me for that you cannot do, and death I can courageously look into the hollow, dark eyes and does not fear it! From that you can see, that I’m not a fearful rabbit. If you still know some more terrifying spectacles of my life, just get them off your chest; because for a long time already nothing in this world can embarrass me anymore!

[6] By the way, regarding the five maidens you are burden me with too much, if you accuse me of feeling only sorry for them because losing a sizeable profit by their death, which in fact did not only occurred because of a gentle violation, but because of the disintegration of a bad leprosy; I could even bring you a few credible witnesses who have heard that I most imploringly begged Zeus to save the maidens, and made an oath to the gods to keep the five maidens forever, if they could be cured and stayed alive. But when after 30 days all of them died despite all my care, I became disconsolate and once more took an oath not to touch any girls anymore and to stop slave trading. This I kept up to this hour – I have moved therefore to this place and bought myself a piece of property, but by the fire I now lost everything that I ever acquired. – You can speak now, whether I also have told the truth this time round!” (THE GREAT GOSPEL OF JOHN Book 8, chap. 100)

Zorel, murderer of his mother

“SAYS John: “Yes, yes, you did that later; but in the beginning you were only minded as I have said it! The suggestion that you helped yourself with the girls in only a gentle manner is also now a coarse lie! Only one you have handled a little more gentle, and this was the last one, when your lecherousness failed you the contemptible service; the first four you have not spared in the slightest, but have served them very dreadfully! Can you deny this? – See, you keep quiet and are shaking! Afterwards the girls attracted a dangerous leprosy, which of course accelerated death; but also for that your lecherousness was the actual and only debt bearer! But this chapter is closed and we are moving now to something else!

[2] You know, there is still something which lies on your conscience and is something which of course is not attached to your will; but the deed and the consequence is there! Therefore a person should never act in rage; since bad consequences always follow the deeds carried out during a rage like a shadow on the heels. Can you still remember when especially your mother Agla, who was a very responsible person and cautioned you seriously to stop your dissolute pranks and let go of your nefarious society, what you did to her?”

[3] Says Zorel: “O gods! I can vaguely remember something like in a dream; but I can’t say anything specifically about it! Therefore keep on speaking, since you are at it! I know that, that I never did something evil with a premeditated evil will; however, that I am suffering from violent rage, I can’t help it just as little as a tiger can help it, that he is a blood thirsty, tearing beast! – You can speak now!”

[4] Says John: “We will address this only later; but at that time you seized a pot which was lying on a bank and flung it with all your strength against the head of your mother, so that she sank to the ground completely dazed. But you, instead of helping her, took the said gold pounds and escaped on a pirate ship to here and joined for a few years the nice pirates craft, at which opportunity you also became a slave trader. Shortly afterwards your mother died, partly as a result of a severe brain skull injury and partly from grief about your incorrigibility. And as such you also have, alongside all your many other sins, a mother murderer on your conscience, and as a crown for your many evil deeds the most bitter curse from your father as well as from your siblings rests on your head! – Now you have been completely revealed; what are you saying to all this as a person with a sound reason?”

[5] Says Zorel: “What should I say to all this? Done is done and cannot be undone anymore! I now see some of the things of my earlier actions which were highly wrong; but what use is all this insight to me? It is the same as if you could make out of a tiger an insightful person, who looks back, and sees what bloodiest horrors he committed; to what use is this all to him?! Could he make what is done undone, he surely would go through every conceivable trouble to do so; but how could he helped it during his tiger state, that he in fact was a tiger and not a lamb?! There is also the remorse for a despicable deed and the best will to completely rectify any wrongdoing, which is so in vain as the stupid trouble to make yesterday the current day. From now on I can become an entirely different and better person; but there, where I was an evil person, I can impossibly make a better person of myself than I was. Should I shed bitter tears of pain for the many evil deeds I have committed? This would be so ridiculous as if a tiger that became human would shed the most bitter tears of remorse, for being a tiger before!” (THE GREAT GOSPEL OF JOHN Book 9, chap. 1)

Zorel justifies his character

[1] (Zorel:) “From my onwards I had a violent temperament. Instead of damping this by a soft and reasonable upbringing and by education of the mind, I was corrected by punishment of every conceivable manner. My parents were always my biggest torturers! If they had combined mind with a good will, they could have made an angel of Jews of me; but by the thousand punishments I became a tiger! And who carries the guilt that I became a tiger? Firstly, before being conceived and birth, I could not select more wise parents, and secondly, when I was born, I surely was not a Plato or Phrygius and not a sign of a Socrates and could therefore not give to myself any education! But what should have been done that I would become a better person and not a tiger?

[2] I regard you as too wise that you could not find a reasonable answer to this question by yourself. With you Jews there have always been people who have been possessed by evil spirits, as I have just a few weeks ago have seen one at the Gadarenes, and this would one of a better kind; one actually should be your Jewish devil, who holds its dreadful state of affairs during the darkest nights! But the day-devil was worth his money; since whole crowds of people could achieve nothing with him. He carried out deeds that gave all mankind the shivers of the skin and made it wrinkled of fear. If possibly such a said possessed person could be healed, tell me, what ox of a human judge could be so blind and gloomy stupid, that he showed to the cured person all his unheard atrocities which he committed when possessed, and requires from him tearful remorse and betterment?! Could the person help it that he committed such atrocities when possessed?!

[3] Tell me, friend full of wisdom: From a big height a heavy rock falls down and kills twenty people who coincidentally were standing underneath it. Why had this to happen? Who is guilty for this calamity? – To this I add the least thinkable possible case, that a mighty magician appears and transforms the rock into a human with all insight and intelligence fitted, in the manner of Deucalion and Pyrrah. As the new person is standing there, a wise and merciful judge comes along and says to this new person: ‘Look at that, you despicable! This is your evil work! Why did you fall with as a rock with such might onto these twenty people? Justify yourself, or receive the heaviest punishment for this deed!’ What would the new person say to the silly judge? Nothing else than: ‘Could I as a heavy and absolutely unconscious boulder help it, that I have been separated by some foreign power from my equals, and secondly for that, that I have been so incredibly heavy, and thirdly that I have called these crushed people to sit here until I fell down and killed them all?!

[4] You will hopefully recognize the extremely unreasonable accusation of this new person by a super clever judge, but perhaps also that I, who became a new person from a raw block, cannot be held responsible for all my evil deeds, just like the rock-new-person which I have shown to you just now! If you do not want to be a silly judge, then judge me according to the justice of pure reason and not after your wise seeming mood! Be a person, just as I am also only a person!” (THE GREAT GOSPEL OF JOHN Book 9, chap. 2)

Cyrenius is surprised about Zorel’s brightness

“[1] John begins to think deeper about these words of Zorel and finds, that they are not without any reason, and turns quietly in his heart with a question to Me, namely what he further should do with this person, since it appears that he is starting to grow above his head.

