

@160604

THE GREAT GOSPEL OF JOHN

Volume 11

Format letter/A4

Autobiographical account of the actions, lessons and signs of Jesus Christ during His three Years of Teaching. Volume 11 revealed by the Lord Jesus Christ through the inner word to Leopold Engel by 1893.

Autobiographical account of the actions, lessons and signs of Jesus Christ during His three Years of Teaching. Volume 11 revealed by the Lord Jesus Christ through the inner word to Leopold Engel by 1893.

Vol. 1 – 10 revealed by the Lord Jesus to His prophet and scribe Jakob Lorber from 1840 – 1865 by the “inner word” dictation, and vol. 11 revealed to His scribe Leopold Engel in 1893.

Original German book: “Das Grosse Evangelium Johannes” (1851-1864)
.According to the 7th edition
Lorber-Verlag – Hindenburgstraße 5 – D-74321 Bietigheim – Germany

Copyright © 2000-2013 by Lorber-Verlag, D-74321 Bietigheim – Germany
This is God’s Word and God’s Word is free.
It may be copied freely on condition that the text will not be changed.

The numbering of chapters in this edition is according to the original German Book 11 (77 chapters)

Let yourself be instructed by Jesus Christ Himself

Very few people know that from 1851 to 1864 Jesus gave a much more complete story of the events that happened during His last 3 years before His crucifixion. A much more complete Gospel than what we can find in the Bible. This was revealed by Jesus Christ Himself to a man He choose, namely the Austrian musician Jakob Lorber who dedicated the last 24 years of his life in the service of our Lord by writing down what He dictated to him through the inner word. He heard the words very clearly in the region of his heart and wrote them faithfully down.

The Great Gospel of John revealed to Jakob Lorber consists of 10 volumes with about 250 chapters each. Interrupted in 1864 by the death of Jakob Lorber the work was completed in 1894 by Leopold Engel whom the Lord called to write volume 11. The last volume covers the period from the Last Supper to the Resurrection.

The Great Gospel is an enormously valuable spiritual treasure. It is up to each individual to discover and check the many teachings that Jesus revealed to His disciples.

It is obvious that these revelations were not meant for the world of the 91th century, but which are showing its importance in a very clear way to us now.

This is God's Word and God's Word is free. It may be copied freely on condition that the text will not be changed. However, for e-book or print versions a charge may be necessary due to the intermediaries.

Note 1

It was not the intention to make of this book an “intellectual” translation, but rather to translate it as close as possible to the original text given by Jesus Christ. The words, expressions and even the sentence structure were kept as close as possible to the original without losing its meaning.

This work was made for every simple humble person whose main purpose it is to know the truth.

The translator

Note 2

Dear reader: As mentioned above this volume is part of an 11 volume work with the same name. 10 volumes were dictated by the Lord to Jakob Lorber between 1851 and 1864, and volume 11 to Leopold Engel in the 1890s. If this is the first time you read one of the 11 volumes of this super Gospel please download and read the [Introduction to the Great Gospel of John](#) (document # 3054), available from our website www.HisNewWord.org

Thank you and God bless

HisNewWord.org

Contents

Introduction
Chapters 001 – 77
Table of Contents
The Lord's Itinerary

The Great Gospel of John

End of volume 10

The following text is completing volume 10 of The Great Gospel of John, where Jakob Lorber had stopped due to his near death:

[12] **The innkeeper** said: “You are very wrong in this. If no one will search for the truth anymore, everything that exists on this Earth will turn to some sort of rotting and decay...”

With these meaningful words ends the dictation of the Lord, as far as it was given to Lorber, on July 19, 1864. Jakob Lorber, who was already sick for some time (see chapter 32), was called away by the Lord from his earthly duties on August 23, 1864. In 1891, Leopold Engel received the calling from the Lord to finish the work:

The Great Gospel of John

Volume 11

Chapter 1

THE LORD WITH THE INNKEEPER MUCIUS

[GGJ.11_001,01] ...for there is only life in the truth, and therefore, to search for the truth is the only blissful activity that warms the heart of man and will more and more awaken the divine spirit that lives in him, while in laziness, in the lie and the unwillingness to search for the divine truth there is not only physical death but it is especially the cause that the soul will more and more be lost in material things. By that he will not only cause an early physical death but he will also make himself incapable to progress in the life in the beyond and search for his only salvation there.

[GGJ.11_001,02] If man would be left in his old superstition and be withheld from every better understanding, with the only purpose to let the servants of the old faith have a pleasant life as you think, then the deity, who wants to prevent such decline of life's activity at all cost, will soon let the people come under the pressure of all kinds of plagues, so that they will wake up, come to personal understanding and will in this way gradually free them from the pressure and blindness that their so-called teachers brought upon them. But how those teachers will fare then, you can easily measure yourself. There will not be much love, for he who strews selfishness and lies will also not reap anything else but what will come out of such evil seed.

[GGJ.11_001,03] So you do bitter injustice to the people of Jerusalem if you believe that you are better off by keeping them within your old, meaningless regulations instead of urging them to listen to the words of that Galilean and to take an example on His deeds of love which are known now throughout Syria. However, your limitless pride and selfishness prevent you from recognizing Him who came to you already a long time ago in the fullness of His whole divinity, which I also did not recognize but who clearly revealed Himself to me now.”

[GGJ.11_001,04] The Pharisee was so surprised about these words of the innkeeper that he could not reply one word of objection, and with a few meaningless words he went back to his men who were standing at the door and carefully listened to the conversation.

[GGJ.11_001,05] 16] But **the innkeeper** came to Me and said with real loving, gentle good-heartedness: “Lord and Master, forgive me that I did not recognize You immediately because of my great blindness. But during the conversation with that Pharisee, everything became more and more clear to me who the One actually is who I accommodate in my ordinary house. You Yourself are that Galilean about whom the Pharisee talked about. But You are much more than only a great prophet, for I had the feeling that my heart was attracted to You more and more. Moreover, I constantly had Your image before my eyes although I was standing with my back towards You and it was like I was not the one who spoke but as if You spoke out of me. O, please tell me, dear Lord and Master, was it truly so?”

[GGJ.11_001,06] I answered the innkeeper: “Yes, it was indeed so. Not you, but I spoke through you, and I could do that very easily because a great flame of love burns in your heart for Me, which also attracted Me to your house.

[GGJ.11_001,07] And so it will always be: I will only move in where the heart is burning out of love for Me, and I will then also take residence in that heart as in a house that is most pleasing to Me.

[GGJ.11_001,08] You always wanted to hear about the deeds of the Galilean, and you soon discovered that behind those deeds there is more than only the miracle power of a prophet or great man. So you sincerely wished that I would take up accommodation with you in order to see for yourself what kind of person I actually am. By that you always attached more importance to what I taught than to My miracles, for its truth became soon very clear to you. And see, in this way you were really prepared for My coming and it was easy to work with you because

once I entered your house, the spirit was moving at once and revealed you clearly what will still remain an eternally long hidden secret for many Jews here.

[GGJ.11_001,09] But let us rest now, for I do not want those Pharisees and businessmen, who were very surprised about your words, to come to us tonight and start a conversation. We will have enough trouble with them tomorrow. So let us delay everything till tomorrow.”

[GGJ.11_001,10] After these words of Mine, the innkeeper thanked Me once again with a loud voice for all the good deeds that were shown. But I admonished him and said that his hidden thanks in his heart were much more pleasing to Me. Then he silenced and brought us to another room, so that we would not be troubled by the Pharisees and businessmen who already started a loud conversation. So we spend the night there completely undisturbed.

Chapter 2

THE INTENTIONS OF THE PHARISEES

[GGJ.11_002,01] When we woke up the next morning, the innkeeper told us that the newly arrived guests – as they were unsatisfied because they did not receive a direct answer from us on the question who we are – tried to question the servants of the house to know from where we came and who we actually are. Especially the 3 Pharisees acted quite demanding because they were used to see everyone die from awe for them. But the chief helper of the house, also a Roman whose name was Marcius and who was a former soldier-companion of our innkeeper, firmly rejected their nosy questions in a true Roman manner so that they were very offended, retreated and decided to really complain about this rude helper to his lord.

[GGJ.11_002,02] We took our morning meal in the hall where we had slept and could thus precisely hear what was discussed in the next room where we first stayed yesterday evening. Our innkeeper went himself to the three to know what they wanted, and one of them took the opportunity to really let out his suppressed vexation.

[GGJ.11_002,03] **The innkeeper** calmly listened to their complaint and said then without any anger in his words: “Of what you say, the only thing that is valid is that my Marcius urged you in a somewhat too harsh manner to stay calm since you, as you well know, are not the only guests in my house. My house is a

lodgment for everyone and I cannot make a special exception on the rules of the house for citizens of Jerusalem or even for members of the High Council, because this house is truly Roman, and everyone who wants its protection must thus comply with the rules, otherwise he is free to look for another inn. But you fervently discussed till late at night without worrying whether the nightly rest of other people might be disturbed, and you finally called my personnel, who really need their nightly rest, questioning them so that Marcius firmly rebuked you for this violation. This could have been done more politely, but I cannot blame him that it happened.”

[GGJ.11_002,04] The speaker of yesterday spoke again (**the Pharisee**): “I surely did experience that you are a special friend of your guests of yesterday, but I think that we also are worth something and may desire to be treated politely as it befits between men of our reputation and standing. But no matter how – for I noticed yesterday how you are disposed towards us so that we probably will not receive justice from you – tell us who was actually that rather big company that was in this hall yesterday and who is their spokesman with whom you were talking?”

[GGJ.11_002,05] **The innkeeper** answered: “I am not entitled to reveal you that. If you want to know, ask Him yourself. He is still in my house with His whole company and He will certainly answer your questions.”

[GGJ.11_002,06] “That is precisely what I want to avoid”, said **the Pharisee**, “for I noticed that He seemed to completely share your not very respectful words that you stated about the Jewish people and its teachers. At least He did not contradict you in any way but He rather repeatedly agreed with you as we concluded from a few remarks that we were able to pick up. Nevertheless, we had the feeling that a treasure of hidden wisdom lighted up from His words which brings us to the question who and what He is, whether He would know that famous Galilean Himself, if He has seen Him or if He is even a disciple of Him.

[GGJ.11_002,07] We know very well that this so-called Messiah, who is nothing more than a carpenter’s boy from Nazareth, often sent out disciples who then, as they say, performed also miracles. And now with these our friends – who are businessmen and want to travel to Petra via Jericho – we went to gather some information ourselves about how far that rubbish has progressed with the people to set them up against us and the temple. For the High Council in Jerusalem will certainly not allow to let its reputation be harmed any longer by someone who wants His arts of magic make look like the works of God’s Spirit and pretends to be a son of the Highest, as incredibly enough happened already repeatedly.

[GGJ.11_002,08] I say this to you, my dear innkeeper, so that you would not choose His side so much and make you jointly responsible for the activities of that agitator of the people which would also bear very bad fruits for you, because the Council and the court of justice of the temple still have the right and power enough to conquer its adversaries. So if by coincidence you would know where that Galilean is, or if you, via that guest who seems very wise to us, can know that, you would do us a great service and you can also be completely sure that we will in no way blame you for your bold and insulting behavior of yesterday, neither of your helper.”

[GGJ.11_002,09] After this long speech of the Pharisee, our innkeeper, who had recognized Me in his heart for a long time, wanted to grab those three.

[GGJ.11_002,10] But I rebuked him inside so that he held his peace, and very calmly he said: “Yes, if you seriously can prove to me that this Galilean is an agitator of the people, possibly against the government of Rome, then things are quite different and you can be assured that I will do everything to make such wicked enemy of Rome harmless. But I have the impression that it is actually different, and so we still should seriously talk about this matter.”

[GGJ.11_002,11] Now the Pharisee became more confidential, asked the innkeeper to sit next to him – a real honor according to him – and he began now from beginning till end to relate all the known and already often quoted pharisaic cleverness: that I did not respect the Scripture, wanted to overthrow Moses and the Old Covenant, in short, wanted to impose Myself as king of the Jews in order to destroy the rule of the Romans.

[GGJ.11_002,12] The innkeeper heard everything very calmly and then said that he wanted to take advice from his wise guest and that he then would come back. The Pharisees, as well as the businessmen, among whom there was also one that was present as money changer during the temple cleansing, were very satisfied about this apparent change of mood of the innkeeper and they let him go with merciful expressions *on their face*.

Chapter 3

MAN AS RULER OVER NATURE

The innkeeper, whose name was Mucius, came immediately with glowing inner fury into our hall which was separated from the next room with a strong door so

that we had not to be afraid of being taken by surprise, and he said, shaking from anger: “Lord and Master, this is just another clear proof that I was right when yesterday I called the Jerusalemites, and especially the temple servants, worse than the dirtiest pigs, for they cunningly try to draw me into the nets of the temple. I would have preferred to jump on them and let them taste the sharpness of my sword which is by far not rusted yet in its shaft, but then I felt Your calming word in my heart to which I listened I was even able to show a calm, indifferent face.”

[GGJ.11_003,02] I answered the excited Mucius: “You did very well, because the opposite would have destroyed a work for Me and for you for which sake I came here. So calm down, my dear Mucius, for it is very good the way it is.

[GGJ.11_003,03] But let us go outside now. Here next to your house you have a beautiful garden which is not too small. We will be less disturbed than here and can deliberate how we can best deal with these people who irritate you so much.”

[GGJ.11_003,04] When they all went into the garden, they were surprised how exceptionally tasteful it was laid out. Mucius knew how to plant with great care on a proportionally little piece of ground an abundance of all kinds of flowers and ornamental bushes that were picturesquely divided and gave the garden a very lovely view. The disciples praised our innkeeper exuberantly for that and were of the opinion that this garden was a true image of his inner being which also received great care of him as this was already obvious from his words.

[GGJ.11_003,05] Mucius explained to them that it always gave him much joy to spend quiet hours of meditation here and that his often too fierce and therefore hot-tempered mood always found rest and peace so that the pressure of life seemed to be less painful after he strengthened his mood by the view of the many wonders of nature and plants that are shown here. The climate in this region near the Jordan is very beneficial so that it often reminded him of the southern regions of Africa and Asia, for as a soldier he also had the opportunity to know these. Nevertheless, he always had the impression that there was something special regarding the blooming and growing of his little garden, for it never happened to him that a tree, bush or shrub had died while it happened to his neighbors, and everything that he planted and cared for bore the most abundant fruit. Also My disciples were surprised about that, and Peter asked Me for the reason.

[GGJ.11_003,06] On this I answered: “What man thinks, what he strives for and what he does, and his inner spiritual condition, are always in harmony with his outer environment so that immediate interactions will result from it. You know,

as I told you already before, that every human being is surrounded by an outer sphere of life by which he sucks up spiritual influences from the air that surrounds him and which he uses for the nutrition and extension of the I of his soul.

[GGJ.11_003,07] So in turn he also beams out spiritualized particles which are then eagerly sucked up by the surrounding lower world. If a person is good, filled with a noble striving and love for Me, then those particles that flow out will have a good, mild and beneficial influence. If he is not, then the opposite is the case.

[GGJ.11_003,08] Here you can see now what kind of beneficial influence the outflowing sphere of life of Mucius has on all plants. Since he planted every plant in the ground himself and also takes constantly care of them, he repeatedly surrounds all plants in his sphere and they eagerly took the opportunity to suck up those beneficent influences. That is why everything is still blooming and growing here while in other gardens the late autumn is already strongly visible.

[GGJ.11_003,09] Man is a ruler over nature when he lives according to My Word and strives towards My Spirit, and in this capability which I explained to you, lies also the key by which he can be *a ruler*, for everything in the whole universe strives towards its form, to its completion, and tries as much as possible to come closer to it.

[GGJ.11_003,10] Therefore, in man lies the power to draw all creatures to him. And they also like to follow him because the urge for completion that is already present in all beings inspires them to this desire. Of course, only a perfected human being is able to conquer for instance the instincts of devouring animals in such a way that the wish for completion, which lies in their deepest inner being, will rule over their often cruel impulses and obey like lambs as they recognize the dominion, that means the already perfected form and spiritual power, in man.

[GGJ.11_003,11] Every striving man will notice how he gradually will become a little lord over nature, and the more the rebirth of the spirit will take place in him, he finally will grow to become a ruler over nature.

[GGJ.11_003,12] So continue, Mucius, to serve the highest God in your heart, then very different wonders will open up for you than these which you came to see in your garden up to now.”

Chapter 4

THE PHARISEES MEET THE LORD

With almost tears in his eyes **the innkeeper** said to Me: “Lord and Master, I already clearly felt in my heart that You and that Galilean whom the Pharisees – who are now in my house – want to persecute, are one and the same person. But what my heart suspected is to me now also completely sure, namely that You are no other than the personified highest God Himself, because doing such miracles and explaining very clearly how the nature is set up can only be done by someone who completely penetrated in it and who became a supreme ruler over it. The one who can create bread out of nothing and wine out of water can also call with one word Heaven and all its stars into existence, as Moses described for the Jews of his time. So I thank You with all my heart, Lord of Heaven and Earth that You considered me worthy to visit me and my house which has always fervently searched You and has now also found *You* in all its fullness.”

[GGJ.11_004,02] I said to My disciples: “Now you can see again how fast the gentiles recognize and accept Me among them while the chosen ones reject Me and try to capture and kill Me. This Roman has found Me only in his heart while in other places I had to perform miracle after miracle to change the tough hearts into a useful soil to let grow the seed of My word. That is why the Kingdom of Heaven will be taken away from the Jews and be given in all its fullness to the gentiles, for they will better know how to keep it than the Jews and Pharisees who became very dark now.

[GGJ.11_004,03] But you, My Mucius, will still be a mighty instrument for Me here in the South, a fortification against the wickedness of the Pharisees and scribes which will give Me great services, for it is necessary to establish strong places that are impregnable. And such strong place, which carries the treasure of My Word in itself, will be for Me your heart and the hearts of your family.

[GGJ.11_004,04] Send now the Pharisees and the businessmen to Me, and while I will try to at least lead them on somewhat better paths, let yourself be instructed in the depths of My teaching by My disciple John, so that you will completely come to know it.”

[GGJ.11_004,05] The innkeeper Mucius went now first to the Pharisees and businessmen and brought the message to them that they were invited to see Me to let their request be known and that he could not give them a more satisfying answer.

[GGJ.11_004,06] Whether they liked it or not, if they did not want to show that they did not take seriously what was said, the 3 Levites had to go to the garden to see Me. Only the one businessman that I already indicated as being one of the temple money changers joined them because the others pretended to be concerned about their merchandise that could not stand or lay without supervision and went then to their sacks to prepare for a quick departure.

[GGJ.11_004,07] Soon the 3 Pharisees and the businessman met us in the garden, followed by Mucius who went immediately to John for an earnest discussion with him about Me and My teaching.

[GGJ.11_004,08] **The speaker of yesterday** came to Me because Mucius had already pointed Me out and said in a real kind but nevertheless haughty tone to Me: “Dear friend, we as members of the High Council in Jerusalem ask You politely for some information which You will certainly be willing to give, assuming that You can give it, which we however suspect.

[GGJ.11_004,09] We noticed from the wise words which we heard yesterday from the next room – without actually wanting it – that You are very familiar with the Scripture and ethnology, otherwise You could not have given such profound explanations that were even for us completely unknown, although we are quite familiar with the history of our own and neighboring country. You certainly must have made faraway trips and examined things which also could be of great interest to us and hear from You on some occasion.

[GGJ.11_004,10] But it is very important to us now to know something more about that Galilean about whom the innkeeper had repeatedly discussed with You and with us, because we were send out to gather information about His activities. For it is very well possible that You met Him on one of Your trips and that You can tell us more about Him, and we want to ask You to do that if You can.”

[GGJ.11_004,11] **I** answered: “What you ask from Me, I easily could do, since indeed I know that Galilean very well. But the thing is: I have to know what I have to tell you about Him. To hear good things about Him will sound unpleasant in your ears, for you went out to gather accusations against Him in order to destroy Him. And if I have to speak according to the truth, there will be no one to witness that He has ever done something wrong, and it are only such reports that you would like to hear. So what do you want Me to do?”

Chapter**5****THE LORD CONDEMNS THE CUNNINGNESS OF THE PHARISEES**

Somewhat embarrassed **the Pharisee** said: “Master, I see that it will be difficult to talk with You, but I still ask You to fulfill my request and, since You now admitted that You know that Galilean, to tell us by what means He performs His miracles or if they are just plain deceit and arts from the Essenes. We also are friends of the truth and search it with great zeal. That is why we were sent out because the High Council surely knows that they cannot so easily make us believe a false miracle and take it for a real miracle and be deceived as easily as the dumb people. So be so kind to answer our questions and rest assured that we will fully believe You.”

[GGJ.11_005,02] **I** answered: “Why asking Me while you do not know Me? Are there not many eyewitnesses in Israel who can testify to you – and have also already done that – that the deeds of that Galilean are real and are not done with the help of Satan? You know these witnesses very well and you still do not believe them. Then why should you believe Me?”

[GGJ.11_005,03] **The Pharisee** said: “We heard Your wise words, Master, and have noticed that You cannot be that blind as there are many of those we know and who also told us about the deeds of that Jesus from Nazareth. We know them as being very credulous and we can therefore not yet accept a testimony from them. But it is quite different with a man like You who proves by His words that He saw many things and must have acquired a great knowledge of the world. And now we also repeat our request: be so kind to tell us unconcealed Your opinion about that Galilean.

[GGJ.11_005,04] We traveled via Jericho only to examine His miracles on the spot, for they say that He made a blind man seeing and spent a long time there. But we must confess that all that many praising of the beggars among the people did not convince us at all to believe that supernatural things happened, for there are very wise and skilful doctors, especially among the Greeks, who were also often able to heal sick people whom no one else could ever hope to heal. Then why could it also not have happened there like with those sicknesses that seem really very difficult but were nevertheless healed by the Greek doctors?

[GGJ.11_005,05] They told us that the Galilean is most likely to be found in the Jordan Valley because it would be His intention to move more to that region in the winter. At least that is what we heard through the mediation of a resident of

Lazarus' house in Bethany. That is why we traveled from Jericho to this place to search in this region. Now You know exactly what our intention is, dear Master, and You certainly will not be so reserved anymore to answer our questions.”

[GGJ.11_005,06] I said: “O not at all, and be sure that you will be completely served according to the good order. But it really strikes Me that you only went out to examine His miracles and not His Word. I know that this Galilean repeatedly said that miracles are not very useful because there is no or little proof for those who were not present – as this is now also very clearly shown by you – and that the truth and the practice of His Word are only important to Him, as well as His teaching that solely possesses the power to convince by the spiritual power that it contains. Then why do you not examine that and *why* are you not concerned about that? Give Me answer to this.”

[GGJ.11_005,07] On this **the Pharisee** said with a pitiful smile: “We have Moses and the prophets, the Kabala¹ and the Torah². What other teachings do we need since those books contain everything and wherein all the wisdom of God was placed? The teaching of the Galilean, which was told to us many times, is often so confused, unclear and insane that experienced scribes like us can really not engage in it because it is directly opposed to the teaching of Moses.

[GGJ.11_005,08] So the question is at most whether His miracles are real, for if we can be convinced of that, it will be a pleasure to then recognize those miracles, especially because, in service of the temple, great good deeds for the Jewish people can result from that.”

[GGJ.11_005,09] While I was sharply looking at the speaker, I said: “You fools, do you perhaps think that it would not be easy for that Galilean to destroy the temple and all its servants? How can you think that your cunningness is capable to make Him serve you? But now your mask really fell off, and for the sake of those who are present here I wanted the intentions of the temple to be clearly revealed. For you do not care about the true life, about the teaching to become blissful – for you think that it is the greatest foolishness to believe in a blissfulness after death – but solely for much power, prestige and, if it works, to learn magic with the intention to keep the people in fear and fright to let them serve you – if not out of love and respect, then only out of fear. In order to attain that goal, that Galilean seems to be the right man for you. You know that the people are attached to Him. Whether His miracles are real or not is the same to you, as long as they can serve your selfish purposes, then it is all right. For in any case, it seems a good idea to you to fill your pockets even faster than before. And it also does not seem difficult for you to copy the arts of that Jesus from Nazareth so that you will eliminate Him when He later will become troublesome to you.

1 Kabala: Interpretation of the Torah. 2 Torah: Hebrew word, meaning ‘teaching’ or ‘law’.

[GGJ.11_005,10] So these are the thoughts of the High Council which you have to execute on their command, and that is why you went out to search that Galilean and win Him for your purposes.

[GGJ.11_005,11] But truly, I say to you: you will sooner succeed to put the sun out of its orbit than to reach your wicked purposes, for in that Galilean lives a higher command to which He obeys, and this command that prevails in Him comes from that God whom you worship with the lips in Jerusalem but never more with the heart. So if you possess even a bit of discernment you will realize that He only can be concerned about the Spirit that drives Him to do justice – no matter from where His greatness, power and might may come – but not about your selfish plans that only lusts for admiration and false prophesying.

[GGJ.11_005,12] Your limitless blindness that makes you hard and unfit to enter the Kingdom of God will later bring you to ruin. The mercy of God goes that far to look upon all your horrible sins with indulgence in the hope that you finally will still convert and repent, for even if a sinner who is already in the midst of Hell and would call his God and Lord for help will receive redemption and help. But you will cause the judgment for yourselves, and truly, it has already come very close. But then do not say: ‘Lord, You are a hard God and have inflicted these wounds to us because of our many sins. You turned away Your holy face from us and now there is wailing and gnashing of teeth among us’, but attribute that evil time to yourself and do not call it a judgment from God but only a just result of your hardness and spiritual laziness which makes you blind with seeing eyes and deaf with hearing ears.”

Chapter 6

THE BLINDNESS OF THE PHARISEES

Being very surprised **the Pharisee** said: “Master, who are You that you speak so mightily and can break the staff above us?”

[GGJ.11_006,02] I said: “Did I not tell you that you become blind with seeing eyes and deaf with hearing ears because of your hardness. Purify yourself of all

the filth of the temple, so that you will hear and see. I know very well that you and your two companions are the last who still are half ways of a better nature.

[GGJ.11_006,03] You three went out and you zealously performed your task, for you wanted to know the actual truth of all the stories about the Galilean, but despite that, you went out as someone who hears about a big treasure that is buried in the desert and thinks: 'I will try to search for it, maybe I will find that treasure.' And so he leaves without much hope, but only to try it. If he finds the treasure, all the better, if he does not find it, he will not be worried about it.

[GGJ.11_006,04] However, I say to you: the Kingdom of Heaven is not a treasure that can be searched for carelessly, but the treasure should be searched in the desert of life through fervent struggle and striving and with great zeal, and it can happen to the one who does not do that, that someone after him will search and dig on the same spot with much more zeal and find the treasure which the first one did not find on the same spot.

[GGJ.11_006,05] You went out now, so search diligently and not carelessly, so that may find for what you went out."

[GGJ.11_006,06] **The second Pharisee**, who meanwhile looked at Me ever more attentively, said: "Master, this sounds as if we are standing at the border of the Kingdom of Heaven and cannot find that treasure. Would You not give us a little indication as to how we actually have to search to attain to that treasure?"

[GGJ.11_006,07] I said: "I already told you: follow only My words."

[GGJ.11_006,08] Then I went to My disciples who were very surprised that these 3 were so terribly blind and deaf and could not understand the clear things that I spoke to them.

[GGJ.11_006,09] And I said to them: "You are completely in My light, and therefore it is easy for you to see. But they are in darkness and cannot see – as they say – a hand before their eyes. We will also not succeed to make them entirely seeing, because what could be made entirely seeing is already withdrawn from the temple. But these here can and must be prepared to at least form a little obstacle against the evilness of the other temple servants. That is why they will also not recognize Me but they will still take Me for only an important disciple of the Galilean, and we will also leave it that way. After My ascension they will become completely converted."

[GGJ.11_006,10] Nota bene: It will be striking to many that here and also before that, I directly spoke to My disciples about My coming ascension. The remark should be made here that they never took this literally as long as it did not really happen, but they thought that I would leave Palestine when My time as teacher would be over and go to Greece or Rome to continue My work there. Also My words that the Kingdom of Heaven would be given to the gentiles were mostly understood that way. I left them in that belief for that moment but nevertheless prepared them for something great in the future by repeatedly pointing to it, so that the coming events would rectify all false ideas by itself.

[GGJ.11_006,11] Also now I still teach in this manner all those who follow Me and who are full of faith, so that not a dead faith by authority would take root but a living faith and would be adjusted by the pure reason of the heart and guided in the right manner.

Chapter 7.

THE BUSINESSMAN SEARCHES FOR THE LORD

Now we quietly waited to see with what the 3 Pharisees would come up as they were deliberating with the businessman and could not really figure out who I was. Meanwhile Mucius was instructed in short wordings by John and they both came to us. Mucius wanted to thank Me but I drew his attention to the 4 who stood aside, upon which he understood Me and kept silent.

[GGJ.11_007,02] They came to us again, and now **the businessman** was the speaker and said: “Master, from Your words I clearly concluded that You must know that Galilean very well, especially because You pointed out His great power which nothing can resist. I did not see Him myself but I personally really felt His power and I mightily warned these friends of mine to avoid bringing down the wrath of the Galilean on them because according to me they would then be hopelessly lost. But by those warnings they only became more eager to know that Man of wonders and if possible to test His power.”

[GGJ.11_007,03] The innkeeper asked the businessman to which events he was referring to.

[GGJ.11_007,04] At once **the businessman** related: “Next Easter it will be 3 years that I was able to put down a small stall in the temple to practice my activity as money changer which especially during the time of Easter yielded a considerable profit because of the many offerings. One day I heard that the famous Galilean was in Jerusalem and had entered the temple to teach. I wanted to come nearer to Him to have a closer look at the Man of wonders, who at that time had newly arisen, when suddenly a mighty voice roared through the building of the temple of which I still remember the words: ‘The house of My Father is a house of prayer but you turned it into a murderous pit’. I was terribly frightened by it. On the spot where the Galilean had to stand there was an enormous confusion, and on all – on me also – fell suddenly such terrible fear that all the people together rushed to the exits.

[GGJ.11_007,05] I did not dare to enter my money-changing stall again out of fear that this powerful Man would perhaps repeat the same game, and by that sudden flight I also lost a considerable amount of money that was certainly beneficial to the temple, and that is why I know by experience what kind of power that Galilean has.”

[GGJ.11_007,06] Then **Peter** asked him: “Did you then later never see that Galilean?”

[GGJ.11_007,07] **The businessman** answered: “Never, because on the one hand a great fear for Him held me back, and on the other hand I did not have the time for that. I had to try to make up for the money that I lost in the temple and traveled immediately to the coast cities where I did business with very good oil that is exported to Greece and Rome, and then also with many other products of this country, and recently I live again in Jerusalem. Now from Petra I am looking for new connections to bring the products from India and Arabia to the coast cities and to export them from there to Rome. This is the goal of my present trip.

[GGJ.11_007,08] So up to now I did not have the opportunity to undertake something, although I would have liked to see that Jesus from Nazareth. Many criticized Him for being a hard, rejecting man whose teaching is precisely like Him. Others mention His mildness, wisdom and incomprehensible power with which He performs the greatest wonders. On my trips I had many opportunities to convince myself that His power is no imagination but that it is really present. Despite all that, it always unfortunately happened that my business kept me away from meeting Him.”

[GGJ.11_007,09] I said to the businessman: “Where worldly reason goes hand in hand with the pursuing of riches united with personal interest, the soft voice that calls to man: ‘Search for the truth’ must of course be silenced. A little detour on your trips from Jerusalem to Jaffa, Tyrus and Sidon would not have given you any disadvantage, so that you very easily could have met the Man who could have shown and given you to personally possess imperishable riches which you will not ever be able to gather.

[GGJ.11_007,10] He who will not search will also not find, the one who will not knock, for him will also not be opened. He who believes that the spiritual knowledge of that which is good and true must search for him so that it would automatically fall to him on his regular worldly ways, can wait eternally to receive it. The one who, out of indolence and because of worldly businesses, avoids to make even a little detour to search for the source of the truth, although he already heard about it, belongs to the worldly people to whom the Lord will say at the end of times: ‘You heard about Me and did not search Me. Now I do not search you, although I know that you are there. Go away from Me and go to where your love draws you.’

[GGJ.11_007,11] While deeply reflecting on this, **the businessman** said: “Lord and Master, I see that I did injustice. See, how long will I still live? I am now some 50 years old and feel that my soul is withered because what they teach in Jerusalem I do not believe. I know how much deceit prevails there, and my life is coming to an end without giving me satisfaction. I often inquired for the teaching of the Galilean and discovered great pearls of humanly love. Would it then still be possible to find through Him the satisfying way to the knowledge of what is really good? Can You tell me, o Lord and Master, where I can find Him? This time I will not regret a detour, no matter how long, to get acquainted with Him.”

[GGJ.11_007,12] I said to him: “If you are that hungry you will be satisfied. Maybe you will receive what you wish. But then what about your companions? Do you also wish to meet the Galilean personally?”

13] **The Pharisee** who spoke with Me up to then said: “If this can happen without causing too much sensation, we would like that. We would present to Him the propositions of the temple and examine His miracles, and then we will see further.”

[GGJ.11_007,14] The Pharisee spoke these words to us with a certain haughtiness because he was irritated that the businessman spoke about deceit of the temple

and he wanted to make clear to us that he considered the conversation as finished since he could not receive any information from us anyway.

[GGJ.11_007,15] Therefore I answered him: “Friend, why does this businessman irritate you while he spoke the truth? It would be better for you to examine yourself to see whether your soul is also not withered and could still be made fertile. But if you want to know where the Galilean did His last great miracle, travel beyond the Nebo to the city of Aphek where He transformed the region into fertile land, which was up to then completely barren, as the inhabitants will thoroughly relate to you three. Examine well whether that miracle was real and whether basically there is no deceit, and be attentive then to what your hearts will whisper to you. Report to Jerusalem of what you have heard and seen, or keep it to yourselves, completely as you will feel it.

[GGJ.11_007,16] If you come back with a purified heart it is also possible that the Galilean will let Himself be found by you, for it always happens that only those can find that Master of life to whom He reveals Himself. The others will remain blind, even when they are already with Him.”

[GGJ.11_007,17] **The Pharisee** said mockingly: “Being with Him without recognizing Him will certainly be impossible for us. We have very clear eyes in our head. But we nevertheless thank You for Your advice, for now we know where we can search and then also find Him.”

[GGJ.11_007,18] Then they said goodbye and went back into the house with the businessman who still looked at Me very attentively. I gave Mucius now the instruction to follow them and not to hinder their possible departure but to let them decide completely freely themselves. So Mucius went after them, and we stayed now for a while undisturbed alone in the garden.

Chapter 8

THE LORD RELATES ABOUT THE LIFE'S STORY OF THE BUSINESSMAN

Now I taught My disciples that they received a good example here, showing to what a worldly attitude and lust for power will lead, and how necessary it is to be always on one's guard and not to believe to already have assimilated every knowledge and light in oneself as those 3 Pharisees were thinking. They could be considered real scientists because they wanted to examine everything with *their*

critical reason and only wanted to believe what they saw, but by that they fell from one doubt into another because after they were looking, they doubted again whether they looked well, and they finally did not trust their own actions and words. Furthermore, their striving, although serious, was nevertheless wrong because it was only directed to the outer and not to the inner, and only that formed the consumable kernel, as with a nut on which one can really break his teeth on the purely outer form. That is why it was still by far not possible to make Myself known to them.

[GGJ.11_008,02] Performing a miracle here would have been useless because they only would have believed that they did not understand the manner by which it was accomplished and would have rejected the inner kernel since they adhered too much to the Greek sciences which they secretly practiced. Only in Aphek, a region they knew well from before, they really would be surprised and begin to understand that here stops what is natural according to their understanding, and after that, they will zealously investigate and slowly be freed from their sciences that will greatly abandon them.

[GGJ.11_008,03] Then also for them a light will arise regarding who I was, especially when they will hear that I came along this way, and then they will receive more understanding from themselves. Of course, a long time will still pass before they will come to complete insight because they will quickly be sent out again by Jerusalem so that in this way their souls can be purified in peacefulness and meditation, and that the strewed seed would not suffocate in the mud there.

[GGJ.11_008,04] We still talked about several things of the temple and its servants as well as about the destiny of the temple when Mucius came back with the businessman and told us that the Pharisees and their men left to the East and that also the other businessmen loaded their pack animals and camels and had left, but this businessman let them go and decided to further discuss with Me.

[GGJ.11_008,05] I went to him and said kindly: “Phoikas, what is it actually that kept you here?”

[GGJ.11_008,06] Being completely perplexed **the businessman** said: “Lord, how do you know this name which I only carried in my youth? I am a Greek from birth and was named Phoikas, but when I early *in life* became an orphan a merciful Jew from Tyrus adopted me and later he even accepted me as his son because he stayed without children. I became a Jew, received also the circumcision and was called Agamelom. Since tens of years the name Phoikas did not sound in my ears and I even almost forgot it – and now You call me so.”

[GGJ.11_008,07] I said: “Do not be surprised about that, for I still know a lot more than only a simple name that your parents gave you in your earliest years. I also very well know your whole youth which you first spent in Athens and later alone with your father in Tyrus. But your father died from a severe cold which deteriorated in a dangerous fever when he returned completely wet from a boat trip and which he undertook to store stranded goods. And so you became an orphan because your mother already died in Athens. The Jew that adopted you was a business friend of your father. He traded with Jerusalem and his name was Maliesar. Tell Me, is this so or not?”

[GGJ.11_008,08] Being more and more surprised **the businessman** said: “Yes, so it is precisely, and I am all the more surprised about it because those events happened already 30 and more years ago, so at a time that You apparently could not have been born yet. From where do You know these things, because the group of people that can know something about my father and that adoptive father died already a long time ago?”

[GGJ.11_008,09] I said: “I already told you that I still know a lot more things. But do not worry about that for the moment, for all these things will become clear to you. But let us now partake of a good midday meal so that our body will be strengthened, and after the meal you will receive a right explanation.”

[GGJ.11_008,10] Now we went into the house and partook of the midday meal which Mucius ordered to prepare for us.

Chapter 9

THREE IMPORTANT QUESTIONS OF MUCIUS AND THE LORD ANSWERS HIS QUESTIONS

When the meal was finished, the innkeeper **Mucius** said to Me: “Lord and Master, I am really eager to ask a few questions now that are clearly on my heart because of our conversation of yesterday. There are no more Pharisees present who listen to us so that question and answer can unhindered be asked and given. So if You permit, O Lord, I would like to request from You to answer my questions.”

[GGJ.11_009,02] I said: “Just ask and let the presence of Phoikas not hinder you, for he also will now be guided into the Kingdom of True Life as reward for the fact

that he put his worldly business aside and followed his heart although he only kind of suspected it and felt that the wind of the pure spirit of truth blows here.

[GGJ.11_009,03] I say to you Phoikas, you rejoiced My heart by that, and by that you went on a way that leads to eternal salvation.

[GGJ.11_009,04] Now ask frankly, My dear Mucius, so that you will receive a right answer.”

[GGJ.11_009,05] **Mucius** said: “Since You, o Lord and Master, allowed me, I ask You for a right explanation, why we men actually live, what will happen to us after death and how we can be better initiated in all wisdom of life.

[GGJ.11_009,06] You told me yesterday that by keeping Your two commandments which Your disciple explained to me in more detail, the right knowledge will awaken in the heart of man by itself, but the ‘how’ remained for me still very veiled, and therefore I ask You for a true light about this.”

[GGJ.11_009,07] I said to the innkeeper: “My dear Mucius, exactly in those three questions that you ask are contained the whole wisdom of all the Heavens and the reasons of My work as teacher on this Earth. No matter how many times I talked about this, the basic teaching cannot be frequently repeated enough so that the spiritual heart of man will completely absorb those eternal truths in himself, will well digest them in himself and in flesh and blood will entirely transform them. Therefore, I will profoundly answer your questions, firstly for the sake of you and Phoikas since you are still foreign to My teaching, and secondly for the sake of My followers who are already with Me for a long time but who still did not penetrate into all truth. So listen carefully.

[GGJ.11_009,08] Man lives from two kinds of worlds which he has to unite in himself. On the one hand he is the cornerstone of the outer, material creation in which he is called the crown of creation and he is praised as such. On the other hand he is the starting point of the pure spiritual world which with him has reached the first stage of complete free self-awareness. So, on the one hand he is the beginning and on the other hand the end of a chain, and he has to find in himself, by his for that purpose given life and the free development, the right link with which he can make those 2 chains as one. I will explain this further to you.

[GGJ.11_009,09] All beings, from the smallest creature, form step to step ascending series, in such manner that one step will always complete the other,

will show greater perfections and can by that also develop an ever greater intelligence.

[GGJ.11_009,10] Look at the animals where lower sorts exist that seem to have no other goal than to maintain their body and serve as food for other animals. When there is an enemy of their body and life, they stoically surrender to their fate and do not fight back and are also not capable to do that. Look at the many insects and lower amphibians.

[GGJ.11_009,11] However, further up you can see that the intelligence is already so highly developed that those animals are more conscious of the dangers that threaten their bodies, and also know how to escape from them through all kinds of cunning tricks.

[GGJ.11_009,12] With animals that are more advanced you can see that this quality is further developed, and so they are provided with suitable weapons like sharp claws and teeth to get rid of their enemies, but at the same time they become also enemies of other animals. Now there is a struggle from both sides where cunningness and cleverness are practiced, to kill the bodies but also for the progression of the intellect so that the character, that gradually develops and that acquires specific qualities for the ever ascending animals, can be formed.

[GGJ.11_009,13] Now a borderline is reached from which the animals are inclined to join man, and then you call them domestic animals. They usually are more submissive or more tame as you say. They can develop a very far-reaching intelligence and can be trained. By that they look in a certain way more like man – not in their outer form but for what concerns certain characteristics. You often can observe real astonishing actions of animals that show reasoning and also a certain discernment so that you are amazed and say: the animal lacks only the power of speech. Look, these are animals that in their spiritual development only need to make a step to become a human being, like an infant who has also only to make a certain step in years in order to become a person with reason. But with the animal that goal cannot be attained because the form of the soul is not perfected yet while with a child, who often seems much dumber and clumsier, the form of the soul is present and capable for a further development, like in every grain of seed in which lays the image of the future plant.

Chapter 10

THE DEVELOPMENT OF THE FORM OF THE SOUL UP TO MAN

All these sorts of animals, which are multiple in order to make possible an optimal variety in character abilities, are however under a fixed law which takes care that they can develop themselves in that one certain direction, namely the one of the highest possible intelligence. This means: they are not capable to act differently than the limits of the form of their soul will permit. For instance, no matter how clearly you will indicate to a bird that it still would be better not to build an open nest but perhaps a braided house, it will nevertheless stay with its nest. And you can be sure that since the existence of the different species on Earth every species built their home exactly as they still do today. This is in a certain way because of a limited horizon (the form of the soul) that cannot be extended. It is just like a child who cannot learn the difficult higher arithmetic as long as it still does not understand the initial basics.

[GGJ.11_010,02] The different forms that the animals must go through correspond to the time periods or years of development of man. When the highest animal intelligence is developed – mind you, this is not concerning the outer form but only concerning the development of the soul – then those developed intelligences can flow together to become a human soul. So this contains now in the first place the highest developed intelligences that mutually complement each other, and then, since it is the next step in the development of many lower lives, it (the soul) must be a reflection of the total lower life in general, because it contains all this in itself. So it is now completed for what concerns the outer form and the inner form that is capable for development. The crown of creation, the human form, with a germ that is capable for the highest possible development, is reached in the newly born human being.

[GGJ.11_010,03] Now begins the second task: man must reach the highest possible free awareness in the knowledge of his Creator and in the development of the inner man.

[GGJ.11_010,04] Up to now the form of the soul was dull, did not care about spiritual *things* but only about material things. Only the right of the strongest was important to him. But the deity wants His work that was led here with difficulty will now also begin to know Him and will try to come closer to Him out of love, and not out of fear for His power. How can this be achieved?

[GGJ.11_010,05] The deity must veil Itself to reach that goal. That means that He must put His creature in circumstances that gives him the possibility to recognize the deity freely from himself or not. By that, the deity may not use any coercion, for otherwise fear, which has to be avoided, and not love will influence the direction of the will. Just think how you would feel to be surrounded by servants

who would only serve you out of fear instead of out of love. That little plant of love can only come into existence when the human soul receives proof – by the ever increasing clearness and insight of things – of the great love and wisdom which the deity gives him and which stirs up admiration and love in him.

[GGJ.11_010,06] A leader is now given to the human soul, because the pure soul alone, which cannot be further developed as perfected form, would not notice anything higher than itself if a spiritual feeling could not flow in, the awareness of a power in it, which humbles him down and urges it to seek its Creator. And this is the divine spark which is laid in it as spirit and which has to develop together with it, has to penetrate in it more and more through a right education and must lead it into all knowledge through self-teaching.

[GGJ.11_010,07] This true marriage, which starts already when man is born, is however greatly disturbed because, although the soul is developed by the inevitable physical development, the inner spirit stays mostly only like an embryo in him. The purpose of life is however to let them develop together at the same time so that the one depends in the right measure on the other.

[GGJ.11_010,08] That divine spark comes from God and contains initially all the truth and the right knowledge. By that spark, man stands in very close connection with the initial Spirit of God Himself and he can penetrate in all secrets and the wisdom of God Himself. But very few people are aware of this. And to lighten up this awareness – which only weakly flashes by – to full certainty and to knowledge, is the goal of My work as Teacher. And the way that leads to it is given by My teaching.

Chapter 11

THE INNER AWAKENING AND THE CONTINUATION OF LIFE AFTER DEATH

MY disciple John told you already, and I confirm this to you, that in the two commandments: ‘Love God above all and your fellowman like yourself’ are contained the 10 commandments of Moses and all the rest about what man should do to awaken the spiritual spark that abides in him and to unite more and more with his soul. For it is only in the right way of living according to God and in the right deeds of love for your fellowman that you will find true satisfaction, inner peace and the right victory over your passions and death. The one in whom the conviction is awakened, which makes it impossible for him to sin against

those commandments, will already discover true Heaven on this Earth, for he became untouchable for all the attacks of evil, became by that a real ruler in him, and out of him a ruler over nature.

[GGJ.11_011,02] For since the soul of man contains everything from all the beings that the Earth carries, as you know, it is very natural – once the spirit will rule in his house which contains everything – that he also must be able to rule over the various images of his I. Just like a king who worked himself up from the rank of slave to the throne will rule without resistance over all these ranks to which he belonged. But it is obvious that this is only when man has found the binding link of the chain, which is My teaching, and has connected both chains to only one unbreakable chain. He is completely powerless as the last link of the material chain, which is only the highest form of the soul, forming by that some human form, and is actually nothing but a very intelligent, well developed animal.

[GGJ.11_011,03] I think that you understand now why you live, and how you can come to the right understanding.”

[GGJ.11_011,04] Being amazed and listening attentively, **they all** said: “Yes Lord and Master.”

[GGJ.11_011,05] And I continued: “Now there is still the third question to be answered, namely: What happens to man after death?”

[GGJ.11_011,06] If it is as I told you, it is also obvious that the spiritual man, who develops himself only imperfectly in the earthly life because his heavy body is a big burden to him, must continue to live, for nobody will claim in himself that he can reach a perfection in this short earthly life that can bring him already very close to God. He has to deal with various obstacles in his body and with temptations of all kinds, so that his character will be hardened and his will be trained to do violence to himself and to attract more and more what is good and remove the bad tendencies out of himself.

[GGJ.11_011,07] Once in the beyond he will come into a new world which will ever more reveal to him the wonders of God and the universe where he will be able to see with his spiritual eye and not with his weak physical eyes that *only* show him the material world. While looking at the great works of wonders he now understands that the real bliss can only be found in the activity, and that God Himself is the most active Being. According to his progress, a suitable working sphere can be given to him that he zealously takes at heart. And in this activity

and at the sight of his useful work he will experience true joy and the highest bliss.

[GGJ.11_011,08] What these activities are I will show you by a clear example. For this reason I want a few blissful spirits to come here to show you their activities.”

[GGJ.11_011,09] I hardly had spoken out these words when next to every one of them suddenly appeared a friendly citizen of the beyond who kindly greeted those who were present. My disciples were not too surprised about that, for they gradually got used to such appearances, but our innkeeper and Phoikas, who out of amazement were not capable to say anything, all the more.

[GGJ.11_011,10] But I immediately strengthened them, and when **Phoikas** had composed himself, he said to Me: “Lord and Master, if after Your great, very wise explanation there was still any doubt left, I really know now for sure with whom I am dealing. No one else but You Yourself are that miracle-working Galilean after who hundred, yes thousand times more is hidden than the most blessed 90 prophet. For to speak like that and being a ruler over the legions of the beyond there can be only One, and that is the initial Spirit Himself who took residence in You and who made Himself bodily visible for men. Therefore, hail to You, and to all men to whom You reveal Yourself.”

[GGJ.11_011,11] I said: “My dear Phoikas, what you say is true and nice, but I prefer, if you really recognized Me, that you thank Me inside your heart instead of in too loud words, for I perceive the hearts as easy as all the rest and do not regard gratitude expressed in words.

[GGJ.11_011,12] Now be attentive to what those completely blessed citizens will show to each one of you separately, so that you will see of what consists the happiness of a spirit in the beyond.”

[GGJ.11_011,13] Then there was a kind of contemplating rest that fell on each one of them by which they sat motionless in their chairs.

