

THE GREAT GOSPEL OF JOHN

Volume 02

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THE GREAT GOSPEL OF JOHN

Volume 02

Autobiographical account of the actions, lessons and signs of Jesus Christ during His three years of teaching in the Holy Land, greatly extending the Gospel of John.

Revealed by the Lord Jesus Christ through the inner word to Jakob Lorber from August 1851 to July 1864.

Volumes 1 to 10 of this work were revealed by the Lord Jesus to His prophet and servant Jakob Lorber from 1851 – 1864 by “Inner Word” dictation, and vol. 11 revealed to His servant Leopold Engel which he finished 1894.

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

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The numbering of chapters in this edition is according to the original German Book 02 (242 chapters).

Dear reader,

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 while preserving its meaning.

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

The translator

Note 2

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 by [download](#) from our website www.HisNewWord.org

Thank you and God bless

The publisher

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The Lord's itinerary

Chapter 1

Jesus and His stay at Kis and Nazareth

[GGJ.02_01.01] Late at night, the treasures from Kisjonah's cave arrive, consisting of gold, silver and an immense mass of polished and unpolished precious stones of great worth. These consisted of up to three pounds of polished and up to seven pounds of unpolished diamonds, with as many accompanying rubies, twice that many emeralds, hyacinths, sapphires, topaz and amethysts, and up to four pounds of pearls the size of large peas. There were over 20,000 pounds of gold and about five times that much silver.

[GGJ.02_01.02] Faustus taking in this horrendous wealth claps his hands above his head saying, "Oh Lord! As a son of one of the wealthiest patricians of Rome have I not had occasion to behold great terrestrial treasures; yet has my eye not seen anything like this! This exceeds all the Pharaohs and the legendary Croesus who in the end did not know what to do for all his wealth and would have in actual fact built himself three palaces of gold if his vanquisher had not relieved him of his excess.

[GGJ.02_01.03] Now tell me, a poor sinner, oh Lord, to whom all things are known, how these twelve servants of Satan have come by such treasures! By even a small amount of honesty this could never be possible much less over a short period! - How then was such possible?"

[GGJ.02_01.04] Say I, "Friend, trouble yourself no more about it! It truly is not worth wasting more words over this satanic filth. You can of course be assured that not one honest dime is involved. It would however be too drawn-out a thing to detail the thousand-fold trickeries by which this brood of vipers and serpents has amassed and robbed it.

[GGJ.02_01.05] That these are villains of the craftiest variety you surely shall doubt no longer; in what way they are however even more than roguish, no man needs to know. They have already according to Roman law, merely on account of their robbery of the imperial tax troupe earned tenfold death; and this booty of an immeasurable treasure lying before us is not better by a hair's breadth, notwithstanding that it does not concern imperial taxation moneys so plainly.

[GGJ.02_01.06] Were you to even know everything, you surely would not kill them more than once. You can of course heighten the torture, but to what end? If the torture is most severe - in line with your legal jargon, then it is also lethal; but if less severe yet more prolonged, well, the prisoner then feels it hardly more than you would feel a bothersome fly; because a soul even of the most material type, fearing the death of her body beyond all measure, soon retreats to its innermost chambers, starting to voluntarily loosen from its body, within which there is no further tarrying, which totally de-sensitizes the body. You then can torment such

body as much as you like and it shall feel little or nothing thereof. But were you to cause the soul's body great and sudden pain, then the soul shall not bear it for long and tear out, and you then can boil or roast a dead body and it shall feel no more punishment.

[GGJ.02_01.07] Therefore I am not in favour of the death penalty, because it is to no advantage of the dead person and is even less useful as a shield or purpose to any justice system; since you have killed one, - and thousands have sworn revenge to you because of it! However, out of the necessary divine order I'm very much in favour to place a criminal under the sharpest penalties and do not lift them until a complete improvement has taken place! A corrective rod applied in a justified manner at the right time is better than money and purest gold; because the soul is more and more loosened from matter by the blows of the corrective rod and finally turns to her spirit. And if the corrective rod has achieved this, it has saved the soul and therefore the whole person from the downfall and everlasting death.