[2] But I say to John: “Give him some time; I will then put into your heart and on your tongue what you should say to him, as I have done so until now!” – John follows this advice.

[3] Cyrenius, who listened with great attention to the justification of Zorel, said to Me: “Lord, I must openly confess to you, that this is quite a strange human being! It now looks though, that he even got the wise disciple John thinking. In short, I, for example, would be completely at an end with my wisdom and had to release him from all his guilt!

[4] However, it is incomprehensible to me, how this chief scoundrel with all his actions is overcome by such overpowering acumen! That people like for instance the chief clergy Stahar and also Zinka, could have spoken sharply reasonable to their advantage before making a closer acquaintance with You, is understandable, because they were all educated people and deeply experienced in many other things; but this person was surely always a first class scoundrel, but, nevertheless, this enormous acumen! Ah, something like that I never came across in my whole life! Just tell me, o Lord, how this person came to it!”

[5] I said: “He never was that empty; since the Greeks have always been the best advocates of Rome! They know the inconsiderate sharpness of the Roman law and therefore study them very carefully, so that they, if a judge holds them accountable for any kind of transgression, are ready with the most solid response; and such people, who have decided to deceive the state in the most severe manner, have unusually thoroughly made the rights of the state and mankind their own and have also made the writings of different worldly wise men extremely intensely their own. And to such category belongs also this Zorel.

[6] But before the raptures sleep, he would not have spoken with such determined acumen; but from his sleep some sort of after-smell has remained in his soul out of his spirit, and this is why he is so sharply critical. But this sharpness would soon loose itself, if he would again continue with his old life-sphere; but with this kind of treatment he will become even sharper, what I in particular allow to happen for My disciples, so that they at this opportunity can taste a little the most extreme sharpness of the human worldly mind, what is very salutary to them. Although they are very modest people and possess an already very sensible heart, so now and then a I-am-better-than others thought rises in them, and for that such a person is quite an excellent stone of exception.

[7] John already acknowledged the shortcoming of his wisdom to Me, and the other disciples are thinking now, what it might be; but I let them still think for a while, so that they can find themselves better. If they have found themselves a little deeper, I will help them again a little to move forward. But he will still place some mosquitoes in their ears, so that they all will start to scratch themselves behind their ears! But then they will be able to make a step forward. – but now I will loosen the tongue of John again, and he will start speaking again; therefore just pay very close attention!” (THE GREAT GOSPEL OF JOHN Book 9, chap. 3)

John advises Zorel to change his life

“[1] After a short while John says to Zorel: “I cannot quite deny, that you have touched on some issues with your mind, which are not without foundation; but they fit your life very badly or not at all, since your soul in herself was always to such an extent educated, to be able to distinguish

between false and true. If a soul is able to distinguish good from evil with such sharpness as it is the case with you, and she does this, then she sins against her own recognition and conscience; but who sins against his recognition and his conscience, can only be cleaned from the old feculence of his sins by true remorse and repentance and then accepted by God.

[2] You want and should become a better person! If you want this, you also must recognize, that you yourself are guilty of all your evil deeds; if so, it is now up to you to recognize, that it is not right to shift the guilt to someone else, but you yourself should recognize it as completely your own and therefore feel true remorse, since in many aspects you have recognized true and good quite well, but with your actions you have decided to do the opposite.

[3] Yes, if you would not have the slightest recognition about the pure truth and by that what is good in you, but remained only in the darkest superstition, as confirmed in the sphere of your life, your actions – no matter how evil in front of the judge’s chair of the most purest reason – could not be added to your guiltiness, and you would be just as sin-free as you tiger and rock becoming a human being, and nobody would have the right to say to you: ‘Better yourself, regret your misdeeds and do proper repentance, so that you can become appealing to the true God!’

[4] You then had to be educated in all truth, shown the right way and leading you for some time on that road! If somebody, as perfectly educated in this truth, still throws himself into the old wrong and acting equally evil as before, he would sin alright, because he would act against his firm believe and place his conscience into a blustering restlessness. Hence your presented pictures are only good for people, who, like the animals, have never recognized any truth; but regarding the right truth you are not a layman, but recognizes as nearly as good as I recognizes it, and recognized this already long ago. And your conscience has also always accused you about all of your evil deeds; but you paid little attention to it, and always tried to drown it with all kinds of false reasons. You also always felt remorse each time you did something evil against your recognition and against your conscience; but until now you did not get so far to repent and truly better yourself.

[5] It is therefore that God the Lord let you get into great misery. Now you have nothing; also your former slave trader companion deserted you and is already in Europe where he is using up his considerable profits. Now you are standing naked here and are searching for help. It will be given to you; but first you have to make yourself worthy of it, thereby, that you voluntary out of yourself transfers the only truth and good into your active life. Only then you have been truly helped for now and forever.

[6] But if you remain with your actions by that, what you as good as I am recognizes as false and evil, you remain wretched for the rest of your life, and how it will look like in the beyond, since there is a pure life after the loss of the body, your own pure reason can give you quite a good answer about it, if you take into account, that this temporary life is the seed and the life in the beyond the eternal fruit.

[7] If you plant in this your life garden a noble, good seed into the ground of this very your life garden, you also will harvest noble fruits; but if you put thistle and thorn seeds into the soil of your life garden, you will one day harvest the seed you have sowed! Because this you will know, that on thistle shrubs, on figs or on thorns no grapes can grow!

[8] See, I have not judged you, but only showed to you what you should do in future, and my word was not hard against you, and the tone of my voice was soft! Take these my words to heart, and I

assure you as a friend with my life, that you will forever not regret it!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 4)

The desire for knowledge and the desire for lust

"[1] Says Zorel: "Ah, in this way you can speak to me, alright; since this really sounded humanely, and I will do everything possible, to do, what you as a person, not as a judge, will tell me, dear friend! Now I know myself precisely and my inner life core seems not be the worst; but my outside is entirely bad! If it would be possible to completely rid myself of this flesh and its bad soul attachments and to surround the inner life core with a better flesh mass, then I would be a very rare person; but with this the current constitution of my body nothing can be done! Of course I'm not such a scoundrel as I was; but my flesh can never be trusted. Nevertheless, it is strange that my will never accompanied all those my so bad looking deeds! I have always been drawn to them like by coincidence; from what I actually wanted, exactly the opposite happened! How is this possible?"

[2] Says John: "Yes behold, the will of a person is twofold: the one will is where the recognition of the truth always has a somewhat weak hauling- or guiding rope; the other will, however, is, where the sensuous world with its joyous smelling demands also has a hauling rope, which by all kinds of habits has become quite strong and powerful. If the world shows you a pleasant bite together with the possibility to obtain it, then the strong rope starts to strongly pull at the will cluster of the heart; even if at the same time the lesser strong haul- and guide rope of the truth recognition begins to stir, it is of little or no use, because the strong has always carried victory over the weak.