Chapter 12

THE INNER EXPERIENCE OF PHOIKAS

AFTER some time they regained consciousness again and were greatly amazed, and they related on both sides to where their respective guides, who had now disappeared after they woke up, had taken them and about all the things that were shown by them.

[GGJ.11_012,2] Now I asked **Phoikas** to tell about it, and at once he began as follows: “Lord and Master, what I saw was wonder upon wonder and completely different than how men imagine the life in the beyond.

[GGJ.11_012,03] The angel that You appointed to me, led me into his sphere which is a complete world in itself over which he himself is also the ruler and rules completely like a little king. I was taken by him in my soul without having the feeling whatsoever that I was missing my body, for my heavy body could certainly not have undertaken such trip. I know therefore also for sure that the body is only a heavy and often very clumsy garment that is given to the soul as protection so that he can develop himself in it in the right manner. However, it (*the body*) does not stand in the life itself but actually entirely out of it because it is dead in itself.

[GGJ.11_012,04] The angel spirit led me away to a solar system that was completely unknown to me, where also planets were orbiting around a sun, just like here, and he showed me very clearly that the right care for this region was entrusted to him, for everything obeyed very precisely to his word. By that, all power flowed into him, solely by merging his will with Yours that he recognized as the only true and right one by which he thus had no trouble to submit to the higher will and to execute it. All the wonderful sorts of animals and plants that I saw were his thoughts. After they were in a certain way examined by You and determined that they were true images of Your basic thought, he placed them outside of himself and fixed them by holding the thoughts fast in himself and gave them a material form. So something was created.

[GGJ.11_012,05] I saw for instance how the angel formed a new planet in himself that has to serve as a habitation for future people. He showed me how that thought is developed – just like when an artist forms an image in himself and imagines it in all details. But since he strives to only express what is also just and right according to You, he united himself in his heart with You, the all ruling Father of eternity, and presented in a certain way his plan to You. You said to him, although not in words but in the spirit: ‘It is good and just according to Me, do it so.’ And immediately the spirit of the angel in him was moving, he filled himself with great willpower, and on the sun, that was under his authority, there was a roaring and a ball – the future planet – that detached itself from it. It was

thrown away and joined in orbits that corresponded exactly to the image that I saw before.

[GGJ.11_012,06] In this creation with You and also in You, he experiences the greatest possible bliss, for only by this, every angel spirit can be like You a Creator and become more perfected.

[GGJ.11_012,07] Although it is not given to us to feel even one atom of that bliss, for we would not be able to bear it, I nevertheless received a clear image now that it is only in activity – in You and outside of You, in the unifying chain of the highest blazing love for You and 92 by that also for Your creatures – that the bliss can be found and felt, but not by doing nothing or by inactively admiring the creation. If we only would stare at the creation and would not try to understand it through activities, Your greatness, o Lord, would pull us down instead of making our progress possible.

[GGJ.11_012,08] I will therefore make effort with all my might to find the right unifying link of the chain by the full love for You, o Lord, and for my fellowman, so that also I may once be capable to be active in Your Kingdom like that angel spirit, because that good heavenly friend explained very clearly to me that this is possible and that each one of Your creatures can do this, so that I well understood it and I will thus never more give up that goal that can be reached.

[GGJ.11_012,09] Therefore, my deepest thanks go to You, o Lord and Master, because You already showed me and let me understand such wonderful things during my earthly life. Now my soul is no more withered but full of heavenly knowledge and deep gratitude for my Lord and Creator who still led me so wonderfully at the end of my life from the valley of death to the height of the purest life.”

[GGJ.11_012,10] I said: “You did your best to put the clearest words together of what you have seen, and all those who are present understood you well, for they saw similar things of what you saw. But for those who did not and who will later hear about it will only have a weak idea of it unless their inner sight is also opened. As long as man is in his body, which forces him to bring everything more into balance, he is not well off for what concerns the highest spiritual things because he also wants to measure and experience this with his undeveloped sense organs, which is as less possible as when you would try to pour a bucket of water in a little measuring cup. Therefore it is better that you keep silent before everyone about what you have seen as this can only be useful to you and will not be understood by others anyway, as you yourselves can easily sense.

[GGJ.11_012,11] But let us now again go outside, for I still want to perform a good deed for this village. After that we will continue our way even today.”

Chapter 13.

THE LORD BLESSES THE VILLAGE

NOW we stood up from our table and walked out of the house upon the road. I already said that the village was small and so it did not consist of too many houses, but it nevertheless was well located to spend the night because it was only one day's trip from Jerusalem and it was the last on the way to Petra to offer a pleasant accommodation, and this with our innkeeper Mucius. It was also not too far from the Jordan, so that there was also no lack of water. But there was a lack of big, high trees that were indispensable because they make the malicious vapors harmless and suck up electricity, protecting in this way the houses from the evaporations of the Dead Sea that are very perceptible when the wind comes from the south. All houses were only surrounded by rather high bushes and somewhat withered low trees as they could not grow high because of the salty vapors. To fix this was the good deed that I wanted to do for the village.

[GGJ.11_013,02] So I talked with Mucius about this matter and also with a few of his neighbors who came quickly to us when they saw Me coming out of the house with the disciples, for they heard from the helper Marcius and others about the miraculous multiplication of the bread and the other things. They all asked Me to temper the glowing rays of the sun which were more strongly felt in the Jordan Valley and if I could provide a protection against the vapors. I gave them what they asked, blessed the land, and at that same moment a dense forest of fir trees arose in the south toward the sea and at quite a distance beside the road, so that the change could only be noticed by people who knew the region very well. These trees are best suited to consume sharp salty vapors and will nevertheless grow well. That forest formed a protecting wall toward the sea, but at this day it disappeared also a long time ago.

[GGJ.11_013,03] I told the inhabitants that it would be as easy for Me to also suddenly, just like the forest that came into existence, put down a big number of trees and high bushes around their houses but that it would be better for them if this would be done in a more natural way to reach that goal, for their village was actually not so far away and to many Romans and not-Jews who travel along the road, superstition would be too much supported because they would attribute such miracle to their gods and would cause much trouble to the inhabitants. But

beginning with the coming spring, all plants, trees and bushes would show a remarkable growth, so that in 2 years time they would show a luxurious abundance and would thus give the village coolness and good, pure air. But if the inhabitants would cut the protecting coniferous forest out of greed, then also the formerly often unbearable condition would come back, especially in the middle of the summer, and would finally make it impossible to live in this region.

[GGJ.11_013,04] Now the inhabitants thanked Me with all their heart and asked Me to tell them who I actually was, from where came My power and so on. I referred them to Mucius and said that he knew the answer to all their questions and that they just had to turn to him, then they would receive the right explanation.

Chapter 14.

THE LORD LEAVES THE INN

NOW we went back to the room again where we were before, and Mucius thanked Me once more for all the good deeds that I had shown to him and to the village.

[GGJ.11_014,02] I said to him: “My dear Mucius, I said to you yesterday that you are stingy and not friendly to the Jews, and that, if it would not have been so late, I would have avoided entering your house. Now let Me again explain something to you, so that you will have the right guideline for your future life.

[GGJ.11_014,03] Look, you are a Greek from birth, but for what concerns your heart you are a Roman. Now, for what concerns your spirit, do your best to follow only My teaching. For to Me there are no Romans, Greeks, Jews, Persians or other nations. There are only people who will all have part in the Kingdom of God in the heart and also on Earth. However, one people had to be chosen from which salvation comes forth, and this could only be the Jewish people because only there the right foundation was laid already by Moses and the prophets. But this does not mean that this nation is more than other nations. O no, only when they would have accepted My teaching and would have recognized the true Messiah, whom I always am and will be, they would have become the mightiest and also the most noble nation, because the conditions for it were present in that nation by the soil that had been cultivated for centuries. But since this will not happen, it will also be like this: ‘The first ones will be the last ones.’

[GGJ.11_014,04] Since you know this now also, you should not despise or perhaps hate this people when you soon will hear what they will do to Me, but consider them as lost ones who do not know what they do, and try with all your heart to lead them on the right way wherever you can. So do not favor your fellow citizens but be righteous to everyone, so that you will not receive the bad name of being rude, unfriendly and miserly.

[GGJ.11_014,05] Always try to follow My example and do your best to be especially patient. For look, despite when in a lot of occasions all of you would already have broken the thread of patience, I remain patient, listen calmly to the great foolishness of the people and try to teach them in a manner that is not repulsive to them, and I am doing good works for them as much as possible. Look, Mucius, this is how you all should be if you truly want to be My disciples.

[GGJ.11_014,06] It was for you the last time to be converted and to come to the right understanding, for you were already urged many times to open up your inner being and make it accessible for the spirit of love, tolerance and truth, so that it already became late in the evening for you, otherwise I would not have taken up accommodation with you as I told you yesterday and that you only now would understand these words in the right way.

[GGJ.11_014,07] So act now according to My words. Be assured that for you and your house My blessing will always be there on your way of life so that you will be a strong support in My Kingdom.”

[GGJ.11_014,08] Mucius was so moved after these words of Mine that he could not utter even one word. He wanted to kneel down at My feet but I lovingly lifted him up, hugged and blessed him. Then he felt completely strengthened, and deeply moved in his inner being he went to My disciples who all lovingly held his hands without saying one word, for when the spirit works in the innermost of the heart, the mouth is not capable to express in words what the soul is feeling.

[GGJ.11_014,09] Now **Phoikas** the businessman came to Me and said: “Lord and Master, can You still give me a good advice as to what I should do. I know now that not only life can be found with You but that You Yourself are the Life. Even if I did not mention with many words about all the things that happened in me during my stay here, I nevertheless know that for You, o Lord, nothing is hidden and that already a long time ago You read in my heart about my condition. I am determined now not to lose again the once found salvation and want to live from now on in a way that can only be right in Your eyes. During the short time that I was carried away from the Earth I was also able to see who You actually are.

And the angel who carried me away to his solar world showed me very clearly where God can to be found and that the full deity Himself lives in You. But when one is completely penetrated with that truth as I am, it is also natural that I only wish to fulfill Your will, o Father of eternity, and wherever possible to arrange my life according to Your satisfaction.”

[GGJ.11_014,10] I said to Phoikas: “Your attitude is all the more pleasing to Me because all your striving was up to now only based on gathering earthly treasures, which you certainly do not lack now. But since, at the awakening of the spirit in you, your former way of life seems dull and disgusting to you – which can also not be any different since it only originated from matter – nothing stands in your way to entirely give it up.

[GGJ.11_014,11] I therefore think that you will find here with Mucius a true friendly house, especially because you have no children or attachment at all and no one will thus hinder you to have your time completely at your disposal so that you both, because of the many strangers that travel through this village, will be able to do many good works. Because treasures that you acquired through honest work will only give you true blessing when you will use them to support the poor and the needy, and there is plenty of opportunity for this here. Lately you often wanted to lay down your work but you were afraid of doing nothing and of the resulting boredom. Look, here lies a vast working field before you where you will not lack the opportunity to be active, and also not My blessing. What do you think now about this proposal?”

[GGJ.11_014,12] **Phoikas** said: “O Lord, it is completely according to the thought that already came in me but which I did not dare to speak out because I did not know if Mucius would like to hear it. But now that You are mentioning it Yourself, I also know that he will like it since it is Your will that we work together anyway, and I firmly believe that I will find a dear friend in him.”

[GGJ.11_014,13] Mucius hurried to confirm this and the joy shone from his eyes because he was able to do something to fulfill My wish. Since he heard that I still wanted to travel on today, the businessman asked Me if he could help Me with his mules because the sacks with the goods could stay here anyway and selling them was not urgent. But I said that I did not want to travel along the big road via Jericho to Jerusalem but more to the north into the Jordan Valley where his animals could not follow us. So he could travel directly to Jerusalem, put his business in order and then make arrangements to move out.

[GGJ.11_014,14] He also asked Me what he should do with his companions when they will come back from Petra, which would soon happen. I told him to do nothing because, even though they were not unreasonably minded, their thoughts were nevertheless still too much directed towards the profit of this world and they had therefore no ground to accept My Spirit and My teaching. They would consider him a weird person which however he could easily bear because it would not harm him. Later, on their future trips they would always look for him and then they would be taught by him at the right time.

[GGJ.11_014,15] With this, also Phoikas was satisfied and he gave his servants 98 immediately the necessary instructions to break up because he did not want to delay one hour to fulfill My will.

[GGJ.11_014,16] Now everything was arranged and the time to say goodbye had come. The innkeeper and his family, the neighbors and Phoikas took leave from us under many words of gratitude after I had blessed them all once more, and we walked now all along the big road up to the shallow waters of the Jordan.

Chapter 15.

THE LORD PREPARES HIS DISCIPLES FOR THE FUTURE

AFTER we passed through the shallow waters we went straight to the north on a bypath that went through a very pleasant hill landscape. This was because I wanted to avoid the environment of Jericho, and because on that trip, which was very lonely and where nothing special was happening, My disciples had to climb to an inner level of perfection.

[GGJ.11_015,02] Because gradually the time was now coming of which it is stated: 'Now you still can see Me, but in a little while you will not see Me', and it was necessary to more inform all My followers who were mature for that, because especially My disciples still did not want to believe that the Jews would receive power and authority over Me despite the many hints they received about this. Therefore, I led them on completely unknown ways ever deeper into the mountains.

[GGJ.11_015,03] When evening came, we sat down in the open at the feet of a rather high mountain, and I spoke to My followers as follows: "My beloved ones, for a long time you have been witnesses of My deeds and My teaching, so that you can know now how and by what the Kingdom of Heaven has come near and has

come down to you in all His fullness. However, I led you now to this remote valley to let you become silent within yourselves and reflect in quietness to strengthen your faith for the coming events, for when the Shepherd is hit, it is not good that the sheep would not at least know how they can find their way to the stall on their own.

[GGJ.11_015,04] So be prepared to search within yourselves to see where it is still dark in your heart, so that the Light, as long as it shines, can well illuminate all corners and that you will know your house well when there will be temporary darkness. For I surely know that you are weak, although you think that you are giants, this as long as I personally support you. Once this will lack it will come clear how strong you are and whether you do not have to worry to fall.

[GGJ.11_015,05] But let us first strengthen our bodies now, and do as I told you. Examine your inner self, and if anyone discovers a question in him, bring it forward. But one of you should look behind those bushes to see what is given to us.”

[GGJ.11_015,06] Now Peter and James went immediately to the place that was indicated and came up with several breads and also wine in carafes with which we had a good evening meal.

[GGJ.11_015,07] When this was finished, all remained silent. Everyone reflected on My teaching and My deeds but no one asked a question. Even Peter, who otherwise had so many things to mention and asked questions oftentimes that were somehow already answered in former lessons, remained completely quiet and waited to see what finally would happen if I would begin *to speak*, for they all really noticed that they had to make this little trip to the mountains.

[GGJ.11_015,08] When there was a general waiting silence, I spoke again and said: “My beloved ones, who all followed Me without asking to where I would lead you, listen to what I will tell you. But listen with your heart, not only with your ears, for all secrets and teachings that I revealed to you can only be understood when the heart can feel its truth and when not only the human reason is asked for its opinion.

[GGJ.11_015,09] Now the time is coming near of which the Scripture says: ‘The Son of man will now be raised’, and of which it is written: ‘He will trample your head and you (the snake) will stab Him in the heel’. Now My work as teacher here comes to an end, and yours will soon start. But you must be well prepared, so that

you will not become weak and tremble for the terrors of the future. For despite all the strength that will flow to you, you will nevertheless have it very difficult to stand firm and to overcome your human nature.

[GGJ.11_015,10] When you will continue the work which will be accomplished here by Me, then remember My words on the mountain Gerizim: ‘Happy are those who for the sake of justice will be persecuted (and who do not give up their ways), for the Kingdom of Heaven is theirs. Happy are you when the people will despise and persecute you because of Me and will speak all kinds of evil of you when they lie.’ For their lies will turn against themselves and destroy them, and you will receive the crown of truthfulness. So be not afraid, even if you will not see Me anymore, for despite that, I will stay with you till the end of the world.

[GGJ.11_015,11] But when the great and prominent ones of the world will come and offer you big amounts of money to serve them, to become greater through you and become more famous, then tell them that you already serve another Lord who pays you very well and who recognizes you as His loyal servants, and that you therefore cannot accept another service, for no one can serve two masters and do justice to both. Then they will ask you who that Lord is. Then do not deny Me, but confess Me openly, for the one who will deny Me, I also will once deny and sent him away from Me. And the one who will be rejected from Me, will have to wait long and suffer many difficulties, fear and anguish before the light will shine again in him. So act upon My words.”

Chapter 16.

THE LORD AND LUCIFER

WHEN I gazed over the group of My followers who listened very attentively to My words and did not really know what to think of it, My soul felt deep compassion and ultimate love for those who followed Me in full trust. I saw however at the same time how the evil in them tried to divert their souls away from Me and turn them to the world. Then the deity in Me became angry and the Man Jesus stepped backward so that only the Father in Me was dominant.

[GGJ.11_016,02] And the almightiness (I) spoke: “Let us try once more and see if we cannot not succeed to free all these from what strives downward, freeing them to become children from above, and if the lost son will not return to the house of the Father.”

[GGJ.11_016,03] And see, they all fell in a deep sleep. But I, as the Man Jesus and still God from eternity, stood there alone and called Lucifer before Me, the fallen arch angel, for whose sake all this was created.

[GGJ.11_016,04] Then the souls of those who were sleeping made themselves loose from their bodies and gathered around Me, and in them glowed a bright shining spark which gave these still very defiled souls light and warmth of life.

[GGJ.11_016,05] They knelled before Me and asked Me (**the souls of the disciples**): “O Lord, do not turn away from us. You have saved us and will further lead us.”

[GGJ.11_016,06] And Lucifer stood there in the form of a beautiful young man before Me, but without brilliance, with his head bended, waiting for My word.

[GGJ.11_016,07] I said to him: “Bearer of light, You were not able to see the deity, but could only feel Him, and when you went out from the middle of My love to create love and light in all the spaces of eternity, you believed that you were not the carrier but the possessor of that power. You changed your love into pride and said: ‘A God that cannot be seen is no God. The created beings that exist by my will honor me as the only visible being, as God. Therefore I want to be and stay God for them.’

[GGJ.11_016,08] Then My voice called within you, and said: ‘The fullness of My Spirit works with you and in you, and all the qualities that are in Me form a ladder, upward and downward into infinity. I want to give you a part of My power, so that each one will rule from his most inner limits which forms a point that lies deep inside, flowing out of infinity from two sides. So while you came forth as a finite being from Me, you still can be infinitely active with Me as antipode that stands justified before Me.’

[GGJ.11_016,09] But you did not heed the warning, for your power created numberless beings out of yourself, and they followed you and 102 became mighty because I did not want to destroy the newly created beings that were a part of you. That multitude became bigger and bigger and they made you their god. Then you sinned again and said: ‘I am God, for nowhere do I see the power that creates something’. Fool, as if the finite could ever see and understand the infinite.

[GGJ.11_016,10] Then I shackled you, and see, that same Power stands here personally before you and says to you: “I am the God that was not visible up to

now. Do you recognize Me now? Return to your Father's house, so that you will be freed from your shackles and occupy the place that belongs to you. See here those of them that kneel down before Me, who are set free from you, made innerly alive by My breath and who are dedicated to Me forever. Give up your pride. Let the warmth of My love blow in you, then all matter will disintegrate into nothing.”

[GGJ.11_016,11] **Lucifer** said: “You are Jesus from Nazareth, a Man with great power, which also I once possessed. But to recognize God, the highest power, the infinite in the finite, in You, no, never! What happened to me can also happen to others. Human beings are mortal, their bodies will rot. This is what will also happen to You, Your body will dissolve, and only dust will be left over from Jesus.

[GGJ.11_016,12] I know my guilt and I see that I am stripped of my brilliance, and I give You also these few that are mine, who are following You there. But the almightiness will never consider to destroy His creation, which is actually my work, which I actually gave to Him and which I love also, just like Him, for it is out of me. Let the battle continue, for only by this battle life exists. The horror of death is my work, and by that I keep my creatures with me, and they stay with me so that my qualities can live in them. So, it is good as it is. Then what do You still want from me?”

[GGJ.11_016,13] I said: “This is not the place to argue, for you very well know what it is all about. I, as Son of man, received all power from the Heavens, and only your hardness does not want to recognize Me because you still hope to overcome the deity, to overpower Him. You interpret His great tolerance as a weakness, His love as powerlessness. You do not want to let your multitude loose, for whose salvation I have covered Myself now in the garment *of matter*, and you try to stir them up, although you know that your followers have become much weaker and smaller. You succeeded to capture the minds and turned them away from the knowledge. The existence of paganism is your work. However, despite all that, all your deeds turned out in such a way that the fallen ones were still led to Me – and all that is not sufficient to you?”

[GGJ.11_016,14] **Lucifer** said: “Those who fell to You, only await my call to come back. Give me the opportunity to prove to You how weak they are. And when I loose, I will acknowledge You. Give me power over Your body, let me see the inner Man that lives in You, then we will see how little divinity clings to it. And once Jesus will have paid His tribute to death, also these here will come back again to me, to whom they belong.”

[GGJ.11_016,15] I said: “What I will lead Myself into My Kingdom is lost for you forever. Since the first beginning of the world I know best which ways will lead to salvation. But beware, your measure is full. Out of love for the creatures of My Heavens and globes I came back, and out of love for them I will accomplish the work, despite your stubbornness.

[GGJ.11_016,16] Do not boast about the fact that with your destruction also the destruction of all the created beings out of you are sealed, so that their time also depends on yours. Once the time will come that you will stand before Me, not only stripped of your brilliance like now, but also stripped of every being out of you, and then no created being will be affected by your destruction anymore. Then you will have to decide again, in case you do not prefer to come to Me earlier in your free will. But now go away from here, for My decision stands firm, and My will shall be done.”

[GGJ.11_016,17] Then Lucifer disappeared. And I blessed those souls who stood around Me, strengthened them and ordered them to return into their bodies.

Chapter 17

THE PLAN OF CREATION AND SALVATION REVEALED

NOTA BENE: Many will ask the question here why I actually called the souls of My disciples out of their bodies to make them witness this event. This was because of two reasons.

[GGJ.11_017,02] Firstly, when they wake up, they should not remember this during their life on Earth, for that would have been unnecessary for them, even harmful for their further development, and secondly because the soul can only perceive his former levels of development in his free condition. What matters is the last mentioned, so that these souls could completely recognize Me as their Lord and Creator and would ask *Me* to protect them. Lucifer had to realize that he was losing more and more followers and that his power became ever weaker.

[GGJ.11_017,03] Now here is the moment to understand the following and explain very clearly who and what Lucifer actually is, how one should visualize him and how he can be overcome in every individual, for only when these most important questions are correctly and clearly answered is it possible to

understand the creation, My descend *to this Earth, and My suffering and dying*. So, while putting aside every *other* opinion, let the world listen to the great secret of My plan of creation and salvation.

[GGJ.11_017,04] When the deity had found Himself through processes that will always remain hidden to you, and became aware of His creative and all-encompassing Spirit, a mighty surging and pushing arose in Him and He spoke in Himself: 'I want to put My ideas outside of Me, so that I will be able to see from this what My powers can do.' For as long as there is no activity, the deity can only know Himself in a small measure. It is only through His works that He becomes ever more aware of His power and rejoices in it (just like every master *artist* can only see from his own products what is in him and rejoices in it).

[GGJ.11_017,05] So the deity wanted to create, and spoke then to Himself: 'In Me there is all power of the eternities. Let us therefore create a being who is equipped with all power, equal to Me, but in such a way that he will have the qualities in him in which I can recognize Myself.' And a spirit was created who was equipped with all the power from Me to make visible to the deity the powers that are in Me.

[GGJ.11_017,06] In this spirit, the deity Himself wanted to determine the fixed point of His own active power – just like a human being, when he walks, will only find a fixed point of support on the firm ground of the Earth to activate his power to move forward. The resistance of the Earth itself is good, it is even the means by which the power actually appears and by which a moving forward can take place. This power that was delivered, which was placed in the new spirit that came into existence, was the antipode – wanted by the deity – which means the contrast of all those qualities that you call divine. That *antipode* is therefore not un-divine, but makes it only possible to spread the right light of knowledge.

[GGJ.11_017,07] Because it must be possible for every quality, when perfect, to be viewed from two sides. My perfection can be found where both sides fall into one point. Descending and ascending from this center point, they both lose themselves into infinity.

[GGJ.11_017,08] Take love for example, the highest law and the most noble quality in the center of My heart. Everyone will easily perceive that a very loving person can increase further in his love, for it is clear that already on your Earth a more loving person can always be found. And nevertheless you will see that very loving people will also have the right antipode in them by which they are also capable to refuse, out of love and for wise reasons, all kinds of wishes if by that they were to harm those who came asking.

[GGJ.11_017,09] If a being were created and placed on that border from which he freely can develop himself into both directions, it is easy to realize that he more and more will be able to develop the possibility in himself to refuse. He will by that separate himself more and more from the middle border and will finally loose himself into the most endless depths of the antipode, meaning in extreme hardening. Thus, when you look at a bad person you always can imagine a person that is worse, with less love, who will lose himself in egoism because of the extreme separation.

[GGJ.11_017,10] Now, if I created a being who possessed all – mind you, without exception – just poles of My divine qualities, it does not mean that I completely did away with them, so that I as God would in a way only exist out of one half. It only means that I created a being whom I placed on that mentioned border, equipped with My almightiness with which he thus was active and whom I gave the freedom to develop himself upwards or downwards. And from that complete power I let him work freely.

[GGJ.11_017,11] That first light of knowledge – meaning the knowledge of the possibility to develop oneself upwards or downwards – should keep the being in the center out of his free will, be active from there in very close connection with the divine initial Spirit and always create new beings with his own creative power, so that the Creator as well as the creature could truly delight in it and savor in that joyful activity a higher degree of blissfulness.

[GGJ.11_017,12] Now if I tell you that the name of this first created spirit was ‘**Lucifer**’ (meaning ‘Bearer of light’), you will also understand why he was named that way and not otherwise. He carried within himself the light of knowledge, and as first spiritual being he was well aware of the limits of the inner spiritual polarities. Equipped with My complete power, he now **called other beings** to life who were equal to him in everything. They also felt the deity and saw the same light of knowledge lighting up in them, and they also were active with their own creative power and were equipped with all the power of **My Spirit**. However, special powers of My initial Spirit were expressed in them, this means that for what concerns their character they became similar to My seven most important qualities, and so their number was 7.

[GGJ.11_017,13] One should not think that the 6 other qualities were then lacking if their character was similar to one of the 7 qualities, but their being possessed a special characteristic which made them the carrier of that special quality which they particularly developed, for already in the very beginning I took care that My

created beings would depend on each other by necessity – the best way to prevent them from becoming proud regarding each other.

[GGJ.11_017,14] Lucifer, who surely knew that he represented the **Antipode of God** in himself, thought now that it would be possible as it were to suck up the deity, and he fell into the misconception that he, as a created and so a finite being, could absorb the infinite into him, for also here the law was valid: ‘No one can see God (the infinite) and keep his life at the same time’. As a result of that, he could feel the essence of the deity and hear His commands as long as he was standing in the right center point, but he never could see Him personally.

[GGJ.11_017,15] Now because a finite being can and will never understand the infinity, and can by that, regarding this point, easily fall into errors and by going down harden himself in these, Lucifer fell, despite all warnings, into the delusion that he could absorb and capture the deity. Through that, he left his right position, distanced himself from the center point of My heart and fell ever more victim to the wrong wish to gather around him his beings – who existed by him but out of Me – in order to rule over the spaces that were inhabited by all kinds of beings.

[GGJ.11_017,16] Now there was a discord, that means a separation of groups which finally resulted in the withdrawal of the power that was given by Me to Lucifer, and with his followers he became powerless and his creative power was taken away.

[GGJ.11_017,17] Of course, the question came up: ‘What will happen now with that multitude of fallen ones who were as if dead, that means without activity?’

[GGJ.11_017,18] There were only two ways. The first way was: to destroy Lucifer with his followers and then create a second one who would probably be subjected to the same error since a more perfect spirit, completely set free out of Me and therefore not dependent of My will, could not be created. To create machines without will that execute what I command was not difficult. But to acquire the light of self-awareness was up to now the only way. Since also the other spirits who remained loyal to Me were created via Lucifer, they belonged to his sphere. A sudden destruction of Lucifer would thus also have resulted in the destruction of all living beings.

[GGJ.11_017,19] Imagine a person who put his children and grandchildren around him who spring from him as mediator, but who actually still owe their life

to Me. If the deeds, thoughts, and so on, of this person were destroyed forever, then also his descendants would be destroyed since otherwise the remembrance to him would still live on in them. Only a complete erasing of everything that ever came into contact with him – independent whether this was good or bad and deserved to be destroyed or not – would make a complete forgetting possible.

[GGJ.11_017,20] But why should Lucifer deserve this since his fall took only place because of a misconception by which the possibility existed to do away with that misconception? Why would those beings who remained loyal have deserved their destruction? And finally: where would be My wisdom if since the very beginning I would not have known and foreseen about the possibility of the fall and that therefore to repeat the course of creation had to be excluded? And most of all: where would be My love if it would not hold back a destruction but rather find ways by its wisdom to bring the lost beings back to the light of knowledge so that as a result they would remain in the right balance of the polar qualities?

[GGJ.11_017,21] So only the second way remained which you can see before you in the **Material Creation**.

[GGJ.11_017,22] Imagine a person who absolutely does not want to realize that the king of the country is a mighty ruler since he, although equipped with all power and authority by that king, never saw him personally. He rebels against him and would raise himself to be king. In order not to bring the subordinates to ruin who remained loyal to him, the king grabs him, removes his splendor, takes away his authority and throws him in a locked chamber, just as long as it takes to let him come to reason, and he will do the same with the followers. They will be freed according to how much the followers will do penance, realize their error and firmly adhere to the king who shows himself now also visibly to them.

[GGJ.11_017,23] This weak earthly image shows you what I have done, because the material creation means that imprisonment. However, to understand the following you must awake the feeling of your soul, because the human reason falls too short to understand this.

[GGJ.11_017,24] A soul is composed of numberless particles of which each one of them comes from an idea that originated from Me, and once he has found himself he cannot become anything else anymore than what he is because he then corresponds to the character that he accepted. When a crystal is crystallized, its characteristic cannot be changed anymore, and it crystallizes either as rhomboid, hexagon, octagon, and so on, *according to the form* of its nature, that means depending on how the parts accumulated around its life's center.

[GGJ.11_017,25] Now when there has to be a change because the crystals did not end up completely pure, they have to be dissolved by warmth (love), to crystallize them out again during the cooling off of the warm love water which is the same as giving up their will. Now again new, beautiful crystals will form, and every careful chemist will in this manner know how to obtain the most beautiful, clearest and biggest crystals that correspond to his purpose.

[GGJ.11_017,26] Look, such chemist am I. I dissolved the crystals that became impure (Lucifer and his followers) in the warm water of love and I let those souls crystallize out again to make them pure. That this happened by the ascension through the mineral kingdom and the plant kingdom up to man is known to you. But as the soul of Lucifer encloses the whole material creation, also that has to express itself in the form of a human being. That is why always all unions of spirits unite in one person, expressed by the leader of that union, and they form what is called his sphere. There is nothing similar on the material level which expresses this clearly. That is why I say: open up the feeling of your soul.

[GGJ.11_017,27] Now it will also be clear to you that Lucifer thinks that he must act the way it happens, so that matter could be created – a misconception because it is not matter that is the end goal of My creation. But the only goal for the beings who were placed outside of Me is to know the truth in freedom, to love and to understand the deity. Matter is only the means for that. Lucifer wanted to hold on to this second misconception and lost himself in the outer limits of his polar qualities while he lied to himself that he had to maintain matter because of that. Enough freedom was given to him to penetrate matter, that means to consciously contemplate in himself so that he as very first created spirit would realize what kind of suffering he caused to his companions and that by that he may turn around. But this he did not do and only from then on he wanted to rule as a king of matter that belonged to him. That is why he darkened as much as possible the human crystals, which came to development again, to maintain his kingdom, because the battle with God seemed great, exalting and life sustaining to him.

[GGJ.11_017,28] The human crystals that also had to be set free again in order to attain to the goal could be inclined to him or to Me, and during their life they repeatedly fell into his nets. Look at paganism in which he let himself be honored as king, and *honor* his polar qualities, which also contain great wisdom, as gods.

[GGJ.11_017,29] Now one will ask: Why did I allow all this? This remains incomprehensible when one does not look at the final goal, and that is: to freely recognize oneself in God.

[GGJ.11_017,30] If it pleases a leader of a nation to live wrongly and he drags his followers with him, what is the quickest way to reach the goal to bring the right light to all? Indeed, when the leader of the nation himself will give up his wrongdoings, because his followers will quickly follow him. But by trying to turn his followers away from him individually, just as long as he will stand alone, the goal will be much more delayed.

[GGJ.11_017,31] For Me it is always: take on the kernel, and if it cannot be changed, then make a detour.

[GGJ.11_017,32] Since during the imprisonment – think now about the image of the king – the reproach was always made: ‘If I just could see the king, I would believe in him’, this became the reason for My 111 incarnation, firstly for those who fell, and secondly to make the deity personally visible to those who did not fall, and so to award their faith.

[GGJ.11_017,33] Herein lies the secret of My incarnation which had to break through matter that otherwise had to become harder and harder in case Lucifer would lose himself ever more in the hardness of his antipode. Therefore, My incarnation made this to stop and showed very precisely the way to be free from idol worship and the worship of the polar qualities. And also, firstly proof had to be given that death, by which people became attached to matter and its pleasures, can be overcome as the highest *goal* that can be reached, and secondly that life does not take place in matter but in spirit, and that the first *mentioned* is only a prison for the last *mentioned*.

[GGJ.11_017,34] It is obvious that I prepared the most suitable country, people and family where My offering would certainly succeed, for otherwise Lucifer would have been able to conquer Me, and the history of the Jewish people is an answer to the question where this has to happen.

Chapter 18

THE VISION OF EBAL

WHEN the disciples awoke from their kind of trance, they were all surprised that they fell asleep so deeply and they asked Me what actually happened to them.

[GGJ.11_018,02] I said to them: “Do not worry about that, for many things will still happen by which you will ask the same question without that it can be directly answered. But at the right time you will also receive the right explanation.”

[GGJ.11_018,03] Now among those of My followers there was also a Jew, named Ebal who accepted My teaching completely in his heart and was full of zeal to awaken his spirit. Through his past life, which gave him greater soul power, he acquired the gift of the second sight, which means the gift to see future or past events in him.

[GGJ.11_018,04] He came to Me and said (**Ebal**): “Lord and Master, My soul always trembles in sorrow when in peaceful hours I visualize You. Then I see dark images that come up before me which seem to show me horrible things. I often visualized future and past events but I never felt this pain that I feel when I think about You and about the images that drift in my spirit before me.”

[GGJ.11_018,05] I said: “My dear Ebal, relate about the kind of images that you see, so that also these here will know what your soul feels.”

[GGJ.11_018,06] **Ebal** said: “Lord, I see the gates of Heaven opened, and from the immeasurable depths of creation a bright light beams towards me. And a voice says to me: ‘Look, this is the Light of the world that came down to the people to live among them.’

[GGJ.11_018,07] Further on, I saw You walking, and You were brightly shined upon by the light, and it shone completely through You, and in Your heart a flame was lightening up that became ever brighter. And the greater the brightness of the flame, the more the light disappeared that shone from outside.

[GGJ.11_018,08] Then I saw a dark image coming near that made effort to cover the light in You. And while he really tried to do that, I saw the multitudes in the sky who fearfully watched this event. And see, the more this image made effort to cover You in darkness the more the light was beaming in You, and finally, blinded by the intense glow of the light, he fell down before You. You touched the dark image that lay now as if dead before Your feet, and said: ‘Blessed are all sinners who do penance, and there is no sin so big that cannot be forgiven if the sinner asks for it in My name. Pray you also, so that you can be forgiven.’

[GGJ.11_018,09] And further, I saw that Your hands and feet were pierced, and from Your heart a drop of blood was flowing. The image that lay before Your feet sucked up the drop of blood, became alive now and became brighter and brighter till he finally was also glowing with great brightness. Then a voice sounded from the spaces of Heaven: ‘See, I sent out My son to bring back the lost one to Me, and He was not afraid to die in order to refresh the one who became weak with the blood of His heart and bring him to life. Hail Him, for now I will live completely in Him, for We have become One forever.’

[GGJ.11_018,10] When the voice faded away, I came to myself again. But just now I saw that same dark image standing next to me, laughing scornfully as if he wanted to tell me something and then disappeared.

[GGJ.11_018,11] Please tell me, o Lord and Master, what was the meaning of all this, for no matter how beautiful it was to see, I nevertheless feel always a deep sorrow in me which often prevents me from thinking or feeling.”

[GGJ.11_018,12] I said: “Ebal, when your soul feels what will happen in the coming days, he fears at the same time the events of which he cannot realize or grasp the final goal. Then this strongly pulls him down and oppresses him by all these incomprehensible impressions that he – since he lacks the understanding – cannot solve, although he would like to. Then he feels pain like someone who is tied up and resists against his ropes, trying to free himself from them. Try more in your heart to kindle your love for God than you have done up to now. Be peaceful in your heart and listen to the voice of your spirit. Then soon a sharp knife of the right knowledge and patience will be given to you that will cut the ropes.

[GGJ.11_018,13] All those who have the same gift as you and are by that capable to extend their soul far outside of themselves – capturing the future that already throws its shadows forward – and can awaken and visualize the past in themselves, should first of all practice patience and calmness interiorly, so that what they see will not exert pressure on them and that it can be completely understood.

[GGJ.11_018,14] This is also the case with you, and soon the future itself will show you how true your vision is.

[GGJ.11_018,15] But let us stop all conversation now and give your bodies the still necessary nightly rest which is especially beneficial under the free starry sky

in this pure mountain air, because tomorrow a big work will be waiting for us. Although externally only for Me, but internally for all of you, and therefore you should be completely 114 prepared and strengthened.

[GGJ.11_018,16] Ebal went away from Me, and all those who were present lay down on the ground that was grown with moss which gave them a soft place to lie on. Guarded by My Spirit they fell asleep in the vast house of the Father, quietly and sweet as children, for the last time under the unconditional care of My will. For from this day on My external must-law began to withdraw from them, so that – depending on their faith that had grown in Me – also the adversaries could have power over them, so that they could practice more independently instead of always to be surrounded by My personal divine power. For without being aware of it, it protected them also and provided them with everything while they did not have to worry about it. From now on had to appear how much My teaching and deeds had matured them and made them independent.

Chapter 19

THE LORD STAYS WITH RAEL

WHEN they all woke up the next day they felt very strengthened, but they nevertheless all really felt a strange emptiness and independence in their soul which expressed itself by the fact that My disciples were arguing among each other about different questions instead of leaving its answers to Me as they used to do. This was the first sign that showed their new independence and free decision-making about their future ways which later even resulted in Peter's denial despite his great love for Me.

[GGJ.11_019,02] We soon left the valley which protected us last night and which had been the scene of such important event. And we went northwest to a little city more to the northeast of Jerusalem, called Rimmon.

[GGJ.11_019,3] As soon as we entered, a man – after he introduced himself as a messenger of Lazarus' sisters Martha and Maria – came to Me with a begging voice, urging Me to come immediately to Bethany because Lazarus was seriously ill and his sisters feared for his life. He further said that he already waited here for 2 days, that besides him many messengers were sent out to search for Me, because I used to visit Lazarus around this time, and that he rejoiced for the sake of his lord that he found Me.

[GGJ.11_019,04] **I** answered the servant: “The sickness is not unto death but for the honor of God, so that the Son can be honored by it.”

[GGJ.11_019,05] The servant understood these words as a certain sign that I would heal his lord, and he asked Me urgently to come immediately so that his lord would not have to suffer long. Then he left immediately to Bethany to the waiting sisters to bring them the joyful news.

[GGJ.11_019,06] And **I** turned to the disciples and said to them: “We will find an inn for us so that we can rest, for there is no hurry to go to Bethany.”

[GGJ.11_019,07] Then **Peter** asked Me: “Lord, is Lazarus then already healed?”

[GGJ.11_019,08] **I** answered them: “No, but he will be healed, and for this it is necessary for him to first lay off what is unclean on him, as you also should lay off all that is unclean on you before you can enter the Kingdom of My and your Father.”

[GGJ.11_019,00] 9] The disciples did not ask further, for they were already used to it and learned to realize that My regulations were always the right ones.

[GGJ.11_019,10] Now we walked through the city – which could actually better be called a big village – to its other side that was located at the road to Jerusalem. We came to a lovely house that was surrounded by a garden and quite remotely located. From the well maintained garden one could notice that the owner was part of the rich people and had obviously looked for a quiet place, away from the noisy world.

[GGJ.11_019,11] When we stood before the house and saw how beautifully it was located, a servant came outside and kindly invited us in the name of his lord to come closer and asked us if it would please us to take accommodation with him.

[GGJ.11_019,12] **I** was indicated as being the leader of the group and said to him: “Tell your lord that He, whom he expected for so long, has 116 come to take residence with him.

[GGJ.11_019,13] The servant went away, and we walked first into the front garden of the house. It did not take long before that same helper came back to us,

asking us to follow him. He brought us to a big room that looked like a hall and, according to the custom of that time, was well arranged with carpets and various works of art, which immediately exposed the wealth of the owner.

[GGJ.11_019,14] Soon he appeared himself, supported by a servant. He was already a very old man who looked very respectable and weakened by the burden of old age. His outer appearance filled our whole group with deep respect, for his face shone with peace, and his whole being showed the respectful dignity of an old patriarch, more or less as everyone would imagine the image of a forefather.

[GGJ.11_019,15] He kindly greeted us and apologized that the burden of his years – for he was already 120 years old – hindered him to receive us directly, and he asked us to consider this impoliteness as not intended.

[GGJ.11_019,16] When he (**Rael**) looked at Me more closely, he became very surprised and said: “Rabbi, I saw You this night in a dream. You called to me: ‘Rael, I am coming to you because you are longing for Me, and your house will be blessed by Me.’

[GGJ.11_019,17] And see, now my dream comes true. Who are You, dear Master, and who are these men who seem to belong to You?”

[GGJ.11_019,18] I said to him: “I am the One whom you hope for and whom you expected for years. The One whom you know already and who became a stranger to you because it has been years since you saw Me for the first time.”

[GGJ.11_019,19] **Rael** answered: “Rabbi, my memory became weak. I know that I saw You before apart from my dream, but I nevertheless cannot see in me when that happened. But we still have time to talk about that. I am asking You to consider this house as Yours and to take a rest. My servants will serve you as my very dear guests – as if you were my true brothers.”

[GGJ.11_019,20] Rael ordered his servants now immediately to bring water to wash our feet and to prepare a meal. Everything was made ready in a big dining hall, and in a very short time, after we refreshed ourselves physically, we sat at the bread and the wine in the richly decorated hall of our respectable innkeeper and we all felt very comfortable.

Chapter 20.**RAEL RELATES ABOUT HIS LIFE**

WHEN we were sitting at the table, Rael asked again where he actually saw Me, for he could not remember when that happened.

[GGJ.11_020,02] **I** said to him: “And still, it is very clearly written in your heart, but you dare not associate your fervent wish with an earthly human being. But would you not like to tell us yourself what the fervent wish is that lives in your heart?”

[GGJ.11_020,03] **Rael**, who sat next to Me, said: “Rabbi, the wish of every true Israelite is that the anointed of the Lord would come down from the Heavens and would live among us people like the prophets have announced. My days are counted, and the years that are normally given to men have greatly exceeded. This mercy of God was always considered by me as a sign that it will still be given to me to see the One who was promised to us and will enter the city of David and sit on the throne in Sion as a mighty ruler. See, Rabbi, that these days may be fulfilled is the most fervent wish that lives in my heart, and this I have now revealed to You and Your followers.”

[GGJ.11_020,04] “Very right”, **I** said to Rael, whose face was merely shining when in pious belief he uttered this wish of his heart, “but tell us also if you ever discovered signs showing that the days are coming when God will visit His people?”

[GGJ.11_020,05] **Rael** said: “Rabbi, I would not live anymore if I were not to know this for sure. Look, I saw a lot of the world and I have tried to acquire a greater knowledge than only what the temple allows. Our rules forbid to get involved with other teachings but in my young years I was some kind of a freethinker and hardly asked myself whether it was allowed or not. And everything that pleased me was allowable to me. And since we were rich at home and because of the early death of my parents and could independently dispose of my riches, I wanted to travel, hoping to increase my knowledge by that and to acquire a position among the people which would be higher than a scribe who never went far beyond the walls of Jerusalem.

[GGJ.11_020,06] Formerly – now almost 100 years ago – the people of the Lord did not possess the real firm faith anymore, which is becoming now a lot more unstable, and in my childhood I suspected that soon the predictions of the

prophets had to come true. My impatience increased when I saw that the people lost their freedom and when Pompeius¹ finally conquered the land and the holy city. I can still see it before my eyes how the Roman commander penetrated into the sanctuary and how the people, who were standing around the temple, really expected that the wrath of the Highest would smash down on the head of the pagan who profaned the sanctuary. But nothing happened.

[GGJ.11_020,07] The Roman was impressed with the sanctity of the place and he fearfully withdrew from the Most Holy, but the wrath of the Highest was not poured down on his head or on the great power of Rome.

[GGJ.11_020,08] Also, the Savior, the Messiah, did not come to His people.

[GGJ.11_020,09] Then my heart was seized by a deep unbelief and I decided to turn away from the Promised Land. I already traveled through the whole region of Greece, Asia Minor and Italy, and I decided to search for the right knowledge where our people were enslaved – in Egypt. Moses had to be initiated in all the wisdom of the priests of the land of Egypt. I wanted to acquire the same wisdom.

[GGJ.11_020,10] Formerly it was almost impossible, and only with the greatest perseverance and by recommendation of the king, to penetrate into the temple and the mysteries, but nowadays it is by far not so difficult anymore because the Egyptian secret teaching became now also a merchandise as many other special products of trade. Those who strive to acquire a higher knowledge, the real, old wisdom is as good as not taught because the priests do not understand anymore themselves what lies behind their images, and they only have empty complicated words of their old mysteries, just like in our temple where the form has covered the spiritual kernel.

[GGJ.11_020,11] Only a few real, true priests – rare precious stones of the true, old cult – live withdrawn in a few regions of Egypt. They are partly considered as strange people, mocked and laughed at by their own companions, and partly honored as holy men by the people and the priests. But in truth, they are neither one nor the other but only faithful guards of the ancient, exalted, true faith and are left as witnesses of an important spiritual life of which the present world has no idea.

[GGJ.11_020,12] I was lucky to meet such a man. In Thebe I bought myself into the service of Horus. There lived an old sage in the temple who was still honored with timidity and awe by the priesthood. During hours of holy spiritual trance he

received the spirit of prophecy and his spiritual eye was opened. And since everything happened precisely as the spirit revealed to him, he was highly esteemed.

[GGJ.11_020,13] It is only thanks to him that I have this knowledge because the respectable man loved me and he once told me that I would still see the One whom he would not be able to see anymore except through me. ‘The spirit of wisdom comes down, sent by the eternal Love and will spread the brightest light. Then Isis will mourn for her killed husband, but the eternal Son will take over the rulership of the throne of the Father. Then a new time will begin. The circle of the Earth will turn over and a new world will come up until the Son, equipped with all power, will again keep the great judgment of death and will separate what is just and unjust.’

[GGJ.11_020,14] This is what the sage told me, and I understand now very well what he meant.

[GGJ.11_020,15] And I, the only one whom he trusted completely, remained a disciple of this special man for 12 years. One day the sage told me that he felt that his death was near and he wanted me to keep what he taught me. There is only one God, and everything that was created had to serve Him only. But the deity decided – as he was informed – to make His created beings very blessed by covering Himself with the flesh and to come down as a human being to show the ways to salvation to all who want to walk those ways. But shortly after that, a great judgment comes with it to make the ways clearly visible, also for the dark power of darkness. And although these ways are also valid for it, it tries to bring down what Love has built. Therefore, it would be good for everyone to examine himself so that he would not be hit by the judgment. And this examination should be: to love God above all and to respect the powers that radiate from Him, but not to worship them as gods, in order to avoid the wrong ways. It would not take long before the judgment will start to overthrow all the gods.

[GGJ.11_020,16] I had to swear to him that I would keep this one God of my fathers, for He was the same whom also he had found. Not a God of vengeance as He was often scold, but a God of love who is not furious neither punishes, who often must bring people to a halt so that they would not completely perish, and who often has to kill the bodies as the only means to save the souls. ‘See, the spirit told me – and my eyes have seen it – that your country was selected to let the great miracle become truth. There will happen what will always remain incomprehensible for the present time and later generations because it is divine and goes beyond human reason.’

[GGJ.11_020,17] This is how my teacher and leader spoke concerning the spiritual mystery of the first religion of the Egyptian people which in fact – when understood in the right manner – only contains the same truths that can also be found in our statutes, although in another form.

[GGJ.11_020,18] Soon after that, he died, and I returned to my homeland to expect the great time. It was revealed to me in clear dreams that I would still witness this, but it nevertheless seemed to me better to withdraw from the circle of the temple servants and scribes, for it became all too clear to me that salvation would not come from there. The expected Messiah could impossibly appear amidst 121 people who only believe in God as long as it is to their own advantage, or it had to be a Messiah of only the mighty, the rich and the prominent ones, but not someone who would make the people happy.”