[GGJ.02_01.08] Therefore every judge should according to the order of God not punish even the greatest criminal by the death penalty, which is to no use, but always punish with the rod according to the measure of wrongdoing. If he does this, he is a judge for the people to heaven, however, if he does not do it, he is a judge for hell, for which he verily will never ever be rewarded by God; because for the kingdom he has judged the people, from the same kingdom he will receive his reward! - Now you know enough, and so let the treasures be put under lock and key! Tomorrow those from Chorazim shall also arrive, whereupon immediate distribution and dispatch of this devil's filth shall be undertaken. But now let us proceed to the dining-room, for the evening meal is waiting for us! Verily, this whole thing is most irksome to Me, and time is pressing Me towards Nazareth!"

[GGJ.02_01.09] Says Faustus, "Lord, I see all too clearly how this whole business must cause You revulsion beyond measure; but what can be done if the thing has taken this course? I beg You by the way, my Lord and my greatest and best friend, that You would not leave this place before me, for firstly without you I can do nothing, and secondly, without You the most terrible boredom would kill me notwithstanding my dearest little woman here! Hence I implore You not to leave this place until I have finished with this most tiresome business! With Your help I should hope to have this thing under control by lunch tomorrow!"

[GGJ.02_01.10] Say I, "Very well! But I want to see no more of all the treasures and the eleven Pharisees, for they repel Me more than a carcass."

[GGJ.02_01.11] Says Faustus, "This shall be taken care of!"

Chapter 2

Judas Iscariot, the gold thief.

[GGJ.02_02.01] We now entered the room, namely the dining hall, where an abundant supper awaits us. We hardly consume the meal, when two servants bring Judas Iscariot into the hall, informing the Chief Judge that this disciple or whatever he may be tried to steal two pounds of gold, and that they had seized him in the act, taking the gold off him and then bringing him here to account for himself.

[GGJ.02_02.02] Judas stands here terribly embarrassed, saying, “I did not have the remotest intention of taking possession of the gold, but only to test a couple of bars to see whether they really are as heavy as they are said to be; these fools however at once grabbed me dragging me in as a common thief! I beg you Faustus that this stain would be taken from me!”

[GGJ.02_02.03] Says Faustus (to the servants), “Let him go! He is one of the Lord’s disciples and for that reason I want to go easy on him; (to Judas) but in future do not touch any gold bars, especially at night time - unless you become an imperial tax assessor, otherwise you shall be unavoidably punished for attempted robbery! Have you properly understood the Chief Justice Faustus?”

[GGJ.02_02.04] Says Judas, terribly embarrassed, “Lord, there was in all earnest not the slightest intention to attempt a robbery, but of course rather an inopportune trying out of a pound weight of a bar of gold.”

[GGJ.02_02.05] Say I, “Go and seek yourself quarters! Because from this evil which kills all thieves through the hand of Satan, also you will soon die; for you have been, you are and will remain a thief! While you fear the severity of the law, you are not yet actively a thief, but in your heart which does not know any laws of justice and fairness, you have been one for a long time. If I were to remove every law today, then you would be the first to lay your hands on the treasures outside; because all laws of justice and propriety are foreign to your heart. It is a pity for your head that there does not beat a better heart beneath it! Go to bed now and be more sober tomorrow than today!”

[GGJ.02_02.06] Rebuked thus and greatly embarrassed, Judas leaves the dining hall for his sleeping quarters, lying down but pondering for two hours on how to avoid what I foretold him but finding no way out in his heart, as this keeps raising its gold-thirsty voice, and so he falls asleep. We also betake ourselves to rest, as the previous two nights had been most demanding on us. Morning was not long in coming.

[GGJ.02_02.07] Just as Faustus was about to turn for another morning nap, the treasure carriers from Chorazim arrive, waking him, to which he had to go and

officially view, value and take it into custody. By the time he has finished we all are on our feet too, and the morning meal consisting in fresh and well-prepared fish also is upon the many tables in the large dining hall. Faustus comes quite work-fatigued into the dining hall with his young wife at his side, seating himself next to Me.

[GGJ.02_02.08] Not until after the consumed morning meal, which was not lacking of a good wine, does Faustus tell me that his morning task, which normally with all due persistence would have taken him two weeks, is finished and that everything had already gone off to its proper destination. All documents were in their best order ready on the table in the big office together with their safe-conduct warrants. The treasure from Kisjonah's cave was properly distributed and furnished with destination papers, as also the taxation moneys together with the great Temple treasure from Chorazim, all now being dispatched; a large set of carpenters tools are left over at the office for which no owner had yet been found.