[3] The will that should be effective, must act with serious determination and not be afraid of anything. With the most stoic indifference he must be able to laugh off all the advantages of the world and even at the cost of his bodily life he must follow the bright path of truth. Only then has the usually weak recognition will become strong and mighty and has made the purely worldly emotional- and pleasure will completely subservient. Finally it will also completely transform itself into the light of the recognition will, and so man has finally become united in himself, which is of the greatest essential importance for the inner perfection of the immortal human being.

[4] Because if you in your thoughts and in yourself cannot agree with yourself, how can you then say: 'I have recognized the truth in its depth and fullness, but in yourself you are still in complete disagreement and therefore in yourself you are nothing then a pure lie?! But the lie is in contrast to the truth nothing else like the thickest night in comparison to the brightest day. In such a night there is no light, and man in himself a lie, cannot recognize the bright truth, and therefore with all worldly people who are still full of disagreement the haul and guide rope of recognition will have become so weak, that it at the slightest opposite pull of the worldly pleasure will, is thrown overboard and thereby defeated.

[5] If with some people the worldly pleasure will has defeated and crushed the recognition will forever, so that thereby also a kind of unity of darkness occurs in the inner man, man has become dead in the spirit and is thereby condemned in himself and can in all eternity not get to the light anymore, except through the fire of his coarse matter, ignited by the pressure of desires. But the matter of the soul is many times more stubborn as this of the body, and it requires quite a powerful fire, to consume and destroy all the soul-matter.

[6] Since such a soul will not allow such an exceedingly painful purification to happen to her for the sake of love for the truth or the light, but instead will out of its old pleasure and gloomy lust for power try to avoid it, as a Proteus endeavors to withdraw from the catch, it is a person, who in this world has become completely united in his night of life, and is therefore virtually lost forever.

[7] Only the person who, by his energetic clear recognition will has completely defeated the worldly pleasure will, and has thereby in himself become unified in the light and in all truth and as such also in life itself. But for that, as I earlier have indicated to you, it requires a truly stoic self-denial, but of course not that of your haughty Diogenes, who thought he was more and higher as a of gold shining king Alexander, but a humble self-denial like Enoch, Abraham, Isaac and Jacob. If you can do this, you will be helped for life and forever; but if you can't do that, and not out of your own strength of truth recognition, then it is over with you, and you cannot be helped on the one side nor the other. But I am of the opinion, that you will be able to achieve this; since you do not have a shortage of insight and recognition. What does your inner reason say to this?" (THE GREAT GOSPEL OF JOHN Book 9, chap. 5)

The nature of God and his incarnation

"[1] Says Zorel: "He says: 'Zorel can do everything, if he – as the real Zorel – wants to, and he wants it now, and therefore he surely will receive help! If I could at least stay a few weeks with you, clearly the matter would go easier and faster!"

[2] Says John: "If you only have taken a perfectly serious will to become a better person, you will stay among men, who are just as powerful as we are in the most immediate vicinity of the great and living light out of God!"

[3] Says Zorel: "What and who is actually your God, which you Jews call the God of Abraham, Isaac and Jacob?"

[4] Says John: "This question you will clearly find answered in yourself, once you have become united in your light, just as we have found it; if we wanted to explain this more clearly to you, you would not understand us for your whole life. But this you should know in advance, what idea a true person should have about God, and therefore listen!

[5] The only true and united God is in Himself an everlasting, purest spirit out of Himself, equipped with the highest degree of self-consciences, with the deepest and brightest truth and with a firm will, to who nothing is impossible.

[6] God is the Word in Himself, and the word itself is God. This everlasting word has now taken up the flesh, came in this world to those who belong to Him, and they do not recognize the light, which thereby has come into the world. For this reason this light will be taken away from the children and given to the heathens (superstitious believers) as responsibility. Since the heathens are now searching for the truth, however, the children of the light are fleeing it, like the great criminals the courts. Therefore it will be taken from the children and given to the heathens, as is it the case right now and is taking place.

[7] Because the primordial children of the light are living in Jerusalem, outlawing the truth from God and cling more and more to the night, to the lie and its loose works. But the heathens travelling the world and are searching for the truth, and once they have found it, they are very joyful and praise the Giver of the light beyond measure truly in their hearts and with deeds.

[8] Here, look around you, and you see quite a crowd of people! The biggest numbers are heathens, who have searched for the light out of the heavens. They have found it and are glad about it; but Jerusalem, the city of the Lord, are only sending out captors and henchmen, who should crush the light! But those who were sent are cleverer than those who were sending them; they came out of their great darkness to the light, were very glad about it and stayed in it. They indeed have captured the light, but not for the dungeon of Jerusalem, but for themselves, for their hearts, and are now our brothers in the light of God, and are glad about it and Him, from whom the great light emanates.

[9] You came here as a heathen, though not to find a light for your life's night, but for gold and silver. But who comes out of the dungeon to the light of the sun, will not easily be able to avoid, that he becomes illuminate. And so it happens to you. Even if you did not search for the the light, you will nevertheless become illuminated, since you came to the sun, this does not mean the light of nature which just now touches the setting horizon, but the light of the spiritual sun, which illuminates the whole of infinity with all wisdom, so that all beings who are able of thoughts, can think and will out of that light, as on this earth and countless other worlds, with which infinite space has been filled out by God.

[10] Therefore, let this light shine through you, which you now start to notice a little, so that it shines through your intestines, and by the smallest spark of this light you already will become happier than be able to take possession of all the treasures of the world. Search now yourself for the true kingdom of truth, and everything else will be given to you for free, and you will not have a shortages of anything!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 6)

Cyrenius takes care of Zorel

"[1] Says Zorel: "Friend, you are right: What a person enjoys in darkness does not prosper! That I live in a dense spiritual night, I notice myself; since your words have given me a right and great light despite their mysterious sound, and I already have a great joy about it. However, if your word also can achieve something with Cyrenius, then ask him, that he at least gives me an only somewhat better coat; since I cannot be seen any longer in these rags in your society. Cyrenius surely will have some kind of old outworn servant's coat!"

[2] Cyrenius calls one of his servants and says: "Go where our luggage is, and bring me a good shirt, a toga and a Greek coat!"

[3] The servant goes and brings what is required.

[4] Thereupon Cyrenius calls Zorel and says: "Here, take these clothes, go to the back of the house and get dressed!"

[5] Highly thankful Zorel takes the clothes, goes behind the house of Markus, dresses and thereby obtains quite an impressive appearance.