Chapter 21

THE LORD REMINDS RAEL ABOUT HIS PAST

I SAID: “Did you never suspect, Rael, who the expected Messiah will be – the One who will come down or who already came down?”

[GGJ.11_021,02] While he looked at Me smiling, **Rael** said: “Master, You and Your followers came into my house while I did not ask: ‘Who are you?’ One must be welcoming, irrespective of persons, so that not only the prominent ones but also the poor will be served out of pure neighborly love. But before I answer this question, I would like to have a little idea of who you are.

[GGJ.11_021,03] Look, I am old and I would like to go peacefully to my fathers. So forgive me if I am careful to avoid troubling my head, which is not very popular in Jerusalem, and this can also happen to an old man when he opens up his most inner thoughts too soon.”

[GGJ.11_021,04] I said: “But if I would reveal your most inner thoughts here in front of all, will you then still be afraid that we would betray you?”

[GGJ.11_021,05] **Rael** said: “Rabbi, if You can do that, You must have attained to a high degree of perfection of the spirit which makes it possible to see the spiritual through the material, and then a mean action from Your part that could bring me into trouble would be completely excluded because high spiritual

capabilities can only be reached when a person rejects what is mean. And then those who accompany You as Your disciples must certainly be just like You. So tell me about my most inner thoughts if You can.”

[GGJ.11_021,06] I said: “Rael, it is not only known to you that the Messiah will not be king of the Jews, as they expect Him to be a very mighty and earthly war hero to subdue all nations and thus to possibly make every Israelite a little king to rule over so and so many slaves, but you also know that His Kingdom will consist of the fact that He will save souls and will bring them into His Kingdom of peace which is not of this world but which is established over there in the infinity. This is what the sage of Egypt – named Sarne – proved to you very precisely.

[GGJ.11_021,07] When at one time you were in the temple, now 22 years ago, you heard and saw how a 12 year old boy astonished everyone, not only by His wisdom but also by His miraculous power. You kept very quiet among the spectators and you were very surprised that those totally blind Pharisees and scribes did not notice who that boy was. The spirit let you know immediately that the expected Messiah was standing there alive before everyone’s eyes and that only the very thick pride and soul blindness of the Levites and scribes, who consider themselves educated, prevented to see the forest because of the trees.

[GGJ.11_021,08] You also followed that boy when He grew up. You even tried to give work to His poor parents via your relations and did what was in your power. Although you said to yourself that where the deity lives your help would not be necessary but at least you wanted to show your good intentions.

[GGJ.11_021,09] Later, when you more and more were tied to your house because of your old age, so that you did not leave it in years, except for the short walks to your garden, you nevertheless always wanted to receive information from other people.

[GGJ.11_021,10] Now that 3 years ago a prophet has risen whose name is Jesus from Nazareth, no one but you knows best that this is the same boy. And no one but you in the whole of Israel is more convinced that Jesus is the Christ, the truly anointed One of God. But this most inner conviction you dare not to speak out for the reason you mentioned. Tell Me now if I spoke rightly.”

Chapter 22.

THE LORD SPEAKS ABOUT MERIT

WHEN Rael heard about the 12 year old boy, he looked at Me more and more attentively, but said at first nothing after I finished My speech. But then he grabbed My hand, pressed it to his heart and, while he looked Me into the eyes with love, he said with an emotional voice: “Lord, then I did not wait for You in vain but my eyes did really see You. O loving Father, You are making Your bad servant so happy. Now You certainly will soon take away the heavy load of my body so that my spirit can fully stand in Your light and see Your great glory which is covered in the clothing of man. Only now I truly understand the words: ‘God is man, and the Son of Man rules the world. God has given His Son the power in Heaven and on Earth, and the nations can only be blessed through Him.’

[GGJ.11_022,02] These were a few of the teachings that were communicated to me and which were always misunderstood by the listeners. That is why they were reported to me to proof the incorrectness of the new teaching.

[GGJ.11_022,03] But it is completely clear here that God has truly become man in You and has given You all might – to You, His Son, as a physical man with a soul while Your personal initial Spirit is the Father. O Lord, by what did I deserve such great mercy that You sanctify my house so much by Your presence?”

[GGJ.11_022,04] I said: “Rael, would you have wanted Me to walk by? What you last mentioned was unnecessary because I surely know who I visit and when I seek someone for his salvation. And there is certainly no question of merit, for I am not asking this, but I only go to the people because of the love that attracts Me. And once I am there, one should not ask this as some kind of earthly politeness, rather one should be happy that I came.

[GGJ.11_022,05] I know very well the condition of your heart and that you really feel a great love for Me and great joy because I am here, but I prefer not to see when people, once they have recognized Me, ask for the actual reasons of My coming and are then considering it as a reward for some merit.

[GGJ.11_022,06] Look at My disciples here. What was their merit for always being near to them and for initiating them in all the secrets of the Heavens? I say to you: nothing. They love Me and that love binds them freely to Me personally. And if that love would cool off they also would freely turn away from Me to pursue things to which their love, that made them turn away from Me, would draw them. But in no case is there some merit involved which would make them worthy to stay with Me. Therefore I have always said: ‘Come you all to Me who are tired and burdened, so that I can take away your burdens’. I desire nothing

else in return except that you love Me for that, and then I will invigorate you all. But whoever, despite his great burden of sins, will not come freely to Me, will never see My face, and he will certainly not gain a merit that would make Me come to him, not even by the most noble deeds without love in his heart.

[GGJ.11_022,07] Look, I tell you all this, Rael, so that the last part of your philosophy, which commands you to gather merits to progress spiritually, will be placed in the right light, and so that you know that all merits without love for Me mean nothing. But we will leave it here.”

Chapter 23

THE WEALTH OF RAEL

UPON this I strengthened **Rael** who felt terribly guilty within because of the apparent reproach, and at once he became glad again and his heart felt merely the joy of My presence, and all unnecessary feelings of guilt disappeared.

[GGJ.11_023,02] At that same moment his body received the necessary strength to move without the help of his servants. And this feeling of strength that flowed through him gave him such great bliss that he again gave an eloquent testimony as to who I was and urged all those who were present to also praise Me. I told him not to do that, just like before, for the known reasons, and I invited everyone to visit the landed property of Rael that was worth seeing because this would inspire everyone.

[GGJ.11_023,03] Now we walked through the different rooms of the house which on the outside, at the side of the road, had nothing in common with the normal Jewish architecture, but seemed to have a complete Greek architecture from the inside, especially on the side of the garden that was closed to prevent nosy looks. One could see in the rooms a great number of Greek, Roman, Egyptian and Indian objects of art that were tastefully arranged and which gave the rooms a very special and cozy appearance so that many of My disciples, who never lived in such beautifully arranged rooms, could not stop looking around. It was not so much about the wealth there but the perfectly artful taste that was apparent everywhere and which gave a very harmonious impression.

[GGJ.11_023,04] The same could be observed in the garden that was completely arranged like a well maintained model garden, decorated with statues, fountains and green lanes, but because of the influence of the late autumn it looked considerably thinned out. My followers saw at Lazarus' place also a nice and wealthy complex – the house as well as the environment – but the usefulness was clearly put forward there, but here it was only oriented towards artful beauty.

[GGJ.11_023,05] Now there was a discussion going on, first among each other and then more in general, about the question whether, while pursuing spiritual goals, it was justified to Me to at the same time clearly ogle the world and its treasures, and whether it was not rather objectionable to surround oneself with such luxury that was obviously only meant as a lust for the eyes and could easily make the soul to fall asleep. Answering this question was the reason why I had invited My followers to look at the wealth of Rael who clearly had great joy that also I was attentively listening to him while he tried to emphasize the beauty of the separate, especially beautiful statues while praising the artful workmanship. My disciples were very surprised about this interest which was in direct contradiction with My former destruction of statues of idols which were also made with great workmanship.

[GGJ.11_023,06] When we were now standing before a statue of Apollo that was put in a recess in the wall that surrounded the garden, bordered by bushes and standing out against the dark background, there was no limit to their amazement, for they thought that this idol image, just like other idol images before, had to disintegrate into dust in My presence.

[GGJ.11_023,07] It was even more shocking to them when we entered a small round construction where there was a whole collection of idols – all works of art of high quality which, by their positioning and tasteful arrangement, gave this temple-like space an unusually beautiful and exalted style. Especially for the former orthodox Jews those images were an abomination, because in the presence of Jupiter, Mars, Apollo, Venus, Minerva and Ceres and even Pluto, My presence seemed impossible to them. But the fact that I listened to the explanation of Rael who told Me the names of the artists that made the images as if this was completely unknown to Me, was completely beyond their understanding. However, they all felt that something special must be the basis of My strange behavior in this house, and they kept quiet, curious to know what would come after this exceptional interest of Mine.

[GGJ.11_023,08] When Rael had shown all his treasures, with explanations of origin and age, we came back in the hall and occupied our former seats.

Chapter 24.**EXPLANATION OF THE LORD ABOUT ART**

MY disciples expressed now openly their amazement about the special arrangement of the house and garden which nevertheless did not seem appropriate for a wise Jew so that Rael excused himself by pointing out that his many trips had often given him the opportunity to admire the workmanship of foreign nations, and that he only put a few examples in his house, regardless the fact that those objects represented the cult of the pagan gods. But he only admired the beauty and not the represented idea, or at least only as far as this would not be in conflict with his belief in one God.

[GGJ.11_024,02] Now some reacted and said that this would be dangerous and could not be combined with the precepts of Moses who forbade associating with pagans and commanded to hold on to the old traditional customs.

[GGJ.11_024,03] Finally **Rael** asked Me: “Lord and Master, please tell me if I was wrong to arrange my house the way You have seen now, and rest assured that I myself will be the first to destroy all these works of art at which my eyes rejoiced as soon as You will tell me that it is unjust.”

[GGJ.11_024,04] I said to him: “Do not worry at all, for if it would be unjust everything would have been already destroyed. For where I am taking residence the unjust cannot exist for long. But you saw yourself that I shared your joy over these works of art and that I did not admonish you till now.”

[GGJ.11_024,05] Now I turned to My disciples and continued: “But you, when will you judge rightly, not from yourselves but from My Spirit? You know that I am not pleased when you act according to certain rules for evaluation. Act and evaluate things according to the rules of the most inner, true spirit that is put in you, and do not think that what is contrary to your customs is also contrary to God.

[GGJ.11_024,06] God could very well allow to other nations what had to remain inadmissible to you to keep His people suitable for what is now present as a ripe fruit. But when the fruit is detached from the tree, it will depend on the tree to ripen a new one, for it became now strong enough so that it can do it without the help of the gardener and can progress on its own, for he did everything that was

possible. But if the tree becomes lazy and slow, that same gardener will lay the axe at its roots.

[GGJ.11_024,07] All the nations can be compared to a fruit tree which however always has to be treated differently depending on the typical character of the people.

[GGJ.11_024,08] Moses gave the laws to the Jews and gave and forbade severe precepts so that they should be involved with something different than the inner purpose of God's Word. Whoever is called to preserve the spiritual kernel – not only for this Earth and its inhabitants but for the whole creation – must outwardly be well protected, for whoever strives for the outer cannot at the same time be the guardian of the key.

[GGJ.11_024,09] Since all times the Jews had a hard and stubborn character. However, these are the qualities which made them suited to be the keepers of the Word of God so that it can be kept as intact as possible. Other nations, which did not have that characteristic had other callings, yet were not rejected by God. Just like hands and feet cannot be despised by man because they are not, like the heart, keepers of the most inner life, but are nevertheless also highly valued because without these organs his life would be very crippled.

[GGJ.11_024,10] So if someone thinks that it is an abomination to God to live differently – spiritually or physically – compared to a people that are obviously under His clear leadership, is very wrong. In later times, when the distinction between the nations will disappear more and more, it will happen that the way of living of neighboring people will be different, yet they will be equally close to My heart. But no one will then be offended by the other.

[GGJ.11_024,11] From this you can see that Rael can quietly live amidst his works of art and in his beautifully arranged house and at the same time be very dear to My heart, for he looks at all that without his heart being attached to it. He only looks with gratefulness at the spiritual ability that I put in man, developing such workmanship in him that it also can give joy to other people.

[GGJ.11_024,12] If he or someone else in this house would also somehow worship the statue of Jupiter or another deity, they would be destroyed, so that everyone would see here: there is only one God. But this is not the case. Rael and his cohabitants believe fully in Me and rejoice over all this, only rejoicing over the pure art.

[GGJ.11_024,13] Why would I destroy what was also indirectly created by Me? Because I created the ability for this in man, as long as he makes good use of it. For believe Me: everything that you call art is put in the heart of man by God for very wise reasons as you can easily imagine.

[GGJ.11_024,14] Just like an inferior animal, with only limited intelligence, cannot make a work of art through reasoning, so also man cannot do this when he does not try to develop his spiritual abilities.

[GGJ.11_024,15] You very well know that a civilized nation can more easily be evaluated by their works or art, for they give outwardly an image of what is reflecting in the soul of a people, in their feeling, thinking and acting. The more they make progress in freeing the soul of material pleasure the more perfect works of art they will be able to make. They can of course also use their works of art for every kind of sensuality. But then they will not make and exalted but a repulsive impression on the pure observer.

[GGJ.11_024,16] However, from the point of view of beauty, works of art can never be made if there is no ability in the soul of the artist to exalt himself to purer spheres, that means to look with his spiritual eye in order to make something himself. How he will give form to what he saw depends on his free will. But he only can progress in giving what is more and more perfect when he walks the ways that are righteous to Me.

[GGJ.11_024,17] Salomon could never have designed the temple if in his spirit he would not have been so free to see with his inner eye the reflection of a pure heavenly building, and according to that, make in the much admired temple a weak image of what is completely visible to everyone in My Kingdom. For neither on Earth nor in the Heavens can anything be created by human beings or spirits which cannot be found in fullness in God and thus also in His works. Wherever there is an image, there also must be a spiritual original. Just like when there is a shade there also must be an object that produces the shade.

[GGJ.11_024,18] But since God is infinite, and all the good, the beauty and the exalted is in Him, spiritually there also can never be an end to something more beautiful.

THE HUMAN FORM AND ITS SALVATION

GOD Himself wanted also to have a purpose, that means to establish a standard that is perfect in itself so that all lower and higher forms can be derived from it, and so He created the human form as a starting point for an ascending and descending line.

[GGJ.11_25,02] When you look at the human form, you can derive the animal form from it, and when you look at the embryos of animal and human forms, in the initial stage they look completely the same, and they develop themselves according to the intelligence of their soul to become the creature that must exist. This initial similarity is however at the same time also proof that in every embryo there is a striving to reach the human form because otherwise it would not look the same. It is only hindered by the soul who is still not developed enough and who needs to take care of this development.

[GGJ.11_25,03] In man lies now that form which the Greek artists knew already for a long time as what is most harmonious, that means that all his parts are built in equal proportions to one another.

[GGJ.11_25,04] However, in that form, only the lines are indicated that must continue in order to effectively function as a body, and this means again: arms, legs, head and trunk stand in a right proportion to each other, which is the right one to maintain the body and which also corresponds to the feeling of the human soul.

[GGJ.11_25,05] By observing the human body someone can easily determine whether a building is build too high, too wide or too small, which would not be possible if the form was not placed in him and which must also be the norm for other things and creatures.

[GGJ.11_25,06] In the purely spiritual world these forms develop themselves – depending on the further development of the soul – to a very precise harmony, so that the true beauty will only then become visible. Whoever is pure of spirit can by that radiate to such beauty that it would simply destroy you, because that beauty is only an expression of the most inner, purest perfection.

[GGJ.11_25,07] But since the highest virtue according to God is, apart from love, humility, the spirits very often disregard that radiating appearance and hide that outer cover behind the cloak of loving humility, just like also I as God Myself have

taken on the flesh of a human being, on the one hand to show the created beings the way they should go to free their souls and on the other hand also for a reason that lies in the salvation of the form, for which reason I also will be crucified.

[GGJ.11_25,08] So you see that there is nothing wrong about rejoicing over beauty and the striving of the artists towards beauty, but that the feeling for all beauty can also be a standard of measurement for the development of the soul, on condition that this striving moves on the right path. Did you understand that?”

[GGJ.11_25,09] **My disciples** said: “Yes Lord and Master, this we do, although it sounds quite different from what we have heard from You up to now. But we can better understand now that matter and spirit are closely related.”

[GGJ.11_25,10] **Rael** said to Me: “Lord and Master, You said that You will be crucified for the sake of the salvation of the form. How must this be understood? Not as if You really would suffer the death of a criminal at the cross?”

[GGJ.11_25,11] **I** said: “My dear Rael, let this not worry you now, for you will be clearly instructed about this, but know only, since I came down to save mankind, that this salvation will not only happen spiritually but also very coarse materially, because, as the disciples just mentioned, matter and spirit are closely related and the first mentioned existed from the last mentioned. But the spirit is at the point of going to ruin. That is why matter must burst open and, in order to be saved, must become spirit again. And this is the salvation of the form which can only happen according to certain laws because otherwise the deity will have to destroy His creation as it is now while He wants to save and keep it. But, as said, we will leave it here. All this will become as clear as the sun to you, although not here, but on the other side in My Kingdom.”

Chapter 26

THE POWER OF LOVE

On this Rael said: “Lord and Master, this promise fills me with great joy, for I know who gave it to me, and it will therefore certainly come true. That is why I will not ask further and leave everything up to Your love and mercy.

[GGJ.11_26,02] But I suppose that it would be permitted to ask something else? You said that the sense of art is a standard of measurement for the spiritual

progress of the nations, to such degree that it shows their spiritual understanding. The Greeks, and through them also the Romans, have certainly attained to a high degree in the joy of making works of art, but it cannot be denied that their morals are not at the level of the pure, moral feeling. How can this be compatible with Your words?”

[GGJ.11_26,03] I said: “I told you that man’s open soul – making it possible for him to make things purely artistic – can also be wrongly directed. If the soul is capable to receive impressions, he can form them as he likes. But a purely animal-like human being will never be able to make an ideal work of art. Also the possibility to receive bad things depends on the openness of the soul. And from the moment that a sinner, who up to then threw himself with his bad love into all sensualities but took the courage by his will to destroy his bad love, can in the same measure come into the true love and be active. If this were not so, there would not be sudden repentances which you yourselves have seen in life while you were with Me, because what matters is always the power of love, whether it is bad or good. Its true nature will be immediately recognized from its works.

[GGJ.11_26,04] This is why no one should condemn or scold his brother who is still imprisoned in bad love and who does bad works by its power, but rather feel only compassion for him and try to move him towards repentance through personal, righteous love, because the one who despises him does not know whether I will not send a strong stimulation of will to sustain him by which the one, who was apparently lost, would very quickly change his bad love into 133 good love and will then stand before Me spiritually more justified than even the one who scold him.

[GGJ.11_26,05] Would I make such great effort for the lost son if I did not know how big and all compassing his love is, that is now directed wrongly but that can again be directed towards Me? Only for the fact that this turnaround can for every fallen spirit or human being happen in an instant is why the Father does not curse His sons but rather pity them, invites them with love and even searches for them so that they can find the way to the House of the Father.

[GGJ.11_26,06] You can easily realize the measure of love and patience that is needed for that when you look at the enormous magnitude of the evils and immorality in the world that reached its peak precisely in this land, so that the divine love, as counterweight and stronger power, devours all that evilness and destroys it in itself. A little power cannot handle a stronger one in itself, at least not spiritually, but only a stronger one can embrace the weaker one and can finally lose it in itself without damage, and this is what happens.

[GGJ.11_26,07] For what concerns the Greeks and also the Romans, when those people will excessively use the spiritual qualities which they received, using them for their good life and stimulation of their sensuality, they will go to ruin as well. Admonitions at the right time will not lack, but when they will not care about them, such ulcer on the body will have to be burned away and often cut away in great pain so that the body can be preserved.

[GGJ.11_26,08] But I can tell you that the nations have up to now not found the stability in them to remain constantly pure in themselves. That stability can only be reached after slow discipline and difficult education.

[GGJ.11_26,09] However, I, Your teacher, came to the Earth to show them the best ways. And because I am the teacher and the sage of all worlds, the goal will certainly be reached, although along ways that a carnal human being will interpret incorrectly, but for someone who is already spiritually awakened in the flesh and for a purely spiritual person it will be easily understood.”

[GGJ.11_26,10] On this, Rael said: “Lord, what you told us now is certainly very true and correct, and no one can doubt it, no matter how, because You, who are the Lord Yourself, declared it to us and have informed us Yourself. However, there is a special question that I often asked myself but could never find an answer, and that is: why are the Jews now actually the people that are called, and why actually did You come down precisely to this place?

[GGJ.11_26,11] I myself as a Jew am certainly very glad that I am an offshoot of this favored people, but on the other hand, in my freethinking mind I cannot hide that nowadays it are precisely the Jews, despite the fact that they are expecting the Messiah, that are by far the ones who offer the most unsuited soil for the spreading of a spiritual teaching for the soul as You give it. The Romans and Greeks could be much more suitable for that because since already a long time they showed by their philosophy how much they are longing for something better than what their teaching about the gods can offer them. Also, a much faster spreading of Your teachings could be expected from Rome than from the stubborn Jerusalem. The Jews are probably only satisfied with a very exalted position of power – this is certainly what they want – and all the knowledge of the soul they sell for the price, to exchange Jerusalem for Rome.

[GGJ.11_26,12] In Your omniscience You certainly must have known this long before Your coming. What then is the actual reason why You nevertheless chose that ungrateful people?”

Chapter 27**SPIRITUAL AND WORLDLY PEOPLE**

I said: “Rael, I indeed knew how little influence My teaching would have here, and My words often confirmed that. But since, in My Spirit, which means as the Father in Me, I look much further than the times of this people, I can also precisely see that this is the only right way. The initial fundamental reason lies however in much deeper secrets of creation than you can imagine. And to explain that, I came here in your house, because all those who are now here near to Me are closely related to it and they must perceive already during their life whereto everything will lead, so that they will be able to continue to cultivate in the right way the field that I will assign to them.

[GGJ.11_27,02] So listen: you know for already a long time that there are people who live an inner life, and people who strive outwardly and care little or not at all for the inner, the spirit, but are striving as much as possible to play a glorious role in front of their fellow men.

[GGJ.11_27,03] When you consider this, you must recognize that there is a striving to the outer and a striving to the inner – spiritual people and worldly people. Both strivings have, since they are present and therefore established by the Spirit of God, a middle point where the two kinds touch each other and which are to Me, the Father, justified. Both strivings can however also distance themselves from that middle point, or better: from the point of rest of My creation, and so become entangled in wrong things.

[GGJ.11_27,04] As long as both strivings are justified to Me they can be compared to a fruit that carries the viable seed in itself, and around it, the covering that is feeding, tasteful and nourishing for man. However, every fruit shows firstly the outer form that stimulates to eat, and only a smart person knows how to gather and plant the inner seed, and cultivate in this manner, with difficulty and work, new fruit bearing trees and bushes.

[GGJ.11_27,05] Look, as nature teaches you how physical man has to be fed, it is the same with spiritual man. A fruit has to be created that gives seed and eatable food. But since that food is not only for man but also for the whole universe, separate ways have to be followed, and since man received also a free will, they can distance themselves from the right point of creation from which both directions were set out. You will much better understand this by what follows.

[GGJ.11_27,06] The first man, who was created in such a way that he carried in himself, in the right balance, as it were the seed as well as the food, was Adam. He was not the first man in every respect, but the first man who was destined – out of free, personal urge – to care for the kernel of My Word in himself, to multiply and to freely pass it on. He was the first free human being and by that he had in himself the possibility to creatively develop himself. To all other human beings before only the limited power in Me was given which they however could not utilize as such out of themselves like Adam. That is why they only stood in the wisdom that was given to them, but not in the love which they freely had to develop in themselves.

[GGJ.11_27,07] Now the descendants of Adam developed themselves to the outer and to the inner. To the outer those who were destined to become the large number of embodied beings who – enclosed in the flesh – had to absorb the food that envelops and hides the seed in order to become independent. That means: to learn from those who formed the most inner stem and who preserved the teaching, and then to be able to warm themselves in the love – everyone according to his own character.

[GGJ.11_27,08] Because all human beings who are living are already present as created spirits, and they thus do not come into being as completely newborn in the spirit as you know. The purpose of their covering with a material body is however solely that they would not reach their free individual destiny out of wisdom in which they were created since the very beginning, but out of love that is now embodied in Me. This goal cannot be reached if the inner seed of life is lacking, which always has to be protected in a very artful manner against every destruction.

[GGJ.11_27,09] Now, from that little stem, which is destined to form the seed, only few existed from Adam and were preserved in the Jewish people. All the other nations can more or less be considered as the outer fruit to serve as food for those who, from the big receptacle of first spirits, want to go the way of the flesh. Once they are covered in the flesh, those first spirits must lose every memory of their former existence, so that they can develop themselves freely and will not, driven by the consciousness of a former life, take it into consideration. If the latter would happen, wisdom and not love would be the motive for their development. Wisdom deliberates, love acts only according to faith and feeling.

[GGJ.11_27,10] So now you know that the Jewish people are to be compared to the seed of a fruit, but let it be understood: not the individual Jews as such but

only the principle, the spirit that lived into the minds and raised the people, but this is now also for the souls almost completely lost.

Chapter 28

THE DEVELOPMENT OF THE JEWISH PEOPLE

As long as a people stands on the right point of the direction that strives to the outer, it is also good to Me, and they will therefore be a strong and mighty people, as for instance the Romans now who rule the Earth.

[GGJ.11_28,02] Now you are surprised and you think: ‘How is it possible that a people can be good according to God while they do not even believe in God but believe in many gods?’

[GGJ.11_28,03] Well I say to you that it does not matter for the moment how it is named as long as the inner perception of the heart, with which the rulership of the deity is recognized and loved, is true and real.

[GGJ.11_28,04] If for instance a Roman, who firmly adheres to his pagan belief, who honors the gods and makes effort to live the right way of life, full of justice and abhors evil, according to his conscience and the awe for the almighty, highest forces, will he, who strived for the true virtues, be damned because he believed in Jupiter or Minerva? Certainly not. And it will be easy to teach him about the one God, because his being only wants the gods that he worshipped up to then, namely to practice and to strive for moral perfection, as you have noticed yourselves with many Romans.

[GGJ.11_28,05] Therefore, I say to you: always look at the heart of a person, and let it first of all make no difference to you how that person expresses his love for God.

[GGJ.11_28,06] Rome became mighty because the Roman laws are the best soil that can be laid for My coming Kingdom. And as long as the Romans are striving to act accordingly, they also will remain what they are.

[GGJ.11_28,07] The people who strive to the outer will therefore be also trained in the right willpower and toughness of the body. The people who strive to the

inner possess more the toughness and the firmness to hold on to what has been given since ancient times, which you can well notice when you compare the Romans and the Jews with each other.

[GGJ.11_28,08] This is also why the Romans are a conquering people, inclined to expand ever further. The Jews are a people of preservation, and they consider it even punishable to go beyond the traditional borders. However, by this closing up to the outer, the Jewish people were also raised with difficulty to preserve the inner kernel.

[GGJ.11_28,09] And with that same toughness by which they kept the precepts of Moses up to now, which are however overgrown by much stuff of words but which are nevertheless true and real in itself, they would keep My new Word in the same way if however they would accept it. Through this education of thousands of years they are very well capable to recognize the truth of My teaching. But now they also left the right middle point and instead of remaining keepers of the seal they became stubbornly hard and inaccessible for the renewal, this out of laziness that came instead of the virtue of perseverance.

[GGJ.11_28,10] Other nations that strive outward will later act in the same way, but then oppositely, because to go out to propagate, easily loses itself in changeability, instability and sensual lust.

[GGJ.11_28,11] Once a standpoint has been reached that showed that the middle way is the golden one, the nations in later years will also prefer to take that way and will no more go on another way, as will happen now and also later. As many billions of such and such first spirits will be released who will have taken the way of the flesh, a whole different relation will exist between the spirit world and the human beings, because the more spirits who will have finished the way of the flesh the more their influence will be on those who as human beings want to accomplish their change from the sphere of wisdom to the sphere of love.

[GGJ.11_28,12] Then there will be a tremendous pushing of those who also have the intention to accomplish the way and some kind of care of those who already have gone the way. Hand in hand with that pushing, an increase will and must take place of the human race, for the number of scholars will increase more and more and there is no other school than this Earth.

[GGJ.11_28,13] Since the latter is a fact, I could not come down anywhere else than precisely here, and again nowhere else than among the Jewish people who

carry in their law and their progressing development the grains of seed that solely develop the freedom of spirit and will. But since this seed was in danger of drying up and of becoming unfruitful by the too great stubbornness of this people, I came Myself and I awaken and fertilize it to a greater ability to produce new flourishing life.

[GGJ.11_28,14] Whether the Jewish people can still claim to perform their task as defender and keeper of the seal, also of this new teaching, will depend on them. But even if they remain stubborn and will not recognize Me, they will still remain the chosen people of God because of their years of schooling. And they can at all times, also in the coming thousands of years, find the way to the House of the Father just like the lost son, and they will also be accepted. But great disasters will be necessary before they will turn back, and they still will have to tend pigs in foreign places for a long time.

[GGJ.11_28,15] I know that every effort with this people will be useless, and they also will be able to do the most extreme to Me, so that no one can say that signs were lacking by which a prophet makes himself known. But even the greatest sign will accomplish nothing here. That is why, after Me, the time will come when no work will be done by signs anymore but only by the Word, as I am speaking it to you now, which will awaken much more faith than compelling miracles.

[GGJ.11_28,16] Now you know why the Jews are the chosen people and why such great things are happening here. The only thing that is left to do is to tell why steps were not taken to prevent these apparent failures – why it was allowed that really no equally, calm way of development can take place.

Chapter 29

THE PEOPLE OF THE FUTURE

If no storms would rage over the Earth and an even temperature and current would exist everywhere, the whole Earth would soon crumble and crack, for only through heavy storms and earthquakes can a strong lifework take place, a refreshment that becomes visible in the reviving air after a storm.

[GGJ.11_29,02] If you would make minimal body movements, always exposing it to an even temperature, avoiding everything that is unpleasant, then there will soon be a decline of the forces that you are not using, and together with that a decline of the body. And when this can happen to the body, then how much more

to the soul who will always dream in the same unattractive existence without being stimulated, for it is only the soul that lives, not the body. In order to feel the joys of life and work he must have work to do. By the work he acquires knowledge and experiences joy over what he has done. Materially, this work expresses itself as a fight for the weak against the strong, spiritually however, in the knowledge and in the increase of love.

[GGJ.11_29,03] As God is infinite in His being, also the spirit can grow infinitely. However, that growth brings about the existence and perishing of earthly nations while the perishing of the bodies does not matter, for only the souls must grow, the body is perishable.

[GGJ.11_29,04] Like a very noble plant that existed slowly from a much less noble kind by diligently taking care of it and by cutting off all the wild shoots, this is also how the people of the future will grow, only by slowly taking care of them after first removing a lot of rampant wild seedlings. They will be one flock, led by only one Shepherd, and that will be Me.

[GGJ.11_29,05] To accomplish that work, and also the great salvation of the worlds, is the goal of My incarnation which will however have to begin with every individual, not with the big mass of people, for also the ocean is made up of separate drops. If one wanted to extract the salt from it, only a small quantity is taken out, the salt removed and kept in a container which is suitable for that saltless water – a work that seems useless but it will finally lead to the goal when one has eternities at his disposal. Did you understand what is said by My words?”

[GGJ.11_29,06] Rael and also the disciples said: “Yes Lord, we think that we have fully understood You, as far as this is possible, although we think that there are still many things that can be learned from Your words, which You did not speak out but which can nevertheless be concluded from them. This will become clearer to us in later times when also the words that You now spoke to us will be completely assimilated.”

[GGJ.11_29,07] I said: “Dear friends, I read in your minds the question: which people can take the place of the people of the Jews in case they will not meet the expectations? This is indeed the case as you know, for otherwise I would not have predicted the destruction of the city of Jerusalem so many times. You ask because you do not know that there is another nation that went through a somewhat similar schooling as the people of Israel.

[GGJ.11_29,08] Well, I will also answer that. God, the all-knowing One, is never that unwise to build His work on only one support, but He always builds it on several supports to take care that His building that He puts down would not collapse in one night in case the worm would gnaw at one of the supports. So also the work of salvation stands on a lot of save supports so that it must succeed, even when the enemy would try with all power to prevent it.

[GGJ.11_29,09] Here on Earth there are several nations that can qualify to serve as seal keepers of the New Word instead of the Jews, because the Old Word will from now on be guarded all the more anxiously by the old guardians as more and more afflictions will befall on them. And even when the Jews will be scattered over the whole Earth, they will all the more firmly hold on to the old belief, because this, and the hope for the restoration of their former, lost fame is the only anchor by which they can be saved from total downfall and destruction of which they will be well aware.

[GGJ.11_29,10] However, My New Word needs also seal keepers, this means: a people from whose midst always new teachers can arise who can clean the teaching that became somewhat swampy, and change the swampy water into a clear stream. For just as the Jews matured slowly, so also that people can only mature slowly. And just as the Jews had to endure captivity because of their sins and fell into idolatry, so also the people of the future will, for the sake of their maturing, fall into similar mistakes – yes they can and shall fall into exactly the same ones. Just as I awakened prophets among the Jewish people, also prophets will arise there and purify the pure teaching from the Heavens of all additions.

[GGJ.11_29,11] However, this people is as good as totally unknown to you now, but in time they will arise with great force and will smash to pieces everything that is rotten and useless, for they are mighty in their still intact natural force. The same teachers that came down here as My servants will also come back again there, partly in the flesh, partly in the spirit, and they will testify of Me with great enthusiasm and all-conquering force, as they testified of Me up to now. And I will be invisible at their side and lead them.

[GGJ.11_29,12] But then, once that people will also have reached such a height that foreign kings are afraid that they will possess the Earth, like the Romans now, a time will come with full of surprises for the nations on Earth. For not that people will be the middle point, but a new people will arise that will be formed from the most noble generations of all people. These will conquer the world with My power. And peace and unity will and must then rule over all nations and peoples. And amidst that new people, salvation will be born that will need neither king nor law but only this: ‘Love God above all and your fellow man as yourself.’

[GGJ.11_29,13] And you, My faithful followers will be co-workers of this new material and spiritual kingdom. That is why you are gathered here, namely to hear already in your first earthly days from My mouth for what purpose I am calling you. For all those who are for you now invisible and who will also be workers for the bliss of this Earth – and through this Earth, the universe and the spiritual kingdom – are also present. And they rejoice over you as co-workers of the work that has started. But you will see them, 143 those great legions that are necessary to make the work prosper.”

[GGJ.11_29,14] After these words I opened for all those who were present their spiritual sight, and they saw all prophets and angels of My Heavens who came in a most friendly manner near to them and they talked with them about My latest revelations.

Chapter 30

REGARDING DYING

This scene lasted for about one hour, and all those who were present asked every possible question to the spirits who answered them in a very friendly way. Then I called John the Baptist and Elijah to Me, whom those who were present knew only in the personality of the Baptist. And I said loudly in the presence of all: “You have been My predecessor in this great time of My coming to the people, and you will again be My predecessor when that great time will arise about which I have spoken. But the people will not recognize you then, despite that you will know who you actually are, because that last temptation in the flesh that you can expect will become the foundation for the building of the dawning kingdom of peace.

[GGJ.11_30,02] The people at the time of your next life will care little about your word, but it will be written in their soul with burning letters so that they will nevertheless feel it when they will be free of their body. That word of you will be My Word, and I will demand an account of everyone who heard it but despised it.

[GGJ.11_30,03] But you, My loved ones and faithful ones who are gathered around Me and are surprised about the things that clearly happen now before your eyes, will form the tribe of those who will form the new elect people, and you yourselves will contribute to its foundation in My name as a great brotherhood that draws strength from My Spirit to perform great deeds.

[GGJ.11_30,04] And so, I let you go now to make a start by which the lost son will be forced to come back home after he did not want to listen to the calling voice of the Father. Amen.”

[GGJ.11_30,05] After these words, the heavenly inhabitants disappeared, and we were alone again like before in Rael’s big dining hall. Those who belong to Me sat for a long time as if stunned by the glory of what they had seen, for they never looked so deep into the secrets of the heavens before and they never again received such sight during their physical life. But this happened to keep their souls strong, also without miracles which I performed exclusively among them and not in public. This last deep vision was meant to be an unerasable imprint and remain a guideline for the rest of their life as well as for their further life without material body in My Kingdom.

[GGJ.11_30,06] We went now quietly and partook of the evening meal in silence. Rael showed everyone the most comfortable places to sleep which were prepared at different places in his house, and he finally asked Me to allow him to have a private conversation.

[GGJ.11_30,07] I said: “It was not you but I who inspired you to express this wish so that you can still receive more information that is only necessary for you to know.”

[GGJ.11_30,08] Then I followed him to his privately located room while the others were going to rest.

[GGJ.11_30,09] When we were alone, Rael said to Me: “Lord and Master, I am a sinful man who is not worthy that You sanctify this house with Your feet. But I also know that You are extremely merciful and that You certainly will forgive all the foolish things that I have done up to now in my life if I really ask You with all my heart. Therefore, I ask You, Lord and my God, in the first place for the following: please do not take into account the great weakness that I had up to now, and forgive me for all the sins that I, consciously or unconsciously, have committed.”

[GGJ.11_30,10] I said: “Rael, all your sins have been forgiven for already a long time, for I am not a God of punishment but of love. Then how can I punish someone for something when he – as in your case – is very serious with such request as you have expressed yourself now? But I came into the world to destroy

the great burden of sins which the people, in their great blindness, have loaded upon themselves, and to free up for them the ways to the greatest happiness.

[GGJ.11_30,11] So do not worry anymore about your sins which you only committed in a former time and which will follow you at your departure from this Earth as evil works as well as the good ones. They are consumed by My love. But tell now, what more suppresses you, for you have a special request why you privately wanted to speak with Me.”

[GGJ.11_30,12] Rael said: “Lord and Father, I thank You from the deepest of my heart for Your words. I am all the more filled now with the wish that inspired me since I met You. Look, I am old, my body is fragile and not very suitable anymore for the accommodation of this soul. It is the hope that I still could see the chosen One of God that kept this tired body still standing, and now that this hope is fulfilled, I ask You, Lord and Father: let Your servant go in peace into the grave so that in Your Kingdom, that I have seen now with my carnal eyes, he can become a more useful instrument than he still can be in this physical life. If I could go away before Your eyes, I certainly will not taste death and enter safely and peacefully into the Kingdom that You promised us.”

[GGJ.11_30,13] I said: “Rael, this wish rested in your heart for already a long time, and that is why you had to speak it out so that your soul would also be delivered from this last pressure. The others, who are sleeping now, are by far not mature enough to hear what you should know.

[GGJ.11_30,14] Look, what actually means the death of man? Nothing else but the ripe fruit that falls from the tree, and this falling off happens also by itself without special help of the fruit. When a person has matured in his inner being, so much so that he can be considered a ripe fruit, the releasing of the ripe soul from the trunk – the body – will also happen without any force. He who lived according to My will, for him that moment will come in such a way that also without My presence he will glide over from the earthly to the spiritual life, completely without pain. Yes, even with the most joyful feelings.

[GGJ.11_30,15] But despite that you are not really attached to life, you still have some kind of worry for that moment to come, and you think that it will be the easiest for you to get over this unpleasant turning point when you can be strengthened by My presence. But I say to you now that you also should lay down this forgivable human weakness so that your faith, which kept you alive up to now and let you attain to this old age, will be fully strong, because the faith in Me is actually the best and only way to conquer all threatening terrors of death.

[GGJ.11_30,16] Once man has become fully believing, and when I have laid into his heart that it is his time to loosen the bands of his flesh because he finished his earthly task, I will even give him the power to break those bands himself, and then he will softly doze away in peace before the eyes of those who are his own.

[GGJ.11_30,17] This is how death should be but as it only can happen in the rarest of cases because men fear the moment that they are called away more than anything else and their transition is not caused by the normal deterioration but by violently destroying the physical machinery. The wrong life has therefore also brought about the many sicknesses which should have nothing to do with the actual death because not these sicknesses should determine the transition of the soul but the complete ripeness of the soul.

[GGJ.11_30,18] So, My Rael, do not consider this as if I am refusing your wish when I say to you: continue to live for a short time. Do not consider this as a punishment but train yourself to also wipe out your last remaining connection of what is earthly, and then to unite with Me and enter My Kingdom.”

[GGJ.11_30,19] Rael said: “Yes Lord. As always, You are also completely right in this, and I will shut up my foolish wish in myself in order to become worthy of Your entire love. I will destroy this foolish fear, and I almost believe that I already succeeded in this through this conversation with You.

[GGJ.11_30,20] But how must I understand this: to be united with You I should enter Your Kingdom? What, o Lord, do You mean? Will You also leave this Earth?”

[GGJ.11_30,21] I said: “Certainly, as soon as the work is finished. The Jews will receive power over My body and will kill it. And on that day I Myself will lead you into My city that is built in the Heavens instead of Jerusalem that will be destroyed here on Earth while it could have been a city of the cities if its inhabitants would only have wanted it and would not have become so wicked. Then I will rule the world from there, and My faithful ones will live with Me within the sacred walls that will be built by My life on this Earth and by which the work of My hands provided the building stones, piece by piece. But enough of this now. You will be with Me a citizen of that city, and soon your spirit will clearly visualize what I can only point out to you now.”

[GGJ.11_30,22] But, My Rael, let your body now also receive the necessary rest because tomorrow is another day on which still many things can be discussed.”

[GGJ.11_30,23] Rael listened to this advice and went to rest while I returned to those who belong to Me and I spent the night on a place to sleep that was prepared.

Chapter 31

A DAY OF REST

Early in the morning we got up from our beds – very timely as usual – and we went immediately outside into the garden of Rael. The mornings were very rough, especially around sunrise because the rainy time had to start soon, but they were nevertheless very refreshing so that it was pleasant to be outside for some time.

[GGJ.11_31,02] If people would make a habit to get up early, especially in the summer, and spend the early morning hours outside, mankind would soon become much stronger than they are now, because the strengthening currents that draw through the sky, especially during the early morning winds, bring particularly the nutrients to the Earth. And, through the interaction of light and the developing warmth it also produces the special nutritional elements for soul and body and work quite differently under a high sun and higher temperatures and also brings about a special chemical process by which they become more coherent and not so well absorbable anymore for man compared to the more etheric condition of the early morning.

[GGJ.11_31,03] My disciples were still enthusiastically discussing with each other about the visions which they saw yesterday, and they also related about their unusual dreams which almost every one of them experienced, but they did not ask Me a special question about these things. Soon also Rael joined us and kindly invited us to partake of the morning meal that was prepared. This we did, and they soon became all really cheerful and the otherwise very serious men used many joking words.

[GGJ.11_31,04] Now I said to those that belong to Me that I planned to rest today and that everyone who wanted could look around in the village to see if there was an opportunity for a good work or to speak a word of comfort. Every one of them was free to do what seemed right to him.

[GGJ.11_31,05] On this invitation, **Philippus** said: “Lord, if You do not mind I would like to visit a man who is very precious to me and who, as far as I know, should still be living here. He is a zealous teacher of the Word of God and did already a lot of good works with the little means which life gave him. He is a relative of mine of second degree, and if it is possible to win him for You, I will bring him to You.”

[GGJ.11_31,06] I said: “Do so, and bring Me this little fish, so that he also will realize what he is still lacking. I will not leave this house, and each one of you will find Me here again if he will seek Me.”

[GGJ.11_31,07] Then they all left the garden and the house except John, Peter and James, and they spread in and around the village. Many of them returned only in the evening because they were very well received by the poor population, and the people asked many questions about My Being, My origin and deeds, and they all answered them truthfully. I wanted this to happen so that firstly several of My followers and disciples, who up to now did not find the opportunity to spread My Word, would practice their work, and secondly to also awaken the population for the coming feast of Easter and the events that will happen on that occasion.

[GGJ.11_31,08] However, the 3 apostles stayed close to Me and kept silent. So I asked them if they did not want to follow the others, on which John answered that he and his brother would do that if it would be My wish but that they otherwise would stay.

[GGJ.11_31,09] I said: “Dear friends, if you want to stay, then stay, for I already said that everyone should do as pleases him. But if you think that you will still experience something in My presence which you otherwise would have missed, then you are mistaken. For I will not undertake anything today as I have said, and I only plan to keep a day of rest, for also this body needs its rest from time to time, just like yours, and it is in no way different from your body. We have worked a lot lately, and also My body is therefore somewhat exhausted, even though My Spirit is active everywhere. But as long as this body has not been taken up by the Spirit that has to permeate it and enclose it as a garment, it is also subjected to all demands just like your bodies.”

[GGJ.11_31,10] Then also these 3 disciples left Me alone so that the rest that I wanted would not be disturbed, and they also tried to prevent too much noise in the house, for it could perhaps penetrate into the garden because there was a

great hustle and activity among the many unexpected guests which was in contrast with the quietness to which we were used to up to then. This time I did not support the various house activities with My power because all the inhabitants were glad to take care of Me and of those who belong to Me, and their true joy should not be restricted.

[GGJ.11_31,11] So nothing really special happened that day that was worthy to write down. Late in the afternoon **Philippus** came back with his relative whom he brought to Me and who wanted to be instructed about the Messiah. But at this time I did not engage into a long conversation with him but send him to My disciples who initiated him in My teaching and who told him more about My deeds. So he became believing and I blessed him and his house when he asked Me for it, to the great joy of Philippus who appreciated him very much.

[GGJ.11_31,12] All those who belong to Me came back in the evening and reported about their different experiences that mainly consisted in helping the inhabitants in My name, relieving them from all kinds of sicknesses which led them to faith, namely: that I was really the One who was sent by God and that they were My true disciples.

[GGJ.11_31,13] After the many stories, which do not have to be mentioned here, I said: “Blessed are you, My beloved ones, for it was only by your faith that you were able to accomplish such works, for you only performed them by that power, not by the coercion of Mine. So continue to work independently and with your own deeds so that the flock will not be scattered when once the Shepherd will not be there anymore.”

Chapter 32

THE DEATH OF LAZARUS

Then the evening meal was finished I told those who belong to Me that I intended to leave very early in the morning, going deeper into Judea towards Jerusalem.

[GGJ.11_32,02] The disciples who were more close to Me were frightened for My sake, and they whispered among each other, till **Peter** turned to Me, because he made himself the spokesman for the others, and said: “Lord and Master, each time the Jews in Jerusalem wanted to stone You when You spoke to them, and now You want to go to them again?”

[GGJ.11_32,03] On this, **I** answered: “Are there not 12 hours in a day? Can anyone stumble when he walks during the day and stands completely in the light? I am standing completely in the light and know when My hour will come. So do not worry about Me. However, he who walks at night while it is dark around him and in him will soon stumble and can easily go to ruin. For you know that no one has power over Me unless I give it to him.”

[GGJ.11_32,04] Then the disciples were no more worried about My plan, and **I** further said to them: “You know that our friend Lazarus is sick and that his sisters sent someone out to Me. Would I now not grant their request out of fear of the Jews?”

[GGJ.11_32,05] **John** asked Me: “Lord, You know about everything. How is our friend Lazarus?”

[GGJ.11_32,06] **I** answered: “He sleeps, but I will go to him to wake him up.”

[GGJ.11_32,07] Then **the disciples** thought among themselves that I spoke about the physical sleep, and said: “Lord, if he sleeps, his sickness will soon leave him, because nothing is better than a healthy sleep for a sick person to bring back his strength.”

[GGJ.11_32,08] **I** answered: “You are right about this, but you still are mistaken, for Lazarus does not sleep the sleep of the body, but he died.”

[GGJ.11_32,09] The disciples were startled about this statement, moreover because it was not so long ago that they saw Lazarus fit and healthy. A loud murmuring of condolence arose among them and finally fearful questions whether it still would be possible to help, because he only might be apparently dead, and if My power would awaken him.

[GGJ.11_32,10] **I** said: “Lazarus is dead and rests in his grave for a long time already, but I nevertheless will wake him up. That is why I stayed so long here so that no one could say that he did not really die, and so that by this last open sign that I will perform, the weak minds will become completely believing. I am glad now for your sakes that I was not present and that the Father in Me commanded Me to act this way so that you and still many more people will believe. And that is why we will go to Bethany tomorrow.”

[GGJ.11_32,11] Now they all were satisfied.

[GGJ.11_32,12] Except **Thomas**, who was often plagued by doubts, and who, despite his belief in My word was still very afraid for the Pharisees and Jews, and he said to his brothers: “Let us go with Him anyway to die together if the Jews would lay their hands on Him.”

[GGJ.11_32,13] But James rebuked him for those words and indicated that no one had any power over Me up to now despite the many attempts. Then also Thomas was satisfied with this, and so there was a great silence in the group because everyone was busy with his own thoughts.

[GGJ.11_32,14] Now I advised those who belong to Me to go to rest since great efforts would be required from us the next day, and soon everyone was looking for his place to sleep and they took the necessary rest.

[GGJ.11_32,15] We stood up early in the morning and prepared ourselves for the further trip. Rael came to Me with tears in his eyes and wanted, just like the others, to follow Me.

[GGJ.11_32,16] But I told him that he should stay, and said: “Rael, it will not be long anymore, and then you will be able to stay with Me forever. So prepare yourself to follow later and do as I already told you. These ones here, who follow Me, still have a great work to do in My name during their lifetime. But you already fulfilled it, and therefore you are justified before Me, also without following Me now physically, which I often required and about which you have heard.”