[GGJ.02_02.09] Say I, "Down there, at the foot of the table sitting next to the mother Mary, are two of Joseph's sons named Jose and Joel; it belongs to those two! It was taken from them as security together with the small dwelling at Nazareth and is to be restored to them!"

[GGJ.02_02.10] Says Faustus, "Lord, together with the dwelling! This I vouch for! Oh Lord and friend. What troubles these black ones have caused me already; the foolish law however protected them, and with the greatest determination one could not get hold of them. Right before my eyes they committed the most hideous injustices, yet with all the power at one's disposal one could do nothing to them. Nevertheless here Satan has let them down, and I now have a file in my hands before which these fellows will shake as the storm-driven leaves in the forest! The report to the Chief Governor Cyrenius is a masterpiece which he shall at once be dispatching to Rome together with the certified taxes. From Tyre, Sidon and Caesarea, the imperial vessel of 24 oars and with a good wind, and equipped with strong sail and helm, can reach the Roman coast in twelve days and be in the Emperor's hands! Rejoice for another twelve days after that you black ones! Quite curious barriers shall be brought down on your arrogance!"

[GGJ.02_02.11] Say I, "Friend, I say unto you: don't celebrate too early! A crow does not peck out another crow's eyes! The eleven shall indeed not fare enviably on the inside. Whilst not killed they shall nevertheless be kept inside for life. But officially they shall be washed white as wool when justified to Rome, and only then shall further accounts be demanded of you, and you shall be hard-pressed to answer all the questions from Rome satisfactorily. Not one of your hairs shall of course be bent, yet you shall not escape some troubles unless you come up with relevant witnesses and other evidence. For this reason I shall leave you Pilah; he shall be of good service to you. But dress him up at once in Roman garb to prevent him being recognized by his colleagues stationed in Capernaum. For let

Me tell you: Satan has not nearly so organized his regiment as this brood of serpents. Hence, beside your dove-like gentleness, be clever as a serpent, or you shall not be able to cope with this brood!”

[GGJ.02_02.12] Says Faustus, “My eternal thanks to You for this counsel. But now that this business has been taken care of as well as could be, we ought perhaps to be undertaking something more cheerful.”

[GGJ.02_02.13] Say I, “Quite so! I am all for it; but let us tarry for Kisjonah who is about to finish with his tills.”

Chapter 3

Correct application of miracle and healing powers.

[GGJ.02_03.01] Shortly thereafter Kisjonah joins us greeting most tenderly and amicably and saying, “My most endlessly beloved friend Jesus! - This I call you only officially for You know what and Who You are in my heart. - You alone I have to thank for all this! A mere 5,000 pounds in all of poor Cana citizen’s debts I had gladly crossed off the books, yet You have in return let 50,000 pounds come my way, not to mention the inestimable worth of the other treasures which perhaps are worth that much again! But with all my immeasurable love for You I promise that I shall use all this most effectively for the poor and the oppressed, and this satanic filth, shall yet be turned into gold for God’s heavens!

[GGJ.02_03.02] To be sure, I shall not be putting the gold and silver into the people’s hands, for it then is poison for men’s weak terrestrial hearts; but I shall provide the roofless and landless with roof and tax-free land and procure cattle, bread and clothing for them. But everyone I provide for shall have Your Word preached and your name made known to them, to make them vividly aware of Whom to thank for everything and that I am myself no more than a bad and lazy servant! You, oh Lord however strengthen me whenever I shall be serving in Your name! If however, I should have a mind of diverting even one of my senses to the world then cause all my powers to weaken, to make me aware of being a feeble human, not capable of accomplishing anything out of my own strength!”

[GGJ.02_03.03] Thereupon I place My hand upon his heart, saying, “Friend and brother! Keep Me in there, and you shall not ever be lacking in power for carrying out noble deeds! From living faith and fullness of pure love for Me, and minded to do good to men in My name, you shall indeed command the elements and they shall obey you. Your call to the winds shall not go uncomprehended and the sea shall know your mind. And to one or the other mountain you shall be able to say “Arise and cast thyself into the sea”, and it shall be as you commanded.