[6] Within a few moments Zorel is back with us and says to Cyrenius: “Elated lord! Not our trifling gods anymore, but the one, true and everlasting living God will reward you! You now have dressed a naked, poor person; and this is a noble deed, which I’m not worthy of! But if there exists a true, almighty and highly wise God, whose children we are all, or at least His creation, and as He showers us with good deeds, which we do not deserve, and for which we can only thank Him but nothing else, I also now here stand in front of you, elated lord and ruler: from the bottom of my heart I can only thank you but nothing else! If you want to accept me as one of your last servants, I will give you my field as a present!”

[7] Says Cyrenius: “The field does not belong to you, but to him, whose money you used to buy it; therefore we will sell it, return to the owner or his children the money, and only then you can become my servant!”

[8] Says Zorel: “Elated lord and ruler! What you want, do this! Everything from you is mercy; but please do not leave me, and give me your service as a present! Just as I have got rid of all my old rags for good, I will also take off my bad, old person and become an entirely different person! This you can believe me! Just as bad I was, I want to become good, to expiate with the rest of my remaining life, all bad which I have caused.

[9] If I had ever met a person who had ignited such a bright light for me about right and wrong like this John over there, I would never have sunk so deep into all vices; but without, I myself always had to be the most clever person to myself! But how far I got with my own great cleverness, you know, and it is not necessary for me to repeat my big disgrace before you all again. Therefore be from now on clement and mercifully to me; because in future you should not get any opportunity to be discontent with me. I’m able to perform various arts and an expert with writing and making calculations, and the history of nations up to this point is not foreign to me. The whole Herodot (Greek history writer) is familiar to me; also the Jew’s, Persian’s and the old Babylonian’s chronicles are not unknown to me. And thus you should be able to utilize me somewhere.

[10] Says Cyrenius: “About that we will talk later; but for now just return to your friend John, and let him show you the right way! If you have that – everything else will be provided for soon!” (THE GREAT GOSPEL OF JOHN Book 9, chap. 7)

The secret of the inner spiritual life

“[1] Upon these words of Cyrenius Zorel bowed deeply before us all and immediately got back to John, who again received him with all friendliness, and asked him how he felt now.

[2] Says Zorel: “I’m very well, what you clearly can see from my clothes; once you own a healthy shirt, a toga and carry a Greek coat made from blue Merino around your shoulders, you feel earthly seen quite well! Of course regarding the spiritual well being, I say to you, there is still a tremendous shortfall! If God wanted me to look newly dressed in the spirit just like my body now, I surely would feel much better; but this will take more time!

[3] A question, friend, you surely will allow me to ask and it reads like follows: You are people like me, you have flesh and blood and the same senses as I am; but you have given me proof of your spiritual strength, that exceeds sky high everything which I have encountered so far! The question is now, how did you get hold of it. Who taught you and your colleagues this? How did you come onto this road?"

[4] Says John: "To explain this to you, would mean nothing to you; but if you do what I will tell you now, you will find the teaching in yourself, and your awoken spirit will, strengthened by the spirit of God, guide you in all truth and wisdom. If you want to learn any kind of art, you must go to an artist, so that he can show you the skills; then comes the diligent practice, so that you can make the skills to such an extent your own, that they completely match those of the master, and then you are an artist just like your master.

[5] If you want to learn to think, you must go to a philosopher; he will draw your attention to causes and effects, and thereby you will start learning to think and to conclude and will say: While the water is a liquid body, it can easily placed in a state of unrest; because of its weight it must flow down the valley, since according to the most general experience until now, everything with weight must turn itself to the depth of the earth, because of a gravitational power inside the depth of the earth, and must continue to strive towards it according to the unchanging will of the Creator, who is a must-law in the whole of nature.

[6] If the water has reached the deepest bed in the sea, regarding flow it comes to rest, but in itself it still remains a liquid body; and if a stormy wind blows over the wide surface, it brings the otherwise quiet surface of the water into a wavy movement, and this waving of the water is in fact nothing else than a striving of the liquid body of water to find rest. But since nothing has such a strong desire for rest than water, it can also in the easiest and fastest manner brought out of the balance of its rest.

[7] Therefore a final conclusion can be made: the more liquid any kind of body is, the more it bears the desire for rest in it; and the more desire for rest it expresses in its bodily being, the easier it can be placed in a state of unrest. But the easier it is to bring an elementary body in a state of unrest, the more liquid it has to be. From this example you can see, how one can start to learn to think in a school of philosophers, and how one can start to conclude the effect of a cause and also vice versa.

[8] Only, this way of thinking moves within a circle, from where there is nowhere any escape to be found and also cannot be found. All this thinking has therefore very little or no use at all for a person, with regard to his inner, spiritual being, will and thinking. Just as you can only make any kind of art from an artist, and an orderly rational way of thinking from a philosopher, your own, you also can only learn the inner, spiritual way of thinking from a spirit, namely from the everything penetrating spirit of God in yourself – this means: only a spirit can awaken a spirit; since one spirit sees and recognizes another spirit, similar like one eye sees and recognizes another, that it is an eye and how it is constituted.

[9] The spirit is the most inner eyesight of the soul, whose light penetrates everything, because it is a most inner and therefore purest light. From that you can see now, how it is with learning of different things, and how you have to have for everything you want to learn the most suitable teacher, otherwise you remain an everlasting blunderer; once you have found the most suitable teacher it also depends very much on doing very precisely and diligently, what the master instructed or advised one to do.

[10] If your spirit awakens within you, you will notice his voice as light thoughts in your heart. You must very carefully listen to them and direct your whole life sphere accordingly, hence, you will thereby provide for your own spirit an ever increasing space of effectiveness; thus your spirit will grow inside you to a manly size and will penetrate your whole soul and with her your entire material being.

[11] If you have reached with yourself this point, then you are also able, not only to see and recognize what all natural people can see and recognize with their senses, but also such things, which cannot be explored by normal people, as you have discovered in me, since I, without ever seeing or knowing you before, could precisely tell you everything what you ever had done on this earth and what you kept a so closely guarded secret.

[12] Now I have given you a small pre-taste from the circumstances, so that you can see and recognize how things stand regarding the spirit. But all this still means very little or nothing at all to you; you must now experience, what you must do to awaken your spirit. However, to mark this out for you, I'm not entitled to, but someone else who is also among us, and whose whole being is most densely penetrated by the spirit of God. Only He will show you the way of the truth and call, as Himself the spirit of all spirits, through your flesh your spirit: 'Wake up in the love to God and from it to your brothers in the name of Him, who was forever, is, and always will be forever!' – and now tell me, how you have experienced everything I have told you!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 8)

Zorel decides to change his life

"[1] Says Zorel: "I find your teaching you have given to me absolutely brilliant, true and good, and everything must be like it; otherwise you could not have told me my most secret deeds like reading them from a book. Therefore as a person one can in every case reach a nearly unbelievable perfection, and coming to such conclusion now is sufficient for me; I'm also not yearning for such perfection as observed in you, in order to read a poor sinner at a similar opportunity his committed sins, to thereby provide a true consolation for myself and in quietness feel happy about myself! I never want to be a teacher nor an even so gentle judge; I only want to serve as a perfect human, so that in future no person should come to any harm by my silliness.