[GGJ.11_32,17] Now also Rael calmed down at these words and said lovingly goodbye to Me and to those who belong to Me.

Chapter 33

THE CAUSE OF LAZARUS' DEATH

NOW we quickly walked on the road that led us to Bethany to cover the distance as fast as possible.

[GGJ.11_33,02] We had to make a detour to reach that place because I did not intend to go via Jerusalem but wanted to come unseen in Lazarus' house which was, according to the Jewish measurements, 15 field ways¹ away from it. But Bethany was not located on the place of the present village El Azarije², but more to the east, so that we did not arrive from the west side of the Olive Mountain but from the east side.

[GGJ.11_33,03] The distance of 15 field ways was measured from the courtyard of the temple where a pillar as a Roman milestone was set up. You can find such marking stones in smaller villages still today. One could cover these 15 field ways in 1 1/2 hour by walking easily till. Bethany was reached from the just mentioned point.

1 See GGJ vol. 10_193,5 (Book 24; 75:5.)

2 El Azarije or Eizariya. It is believed that this is the place where Bethany was formerly located. It was named Lazarion in the 4th century

[GGJ.11_33,04] From this, an archeologist can more easily determine on that spot as to where the real Bethany was located. But apart from a waste region *and* apart from stones and bushes he will nowadays find nothing more on the spot where I performed the last and unmistakably greatest sign for the Jews.

[GGJ.11_33,05] As already known, Lazarus was one of the richest men of the whole of Judea, and since he died without having direct heirs, according to the law of the temple one third of his total fortune belonged to the temple while his sisters, who had no male family protection – Lazarus did not have any close relatives – came under the supreme rulership of the temple, which practiced in such cases a very unpleasant guardianship. The Pharisees and the Jews of the temple were already for a long time very eager for the rich possessions of Lazarus and, as known, they thought about all kinds of tricks and plots to grab Lazarus into their fingers in order to possibly take the whole rich inheritance into their hands. They did not expect too much difficulty to handle his 2 sisters.

[GGJ.11_33,06] But Lazarus rejected all claims and deals that were rudely brought forward and he often was so offended by the enforcing manner of the temple rabble that I advised him to lay off his hot-temperedness because it could have bad consequences for him. He followed My advice as he was able and he also became much more peaceful at the time when I gave him those dogs because he was not so often disturbed anymore.

[GGJ.11_33,07] But now shortly before his death he was again in conflict with the members of the temple who accused him because he apparently lacked the necessary respect for the temple, and this went so far that he violently chased away the members of the temple who came to him with the best of soul-caring intentions and he even held back his personnel from visiting the temple and from making the necessary offerings of penance and purification.

[GGJ.11_33,08] The temple servants knew that these and similar lies were unfounded, as well as the attempts to make him suspicious to the Romans as a friend of Jesus, the agitator of the people, but they still counted on the hot-temperedness of his character by which he might carelessly expose himself at possible hearings. Then it would be possible to bind him to the temple so that he, in order to be set free, would at least have to make big promises concerning his inheritance.

[GGJ.11_33,09] Lazarus perceived those cunning plans very well and contradicted the accusations to the Roman governor with authority, so that he went free, without showing any visible outer excitement.

[GGJ.11_33,10] But it all the more was cooking internally in him so that he caught an acute inflamed gall fever that killed him in a very short time. This was the outer cause for his death. The inner one, purely spiritual, was already mentioned by the answer that I gave to the helper and also by the words to My disciples.

Chapter 34

THE ARRIVAL IN BETHANY

When we came near Bethany, that same helper, who talked to Me before, came to meet us and said with tears in his eyes that his master had died the same day he was sent out and that he rested in his grave for already four days.

[GGJ.11_34,02] It was especially a custom of the Jews in Palestine not to keep a dead person in the house after sunset but to lay him in a specially prepared grave right after he was declared dead – a custom that was justified because of the fast decomposition.

[GGJ.11_34,03] After the helper met Me, he hastily went to the house, which was not far away, to tell the sisters about My coming. As was the custom of that time, they were visited by a large crowd of acquaintances and friends for days, in order to comfort them and to ease the painful separation and their loneliness, for in the beginning, the mourning women could not leave the house at all. The decency of that time required that they would completely mourn as visible as possible, which also had to be noticeable through much wailing.

[GGJ.11_34,04] Maria and Martha were not free of the deeply rooted customs of their people, but did not really like this depressing wordy stuff, especially because they were deeply convinced of a spiritual continual life. They waited with great expectation for My coming to find real comfort by My word. It did not come into their mind that I would raise their brother from the dead, but they nevertheless hoped to find counsel and help with Me against the Pharisees who put themselves immediately on the forefront and were already looking with eager eyes at the fat inheritance and had already made appointments with the temple guard to secure the inheritance for them.

[GGJ.11_34,05] The helper, who spoke to Me first, came into the house and he first met Martha. She was as usual doing the housekeeping, this despite her grief and as far as this was possible because of the presence of the Jews, and she tried to put everything in order just like when her brother was still alive, for he always showed an exemplary order and supervision of the tasks that were necessary on such big property and which were distributed among the workers.

[GGJ.11_34,06] Me and My followers did not yet come close to the house, but I was still outside the small village in order to avoid a sensation. But Martha came now hastily to us while we took a little rest at the side of the road, and when she saw Me, she ran to Me while she was loudly weeping.

[GGJ.11_34,07] I strengthened her in her soul, and now she spoke to Me the well-known words (**Martha**): “Lord, if You would have been here, my brother would not have died.”

[GGJ.11_34,08] With this she meant that it would have been easy for Me to make him healthy again, just like *I had done for* so many other people.

[GGJ.11_34,09] That is why she added (**Martha**): “For I still know very well that everything You ask God is given to You by Him.”

[GGJ.11_34,10] Those words were only a repetition of My words since I often told them by My teaching: ‘For whatever the Son asks the Father, is given to Him’. But these words were no firm conviction of the fact that I Myself am the Father, despite there were so many proofs of who was living in Me and which for a long time had to open the eyes of those who were close to Me.

[GGJ.11_34,11] In order to further open her heart for faith and insight, I said with great persuasiveness: “Your brother will rise again.”

[GGJ.11_34,12] But Martha as well as her sister Maria became innerly so uncertain because of the seemingly almost insurmountable blow of fate. So much so that for the moment only the great distress that came over them stood before their eyes, and the former firm faith in Me and My mission moved completely to the background. In this way, people are mostly showing an apparent strong faith as long as the outer conditions of life are favorable. But they immediately fall back again into uncertainty, and even disbelief, as soon as a little test comes over them, which according to them had to be turned away by God because they counted themselves among the believers and so it should be God’s duty to protect them against all evil.

[GGJ.11_34,13] How long will under age children dare to give instructions to the teacher as to how he has to educate them? I, the Teacher, do not educate My children as they want but as it is best for them.

[GGJ.11_34,14] Also **Martha**, instead of being awakened by My words and *instead of* first to awaken the brother of love, the deceased faith, by herself she therefore answered: “I well know that he will rise again in the resurrection on the youngest day.”

[GGJ.11_34,15] I answered her: “Do you not know that every day is the youngest *day*, and that I am the resurrection and the life? Whoever believes in Me will live, even if he dies physically. And whoever lives and believes in Me will die no more. The one to whom the power is given to awaken souls so that they will have the truest, clearest and purest life in themselves, will he not be able to bring back the bodies to life who are first created by the soul? Do you believe that?”

[GGJ.11_34,16] Only now a ray of remembrance awakened in **Martha** about what she heard before concerning the awakening of the dead and thereby the hope that I would want to do the same here, and with hopeful love she said to Me:

“Lord, yes, I believe that You are the Christ, the Son of God who came into the world to save us.” 157

[GGJ.11_34,17] After she said that, she wanted to fall down before Me but I prevented her to do this and admonished her to be cheerful and to sent Maria here and to remain silent herself about what we talked about.

[GGJ.11_34,018] And Martha went immediately to comply with My wish.

Chapter 35

THE LORD AND MARIA

Maria sat in the beauty room, which could be found in every Jewish house, and was surrounded by the many friends and acquaintances of Lazarus. They spoke comforting words to her and mentioned the many good qualities of the deceased. Maria preferred to stay in this company so that at least the attention of a few Pharisees would be turned away and they could therefore not approach her with all kinds of already quite brutal proposals, because, as already said, they behaved rather shamelessly like lords.

[GGJ.11_35,02] Before Maria knew Me she was a very merry person, and, by the wealth she possessed, she carelessly gave in to the joys of the luxurious life introduced by Herod Antipas at that time. She was independent and believed that, under the protection of her brother, she did not have to worry about the opinion of the crowd which was however corrupted. As a result, she often had nasty experiences because the lustful Pharisees thought that she was frivolous.

[GGJ.11_35,03] However, her former, more outer life turned completely to the inner and gave her the clear sight by which she also could recognize Me more than her sisters. Now, after the death of her brother, the Pharisees behaved all the more shamelessly because they did not believe in a true change of her inner being. They even tried to give the impression that I was the lover that was favored by Lazarus and made scorning remarks about this, as well as about the absence of My miraculous power that should have saved the friend.

[GGJ.11_35,04] At the moment of My arrival most of the Pharisees were not present but went to the already famous inn that belonged to Lazarus and was located on the Mount of Olives to focus on the conditions of lease. As known, the

Pharisees had given a bad reputation to this inn and deliberated among themselves to especially claim the inn, because the temple could, after removing the blemish, make good business with it, especially because before it was often visited by the Jews as a kind of place of relaxation because of the beautiful view.

[GGJ.11_35,05] **Martha** went secretly to **Maria** who kept herself away from the present Jews, and said quietly to her: “The Master is here and He calls you.”

[GGJ.11_35,06] Maria asked quickly where I was and Martha told her short and quickly. When she heard that, Maria stood hastily up and went immediately outside.

[GGJ.11_35,07] The Jews who saw how hastily she ran away, were at first very surprised, but then **Ephraim**, a friend of Lazarus who had known his father and who often saw and heard Me in the house by which he became some kind of half-believer and took Me at least for a respectable person but not for the Messiah, said: “She probably goes to the grave to weep and to pray there. Friends, let us go and look for her to prevent her from doing something to her in her grief.”

[GGJ.11_35,08] The other Jews agreed on that, and so they slowly followed Maria who was in front. When she saw Me among those who belong to Me, she ran fervently to Me and fell loudly crying at My feet.

[GGJ.11_35,09] Sobbing, and in her grief and in her gladness to see Me, she could not find the words till I lovingly asked her: “Maria, why do you cry? Do you not know that your brother lives in My Kingdom?”

[GGJ.11_35,10] Full of grief she nodded with her head and repeated the words of her sister (**Maria**): “Lord, if You would have been here my brother would not have died.”

[GGJ.11_35,11] I raised her from the ground and said: “If you would have had faith, the spirit that lives in Me could also have protected your brother even if I was not present, but you are little children [under age children] and do not understand God’s ways.”

[GGJ.11_35,12] Meanwhile the Jews who followed Maria came also closer and formed a group of about 12 people. When they saw how much Maria was crying and, while I was holding her, she apparently did not want to be comforted, they

also were deeply moved, as well as those who belong to Me and who were present at this scene. And from both sides there were abundant tears of compassion.

[GGJ.11_35,13] Now **Ephraim**, who was already a grey haired man, said: “Master, death can be so cruel that it has torn away this protector and best brother in his full manly power. Why did such thing have to happen?”

[GGJ.11_35,14] Also the other Jews, although they really knew Me and My word, agreed with the speaker and criticized God. These were real friends of Lazarus and were poor themselves for whom he did many good things during his life and were very grateful to him in their heart. Maria cried all the more, and those who belong to Me looked at Me with looks that clearly showed that they did not understand God’s ways in this case.

[GGJ.11_35,15] Then My soul was seized by a deep melancholy because in the hearts of those who had listened to Me for so long already and who saw so many beautiful works of the Spirit that lives in Me, still so little true living faith had grown. And all the power of My soul as Son of man clung together in the fervent desire to entirely destroy the serpent that prevented My children to see completely clear so that the tree of life in them could flourish and bear great fruits.

[GGJ.11_35,16] What happened within Me was indicated by the evangelist with the words: ‘He became angry in the spirit and sad’. For as long as My body had not died, the complete union of the material and spiritual had, as with any human being, not taken place yet, but the Son of Man demanded His rights as a physical human just like anyone else.

He was subject to the necessities of the body as well as to the moods of His soul which could only be raised from the doubts to knowledge by faith and a firm will, bringing about in this way the full unity of body, soul and spirit.

[GGJ.11_35,17] From the moment the deity in Me made the last attempt in the lonely valley to argue with Lucifer, the Son of man came again more to the foreground, who finally in Gethsemane had to go through all the soul’s anguishes and the foretaste of death to break all the bolts of death, disbelief and doubt, regardless of the fact that the almighty deity could have destroyed His creation with one word, but in order to save it, humbled Himself more deeply than the lowest creature.

[GGJ.11_35,18] These words are very necessary so that each person would take them up in his heart and learn to understand. Otherwise he will never understand why I once came into the flesh, suffered and died, and so *understand* the reason of this apparent double nature of the Son of man and the Son of God.

Chapter 36

THE AWAKENING OF LAZARUS

MARIA was still crying, lying in My arm. And to test the Jews I now asked them: “Where did you lay him down? For they had to know that this place was very well known to Me.

[GGJ.11_36,02] But they said (**the Jews**): “Lord, come and see”, and they turned around to show Me the way.

[GGJ.11_36,03] Also Maria dried her tears, released My arm and walked in front to show Me the way.

[GGJ.11_36,04] Did the One who knows all ways need a guide? And My eyes were full of tears.

[GGJ.11_36,05] Then **the Jews** said among each other: “See how He loved Him”.

[GGJ.11_36,06] Nota bene: If people would know about all the things that are contained in this event and what it means in the spiritual world they would never doubt anymore that God is entirely love.

[GGJ.11_36,07] It has to be preserved for future writers when the hearts will have become more receptive and purer to make those deepest secrets of heart of the eternal Spirit of God more clear and to describe them with understandable words for the believing, childlike mind so that they will realize how infinitely great and inexhaustible the source of My love is. Amen.

[GGJ.11_36,08] **Some of the Jews** who came with Ephraim whispered now among each other, indicating the miracle that I performed for the blind man on the road to Jericho: “Could He who opened the eyes of the blind man also not take care that Lazarus would not have died?”

[GGJ.11_36,09] Again My inner Being was moved, because all these words – although they could not be heard by those who stood around Me while I could

clearly hear them – provoked a deep melancholy because of the fact that their faith was so little alive.

[GGJ.11_36,10] And **I** turned to My disciple John who walked next to Me and said to him: “John, when you will report about the deed for which I go to the grave, report then also about those doubters so that the future generations will have a clear sign of how little use miracles have, and that all power only lives in the word which is permeated by faith. That is why those who belong to Me should in later times only fight with this sharpest weapon, because what is of God is infallible by the inner, lasting nature.”

[GGJ.11_36,11] Now we came to the grave which was located outside of Bethany on a spot with an open view, surrounded by olive trees and bushes, and it was cut out in the rocks. Lazarus already constructed it during his life because formerly it had been his precious thought to rest on his estate and to be also its protector as it were after his death. This grave, which exists even now – but by no means the grave that is shown to the strangers and travelers – was not made with a front room and a niche as in the usual manner of the Jewish graves, but more in the manner of the Roman cemeteries or columbaria¹

¹ Columbarium: a space in which urns of the deceased are kept.

[GGJ.11_36,12] There was a deep hall hewn in the rocks, quite highly arched, and at its end there was a deeper part in the rock in which the deceased was laid, covered by a big rectangular stone that was difficult to turn away. That hall, according to Lazarus' idea, had to contain niches on the left and right for the future graves of his sisters. But these did not want to know their future places of burial during their lifetime. That is why their brother omitted this and made only one grave.

[GGJ.11_36,13] When we came to the grave, **I** said to a few of Lazarus' helpers who were nearby and busy to arrange the environment of the grave and who were now curiously watching to see what would happen: “Lift the stone from the grave.”

[GGJ.11_36,14] They heard My call in disbelief, and **Martha**, who did not indicate to them to follow My command, said in a worried tone to Me: “Lord, he already smells, for he has been laying there for 4 days already.”

[GGJ.11_36,15] I answered her: “Martha, why do you resist My word? Did I not tell you that you will see the glory of God if you believe? Then do what I have told you.”

[GGJ.11_36,16] Then with great difficulty they lifted the heavy stone from the grave, and immediately the workers drew back because of the bad smell that emanated from the dead. So nobody could stay close to the hall of the rock, and those who came with us stepped aside, being surprised and watching with full expectation to see what I would do.

[GGJ.11_36,17] And I went to stand close to the entrance of the hall of the rock and said with a loud voice: “Father, I thank You that You answered Me, Your Son. However, I know that You always answer Me, for Your voice lives and sounds in Me. I am not saying this for My sake but for the sake of the people who stand here around, so that they finally may entirely believe and realize that You have sent Me and that You live in Me, as I in You.”

[GGJ.11_36,18] After these words I went to the grave and called with a loud voice: “Lazarus, come out.”

[GGJ.11_36,19] Immediately the bad smell disappeared, and the body that came to life began to move. Maria and Martha felt in their heart what would happen when I went to the grave, but they nevertheless carried the doubt whether I would succeed – like everyone else always prefer to have faith when others are concerned, but when it concerns their own skin, they have much less faith. And they cried out from joy and ran into the tomb.

[GGJ.11_36,20] Now Lazarus was completely tied up in death cloth, his face covered with a sweat cloth. He himself sat upright and sat in the grave like someone who woke up from a deep sleep, being not yet able to gather his thoughts.

[GGJ.11_36,21] Therefore I said to his sisters: “Untie the cloths and let him go.”

Chapter 37

THE CONVERSION OF MANY JEWS

WHEN that happened, **Lazarus** recognized Me immediately and came quickly to Me. He knelt before Me and called out loudly: “My Lord and My God.”

[GGJ.11_37,2] But **I** lifted him up, hugged him to My chest and said: “**Lazarus**, you overcame death by Me. See to it that you will also be able to do that without My help, for a man is only really free from all the bonds of death when he pulls My power unto himself, and then, as a conqueror and ruler, will come out of his grave in which his soul was slumbering. But go inside now and strengthen yourself so that your body will gather new strength for the earthly life.”

[GGJ.11_37,03] Lazarus did not say a word anymore but greeted silently, and sustained by his sisters, he slowly walked home, dressed in the clothing of the grave.

[GGJ.11_37,04] However, all the others who were present at this scene were so much seized by amazement that it was only after a long time that they could find the words to express themselves.

[GGJ.11_37,05] Especially the Jews who first spoke out skeptically about My miracle power, looked with fearful embarrassment in My direction, so that **I** said to them: “Are you afraid of Me, now that you have seen that I can command death? Do you then not see that I am a Lord of life? But if you fear Him, then what will happen if you knew that I am leading death as My companion? Do you not have all reason to rejoice? Thus, why do you hesitate?”

[GGJ.11_37,06] **One of them**, who already had been the spokesman of the others before, said: “Lord, we can clearly see now that truly all of God’s power is embodied in You. But when we realize that, should we then not be afraid to stand before the One whose breath called us to life and who, because of our many sins, could again destroy us with one breath? For look, after our eyes have seen the works of Your power it became very clear to us how miserable we are in Your eyes and how useless in what we do. Therefore, we are afraid to exist before You.”

[GGJ.11_37,07] **I** said: “If justice would be the only quality of God you truly would not – and no one of you here – be able to exist before Me, for there is not one hair on you that did not fall prey to sin and therefore to destruction. But God’s love, meekness and mercy are as infinite as the infinity of the entire universe, and therefore He does not forget even the least of all creatures which He ever created.

[GGJ.11_37,08] But He wants to be a caring Father for you all – not a God for whose wrath you shiver and tremble. The God of revenge lives only in your imagination. You made him that way because only a vengeful, severe God seemed for the Jews to be worthy of worship. That is why multiple judgments were so much emphasized, which were however never real judgments but solely the consequences of the evilness, stupidity and stubbornness of the people.

[GGJ.11_37,09] However, I am the Father Myself who came down now in human form to prove His more than great love to the people and to open for them the gates of life which they themselves have blocked. Then why are you afraid when you see that I break open the gates of death so that life can enter in full streams?”

[GGJ.11_37,10] **The spokesman**, who became more confident now, came closer and said: “O Lord, we are also no more afraid. If You would like to accept us we would gladly stay with You forever.”

[GGJ.11_37,11] I said: “Have you ever heard that I rejected someone who longed for Me? Therefore, come all to Me so that I revive you and release you completely from all bonds of death.”

[GGJ.11_37,12] After these words, all the hesitating spectators rushed to Me, and each one of them tried to grab My hands or to touch My 165 garment. Because of that they all had tears in their eyes, for they were mightily permeated with My Spirit of love which woke up a fervent longing for Me.

[GGJ.11_37,13] I urged them to be calm and to come with Me to Lazarus who meanwhile had reached the house. At first he was fearfully stared at by his numerous personnel as if he was a ghost, but when his sisters gave an explanation, they stood around him with great shouts of joy, for Lazarus was a very just man who was very loved by everyone in his house. And by his death the subsistence of his landed property became very uncertain, because, as already mentioned before, Lazarus did not leave any manly heirs behind so that the many workers, handmaids and helpers who were active on his landed properties were very worried about their further employment and especially about who their next lord might be. Now these worries became suddenly unnecessary, and their shouts of joy were extremely happy for two reasons, namely for Lazarus and for their own free future.

[GGJ.11_37,14] It is not difficult to imagine that when I entered the house – after they finished their shouts of joy – that everyone ran to Me and greeted Me as

Savior of people in great need. I kindly accepted all those expressions of gratitude and told those who were simply drunk of joy to give thanks to the Lord and to thank Him who accomplished such great things in the Son of man. I had to speak that way there because many of them were by far still not ripe enough to know that I Myself was the Lord whom they had to thank.

[GGJ.11_37,15] Lazarus, who meanwhile had strengthened himself with food and drink and who was now more fresh and fit as ever before, gave instructions for a great festive dinner which, according to Jewish custom, should not be lacking on any happy occasion. He invited Me to share it with his household and asked Me if he also could invite his neighbors who were still not there. I gladly allowed this to him, for it was according to My will that this deed should become known in the wide environment because now would start the last and greatest draught of fishes for My Kingdom.

Chapter 38

THE PLAN OF THE PHARISEES

Some of the Jews, who belonged to the friends of Lazarus and who were the most irritated by the shameless performance of the Pharisees, went to the inn on the Mount of Olives – knowing that the Pharisees were still there – because they did not want to deny themselves the inner pleasure of pulling away the fat morsel from the jaws of those hungry wolves. One can easily imagine with what kind of fright and unbelief they received the news while they were just guzzling in the idea of being already the owners of the inn while they behaved very arrogantly domineering in front of the innkeeper who was very sad because of this future prospect. They also directly ordered the best wine and even invited in abundance, completely against their habits, the servants of the temple guard. The whole group was already in a merry, cheerful mood when the Jews came in and greatly sobered up the already strongly drunken heads.

[GGJ.11_38,02] Now when they heard that I was there, they thought, after they withdrew to deliberate, that probably a tremendous Essene deceit had been carried out in Bethany by Me, and someone who strongly looked like Lazarus was put in his place to take away the share of the temple, for I must have been a common lover of the two sisters and would of course do everything to be of service to My lovers.

[GGJ.11_38,03] They believed in no way in a true awakening. And so their first concern was how they could grab Me, the false Lazarus and the two sisters in their power. They also thought out a very clever plan, namely that I and the false Lazarus should be called out of the house by two of them. These should not show any doubt but rather joy at the awakening and so try to lure us two somewhat away from the house. Then the temple guards would appear and take us immediately into custody.

[GGJ.11_38,04] This plan was so good that the Pharisees who were chosen to greet Me and Lazarus were in high esteem and that it would be against every decency and custom not to come to meet these high priests when they thought to honor a house with their presence. If we were real Jews of that time we immediately had to put the house and personnel at the disposal of these high guests, otherwise it would be considered as the deepest contempt for the temple and its representatives.

[GGJ.11_38,05] The Jews went away at once, together with the innkeeper who was overly rejoiced when the Pharisees were informed about such unpleasant news. They soon came back to tell what they had done, firmly trusting that He who ordered death could certainly also destroy the maliciousness of the temple.

[GGJ.11_38,06] But I admonished them with soft words for what they had done, which could be called human but which was nevertheless not according to My order because it was not appropriate to feel a malicious pleasure, not even for such hard-hearted evildoers, and that in this way their heart would become inaccessible to feel compassion for the darkness of those people. They were very saddened by this rebuke and they only calmed down when I assured them that in this case no one was hurt by what they did but that they should refrain from doings such things in the future. This they also promised and were then again very cheerful.

[GGJ.11_38,07] Meanwhile, the Pharisees and the servants of the temple came near but were still far enough away from the house to look out for a hidden place as an ambush without being noticed. They deliberated again about their plan and how they especially wanted to take Me into their power in order to immediately accuse Me as a deceiver and agitator of the people.

[GGJ.11_38,08] They were at a distance of about 10 minutes from Bethany at a curve in the road which still hid the houses for them. The two high priests wanted now to go with a servant who had to announce their coming in the house when their plan suffered a serious setback.

[GGJ.11_38,09] Because the well-known big watchdogs appeared and charged at them with furious barking and surrounded the whole group in such frightening manner that none of them dared to move. These dogs, which I gave to Lazarus, behaved so completely indifferent since his death and could not be motivated again to perform their function as protector and guardian for which reason the temple servants could do what they liked completely unhindered. But now that Lazarus was alive, their old power and alertness returned as well, which became noticeable to the Pharisees in a highly unpleasant manner. The very big animals ran with baring teeth around the little group, and when one of the helpers dared to hit at one of the animals, he immediately was put to the ground and was in danger of being devoured. This one example was sufficient to withhold the temple servants from using their weapons, especially because the animals contented with keeping the whole group back without attacking them, but also without allowing them to move from their place.

Chapter 39

THE PHARISEES ARE CHASED AWAY

I told Lazarus and those present what happened outside and asked them to come outside with Me to convince themselves of the truth and to still try to make clear to the Pharisees that their power would have absolutely no effect here. That is what we did, and we went towards the prisoners.

[GGJ.11_39,02] When we arrived there I asked the servants to voluntarily lay down their weapons, which they also did immediately. One of Lazarus' helpers seized them and at once also the big dogs lie down quietly in a circle, but they always closely watched their enemies and were prepared to jump on them at a sign of their master.

[GGJ.11_39,03] Now I turned to the Pharisees who gnashed their teeth from shame and anger because Lazarus, whom they knew very well, was directly recognized by them as the real one, and now they secretly thought that he actually did not die but that only a very cleverly arranged deception about his sickness, his death and his arising had taken place that was convenient to show in an awesome manner My equally false miraculous power to the people and which, certainly in the whole of Judea, had to assure Me of a lot of followers since Lazarus was such famous personality.

[GGJ.11_39,04] After that I thoroughly expounded their thoughts, I asked the temple servants: "How long do you still want Me to bear you? You despise all the signs that I did and that unmistakably testify of Me, and you interpret My words as lies. Do you not know that there is a limit which man may not cross if he does not want to entirely fall a prey to spiritual death, and that, when that limit is reached, God's mercy must destroy the bodies so that the souls would not entirely perish by the misuse of *the bodies*? And you are all coming close to that limit."

[GGJ.11_39,05] "All the things which your bodies can use for the ennobling of the soul you distort in yourselves to kill him. Is that why you have your senses? You do not look to see, you do not listen to hear, you do not taste, feel or smell to use the senses as mediators, but only to indulge in your sensuality. That is why you already became a stinking carrion that has to be destroyed so that not everything would be spoiled and of which at least the ashes can be used for the otherwise good, useful soil."

[GGJ.11_39,06] "Truly, I say to you: the axe is laid to your trunk to cut down the poisonous tree from your life. But do not blame God for that but solely yourself. You can see now what kind of great events that took place here, and many undeceiving witnesses are standing here around Me to testify of the truth. Nevertheless, hate and the wish to destroy Me and My followers ferments in you, in which you will however never succeed. So disappear with your anger, but know that you yourselves will reap what you sow".

[GGJ.11_39,07] After these words, the seven big dogs rose up, and while they barked, they chased after the Templers and servants the whole way to Jerusalem, jumping and stumbling in great fear, they covered the distance with great speed, and they did not rest before the safe city walls of Jerusalem protected them against the animals that chased them up to there before coming back.

[GGJ.11_39,08] From that day on, Lazarus was, despite the malicious attempts of the Council, completely at peace in Bethany as well as on the Mount of Olives, for because of the dogs not one hostile priest or temple servant dared to go there anymore.

Chapter 40

THE FUTURE MISSION OF LAZARUS

Now that the Mount of Olives was purified from Pharisees, we returned to Bethany to Lazarus' house where everything had been made ready for a festive dinner. We first went to Lazarus' big dining hall which accommodated us already many times.

[GGJ.11_40,02] Now started a great conversation, and they questioned Lazarus asking what he was doing when he laid in the grave and if he remembered what he surely had to experience and see in the spiritual world. But he stated that he did not really know and that it was as if he slept very deeply and also dreamt very lively but that he only remembered vague images of what he dreamt. However he knew that he talked with several deceased people, also with his father, without remembering what was actually said. Despite all that, he knew for sure that he really died and that it was not just a dream, for his last hours were very lively in his memory, especially the fear of death which he very clearly felt, as well as the slow extinction of his life's spirits.

[GGJ.11_40,03] When they asked him how he woke up he explained that he heard My voice that commanded him to come out, and so he woke up as if a person awakes from his sleep, and he obeyed Me because he immediately knew how and what had happened to him.

[GGJ.11_40,04] The friends who were present and My disciples still asked all kinds of questions to which Lazarus could however not give them an answer – like what kind of conversations he had, where he was, and still many other things which, as they thought, could give them a still greater insight of the life in the spiritual world. But Lazarus did not seem to know all those things.

[GGJ.11_40,05] Now they asked Me for the reason why he forgot it, and I said to them: "If you are imprisoned in a dungeon, and you receive the freedom for a short time, so that you can travel around unhindered and have great conversations with also free beings about the many wonders of nature while the very lovely surroundings are really striking your eye, and you are then forced to return into your old dungeon which before did not seem a prison to you at all as long as you were not able to know anything better – will your soul then not be consumed by the longing to receive back the freedom that you enjoyed for such a short time? Yes, will the enforced life not become unbearable for your soul? Because when his remembrance will repeatedly experience those joyful hours, he will see hour after hour how wonderful the freedom was that he enjoyed.

[GGJ.11_40,06] See, this is what happened to Lazarus. I removed the remembrance of what he experienced in those 4 days when he laid in the grave

because he is called to be still very active for Me on this Earth. If that consuming longing in him would grow, then the desire to return to the once enjoyed complete freedom would hinder him.

[GGJ.11_40,07] So it is very good the way it is, and you all will come to realize this more easily when also you will have put off your body. Moreover, you already heard so many things yourselves in this house about life after death that your questions are more useless chatter than an examination of the life after death about which anyone of you must more than enough be convinced by now.”

[GGJ.11_40,08] **Lazarus** said to Me: “Lord, You spoke about a task that will be granted to me to perform here. May I know what You mean with this activity that I can do for You?”

[GGJ.11_40,09] **I** said: “All this will become clear of itself in the future because My hand leads you, and all those who are called to work for My Kingdom, in such soft manner that they can believe that it only comes from their own stimulation. And basically this is also what happens, for if I want free beings, then the free decision must be left to them. It are only the outer events that I can direct in such a way that the decision comes to them *to choose* between 2 ways which My servants can go. My children will then, out of love for Me, never doubt *and will know* which way is the right one. But the impulse to decide must always come from them.

[GGJ.11_39,10] So you also will still have to decide in your life, completely out of yourself, whether you have to go left or right. One way leads directly to work in My name, the other to an easier way of life in which you can be a slow observer. According to the choice that you make, your activity will then also take form. However, I know and say to you also that you will make the right choice out of love for Me. And this must be enough, for to tell you more would not be good for you.”

[GGJ.11_39,11] **Lazarus** said: “Lord, this is also sufficient for me, for it makes me extremely happy to know that You can and will use me, a weak instrument. Just give me the right strength so that I can completely accomplish the promised task.”

[GGJ.11_40,12] **I** said: “Do not worry about that, but only trust in full faith, then I can work through you and you through Me. The right relationship between Father and Son is then also in you all, as it shows now in Me.

[GGJ.11_40,13] That is why I came into the world, namely to show and to teach you that you can accomplish much more than I Myself now if you are only of good will and full of faith.

[GGJ.11_40,14] To what extent the people, and especially the Jews, are full of faith and good will, will soon reveal itself, because the time is near that the harvest of My years of teaching will and must begin. No matter how small it is and no matter how insignificant the fertile seeds are, nevertheless will every grain bear fruit a hundredfold which must and will provide the whole Earth. Then a big harvest will begin which will abundantly fill the barns of the Father with fruits so that a great famine can no more exist as it is allowed now so that the lost son would turn back and satisfy himself. However, you do not yet understand these words of Mine, but over there in My Kingdom you will fully understand them.

[GGJ.11_40,15] But you, My Lazarus, take measures and prepare to receive many guests, for the news that you are resurrected went already around the city, and a lot of people are on their way to see you and Me. They will all be refreshed, and My servants, whom you already know, will help you in this.”

Chapter 41

THE TEMPLE SERVANTS PLAN EVIL

After I had said this, Raphael, well-known to all, stood already next to Me and greeted Lazarus very kindly, and this one was also very glad to see Raphael and expressed his joy in lively words as well as My disciples and several friends of Lazarus who formerly were able to witness the exceptional miraculous power of the archangel.

[GGJ.11_41,02] Now they very speedily made preparations in the hall to receive the guests that were announced, and it became twice as busy in the whole house so that a conversation between us became difficult, and we went outside in order not to hinder the busy servants of the house who zealously and cheerfully followed Raphael’s instructions.

[GGJ.11_41,03] It is necessary to indicate for the already mentioned reason – for the freer spiritual development of My followers – that there were not so much apparent interventions of My power anymore, but everything that could be

described now as miraculous and exceptional always had to look outerly more simple and human.

[GGJ.11_41,04] Now when I say that in the big hall of Lazarus and also in the adjoining rooms the tables were set in about half an hour at which a few hundred people had to be fed, and that in about the same time also the food was made ready for all of them, one will think that such work cannot be realized, also not by very zealous servants of which about 20 were available, since by natural means the preparation of the food alone had to take more time. Nevertheless, everything was ready without visible special help. However, the personnel were very skilled.

[GGJ.11_41,05] With this remark it has to be made clear that the nearing of the greatest event of all times was prepared without special intervention, for although the awakening of Lazarus seemed for those who were present highly miraculous, it was still not as overwhelming as for instance the changing of waste regions into fertile land and other things.

[GGJ.11_41,06] But this awakening formed the corner stone of My work as teacher and brought in its harvest.

[GGJ.11_41,07] He who has the ability to understand and makes effort to be awake in spirit, let him understand. He who is still in the grave, let him roll away its stone, so that the dead Lazarus can be awakened and can come out. Amen.

[GGJ.11_41,08] We stood outside before the house and on the road from Jerusalem we saw already a great number of people coming, and their destination was Bethany. These were Jews to whom it was told that Lazarus was alive again and who wanted to convince themselves of it. They came closer, and when they saw Lazarus and Me, they hurried with quick paces to us and looked with full amazement at both of us, the awakened one and the Awaker.

[GGJ.11_41,09] **Lazarus** said in a very kind tone to them: “Dear friends, you are amazed and do not understand that I am alive while I visibly and most certainly had died, but you know that nothing is impossible to God, and He, who brings everything to life, will surely also be able to awake this earthly dust again, even when the life went out of it. Look, I am really alive, and here stands the One who called me to life again. Can you still doubt that the power of God can accomplish all that – the power that truly lives in Him, the Messiah, and that manifests itself? Truly, he who still doubts will look like a very hard stone that cannot be moved in any other way than only by means of extremely raw powers to let him

immediately fall apart again and flow downward along with the water without loosening even the smallest part of it.

[GGJ.11_41,10] You came to see me. So look at me and convince yourselves that I really am alive. But go then to this Master of all life and let yourselves be awakened to the true life and the true knowledge of all the secrets of God which He accomplishes in the Son of man, for the time is near that the good and the bad ones will be separated and the wheat has to be purified from the chaff so that this wheat can be sowed out to multiply itself and become an abundant fruit.”

[GGJ.11_41,11] Lazarus spoke these words full of inspiration and in My name so that the Jews were deeply moved and gathered around Me and My followers, and they longed to be instructed, which also happened.

[GGJ.11_41,12] But still more people were coming from the city so that soon almost 1,000 people were present who all convinced themselves of the miracle, and they loudly praised and glorified God who accomplished such things in Me.

[GGJ.11_41,13] When everyone was slowly calming down I gave Lazarus a sign, and he requested those who were present to come with him. And they all followed him to the rooms where the great festive dinner was prepared.

[GGJ.11_41,14] This did not happen in an unusual way so that nothing special should be reported here. The only thing to be mentioned is that it were not My close disciples, the 12 apostles, who performed the role of instructing and teaching the many Jews who were driven by curiosity, but this was done by the other disciples and followers who followed Me for already a long time and who were also well instructed in My teaching.

[GGJ.11_41,15] We – this means Lazarus with his sisters and the apostles, and of course also I – sat somewhat aside at the end of the hall. Then Lazarus came up with the question what the Pharisees planned to do now after that the big dogs had dealt with them so terribly and chased them back to Jerusalem.

[GGJ.11_41,16] I said to him: “They immediately ran to the temple and there they called their colleagues together. They are now having a big meeting and they bring forward their complaints which imply that there is a big deception going on.

[GGJ.11_41,17] There is a lot of talking back and forth between the members of the Council because there are many with them who convinced themselves of the actual miracles. Also, the news came in from the Pharisees whom we met with Mucius, and related that the region at the Nebo did actually change and that they met a trading caravan that reported about the miracles that took place in Aphek. All these things I did – as undisputable reliable people have declared – so that, if these things are based on truth, it may not be impossible that Lazarus had died and was awakened, for to change whole regions was still a greater work than to bring back to life a body that only became without soul.

[GGJ.11_41,18] Now there is a heavy dispute because the Pharisees who are hostile to Me try to explain that a deceit has been taken place. However, then they are in disagreement with the friends of the Pharisees who were sent out, assuring them that they do not let them be deceived, for as sober thinking men they were especially suitable to examine *everything* and that this was the reason why the assignment was entrusted to them.

[GGJ.11_41,19] Now **one of the first scribes** stands up and says: “There is no doubt that this Man performs great wonders, and for this reason the temple made great effort to win Him, but always without success. But it is equally sure that He always worked against the servants and pushed the contempt to the extreme in front of the people regarding us, the servants of God.

[GGJ.11_41,20] But if we want to live in peace with the Romans, it is absolutely necessary that the people obey us blindly, for it is the duty and the right of the temple to lead them. Therefore, I advice that we will try to grab this Jesus of Nazareth as fast as possible as an agitator of the people and hand Him over to the justice of the Romans and ask from them that He would be punished according to our law of the temple and be made harmless.”

[GGJ.11_41,21] **Caiphas**, the high priest, says: “If the Romans would not master this land, this Man would have been in chains and cords for already a long time, but even among the highest Romans He has mighty friends who will protect Him. Therefore, an opportunity must be found that He would deliver Himself to us by some deed which would give us the right to grab Him and at which the criminal law can be applied. But He is clever enough not to react against the Romans but only against us. That is why He is more dangerous than anyone else who could be grabbed and judged as agitator of the people.”

[GGJ.11_41,22] **Nicodemus**, who is also present – in order to insert a word in My favor – says: “Dear friends, you know that a great deal of the people adheres

to Jesus, for maybe only the smallest part has been made known here of how many people He has made healthy. Would it not be better to leave Him to the people for the sake of His miraculous power which spreads a great blessing?”

[GGJ.11_41,23] Now a storm of indignation comes up in the Council because of such impertinence to propose this to the High Council, and our Nicodemus has to hear many insults and allegations of suspicion. But he listens to all this very calmly, for I command him now in his heart to keep quiet and to come here.

[GGJ.11_41,24] Now **Caiphas** speaks again after it became quiet again: “Truly, you all know nothing and do not think about anything. It is better for all of us that this Man dies for the people before the whole people will go to ruin. And therefore I command that everyone must be prepared to search for the right opportunity about which I spoke, because what has to happen, let it happen soon.”

[GGJ.11_41,25] The members of the Council agree on these words and close their meeting. However, Nicodemus leaves quietly and unnoticed and will soon arrive here.

[GGJ.11_41,26] Look, now you know what the situation is down there in the temple, but do not worry. They will not be able to carry out their plans before I will give Myself into their hands.”

Chapter 42

THE DEPARTURE FROM BETHANY

LAZARUS said: “Lord, I suppose You will not deliver Yourself to this rabble that is only worth to be destroyed as soon as possible?”

[GGJ.11_42,02] **I** said: “What must happen lies in the will of the Father. His will be done, but the Son has to obey. So do not worry about what is not your work but take care that also you will make progress in knowing the will of your and My Father.”

[GGJ.11_42,03] **Lazarus** asked Me: “Lord, are You then not the Father.”

[GGJ.11_42,04] **I** said: “I am, nevertheless the time has come now that the Father in Me must withdraw Himself so that the Son will decide freely. What I just revealed to you of what happens down there in the temple is the first step for the Son to make His decision. And believe Me, He already took His decision so that the people will not go down. But do not ask any further but take care that those who are present will lack nothing, for this is the last time that they will be in My earthly nearness as children for whom I take care physically.”

[GGJ.11_42,05] **Lazarus**, being worried, asked: “Lord, will You then leave us again?”

[GGJ.11_42,06] **I** said: “Yes, I will leave you again very early in the morning and will not come back except for preparing the great Easter lamb.”

[GGJ.11_42,07] Now Lazarus thought that I, just as before, would stay longer with them in the winter.

[GGJ.11_42,08] **I** answered him: “You know what the temple is planning to do, but I do not want that those who belong to Me will be disturbed because of Me. That is why I go away from here, to a place where I can be quiet till Easter. So be it.”

[GGJ.11_42,09] Then Lazarus said nothing anymore, and as the lord of the house he quickly went to see if the many guests were well served.

[GGJ.11_42,10] It did not take long before Nicodemus came to us and reported what happened down there in the temple, which of course corresponded with what I had said. At first he was afraid because of the many people that were present of whom he knew many very well, but I becalmed him and assured him that none of these people would betray him.

[GGJ.11_42,11] This evening was of great importance because of the fact that all those who were present adhered to Me and My teaching, but apart from that, nothing has to be mentioned here which did not already happen in the same manner at similar occasions. Therefore, this whole matter can be left out since the most important has already been mentioned.

[GGJ.11_42,12] The whole group stayed together with Lazarus till sunset after which they took leave from him and Me with words of hearty gratitude, and they

returned to Jerusalem to spread the news of the miracle further so that Lazarus would not have anything else to do during the following days than to satisfy the general curiosity and admiration by showing himself. On that occasion he did not fail to zealously refer to My Word, and he also did not keep silent about how the Pharisees behaved on his properties and how they were served, this to great dissatisfaction of the temple, and so the Jews did not hold back to mock them. It is obvious that also this matter greatly contributed to undermine the reputation of the Pharisees and showed very clearly the greediness of the temple, and for this reason the decision slowly ripened in the Council to also get rid of him. They certainly would have succeeded in this if Lazarus was not so well protected by his dogs that were better guards than any earthly bodyguard of a ruler.

[GGJ.11_42,13] When the inhabitants of the city had left us, I asked Lazarus to provide good resting places for us so that My followers, who all worked so well for Me today, could take rest as a precaution and could be fresh and strengthened for tomorrow.

[GGJ.11_42,14] I also said to all disciples who followed Me that everyone who wanted to return to their family could do that, for I would now withdraw from the world and keep My presence secret till Easter. So whoever had things to do which seemed important to him or wanted to stay with his family during the now coming winter could go to them, accompanied with My blessing.

[GGJ.11_42,15] Many were in favor to go when they heard that it was with My blessing if they would go. Only the 12 apostles, and still about 20 people who did not want to leave Me, remained to follow Me, no matter whereto I would lead them. So I blessed those who left as I had promised and urged them all to firmly adhere to My Word and to spread it further. At the time of Easter they would find Me back here where they had left Me.

[GGJ.11_42,16] We rested peacefully during that night, and very early I gathered My followers again around Me and briefly said goodbye to those who left behind: to Lazarus, his sisters and his whole house who reluctantly let Me go but after My promise that I would be with them again around Easter they were completely comforted and reassured.

[GGJ.11_42,17] Now we quickly left Bethany and went along the way to Jericho.

[GGJ.11_42,18] What happened now during the time till My return to Bethany was the period in which the Man Jesus of Nazareth came to the forefront so that

again all the pleasant things of life came to Him so that the Man Jesus would take His decision freely for the now necessary offering of death. It is too early now to reveal those things. Only a generation that is completely permeated in the nature of My love will understand it. Now it would be categorized as untrue. That is why I will leave out those things for the moment and will refer to it more historically.

Chapter 43

THE MEANING OF LAZARUS' AWAKENING

After our silent long walk on the road, **John** came to Me and said: “Lord, You know how much I paid attention to everything that You did and said. I also took many notes for myself, especially about Your teaching, and so I faithfully impressed all Your words in my heart and so also in my memory so that it would be easy for me to put in writing everything that must mainly live in our hearts. But I only did that partly up to now. I especially would like to write down this event with Lazarus of which we were all attentive witnesses, for it seems to have a special meaning which certainly must have another origin than only the reviving of a dead body.”

[GGJ.11_43,02] **I** said: “What other meaning would there still be in this event?”

[GGJ.11_43,03] **John** answered: “Lord, Lazarus was especially dear to You because of his righteous way of life according to You, and he still had to die of a sickness which he brought upon himself by his own fault. Is this not a clear sign that a human being, as soon as he does not consciously walk before Your eyes – that means that he believes that he is watched by Your all-knowing eyes – can, despite all righteousness, still fall all too easily into all kinds of mistakes by which he comes into a spiritual slumber of death out of which only You can save him again?”

[GGJ.11_43,04] And when then the sorrow-enduring sisters of man – these are his actual love and his good will – will come to You and say: ‘Look, Lord, he who loved You but who nevertheless failed, is now dead. He would not have died if You would have been here’ – so this means: if he would have sensed that he walked before Your eyes, he would not have sinned – would You then not, out of mercy, free him from the night of death, let his bandages be taken away and refresh and restore him with the water of life in such a way that it will look as if he never died?

[GGJ.11_43,05] Look, Lord, these and still many other thoughts came up in me, and therefore I also believe that there are still many more things that are hidden in this event than the witnesses think.”

[GGJ.11_43,06] I said: “John, you are blessed because you can recognize in the spirit which only *the spirit* can reveal to you and because you read the inner meaning through the outer event. I tell you therefore also that there is infinitely much more hidden in this event.

[GGJ.11_43,07] Once the big Lazarus, for whose sake I came into the flesh, will be awakened by My love – only then will come the moment when the love of the Father will become so clear to every created being that the inner love of your hearts would burst apart if your souls were not made strong enough through many schoolings to bear this enormous insight of love.

[GGJ.11_43,08] Of course, now the people see only a simple, although extraordinary, awakening from the dead in this, which fills them with amazement but not yet with love for God. And also later generations will detect little of the inner meaning. But you, who were the first to notice this, must therefore also testify of that and should not forget to mention this most important of all events in your reports.

[GGJ.11_43,09] But keep quiet about it now, because what we talked about is only for you and not yet for the others.”

[GGJ.11_43,010] Now we continued our way quietly again. After some time Judas noticed that I did not say anything about the direction and the way that we should go, and since he was burning to stay in Jericho he asked Me directly if I wanted to stay longer in Jericho, which was, as known, a very thriving city in My time, full of all the pleasures of that time, offering a place for the rich to live in, for which reason it was also more easy to earn money there than anywhere else by performing as some kind of man of wonders.

[GGJ.11_43,011] I answered him: “Who told you that I want to go to Jericho?”

[GGJ.11_43,012] Judas, who was somehow startled and disappointed by this question in return that seemed to have defeated his hope, was quick to apologize, saying that he only suspected it because the way was leading to it.

[GGJ.11_43,013] I answered him: “Everyone follows the way to where his spirit will lead him. If it draws you to Jericho, then go there. I will not stop you. But do not ask where My way is going, for it is not the same as yours.”

[GGJ.11_43,014] Judas, for whom it was very tempting to visit the City of Palms, was wondering if I would get angry at him if he would go there for a short time.

[GGJ.11_43,015] I said: “I let all the others go without being displeased – yes with My blessing. Then why should I get angry at you? Let everyone go where the spirit will lead him. So you also, go to Jericho, for your soul is already there.”

[GGJ.11_43,016] On this, Judas thanked Me for the permission and disappeared unseen out of our group at the next inn of which there were many along the road to Jericho. It will be reported now that he spent the whole time in that city of Jericho that was full of Romans and strangers who were eager for wonders. And he did very good business by telling stories and by witnessing the awakening of Lazarus.

[GGJ.11_43,017] Besides that, it must also be said that he contributed a lot to the spreading of My teaching which he often presented with a lot of enthusiasm and great orator’s talent, but always with a certain hidden motive, namely that he wanted to draw a part of the admiration for My wisdom to himself. So, despite all his hidden motives, he became a very good instrument, especially for that kind of people in Jericho. As it also cannot be emphasized enough that Judas was certainly not a bad person, but only someone who wanted to serve at the same time himself, and with that the world, and also the spirit, but by that he came into a great dilemma of which other much worse people knew how to take advantage of it.