[GGJ.02_03.04] If however, someone asks for signs, that he may believe then let no sign be given him who asked. He who does not want to recognize truth for truth’s sake, and for whom same is not a sufficient sign, for him it is better to stay blind; for if he is forced to accept the truth through a sign but does not then act in accordance with the teaching, then the sign is a double judgment for him, He firstly is forced to accept the truth as truth regardless of whether or not he recognizes it in his blindness, due to the sign, and he secondly must obviously plunge into still deeper judgment within himself on account of divine order if not acting in accordance with the truth forced on him, regardless of whether he fully recognizes the truth as such or not; for the success of the sign has provided him with binding testimony. And this is already enough; here, comprehension or non-comprehension justifies nobody.

[GGJ.02_03.05] For if someone asks for a sign as evidence of a truth heard, saying: “Notwithstanding my non-comprehension of the basis of truth from your talk, if a sign is given me as evidence for the truth of your statement, then I intend to accept such teaching as full truth.” Well then, a sign is given to the applicant, and he can no longer avoid the truth of the teaching, whether he comprehends it from its foundation or not; for now the sign stands there as an indisputable witness.

[GGJ.02_03.06] Since it is however impossible for his blindness to fathom the truth and considering the keeping of the truth-teaching as potentially most cumbersome, he thinks to himself: “There could indeed be something to it, otherwise the sign would not have been possible; yet I still can’t probe its basis and by following same would demand dreadful self-denial. Hence I shall not do so, and keep to my habitual life-style which, lacking extraordinary signs indeed nevertheless is fairly palatable!”

[GGJ.02_03.07] Behold, in this very thing already lies the punishing judgment, which the sign-applicant has brought upon himself through the sign in response to his request, which has delivered him the incontrovertible proof; against which he can set up no counter-proof. Yet through his misguided life-style he nonetheless in effect fronts up as an antagonist of eternal truth, actually widely dismissing it, notwithstanding the fact of his incapacity to negate the success of the testifying sign as non-existent. Hence it is incomparably better to not work a sign as testimony of the truth!

[GGJ.02_03.08] However, for the usefulness and other human benefit without being requested, you may work signs in secrecy as much as you like, and this shall then not be counted as sin to anyone and even less as judgment. But if you have worked signs for human benefit in advance, then you can also afterwards provide the people concerned with a doctrine, provided they desire it; if they have no such desire then warn them against sin forcefully. Let yourself not be drawn into further instruction, as you shall then be regarded by those you helped merely as a doctor of magic, and the sign shall have no further coercive, judgmental effect on them.

[GGJ.02_03.09] All who were given power to work signs in an emergency shall however keep this My counsel, if desirous to effect the truly good.

[GGJ.02_03.10] Let all beware however of working signs from a kind of outburst or anger. Because a sign should be worked only out of purest love and gentleness; if worked out of rage and fury however, which also is quite possible, then hell has already a part in it, and such sign then not only brings no blessing, but a curse.

[GGJ.02_03.11] Since however I have already on several occasions taught you to bless even those who would curse you, how much less should you prepare a curse

for the blind in spirit - those who do not confront you with a curse but merely a blindness of heart!

[GGJ.02_03.12] Consider this well and act accordingly, and you shall be spreading blessing everywhere, even if not exclusively spiritually but nevertheless physically, as I Myself have done and am still constantly doing. For after a merely physical favour can have a greater effect on the heart and spirit of a wretched than a hundred lessons on virtue, and if its therefore also proper when spreading the Gospel, to forge a way to the wretch's heart with physical benevolence and only afterwards preach the Gospel to the wholesome hearts, rather than precede with the Gospel and afterwards through a sign dump the wretched listeners into a manifestly judgment and hence into greater wretchedness than was the first, which affected only the body.

[GGJ.02_03.13] When called to someone sick, then lay your hands upon him before the sermon, so that he may get better. If he then asks you, "Friend, how was this possible to you"? then, only say, "Through a living faith in the name of Him Who was sent by God from heaven for the true blissfulness of all men!" - If he then further asks you about the name, then give him introductory instruction commensurate with his capacity to grasp, so that he would begin to understand the possibility of such a phenomenon.

[GGJ.02_03.14] If he has advanced to that stage, then continue to give him more information in the right measure. If you find the heart of the hearer gradually animating, then tell him everything, and he is certain to accept it and believe every one of your words. If however you give him too much at once, it shall crush him and confuse his feelings, and then he shall be hard work for you.