[2] This is the only reason, why I want to reach your perfection. The demand for this in my life can consist out of anything it wants, I sure will comply with it; because if I want something, no sacrifice is too heavy for me! It will be executed, even at cost to this my bodily life! Since of what value can a life be, if composed by all kind of imperfections?! With imperfection one cannot reach any perfection, but I surely have no desire for anything imperfect anymore!

[3] But you said, that another person, who is full of the spirit of God, will teach me about that what I have to do; you know him – show him to me, so that I can go to him and ask him about the means to awaken my spirit!"

[4] Says John: "It is Him, who earlier sent you to me! Go to him, He will awaken you!"

[5] Says Zorel: "An internal notion told me after my awakening that this carpenter's son from Nazareth indicated to me before, must be more than just a person. Finally the truth emerges, what I previously only anticipated as premonition! It is above all very strange, that actually this man looks so familiar to me! But how did he come to such perfection? Can you provide me with any information about that?"

[6] Says John: "About that I can tell you nothing else, than that you are forgiven to ask such a question; otherwise it would be same as if you would ask, how and in which manner did God obtained His perfect wisdom and perfect almightiness. God Himself chose Him as His bodily dwelling! This is the great mercy that comes to all nations by this chosen One. The human side you see in Him, is equal to the son of God; but in him dwells the spirit of God to the fullest!

[7] But if so, one cannot ask, how He came to such infinite perfection! This, what He is now, and will be forever, He already was in the mother's body. Indeed, He went along with all the pure humanly aspects, except for the sin, which humans always more or less commit; but it didn't contributed to His spiritual perfection, because He was since eternity already perfected. He did and still does everything only, so that all people should have a most perfect example in Him, to follow Him as the primordial reason and primordial master of all being and life.

[8] Now you also know with whom you are dealing in Him. Therefore go to Him, so that He can show you the right way to your spirit, which is in you as the pure love for God, and by your spirit or your love to Him, who stays among us as the true welfare of all mankind, who ever lived on this earth, now live and who will live in future.

[9] However, if you go to Him, go with the love of your heart to Him and not with the purity of your mind! Because only through love can and will you win Him over and also comprehend His divinity; but with your mind you will achieve forever nothing! Since only love is able to increase forever, while there have been placed limits for the mind, which he forever is not able to surpass. But the love of humans to God is, as He Himself says, able to increase forever, and the stronger the love for Him in you grows, the brighter it will become in your whole being! Because the pure love to God is a living fire and the brightest light. Who walks in this light, will not see death in eternity, as He Himself has said. – And now you already know quite a lot; awake yourself in your heart and go to Him!"

[10] However, because of all the reverence upon this message, Zorel does not know what to think or what to do. Since this last teaching leaves him no doubt anymore, that I carry the Godhead in all fullness in Myself, and therefore, because of his continuously growing reverence he becomes more small-hearted and without courage, and says after a while of deeper reflection: "Friend! The more I think about your words, the more difficult it becomes for me, that I, His mercy most unworthy, should go to Him and ask Him, that He Himself should show me the bright lighted path to life! It is, to say it directly, nearly impossible for me to go to Him; since I feel a strange holiness emanating from Him towards me, and this keeps on telling me: 'Step back, you most unworthy! First repent for a few years, only then come and see if you can touch the hem of My garment!' Tell me from where comes this extraordinary fear which penetrates my whole being!"

[11] Says John: "This is quite true; the true love to God the Lord must always be preceded by the meekness of the heart! Where this is not the case, love never ever can emerge in a true and living way. Remain for a little while longer in such right humility of your heart before Him! But when He calls you, do not wait any longer, and go quickly to Him!"

[12] After these words Zorel finds some reassurance in himself, but strongly thinks about it, how good and blessed it would be, to stand without sin before the Holiest.” (THE GREAT GOSPEL OF JOHN Book 9, chap. 9)

The way to eternal life

“[1] To his highest surprise and biggest astonishment I say to Zorel: “Who recognizes his sins ruefully and performs penance in the true, living humility of his heart, is more welcome to Me than ninety-nine justified, who never needed penance. Come therefore to Me, you penance-ready friend; since the right feeling of humility rules in you, which is more welcome to Me than the justified from the primordial beginning, who call in their hearts: ‘Hosanna, God in heaven, that we have never desecrated Your holiest name by a sin according to our knowledge and will!’ They speak like that and are justified to do that; but therefore they are also looking at a sinner with judging eyes and flee his presence like a plague.

[2] They resemble those doctors who themselves glow of the fullest health, but therefore shy away from going to places, where a sick person is calling for help, out of fear to become ill themselves. Isn’t a doctor better and more noble, who does not fear any illness and rushes to every ill person who called for him?! Even if sometimes co-seized by an illness, he is not annoyed about it, still helps the sick person and himself. And this is right!

[3] Therefore come now to Me, and I will show you, what My disciple couldn’t show you, namely the only true way of life and love and true wisdom thereof!”

[4] Upon these My words Zorel was encouraged and came with very slow steps to Me.

[5] When he was close to Me, I said: “Friend, the way which leads to the life of the spirit, is thorny and narrow! This means the following: Everything, you are encountering in this life from people like annoyance, bitterness and unpleasantness, you should fight with all patience and gentleness, and who does evil to you, you should not do the same to him, but the opposite, then you collect glowing coals on his head! Who hits you, do not repay him likewise, rather take another blow from him, so that peace and unity can be between you; since only in peace does the heart and the growth of the spirit in the soul prospers.

[6] Whoever asks you for a favor or a gift, do not deny him anything, provided, that the service which is required, does not oppose the commandments of God or the laws of the state, what you will be able to judge for yourself.

[7] If someone asks you for a shirt, give to him also the coat, so that he recognizes, that you are disciple out of the school of God! If he recognizes this, he will leave you the coat; if he takes it, his recognition is still very weak, and you should not feel sorry about the coat, but about this, that a brother hasn’t recognized the nearness of the kingdom of God.

[8] Who asks you to walk an hour with him, go with him for two hours, so that this your willingness becomes a testimony, from which school he is from, to whom such a high degree of abnegation is

own! In this way even the deaf and blind will get the right signs, that the kingdom of God has come nearer.