Chapter 44

THE LORD IN EPHRAIM

Then we walked till almost close to the evening – after we had taken a rather long rest to strengthen our bodies – I gathered My followers around Me and told them that I planned to go to Ephraim and would stay there quite some time, but they had to keep silent to everyone because I would use that time to strengthen them and Myself and also for the reinforcement of some weak minds who had to be strengthened for the future time of fulfillment that would come soon.

[GGJ.11_44,02] Ephraim was a small unimportant town that even in My time was hardly taken into account and was entirely unknown to many. It was not far from the Dead Sea, between the mountains, totally remote. If you want to know more precisely where it was located – for nowadays no scientist has any idea anymore where it can be found – draw from the top part of the Dead Sea, where the maps show a rather strong curve, a line to the left until the beginning of the mountains which is indicated as ‘desert of Judea’. Then you have found the region where Ephraim was located before, of which no trace can be found now.

[GGJ.11_44,03] We previously left the road that went to Jericho and turned to the south. It was almost evening when I, as already mentioned, indicated the purpose of our trip. So we arrived there shortly before nightfall.

[GGJ.11_44,04] Ephraim was a poor city and was never visited by travelers. That is why there was no inn where we could have spent the night. Only miserable small huts could be found everywhere which did not deserve the name of city at all. The inhabitants lived needily from stock farming and all kinds of carvings out of hard wood and asphalt that came from the Dead Sea. The place was formerly used as a kind of stronghold against the invasions of nomad people. That is why there was a ruined castle that originated from ancient times. Although totally ruined it was nevertheless giving protection against wind and weather.

[GGJ.11_44,05] We spent the night in this ruin and installed ourselves quite comfortably. It was big enough for everyone, and Peter thought that we finally could very well spend the winter within the still strong walls if I, as was often the case, would use My power to improve the old building here a little. I said to him and the others that this will also happen but that, because of the inhabitants, everything had to be done very carefully so that they would not know Me and that it would not harm their soul, for they were still very simple people who would express to us a very inconvenient reverence. Therefore, everything had to look to the outside more naturally regular.

[GGJ.11_44,06] Now the others asked Me why I actually did not go directly to this place instead of traveling so far along the road to Jericho by which a great detour was made.

[GGJ.11_44,07] I told them that this was because of the Jews by whom we wanted to be left in peace and who would certainly not look for Me here but now at the other side of the Jordan or in the Jordan Valley. But here, very close to Jerusalem, we were actually safest in this wilderness.

Chapter 45

NEGOTIATING WITH THE ELDEST OF EPHRAIM

We had a good rest in this ruin till the early morning. Then I sent a few of the disciples down to the city to buy food and to negotiate with the inhabitants so that they would allow us to stay in the building.

[GGJ.11_45,02] Soon the eldest of the city came to us with a few of his men, curious to know these peculiar people who asked for permission to stay in a house that up to now only served as a hiding place for birds and all kinds of animals. We received him very kindly, and since I was indicated as the head of the group, he asked Me if we were perhaps refugees or banished people who wanted to hide here in this remote region. I reassured him concerning this and clarified to him right away that we were just like him Hebrews but that we wanted to spend the winter in meditation in order to serve God worthily.

[GGJ.11_45,03] When he first showed a worrying expression on his face and a great desire to quick and easily refuse us, one of the group of My followers came forward, greeted him as an old friend with whom he visited the temple schools in Jerusalem. This recognition changed the man totally, and when he heard from his friend that I was the famous Savior of Nazareth whom he himself never met but about whom he had heard all the more, he apologized many times for being suspicious, and he gladly gave us permission to do as we pleased in these ruins. He also asked us to come and visit him.

[GGJ.11_45,04] I said: “Friend, your house is always hospitable but it would be too small for our group anyway, and we soon will have installed us very comfortably here. That is why it will be better for us to stay here. But do not make Me known to your subordinates and the inhabitants of the city before time so that you and we would not be disturbed by the attendants of the temple and hostile Jews.”

[GGJ.11_45,05] He promised it and assured us that he would tell no one who these walls are accommodating and would reject all the nosy questions. This old castle was the property of the community, and he as the person in charge had the right to have it at his disposal and did not have to give account to anyone about whom he gave permission to use it.

[GGJ.11_45,06] I told him that My followers would repair the walls again, and so he would have a good right before the community to act like this because he would receive a good building without expenses.

[GGJ.11_45,07] The chief was very happy about that and asked immediately if we needed any material, then he would bring it to us.

[GGJ.11_45,08] But I told him that he absolutely should not worry about that because we would do it ourselves.

[GGJ.11_45,09] Further he still asked if he could come back and it was obvious that this was gladly granted to him.

[GGJ.11_45,10] When the chief went away, together with his friend to whom he still wanted to ask all kinds of questions about Me, I divided the work. And it is easy to imagine that for Me, as a skilled carpenter, it was absolutely not difficult to quickly change the house in a simple, yet, according to the notions of that time, very comfortable habitation. We needed a few days for that, because, as already mentioned, nothing had to happen here that would attract attention. Of course, very zealous workers would otherwise need just as many weeks for this.

Chapter 46

THE LORD EXPLAINS THE REASON FOR HIS DEATH

When the habitations were arranged and divided and when everyone also took an appropriate domestic task upon him, **Peter** expressed his idea to Me: “Lord, how comfortable it is to rest here under this roof. O, a house without worries is really something wonderful. Why did You not do this earlier? You never took care to have a place of Your own to rest. Only now You make one for Yourself. Could we not stay here always and only visit the Jews outside from time to time to teach them? It surely would be better to stay here from now on, because those out there are not worth it anyway to see Your deeds and to hear Your voice apart from a few exceptions.”

[GGJ.11_46,02] I said: “Dear brother, this also is not a lasting place for the Son of man, but He needs one to strengthen Himself for the corner stone of His activity. As long as I was active outside and was teaching, the inner Spirit, to which this

body is also subjected, drove Me, but now the corner stone must be laid without the drive of the Spirit, so that the soul alone may take its decision out of love.

[GGJ.11_46,03] See, that which is now happening in My soul will never be experienced by any human heart, because now the Son of man must elevate Himself to the Son of God. That is why he will also be stripped of all His power, and then all of you, who were around Me up to now, recognize the will of the Father.”

[GGJ.11_46,04] **Peter** asked: “Yes Lord, but You Yourself are the Father. Then how can You be stripped of Your power?”

[GGJ.11_46,05] **I** answered: “The greatest warrior and hero is he who meets the enemy also without weapons and does not fear death if he knows that he will strike down the enemy sooner by his contempt of death. That is why I lay down all weapons of power and go to meet the enemy only with the power of the word, of meekness and of love so that also he will lay off all weapons of cunningness and evilness and will come near remorseful as the lost son.

[GGJ.11_46,06] But see, this you do not grasp yet. Therefore, be very attentive – to everything that you will see now.”

[GGJ.11_46,07] Peter went now very seriously to his brothers and related My words to them, but they also did not understand them and thought that I was very strange again in My Being, as it happened once before at Capernaum. But they did not ask further but tried to understand the meaning of My words.

[GGJ.11_46,08] One day, when we lived about 8 days in our castle, **the chief** came to Me again and said: “Master, I heard from a citizen of Ephraim about Your last great deed, but also that because of this the whole temple is now very fraud.

[GGJ.11_46,09] Yes, they even attempted to bring Lazarus before the Council so that he would purify himself by revoking everything. But Lazarus did not appear and said that if they want to hear something from him that they can come to know this in his house. But the priests declared his house as impure and refuse to go to him, probably only out of fear, for they say that he is protected in a miraculous way.

[GGJ.11_46,10] Of course You know all this already for a long time. But I am very scared for Your sake, for Jerusalem is so close by and a coincidence can betray You and they could try to pick You up here.”

[GGJ.11_46,11] I said: “My dear chief of the city, do not be afraid for that, for as long as I will not permit it Myself, no evil of the temple has any power over Me and no one can succeed to grab Me. As I have been unknown until now, so it will remain. Even the inhabitants of this city have no suspicion and no desire to know Me, for I just want it that way. So do not worry at all. You are the only one here who wants to talk to Me and My followers and for who the gate of the house is thus not shut. But besides that, no one will have it easy to pass this threshold unless the spirit would lead him to Me.”

[GGJ.11_46,12] **The chief**, who was completely reassured by My words, said: “Lord, I know that You are more than a prophet or another anointed one of God, for only the one in whom the power of God lives can do the works that happen through You. So I totally agree with Your way of acting and Your will. You Yourself will surely know best why it is determined by You like this and not otherwise. But I ask You if You would like to initiate me completely in Your teaching which I only came to know partially.”

[GGJ.11_46,13] Now I sent him to My disciples who completely instructed him in the time ahead.

Chapter 47

THE ACTIVITIES OF THE LORD AND HIS DISCIPLES IN EPHRAIM

NOW one will ask what we actually did during the day in that ruin where we were so isolated from the world, for it cannot be assumed that this happened without any benefit for My disciples.

[GGJ.11_47,02] This is true, because while this time of isolation was mainly to prepare My earthly human being for the difficult time and to be made suitable for the transformation to the eternal, unchangeable Christ, that same time was also for My disciples, namely the apostles, to prepare them for their future task to become a teacher for all people. The process that took place in Me remained hidden from all eyes, but how My disciples were educating themselves and each other will be very precisely revealed so that everyone, who truly wants to work on his inner perfection, will find a guide therein that leads to the rebirth of the spirit.

[GGJ.11_47,03] So listen to know of what our outer and inner activities consisted.

[GGJ.11_47,04] The outer can be quickly explained. Those simply consisted of the precise arrangement of all house activities which everyone gladly took upon himself out of love for his brother and which did also not take much time because of the small needs of our group. The main point is that everyone, without being asked, made himself useful when he noticed that some service could be done, because this attentiveness is already a sign of active neighborly love while someone with a slow spirit will not notice at all where some small deed of love can be done.

[GGJ.11_47,05] I did not much support the outer activities of the house during our stay, like for instance taking care of the food, so that on the one hand no room for laziness would be given, and on the other hand to teach My followers not to only rely on exceptional powers. I do not have to emphasize of course that despite of that we did not lack anything.

[GGJ.11_47,06] The main thing was the spiritual nourishment. And how was this managed? In the first place by keeping a complete inner rest, which did not lose its balance by some vexation or narrow minded irritability, and then by practicing will power which is capable to overcome every passion and tendency to the antipode. Only he who first overcame himself can also overcome others.

[GGJ.11_47,07] Also the inner sight was practiced and opened up more and more. Not that I Myself opened up the inner sight for My followers, but they themselves had to be capable to focus their spiritual view on subjects they wanted to know. However, this ability requires a very special purification of the soul, for since he is initially materially inclined, he can of course only view pure spiritual things out of himself when he already spiritualized himself considerably, or to say it more precisely, when the spirit that lives in him has become so powerful that it gave to the soul – that must form his body – so much spiritual understanding, and illuminated him with its light in such a way that he also can recognize and understand the spiritual images. As long as only the outer, purely physical, material things are made understandable to the soul by the artful mechanism of the body, he is still spiritual blind. As soon as he learns to look through the cover of the outer bodies he becomes spiritual seeing.

[GGJ.11_47,08] The microscopes of the present world can only give a very accurate image of the outer cover in the smallest details, without giving any explanation about the purely spiritual life of all things. Only a soul who became

seeing is capable to recognize this, but the scientist's instruments never, no matter how ingenious they are.

[GGJ.11_47,09] And once the soul is capable to recognize the most inner life, he perceives of course with the same easiness also the finest constructions of the cover that encloses the inner life.

[GGJ.11_47,10] It is obvious that My disciples, who had to perform as masters of life and teachers, had to be instructed in everything when I would not be with them anymore physically, and therefore they had to be entirely familiar with everything.

[GGJ.11_47,11] Now one will ask: were My followers not already familiar with these things, and was there first a solitary stay necessary in the desert to reach that inner dominion over oneself?

[GGJ.11_47,12] Again it has to be emphasized here that they formerly were always under some kind of compulsion which My personality exerted on them by its presence, and also because each one of them had to endure the awareness that they were always watched by the many people that followed *us*. Everyone knows very well that it is much easier to avoid evil when one knows that he is watched, because through that, a kind of shame in front of strangers comes up or the greediness to continue, this in contrary to when one feels completely free of every compulsion.

[GGJ.11_47,13] Now there were many opportunities for *their* testing here, for firstly I often withdrew Myself for days for My own preparation, and secondly My followers lived here entirely free from the admiring crowd who often thought that My disciples must be at least equal to their teacher or even finally had to exceed Him since it often happened that disciples defeated the master.

[GGJ.11_47,14] The inhabitants of Ephraim were not concerned at all about us but they quietly did their work and took us for some new Jewish sect that often came up during My time and they thought that we were followers of John who wanted to prepare themselves here for the coming Kingdom of God. Since they moreover knew and also saw that we repaired the old castle again, they considered us all the more as strange people with whom you better not get in contact in order to avoid being ignited by their weirdness.

[GGJ.11_47,15] That is why this place was the most suitable for inner self training, for those who followed Me up to here got rid of their desire for the outer world already a long time ago so that trials in this respect were not necessary anymore. And those who still had to learn about this we left behind.

[GGJ.11_47,16] However, a few things still happened here which have to be mentioned so that everyone can still learn how the training should take place and how events that are often insignificant can make a deep impression on the inner purification and strengthening of the will. These will be shown here now so that you will know what John actually meant with the words: ‘And He stayed there with His disciples.’

Chapter 48

THE SOUL’S CONDITION OF THE DISCIPLES

AT one time My disciples (meaning the apostles) made a trip in the mountains – I Myself instructed them to do this so that they could also open their sense for their environment without My presence. And they were overtaken by a heavy rainstorm. In Palestine the winter is associated with heavy rainstorms which are not as harmless as in Europe. The water streams faster together, and in the mountains, that are completely dried up in the sun during the summer, big streams of water quickly develop in the clefts which can be dangerous for a traveler since the water rages very heavily and suddenly downwards and the rocks cannot absorb the big quantities of water but act only as a reservoir for the water. It is therefore dangerous to visit the clefts at the time of the sudden rainstorms because a careless person is not able to save himself when he is overtaken by a storm.

[GGJ.11_48,02] This was also the situation of My followers who were overtaken by a storm in the middle of a long cleft and were now quickly surrounded by raging streams of water so that they could not move forward or backward.

[GGJ.11_48,03] This would have been an opportunity to proof the power of their faith which resisted as long as the water was flushing around the rocks on which the disciples brought themselves into safety. However, when the water reached also up to there and was flooding, their faith strongly diminished and the fear for a miserable physical death became stronger. Their souls called out for help to God, but to the God Jehovah of their fathers, not to the One of whom they knew

that He was embodied in Me so that their wailing and shouting faded away without being heard.

[GGJ.11_48,04] They already all grabbed each others hand and together they braced themselves against the water, which was rushing up to them, in order to keep the weak support under their feet when also the rocks began to move under the pressure of the water and they were in the greatest of danger.

[GGJ.11_48,05] Then **John** called out aloud from the deepest of his fearful heart: “Lord and Master, save us, as You often have commanded the elements.”

[GGJ.11_48,06] And see, immediately the raging and the violence of the water stopped, and in a very short time My followers stood again on firm ground, although very wet but nevertheless unharmed.

[GGJ.11_48,07] They thanked Me now deeply in their heart as their Savior but they discussed among each other why their first cry was left unheard since Jehovah and I are one and the same person.

[GGJ.11_48,08] Then John asked his brothers if they also thought about Me when they cried out at first, or only to the God of their fathers as a God outside of Me.

[GGJ.11_48,09] They were all ashamed to acknowledge that in the fearfulness of their heart they indeed made that difference, and they then understood also very well why their crying did not have any result. So they immediately looked for Me and asked Me to forgive them 193 because of their offense.

[GGJ.11_48,10] But **I** said to them: “What should I have to forgive you? If I did not want that your faith was tested in this way the water could not have surrounded you. But do believe with all the more conviction that He truly lives in Me, the One who rules the universe, and put aside the differences which your narrow minded Judaism still imposed on you, for no one can come to the Father than only through Me, the Son.”

[GGJ.11_48,11] These words made them wondering again because if I lately pointed out the difference between the Son and the Father to them they still did not understand why My body was still not glorified but still belonged to the Earth.

[GGJ.11_48,12] Only after My resurrection their eyes were completely opened up as to why I did not and could not speak otherwise. They therefore spoke often among each other about this subject and they had to get rid of all the wrong ideas that were still in them, and they did this mainly when I was not with them.

[GGJ.11_48,13] It is easy to imagine that still many things that were wrong and old Jewish came up and that were similar to the prejudices of the temple, especially because they could no more witness any outer sign of My power anymore, which moreover, since they were very familiar with it, did not make much impression on My disciples anymore in the years that we were together.

[GGJ.11_48,14] Everyone who knows how important it is to give up something, which means a purification of the soul, will understand how necessary the isolation of My followers was who could not endanger themselves by what they said, but rather others who listened to them. So while being together, one improved the other, and when something went wrong I knew very well when the time had come for Me to speak again. But unripe ears would not have been allowed to hear My words nor those of My followers in order to prevent the unripe fruits to dry up and fall off.

Chapter 49

THE DISCIPLES CARE FOR THE LORD

Many will be surprised how My disciples still could be in a dilemma and have doubts after so many teachings and proofs of My divinity, but this is because of the weak, human nature of which overcoming became for them more difficult than for you at the present time because everyone who somehow believes can now see My whole life in one glance and he has My overcoming of death as the first main point in mind while at that time a development of their souls was only possible with My way of development of which that main point was first the corner stone to confirm My teaching.

[GGJ.11_49,02] Further on, My crucifixion and resurrection were the key to understand the Son of man and the Son of God. Since it was necessary to let My followers progress so that from then on they could stand on their own spiritual feet, such outer events were the means to promote their inner awareness.

[GGJ.11_49,03] Now the following thing happened: My followers entered into a discussion and exchanged again their opinion regarding why I was emphasizing again, as many times before, the difference between the Father and the Son in Me. They agreed with each other that the Father lived in Me and that My physical body and soul was called the Son. Then one of the 20 other followers came up with the thought that it was nevertheless difficult to understand how the Spirit of God can live in Me at the same time as a human being who has his human way of life, and was thus as it were enclosed while still ruling the universe. So whether I knew about ruling the universe or that perhaps the Spirit withdrew every now and then so that I then could only be a human being. And he also wondered about My body during sleep, if the Spirit of God was then also still in Me or not.

[GGJ.11_49,04] At first these questions astonished the others because of the apparent great shortsightedness of the questioner. But then finally everyone noticed that there were also a few things that were not clear in themselves about this point. Especially the question what happens to Me during sleep aroused a few difficult objections.

[GGJ.11_49,05] Andreas thought that it could be possible that I am only a human being when I am asleep, because on the Lake of Gennesaret it was only after I woke up that My divine power became active and so that everyone could have been surprised by a sudden physical death if no one would have woken Me up.

[GGJ.11_49,06] Now there was an intense discussion to and fro after which they finally had to conclude that My body was probably as unprotected during sleep as that of any other human being and so the disciples thought that it would be necessary to watch over Me because one could not know whether the many hostile Jews might also not try, after so many vain attempts, to take Me by surprise at night and kill Me. But none of them thought about it to simply ask Me because their loving concern for Me thought that their vigilance was not an unimportant protection, and that it finally was only about the time that I was asleep. That My protection was not necessary when I was awake they knew by clear proofs.

[GGJ.11_49,07] I let My followers free and I seemingly did not notice that in the isolated house there was now always a disciple that was on guard at night.

[GGJ.11_49,08] After a few days, I withdrew one evening after we took the evening meal, since I was tired, in order to rest earlier than usual while all My followers stayed together. The room that I used as My bedroom in the spacious castle was located at the end of the building so that one first had to pass through

several rooms to reach it. But My followers sat together in a hall that was located in the middle of the house.

[GGJ.11_49,09] While they were now in a big discussion, there was suddenly a bright shining of fire in the empty rooms that were connected with My bedroom. Being frightened, the disciples ran to it and saw that the empty rooms were in full blaze so that it was impossible to reach Me and that neither anyone from there could come to them. Everyone was startled and ran around in confusion and tried to extinguish. In vain, the flames continued to devour, and according to My followers they also must have reached My room long ago.

[GGJ.11_49,010] Being desperate, some tried to pass through the flames. But in vain, the floor of the room was collapsed and it was impossible to make a connection. Now the others thought that the smoke, which was extremely annoying, must already have suffocated Me in My sleep. But none of them wanted to retreat and leave the very dangerous hall before they were sure about My fate.

[GGJ.11_49,11] In order to make an end to their fear and torment I slowly let the flames extinguish, and after some time it was completely peaceful. Fully frightened, the disciples climbed over burned up, smoking beams to My bedroom and saw that it was undamaged while I was quietly sleeping on a bed. This sight made them almost speechless, and none of them dared to disturb My apparent sleep.

[GGJ.11_49,12] Now I stood up, and immediately My followers assailed Me with questions whether I did not know what had happened.

[GGJ.11_49,13] I seriously looked at them and said: “You know who lives in Me, and you know that nothing can be hidden for Him. And what the Father knows, He also makes it known to the Son.”

[GGJ.11_49,14] The flames that injured you could not harm Me, just as little as all the persecutors of the hostile Jews. Only when this body will be surrendered with My will, will evilness have power over it.

[GGJ.11_49,15] Do you then not know that the Spirit is watching, also when the body is asleep, and do you not know that He takes care of His house?

[GGJ.11_49,16] How can you be so foolish to think that a work of God, like the structure of this body of Mine, needs the protection of men? Can the instruments that are made by the hand of the Master protect the Master, or can a creation, who first received everything from the Creator, preserve the Creator Himself against an evil that He allows?

[GGJ.11_49,17] See how foolish your intervention was, even if it was out of love. So stop trying to protect Me. He who lives in Me knows all things, and no one can resist His power.

[GGJ.11_49,18] Go now, and do not feel sad about My admonition which should not make you feel hurt. But be more and more aware of whom the actual Lord is, whether He is bodily asleep or awake.”

[GGJ.11_49,19] Now the disciples wanted to leave but they could not so easily go back over the burned gap as when they had crossed it when they were concerned about Me. So I called them once more to Me, and within a few moments the rooms looked as undamaged as before the fire so that they could now without any difficulty return to their hall. And they went quickly to rest, each one deeply absorbed in his own thoughts.

Chapter 50

THE REBIRTH OF THE SOUL

The next morning, **Simon Peter** came to Me and said: “Lord and Master, we all can see now very clearly that we acted wrongly since God Himself will certainly never need the help or care of men. But it is still not so clear how Your body can sometimes be in some sort of timely independence of Your inner Spirit so that out of Your words it sounds as if one time You are the eternal Spirit of God Himself in person and then again as if Your physical person is entirely independent and is only once in a while pervaded by Him. This is why we always come into a certain conflict in our viewpoints which you certainly will forgive us since we firmly adhere to You and believe in You but still do not completely understand Your inner nature. How is this now actually?”

[GGJ.11_50,02] I said to him: “My dear Peter, you and also your brothers still do not understand many things because you did not yet reach the spiritual level in yourselves in order to understand this in itself simple process which I often

explained to you. But you are here now to examine in yourselves what is still unclear on Me.

[GGJ.11_50,03] What is the use to always point out the difference between the Son of man and the Son of God if in yourselves you are not capable to know and to feel the difference between the spiritual and the physical man?

[GGJ.11_50,04] Only after you will be completely reborn in the body will this question be solved to your full satisfaction. You all have already made important steps in that direction so that this goal is not far away from you anymore. But it is still not completely reached.

[GGJ.11_50,05] But answer Me now a few questions so that you may better understand this important point.

[GGJ.11_50,06] Firstly: how do you experience your thinking and feeling? Is it outerly or innerly? That means: can you only answer a question that is asked to you because you learned the answer with your memory from your teacher, or does your own inner 'I' answer the question by reasoning?

[GGJ.11_50,07] You will say: 'This can be both'. If man were only a machine, although provided with a self-conscious soul, he would only be able to think outerly. That means: to obtain knowledge by means of impressions of his memory which were only acquired by what he learned – somewhat like one trains an animal. To reason means however that the soul asks questions to an inner principle that lives in man and which answers questions that are asked and which also lives in the soul as spirit that is perfect as such, as I often told you. That is why a real activity of questions and answers can take place in the inner of man.

[GGJ.11_50,08] One will say: 'Yes, if the spirit is perfect, then how come that often such enormous foolish conclusions can come up? Does the spirit then not give always the right answer?'

[GGJ.11_50,09] The spirit does but since it is in man in the first place the life's principle of the soul, this one can, as he is self-conscious, also act according to his nature like a mirror image. Even as a real mirror image cannot exist without the presence of an object which is exactly the same, so also the soul can only give his opinion freely when these come from the spirit as reflections. But, as a mirror image represents everything in reverse – exactly the reverse of the object but still

real – this is also what happens here until they both seek to merge with one another.

[GGJ.11_50,10] Only he who has awakened his spirit to such degree that his soul does no more reflect earthly, reverse reactions, has reached the rebirth and stands in the full truth. It is of course not easy to break through those barriers because the earthly adjusted soul is more strongly attracted by the material-earthly body than by the spirit which influence is only weak and of which he gladly accepts the activity as his own work if he did not learn to see the difference.

[GGJ.11_50,11] To break through those barriers is My and your task, as well as of all My followers, and the way to it you can find by your inner spirit and you need to let it speak. This is the only, one true teacher because it is connected with the universal Spirit of God and is a small image of it, and it therefore draws all truth only from Him.

[GGJ.11_50,12] Now when the soul has made himself completely subordinate to the nature of his spirit and has by that no more earthly wishes so that he solely strives to the spiritual and has therefore, as a self conscious soul, passed into the spiritual, then the more completed person has reached a level that was indicated by the Indian sages as 'Nirvana', thus a condition in which every will, based on fleshly, earthly tendencies, is destroyed and which eliminates every life in the flesh as material existence. That condition is possible in the material life and should even be reached so that total peace will come into the heart of man.

[GGJ.11_50,13] Now you all have almost reached that rebirth of the soul. However, over there in My Kingdom, when I will have ascended, there is still another rebirth, which is the one of the spirit, which will then consist of an inseparable community with Me. There will be the highest bliss of the children in the house of the Father and joys which no human heart can ever suspect because they are purely spiritual and of which not the smallest glimpse can be made understandable to you before that time.

[GGJ.11_50,14] So most of all, strive to reach the rebirth of your soul so that your soul will learn to only look with the eye of the spirit and will know by that more and more himself and his origin.

[GGJ.11_50,15] But since I Myself, just like all of you, have to climb those steps in Myself as a human being – because I am the One who leads the way for humanity that, despite many messengers, always entangled themselves in errors – you

finally will also understand that I, in order to clarify this climbing up to completion and make it understandable, cannot speak otherwise than I do now.”

Chapter 51

ADVICES TO ENNOBLE THE SOUL

Peter said: “Yes Lord, I clearly can see that now and also understand more and more that Your human nature is actually completely the same as ours and that the difference lies only in the spirit in us. We all will surely do our very best to reach all the goals that You show us. But we still are greatly lacking when it comes to the rebirth of our souls. We are on the right way but when we are alone we repeatedly fall back which tempts us to do foolish things which we committed already many times as You have seen. How can we avoid these?”

[GGJ.11_51,02] **I** said: “First by acquiring the right power of faith, even when you do not see Me, for blessed are those who believe although they do not see. Secondly by making yourself free of every fear and with all power to love God of whom you know that He is in Me and whom you have recognized.

[GGJ.11_51,03] I surely know that you all love Me much, but this love concerns now more My person than My Spirit. The unshakable love which feels no more doubt at all and which does also not waver by things that you do not understand, you do not possess yet, but only a belief for which for the moment only My deeds are the basis, and this is still not a rock but mixed with loose soil that can still be washed away by the heavy rain of affliction.

[GGJ.11_51,04] Do not only believe when I am with you but believe and trust completely in My power also when I am physically not with you. Examine your souls to see where there is still something impure and cast it from you.

[GGJ.11_51,05] As long as you can discover a bad mood, irritation, discontent or impure thoughts within you there will still be doubt which prevents the living faith from gaining strength. All these bad habits are alien to the spirit. That is why it cannot permeate the soul, which must divest itself of all this spontaneously.”

[GGJ.11_51,06] **Peter** said: “Yes Lord, this we all know very well, and we make effort to act according to Your words, but it is still very difficult to overcome oneself. And still we love You with all our heart and with all our strength.”

[GGJ.11_51,07] **I** said: “This is all right. That is why I brought you to Ephraim so that you can purify yourselves and freely and by personal effort acquire the inner completion. So this is all right. Would you be My disciples if it was not My intention to lead you to the Father to serve Him just as I am serving Him now? Because the Father knows what He is doing and which instruments He chooses for Himself. What you still lack, you will acquire. And so strive for it. You will not lack the strength if you will ask for it.”

[GGJ.11_51,08] **Peter** said: “Yes Lord, we very well know that You always give us the strength that we need if we ask for it. It is just that we all too often forget to ask because we consider ourselves to be strong already ourselves and think that we can overcome with our own strength. And this feeling of strength fills us with great confidence which changes very easily in remorse when some circumstance shows the very great weakness of the human heart and our instability, and this despite all good intentions. Should we then not try at all to do something with our own strength?”

[GGJ.11_51,09] **I** answered: “He who strives to unify with God will first try to fulfill His will subordinating his own, for only the energetic will of God in man and which has become active cannot and will never suffer shipwreck. But when man is self-willed and tries to carry out something without caring whether the intended action is in accord with God’s will, he need not be surprised when the result is not favorable to him.

[GGJ.11_51,10] That feeling of strength which you talked about is often nothing more than spiritual pride, feeling exalted above other human brothers and who therefore wants to accomplish something exceptional in order to satisfy his own vanity or also out of a lust to be admired by others. So beware of these urges, for those who adhere to Me must be poor of spirit, as you know, so that they receive everything from Me and truly see God. But those who think that they are spiritually rich are now exactly those who think to be perfect, brag about their self-conquest and become full of spiritual pride.

[GGJ.11_51,11] Look at the Pharisees how they believe that only they are serving God, with all kinds of meaningless wisdom and stuff of words, yet they only serve themselves and their own welfare. It is purely impossible to let even the smallest teaching of wisdom of My Heavens flow into their heart, for it is completely filled with all kinds of riches of self-esteem of their soul, while it can only be given where there is total poverty. Do you and your brothers understand this?”

[GGJ.11_51,12] As happened many times, **Peter** was the spokesman of the others, and after he looked at the present brothers who all made approving gestures, he said: “Yes Lord, we understand this very well, for You often gave such teachings in similar words. But we would like to know something else from You.

[GGJ.11_51,13] You spoke about a rebirth of the spirit and of the soul. This difference was striking to us because we never would have searched for a difference and thought that once the soul has completely pervaded the spirit that everything had been reached that could be reached. What is it all about? Would You like to explain this more clearly?”

[GGJ.11_51,14] **I** said: “That which you can grasp now you will hear. But everything can only become completely clear to you in My Kingdom where you will find confirmation with your own eyes and senses. But not only for your sake but also for the sake of your followers you must know what I mean and what I want to indicate with the rebirth of the spirit. So listen.

Chapter 50

THE REBIRTH OF THE SPIRIT

All those who, already on Earth, will follow Me and My words will reach that goal which I indicated to you so many times as the rebirth of the soul. So this is when the soul has become pervaded by the spirit by which he is already capable in the body to penetrate in all higher wisdom of the Heavens and become lord, not only over himself but with that also lord over his environment, yes even over nature and hidden powers, when he tries, out of love, to fulfill My will for the benefit of fellowman. The means to reach that goal are called: faith and true love for the fellowman.

[GGJ.11_52,02] Such reborn people can and must also be very righteous people, such as there existed at all times and who achieved the highest completion of the soul, but therefore they had not necessarily reached communion with the personally active Spirit of God.

[GGJ.11_52,03] This was also not possible up to now because the deity was still not personally and visibly present, except in Me. All righteous people who reached the rebirth of the soul before My physical life could despite that still by far not see the deity as you can. That is why their teachings show that penetrating in the highest completion seems like an ascension in infinity to them because God

Himself, as non-personal Being, means infinity in which the blowing of His power can spiritually be felt but to the soul it could not be made visible in a person at that time.

[GGJ.11_52,04] Not until after My death, when this body will be taken up as a garment of the almighty, infinite Deity Himself, will all those, who have left the physical life before this My time, be capable of living in everlasting community with the personal Deity and beholding it. And this in a city that I already showed to you when the 12 illuminated pillars frightened the people of Jerusalem at night and which represent the true heavenly Jerusalem – the eternal city of God. This communion and everlasting association of God with His children is the rebirth of the spirit.

[GGJ.11_52,05] Many more will very well be able to reach the rebirth of the soul after Me and therefore will enjoy great bliss and happiness but without reaching this highest and last level. Many representatives of My Spirit descended to the Earth and showed the way to the lost people, how they could come to peace and inner enlightenment but without being capable to show the direct ways to Me because these were not opened yet. All who wanted to walk on the former ways in this manner can thus very well come to the rebirth of the soul but not in community with Me.

[GGJ.11_52,06] The latter is only possible by believing in Me, that I truly am the Christ, the anointed One to whom all power and glory of the Father is given, so that men may gain happiness and ultimate bliss through the Son. I am the Gate – there is no other. He who wants to walk on the ways to Heaven without wanting to know Me can reach a high degree of completeness but never come to clear, visible community with God Himself. Do you understand this now?”

[GGJ.11_52,07] **They all** said: “Yes Lord, for this was clearly spoken. Who would not understand this?”

[GGJ.11_52,08] Now **Peter** thought again: “Lord, will now all of those who reached the rebirth, and who live there now really blissful, also reach the rebirth of the spirit, or is it possible that they will remain on the level of their completion?”

[GGJ.11_52,09] **I** said: “You can answer this question yourself, for it is obvious that no one is forced. But when a country is divided by a large river and there comes a skilful architect who builds a bridge and then calls all those together who

were not yet able to reach the other shore, to cross over with him to the other shore, will all follow him? The greatest part anyway, and those who left behind will after a certain time of waiting certainly also cross over when they will see that the first ones did not come back, and even more, when they will see that the other shore is brightened by sunshine and looks lovely.

[GGJ.11_52,10] Look, such architect am I. And also after Me will everyone strive to find the way up to the bridge because his inner spirit will tell him: ‘There is a higher, more valuable thing than what you have reached yourself by your righteous life. Look for it.’

[GGJ.11_52,11] And every seeker who cast off the physical life will also be able to find this bridge, whether he became a righteous person by My teaching that is given to you or by a teaching of a former or later teacher who was awakened by Me.

[GGJ.11_52,12] Such righteous ones I will come to meet as a bridge toll keeper, and then they freely will pay their toll, which means: they accept the teaching: the Father is in the Son, and he who sees the Son sees also the Father.

[GGJ.11_52,13] So they also will be accepted just like those who walked on My ways since the beginning.

[GGJ.11_52,14] Therefore you should not look down with contempt on the gentiles, for I say to you that among them there are more righteous people than there ever were among the people of the Jews, and that is also why the gentiles will be accepted and the Jews rejected.”

[GGJ.11_52,15] **Peter** said: “Lord, if there are such righteous people among the gentiles, how did they come to that righteousness?”

[GGJ.11_52,16] **I** answered: “I already told you that they are always instructed by representatives of My Spirit, transmitting the light from My Heavens and instructing the people according to their ability of understanding. And above all, these representatives were teaching the descend into the inner of the spirit so that everyone who wanted to find the truth in himself would also be able to find it. And this is, as you know, the rebirth of the soul. I also often advised this descending to you as a useful means to make the soul free and clean of all the spots and stains of its selfishness so that it can come to Me.

[GGJ.11_52,17] Train yourself in this so that your inner eye will be more opened, and experience in yourselves about all the things that the spirit can reveal when it has become alive in you. How this can be done, you know very precisely from Me. So act accordingly.”

[GGJ.11_52,18] Now all the disciples withdrew and thought a lot about My words which they took greatly at heart. Especially Peter, who up to now was little concerned about the qualities that the spirit can give to the soul, was the one who was now very zealous to keep his spiritual eye open in order to know better himself and his environment.

Chapter 53

SPIRITUAL VISUALIZATION

A few words have to be added here now about spiritual visualization for those who follow My ways and want to experience on themselves how much their soul is capable to be already developed in the body. It will not be taught here how one can acquire special, miraculous or magic qualities, nor will the recipe be given to only strive for these, but the way will be shown here how to overcome the multiple doubts of the heart which the soul feels as long as he has not loosened the bands of his flesh. This is the true goal: to be independent from the flesh with all its lusts, doubts and errors in order to feel good in the actual, real and true world wherein the soul must go after death, and to be able to enter it while being completely free and independent.

[GGJ.11_53,02] It is obvious that when the constricting shackles of the flesh become looser, the life of the soul must of itself completely become noticeable. And all those who hear My Word, but who further on do not perceive anything of that inner life of the soul, are still completely stuck in their fleshly bonds. They are hearers but no doers of the Word.

[GGJ.11_53,03] Everyone who will cast off his shackles receives a clearer view on people and nature. First only in such a way that he thinks that his ability of perception is becoming much sharper. But it actually means that the spirit is stirred, receiving more freedom of movement. Then man should take the habit to look into himself, this means to recognize the images that his spiritual eye can see, independently from his physical eyes and can observe. Then, when he stands in the love for Me and continues to build on that basis, he will quickly acquire the

qualities of the spirit which you call 'clairvoyance'. But this is not a magic quality but a very natural one of the soul against which he can of course close off himself just like you can close off yourself in the body against the development of various qualities.

[GGJ.11_53,04] During sickness the connection between soul and body becomes often looser. The clairvoyance which then exists by the weakness of the body is a kind of unhealthy clairvoyance by which many things appear that are not correct. The life of the soul in a world that is completely strange to him is nothing unusual with sick people, and the many imaginations that appear by that are nothing else but corresponding images of the world of the soul. Corresponding images because the language in which the spirit speaks to the soul are not words but only complete ideas while words can only communicate those ideas with difficulty.

[GGJ.11_53,05] The development of the ability to understand the language that you know – at least according to the word – as the language of correspondences is not only useful during lifetime but even necessary because otherwise the soul will, after the death of his body, feel like a stranger in the spiritual kingdom, coming into a completely strange country in which he cannot understand the language and where he can only make himself understandable with great difficulty. Only with this difference: that the inhabitants of that country understand the stranger but he does not understand the inhabitants who first have to adopt again to the laborious shackles of the souls' life to be familiar again with the laborious physical language which became unusual and by which one can only make contact by means of words but not by a series of thoughts.

[GGJ.11_53,06] This is why spiritually advanced people often regret the impossibility to express their feelings in sufficiently clear words, or the impossibility to set out, through writing or speaking, the flow of their thoughts as quickly as the spirit shows them to the soul. All this would not be possible if that language of the spirit in quick images and series of ideas would not exist.

[GGJ.11_53,07] So there is more than being able to communicate in word and writing, and let thus no one believe that a very highly developed written language or a highly developed orators' talent is the most brilliant that the soul of man can express, for these are only very weak outflows of the inner striving of the spirit to share with the soul of what lies most perfectly hidden in the spirit. So let no one believe that he has achieved something special when he is considered a master in this outer communication. He is only a poor bungler compared to the richness of the inner master that does not display its talents to the outer.

[GGJ.11_53,08] The striving to let it speak in oneself as perfectly as possible by My power and by the love for Me means My way and to follow Me, for I went along the same way during My earthly life in the flesh, and just like any other human being I had to acquire it step by step with difficulty. – Let us return now to My followers.

Chapter 54

GOD'S HOLINESS

PETER wrote My words deeply in his heart, and with a decisiveness that was typical for him he immediately went to work to develop his soul on those things that he still lacked. He directly withdrew himself from the others to be able to open his sinner eye and stayed for a few days almost invisible to all.

[GGJ.11_54,02] Again it should be emphasized here that My disciples were together here to submit themselves to a kind of voluntary test, out of their own free will, independent from Me and without any outer force by the environment so that the already acquired qualities that were given to them by Me for their later calling as apostle could now become completely their own. Everything of what happened in Ephraim should be seen from this point of view.

[GGJ.11_54,03] One evening Peter showed up again among the group of brothers of which everyone went on their own way of the inner life, for which reason his withdrawal was not so much noticed because he always was present at the regular meals and he came and went in all quietness. This time the disciples stayed longer together than usual. That was because of James' question as to why God's holiness could be offended by the sins of men since those sins were often the means for purification, and also, the possibility to sin was allowed by God. So there must be a special explanation for the theory of the temple since it was especially I who often associated with sinners and I never felt offended by the worst of sinners.

[GGJ.11_54,04] Then there was a discussion going on among them in all kinds of ways by which came also forward of what I taught before. And everyone formed his very personal opinion about God's holiness. Finally John explained in detail that the true meaning of the word 'holiness' is the great self-denying love of God which could however feel offended by the sin that resists that love, just like a good father would feel offended by his loveless children but for that reason he still will not feel angry. He will look for soft means as much as possible to eliminate that

lack of love, and will only use increasingly more severe means when the soft means do not help. However not out of anger but solely out of love and for the right purpose.

[GGJ.11_54,05] All the disciples said that they agreed with these words but Peter added to this that God's holiness does not only mean the great love of God but also the great wisdom by which He established the whole creation in great, perfect effectiveness. Not to disrupt this order, which contained the effectiveness in itself, was the holiest duty of man. But it was precisely in that area that mankind sinned so infinitely because they were against this order and so they also tried to destroy the effectiveness of the laws of nature to their own loss. This is how the flood took place because the order was disturbed, and with that, also the effectiveness which the mountains fulfilled as a weight on subterranean water basins, because the Hanochites blew up the mountains. And so man is sinning even now against the order, and by that he offended God's holiness in the order by misusing his body and by indulging in gluttony and fornication by which the body became unsuitable *to be used* as a seat for a healthy soul. To recognize the order in which we live was an important step to the rebirth, and therefore he realized how necessary these days are to descend into his inner self because only when he searches into himself will it be possible to be taught by God and know the truth.

[GGJ.11_54,06] Then the others asked if that was what he did. Peter confirmed this and explained that he did this with great zeal during these days 210 and that he was also convinced to have found the way now to become a real disciple of our Lord and Master. Although he was convinced that all the brothers took the last words of the Lord at heart and were striving to reach the near goal, he felt a strong urge to describe his observations because some could personally benefit from it, or which could also be useful to him, Peter.

Chapter 55

THE WAY TO INNER COMPLETION

THE brothers asked him again to comment on his ideas and experiences, and **Peter** began: "Dear brothers, soon it will be 3 years that we have been steady followers of the Lord who let us enter into all the wonders of His Word, and we do not doubt at all whom we truly have personally amongst us. But despite the fact

that I can see this truth and am aware to live directly near to the One who is the Creator of us all, I still could not completely succeed to overcome the gradually increasing doubts that whisper to me: 'All your knowledge and efforts are useless because you will never be able to reach that purity anyway that would give you somehow the right to stay near to Him who really is without fault.' This awareness of sinfulness that still adheres to us all has shed many tears from my remorseful heart, and it is only because the Lord spoke to me with love that I was raised and filled with new courage to take up the seemingly useless work.

[GGJ.11_55,02] I also succeeded quite well to unshakably keep, as a very firm possession, my faith that in our Lord and Master lays the only example for completion, but up to now I did not succeed to believe that I can reach even the lowest level of that completion. However, I succeeded to establish in myself the firm will for it, so that with that firm intention I would not give up reaching the distant goal by the awareness of my personal unworthiness.

[GGJ.11_55,03] But now I realize that the examination of the laws of the order is a striving anyway by which it is really much easier for us – at least for many – to purify the soul of the many impurities, for when one's eye is capable to recognize the outer, wise arrangements that form the means for the education of the soul, will also very quickly penetrate to the actual, inner goal of those outer arrangements, and his heart will at first be filled with amazement, admiration and awe and will then certainly have to change into the love for the almighty Being, for He established here in His holy order the greatest effectiveness for the salvation and progress of the whole universe of which the climax lies in that one goal, namely to form beings who can work and create in happy community with the Spirit of God.

[GGJ.11_55,04] Moreover, that knowledge will also be a stimulation to leave everything behind that is contrary to the order that is needed to reach this highest goal, and by that, the soul will strive to be good and live righteously in God's eyes. Only the greatest fools and devils in human form can resist against the known laws to their own physical and spiritual disadvantage.

[GGJ.11_55,05] Look, dear brothers, this point of view guided me already for a long time, but only here I have reached the goal that enables me, with open eyes, out of free will – and not only after the Lord has opened my sight by the power of His will – to recognize the outer laws of nature that clothes the most exalted inner laws of love, and by that I hope to have made good progress in my own development.”

[GGJ.11_55,06] Andreas asked what he had done to receive that inner sense of sight. He himself did not think it to be important to also have the outer sense of sight because understanding the Word was to him superior, and this inner, spiritual sight was to him more important than all the knowledge of the outer laws of nature, but that everyone should evaluate this according to his own conviction and therefore in no way he wanted to say that Peter's striving was not good.

[GGJ.11_55,07] Peter thought that it was not difficult to go that way because only faith in God and willpower was needed to penetrate into the object which one wanted to examine. Then while viewing the outer form appears at the same time also the inner form, and the spirit 212 shows then also clearly the laws that become visible by this observation.

[GGJ.11_55,08] It was furthermore obvious that by viewing the many things that come along, the soul should not be just satisfied to receive these outer abilities without letting the voice of the Spirit clearly sound in him. This should always go together and then the development of these soul's qualities with a healthy body would certainly not be wrong.

[GGJ.11_55,09] So he discovered for instance how plants build themselves up, and by that he clearly saw how the soul substance of the plant was also a being completely enclosed in itself but still capable for further development like a human being himself. When formerly he only saw plants as an offshoot from the living Earth – somewhat like the hairs that grow on the body of a human being – he now knew that this is not so but that every little plant, although imperfect, represents a complete soul that is enclosed in itself which also builds its body up just like the completed soul of a human being. Although he understood from earlier explanations of the Lord how the human soul came into being by the visible world, but he never had such accurate detailed view which he is able to bring it back at each moment, and many of the things that he felt were true before had become now really true to him.

[GGJ.11_55,10] Now there were many questions, especially from the disciples who did not belong to the 12, who still wanted to receive a lot of clarifications from Peter but which can be left out here because they are not vitally important. Just the remark should be made that during these discussions the question came up whether the still imperfect soul elements – which became already visible to many at moments when their spiritual sight was opened – were conscious and if on the lower levels of the inorganic bodies an ability to feel went hand in hand with that consciousness – which could be assumed – and whether this was necessary for certain purposes.

Chapter 56

A WORD ABOUT SENSIVITY

PETER gave now the following explanation about the things that he obtained through his observation:

[GGJ.11_56,02] First he saw how the form was built by the soul, always with the purpose of the further development but not to only have the best possible pleasant house. It is about like when a traveler set a goal and tries now zealously to reach it but he always takes into account how much power he can give to his body here and there to reach his goal. The soul sets here also a goal, namely to reach a certain maturity which can however only be attained by means of the form. Therefore the accepted form suits with the goal and this has been chosen according to the kind of character.

[GGJ.11_56,03] From this can be concluded that already on the very lowest levels a self-consciousness is present, no matter how small it is, otherwise a spiritual development is not possible. But on the lowest levels there is no physical ability to feel. This is only the result of a more developed soul's life and begins on the border line of those creatures that possess a circulation of juices.

[GGJ.11_56,04] **Peter:** "So for instance plants have an ability to feel, although in a low degree, but this is already much higher on the lowest levels of the animal world.

[GGJ.11_56,05] The circulation of juices is a striving to fill the organism with life from a middle point and to develop a self-consciousness because this concentric construction supposes a life's kernel which in the case of man can be found in his heart. Plants have still no heart organ but in their inner marrow they have a life's principle which manifests itself by striving to feed and maintain the tree or the plant, and this through a suitable circulation of juices in an organism of extremely fine tubes coming into motion in spring and the autumn.

[GGJ.11_56,06] However, the circulation always needs an activator in the form of nerves which are still very coarse with plants, but with animals they become finer all the time. These nerves have always in common that they are activating

transmitters of outer and inner impulses, protecting themselves against harmful impulses by suitable organs and surrender to the influence of those that are useful. That is why a flower opens and closes its calyx, and that is why an animal runs away or allows a beneficial influence.

[GGJ.11_56,07] So it seems without doubt to me that everything that is created receives only the ability to feel after the activity of the soul has been developed enough to bring at the same time to awareness the desire for further development. And this desire is the driving love that the Lord has given as a soft urging means to everyone and by which the purpose to transform the universe will be reached – without force but only by one's own free decision to walk also on the road of completion. And this driving force is the Spirit from God that can then become alive in man after having accepted the form, standing then before God as a conqueror who broke through the outer form and let it as it were disappear in himself."

Chapter 57

THE LORD AND EPHRAIM

AFTER the disciples had declared that they agreed with Peter's explanation while still adding a few personal opinions, John began to speak and explained to his brothers that especially My loving care is always attentive to reach the goal with the greatest of certainty for the individual, and that it is also mainly that end goal which determines the way that the individual should go towards his development to become a human being. But since for very wise reasons every person has a different personality, also the soul of every human being is guided differently up to his *complete* development. That is why a general, but not a specific universal fixed law can be noticed as to which way a developing soul should take, because only God knows the end goal, and no one else can know for sure – not even the very individual himself – what kind of position in the service of God he can and will reach.