[GGJ.02_03.15] Just as one does not give the newborn infants a mature man's fare which would kill them, one must even less give the child in spirit the fare of an advanced spirit, but only food that is most suitable for such children, otherwise it would give them death, and it would be extremely difficult to reanimate them in spirit. - Have all of you now properly grasped and understood this?"

[GGJ.02_03.16] Moved deeply, all say thereto, "Yes Lord! This is now as clear to us as the midday sun, and we shall faithfully abide by it."

[GGJ.02_03.17] Say I, "Very well, let us proceed to the cave where the Pharisees had hidden their treasures; for there is another cave within the cave and we intend to look through it. But take sufficient number of flares, as well as wine and bread for there we shall encounter very hungry beings."

Chapter 4

Visit to a drip-stone cave.

[GGJ.02_04.01] Kisjonah has it all brought out. Baram, who still did not want to leave us, also arranges for his remaining wine and bread stores to be brought out by his people. Jairuth and Jonael who also were reluctant to leave us ask Me if they could take part in this expedition.

[GGJ.02_04.02] And I say, “Most certainly; for your presence actually is necessary and Archiel shall render us services of another kind! But I also tell you another thing: A deputation of your arch enemies right now is leaving Sychar and heading our way in order to persuade you to an earliest return; for the people have risen up against them and driven the newly appointed priest away two days ago. He shall be among the deputation. They shall arrive here by tonight, whereupon we shall work them over somewhat. But for now let us get under way!” The women and maidens also wanted to come along with this expedition and asked Me for this.

[GGJ.02_04.03] But I say unto them, “My dear daughters! This is no walk for you; hence stay at home and look to it that we have a meal tonight in proper measure.” The women are happy with that and Mary too, and they looked after the house; Lydia nevertheless would have been most keen to come along, but seeing it was not My will, she too stayed at home and did as the others.

[GGJ.02_04.04] We started on our way, reaching the grotto or cave in a couple of hours, and at once entered it with our lighted flares. Kisjonah was astonished at the roominess, and the captivating configuration of the drip-stone, which would have been the most noteworthy within near-Asia, which counts many such caves. Gigantic shapes of every kind greeted the timid spectators.

[GGJ.02_04.05] Faustus himself, who was not lacking in Roman valour, became quite subdued, saying, “One cannot resist the belief that there have to be subterranean gods ruling, who with their mighty power bring forth works of such magnitude. There are images of man, beast and trees; but the size! What would be the huge temples and statues of Rome by comparison? Here, this well-formed Arab. Verily, to climb him by stairs to his head would take a full hour. What’s more, he is in a sitting position yet it makes me dizzy to look up to his head. Oh, this truly is memorable beyond all measure! Surely this could not be the work of chance? Over there from the deeper background a most colossal elephant is grinning at us; the sketch leaves nothing to be desired! Lord, Lord! How did this all come into being so miraculously?!”

[GGJ.02_04.06] Say I, “Friend, just take in everything that presents itself to your view, not asking so much; the most natural explanation shall follow. Some things

shall still be emerging which will cause you far greater astonishment; but there also do not ask! When we shall be out of the grotto in the open, I shall clarify these things to you all.”

[GGJ.02_04.07] We now move on, coming to an exceedingly great and lofty hall, which however isn't dark but quite well lit, for there are several oil wells in this hall which had already been lit many years ago by people who had occupied this grotto as an abode; burning with varying degrees of brightness and intense flames sporadically, partly lighting up this great hall, whilst fairly strong daylight also penetrated from one point of the high ceiling through a fairly wide outlet into the open.

[GGJ.02_04.08] The floor of this grotto or grotto-hall exhibited all kinds of forms. There were snakes, gigantic toads as well as all sorts of well and not-so-well formed and half formed animal-formations, as well as small and gigantic crystal formations in all colours, which made an uncommonly and surprisingly beautiful sight.

[GGJ.02_04.09] Here said Faustus, “Lord! This would be an abundance of imperial jewellery the like of which verily no Emperor would yet have dreamt of! Would not this be a kind of Tartarus as the Greek's legend would have it? Only the Taurus, the old Charon, the familiar three inexorable psycho-judges Minos, Aeacus and Rhadamantus and lastly the triple-headed hound Cerberus, a few furies and finally perhaps Pluto with the beautiful Proserpina, and the Tartarus of torment would be complete. All these blazes out of the ground and wall, the thousand-fold varieties of hideous animal shapes on the ground - even if dead and fossilized and masses of other Tartarus like stuff testify only too loudly that we are either in the Tartarus itself already or at least heading that way by the shortest route; or what seems to me the most likely; that this or some other similar grotto is the definite origin of the Greek Tartar myth!”