[9] It will be recognized in your actions and deeds, that you are all My disciples! Because it is easier to preach right, than to do right. But what does the empty word mean, if it is not made alive by the deed?! To what use are the most beautiful thoughts and ideas, if you do not have the means to ever put them to work?! Thus the nicest and truest words are also useless, if you do not have the will to put them above all to work. Only the deed has value; thoughts, ideas and words are worthless, if they are not put to work. Therefore, everyone who can preach well, should also do well, otherwise his preachings are not worth more than a hollow nut!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 10)

Zorel's good intentions

"[1] Says Zorel, completely mortified by surprise about the high truth and pureness of this My somewhat lengthy practical teaching of life: "Lord and everlasting Master of all being and life! I for my person have recognized You even without this preceding practical life's exercise – that such from Your mouth could not have been spoken by a person, but only by a God who has created heaven and earth and people; nevertheless, I will even more intensely transfer everything practical into my life, what You, o Love of all love, have mercifully taught me!

[2] I have understood everything; since it strangely appeared to me, that somewhere I have heard similar words before and also practiced. But it could have occurred also in a dream; because in real life I truly wouldn't know, where and when such mercy would have been given to me! But it remains strange how every word out of Your holy mouth has stimulated me so familiar and so exceedingly friendly! Therefore everything was also so very clear to me! Nevertheless, it can be as it wants to be, such words and such teachings, which so deeply, true and faithfully touches everything what is called life in man, have never been spoken by a mortal mouth of any person!

[3] Who after these words could not find the right path to his inner, spiritual life's perfection and not experience the mighty desire, to direct all his actions accordingly, should truly either not be human at all, or he must live himself quite mightily into the silly, dead world, and his soul must have become completely like a diamond, otherwise it could not be thought of, how a person, who has heard and understood this teaching, not direct his whole life accordingly, since by that he must be able to see the final goal so brightly and clear as he must see the midday sun before him! By that, however, I do not want to boast as if I already have achieved something; but a life-consciousness penetrating and perfectly clear understanding of the purest truth of such a teaching already counts for something, which – at least for me – has already a quite considerable life's value.

[4] However, who sees this holy matter as clearly as I am, he, including me, will surely not be a fool anymore, who rather plunges himself with all such most living insight and recognition into the excrement puddles and pools of the world, to fish for the smelling mud, in which he finally must suffocate, then to climb the illuminated heights of Horeb and Lebanon and to collect the healing herbs, which cure and completely heal the ill soul for the everlasting life. Under the curing herbs on the illuminated heights of Horeb and Lebanon I understand the works, which one only can find, o Lord, on the illuminated heights of truth-recognition of Your teaching, this means, by the actions

according to the word, which was received from Your mouth. But under 'Horeb' and 'Lebanon' I understand the divine-truth and the divine-good – which is according to my reason the meaning.

[5] Great, Holy and above all Elated are You, o Lord, who stands here before me, but never greater, more holy and more elated than in the people, which Your love and wisdom has transformed into your children!

[6] See, Lord, it also must be for You a greatest joy, if a creature with a previously only human form, begins to listen and understands Your father-word, yes finally takes freely by himself the unalterable decision, also to walk and to act, in order to reach this holy perfection, which You as God, Creator, Father and Teacher has placed as a most blessed goal!

[7] How big must Your joy as a father be, if a person has reached perfection in Your holy order! But how big must also be the joy of a child, which in and out of its created nullity in the fullness of its true humility in its inner perfection finally recognizes You as the true and only Father! I would like to know the heavenly angel-spirit, who, with a sun-bright imagination, can describe such joy – and also him, who out of this his present spiritual poverty could grasp such depth of such imagination, as only partially successful it could be understood! I have sort of a vague premonition – yes, it appears to me again if I had felt somewhere in a dream something similar; but this only seems to be a blest backward effect of this, what Your teaching, o Lord, has created in my heart and my will!

[8] It is the joy of a sower, who has the consciousness, that his field will be cleared from all weed and that a pure seed will be placed into the furrow, which surely awakens the most beautiful hope for a blest harvest.

[9] My field is good now, what You, o Lord, certainly has seen, otherwise You would not have wasted the purest seed by sowing it so plentiful. This consciousness might actually produce the indescribable feeling of joy in me; since I'm sure of the results, because I'm perfectly sure of the possibility, that I will bring Your holy word to the fullest reality in me. Once the cause is completely there, the great, holy effect cannot remain under way. I do not want something half, but the perfect completeness; therefore regarding my actions, there should never be a half measure, but only the complete wholeness as Your word is coming in actions to the fore!

[10] As scoundrel I was able to achieve something complete, where I could not expect with any certainty any results to be blest; only a somewhat bad draught and all my so prosperous hopes were lying on the bottom of the sea! And still no one can accuse me of any tepidness and prove me any half measure. If I could be something complete as a scoundrel, often without any prospect of any only halfway spiritual effect, how much more will I be able to avoid any half measure along this path turning away my thoughts, words and deeds from this what the world requires; since it has guided me long enough on a fool's leash.

[11] No seed of any worldly thoughts and no sign of a worldly deed will rise in me again, this means, according to my once taken will certainly never! But for that, what I cannot control, like the orderly needs of my body, I cannot vouch for; since they, o Lord, are in Your almighty will's hand. But my thoughts, my ideas, my words and my actions will one day give me the testimony, that also a Greek can keep his word and once taken intentions!

[12] It can also happen that I in this my blest inflamed soul, I have said things too rash; but it doesn't matter! Zorel will not forget what he has said here; and if he doesn't forget it, he will act strictly accordingly – and should it cost his earthly life! Since I clearly know and feel it most vividly,

that after the separation of the flesh-life most certainly and true there exists another, incomparable more perfect life, and therefore this flesh-life is worth to me a hollow nut! So many times I had to place my life at stake for a trifling, earthly profit – why not now, where I'm sure of the profit, which I now think, feel and speak?!

[13] O, I do not speak like an intoxicated fool now, but with the most sober senses of the world, and I say this as a testimony, that I have understood and comprehended the fullness of truth of the word of God! That I fully understand it, proves that I now want to sacrifice my earthly life for this holy truth – which I do not just say to give my words some kind of oratorical respect before you, but I speak how I really feel it in my heart.

[14] There are people, who, seized by the extraordinary opportunity, speak, as if they wanted to turn the whole earth into a garden already the next day; but if the opportunity is over, they begin to think about everything they saw and heard, but the decision to act dissipates from day to day more and more, and the old, silly habits soon take the place of the new decisions. But with me it never was the case; if I have recognized something as true, I acted strictly accordingly for as long as I fully convinced myself of something better.