[GGJ.11_57,02] Therefore, dear brothers", as **John** continued *his speech*, "you should strive for the right kind of love and humility, more than for all the knowledge, so that the Lord will be able to lead you unhindered. You should not want anything else but only His love, then you will reach the greatest knowledge, and that is: to take up residence in God's heart, where you can then observe everything, not by yourself, but by God's love by which the scales will fall from your eyes."

[GGJ.11_57,03] While the disciples were still discussing this and that concerning this subject that was brought up, there was a noise in the big hall, coming from the window opening as if someone tried to hold on to it and was in danger of falling down. The disciples ran quickly to it and saw there a man hanging on a baluster and who obviously listened to what was discussed but by which he lost his balance and was now at risk of falling down. He was pulled up and kindly asked if he did not hurt himself and how he actually came to that rather high window opening.

[GGJ.11_57,04] **The man** who first reacted a bit stubborn, like a criminal who was caught, became soon more friendly because he did not see any displeased faces that were pointed at him, and he said: “Dear friends, I realize now that I was very wrong about you and I sincerely ask you to forgive me for all the things that I did to you with my words, although you do not know that. But allow me to let you know more precisely what brought me here and why I almost had a fatal accident.

[GGJ.11_57,05] Look, I am an inhabitant of the city of Ephraim and I observed you already for a long time since you were here and I always wondered what you were actually doing within these walls, and also who you actually are. Some of my family members and friends said that you are Essenes who commit sorcery here and plan a new conspiracy against the Romans in Jerusalem for which this is an ideal place. Others thought that you must probably be sorcerers who can do a lot of things – for example also the unusual fast restoration of this castle – but no conspirators because this does not go together with your friendly, open character.

[GGJ.11_57,06] I laughed about the thought that you might be sorcerers because I do not believe these things at all, for I know that everything on 216 Earth happens in a natural way and I decided to search for myself to know who and what you really are. So I often went on my way at night to walk around this house and see how I could satisfy my curiosity. But I was always kept away by a strange fearfulness to enter with you.

[GGJ.11_57,07] But today my desire was so strong that I wanted to penetrate your secret at all cost, and so I prepared to intrude. There is a tree before the window where you caught me, and the branches are very wide. I took along a few strong sticks with me and laid them from the branches on the window frame and so I easily could come here by means of that bridge and listen to your conversation. Since you discussed with each other with such great attentiveness you did not discover me sooner, and I was so much captured by what you said that I completely forgot that I was an intruder and would have preferred to jump inside to be with you. Since I completely forgot myself I did not pay attention anymore to my light bridge, and all of a sudden I bumped against the sticks which

then fell down. In my attempt to prevent that, I almost fell down myself if you would not have come quickly to help me.

[GGJ.11_57,08] Now I ask you, dear friends, to forgive me, for you will surely believe me when I say that I am not a thief or criminal intruder. Anyway, it would be difficult to deceive you – this is what I heard from your wisdom.”

[GGJ.11_57,09] **Peter** said: “Dear friend, what is there to forgive since we all know very well that it was less your curiosity but more your inner spirit that drove you to us. So it will be far from us to think that you had something criminal in mind. But come now, come and sit with us, strengthen yourself and let us talk with each other as it befits sincere and true men. If you want to know something from us then ask. We certainly will like to answer you.”

[GGJ.11_57,10] The Ephraimite who had lost now his fear completely, went to sit by the disciples, strengthened himself and then he soon asked without shame all kinds of things: where we came from, what we wanted here and why we actually chose to stay within these walls, and also a lot of other personal things about the disciples who 217 answered him also very openly.

[GGJ.11_57,11] When he now knew that My followers were disciples of the Nazarene who was well-known to him, he immediately asked for Me and absolutely wanted to meet Me. Peter rebuked him for his fiery nature and said that he should have patience, for none of them knew if their Master would allow this.

[GGJ.11_57,12] On this, the **Ephraimite** said boldly: “Friends, I always went immediately to the source and never searched for a long time at the branches of a river when it was important to penetrate to the core of something. I suspected that there certainly had to be something special about you all, and it was also my wish for already a long time to come to know the Savior and to hear from Him personally the words which I only could obtain by means of detours. Is it then not very understandable that with all my might I am trying to meet Him as soon as possible, especially now that my heart longs so fervently for Him? Can you order your child to stay far away from you when he wants to hug you? I know very well from the Scripture, and from many other things that have happened now, who Jesus of Nazareth actually is. And it actually was also my inner feeling to come to know something about Him here that drove me to this place, and therefore it is true what you said that it was the spirit that drove me and not my curiosity.

[GGJ.11_57,13] But if it is really so that the King of Zion resides here, about whom David and all the prophets prophesized, then He also will not be opposed that a simple man, who brings only a heart full of the highest love and nothing else but that love, will knock on His door asking Him to come in. I believe that I so well know the highest Spirit, who has now taken up residence in a body, that He knows exactly what happens here and that He expects Me to receive my offering of love.”

[GGJ.11_57,14] **Peter**, being very surprised, said: “Just listen, friend, you are speaking here a language that is at least very unusual to our ears, for we never met someone who, without knowing the Lord, spoke about Him in this way. How do you actually know so well who He is?” 218

[GGJ.11_57,15] **The Ephraimite** said: “Well, should this not be immediately clear to everyone if he has eyes to see and ears to hear? Both of these bodily organs are still in very good condition with me, and so also my reason and certainly also my heart that knows how to speak a much clearer language than the reason. So I opened up all my sense organs and came to know that which others could not discover by the most obvious proofs.

[GGJ.11_57,16] Must one always have to see to believe? Must one always have to visit other countries to believe that they exist? Certainly not. Well now, friend, this is how it is with me, you see? What I heard, after thoroughly checking it, was sufficient to me to believe, and therefore I know now also who Your Master is, and I am completely convinced that I also will find in Him what I was looking for and what I firmly believe about Him.”

[GGJ.11_57,17] When the Ephraimite had said that, **I** came into the hall and called out to him: “Blessed are those who believe and did not see! And so you are welcome with Me as the last of all those who only came to Me by My word. And stay from now on with Me so that your faith will be crowned. Your name is Ephraim and from now on you will be a pillar for Me as a good support for the construction of My Kingdom. And you all should take an example at him so that you may learn what it means to live from the heart and only follow its will and feelings.”

[GGJ.11_57,18] Now Ephraim rushed to Me, completely overtaken by his feelings. And now follows one of those scenes that were described many times and which is the result of the love of a child who recognizes his Father, greeting Him in blissful happiness.

[GGJ.11_57,19] After this scene and when I had strengthened Ephraim, I explained to My disciples that now the last one was won, of those who descended from the universe to the Earth to be a witness of My earthly lifetime, to be a support for My Kingdom and that so the number was full of those who were called to become teachers for My 'school of the spirit' which the Son of man came to build and seal by His example.

[GGJ.11_57,20] Once more the disciples were exhorted to hold fast to what 219 they had seen and heard and to well use the short time to make them really strong for the future and to be able to remain conquerors of themselves and by that also with respect to the people.

Chapter 58

LEAVING EPHRAIM. GOING TO BETHANY.

NOTHING really important happened during the following time. We lived very quietly and regularly, and now that a heavy cold came into Palestine that was strongly felt in the rough region from the mountains, the disciples were more than at other times comfortably together in the protecting house, fervently discussing and asking questions. They were all seriously making effort to rightly develop themselves in the spirit, and therefore many things were discussed again regarding Me and My teaching. It has no sense to repeat this since it was often said in a different manner.

[GGJ.11_58,02] Just one thing must be mentioned here. They noticed that the temperature of this winter was unusually low for Palestine, and they were looking for a reason. Then they saw in a clairvoyant state that the country was covered with the already often mentioned spirits of peace – elementary spirits whose task it is to supervise the order of all the earthly conditions. So they saw how these were zealously busy to as much as possible catch the ascending hot-tempered soul particles and to soften them down. That was a great battle in nature that could be strongly felt by the already mentioned cold.

[GGJ.11_58,03] They asked Me why this battle was happening during this time, and I explained to them briefly that this was very closely related to the end of My mission. Now the ascending elements of anger that were awakened by the resistance of the lost son were still held under control by force so that the Work would not be disturbed and that the people would not go to ruin, because by their sins and by the hardening of their souls which is the result of that, they made

themselves very inclined to absorb them. Before the closing of the gate, before the measure will be full to the point that it is overflowing, mercy will still try to prevent everyone from bringing himself to ruin. But if the last great warning will not be heeded, the law will come into force and the consequences of all sins will terribly come into effect.

[GGJ.11_58,04] This is what will happen to the Jews. If they will not change their attitude and will not close up their soul to prevent receiving and taking up the many elements of anger by turning away from the ways that were followed until now, these *elements* will not be stopped anymore and with this the downfall will break loose over the people and the country.”

[GGJ.11_58,05] After we had spent almost 3 months in Ephraim, one day one of Lazarus’s helpers, who was secretly sent, came to us and wanted to speak with Me.

[GGJ.11_58,06] I let him come to Me, and he said (**the helper**): “Lord and Master, Lazarus, who was revived by You, sends me to You to ask for Your advice and help. The priests of the temple are now, since he has been raised from the dead, more defiant than ever and threaten to curse him if he will not confess that he did not die, because it truly never happened before that a dead person came back. They threaten him to drink the cursed water to prove to what extent God is with him. But Lazarus knows their cunningness and that in this case they will give him a very special water which will certainly kill him for the second time. But now he does not know if he, by trusting in You, must deliver himself to them or that he should now completely separate himself from the temple which was nevertheless established by God.”

[GGJ.11_58,07] I said to him: “Say to My dear Lazarus that he should seek God where he thinks that He can be found. If he know that He lives in the temple, then he should do what the temple wants, but if he knows that Jehovah does not live there, then why does he ask for the temple and its priests? I prefer those children who unite in their heart with the Father and listen there to what He advises them to do. Go and tell this to your lord.”

[GGJ.11_58,08] The messenger, who was one of Lazarus’s most trustful ones, took this message immediately to him, upon which Lazarus did not hesitate one moment, dissociated himself from the temple and threatened his tormentors to become a Roman citizen and put himself completely under the protection of Rome if they would still bother him. Then the priesthood left him alone because if this threat was carried out, every opportunity for the future possession of his

goods would be lost for them while in this way they were still hoping to reach their goal along crooked ways.

[GGJ.11_58,09] Now gradually the time came that the cold weather in Palestine went away and the first preparations for the Passover became visible. At that time, many Jews made a pilgrimage to Jerusalem. They put their house in order so that during their absence nothing would come in disorder. And so, also in Ephraim there was a great activity visible among the inhabitants who prepared themselves to be able to spend some time in the nearby Jerusalem.

[GGJ.11_58,10] With this, the time had come that My body had to be offered and the soul was seized with sadness and the foretaste of the great suffering that awaited Me. But at the same time he was overwhelmed with the consciousness of the great task that had to be fulfilled, and he complied with the will of the Father. The disciples saw that battle and, being worried, they asked Me what was going on with Me. But I sent them all back and said to them that soon everything will become clear.

[GGJ.11_58,11] We still had a few days to spend in Ephraim. Therefore, I gathered My followers and said to them that they should prepare for the trip because we would go to Lazarus to take up residence with him.

[GGJ.11_58,12] Peter warned Me again against the temple servants, and I said to him: “Now the time has come that the Son of man will be found weak, and His enemies will succeed to overpower Him – to their own judgment but to the salvation of the world.”

[GGJ.11_58,13] Peter was very upset about this and told My words to the brothers who were also worried about Me. And since that hour, Peter always carried secretly a sword, prepared to offer his life for Me if the servants of justice would come to capture Me.

[GGJ.11_58,14] Now the day came to say goodbye. I gave our castle with everything in it to the leader of the city, blessed him, and through him also the community, and I called the disciples together. We quickly went to the main road that led to Jerusalem because we still wanted to be with Lazarus that same day in order to take up residence there for the last time before My earthly lifework would end.

Chapter 59

WHY WARS ARE ALLOWED

AFTER a walk of several hours, we reached the road that led from Jericho to Jerusalem, and we had the opportunity to take a little rest because a big group of Roman soldiers, who changed quarters and would be sent back to Rome, occupied the road. So we went to sit at the side of the road which we had to follow to reach Bethany, and we let the group march by.

[GGJ.11_59,02] My disciples watched those robust, strong men who all looked tanned and robust. They belonged to the selected troops who were privileged to stay for the winter in Jericho, which was a world city at that time. James asked Me if these people really enjoyed their profession as a soldier and if the spirit, which was also living in them, is not stirred to make it clear to them that war means a lack of brotherhood and that all kinds of vices were the result of that. Finally the question was asked to Me why I actually allow wars by which so many prospering lives and their future are destroyed and the souls will become cruel and often completely degenerated. They all looked at Me while asking this question because this was never directly asked to Me.

[GGJ.11_59,03] So I asked them all to come and sit closer to Me so that I did not have to speak too loud and catch the attention of those who were marching by. And I said the following: “When you look upon all the things that you can see in life, it is always necessary to never judge these on the outer but always on the inner actual core. Material outer things and spiritual inner things, this means corresponding things can apparently be contradictory with one another because their poles are often opposite to each other, yes they have to stand as completely opposite concepts against each other despite the fact that the one cannot exist without the other. If these contrasts are really catching your eye you think that you have discovered unexplainable contradictions, but to the eye of the spirit this is not so at all. This is for instance the case here.

[GGJ.11_59,04] A Roman soldier is allowed to murder by his profession. How is his outer human position – which is certainly not according to My teaching of peace – related to his inner human being, which is also from God and has to return to God? How is it possible, you ask, that I allow a soul, endowed with the godly spark of the spirit, to become entangled in such wrong things?

[GGJ.11_59,05] You think that there is no explanation, because even if I refer to the free will of man, by which in his outer position he can do what he wants, you will ask: ‘Is it for You then really necessary to allow so much freedom to the

people that they are using it for murder and manslaughter, and would it not be better to at least restrict that freedom in such a way that it would not be misused for so much unreasonable grief and sorrow on Earth?' Yes, you will ask: 'Can the deity, who is the true Love, quietly look at such immense disaster and terrible misery which people inflict upon themselves without being afraid or wanting to stop it? Is the loving deity not an insensitive deity who experiences some kind of joy by quietly watching how His creatures devour each other? No human being could quietly watch so much misery if he would have the power to act, because even his compassion would force him to jump upon it and stop the fighting groups with holy seriousness. Then why does the deity not do this while He rules over all powers?'

[GGJ.11_59,06] Look, this is what many wavering souls, in whom already much of My clear light has flown, are wondering, and then they begin to doubt the true love and even the existence of a God of love, being lost in all kinds of abysses of doubt, and finally they leave the true faith.

[GGJ.11_59,07] But I will give you a light that will sufficiently illuminate all those questions. So listen.

[GGJ.11_59,08] At first we have to look at how a human being behaves towards another human being, and then how he, while he lives in matter, behaves towards God – or to say it in different way: to what are his ideas inclined with regard to the visible and the invisible?

[GGJ.11_59,09] Now it is very natural that a simple human being, whose soul is still undeveloped, will at first direct his thoughts only to the outer which surrounds him, and also only make an opinion according to what he sees and hears. The purely outer manifestations will at first attract him. He will evaluate this, draw his conclusions, and from the experiences that he acquired he will know how to make the outer environment useful to him. Only after he came to the point that he can control the outer of the natural events, his reason will urge him to ask for the why and will begin to search for it. The course of the development in the material world is however always such that first the outer cover is examined and after that the spiritual core is often peeled out from it with great difficulty.

[GGJ.11_59,10] However, you know that the development of the animal kingdom as well as of the preceding plant kingdom is based on the destruction of the outer form, despite the prevailing inner life's principle that strives for perfection. This outer example of nature will of course not remain hidden for a human being

whose soul is not yet that developed. Yes, it is present in him as a soul's power that has to be overcome since during his course of life he possesses the urge to destroy. So he imitates it in so far that he claims the right of the strongest and also practices it as far as he is in a condition that still hinders the inner development of his soul. Only in times when the development of the soul is put forward by which in a certain way the purely outer, material observation is considered as a conquered aspect, the hardness of the soul cannot appear anymore and the right of the strongest can entirely disappear in man. Then the right of the enlightened human spirit comes into action which is much more invincible than that first physical force. 225

[GGJ.11_59,11] All those soldiers stand however on the level of the purely outer observation of nature which teaches them the right of the strongest. They are also not concerned about the development of their soul and so they imitate that struggle in nature, and for the moment they absolutely do not feel any emptiness in themselves. Yes, besides that they can even be very good men, even goodhearted, as long as they do not have an imaginary enemy before them in the image of another soldier from another country, eager to go to war and opposing each other as embittered enemies as soon as the trumpet will call for war.

[GGJ.11_59,12] However, I have to allow this education because the recognition of the inner core is only possible by the penetration of the hard outer shells, and the human spirit cannot be awakened in any other way than by experience.

[GGJ.11_59,13] 'Experientia docet' [GGJ.11_59,experience teaches] is the means here, and you know how true this saying is, because a disciple learns through experience more than by a hundred unproven rules that are learned by heart. The Earth is a school where spirits have to become wise through experience. Therefore, the most various possibilities are given to them here to gain experience one after the other to let the spirit mature quickly. And how the totally difficult, bitter and unpleasant experiences, that are like a wild mountain creek, have to be restrained to become a quietly streaming, calm river, is shown by My teaching. And My life must and always will be an example that shows how all experiences will help to bring the spirit in man close, yes very close, to God.

[GGJ.11_59,14] So if you neglect your experiences you will never become wise construction workers in the Kingdom of God, because to Me, man must always be educated along practical ways. However, My voice can mostly only clearly sound in the soul of man when the soul has turned more inward through many bitter experiences of all kinds and has turned away from the outer.

[GGJ.11_59,15] So if mankind wants to go through life by outer fights and 226 wars, by which the only important thing is to maintain or to acquire as much as possible a position of power between two countries, then experience will teach very soon how little happiness and satisfaction as well as inner spiritual development there is possible when screamings of war are roaring through the countries, undermining all joy of life.

[GGJ.11_59,16] This is why in later times war will be considered as an absurdity which man has to abhor and not as a glorious situation while now they still expect honor and glory from it. And war will completely disappear. After having turned away from these outer fights, human race will turn to the inner, and everyone will, by the victory over his inner enemy, be more glorious to Me than the most victorious commander in the eyes of his emperor.

[GGJ.11_59,17] But for this understanding, experience is necessary, and the way goes through many hardships and errors. This school is the one and only that truly allows a free decision-making of the human soul. That God Himself can look at this is simply because the goal here stands higher than all the other things. The method to reach the goal is however very wise and it always carries the certain result in itself.

[GGJ.11_59,18] If a father has an unruly child who is not much inclined to obey his words and commands, he will give him the opportunity by some bad experience to seriously run into something, but at the same time he will also try to as much as possible soften the bad consequences. This is also the case between God and men. God will always seek out the means that are soft, but when they are without result, He must use the strongest means to keep humanity on the way that leads to the goal of peace and pure happiness.

[GGJ.11_59,19] However, when someone does not want to walk these ways because he disregards everything that comes on his way with this means of education, it is very natural that this contempt must finally bring him to ruin because he absolutely does not want to become wise by some loss but he even directly challenges every obstacle that he experiences so that he easily can lose his life by not observing the most simple rules of vigilance which are to a wise person clear of itself. But how can the deity be responsible for which the individual person is guilty himself by his own conduct? So He is not cruel, nor is He inclined to feel any pleasure for the suffering of His creatures, but He only is forced to hold back His love and let wisdom prevail for the sake of the goal.

[GGJ.11_59,20] With this, you have again an explanation of what was often said to you in similar form. So look at the outer things only from their inner relation so that you will no more stumble upon all kinds of doubts and contradictions.”

Chapter 60

BARABBAS

WHILE the disciples were still expressing their opinion about what they had heard, we saw that a number of men, obviously prisoners, were taken between a troop of soldiers. These several people acted contrary to the laws of Rome and had to be brought now to Pilate in Jerusalem to be sentenced according to the laws of Rome.

[GGJ.11_60,02] One of them was heavily bound between 2 soldiers that walked with a drawn sword next to him, ready to hit him down at any attempt to escape.

[GGJ.11_60,03] Philip asked Me what that furious looking man had actually done and who he was.

[GGJ.11_60,04] I answered him: “He also is an instrument of God, just like all of you are, even though he did not put his qualities in the service of the Father. He must serve to glorify the Son, just as you are called to spread His work.”

[GGJ.11_60,05] The others were surprised and asked Me what I meant.

[GGJ.11_60,06] I did not give them an answer to that question because very soon the facts would give them the answer.

[GGJ.11_60,07] The prisoner, who was taken away and sharply guarded, was a leader of the predatory inhabitants of the desert who did not want to submit to the laws of the Romans and who had so many hiding places in the desert that the Roman justice could not grab them, just like the tribes that are now staying in the south of Palestine and in the east of the Jordan, living there independently and who mock the Turkish authority.

[GGJ.11_60,08] The name of this man was Barabbas, was very audacious and reckless and involved in already many fights with the Romans when they sent out troops to capture the leader. He was famous amongst the people because of his recklessness by which he always came safely through all dangers so that all kinds of stories arose about his personality, as also often happened in later centuries with these kinds of characters.

[GGJ.11_60,09] Despite his raids of robbery he was considered to be someone with a noble character who never hurt the little man and would protect him as far as his power would reach. But he was a sworn enemy of the rich and especially of the Romans who wanted to subdue him. That is why he was highly esteemed among the Jews because they also hated the Romans. He even found a certain protection in the temple because they hoped via Barabbas to gain influence with the Arab people.

[GGJ.11_60,10] But when he became too audacious and attacked a Roman convoy that traveled to Petra with money and treasures for the proconsul there, a Roman general set up a trap for him, and after great resistance he was captured. In the battle that took place, Barabbas killed the son of the governor of Petra, and after being accused of rebellion and murder he was sent to Jerusalem to be sentenced by Pontius Pilate.

[GGJ.11_60,11] This Barabbas was first brought to the general court in Jerusalem and then, after questioning the witnesses and many charges were laid out against him, he would be delivered to the Roman court. But as long as this did not happen, Pontius Pilate, as the supreme ruler over Judea, had absolute authority over him and had only to give an account of his acts to the emperor.

Chapter 61

ARRIVAL IN BETHANY. STAYING WITH LAZARUS. THE RETURN OF JUDAS. HIS CONVERSATION WITH THE LORD.

NOW the Romans had passed by with their troop and the prisoners so that we could continue our trip.

[GGJ.11_61,02] Shortly we came close to Bethany where Lazarus was staying. Driven by his great inner desire for Me, every day he climbed up to his favorite spot to look for My arrival. And also this time he stood at his lookout post. As soon as he saw us all coming on the road, he felt in his heart that it was Me, and

he immediately ran to meet us while shouting at his servants that they should inform those in the house that the Lord had returned.

[GGJ.11_61,3] So Lazarus was soon with us on the road, and it is unnecessary to tell how joyful he and his family were when they saw us again after a long time of separation and how they welcomed us again in their house.

[GGJ.11_61,4] Now came important days that were meant to convince Lazarus as well as My disciples of what My final goal was with humanity, and this is why many things were still disclosed to them of which it is now not the right time to reveal this again to the world. But this will happen later.

[GGJ.11_61,5] In the evening we sat mostly together in the well known hall of the inn on the Mount of Olives, which was also Lazarus' property, because many people were crowded together there and it was also necessary that they should see and hear Me.

[GGJ.11_61,6] As soon as it became known that I appeared again openly, there was a big crowd of Jews from Jerusalem, and even more Jews from other parts of the country who had come because of the Feast in Jerusalem. GGJ.11_He had no more doubts and My teaching and personality were clear to him now. The Jews were mostly not from this region but heard about the miracle and about Me and they came to see us – often out of curiosity but also for more pure reasons. All those of the Jewish people, who were to a certain extent receptive for what is good, came in that time near to Me so that the souls could be enlightened. And so My disciples and I were constantly busy to refresh those who were crowding together and whose soul was thirsty.

[GGJ.11_61,7] One should not think that this was only for the Jews. Also many strangers, Greeks, Romans and other people, who heard about Me and who did not exactly know what they had to think of Me, came in these days and were informed so that during the days till My condemnation there was a rich, last catch of fish for all the things that still could be done.

[GGJ.11_61,8] It is necessary to know this fact in order to understand the following:

[GGJ.11_61,9] On the evening of the first day that we arrived at Lazarus' place, we withdrew ourselves from the people who were yet not so many on that day, and we were alone in the hall where we used to be together, when suddenly Judas

Iscariot entered by the door and greeted us all. My followers were already very glad that they did not have to see him for such a long time and were hoping to see him no more at all, and therefore their faces changed somewhat when he greeted us.

[GGJ.11_61,10] He asked Me very kindly if I would allow him to join us, on which I answered him that he could do as he pleases.

[GGJ.11_61,11] Now Judas related much about Jericho and about what he did there, that he worked for Me there and was hoping that this would satisfy Me. He described by that in vivid colors how much misery he saw there and also on his way here how the poor people were oppressed and suffered in bondage. Yes, he was so much carried away in his speech that everyone was amazed and listened to him because no one had experienced so strongly the real power of his words.

[GGJ.11_61,12] He (**Judas**) ended with the words: “O Lord, if I only had one tenth of Your power in me, how much would I in a short time 231 make an end to all the violence of the great ones and make free, glad and happy the people that are bound in shackles and cry to Jehovah to save them, so that they would praise the name of their Lord and God and would shout from joy. O Lord, how long will You still wait and leave the sound of their prayers unheard?”

[GGJ.11_61,13] Look, there He is, the King whom Israel is ready to receive, and He does not show Himself. He still hides, the Messiah who is greatly awaited, the Son of David, the Man with the power of God in Him. He lingers to unfold that great power to salvation of His people, and Israel must mourn and continue to lament because of their deep fall.

[GGJ.11_61,14] O Lord, have mercy on the people, on the poor and the needy. Guide them into happiness, because see, Zion expects their King.”

[GGJ.11_61,15] After these words, which clearly showed that also Judas expected in Me the worldly saving Messiah while I often emphasized that I was not, there was a great silence, waiting for what would follow. And I answered him: “Did I not always call the poor to Me? Were the needy not comforted by Me, the sick made healthy and the poor made rich, as far as they needed it? So who is lingering? Not I – the world is lingering and they do not want to come to salvation. But soon the Son of man will come to such high power that can be reached so that the world will see that He can attain for what the world is striving for and which they seem to desire. But this will not happen for the salvation of the

world, but for the salvation of My Heavens. So rest reassured by what you have already seen and which you will soon see again.”

[GGJ.11_61,16] Now Judas became silent and rejoiced in his heart, for he thought that now by his words he set in motion that I would still perhaps make a decisive step to free the people from the yoke of the Romans, for he very well knew that I had the power to do this.

[GGJ.11_61,17] He came to this thought – which did not correspond with what I had said up till now, which he knew – by the following circumstances: when he was staying in Jericho he tried as much as possible to make use of his talents and spoke also often to bigger groups of people about Me and My mission. By that he acquired a certain popularity, especially when he also really succeeded to accomplish a few healings in My name.

[GGJ.11_61,18] Herod, who stayed for the winter in Jericho, heard also about him. Since he had been curious for already a long time to come in contact with the Man of wonders as he called Me, he let him be called to him in order to know more about Me. Judas, very audacious as he was, used this opportunity fully for himself by introducing himself as disciple of the Nazarene, and by his way of acting he also managed to bring the king to a certain respect because his words were well sustained by his good memory and he often represented many of whole expressions that I used.

[GGJ.11_61,19] Herod soon realized that there was more truth in all the many rumors that went around than he first thought, and in his soul came the idea that such special kind of Man of wonders could in any case be very useful to him with the Romans if he could in this way put them in fear and fright if that would be necessary.

[GGJ.11_61,20] Herod and Pontius Pilate, the governor, were enemies because Herod felt suppressed by Pilate. The despotism of Herod was always restricted by Pontius Pilate as soon as it was aimed at the extension of power by which Herod, who always had the desire for an independent rulership over Judea and Syria, became in turn very embittered. A supernatural power that was not subjected to the power of the Romans would be very welcome to him. For this reason, he was also not hostile against John who seemed to be a prophet to him and he certainly would not have let him be killed if he would not have been tricked into it.

[GGJ.11_61,21] Judas, who had a good insight into human character, had enough opportunity in Jericho to be informed about the tensions between Herod and the Romans. He also soon noticed in what Herod was interested in. He thought that it would help My case when he would strive to clear the way for Me to unfold My power. And he related a lot about the super power of My will to which everything on Earth had to comply. He was especially brilliant in his stories about the destruction of those cruel soldiers whom I let be killed by the wild animals, this as proof for the fact that I am capable to confront invincible creatures against the Roman weapons.

[GGJ.11_61,22] Judas, who just like the Jewish people wanted the Messiah to be the savior in an outer manner and thought that I was the most suitable for that mission, was by those meetings even more strengthened in his wrong opinion and felt the urge in himself to as much as possible contribute to that part of My work. He received the order from Herod to convince Me to meet him since he did not dare to speak out a direct order because he was afraid of My power.

[GGJ.11_61,23] They agreed that the move to Jerusalem for the Feast was the best time, and so Judas came to us as an ambassador of Herod to convince Me of the worldly plans of the king and by that to make Me well-disposed for those of the temple.

[GGJ.11_61,24] It is obvious that I was very well aware of those plans and so I did not first have to engage in a conversation with Judas himself. But he thought that I probably could not read those secret thoughts, because with all his spiritual aptitude he was nevertheless a materialistic person who did absolutely not so deeply penetrate into the being and understanding of My personality so that he only could see in Me a very talented person equipped with exceptional powers. He knew – for he had plenty of proof – that no one could resist Me physically, but he doubted whether I could perceive the inner, most secret traits of the human heart. I was always kind to him and full of love, but nevertheless more reserved with him than with anyone else so that he could not understand the language of My Spirit that can only be disclosed by the love of a created being for Me which he did not offer Me.

[GGJ.11_61,25] So he later made great effort to explain to Me with his brilliant orators talent of the necessity of an outer salvation of the people by which he hinted at the support of Herod. But I seriously rebuked him for such words so that he became more and more reserved and introvert.

[GGJ.11_61,26] It is necessary to make this remark here to understand what went on in his mind.

Chapter 62**JESUS ANOINTED BY MARIA. THE FIRST BETRAYAL OF JUDAS.**

WHEN we were all silently sitting there after Judas' speech and each one of them was in deep thought, the door opened, and Maria, the sister of Lazarus, came in. With her eyes fixed on Me she came to Me without being concerned about those who were present. She fell down at My feet and covered them with kisses. Then she took a bottle of expensive nard oil¹, opened it and anointed My feet with the oil while drying them again with her long hair. While she was loudly crying she asked Me with an emotional voice to allow this anointing.

[¹ Made from an aromatic herb of the Himalaya Mountains, having rose-purple flowers.]

[GGJ.11_62,2] It is little known that only very prominent people could afford such luxury, for just as the frequent washing of the feet was in that time an absolute necessity – since the wearing of shoes was scorned by most people who were not so wealthy – also the frequent anointing of the feet was necessary in order to keep the skin supple.

[GGJ.11_62,3] Nard oil had special stimulating qualities, smelled lovely and was very refreshing, but because of its favorite and rare qualities it was very expensive so that such foot washing was a very exceptional luxury which only very rich people could afford.

[GGJ.11_62,4] The house became completely filled with the smell of the oil which was a sign of its exceptional quality, so that **Judas**, who was always very much concerned about the money, could not refrain from saying: “Would it not have been better to sell this ointment and with its benefit give many poor people to eat? Why does the Lord need such oil, for He possesses the power to refresh Himself at each moment even without such oil?”

[GGJ.11_62,5] But he only said this out of stinginess because Lazarus' riches always irritated him and he often took the opportunity to point out that the rich were guzzling while the righteous Israelites had to suffer need.

[GGJ.11_62,6] But I answered to that, pointing to Maria who was still kneeling there: “What she has done, she did it out of love, and every offering that comes from a loving heart is pleasant to me. With this deed she not only strengthened My body but also My soul, for when so much love is given, I will return that love by giving still more love to humanity. By that she acquired the right to give Me at the day of My burial the necessary strength which My soul still needs to conquer the heaviest. And therefore, her deed of love will never be forgotten, and wherever you will preach My gospel you should also not forget her. So leave her in peace.”

[GGJ.11_62,7] I lifted the still heavily crying *Maria*, blessed her and said: “*Maria*, your sins are forgiven by My Father. And what you have done for Me, the Son, I will testify before My Father, and in His house it will be rewarded to you a thousandfold upon a thousandfold.

[GGJ.11_62,8] Now come and sit with us, strengthen your body and stay with us, for the one who gave Me strength by her love will not leave My side.”

[GGJ.11_62,9] This deed, which is similar to the one of *Maria Magdalena*, gave reason to confusion. But it was *Maria*, the sister of *Lazarus*, who was devoted in pure love for Me, her Lord and Master – not with some earthly love. This is why her deed has a total different meaning than the one of *Maria Magdalena*.

[GGJ.11_62,10] Now I turned to My disciples and continued: “He who is truly rich in his heart can also give of his riches without becoming poor himself. Yes, the more he gives, the richer he will become, but the one who is poor in himself, from him will be taken away the little that he has, because this is what he has to lose by himself. You always have physical and spiritual poor people around you now and you give them always of your abundance. But you do not always have Me with you, and therefore you soon will not be able to give Me anything anymore, also not for what concerns My body.”

[GGJ.11_62,11] This I said to prepare My disciples for My departure because their soul did not realize that this would happen soon.

[GGJ.11_62,12] Now *Peter* asked Me if I planned to go to the city tomorrow to preach in the temple. When I confirmed this he strongly advised against it because he already saw several temple Jews in the inn who observed Me with hateful looks and were certainly planning bad things against Me.

[GGJ.11_62,13] On this, I said to him: “I have to go there for the sake of the people and no one will prevent Me, for I only came here for their sake so that they may be saved.”

[GGJ.11_62,14] When Judas heard that, he silently stood up and disappeared without anyone noticing it except Me.

[GGJ.11_62,15] He went outside to the people that crowded together in and around the inn and he told everyone that I was there and that I would go to the city tomorrow. They had to make it known: the Savior of Nazareth would come to the Feast.

[GGJ.11_62,16] Among the strangers in the city there were many who went to the Feast especially for Me because they thought that they would certainly see Me then. Since it was known that I always stayed with Lazarus, they sent messengers to find out whether I was there and what I decided to do. Now they heard by the first betrayal of Judas what I planned to do and they very quickly spread the news in the city.

[GGJ.11_62,17] He himself went also to Jerusalem to the different inns where he tried to convince the strangers and inhabitants to come to meet Me when I would come tomorrow at the Feast.

[GGJ.11_62,18] Since there were a great number of My followers, the news became soon known everywhere, especially because there was nothing more important to the people in Jerusalem than My appearance in the city.

[GGJ.11_62,19] While this was being prepared in the city we sat peacefully in Lazarus' house and talked about less important things. Then Peter finally noticed that Judas was no longer present. He first informed the other brothers and then asked Me directly to where Judas had gone.

[GGJ.11_62,20] On this I answered that he should not be worried about him. What he did, he did out of a free urge, and this had nothing to do with what concerned the disciples.

[GGJ.11_62,21] He did not ask any further but only expressed his discontentment about the fact that this man always returned anyway while they were all often hoping to never see him again.

[GGJ.11_62,22] **Lazarus** thought: “If the Lord wanted to do away with him, then this would certainly not be difficult for Him. But since He always allows him to stay in His presence, he also is certainly chosen for great things, and therefore we should not express a judgment about this but refrain from it.”

Chapter 63

JUDAS MAKES ARRANGEMENTS

Peter then asked Me whether I intended to go down to the city and preach in the temple. When I answered this in the affirmative he urgently warned Me against it, since he had already seen some temple Jews at the inn who regarded Me maliciously and were obviously plotting against Me.

[GGJ.11_63,02] I then told him: "I must go down for the sake of the people and nobody will prevent it; for I have only come for their sake, so that they may be redeemed."

[GGJ.11_63,03] When Judas heard this he got up silently and left, unnoticed; and only I was aware of it.

[GGJ.11_63,04] And he went outside to the people who had gathered in and around the inn, telling all of them that I was there and would go to the city tomorrow. They should make it known that the Saviour of Nazareth would be coming to the festival.

[GGJ.11_63,05] There were among the strangers in the city many who had come to the festival mainly for My sake, firmly believing that they would find Me there. Since it was well known that I always put up at Lazarus', these people had sent messengers to find out whether I was there and what I intended to do. They learnt now through the first betrayal by Judas what I intended to do and soon spread the news in the city.

[GGJ.11_63,06] He also went to Jerusalem visiting the various inns and trying to persuade the strangers and locals to meet Me when tomorrow I would visit the festival.

[GGJ.11_63,07] As the number of My adherents was very large, the news spread in a very short time, particularly since there was nothing more important to the people in Jerusalem than My appearance in the city.

[GGJ.11_63,08] While all this was in preparation in the city we were sitting quietly in Lazarus' house talking of unimportant things when finally Peter noticed that Judas was no longer present. First drawing the other brothers' attention to it he then asked Me directly where Judas had vanished to.

[GGJ.11_63,09] I replied that he should not bother about him. Whatever he was doing, he was doing of his own free will, and it had nothing to do with the disciples' business.

[GGJ.11_63,10] He then did not ask any further questions but only gave voice to his anger that this man kept returning when they had so often hoped not to see him ever again.

[GGJ.11_63,11] Said Lazarus: "If the Lord wanted him removed, it would surely be easy for Him. However, since He always allows him to stay near Him, he too must be chosen for great things and, therefore, we must not pass any judgment, but should refrain from it."

Chapter 64

THE EXPERIENCES OF LAZARUS IN THE BEYOND

IN order not to discuss this subject any further, Lazarus began to talk about his previous sickness and how he could still very well remember all the details before his death but knew nothing anymore of what happened with him after that.

[GGJ.11_64,2] This was the opportunity to talk about life after death and how the soul feels when it arrives in the beyond.

[GGJ.11_64,3] Lazarus asked Me why he did not remember anything at all about what happened to him at the time when he laid in the grave.

[GGJ.11_64,4] I explained to him that the reason was that his soul was in a condition of highest bliss, and with that in mind it would be unbearable to him to still dedicate himself with earthly activities. This could be compared to a good and wise king who used to be with exalted people and would suddenly be forced to deal with the worst people and in the most miserable accommodation without being able to improve his condition.

[GGJ.11_64,5] "But to prove to you that I did not say too much, for a short time I want you to receive that memory back and you can explain to all of us very clearly what has happened to you and what you have experienced. Now speak as it comes back into your memory and say clearly what you feel. But I want that you will not feel the present imprisonment in your body and that you speak as a free spirit."

[GGJ.11_64,6] Immediately **Lazarus** fell into a short trance. Then he woke up and spoke with a dignified, exalted expression the following: 'O, now I can again

see, clearly and distinctly in the spirit what I felt and thought during that hour of death.

[GGJ.11_64,7] I had an unspeakable fear in the beginning when I noticed that life wanted to extinguish in me. Then there was a calmness and I felt the need to sleep deeply. The crying of my sisters who stood at my bed seemed pointless to me, for I knew that I would awaken again. Then I fell asleep.

[GGJ.11_64,8] When I woke up I felt light and free of all physical discomforts. I breathed the purest air and I felt delightfully strengthened. I kept my eyes closed because I felt that it was cozy and pleasant to surrender completely to that rest. But then I felt the need to open my eyes, which did however not succeed so well. I felt how a hand touched my eyes, and now I could open them up.

[GGJ.11_64,9] I looked at the smiling face of my father and was at first very surprised about that because I knew that he died and saw him now standing next to me. He told me that I had died physically and had now entered the free spiritual world and was standing in his house.

[GGJ.11_64,10] I looked around me and saw a beautiful room, shining in bright, pure colors. The beauty of that room in which clear light was flowing impressed me so much that I was really amazed and shouted: 'If I did not want to believe your words, this room shows me that I was taken away from the world, my father. Tell me, is this the place where you are staying?'

[GGJ.11_64,11] **My father** answered: 'This room is so to speak my secret little room in which I am completely alone with My Lord and Creator, and through Him I am also everywhere wherever it is needed. I have taken you up my son in this holy place because you only are a guest of this kingdom and later you will enter your own possession. But it is a great joy for me to receive you, for he who is a friend of the Lord now visiting the Earth, can also claim the best in us and so also outside of us.'

[GGJ.11_64,12] You do not understand how this is meant? See, this room means the inner little room of the heart of my being and is therefore the center of my sphere from which I can bring you everywhere as far as my spirit reaches. By that you are at the same time with me, surrounded by my love, co-ruler of myself as long as you are here. Every human being has in the beyond such very holy place in which he can withdraw himself in order to be pervaded by the rays of the purest light which penetrates unobstructed through all the walls. You also will

experience this when you will be a permanent inhabitant here. But now, as already said, you are not yet, but only a guest because I as your earthly father have the nearest right to protect your soul.'

[GGJ.11_64,13] Now I stood up from my resting chair on which I came to myself again, and in full love I hugged my father whom I did not leave till You, o Lord, called me back. I also traveled around with him and he showed me all the things that were under his control. His most important task was to gather the souls who arrived from the Earth and lead them to the right spiritual activities.

[GGJ.11_64,14] I also saw how these souls were often heavily loaded with all kinds of worldly filth from which they had to free themselves, and I saw how everything that is present in the spirit shows itself also on the outside in a corresponding image in an outer appearance. Thus, lasting images exist from the things that the souls want and wish which can only change when the will changes, and in this way they represent the sphere or the visible world of the thoughts of the soul. The bodily masking cover has disappeared and with that also the possibility to hide the will of the thoughts.

[GGJ.11_64,15] But that world of thoughts is absolutely not something that is not there – meaning a fantasy – but it is for every spirit something that is materially spiritualized, structured, as soon as it is fixed by the will of love, which must be in harmony with the will of God's love. If the will of the created being is not in harmony with the will of God's love, the world of thoughts cannot remain in existence but will again have to perish. The earthly material things that are build and the material transmitted thoughts of man are perishable because in the will of God's love matter does not exist at all, but were only fixed as a changeable form for a certain goal. But the things of the spirit are imperishable because the creation of the spirit is the end goal of the divine creation itself. This means: God wants to create by His created beings and thus give them happiness, let them enjoy it and He Himself will enjoy it through His created beings.

[GGJ.11_64,16] So life in the beyond is therefore mainly to be active in the spirit. That means creating imperishable works, but not material works which have to fall apart into debris and dust.

[GGJ.11_64,17] By looking at the many things that were shown to my spirit I already enjoyed part of the future happiness, and I therefore will always be gladly willing to dispose again of this body when You, o Lord, will command it, just as much as I was disposed to come back again when Your voice sounded in the room

and urged me to come back. My father told me already that this would happen and so I was completely prepared for it.

[GGJ.11_64,18] But I also know now that every human being must, for what his body is concerned, be awakened by You in this manner because after the departure of the soul, many things are still left behind of what the soul needs for his life in the beyond. This is based on the fact that those substances, which form matter in the body, will after their dissolving and ascending from their physical form still keep a kind of relationship with the soul. Something like when a person who lived for a long time in a region will after his departure still be attracted to it, and the things that he experienced there will always still be connected with the environment in the feeling of his soul so that one thing without the interaction of the other would only give an unclear picture.

[GGJ.11_64,19] So the soul seeks to attract to itself the soul-element that controls the smallest parts of substance of its body that are left behind and unite them with itself because by that, also a kind of liberation from matter takes place, or better said: what is pure will take up in itself, devour, that which is still impure. Of course this is a process which remains completely incomprehensible for a still earthly human being if he is not far advanced in spiritual things. Anyway, this awakening of the body by the soul, which does not have to happen fast, is as necessary as the awakening of the soul by the spirit which is in turn directly awakened by You, o Lord, this means: be called to life. This progressive order is a special secret of Your creation which I could only see and experience in the beyond and which every human being will experience in himself.

[GGJ.11_64,20] Now when Your voice sounded to me, I felt withdrawn and I had the feeling like when the images are changing in a dream and then you soon wake up. However, between the images that we dream we feel a gap which the soul cannot fill up when it is conscious. Thus I thought that I woke up from a long sleep and then I found myself lying in the grave. I knew what had happened to me but I only had the memory of a dream.

[GGJ.11_64,21] Now that I feel free from my body at this moment, I also feel very well that the shackles of the body are not capable to restrain the soul which feels free once it has tasted the true freedom of the soul, for which reason You, o Lord, have loosened the bonds of my body so that it would not be destroyed. I also know now that You explained everything to me after my awakening, which however disappeared again from my memory. But now I will no longer forget these events but will certainly keep them in myself as an invaluable possession.”

[GGJ.11_64,22] Now I said to Lazarus that he should again be the one whom he was before and be the earthly living Lazarus. Then he once more fell into a short trance, and after that he cheerfully woke up in the midst of My followers with the memory of a living dream.

[GGJ.11_64,23] This event had been a lively, clear image of the process of dying for all those who were present, and later it greatly contributed to remove any remaining fear of the moment of death.

[GGJ.11_64,24] Now I encouraged My followers to go to rest so that they would feel strengthened tomorrow for a great work, and they soon all followed this advice.

Chapter 65**THE LORD GOES ALONE TO THE TOP OF THE MOUNT OF OLIVES.
CONVERSATION BETWEEN THE DEITY AND THE SON OF MAN
JESUS.**

BUT I left the house and went alone on the Mount of Olives from where one could enjoy a wide view over Jerusalem and the whole environment.

[GGJ.11_65,2] There the deity separated in Me and spoke to Him: “Look, You can see here before You the city of Your suffering which will start in the coming days if You will freely take the yoke upon You which will serve for the salvation of the whole of humanity.

[GGJ.11_65,3] In Your earthly body, separated from Me, You are a human being just like anyone else. You strove to awaken the Spirit in You which is the fullness of the deity Himself. By sacrificing Your own free will You let grow the will of the Almightyness. But now it depends on Your will as a human being himself whether You want to take the last and heaviest work upon You. Therefore I ask You: Do You want, as My Son, to ascend in the Father by executing everything that He commands You to do? Or do You only want to belong to this humanity and remain only of this world?

[GGJ.11_65,4] You can be a ruler over the world and remain a Savior of the world, but You also can be a road sign to Me that points to the center of God’s heart by completely ascending in Me and become by that a Ruler over life in all eternities. You can be an Intercessor of humanity, of the beings who went out, created by My power and who will come back to the heart of the Father. But You also can be an Intercessor of love who commands wisdom to change its justice into mercy. So choose now while You have before Your eyes what will happen to Your body, whether You want to walk the way next to Me or the way in Me, because now has come the last decision.”

[GGJ.11_65,5] Then the soul of **Jesus**, the Son of man, spoke: “Father, Your will is always Mine, and only what You want will be done. Because what the Earth can give Me has only become its possession by You. However, I want to go the direct way and only receive from Your hand what will happen to Me, and so I always want to obey only Your will.”

[GGJ.11_65,6] Then **the deity** said in the heart of the Son of man: “Still one more time I will ask You just like today, and then will happen what You want if You still will give the same answer. But see now what the world will offer You.”

[GGJ.11_65,7] The Son of man stayed now on the mountain in quiet prayer and then went down before sunrise, to the house of Lazarus, without anyone noticing it.

Chapter 66**ENTRY INTO JERUSALEM**

THE next morning, even before sunrise, they were all awake and we immediately went outside.

[GGJ.11_66,2] There **I** called My disciples, the 12 apostles, around Me and said to them the following: “My loved ones, this day will become for the Son of man a day of great honor because the Father wants it this way for the sake of the people. Nevertheless, this will not touch you more than the spirit in you will allow, so that you will not become proud. So close your hearts for all the whisperings of vanity and lust for power so that the enemy will not have any power over you and would make you his instruments.”

[GGJ.11_66,3] Then **the disciples** asked, when Judas was present again among them since he secretly came back in the morning: “Lord, what do You mean exactly, and how can we protect us against the enemy?”

[GGJ.11_66,4] **I** said: “Beware and open your souls for the light of wisdom, then you will understand about which the prophets have spoken. Love God only and not the world, then you will be able to protect yourselves against all attacks.”

[GGJ.11_66,5] On this, **I** turned in the direction of Jerusalem and called out loud: “But you, daughter of Zion, be prepared to receive your King.”

[GGJ.11_66,6] After these words, the sun was shining brightly with a glow as was never seen before, and at that same moment My disciples – except Judas who excitedly stood aside – saw with spiritual eyes how a big city was forming in the air, an image of the earthly Jerusalem but much more beautiful. The gates were widely opened and an immense crowd of glorious human figures stood there in full expectation as if they were waiting for a Ruler who would come in.

[GGJ.11_66,7] This spiritual vision lasted for only a short time. Then the image disappeared, and **I** said to them: “The Son is expected there and He will from now on rule in eternity. It is just also for the Son of man to be raised. Come and follow Me.”

[GGJ.11_66,8] Peter asked Me if I wanted to leave without saying goodbye and without informing Lazarus and his sisters.