[15] My earlier actions never stood in any conflict with my life views, which were even before the forum absolutely not opposed to the purest and largely philanthropic views of a worldly reason. But how could I have ever anticipated, that I will ever come into a life contact in this world with the Master of all being and life, where my views of reason against His purest wisdom and most true life view, are melting like wax in the sun! But the unthinkable has taken place: The God in all His fullness of His everlasting power and wisdom perfection is standing in front of us all and teaches us not only the temporary, but also the everlasting destination of man and his life, with such tangible, clear words, that nearly even a blind and dumb must understand them right to the bottom of all bottoms! And as such one can't help it, to take a life decision, from which, even if a world is crushed to ruins, will forever not dissuade me!

[16] Yes, people, who are nothing else than vain coward sissies, will always orientate themselves more according to the world than the holiest truth out of the mouth of the only true God; since the world also has its advantages for the time being like gold and silver and gemstones! For such excrements weak people let God soon become a good man; since He does not let gold and silver rain out of the clouds for them. But I have now become familiar with the purest gold of the true heavens of God and therefore despise from the deepest ground of my life this tempting excrement of the earth! You, almighty Lord of eternity, punish me now, if there is one false word which has left my mouth!

[17] However, you, high Cyrenius, I begged only in my silliness and spiritual poverty for a little support; but now I take my inappropriate request back! Since where I have found the treasures of heaven in such abundant measure, I do not require the earthly ones anymore; also my field and my burnt down hut I don't need anymore, because I have recognized and seen the hut of God in my heart. Sell everything and pay those to whom I owe something in an earthly way! But I will work and serve the people with everything what is right before God; because I can work, have taught myself certain skills during the time of my life, and are therefore a useful person. Hopefully the necessary amount of time will be granted to me everywhere, to be able to correspond in my actions, to what I have committed myself for all times and forever?!"

[18] I said: "Because I knew your soul quite well, I have called you in the spirit, otherwise you would not have come here; but since you have been so much transformed, you will also be provided

for further on. You will become a good instrument for Me among the Greek on the coasts of Asia Minor and also with those in Europe. There, some exist who are longing for the light, but are not able to obtain it from anywhere. For the time being you are taken into the house of Cornelius, who is a brother of Cyrenius. In that house you will be provided for with everything. But when the time comes that you should go out and make known My name to the nations, I will let you know at the right time. When you have to speak, it will not be necessary for you to think about it, but at the hour it will be placed into your heart and mouth, and the nations will listen to you and praise Him, who gave you such wisdom and power.” (THE GREAT GOSPEL OF JOHN Book 9, chap. 16)

Zorel is entrusted to Cornelius

[1] (The Lord:) “However, now it has become evening and our landlord Markus has prepared the evening meal, and since we have made a good catch with you, we will also enjoy the evening meal in the best possible manner on this earth; however, in My kingdom in the beyond one day things will be somewhat better! After the evening meal we will not deal with sleeping, but with something completely different, and tomorrow, before the sun comes up, we will part for a while; since I still have many places to visit. But you, Raphael, go now to the women and let them return here; since the negotiations which concerned them little or nothing at all, is over, and the time for the evening meal has approached!”

[2] Raphael goes and calls all the women and Jarah comes to Me and says: “O Lord! You my love! It seemed like an eternity to me, until we were called again; but now all thanks to You, that I’m allowed to be in Your presence! Were we female beings really not allowed to hear what You, o Lord, has discussed with Zorel?”

[3] I said: “No, because it would be much too early before the right time for you female beings; by the way, you really have missed anything – since at the right time everything will be

revealed to you. But now comes the evening meal, and you can enjoy yourself quite a lot with Josoe and with Raphael, whom I will only introduce to Zorel after the evening meal; because he doesn’t know anything of him yet.

[4] Today after the meal we again will stay awake until morning, and you all will this last night, which I will spend bodily among you, see and hear such a mass of miraculous things like never before; since in this night you should completely get to know, who He is, who just now has spoken such to you. But about this, nobody is allowed to know something beforehand! But you, My Zorel, stay close to Cornelius; since he, and not Cyrenius, will from now on your provider!”

[5] Says Cyrenius: “Lord! I do not grudge my brother anything which is in anyway good; but I also would like very much to have Zorel with me!”

[6] I said: “Your wish makes My heart very joyful and counts as the work itself; but from all those who have been converted here you have in any case taken the biggest number under your wings! In Zinka and his companions you have a treasure, you also have Stahar, Murel and Florian, Hebram and Risa, Suetal, Ribar and Bael, Herme with his wife and daughters, and also have now your two daughters Gamiela and Ida, including those which I haven appointed as your sun-in-laws, and the

miracle boy Josoe; and it goes without saying that all their staff is given to you, and therefore you can be very contented! Your brother only gets Zorel, and he will for the time being provide a good service to his house and later to the foreigners, for which I have awakened him. You will anyway visit your brother quite often, and then you will be able to discuss quite a lot with our Zorel. – Are you still sad, that I did not give Zorel to you?”

[7] Says Cyrenius: “O Lord! How can You ask me something like that?! You know it, that only Your holy will is my highest bliss, irrespective of what it says! In any way there does not go one full month by where I visit the brother or the brother me, either officially or because of old brotherly love, and then there surely will be an opportunity to speak a word with him!

[8] But earlier you have told the lovely Jarah, that You will perform a lot of miracles during the night, since we all have been sufficiently introduced to Your being; now, what might be the main event of the miracles?”

[9] I said: “Dearest friend! This you will observe and hear with all the others at the right time! But now behold, the old Markus most diligently carries food to the tables like wine, salt and bread, and above all his daughters are requiring a good strengthening; therefore we will not undertake, speak or discuss anything before the completion of the evening meal!” (THE GREAT GOSPEL OF JOHN Book 9, chap. 17)

Exaggerated and true humility

“[1] Markus is now giving the sign to sit down on the set long benches and Cornelius invites Zorel to take a seat along his right side.

[2] Zorel refuses this and says: “High lord and ruler! Don’t do this to me! You see, I belong there close to the hut of wood at the most simple table made from rafters, where your last and lowest servants and attendants are sitting, but not here, and certainly not to your right where the main table is set! This would be a nice exercise for humility, which the Lord of all life above all has impressed on my heart!”

[3] I said: “Friend Zorel, here your will is sufficient! Therefore do Cornelius the favor! True humility in anyway does not lie in the showing of an outer work, but in the heart, according to the full truth. Go to Jerusalem and have a look at the Pharisees and all the scribes, with what humble faces and clothes they are walking around; but at the same time their hearts are full of the most stinking arrogance and they hate deep beneath the hell everyone, who does not want to dance according to their tune – while a king with crown and scepter, if he does not place it above the value of a person, can have such a humble soul like the least beggar on the street! If you think about this carefully, then it will tolerate you at the right of Cornelius at our table.”

[4] Says Zorel: “Ah, if so, then of course it will be alright!” He now goes to the table and sits down according to the wish of Cornelius.

[5] But Cornelius says to him: “So, dear friend, I’m glad with my whole heart! Subsequently we want to live and work together in the name of Him, who has enlightened us! Regarding true humility I

think about it like that: One should be in the heart full of true humility and neighborly love, but one should not brag with it to the outside; since if I outwardly bow too deeply beneath other people, I make them arrogant and refuse myself the opportunity, to serve them with everything which is useful.

[6] A certain respect, which I have to expect as a person in any way from my fellow human beings, I am never allowed to give up completely, because without it I cannot do anything good! Therefore both of us will be in our hearts as humble as possible; but from our necessary external respect we do not want to give away anything!

[7] Quite often we will encounter opportunities and see, how some poor people have to engage in very low and most unpleasant jobs to support themselves. Should we, to put the crown of humility on our heads, also go and clean puddles and sewage tanks?! I do not think this is necessary outwardly; it is sufficient not to regard such people who have to do such jobs, as lower than ourselves, who have been given totally different offices to manage.

[8] First we have to have a high regard for the office, not for the sake of ourselves but only in front of the people for the sake of the office. But if it is a necessity, we are not allowed to clean the puddles and sewage tanks ourselves, but must leave the work to those, who have been destined by the Lord and nature for it. We also could not stand it, because we have not been used to it from our youth. And the Lord will surely not expect this from us; but this he expects as Father of all mankind, that we in our heart should not despise any person, even not the greatest sinner, but to do everything possible, to save his soul! And in this we way, I believe, we will act rightly before God and all people.”

[9] I said: “Yes, this is right! True humility and true neighborly love are truly residing in your hearts – and not in the outer appearance like the Pharisees!

[10] Who mixes himself with bran and malt without need, must in the end not complain, if eaten by pigs!

[11] The right humility does also not require, that the pearls of My teaching should be thrown for the pigs. Because there are people who are worse than pigs, and for them My teaching means nothing; since these kind of people you should rightly be used to clean puddles and sewage tanks, before making My name and My teaching known to them!

[12] But in this case do not look at the clothes or the external dignity, but only at the behavior of a person according to his heart and soul! If this is noble, gentle and patient, only then preach him the gospel and say: ‘In the name of the Lord peace be with you and all people on earth who are of a good will! If the person, who is blessed in advance, has a truly good will and heart, the blest peace will remain in him, and the gospel which has been revealed to him, will soon start to bring the most beautiful fruits of heaven. And so I think and believe according to your human manner, that you all regarding the right humility, are completely at home!

[13] And since the food is already in abundance on the table, we all shall eat and drink according to our heart’s desire and full of joy; since I am as a true bridegroom of your souls sitting among you, you may most joyfully and with cheerful senses consume the well prepared meal with Me! But if I in the near future will not be among you anymore, you again can sit with less appetite and cheerfulness at the food table!” (THE GREAT GOSPEL OF JOHN Book 9, chap. 18)

Cornelius and Zorel talk to each other

“[1] All are digging in and eating cheerfully with a great appetite; especially Raphael put several large fishes in front of him for everyone to see and consumed them miraculously fast, what was noticed by Zinka and Zorel, especially Zorel, who at this stage did not know who the youth was. He therefore asked Cyrenius, how the youth could eat such large fish with such a great appetite, since he doesn't look at all like a glutton.

[2] Thereupon Cyrenius answers him: “This youth is a wondrous being; he is a person and spirit at the same time, is animated by a strength and power, which you could never could have dreamt of; my brother Cornelius, who sits next to you, can give you the same testimony!”

[3] Hereupon Zorel asks Cornelius, what the special circumstances were regarding the youth.

[4] Says Cornelius: “See, dear Zorel, it is what my brother already has told you; I can't tell you anything more about this wondrous youth for the simple reason since I, quite frankly put, do not understand it myself. He is the same angel who, according to the myth of the Jews, once served the young Tobias as a guide. I was certainly not present, to serve you as a living witness in this matter; but I believe that it was like that – and why should one not believe something like that?!”

[5] Here again are happening wonders which will difficult to be believed by our late descendants – and, nevertheless, they are true before our eyes and ears, because we see and hear them! So many wonders are taking place right now that in the end one has to believe all the wondrous things which are told in the scripts and books of the Jews. For if here one wonder can cover promptly the next, why not in those old times – and as such this strong eater could a couple of hundred years ago served the devout young Tobias as a guide! I for my part believe this rock steady and am of the opinion, that you will not take exception of it!”

[6] Says Zorel: “Certainly not; since everything wondrous is something special and does not resemble any appearance in the natural environment. It dismisses the conventional laws of the natural world and is in itself the actualization of the fantasy of a poet gifted with all wisdom. Since everything what an imaginary rich person can think of, is realized in the area of the miraculous!

[7] To a God everything must be possible, because the continued existence of a world and the starry sky serve as permanent witnesses! Because the first creation of a world must have been incredible wondrous to us! But once a world with its maintaining laws is created and populated by beings under the same maintaining laws, it of course cannot, for those who live on it, appear so miraculous anymore!

[8] But if the Creator comes to the population of this so miraculously created world, like now under the most extraordinary circumstances, they certainly must start to be hugely astonished anew, if the old Almighty starts to perform works before their eyes, which of course are only possible to him but nobody else in the whole of infinity without His will.

[9] Thereby I do not deny that any spiritual fully perfected person also is able to perform wonders; perhaps as a completely perfected, pure spirit he is also able to create a small world, but without the assistance of the divine will surely never ever! Such a spirit will also be able to speak and teach highly wisely, but without the divine spirit in his chest forever not!

[10] I vaguely can remember from the Jewish history, that a donkey was speaking very wisely to the prophet Bileam. Yes, during the very early times even the wild and tearing bests have taught the obdurate people! According to your words we were also not present; nevertheless, there could be some truth to it. But such animals were seized for the moment by the spirit of God and were forced to serve Him as tools! And not much different it will be with the wisdom of the most wise people and spirits; the real, big difference will consist only in consistency and growth!

[11] This is my opinion! I of course do not want it to be put as a certain apodictic truth – since I already once have gone under with my views of reason and on life and death do not want to make such a leap again; but only in a way as one speaks in a reasonable manner of it, one can without any ground put forward a view against another and finally obtain the insight, if and how much truth there is attached to it or not!”

[12] Says Cornelius: “Friend, you are talking like written, and there might be some truth in your modest opinion; but I now have another opinion for you, and this consists thereof, that you now should consume your fish and do not observe too much, how the heavenly youth eats one fish after the other and still expresses an appetite, from which it very easily can be recognized, that he is able to effortlessly put another ten fishes under the belt! But also you should eat now, and show, that you at least can master one fish and one mug of good, yes, of the best wine!”

[13] After these words Zorel starts to eat and drink in peace with a great appetite and is less concerned about the things happening around us.” (THE GREAT GOSPEL OF JOHN Book 9, chap. 19)