[GGJ.11_66,9] I said: “Do you know why this is necessary? I know what is necessary for Me to do. So do not worry about anything. Lazarus and his sisters will know how to find Me at the right time, just like still many others for whom this day is necessary.”

[GGJ.11_66,10] Now the disciples did not say anything anymore but they were very surprised and were whispering among each other, wondering what My strange way of acting might mean, for they did not see Me acting like this for a long time. But John rebuked them to refrain from saying any word and to silently do what I would want so that not the least would be done against My will. They all promised, and especially Peter assured solemnly that he would follow Me in Hell even if he would not know why I would go that way.

[GGJ.11_66,11] **Judas**, who heard these words, said smilingly: “Friend, the Lord knows which way He has to go. Not to Hell, but for the glory and honor of His people He walks the way as the One who is sent by God.”

[GGJ.11_66,12] Full of enthusiasm he looked at Me, because My loud words seemed to be the confirmation of all his wishes so that he saw the way opened to all honor which he would receive as the one who prepared the way of the Messiah who would have much to thank him for.

[GGJ.11_66,13] Peter looked surprised at Judas who displayed such a proud and self-confident attitude, but he kept silent because all the things that happened this morning seemed very strange to him, and 245 together with the other eleven he silently continued his way.

[GGJ.11_66,14] We were now halfway on the road from Bethany to the gates of Jerusalem. Before us on the left there was a little village that was named Betphage but which has now completely disappeared. Here I asked My disciples if two of them would like to do Me a favor of love. They all volunteered for it. But I chose John and Peter and instructed them to go to the little village which they saw before them. There at the first house they would find a grazing she-ass that was tied-up with her colt.

[GGJ.11_66,15] “Bring Me the colt, for I need it. When they will ask you who has sent you, then answer only this: ‘It is the Lord, and He needs the animal’. Then it will be given to you.”

[GGJ.11_66,16] The two obeyed immediately and went to the village while we sat down along the road under the shrubs and flowering trees to wait for the return of those who were sent.

[GGJ.11_66,17] Now in Betphage lived a man, named Migram, who had been a Roman lance bearer. He took part in many campaigns of war and acquired a respected position in the army because of his bravery and cleverness, for which reason he was held in esteem by his superiors. When a heavy injury, by which he dragged his right leg, forced him to leave, he was richly rewarded and dismissed with complete exemption of taxes. He formerly knew the old Marcus, visited his friend and looked for healing in his baths, and when he left, he bought the earlier mentioned she-ass and took it to his little house where it served his master as a loyal animal that carried the produce of his little garden to Jerusalem to sell them there.

[GGJ.11_66,18] This Migram had heard much about Me from Marcus, was initiated in My teaching, and as a Roman who did not bother about the Jews of Jerusalem, since he only dealt with the representatives and citizens of Rome, was openly a follower of Me. So when the two disciples came to his house and saw there also the two animals, loosening at once the rope of the youngest one, the owner came quickly out of his house, together with a few others who visited him to buy his fruits, and he asked them rudely what they had in mind by taking the animal.

[GGJ.11_66,19] John answered immediately according to My words, and when Migram joyfully heard that he could do Me a favor, he at once also wanted to loosen the old she-ass in order to personally bring her and the colt to Me. The disciples said that the Lord only wanted the colt. But in his zeal he did not listen to that and drove the animals quickly ahead to reach the place where I was so that the disciples could hardly follow him.

[GGJ.11_66,20] When Migram brought Me the animals which he offered Me with joy, I said to him: “Migram, I can see your good will and I will reward what you immediately did for Me when I sent My followers to you. But now, the animal that My disciples required from you, prepare it for Me for riding.”

[GGJ.11_66,21] He immediately did this by folding his cloak, which he wore according to Roman custom, and spread it over the back of the animal. Also a few of My followers did the same in order to make it a comfortable seat.

[GGJ.11_66,22] While we were still busy with these preparations, a big group of people came along the road from Jerusalem. When they saw us, they rushed to us, and in the shortest time we were surrounded by several hundred people who fervently welcomed Me, greeting Me as the Savior of Israel. These were mostly Jews who came for the Feast, and some of them knew Me from My travels through the country, and thus they met Me and My disciples before, knowing us as benefactors. These people praised Me as their King, especially since many of them were miraculously fed by Me and had already the intention at that time to declare Me King for which reason I withdrew from them.

[GGJ.11_66,23] While these were enthusiastically crying out at Me, Lazarus with his sisters and his closest personnel, who had gone out to look for Me, rushed towards Me through the bystanders and were glad to have found Me. When those who were present saw Lazarus, whom they knew very well and whose name was on everyone's lips since his awakening, there was no end to their jubilation. And we were all surrounded while they were shouting: 'hosanna' and 'hail'. I did not turn down this honoring but I silently mounted the prepared animal which moved now on the road into the direction of Jerusalem.

[GGJ.11_66,24] But the crowd continued to grow because everyone was attracted by the noise and followed the procession. The people pulled off flourishing branches from the trees and strewed them on the road. Then they spread out their clothes to let the pack animal walk over them. These were all marks of honor with which former kings were greeted. When we came near the slope of the Mount of Olives from where one had a wide view over Jerusalem, we saw thousands of people standing at the gates, and the Kidron Valley was full of people.

[GGJ.11_66,25] Jerusalem was a big city but at the time of Passover it could not accommodate the big number of strangers. It was therefore common that the poorer people, and also those who came too late to still find an accommodation in the overcrowded inns, stayed in the Kidron Valley in the open air or in tents, for apart from the temple, also the Kidron Valley was considered holy ground. All those people, who also found now a place in the valley and heard the rumor that I would come to Jerusalem, rushed to us to welcome Me by which they loudly praised My deeds and especially the awakening of Lazarus who was now visibly walking beside Me, and so they supported the general praising.

[GGJ.11_66,26] When we came at the gate of Jerusalem, which formed the main entrance from the Mount of Olives, the Roman guards of the gate tried to close it because the guards were afraid that an uprising was being prepared. But they were prevented by the enormous throng of people who wanted to leave the city because from the courtyard of the temple they partly saw the coming procession and they also heard the shouting. When moreover the Romans saw that the people were peacefully coming near with tree branches and palm leaves in their hands, they abandoned every resistance and rather looked with amazement at the procession as something unknown to them and which was probably part of the Feast. So we all could come into the city unhindered and went immediately in the direction of the temple.

Chapter 67

JESUS IN THE TEMPLE

MEANWHILE the Pharisees, priests and servants of the temple were really upset and wondered what they could do about this big demonstration. They soon realized that it would be impossible to suppress them with arms since this would soon be followed by an uprising against the already unpopular rule of the temple. The people were exalted with enthusiasm which could not be subdued by force. So all they could do was to let it happen for the time being and to exploit it as much as possible for the prestige of the temple in case of an unexpected turnover.

[GGJ.11_67,2] Especially Caiaphas, the high priest, advised in a hurriedly assembled Council, to wait and see what I actually planned to do and in what direction I wanted to turn the whole movement. If I wanted to be proclaimed king, then the power of the Romans would soon be on their side, but if I wanted to go against the temple and its servants, then also I would accomplish little without embittering the people because the people would not allow them to remove their belief in Jehovah. For the moment it was mainly a question of waiting and to smartly make use of all possibly mistakes on My part.

[GGJ.11_67,3] However, the priests themselves decided not to be seen but to widely open the temple so that its sanctity would speak to the people. Thus they quickly opened all the gates, and also the holy place was not closed – the room which no Israelite was permitted to enter without preparation and where no priest would enter without special ceremonies, prayer and preceding washing.

[GGJ.11_67,4] The servants of the temple were quickly instructed to inform the again numerous present salesmen in the courtyards of the temple to avoid an irritating scene such as the one I already gave them before. But this precaution came too late because the money changers and the different kinds of salesmen became vigilant by the shouting outside the walls, and as soon as they heard what was going on they gathered their items, left the building with their merchandise and ran away because they still had well in mind what I had done before.

[GGJ.11_67,5] This second temple purification which was not directly the result of My appearance, gave rise to the misunderstanding that the earlier described temple purification had taken place at My entry while it happened much earlier, namely at the beginning of My teaching ministry.

[GGJ.11_67,6] Now when the people penetrated into the temple with much shouting, they mainly were looking for the priests, for they wanted that the high priest Caiaphas would anoint Me king with the sacred anointing oil after which they wanted to bring Me to the castle of Zion to honor Me, but the priests could not be found. The people penetrated unhindered through the courtyards into the holy place.

[GGJ.11_67,7] My followers were worried and came standing around Me because they saw and heard what the people intended to do with Me. Peter was worried and asked Me: “Lord, what will come of this? Do You want to be proclaimed king of Israel here?”

[GGJ.11_67,8] I told him to be silent and instructed the bystanders to make place for Me so that I could enter the temple unhindered after I had left the pack animal behind earlier.

[GGJ.11_67,9] The people obeyed, and followed by many people I went through the courtyards into the inner sanctuary, entered the holy place itself and went to the big sacrificial altar and ascended its steps.

[GGJ.11_67,10] Here, according to the rules of the temple, the common people could not follow but they had to stand outside in the halls from where they could watch the actions of the priests in the holy place.

[GGJ.11_67,11] The Pharisees and the superiors of the temple had rightly judged the lightly excitable mood of the people, for while they previously would not have hesitated to enforce their will on the priests in case they would not be willing,

they were now impressed by the place itself, although by the absence of all the priests there was no personal enmity possible, and a striking silence followed the general excitement in expectation of what I would do. I also ordered My followers to stay behind, and so I was standing there alone, seen by the whole crowd.

[GGJ.11_67,12] Now I spoke with a loud voice to the people: “The hour has come now for everyone to learn to where the roads are leading which you have been taken up to now, and everyone has to decide whether he wants to go to the Father or not. You brought Me into this house where in former times the Spirit of God lived visibly, but now He retreated from these walls and the place became empty. However, now He chose another place, and every human being can build a temple for himself if he acts according to My words and My teachings that I gave you.

[GGJ.11_67,13] Let everyone be carried by humility and then enter directly into the erected House of God which became empty but which should be filled again with deeds of love. Every deed of love is a building stone for the temple, and that temple will be crowned with the sign of wisdom and power if love only will be its foundation. I came to you so that you can learn love from Me, which you have despised. Not the self-love which you have, but the love for fellowman which you do not have but which makes you divine and the only thing that can bring you to God.

[GGJ.11_67,14] But if you believe that I am your king and that this is what I want to be, then know that My Kingdom is not of this world but that it lives in all its glory in man and that it forms the inheritance which the Father has given to the Son and through Him to all people on Earth and all Heavens. So do not think that I will enter the castle of David to establish an earthly kingdom. He who wants to follow Me, let him follow Me in My deeds, then he will be blessed. The Son is from the Father, and since He is from the Father, He is in Him and the Father is in the Son, and he who follows the Son will therefore also follow the Father.

[GGJ.11_67,15] Bring all those to Me whose body and heart are broken, then I will heal them so that they will become healthy. But those whose mind is broken will take offence at Me and I will not be able to heal them, for he who takes offence at Me is full of anger and pride and lacks love because it seems foolish and hard to him. But I want to heal your hearts and so also your souls and bodies, for 251 only in the heart lives faith, and when this is not present there is darkness because faith that grew out of insight is a light that drives away all darkness. So believe in Me and in the Father so that you may see and darkness may leave you.

[GGJ.11_67,16] Truly, I say to you: without true faith no one can be blessed. And I told you what and wherein you should believe. So act according to My words as I have acted according to these words of Mine. Then all will be able to do what I have done, and no one on Earth will be able to say anymore that the ways to reach bliss are inaccessible to him.

[GGJ.11_67,17] But to show you what the power of the Father can achieve in man, bring Me the sick who suffer in their bodies, so that I may heal them.”

[GGJ.11_67,18] After these words I stepped down from the altar and I went in the courtyards where many sick people were lying and wanted to give offerings, hoping to become healthy by the prayers of the priests which was a general custom, especially at Passover. However, only for those who could give an offering in gold coins, otherwise the priests would not give such sick person any priority. So many a people grabbed his last possessions together to make that last attempt to gain his health, but then he would leave the temple without having regained his health.

[GGJ.11_67,19] I went to these sick people, and **I** asked them very seriously: “Do you believe that the God of your fathers can heal you if you will ask Him for it? Or do you think that you can become healthy by the help of humans?”

[GGJ.11_67,20] Then many desperate **sick people** cried out: “Master, only God can help us, and here in the temple we surely are closest to Him.”

[GGJ.11_67,21] But others kept silent, and so I asked also them for their opinion.

[GGJ.11_67,22] Then **one of them** answered Me: “Master, they told us: when the high priest does not pray to God in the most holy place for us we cannot be helped, for only he is the intercessor with God. So we have to wait till that will happen.” 252

[GGJ.11_67,23] On this **I** said: “Then do you believe that God cannot come to any person if he asks Him for it? Why do you first need an intercessor? Believe, then you also will be helped.”

[GGJ.11_67,24] Then again **the first speaker** said: “Master, we believe what is said to us, and still we are not helped. What else should we still believe?”

[GGJ.11_67,25] **I** answered: “You should believe that God, the Father of eternity, is endlessly good and comes to everyone who calls on Him in all earnestness. You should believe that God does not first need men to send them His power but that this power can be attracted by everyone by his love for God, which will then unfold in man and can be put to work. Can you believe that?”

[GGJ.11_67,26] While **the sick man** was firmly looking at Me, he said: “Master, I believe it, because You said it to me, for no one spoke to us like You did.”

[GGJ.11_67,27] **I** said: “My words are the truth, and since they are the truth, they are also the life and the power of life. As a human being I always acted according to them and so I have become a Master of life. Therefore, I say to you all: Go and do likewise, and do not sin anymore, neither in words nor in actions. Do not sin by doing something that goes against the love for God and fellowman, then you will stay healthy and become true masters of life. Stand up and walk!”

[GGJ.11_67,28] After these words, all the illnesses left the bodies of those who were sick, and they stood up, healthy and strong of body. The people who were standing around burst out again with loud shouting of joy and praised Me beyond measure. Many fell down before Me and tried to grab My hands and clothes to kiss them. I did not stop them but let them all come to Me.

[GGJ.11_67,29] Many tried again to penetrate to the high priests to carry out their intention to anoint Me, but they hid themselves so well that no trace of them could be found, and therefore, those who were sent had to return without any result.

[GGJ.11_67,30] When these forced their way to Me to wildly surround Me, **I** ordered them to stay calm and said to those who wanted so much to have a king: “Tell Me, can someone who stands before God and carries His power, still be placed higher on Earth than He is already standing before God?”

[GGJ.11_67,31] **The leader of the group** said somewhat perplexed: “Master, he himself probably not, but those who adhere to him want nevertheless a visible sign of his power – also outerly, so that the people will become happy under his powerful hand and not be oppressed.”

[GGJ.11_67,32] I said:” When Samuel anointed Saul as king on the demand of the people, what did the people gain by that? Certainly not peace or quietness, but battle and unrest. And why? Because the people became tired of the soft yoke that the Lord put on them according to their actions, and they strove for the mighty hand of a visible ruler. Furthermore, there was no shortage of kings, and also now you have received a king in Herod. Do you now believe that a new king which you seek in Me will bring you peace if he also wanted to be an outer, mighty king? Herod and the Romans would try to destroy all his adherers and also him. Misery, war and need would be stirred up if I would become your earthly king. And how could this agree with My teaching: ‘Love your fellowman as yourself’ if I would bring you war and murder? So give up what is exterior to Me – My Kingdom is not of this world – and establish in yourselves the true kingdom of peace. There I gladly always want to be and remain your king.”

[GGJ.11_67,33] After these words, those who were in favor of a king, became surly, left Me and thought that I was no hero of whom the people of Israel could also expect an outer salvation.

[GGJ.11_67,34] Those who shouted to have a king went now among the people and did not hide their resentment at My refusal. Nevertheless the rest of the people did not turn away from Me at all, because My deeds made a too big impression on them to immediately reject Me because of the fact that I refused to be king of the Jews.

[GGJ.11_67,35] After the great commotion, the people calmed down, and I as well as My disciples took the opportunity to explain again My 254 teachings to many. So now there were large separate groups scattered in the courtyards of the temple.

[GGJ.11_67,36] Then it happened that 2 Greeks arrived, who also came to the Feast but who did not witness the whole scene from the beginning. However, it was forbidden for non-Jews to come into the holy place for which reason warning signs were put at the boundary to indicate up to which point non-Jews were allowed to come.

[GGJ.11_67,37] The Greeks saw Philip standing at the boundary and they told him that they would like to see Jesus and if possible to speak with Him. However, Philip did not dare to let the two come to Me because he thought that the prohibition should be respected. That is why he told Andreas and they both went to Me while I stood in a circle of many observers who listened to My words, and they presented the request of the 2 Greeks and also said that they did not dare to

come to Me because of the people. Then I told them to send the Greeks to Me. Now they both went to tell them. Nevertheless, the Greeks were afraid to violate the prohibition and therefore they remained standing at the boundary.

[GGJ.11_67,38] The temple Jews, priests and Pharisees noticed that the mood was much more peaceful now, and some of them came among the people disguised as spies to examine the situation. They soon made common cause with those who wanted to have a king and who were now very displeased about Me – this in order to agitate the people against Me and to stir up hostility. One of the disguised agitators stood now close to Me and directly spoke in a displeased manner to those who stood around, saying how I could order gentiles to enter the Jewish holy place and to make it unclean in this manner. Was this worthy of a Messiah whom I wanted to be and despise the holy customs? Some of them who also did not like My invitation, agreed with the speaker so that there was a mumbling going on.

[GGJ.11_67,39] I very well noticed this and said to John and Lazarus, who always remained close to Me, as well as to the other disciples: “Now the time has come that the Son of man will be glorified, for now He has conquered Himself entirely. Truly, truly, I say to you: 255 unless the grain of wheat falls into the soil and dies, it will remain alone, but when it dies, it will produce many fruits. So also, My actions which you can see now, will produce many fruits.”

[GGJ.11_67,40] Referring to the Greeks, who respectably stood at some distance, I spoke now loudly: “He who loves his life will lose it, and he who hates his life in this world, will receive it for life eternal. If someone wants to serve Me, let him follow Me, and where I am, the servant will be also. And he who serves Me will be honored by My Father.”

[GGJ.11_67,41] Now **the speaker** who previously spoke quietly against Me, continued to agitate by saying: “A nice Messiah is this, who invites heathens and everyone to serve Him so that the Father may honor Him. Who is His Father anyway? Hating my life to receive an unknown eternal life? No thanks. Then I surely prefer what I know.”

[GGJ.11_67,42] In the same manner also the other disguised temple Jews were against Me and tried cautiously to set up the people against Me.

[GGJ.11_67,43] Now My soul felt that My hour had come and became sad because of the upcoming suffering that was at hand and because the people was

so unstable. Therefore, **I** said to those who stood near to Me: “Now My soul is sad. And what shall I say? Father, save Me from this hour? But this is why I came into this hour. O Father, glorify Your name!”

[GGJ.11_67,44] Then a voice sounded as if from the sky which actually sounded in the hearts of all who could somehow still be awakened to a spiritual life: “I have glorified Him and will glorify Him again!”

[GGJ.11_67,45] **Those who heard this inner sensation**, said now, according to what measure their spirit was awake: “It was thundering”. **Others** said: “An angel spoke to Him.”

[GGJ.11_67,46] However, none of them felt the voice in themselves but put it outside of them according to what measure they were awakened.

[GGJ.11_67,47] Therefore, **I** said to them: “This voice did not sound for My sake but for your sake, for now comes the judgment over this world. Now the prince of darkness, who was a prince of this world, is being cast out. No one is standing anymore between the Father and His child but only the Son of man. And when I will be raised from the Earth, I will draw them all to Me so that they will come to the Father.”

[GGJ.11_67,48] Then **the speaker and those who agreed with him**, answered again: “We heard from the law that Christ will remain eternally. Then how can You say that the Son of man will be raised? Who is that Son of man about whom you speak? Can anyone rise higher than being eternal and bringing us his kingdom?”

[GGJ.11_67,49] Now **I** answered them since I well perceived that My words were continuously turned around by these stubborn ones: “The Light is still with you for a short time. Walk while you still have the light so that darkness will not overtake you. Whoever walks in darkness does not know where he goes. Believe in the Light as long as you still have it so that you may be children of the Light and not become children of darkness.”

[GGJ.11_67,50] After I had spoken these words I turned away from this group and we went to the courtyards of the gentiles, the very limit up to where the non-Israelites could not come.

[GGJ.11_67,51] Meanwhile the priests and superiors of the temple were very well informed about the fact that the people had become peaceful and that I refused to openly overthrow the government in order to let Me be proclaimed lord and king. They further knew that at this moment there was some kind of resentment because of it and they quickly tried to make use of this mood. All the priests and Levites were quickly called up to form a marvelous procession. Trumpet players walked ahead, and heralds proclaimed to the people that the high priest was commanded by the Lord to offer a great exceptional expiatory sacrifice for the sins of the people because the Lord was pleased with them and He forgave all the sins which were committed by the people during the past half year. They went out with all glittering and great festive glamour, and Caiaphas himself made the offering on the big burning altar of the temple.

[GGJ.11_67,52] Through this action the temple had reached their goal since the people were still very much attached to old ceremonies and to everything that was related to the temple. In this way a great counterforce was used which made a deep impression because it was so unique, and even within half a day nothing could be noticed anymore of the great excitement of the people that arose at My entry. The temple showed itself very merciful on this day and the days after, and much food and money was given to the poor in the courtyards. Prayers were said and all possible effort was made to arouse a good mood towards the temple and its representatives and to prevent in this way the frightening danger that was threatening by My influence.

[GGJ.11_67,53] The glittering procession came forward at the moment that we reached the courtyards. With great curiosity everyone was looking at the unusual spectacle and we made use of this opportunity to leave the mighty building and return to the house of Lazarus.

Chapter 68

NICODEMUS AND THE SUPERIORS WITH THE LORD

WE arrived there after a short time. Everyone was silent along the way and My followers often looked at Me worriedly because it seemed clear to everyone that I wanted to gain an important victory but they all could not understand why it ended in a failure. Where was My miraculous power which could have confirmed My mission so easily by an outer sign? Because healing the sick was to them already something common, something which also My disciples could perform with success and it was therefore nothing special to the people. They also had

their doubts concerning the voice from the sky because it did not sound mighty enough to make an end to all doubts.

[GGJ.11_68,2] All these questions were discussed in detail after we arrived in Bethany and I had withdrawn to a lonely room in order to gather and strengthen Myself – that means My soul. It was especially Judas in the group of My nearest disciples who was upset about the apparent failure, and he also said openly that My too great meekness and goodness prevented Me to powerfully step up to the people.

[GGJ.11_68,3] He (**Judas**) said: “The Lord is certainly a Man with very special power and wisdom, and I absolutely do not doubt that He and no one else is the expected Messiah, but that mighty Spirit that often lives in Him as a flash of lightning and its exceptional power is enclosed with a too weak covering which still shows too many weaknesses to the people. It is not only meekness and goodness that rule the world, but it is also the fist that knows how to direct the sword, and that acts, if necessary, with bloody severity, that will guarantee success. If the Lord would be forced to protect Himself and His followers against the greedy executioner’s assistants, then the power of God that lives in Him will have to act quite differently to prevent Him and His followers to perish so that His work would flourish. But in this manner He always failed.”

[GGJ.11_68,4] **Peter** said to him: “Judas, did you then never see how often the Lord as well as we were in danger and that we would have perished a long time ago without the power that lives in Him? Just remember how He commanded the storm, and how often the attacks of the temple were prevented which the servants of justice sent us.”

[GGJ.11_68,5] **Judas** answered: “And still, this is no proof, because there were always such favorable circumstances present so that maybe we also could have saved ourselves out of all those dangers by our own strength. No, I believe that if He suddenly would be threatened by a physical danger that everyone will see and fear – will the Lord then not have to act much more powerfully? Will the people then not adhere to Him much differently and not turn against Him again by a silly, glittering game of the temple?”

[GGJ.11_68,6] **Peter and the others**, shaking their head, thought: “How can this happen and who will decide that? The Lord will surely know best what He plans to do and how to act.”

[GGJ.11_68,7] Now Judas kept quiet, was thinking and remained the rest of the day gloomy and did not say anything.

[GGJ.11_68,8] It was quiet in Lazarus' house now and nobody disturbed Me while I stayed alone in My little room and dialogued with My Father in Me. However, no human being will fully understand how the latter was possible. Therefore, it should be said here that My soul saw very well how it would be possible to escape all the suffering, and that he hesitated because he also was chained to the Earth, just like the soul of any other human being who needs to accomplish a task. Only the Spirit in Me, of whom everyone knows who that was, prescribed the road to Me and asked the soul to choose, whether he out of love for Him and the people wanted to go the indicated way or not. And so, in the end, the decision came closer again, and the Son of man chose again for the ways of the Father.

[GGJ.11_68,9] When evening came I went again cheerfully to My followers and instructed Lazarus to take care of our physical well being. Then this was done abundantly, and we took a nightly meal with the 12, Lazarus and his sisters, as well as Mary Magdalene who since My previous visit had not left Lazarus' house.

[GGJ.11_68,10] After taking the meal, a servant of Lazarus entered announcing that several men stood outside who wanted to speak with Me and Lazarus but without being recognized. Lazarus asked Me who they were.

[GGJ.11_68,11] I answered him: "They are a few superiors of the people, and among them is also Nicodemus. Driven by what happened today they come to see us. But they fear the world more than God. Therefore they come to see us in disguise and at night – although with good intentions but nevertheless as secret as possible."

[GGJ.11_68,12] Then I turned to the servant and told him to invite the strangers to come to us and that he should tell them that they could come openly because there was nobody among us who would betray them.

[GGJ.11_68,13] After a short while the strangers came in. They were Nicodemus and 3 higher Jewish officials, family of him, who occupied important positions in Jerusalem, nevertheless all of them were more or less dependent on the temple.
260

[GGJ.11_68,14] Nicodemus rushed to Me at once and emotionally grabbed My hand while he asked Me not to show Myself here at least during the first coming

time because the temple had reached the top of their anger by My appearance today, and Caiaphas as well as the High Council had sworn to make Me harmless at any price.

[GGJ.11_68,15] My adversaries thought that I succeeded this time to turn away the danger because of My unwise actions. But who knows, will that still be possible next time? So they had to act fast before I succeeded to turn the people again in My favor, since they were now discouraged because of My hesitating, but they also could be quickly enflamed again by a swift deed of Mine.

[GGJ.11_68,16] They also knew that Herod, the sly fox, was well-disposed towards Me, just like with John before, and only exploited the temple for his own purposes. And greedy for money as he was, rejoiced wholeheartedly about the bad situation in which the priests had come with the people. Therefore, they had to act faster to prevent that I would come in contact with him in order to receive a better protecting, for if the temple would need Herod's protection against the people, this protection would cost an enormous amount of money because he did nothing out of love and would at least try to use Jesus as a trump-card against the temple.

[GGJ.11_68,17] So Nicodemus and also those who came with him were very anxiously worried about Me and asked Me urgently neither to trust Herod nor to expose Myself to the great danger that was now threatening from the temple. These only had dared to bring Me this news. Still many others from their group were well-disposed towards Me but did not dare to personally come to Me because of the Pharisees.

[GGJ.11_68,18] Now I said to Nicodemus and his friends: "My beloved, that which you announce to Me is known to Me for a long time and well considered by Me, for if the Father would not want everything to happen as it happened, would it then be so? And if the Father would not be with Me, would I then know what the coming time must bring Me?"

[GGJ.11_68,19] So believe that all is well, just like it happened and also as the Father wants it, for he who believes in Me, believes not in Me but in the One who sent Me. And he who sees Me, sees the One who sent Me.

[GGJ.11_68,20] I came into this world as a light so that everyone who believes in Me would not remain in darkness but would walk in clear daylight. This is why I spoke before the people in this way, just like I always did. I also told them that My

Kingdom is not of this world, and I also have always shown them the ways they should walk in order to obtain that Kingdom of Mine.

[GGJ.11_68,21] So whoever hears My words and does not believe them, I will not judge him for that, for I did not come to judge the world and to command it as a tyrannical king but to make the world blissful by the Word and to bring peace to it. Whoever will despise Me and does not accept My words will already have sufficient of what will judge him, for the Word that I have spoken and which will stay forever, will judge him on his youngest day on which he will leave this earthly world to enter into the eternal Kingdom where I will be the true King and will remain so forever.

[GGJ.11_68,22] I did not speak out of Myself, but the Father who sent Me gave Me a command as to what I shall do and say. And I know that His command is eternal life. This is why I speak as the Father told Me. So do not worry about what is happening and what still will happen. The Father wills it so.”

[GGJ.11_68,23] Then **Judas** was excited and said: “Lord, the Father is with You in His full power. Can this power leave You while You both are one?”

[GGJ.11_68,24] **I** said: “The Father, the Son and the Power are one and will remain so, and they also can never be separated as you know. And the Father is in the Son and the Son also soon in the Father, united by the Power. But the Son must obey the Father, and if He does that, the Father will give him everything in possession. And the Son knows this because the Father told Him. And now it will take just a little while more, then the Son will be eternally in the Father. But how this must be obtained, is still not your concern, but it will be beneficial for you and the whole of humanity.”

[GGJ.11_68,25] **Nicodemus** said: “Lord, we do not understand these words of Yours completely. Besides, it seems above all necessary that You think about Your own personal security. This is why we came here, especially to offer this to You at the best of our ability. So would it not be better that You should leave this place and hide? The son of my brother here can escort You safely, for he has many connections over the border where You can live for a while in complete safety.”

[GGJ.11_68,26] **I** said: “Do not be so foolish. I do not need the help of men. If I wanted to destroy My enemies, this would be a little thing for Me. But I do not want it this way, for they also will share in the salvation, and with them all the

people. I will stay here, and you can be sure that no one will catch Me before I Myself want it.”

[GGJ.11_68,27] Although Nicodemus was not immediately reassured because the fear of the temple kept on pursuing him, but finally he was satisfied with it and thought that he did what he had to do. I then also acknowledged his good will and he soon went with his companions, under the protection of darkness, back to Jerusalem where he arrived unhindered and without being recognized.

[GGJ.11_68,28] We ourselves went soon to rest because also this day had required much effort from our bodies. We spent the night in great peace. Only the soul of Judas could not find it. Many thoughts and whisperings went through his soul so that he spent the night without sleep.

Chapter 69

CONVERSATION BETWEEN JUDAS AND THOMAS. DEPARTURE FROM BETHANY. STAYING AT THE JORDAN.

WHEN morning arrived, Judas tried to see Thomas and take him aside.

[GGJ.11_69,2] They both went outside and talked with each other in this way:

[GGJ.11_69,3] “Brother”, said Judas, “can you actually understand the way of acting of the Lord? Look, we are both men who always knew what we wanted, and once we had a goal in sight we always pursued it with all our strength. However, here I cannot clearly see what the Lord really wants, and I also am not completely convinced anymore that He Himself can clearly see His final goal.

[GGJ.11_69,4] Yesterday, we were both witnesses of His victory, and we saw that He only would have needed little effort to bind the people who firmly adhere to Him, and this in such a way that they would have followed Him wherever He wanted. But instead of convincing everyone of His mission as the Messiah, He tolerates that the temple takes away all the fruits of His work out of His hands and He undertakes nothing of what the people is hoping for while there is truly so much power in Him that He could command the temple and the whole Roman kingdom if He would focus on it.

[GGJ.11_69,5] To what use is all His power of God to Him by which He commands storms, the sick and every disaster if He is in Himself so weak to not use that power when it is necessary? Should those who are healthy and suffer so heavily under the oppression of the Romans and the usury of the temple not find a Messiah in Him? What is the misery of a few sick people compared to the misery of the whole community? Judah, yes the whole world sighs under the oppression of that imperious people. Greedy kings and an almighty emperor who revels in wealth occupy the throne that should be occupied by a wise, just, very powerful ruler from God. The world would become a paradise. Suffering and sadness would change into joy and poverty into wealth if He would rule the throne which is now occupied by the emperor of Rome.

[GGJ.11_69,6] Oh my heart trembles from joy in my bosom when I think how it all could be but how it is not. And why is it not so? Because He, the only One in whom the power of God lives, cannot find the courage in Himself for a fast, determined action.

[GGJ.11_69,7] Look, brother, this saddens me, it makes me deeply worried, for I truly have still a heart for the deep misery of the people, but it seems to me that He, apart from the sick and the weaklings, has already lost His.”

[GGJ.11_69,8] **Thomas** answered him: “Brother, what are you saying? Did the Lord Himself not say: ‘I did not come into the world for those who are healthy but for the sick and disabled, to help and to comfort them’? Do you want to know better why He came to us than He Himself?”

[GGJ.11_69,9] Hot-temperedly, **Judas** answered: “And who is healthy in this country? Is not everyone sick and disabled? Only the temple and the big ones revel and fatten themselves with what they extort by their power, and the outer healthy body of the people is inside miserable, sick and spoiled by wrath and anger that is awakened by the way of acting of those supreme rulers.

[GGJ.11_69,10] He surely came also for those people. Do the people only need a Messiah for the physically disabled? The people want to be and must be happy. This is the will of God, but that happiness has to go together with a safely maintained outer position, like the people enjoyed under Salomon so that they lived in peace, and with an outer prosperity they also could develop their soul.

[GGJ.11_69,11] No brother, my heart is full of sorrow. I am opening it to you, for you are still the only one who did not hide his reason and opinion like the others

who believe unconditionally without knowing why. No, I am not and do not want to be a slave of superstition. I want to know to where the road is leading. I do not want children's games. I want to see manly deeds.”

[GGJ.11_69,12] **Thomas** was shocked about the furious looking Judas who disclosed his ideas so unexpectedly before him. And in a warning voice he said: “Brother, although I am someone who does not easily believe, I am nevertheless convinced of what I once came to believe! If you want to make me wavering in my belief in the Lord – what I think – then this is useless, for I know what to think about Him! So leave me alone!”

[GGJ.11_69,13] Being agitated, **Judas** objected: “This is far from me! I also am firmly convinced that everyone can solely receive salvation from Him, but I am equally convinced that something has to happen to make this salvation come true! Now is the time, or never!

[GGJ.11_69,14] Herod is well-disposed towards Him. Right at this moment the power of the Romans is less significant here because they need their armed forces elsewhere. So everything is in favor to Him – the most powerful Man – if He only wanted. But to awaken the will in Him, that is what it is all about, for we saw how much He hesitated, and we have heard what the temple wants. If I only possessed a very small part of His power then I equally would mock the tricks of the temple as He has done up to now. That miserable vermin has certainly no power over Him. They never had before and will never have it. But it can be feared that God Himself will take away the power from Him if He resists God's will to make His people happy.

[GGJ.11_69,15] Here in the Lord all the conditions are united which makes it possible to lay the power of God in Him. We will have to wait eternities before another man will arise and do such immense things. Therefore, He has to do it, now or never, before God's tolerance runs out. If He does not find the courage in Himself to undertake that which is necessary because it was promised by God, then He must be forced to do it.”

[GGJ.11_69,16] Being shocked, **Thomas** jumped up and whispered: “To force? Who wants to force Him from whom the Almighty Himself speaks?”

[GGJ.11_69,17] “If He is the One whom He says He is, let Him prove it. If He is not, then why wait for nothing?” mumbled **Judas** half loud and somber.

[GGJ.11_69,18] Being frightened, **Thomas** whispered: “How could He be forced? Brother, give up those thoughts. It is not good. I am terrified by it.”

[GGJ.11_69,19] Gloomily **Judas** said now: “You, weakling, are terrified of great thoughts? But I still do not know myself how this can be possible. I only feel: something must happen. It must.

[GGJ.11_69,20] Goodbye brother. Keep silent against the others about what we both discussed. Do you hear? Promise me. None of those inside do not love me much. I do not want more hate to come over me.”

[GGJ.11_69,21] **Thomas** reached out his hand and thought: “Who would benefit from my conversation? I promise you.”

[GGJ.11_69,22] After a short greeting, Judas left him and went to the top of the Olive Mountain to be alone and think. But Thomas returned with an anxious mind to the others and he tried to fight his worries by having a calm conversation with the brothers.

[GGJ.11_69,23] When we were now sitting down for the morning meal, with the exception of Judas, Lazarus asked what I had decided to do – whether I, which he preferred, wanted to spend the feast days with him, and if not, where I planned to go.

[GGJ.11_69,24] On this, I said to him and the disciples that I planned to leave Bethany even today – not out of fear, but that I would do it for the sake of the people and the temple servants. These would do a lot of harm if they knew that I was here and not be reachable. In order to prevent this and to not cause harm to anyone I would hide Myself now for a few days and would not allow *them* to find Me.

[GGJ.11_69,25] My followers asked Me to where I wanted to go.

[GGJ.11_69,26] I said: “If you want to go with Me, you will see. However, a traitor sleeps among you, for this reason you should not yet know it.”

[GGJ.11_69,27] The disciples were shocked about this statement and looked around in astonishment to see who I might mean. Not only the disciples were

present here but also many of Lazarus' house personnel who helped him with the management of his possessions. But none of them dared to ask one word about it.

[GGJ.11_69,28] We finished our meal in silence. Then I said goodbye to Lazarus and his family who very regretfully and with an anxious heart saw me leaving. But their belief in Me lifted them up above all worries that something might happen to Me through the temple.

[GGJ.11_69,29] We turned towards the road to Jericho and soon we saw Judas coming to us who had noticed our departure from the hill and came to join us without looking at the not very happy looking faces of the apostles. Now I made this trip with the 12 only, and none of My remaining adherers was with us.

[GGJ.11_69,30] We soon went into the direction of the Jordan where John had baptized, but since the voice of the preacher in de desert had died away, this spot was now completely desolate. So this is where we camped and we stayed there completely undisturbed.

[GGJ.11_69,31] This region is very pleasant, especially in springtime because the temperature is much warmer there. Luxuriant trees and bushes grew at the shore which provided cool shadows and safe resting places for everyone. Here at the Jordan we still spent 2 full days after we left Lazarus, and I used this time to once again clearly explain to the apostles their calling and My teaching.

Chapter 70

JUDAS BEFORE THE HIGH COUNCIL

JUDAS listened also but could by that still not be liberated from his wrong ideas. On the contrary, he only became more convinced that if someone would appear after Me as Messiah to save the world he would not so easily succeed to unify the power of God with himself. He therefore considered it only praiseworthy and rejoiced in his ambitious ideas that he could be the one to prepare, in his opinion, the last necessary step that would force Me to, according to his wishes, make use of the power that was given to Me. He thought of himself to be some kind of savior and thought in his blindness to work through Me. Once the idea that he could force Me was awakened in him and his firm conviction remained that I could defy and also overcome every danger, everything that could contribute to execute this plan seemed all right to him.

[GGJ.11_70,2] Therefore, on the second day of our stay at the Jordan, he proposed to Me to go to Jerusalem without being recognized, in order to find out how the mood was towards Me and if the people had become restless after My disappearing.

[GGJ.11_70,3] I told him that he could do as he thought, and the others, as they were glad to be rid of him, agreed with his proposal.

[GGJ.11_70,4] He asked Me where he could find Me, and I told him that I will remain on this spot till the following day around noon time.

[GGJ.11_70,5] Then Judas left us and went to Jerusalem. Soon he came to know that everyone was surprised about My sudden disappearance. Nothing was left of the great excitement that was caused by My entrance, and generally the people thought that I had fled before the might of the temple. The temple itself was heavily guarded by the temple guards and the soldiers of Herod. Moreover, Roman soldiers walked daily through the city in order to drive away possible gatherings. The temple sought already protection with the governor Pontius Pilate against a possible uprising and accused Me of being an agitator of the people.

[GGJ.11_70,6] So also Pilate started an investigation by which it appeared that the people did not show any hostility but only a great enthusiasm for the miraculous Savior who was certainly not unknown to Pontius Pilate for a long time. So he did not attach more importance to it, but in order to maintain the order he regularly let groups of soldiers walk through the city. By these measures the people were greatly intimidated for they knew all too well that the power and severity of Rome had to be feared in case of riots.

[GGJ.11_70,7] The temple had now again really an advantage and they thought that the time was ripe to strike a destructive blow against Me, that is if they only knew where and how they could catch Me without danger, because they often enough had experienced that this also was not so easy.

[GGJ.11_70,8] In a secret Council, one time these and then again other ways and means were deliberated but the temple members could not agree. Then they were notified that someone wanted to inform the High Council as to where the Nazarene was.

[GGJ.11_70,9] Caiaphas, overly rejoiced, let this man, who was Judas Iscariot, come to him and brought him to the High Council. There Judas told the Council that he was able to deliver the wanted Jesus from Nazareth into the hands of the temple guard if by that the necessary precautions were taken.

[GGJ.11_70,10] When asked how he wanted to do that, **Judas** answered: “I have been near Him for quite some time and so I know the habits of Him and His adherers. There was even a time when I thought to see in Him the expected Messiah of the Jews, but now I convinced myself that He wants to overthrow the ancient honorable statutes and laws which stand under the sacred protection of the temple without being able to replace them with something more powerful and better. So He is dangerous, and as an honest Jew who has to do his best to uphold the respect of the Law of Moses, I offer my services to make an end to these dangerous activities. I do not know yet if it will succeed but where so many wise men are gathered it will certainly succeed to find the right means by which this Wonder Savior can be caught.”

[GGJ.11_70,11] **Caiaphas** asked him: “Do you know where He is now?”

[GGJ.11_70,12] **Judas** said: “No, because I cannot know if He already left that place. But I know that He, as always, will also this year want to eat the Passover lamb among His adherers and that this will happen nowhere else than in the neighborhood of the city.”

[GGJ.11_70,13] **One of the Pharisees**, who after the awakening of Lazarus had been badly served, shouted: “Most of all let no one try to capture Him in Bethany! It would be useless there, because His devilish power would again appear there. It would be best to capture Him at night, on the one hand because of the people that strongly adhere to Him, and then I heard that the power of such magicians is weaker at night. At a certain hour even the worst magician would be as weak as any other human being so that he cannot resist anyone. Speak, you must know since you were near Him. Does this Man also have His weak hour? What does He do at night?”

[GGJ.11_70,14] “He sleeps like any other human being”, answered **Judas**. “I believe I know the hour when He is weakest.”

[GGJ.11_70,15] In triumph the Pharisee turned to the others and thought that this hour should be exploited.

[GGJ.11_70,16] Bad-tempered, Caiaphas did not want to hear about it because he was sure that the Nazarene did not possess any other supernatural powers than the Essenes who were sufficiently known for that, but he also was of the opinion that it was better to grab Him at night to avoid raising any sensation.

[GGJ.11_70,17] Therefore, they agreed with Judas that on the day of the Passover lamb he was to come to the temple at night where he would meet the servants of justice whom he would then lead to the Nazarene.

[GGJ.11_70,18] Now Caiaphas asked him what he wanted for this service.

[GGJ.11_70,19] Judas, who rejoiced internally because the High Council, as he thought, fell into the trap that he set up for them, rejoiced now even more because his plan would now even let him obtain a profit in money – which was not his intention in the beginning – and he asked for the 30 silver coins, which they also promised to pay him if he would come on the evening on which it had to happen.

[GGJ.11_70,20] Leaving the temple, Judas hurried now through the city and listened everywhere to come to know how the people of Jerusalem and also the big number of strangers were disposed towards Me. He found great amazement everywhere because of My apparent weakness, but amongst the people he did not find anyone who was not convinced of My power that had been proven many times and also clearly the last time. He clearly saw that later on I would succeed again to draw the whole people to Me as soon as an heroic deed would be performed by Me – and the people, although puzzled, had not really left Me.

[GGJ.11_70,21] It rejoiced him to know this and this strengthened him even more in his plan to bring Me into a situation that would force Me to resist My attackers and maybe to destroy them, or at least to make them harmless in such a way that everyone would clearly see that no one on Earth could resist Me if I just wanted it. When he thought to be thoroughly sure about everything and without involving Herod at that time – whom he apparently did not need anymore for his purposes because he thought that he also could manage without him – he went again on his way to the Jordan to look for Me and to report about what he came to know.

[GGJ.11_70,22] He still met us on the same spot and reported now in detail about the mood in Jerusalem and how the people was still waiting for Me as the Savior. I quietly listened to all this and did not reply to anything, by which Judas was more convinced that his words made deep impression on Me. He had enough

insight in human character not to insist with Me because he thought that his words had to ripe in Me. He was remarkable quiet but one could see that he was glad in himself and observant.

Chapter 71

THE PASSOVER LAMB. THE FEET WASHING. JUDAS BETRAYS THE LORD. THE EVENING MEAL OF THE LORD.

WHEN noontime had come I told My followers to break up, and we walked back at comfortable pace to the big road between Jerusalem and Jericho. Now it was the day of the Passover lamb and My followers asked Me if and where I wanted to eat it with them. I answered that question in the affirmative and it was My wish that two of them should walk ahead of us into the city to prepare the lamb. After that I would follow with the others.

[GGJ.11_71,2] Now in the city there lived a man who belonged to those who were healed in the beginning of My time as Teacher when I personally appeared in Jerusalem for the first time. He was a loyal adherer of My teaching and was not afraid of the Jews and the jealous Pharisees. He had a small inn and wealthy guests visited the place, especially many Romans who traveled to Jerusalem, and therefore he had a good reputation with the people and was able to make a good living. This innkeeper had often invited Me through My disciples to stay with him.

[GGJ.11_71,3] I sent Peter and John to him to prepare the Passover lamb there. As a sign to know where his house could be found I told them that they should follow a man carrying a water jug which he would carry into that house.

[GGJ.11_71,4] They both were not unknown to the owner and when he heard about My request he immediately had his best hall in his house prepared, which he otherwise used for himself during family feasts, so that we could follow the tradition of the Passover lamb undisturbed. He himself, who was according to the temple an apostate Israelite who chose the side of the Romans, did not honor that tradition anymore, especially because he had a Greek wife with whom he lived according to My teaching without any kind of rules from the temple.

[GGJ.11_71,5] This is the owner of the tiled hall who was mentioned by the evangelists with the exception of John, because later it seemed very important to them to indicate where the evening meal had taken place, while John was only concerned about the words that were spoken on that occasion and not about the outer things.

[GGJ.11_71,6] When evening had come I arrived with My followers. After we were joyfully welcomed by our host and his family we were brought to the hall that was mentioned and he assured us that no one would disturb us there, and we installed ourselves to prepare the Passover lamb.

[GGJ.11_71,7] All that was said that evening was also precisely written down by the evangelist John and it can be read there. Just a few things should be mentioned here so that one should better understand how the events took place.

[GGJ.11_71,8] After we ate the lamb in the traditional manner, I stood up, girded Myself and began the foot washing in which the Son of man expressed the deepest humiliation because that was a task of the lowest servants and slaves. At the same time it shows that no one can walk My ways before I have cleansed the instruments for him which allow him to also walk these ways – so this means: his heart must be completely cleansed of all the dust of the roads of the world on which he walked up to then, and I am the One who will give him the means for that. Therefore, no one should fear these washings, otherwise he will have no part in Me.

[GGJ.11_71,9] So with this I gave the disciples a profound teaching by way of a symbol by which the latter is of course not the main thing but the core in it means everything.

[GGJ.11_71,10] As I cleansed My disciples, so also mankind should strive to cleanse one another so that they can truly follow Me with a pure heart, thus with washed feet.

[GGJ.11_71,11] Now it was the custom that after the meal the lord of the house would still hand over a morsel of bread while saying a verse from the Scripture to the one who received that morsel of bread. This custom has not been preserved till the present day but was generally practiced and considered by many as a kind of prediction for the future.

[GGJ.11_71,12] While I was preparing it, My soul was overtaken by a great sadness, and I spoke the words: “One of you will betray Me.”

[GGJ.11_71,13] The disciples, shocked by this statement which seemed obscure to them, besieged Me with questions as to what I meant and who might betray Me. But I declined every answer, and while I spoke to each one of them words of admonishment depending on their character I began to divide the pieces of bread. Peter, who was one of the first, was most disheartened by My statement. He indicated to John, who sat closest to Me, to inquire whom I meant.

[GGJ.11_71,14] The ‘leaning on the chest’ has been widely misunderstood because many explanations came into existence as the language was not well understood. We did not lie at the table like the Romans did as it is often indicated, but we were seated. The Jews did not accept that custom which was considered as pagan, just as they avoided everything that they might have in common with the pagans. The one to whom a special honor was given as a friend, sat at the right side of the lord of the house and was honored by him by preparing his food. When that happened, the lord of the house had to often turn to him – turning his chest to him. In the language of that time it meant that which is now translated as ‘leaning on the chest’ whereby a different meaning crept in that was not intended.

[GGJ.11_71,15] Now John asked me in a low voice who it was, and since he was My disciple who was nearest to Me, I said to him: “It is the one to who I will give the piece of bread”, after which Judas received it with the words: “What you do, do it quickly.”

[GGJ.11_71,16] The other disciples could of course not conclude from these words what I meant. But Judas, who was also shocked by My first statement since he thought that it was aimed at him, understood these words now completely as a request that approved his plans. He stood up quickly and went outside while triumphing inwardly.

[GGJ.11_71,17] He was now filled so much with the pride of a future co-ruler whom he wanted to be, as well as the immense desire to draw fame and honor to himself without considering anyone else that Satan with all the pride devils took possession of his soul, glowing with desire to rule and to destroy all adversaries.

[GGJ.11_71,18] Could I not have avoided all this?

[GGJ.11_71,19] Certainly. But here the Son of man stood before the choice to grab all the luster and all the honor of the world. So He had to come into a position to choose, and herein lay for Him the decision in the sense as indicated before.

[GGJ.11_71,20] This is why I said to Judas after he left: “Now the Son of man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself and He will soon glorify Him.” So this means: the Son of man will truly be God’s Son, and the Father will soon unite with Him for all eternity.

[GGJ.11_71,21] Now I once more gave briefly My whole teaching to My disciples as you can read it precisely in John 14 and 17 with all the speeches and replies of the disciples, and the objections of Peter and Phillip and the replies to these.

[GGJ.11_71,22] With all these discussions it already became late, and now I took the bread again of which I had prepared the first pieces, and said to the eleven: “Let each one of you still take a piece that I prepare here. This is My body, the incarnated Word that has to become alive in you. Take also this cup, drink from it all of you, it is My blood that will be poured out for you for the forgiveness of your sins. He who will not eat My flesh and drink My blood will never become blessed. You know now how you should understand this and you will no more be offended at these words¹. Eat and drink, and whenever you will do this, do it in remembrance of Me. Where two will do this in remembrance of Me and will come together in My name, I also will be amongst them.”

[GGJ.11_71,23] The disciples did now as I told them. Then we left the house after I also had thanked our host who lovingly said goodbye.

Chapter 72

JESUS IN GETHSEMANE. JESUS CAPTURED.

NOW we left the city through the gate in the direction of the Olive Mountain. So there is the garden which is now still called Gethsemane but in a totally different location. The garden Gethsemane belonged to that inn on the Olive Mountain which belonged to Lazarus and was known as a favorite spot for outings. Below that inn, which lay on the hill and offered a wide view, there was like a park, and a very pleasant path went through it going up the hill. The park itself was the actual

Gethsemane and is thus located in a totally different place from the one that is shown now and has only the name in common. The very old trees that are present there made it probable to the later visitors that they found the right place.

[GGJ.11_72,2] We often gathered with that innkeeper, and therefore Judas believed also that he would certainly find Me there, since otherwise I would not have left Lazarus to be alone with My disciples. The park itself offered an ideal place for inner meditation because of the great silence there, and therefore I brought the disciples to that place so that they once more could reflect upon the latest events.

[GGJ.11_72,3] We searched for a place besides the path, and I asked Peter, John and James to come with Me and go a little further, away from the others. That is what they did, and they followed Me.

[GGJ.11_72,4] Now came the moment that the whole weight of the coming affliction came down on the soul of the Son of man, and the deity again drew back entirely to leave the completely free decision to the human Jesus.

(¹ See Book 21 41:2.)

[GGJ.11_72,5] Therefore **He** felt the dreadful hour and said: “My soul is saddened unto death.” Then He also said to the three: “Stay here and watch with Me.”

[GGJ.11_72,6] He went a little further and prayed the words: “Father, if possible, let this cup pass away from Me – but not as I want, but as You want.”

[GGJ.11_72,7] But since these words did still not express the personal determined decision, the deity did still not return in Him.

[GGJ.11_72,8] Jesus went back to His own and found them sleeping.

[GGJ.11_72,9] From this He saw that He only could find support with the Father in Him. He woke up the three and spoke the well-known words: “Can you not watch with Me for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing but the flesh is weak.”

[GGJ.11_72,10] With these words He did not only mean the three but also Himself.

[GGJ.11_72,11] Now **Jesus** went back and prayed again: “My Father, if it is not possible for this cup to pass away from Me then I will drink it and Your will be done.”

[GGJ.11_72,12] Again, driven by unrest, the soul sought external contact with His own. He found them again sleeping, and so deeply that they did not wake up but only moved drowsily when He called them.

[GGJ.11_72,13] Now Jesus, the Son of man, had overcome.

[GGJ.11_72,14] With a glance of compassion He looked at His own, hurried back and called out loud: “Father, I know that it is possible for this cup to pass away, but only Your will be done, and therefore I want to drink it!”

[GGJ.11_72,15] Then the **deity** returned in Him completely and strengthened Him, penetrating into Him completely and spoke: “My Son, You had to take Your decision for the last time. Now Father and Son are united in You and have become eternally inseparable. Carry what has been given You to carry. Amen.”

[GGJ.11_72,16] Then **I** stood up again and walked to My disciples who lay down sleeping again, woke them up and spoke: “How can you sleep now and leave Me alone in the most difficult hour? Watch and pray so that you will not fall into temptation, for the spirit is indeed willing but the flesh is weak. But you must always be strong. Look, now the hour has come that I will be delivered up to My enemies. So do not sleep and be strong.”

[GGJ.11_72,17] At that moment a group of temple guards came near with torches and led by Judas. He wanted to bring them to the inn where he thought to find Me there. The disciples asked Me what this meant. But I told them to step back and walked on the path towards the group. When Judas saw Me, he came to Me, greeted Me and wanted to kiss Me as a sign of identification for the armed temple servants. But **I** prevented him and said: “Judas, are you betraying the Son of man in this way? It would have been better for you never to be born.”

[GGJ.11_72,18] Then **I** turned to the group of people and asked them with a mighty voice: “Whom are you seeking?!”

[GGJ.11_72,19] **The leader** answered: “Jesus of Nazareth.”

[GGJ.11_72,20] Then **I** made Myself known with the words: “It is I” and walked a few steps closer to them.

[GGJ.11_72,21] But the temple guards drew back because they heard a lot about My power and were afraid of it, for which reason Caiaphas had chosen only helpers who did not know Me yet. A few of them who stood in the back fell even to the ground because of the impact of those who stood in front.

[GGJ.11_72,22] Since the helpers stood there hesitating and fearful, **I** asked them again: “Whom are you seeking?”

[GGJ.11_72,23] And at the repeated answer of the leader **I** said again: “I told you that it is I. But if you seek Me, let these here go.”

[GGJ.11_72,24] Now when the helpers noticed that nothing was happening to them, they were ashamed of being afraid before, pushed toward Me and soon surrounded Me while the leader shouted at them that they only had to guard Me since the command of the high priest was that they only should capture Me.

[GGJ.11_72,25] But Peter, who noticed now that a serious danger was threatening Me and no miracle was happening to free Me, he drew the sword which he always carried hidden with him and rushed up to Me. Malchus resisted him by keeping him off with his spear. Then Peter struck him and cut off Malchus’ ear.

[GGJ.11_72,26] Now **I** called out to Peter: “Put your sword back into the sheath! Shall I not drink the cup that My Father has given Me?”

[GGJ.11_72,27] Then Peter drew back. **I** touched the injured ear of the helper and it was immediately healed. This deed amazed the helpers, so that they no longer bothered about the disciples and they were only concerned to lead Me away.

[GGJ.11_72,28] Now that **I** took everything in silence and also allowed them to bind My hands without any resistance, they talked among each other, being surprised and wondering why they told them that they had to use extreme violence since capturing such a man was really dangerous. Judas stood by,

waiting for something to happen by which the guards would be frightened. But since nothing happened he was now all the more convinced that My power would unfold before the High Council.

Chapter 73

THE HEARING AND THE CONDEMNATION OF JESUS

THE march walked now over the Kidron through the same gate through which My entrance took place. The temple guards brought Me first to Hannas who was the brother in law of the high priest Caiaphas. Hannas was the first to whom I was taken because he was the representative of Caiaphas and had always been very active in this matter and therefore the news was brought to him first that it succeeded to capture Me.

[GGJ.11_73,2] Nota bene: It is absolutely not the intention to repeat here everything that is already stated in detail in the gospel of John because this writing must not make the gospel of John unnecessary. However, the following historic events will only fill in the gaps of what seems to be lacking.

[GGJ.11_73,3] The manner in which Hannas received Me and also the fall of Peter can be read there.

[GGJ.11_73,4] Hannas sent Me bound to Caiaphas.

[GGJ.11_73,5] Judas, who realized now that everything seemed to happen differently than he expected, saw how I was led away, and being perplexed and full of fear for the success of his intention he followed the march. He also wanted to walk through with Me to the high priest but the entrance was denied to him.

[GGJ.11_73,6] At Caiaphas' place the whole High Council was gathered, and they were already waiting for a long time for My appearance, looking for revenge. Now accusations were formally brought against Me, and witnesses arose against Me who had to testify that I committed high treason, and especially the entrance [GGJ.11_into Jerusalem] was used against Me, and also that I had dared to walk on the holy place by which I attributed priestly power to Myself which I did not possess. After that, it was accurately proven that I wanted to stir up the people

against the Roman emperor in order to make Myself king. But when it came to it to find witnesses for this who could under oath confirm My intent by My words, they did not find anyone.

[GGJ.11_73,7] Finally the witnesses came forward who stated that I had said: 'Break this temple down and I will rebuild it in 3 days.'

[GGJ.11_73,8] Caiaphas said now that this was an insult against the temple itself, for in order to accomplish this, divine authority was needed which can only possess the Anointed of the Lord who will once come in great power. But I had said that I was Christ, the Anointed One, and therefore he adjured Me to say whether I really was Christ, the Son of God.

[GGJ.11_73,9] On this I answered: "You have said it. But I say to you all: from now on it will happen that the Son of man will sit at the right side of the Power and will go in the clouds of Heaven to the Father who lives in Him."

[GGJ.11_73,10] Then **the high priest** tore his clothes and said: "He has blasphemed God! What other witnesses do we need? You have heard His blasphemies!"

[GGJ.11_73,11] Of course, the others agreed immediately, for in the Council only those were gathered whom Caiaphas knew that they were dedicated to him and compliant. But those who were in one way or another friendly disposed towards Me – which became already apparent during the last meetings – the purpose was to capture Me and to keep the betrayal of Judas hidden. Therefore, the death sentence was soon ready and it was only a matter of receiving the approval of Pontius Pilate.

[GGJ.11_73,12] Very early in the morning I was taken there and the case was presented to the governor. I was a rebel and a blasphemer and as such I was guilty to be put to death.

[GGJ.11_73,13] Pontius Pilate who knew everything about My entry and could not find any rebellious act in it, tried to save Me, because he as a Roman was inclined to see in Me some kind of demigod with exceptional powers. Now he spoke to Me as one can read in the gospel of John, and he said to the temple servants, who were standing before the courthouse, that he did not find Me guilty.

[GGJ.11_73,14] Then one of the high priests came forward and he explained to him once more that I had traveled through the country, preaching against the temple and its servants who surely were the highest authority in the country and representatives of God. On this occasion it was said that I was from Galilee.

[GGJ.11_73,15] Pilate was glad to hear this statement because he saw an escape to put the whole matter off his back. Galilee stood under the supreme authority of Herod, and therefore he was the one who could make a judgment in this. So he quickly closed the hearing and ordered to send Me to Herod to speak out justice on one of his citizens.

[GGJ.11_73,16] Herod was very pleased when I was brought to him because now his wish to personally see Me was fulfilled and now he wanted to convince himself as to what was true of the many rumors about My miraculous power. He had Me immediately brought before him and ordered those around him to leave. We stayed alone. He expressed his amazement that a Man as I, who possessed exceptional powers, had let himself be captured, and he wanted to know how this could have happened. But I did not give him an answer so that he became embarrassed and he explicitly wanted an answer from Me. Since I remained silent he became more and more irritated and became enraged about this so that he rushed to Me and threatened to torture Me. I only calmly looked at him and immediately the old sinner trembled so much in his heart by that glance that he fearfully called out to his men. I became extremely terrifying to him, and to hide his fear he mocked Me now in the presence of his servants of the court who obviously supported at once the mockery words of their ruler.

[GGJ.11_73,17] Herod saw now that he was misled in his hope to achieve something by supernatural power, and now he wanted at least to take as much as possible advantage of the whole situation. Therefore he commanded to take Me back to Pilate while he indicated in polite words that he gladly wanted to be submissive to the sovereignty of Rome and renounced his right to judge one of his citizens who, according to the statement of the temple, also tried to resist the sovereignty of Rome. With a white robe that Herod ordered to give to Me as a sign of submission, I returned to Pilate again who was not exactly pleased about My return, but rather about Herod's way of acting which later on achieved also a complete reconciliation between the two rulers.

[GGJ.11_73,18] Meanwhile, Pilate had been warned by his wife who saw in a dream how the good and the bad ones were separated by the Son – and he tried to set Me free. Therefore he came upon the idea to suggest to the people to release Me, since it was the custom at the time of Passover to free a criminal whom the people could choose.

[GGJ.11_73,19] However, the priests and temple servants incited all their adherers who were standing in front of the courthouse, and they did not allow anyone of the other people to be with them so that the intimidated crowd who adhered to Me were not standing close by but rather the clan of the temple who tried with all might to reach their goal, namely to get rid of Me. Since Barabbas had a good reputation with the temple, as already mentioned before, on the question of the governor which prisoner he had to release they immediately shouted ‘Barabbas!’, this according to what they had agreed, and they demanded that I should be crucified by which it was always emphasized that I was a rebel and was against the emperor.

[GGJ.11_73,20] Pilate did not know what to do anymore because even if enough accusations were brought against Me he personally could not agree with them. Now he thought that only a flogging would impose a sufficient punishment upon Me and so he gave command to it. Consequently I was flogged.

[GGJ.11_73,21] After this punishment the helpers brought Me out in a very miserable condition in a purple cloak and crowned with a crown of thorns, because Pilate hoped that this sight would bring the Jews to have pity so that he could set Me free.

[GGJ.11_73,22] But the heart of **the Jews** was harder than stone, and again they shouted: “Crucify Him! Crucify Him!”

[GGJ.11_73,23] Pilate repeated that he found no guilt in Me that was worthy of death and that I had been punished enough.

[GGJ.11_73,24] Then those who stood in front and most embittered **Pharisaic priests** shouted: “He has to die, for He was blasphemed God! He claimed to be God’s Son, and according to our law the one who blasphemes God must die!”

[GGJ.11_73,25] When he heard that, Pilate was frightened even more, because his Roman idea that I could be a demigod received now new nourishment. Therefore, he entered the house again and the helpers brought Me back in again. And he asked Me where I came from, that means My ancestry and from which country I was, because he wanted to believe Me, not My accusers.

[GGJ.11_73,26] But I did not answer him – and this out of exhaustion. Pilate asked again, as it is written in John chapter 19, verse 10. Also the further events happened according to verses 11, 12 and 13.

[GGJ.11_73,27] Now Pilate, who was frightened because he knew the temple and knew that they would do anything when they wanted to persist, wanted to make an end to the case and sat down on the judgment seat, a ceremonial custom with the Romans when an indisputable sentence had to be spoken out. He presented Me again to the people and asked whom he had to release.

[GGJ.11_73,28] The adherers shouted again: “Barabbas!”

[GGJ.11_73,29] Now someone was sent to him to give him his freedom. Then **Pilate** pointed at Me and said: “See, here is your king! What must happen to Him?”

[GGJ.11_73,30] Again the gang shouted: “Crucify Him!”

[GGJ.11_73,31] **Pilate** said mockingly: “Must I crucify your king?”

[GGJ.11_73,32] Now **one of the high priests** came forward and said very emphatically: “We have no other king except for the emperor, but this One here is against the emperor and has made Himself king. The guilt is on Him.”

[GGJ.11_73,33] **Pilate** said very seriously: “And what if nevertheless innocent blood will be spilled?”

[GGJ.11_73,34] “Then His blood will come over us and our children!” shouted **the high priest** loudly. And the adherers loudly exclaimed their agreement on this and repeated it many times.

[GGJ.11_73,35] Then Pilate saw that he could not help Me without bringing himself into serious trouble. He also feared that the Roman reputation could suffer by it if he would show too much weakness.

[GGJ.11_73,36] As an outer sign that he felt free of the responsibility, he washed his hands in the presence of all the people and said (**Pilate**): “I am innocent of

the blood of this righteous person, for according to our law He has done nothing wrong. It can be different according to your law, as you say, and therefore I hand Him now over to your law.”

[GGJ.11_73,37] Then he handed Me over to the temple guards who were ready, and they took Me immediately into custody, this at the same time when Barabbas was set free and loudly hailed by the people.

Chapter 74

CRUCIFIXION, DEATH AND BURIAL OF JESUS

THE temple seemed to have won and wanted the death sentence that was pronounced to be carried out as soon as possible.

[GGJ.11_74,2] What will follow now will not be a detailed description of all the tortures that My body had to endure, for these are things which the soul of no human being can understand. Only in a free, spiritual condition will it once be possible to understand to what extent that torment of death served to completely spiritualize My body and therefore also to contribute to the salvation of matter, although that torture was not necessarily needed.

[GGJ.11_74,3] Only a few errors will be corrected here and make a few things clear so that in accordance with the gospels, which, regarding to My physical death are quite accurate, a clear picture can be given of the last hours of the Son of man.

[GGJ.11_74,4] Firstly we have to consider the carrying of the cross. It was a custom with the Romans that every criminal who was sentenced to death had to carry his wood of death himself to the place of execution, and often, when the strength left him to do this, he was very cruelly tortured to make him carry out that punishment. Of course I was also not spared of this, and the strength of My extremely exhausted body left Me very soon so that I fell to the ground several times.

[GGJ.11_74,5] Simon of Cyrene, who adhered to My teaching and as such well-known to the priests, met the procession, and being horrified he watched My pitiful condition with compassion.

[GGJ.11_74,6] Then **one of the temple servants** shouted at him scornfully: “Look there at your great Master who cannot help Himself. Now His deceit comes miserably into light.”

[GGJ.11_74,7] Being disgusted, **Simon** answered him with a prophesying spirit: “The time will come when you will curse the hour that you all have done such thing. But I wish to serve my Master so that the way of suffering may become lighter for Him.”

[GGJ.11_74,8] “That you will!” shouted **several priests** angrily. “Because since you dare to scorn the actions of the temple, we impose a penance on you and you will carry the cross of your Master!” When Simon heard that, he joyfully rushed to help, took the heavy cross on his strong shoulders and since I was lying on the ground, he also offered Me his hand so that I might find support. I took it, and Simons’ physical power was so much strengthened that it became easy for him to carry this heavy load.

[GGJ.11_74,9] All My closest friends, who were not able to come near the courthouse during the sentencing, followed now. And a lot of people, who were at first frightened and stood at a distance when the adherers of the temple shouted ‘crucify Him’, came closer now. They immediately showed a threatening attitude when the procession came near the gate where a large square made it possible to form a big gathering of people. But the Pharisees were afraid that this would happen and had therefore asked for a big group of Roman soldiers, and these waited for the procession at the gate towards Golgotha to keep order.

[GGJ.11_74,10] When those who were well-disposed towards Me saw now that I was irrevocably lost and a possible violent rescue out of the hands of the servants of justice was impossible, a loud wailing was raised, mainly by women.

[GGJ.11_74,11] Therefore, I turned to those who stood closest to Me and said to them: “Weep not for Me but for you and your children, for worse things will come over them than what you see happening to Me now. I go in to My Father but they will not know where they will be going.”

[GGJ.11_74,12] In the tradition of the church it is said that the maid Veronica offered Me a cloth to dry My sweat. This is true, for she stood in the first rows of the mourners. But the imprint of My face in this cloth is a legend that came up later, and it also should be said here that there was never a Jew Ahasverus in My time who drove Me away from his house. Both are myths that originated later from stories of pious minds trying to beautify My physical death with all possible miracles which also slipped into the gospels.

[GGJ.11_74,13] If all those things had happened while the body hang on the cross, as it is reported – the big earthquake, the darkening of the sun, the appearance of spirits and many other things – in that case, forced by those mighty signs, Jerusalem would have done penance in sackcloth and ashes even the same day and would not have looked at My resurrection with doubt but with joy and as a sign of forgiveness of all sins. But at the time that the body died, nothing happened that was so exceptional that it necessarily had to be related to My death. There was also no other possibility since the free will may not be affected, and if this main principle did not have to be maintained it would have been possible already earlier to use force by such miracles anyway. Everything happened in such a way that they also could have happened without My physical death, and therefore we will view more closely what those things were.

[GGJ.11_74,14] Now when I was taken to Golgotha – at that time the usual place of execution in Jerusalem – Judas Iscariot came rushing, and being totally desperate he tried to break through the circle that the temple guards had formed around the place. He was violently pushed back. And standing close by he watched with starring eyes, still hoping for something extraordinary to happen that would free Me. He always was near the place when My condemnation took place, and as it became more and more clear to him that My power had either disappeared here or that I did not use it, he became more and more afraid.

[GGJ.11_74,15] Finally he rushed back to the High Council and wanted to give the money back while he said that he betrayed innocent blood and seriously accused himself. Of course he was scornfully turned down with the remark that he had to see himself how he can work it out. In full despair he threw the money into the case of alms of the temple and ran outside, still clinging unto the weak hope that I would free Myself before the worst would happen. When he saw now that My body was thrown to the ground and put on the cross, when he heard the blows of the hammer that drove the nails through My flesh into the wood, he cried out loudly and rushed away from the place. Without looking behind him he ran to a solitary place where he hanged himself on a fig tree with his belt.

[GGJ.11_74,16] He dearly paid for his mistake, his lust for money and selfishness. About what happened to him after this will once be reported¹.

[GGJ.11_74,17] It was only several days after his death that his corpse was found. It had fallen down from the belt and it was gnawed by dogs and jackasses. He was hastily buried in that same spot.

[GGJ.11_74,18] It is now reported that a darkness set in when My body hung on the cross. Yes, a big inner darkness came over Jerusalem, but no outer one. It was an inner one by which everyone had the feeling as if he had lost something without knowing what it was. And even the high priests, scribes, Pharisees and temple Jews who longed for My death did not find any satisfaction and felt no joy at their action.

[GGJ.11_74,19] This is also the reason why the temple did not make any attempts against My disciples and nearest relatives, also not against Nicodemus, Josef of Arimathea or Lazarus who all made a pilgrimage to My cross and were present in My last hour of life. It was especially thanks to the reputation of Nicodemus as member of the High Council that My followers received permission to stay very close by while the place was otherwise bordered by soldiers and no one was allowed to come through. At his recommendation an exception was made. My closest disciples however, with the exception of John, were not present, as I often predicted before. The Shepherd was slain, and so the sheep scattered. After My arrest some of them fled to Lazarus and the others went to hide away with friends, and they were hidden by them.

[GGJ.11_74,20] Only John dared to show himself openly to be a support and encouragement to Mary, the mother of My body.

[GGJ.11_74,21] Peter, who after his fall was deeply seized by remorse, secretly followed the procession that brought Me through the streets of Jerusalem from the one ruler to the other, but he stayed far away from all the brothers because his soul felt the urge to be alone and it was only now that he gained full clarity regarding My actions to which end especially the training in Ephraim was very useful to him. He perceived the essence and the purpose of My earthly death and was also firmly convinced of its necessity as well as of My predicted resurrection in which he firmly trusted but without saying a word about it.

[GGJ.11_74,22] Regarding My last hours, the most important has already been said earlier, and whoever wants to recall them, may read: ‘The 7 Words of Christ on the Cross’¹, then he will be sufficiently informed about My last hours.

[GGJ.11_74,23] When My soul separated from My body, there was indeed an earthquake, but this was again a phenomenon that did not attract too much attention because in that region in My time the subterranean powers of the Jordan Valley were far more perceptible than now. This is why earthquakes were not that rare. That this phenomenon was indeed related to My death did of course not come up in the minds of the hard Jews.

[GGJ.11_74,24] It is also correct that the curtain in the temple was torn as an outer sign that there was now no more obstacle to reach the most holy place of the heart of the Father. Yes, that everyone could go there to receive eternal life. Nevertheless, also this phenomenon, no matter how astonishing, did not cause any sensation. The priests on duty hung up the curtain again, and with that the matter was solved.

[GGJ.11_74,25] It is further reported that the sun lost its shine. It was already mentioned that no darkness had set in, but everyone knows that earthquakes in warm countries are often announced by a strong cloudiness in the atmosphere by which the sun loses its glance. And this is what happened also here in a similar manner. However, that the sun lost its glance had another reason from the usual one, although the phenomenon was the same.

[GGJ.11_74,26] It is also reported that the dead came out of their graves and appeared to many. This message has to be understood in the right way, and everyone will understand it better when he considers the following.

[GGJ.11_1 See The Seven Words of Christ on the Cross, received by Anthonie Grossheim]

[GGJ.11_74,27] When My body had died and the big group of enemies had completely cooled down their vengeance, the people soon spread out because an inner terrifying feeling – the already mentioned inner darkness – made everyone to seek protection in his own house where, according to their statutes, the Jews had to prepare for the Sabbath that came near at sunset.

[GGJ.11_74,28] My followers came now more and more close to the place of execution so that the group of those who were in favor of Me became quite big.

Josef of Arimathea had gone already earlier to Pilate, asking for My body – a favor that was not always granted.

[GGJ.11_74,29] But Pilate gladly granted this to him because he wanted to annoy the Jews with this, as well as by the inscription on top of the cross in 3 languages which stated that I was the king of the Jews.

[GGJ.11_74,30] My friends took the body immediately from the cross, cleaned it and anointed it, and carried it very carefully to a rock grave that belonged to Josef of Arimathea, on a piece of land that he had bought from Nicodemus in order to use it as his own last resting place in the future.

[GGJ.11_74,31] Although Golgotha was a rocky hill, it was located close by a densely populated exclusive residential area where many rich Romans and Jews had bought land and built beautiful country houses. This explains the proximity of the garden.

[GGJ.11_74,32] They laid the body in the grave and protected it well from fear that the Jews would in their evilness also harm the corpse.

[GGJ.11_74,33] But these were in turn afraid that My followers wanted to steal the corpse and then possibly claim that I was resurrected, for they heard and knew very well that the word about My predicted death and also about My resurrection was spread among the people. For this reason they asked Pilate for guards and he also granted this to them, even if it was only out of curiosity to see if something miraculous would happen as was generally expected by friends and feared by enemies. Thus guards were appointed – Roman soldiers – who had to guard the grave for 5 days long.

Chapter 75

CONCERNING THE DEATH OF THE LORD

BUT what happened while the body was lying in the grave? And what was actually the compelling reason for My death? There will be a short but clear explanation about this now. So listen:

[GGJ.11_75,2] It has been often explained before that Adam as first human being on this Earth – that means as a human being with full spiritual freedom – was created to build a form from which matter could be led back to a free spiritual life. And most of all, overcoming matter itself was necessary to achieve this, and by a free decision of will, a condition had to be created which showed on the one hand the overcoming of all the lower characteristics, like worldly lusts, *wrong* desires and tendencies, in order to on the other hand make a free ascension to the purest spiritual life possible.

[GGJ.11_75,3] It has been said often enough that the human soul consists of very small beginnings that develop to ever higher levels of consciousness to finally reach that form again in man and which cannot develop any further as an earthly form, except for what the form of the soul is concerned. So there are two principles in man: the end of the material life as highest developed self consciousness and the beginning of a soul life that is unchangeable in the highest attainable perfection of the form. Therefore, on this knife edge of earthly life man cannot ignore the awareness that he lives – for he himself is proof of that – while he still has no idea that he came at the doorstep of a spiritual life which has now its beginning in the unchangeable human form. In other words, after he went through many changes of physical forms – with the purpose to reach the human shape – this shape in its general form does now not change anymore. However, it is now that the soul begins to change with the purpose to come ever closer to the Spirit of God Himself and so to enter in communion with Him.

[GGJ.11_75,4] Now he who can think, let him think. What can happen if this transition is not achieved, because here matter and spirit stand sharply against each other? They can both refine one another more and more, but – since they are polarities – they can never completely touch each other. Anyhow, a way must be shown here, a bridge built over which it is possible for matter to come to the spirit. And that bridge must be an example that everyone is able to follow. If that way were not found, that means: if someone would not walk on it, then it would become impossible to leave matter and come into a free, spiritual life.

[GGJ.11_75,5] So the Deity Himself – who compelled His created beings to walk the way of matter out of love to save them, and after they had reached the border from where the way of the spirit is possible – had to strive to draw them to Himself and bring them in this way into the relationship of Father and child. Adam had to build that bridge in himself, and it was actually very easy for him since the attractions of matter were very weak compared to now. He only had to overcome himself – obedience – then the bridge would have been built and the spiritual life could have awakened and blossomed in him, because for man, who is for the rest free of every sin, obedience to God is the only means to test him. It is only after disobedience that automatically all other offences follow, as everyone

can easily notice with children. Now Adam fell, and with that a withdrawal in matter had taken place – this means in that polarity – which can distance itself from God equally as far as it can ascend to God Himself to ever greater bliss.

[GGJ.11_75,6] But with this fall, sin came into the world, because God never creates a work to destroy it again but continues to follow the way that was once taken and tries as it were to correct it, because divine wisdom takes the consequences of a failure into account beforehand. And when it comes to creating free created beings – not spiritual machines – then the way of self-development in man is truly the only way to it. However, when the human race divided into nations, a succession of all sins occurred, consisting of a long series, leading to an ever deeper fall, because its beginning – disobedience – was simply there. This means: if Adam had not been disobedient, also none of his descendants could have been disobedient because then he would have destroyed a germ in himself that could not be inherited anymore. However, in this manner he fertilized the germ, and it grew in his descendants to become a tree that hardly allows the light of the sun to shine through its dense roof of leaves.

[GGJ.11_75,7] Now often very strong souls have tried to break through this roof of leaves to let the sun shine through it, and although they succeeded partially, mankind possesses very ancient religions. But those strong souls did not succeed to reach the core of the tree and break its crown to such extent that this mighty tree had to die. And they did not succeed because they themselves were not without guilt in their earthly life since they first tasted of the world before they felt thirsty for the truth and knowledge of God. The world tasted nasty to them, and only after that did they seek something better.

[GGJ.11_75,8] The old Indian religions are the oldest that you know, because the old Egyptian religion in its true teaching was the oldest but its knowledge has been lost. All those teachers were such strong souls. They broke through the roof of leaves for themselves, showing the way, and they described and declared what is true and real. Nevertheless, they could not write otherwise than for their time by which many things have become invalid now, which is easy to understand considering the circumstances. Concerning this, let us see the following:

[GGJ.11_75,9] Before the encasing in the flesh as Jesus, God was impersonal. This is why nobody could come to see Him but only feel His Being who could of course only show Himself as Light because God Himself is pure light that sends out His rays. But when there is light, it is everywhere. It streams through everything and awakens everything to life. However, the impersonality of God necessitates not one point from where the rays are shining, like from a sun, but a sea of light in which there is no concentration. So those who spiritually

penetrated to the divine Being could not be aware of the divine Being in any other way than as a life in the light – floating and resting in the light, uniting with the light without any wish. Now when Jesus became the personification of God, experiencing the deity was very different for those who came near to Him – *it was* simply the drawing near of one person to another. Therefore, the old seers are right, but the newer ones, who lived after Me, are also right.

[GGJ.11_75,10] However, after the fall of Lucifer, when the material world came into existence, the spiritual sun was created as the seat of the deity. But despite everything, it was not to be understood as a concentration existing in itself. The light in the spiritual world was everywhere, but to the physical man – as long as his soul was bound to that body – this spiritual sun did not become visible before My earthly life. The fact that it became visible was a crowning of the faith of the spirit-beings, for it was only visible to them – but now also to the person who believes in Me as soon as his spiritual eye is opened, because the Man Jesus can reveal His whole Kingdom at any moment to all who believe in Him.

[GGJ.11_75,11] But the question remains: why can we find the same basic features in the old religions?

[GGJ.11_75,12] If it were not so, it would be surprising to the one who has understood these revelations, for if these old religions are forerunners of the teaching of the Son of man and Son of God, then they also must contain the main features of the latter. They cannot contain things that are different. That the lives of individual teachers who arose show similarities with Mine is based on the same fact.

[GGJ.11_75,13] If the old Egyptian religion would be entirely known in its oldest basic features – these only survived hazily in the present time by the later cult of the gods – then one would say: the Christian religion is derived from the old Egyptian religion. This is how strongly they look alike, especially if one would know the original meaning of the characteristics of Osiris, Isis and Horus.

[GGJ.11_75,14] However, to what extent did I succeed to break the tree of sins and not to only break through the roof of leaves?

[GGJ.11_75,15] In the first place everyone should clearly understand what it means “to sin”.

[GGJ.11_75,16] Many will soon be ready with the answer and say: sin is everything that is against God's will. Although this is true, but what is God's will actually, and how can man recognize it if he does not even believe in God and even less recognize His will?

[GGJ.11_75,17] But then we can know from the viewpoint of human life: No one can sin against God unless He came to know Him. No one can be offended when a blind man claims that there is no light only because he does not see it, and even less will God pressure the one who does not know Him because of his foolishness. However, a blind man can offend his neighbor or someone else when he resists him in one way or another – even though he does not see him but he can hear and feel him and he is able to receive and enjoy his direct good deeds. He can sin against his love, for despite his blindness he cannot deny that the person exists.

[GGJ.11_75,18] This is also the case with someone who is spiritually blind. He certainly can sin against the commandment of neighborly love, even if he does not know God. Neighborly love is the way to the love for God – this has often been explained.

[GGJ.11_75,19] Now since the Man Jesus fulfilled this commandment down to the smallest detail – and this since His youth – the love of God grew in Him so that He finally was absorbed by it. Sin had no power over Him for he strove to go from the initial visible way of neighborly love, which was apparent through outer works, to the inner invisible way in the love of God.

[GGJ.11_75,20] God gave a commandment to Adam: **unconditional obedience. He despised it and fell.** Out of love for God the Man Jesus gave to Himself this commandment: not to do anything without the will of the Father, and through this He became the shining example to follow. So He achieved in Himself the level that Adam did not achieve, and in this manner He reconciled in Himself the deity who was hurt in His holiness by the commandment that was violated.

[GGJ.11_75,21] Wisdom gave the commandment. The will, the power, wanted its fulfillment. The love found the way in the Man Jesus to fulfill the conditions that were necessary to bring back the former state of happiness for all created beings. Salvation lies in the fact that this way, which leads directly to God, is now opened and that this way was fulfilled by the Son of man Jesus who became by that the Son of God. The death of Jesus is the seal of the unconditional obedience. Even though it was not necessary, but since mankind, with its unlimited free will and

by the influence of Lucifer demanded it, Jesus submitted Himself also to this demand and died physically.

[GGJ.11_75,22] Falling from one sin into another brings about an ever greater hardness of the soul. One speaks of stony hearts to describe this condition. How far this can go cannot be overseen. Matter, the outer lust, keeps growing, and naturally the awareness of any spirit-soul essential core becomes lost more and more. This hardening leads finally to an animal condition which only knows preservation and procreation without inner spiritual freedom. Only a pure spiritual teaching can bring salvation from such condition and will lead to a moral awareness of human dignity, and this teaching was given briefly, could not be misunderstood and in the greatest possible clearness. Acting upon it will break the chains of matter, will release the bonds of worldly lust for pleasure and will finally lead the material wishes and desires to a condition of pure awareness as knowing evil, but no more doing evil because the ego will melt down more and more while this ego (selfishness) would otherwise outgrow more and more. The more *the ego* will fade away, the more the shackles of matter will loosen (soften) and they will finally be no more felt as shackles.

[GGJ.11_75,23] So the tree of sin was and could only be broken by Jesus because in Himself He enclosed the Spirit of God who already gave the commandment to Adam, but he did not obey.

[GGJ.11_75,24] Now one will say: 'But where is the proof that this is so, and that the former teachers did not accomplish the same? For what has been said here is hidden to the human eye. It is an inner process about which no one besides Jesus can report while the outer process, the appearance of a great teacher, his life, his good teachings and also his death, happened many times. Now how can the tree of sins be really broken by Jesus, and over there they only broke through the roof of leaves? This can hardly be noticed from the outer result in the world, because sin is flourishing in the present time as never before, and mankind cannot recognize the signs, except the outer ones.'

[GGJ.11_75,25] Yes, this seems to be so at first sight but when we look closer, it does not.

[GGJ.11_75,26] All those who will go the inner way will soon realize what it is truly like. The outer appearance means nothing at all, for it is a hollow note. The one who does not want to go the inner way cannot be convinced or given an image of that way, just as little as it is impossible to give a blind person a notion

of colors. Here the result decides. The way is there. Walk on it, and then make your conclusion.

[GGJ.11_75,27] No one can come to the Father without Me, and without faith in Jesus no sage has ever felt the almighty Being of God as the very first Source of all love who can make Himself personal. Only in Jesus, the impersonal becomes personal, and the union of these two in the human form makes it possible for the creature to draw near to the Creator, the rising of matter in the spirit, the leading back of the sequence of sins that were committed upwards beyond the wall that separates matter and spirit, as points that otherwise cannot touch each other – and the bridge is the life of Jesus.

[GGJ.11_75,28] Now the question arises: before the death of the Son of man, how far actually could the deceased souls go?

[GGJ.11_75,29] They could of course come to insight and also to inner bliss, this according to how they followed the teaching of the many earlier teachers, but they could of course not reach the point of viewing the personified deity.

[GGJ.11_75,30] This happened in history for the first time when the body of Jesus was lying in the grave. There lay the purely earthly body, while the soul with the indwelling Spirit of God passed over and there showed Himself to all as the One who He is and was.

[GGJ.11_75,31] This can only be mentioned here. However, later will also be revealed what exactly happened.

[GGJ.11_75,32] With this manifestation in the spirit world, began the building and populating of the New Jerusalem as the city of God and the inhabitants, and it will continue to exist forever.

Chapter 76

JESUS' RESURRECTION, APPEARANCE TO HIS DISCIPLES AND ASCENSION

ON the third day of Passover the deity returned and called on the Son of Man's body that entirely dissolved itself at once and was now added as garment to the soul. This event was seen by the Roman guards as a brilliant light that filled the cavity of the grave, and this frightened them so much that they immediately ran away from it to announce that I was resurrected. The stone was rolled away from the opening so that everyone could look now into the crypt.

[GGJ.11_76,2] The soldiers hurried to Pilate who was greatly surprised, and with a certain delight he reported it to the High Council. A few members of the High Council went immediately to the place and saw that the spot was empty, and, knowing the discontentment of the people, they anxiously tried to cover up the case, gave money to the soldiers and wanted them to say that the disciples stole the corpse while they were asleep. At the same time they assured them impunity with Pilate who had to punish with death such violation of sleeping while they were on post.

[GGJ.11_76,3] But **Pilate** did not want to grant this impunity, and said, when a higher priest tried to negotiate with him: "Either the soldiers slept, and then they are doubly guilty because they slept and lied to me, or they did not sleep, and in that case I do not want by a lie to expose myself to the anger of the One who is resurrected."

[GGJ.11_76,4] Nothing could be achieved with him, and therefore the priests gave much money to the soldiers so that they could flee to far away regions, which they also did. Then the story about the theft of the corpse went around and is still believed today.

[GGJ.11_76,5] It is known from the gospels that I appeared to many after the resurrection. This did not only happen in the indicated places but wherever I had been teaching, to proof My followers that the teaching that I gave to them was right.

[GGJ.11_76,6] I was not the only One who became visible but also many of those who had been called away before appeared to their relatives in clear dreams, and in one case even during daytime, to tell them about the New Jerusalem. These facts were later brought in connection with the moment of death, and this is the explanation *for the rumor* why many dead had risen and appeared to their relatives in their houses.

[GGJ.11_76,7] That which is still important from the time till I was taken away from the Mount of Olives will now be very briefly mentioned.

[GGJ.11_76,8] The first to see Me was Mary Magdalene. This happened exactly as John described it.

[GGJ.11_76,9] Very early [GGJ.11_ *in the morning*] – even before the High Council was informed – Mary went to the grave with 6 other women to pray there and to once more pour out fragrant ointments over the body to protect it against decomposition. But they saw that the grave was empty and they hurried back to tell the disciples.

[GGJ.11_76,10] When they had calmed down and they all returned to inform the others who did not yet know that something had happened, Mary stayed behind alone.

[GGJ.11_76,11] It has already been said why I turned her down with the words: ‘Do not touch Me’ – her still impure love for Me could have destroyed her if she had touched My Being that was now purely spiritual.

[GGJ.11_76,12] John reports further that I appeared to the disciples when they were together behind closed doors. This happened in the following manner: after the Pharisees had spread their false reports, soon a great agitation arose among the people in Jerusalem. Most of them did not believe the temple servants because contrary to this there was the clear conviction that this was something unheard of: Roman soldiers so greatly neglected a place they had to guard that a grave could be opened and emptied. So all kinds of remarks about the deep sleep of the soldiers was soon spread around and mocked this incredible explanation, comparing the much deeper sleep of the temple with that of the soldiers. The priests became very angry about that and tried, if possible, to capture the disciples and to kill also them because they refuted their lies by telling the full facts.

[GGJ.11_76,13] The disciples came together to deliberate what they would do. This happened with the innkeeper in the inn on the Mount of Olives that is sufficiently known.

[GGJ.11_76,14] However, Thomas was not present at this first meeting since he was in Jerusalem to find out about the situation there.

[GGJ.11_76,15] In the midst of this gathering, where also Lazarus was present, I came in and greeted those who were present, and after their first amazement they were overwhelmed by joy and crowded around Me. I taught them once more that evening about the purpose of My death as well as their task as teacher which they received now, and also that they did not have to be afraid because, with a firm trust in Me and love for Me, they were safe for all persecutions. So I proved to them the immortality in My Kingdom by My personal appearance, and they all were now completely filled with faith and zeal of heart.

[GGJ.11_76,16] Then I left them after advising them to gather here again after 8 days and that everyone should put order in his house.

[GGJ.11_76,17] Then after 8 days the described scene happened with Thomas, also reported by John.

[GGJ.11_76,18] In that time after Passover I appeared to all whom I directly had contact with to give them the proof of My words and to strengthen their mind for the spreading of the teaching. No one was excluded from that. Those who were embittered at the Jews by My death were calmed down, and those who had become wavering were strengthened.

[GGJ.11_76,19] But it is unnecessary to again describe all those events because besides that, nothing happened which everyone cannot imagine himself. These deeds were only a crowning of their faith, but thereby an expansion of My teaching did not take place.

[GGJ.11_76,20] For instance the story of the 2 disciples of Emmaus gives a 300 rather accurate image of all those events that occurred in a similar manner. This is also the reason why it was passed on.

[GGJ.11_76,21] However, the manifestation at the Lake of Galilee was intended to lift up and to strengthen Peter who unspeakably suffered under the awareness that he had denied Me. This is why he was put to the test by which he could transform his faith into actions. When the disciples were in the ship, recognizing Me and told Peter about it, he threw himself immediately into the sea to shorten the way to Me. This faith purified him of the still adhering impurities, because everyone who has recognized Me should seek the shortest way to Me through the surging sea.

[GGJ.11_76,22] So his triple denial also corresponds with the question that was asked 3 times: ‘Do you love Me?’

[GGJ.11_76,23] In this event lies a great corresponding meaning which everyone who read this work with his heart and not only with his reason can solve for himself. Let therefore everyone examine himself and see whether he can solve this correspondence.

[GGJ.11_76,24] The disciples went soon to work to put things in order at home. I instructed them to gather again at a certain time with the innkeeper, and this also happened. This was the 40th day after the Passover, similar with the 40 days in the desert which they all needed to prepare themselves.

[GGJ.11_76,25] All who were close to Me came, and again I entered into their midst and led them to the top of the Mount of Olives from where one has a panoramic view. There I gathered the apostles around Me. The other disciples stood in a big circle around us. Once more I admonished them all to firmly hold on to Me and My teaching. I also instructed My disciples to go everywhere and to preach the Gospel in My name. After that I said farewell to them and explained to them that they would no longer see Me physically but would remain in contact with Me spiritually.

[GGJ.11_76,26] Then I blessed them, and soon I disappeared from their midst.

Chapter 77

Epilogue

[GGJ.11_77,1] With this, everything has been reviewed and faithfully written down what concerns My earthly life and what has become visible on Earth.

[GGJ.11_77,2] However, a big part is still missing here, namely what happened in the spiritual world. To understand this, the world is still far too immature, and also the few who believe in My direct Word can still not absorb it. But the time will come, and it is not too far away, when people will return to a more purely spiritual feeling. Then the time will have come that also this will be revealed, and this will also happen.

[GGJ.11_77,3] Let therefore everyone be satisfied with what is offered and follow My teaching so that this time may soon come very near, because the nations shall come closer to each other and the Earth shall become a place of peace. Amen.

The End

TABLE OF CONTENTS

01. THE LORD WITH THE INNKEEPER MUCIUS
02. THE INTENTIONS OF THE PHARISEES
03. MAN AS RULER OVER NATURE
04. THE PHARISEES MEET THE LORD
05. THE LORD CONDEMNS THE CUNNINGNESS OF THE PHARISEES
06. THE BLINDNESS OF THE PHARISEES
07. THE BUSINESSMAN SEARCHES FOR THE LORD
08. THE LORD RELATES ABOUT THE LIFE'S STORY OF THE BUSINESSMAN
09. THREE IMPORTANT QUESTIONS OF MUCIUS AND THE LORD ANSWERS HIS QUESTIONS
10. THE DEVELOPMENT OF THE FORM OF THE SOUL UP TO MAN ..
11. THE INNER AWAKENING AND THE CONTINUATION OF LIFE AFTER DEATH
12. THE INNER EXPERIENCE OF PHOIKAS
13. THE LORD BLESSES THE VILLAGE
14. THE LORD LEAVES THE INN
15. THE LORD PREPARES HIS DISCIPLES FOR THE FUTURE
16. THE LORD AND LUCIFER
17. THE PLAN OF CREATION AND SALVATION REVEALED
18. THE VISION OF EBAL
19. THE LORD STAYS WITH RAEAL
20. RAEAL RELATES ABOUT HIS LIFE
21. THE LORD REMINDS RAEAL ABOUT HIS PAST
22. THE LORD SPEAKS ABOUT MERIT
23. THE WEALTH OF RAEAL
24. EXPLANATION OF THE LORD ABOUT ART
25. THE HUMAN FORM AND ITS SALVATION
26. THE POWER OF LOVE
27. SPIRITUAL AND WORLDLY PEOPLE
28. THE DEVELOPMENT OF THE JEWISH PEOPLE
29. THE PEOPLE OF THE FUTURE
30. REGARDING DYING
31. A DAY OF REST
32. THE DEATH OF LAZARUS
33. THE CAUSE OF LAZARUS' DEATH
34. THE ARRIVAL IN BETHANY
35. THE LORD AND MARIA
36. THE AWAKENING OF LAZARUS
37. THE CONVERSION OF MANY JEWS
38. THE PLAN OF THE PHARISEES
39. THE PHARISEES ARE CHASED AWAY
40. THE FUTURE MISSION OF LAZARUS
41. THE TEMPLE SERVANTS PLAN EVIL

42. THE DEPARTURE FROM BETHANY
43. THE MEANING OF LAZARUS' AWAKENING
44. THE LORD IN EPHRAIM
1. 45. NEGOTIATING WITH THE ELDEST OF EPHRAIM
46. THE LORD EXPLAINS THE REASON FOR HIS DEATH
47. THE ACTIVITIES OF THE LORD AND HIS DISCIPLES IN EPHRAIM
48. THE SOULS' CONDITION OF THE DISCIPLES
49. THE DISCIPLES CARE FOR THE LORD
50. THE REBIRTH OF THE SOUL
51. ADVICES FOR ENNOBLING THE SOUL
52. THE REBIRTH OF THE SPIRIT
53. SPIRITUAL VISUALIZATION
54. GOD'S HOLINESS
55. THE WAY TO INNER COMPLETION
56. THE ABILITY TO FEEL
57. THE LORD AND EPHRAIM
58. LEAVING EPHRAIM. GOING TO BETHANY
59. WHY WARS ARE ALLOWED
60. BARABBAS
61. ARRIVAL IN BETHANY. STAYING WITH LAZARUS. THE RETURN OF DAS. HIS CONVERSATION WITH THE LORD
62. JESUS ANOINTED BY MARIA. THE FIRST BETRAYAL OF JUDAS
63. JUDAS MAKES ARRANGEMENTS
64. THE EXPERIENCES OF LAZARUS IN THE BEYOND
65. THE LORD GOES ALONE TO THE TOP OF THE MOUNT OF OLIVES. CONVERSATION BETWEEN THE DEITY AND THE SON OF MAN JESUS
66. ENTRY INTO JERUSALEM
67. JESUS IN THE TEMPLE
68. NICODEMUS AND THE SUPERIORS WITH THE LORD
69. CONVERSATION BETWEEN JUDAS AND THOMAS. DEPARTURE FROM BETHANY. STAYING AT THE JORDAN
70. JESUS BEFORE THE HIGH COUNCIL
71. THE PASSOVER LAMB. THE FEET WASHING. JUDAS BETRAYS THE LORD. THE EVENING MEAL OF THE LORD
72. JESUS IN GETHSEMANE. JESUS CAPTURED
73. THE HEARING AND THE CONDEMNATION OF JESUS
74. CRUCIFIXION, DEATH AND BURIAL OF JESUS
75. CONCERNING THE DEATH OF THE LORD
76. JESUS' RESURRECTION, APPEARANCE TO HIS DISCIPLES AND ASCENSION
77. EPILOGUE

The Lord's Itinerary

Chapters vol.11	Village, Town or Region
1-14	In the Jordan valley
15-18	On the road in the mountains
19-36	Village of Rimmon
37-43	In Bethany
44-59	In Ephrem
60	On the road from Ephrem to Bethany
61-65	In Bethany and partly on the Mount of Olives
66-67	Entry in Jerusalem and Temple
68- 69	In Bethany with Lazarus
70	By the Jordan
71	In Jerusalem
72	Gethsemane
73-76	In Jerusalem

Recent edits

06.05.2015, 04.06.2016

E-book version (A4)

Edition Nov 2013

Published by

hisnewword.org