[GGJ.02_04.10] Say I, “The latter has much truth in it, although not entirely so, for the smart priesthood of every nation has at all times and everywhere known how to exploit such natural phenomena to their advantage. It also did so in Greece and in Rome and let their evil imagination roam, whereby nation after nation were talked around and blinded up till now, and indeed to the end of the world to greater or lesser degree.

[GGJ.02_04.11] For so long as the earth with its necessary and diverse structure shall have any observable formations, its mankind, who for various reasons are blind and light-shy in spirit, shall formulate their imagination distortedly, adding all kinds of extraordinary and divine effects not being capable of discerning the foundations due to being blind.

[GGJ.02_04.12] Behold your ox now, or the seaman Charon, and over there, above twelve fathoms wide and a cubic deep (on average) river, which latter is

only a kind of pond, through whose shallow part one can easily wade: you can in the faint light spot your three judges, several furies, Cerberus and Pluto with Proserpina - figures which give that impression only from a certain distance, but on close range resembling anything but that which human imagination has made out of them. But now let us walk on, without paying Charon the Naulaum (Shipping dues) over the ox, and have a look at Tartarus a little on the other side.”

[GGJ.02_04.13] We wade across a shallow part of the so-called ox and break through a quite narrow crevice to the Tartarus which, lit up by our flares soon begins to expose a large treasure not yet given away by the Pharisees, and thus through Myself everything yet so hidden is exposed to the light of day.

Chapter 5

History of the discovered treasure

[GGJ.02_05.01] Faustus, clasping his hands above head, summon Pilah over, saying, “Had you no knowledge, since you said nothing? Speak, or you shall fare miserably!”

[GGJ.02_05.02] Says Pilah “Lord! Of this I knew nothing, and had not ventured this far into the cave before! The old ones shall indeed have known about it but kept their silence in order to have a ransom out for any possible imprisonment. But take delivery of it all, as it is yours henceforth, thanks to God!”

[GGJ.02_05.03] Faustus asks Me as well, as to whether Pilah spoke the truth and I confirm Pilah’s statement, saying to Faustus, “Friend, when someone has taken the daughter from a respected house as his wife then he has also the right to expect a dowry. You have now had much to do, and yet at the distribution of the previous goods nothing came your way - and so take this entire treasure as your rightful possession; terrestrially it is worth a thousand times a thousand pounds.

[GGJ.02_05.04] Of the greatest worth however are the pearls each of which is the size of a hen’s egg. An entire trove, (measuring a volume of one thousand Drachmas) is filled with the big pearls of which each is by itself of inestimable worth. Such pearls no longer occur on earth as newly formed, because such crustaceans besides many other primordial animals no longer exist. These pearls however were not fished out of the sea, but King Ninias, also called Ninus, found them in the earth when building the city of Nineveh, during the excavations. Due to diverse wheels of fortune they ended up in Jerusalem already in David’s but mainly Solomon’s time. But they ended up in this cave when the Romans as conquerors of Palestine (actually nearly half of Asia) took possession of them.

[GGJ.02_05.05] The High Priests, to whom the cave had already been known for a long time, when hearing of the Roman invasion at once gathered together all the biggest and movable Temple treasures, happily getting them into the cave. The golden lions however which carried Solomon’s throne and stood guard at its steps, ended up in the rubble during the destruction of Jerusalem, by the Babylonians, but were found during later re-construction and taken into possession by the Priests on behalf of the Temple. These for a large part are found here; because everything of superior value that could be gathered together in the hurry was brought here during the Roman invasion, just as during the invasion of the mighty Babylonians, a substantial mass of Temple treasures was brought to the familiar cave at Chorazim, notwithstanding the fact that the Babylonians later found plenty of vessels and treasures permanently consecrated for the Temple, to take with them to Babylon. Command your people now to move all this out of the cave; afterwards Archiel shall seal the entrance to this cave so that no man shall ever enter it again.”

[GGJ.02_05.06] Faustus now commands the servants to move all these treasures out; but on starting to lift them they realize they don't have the strength to lift the many heavy iron troves. They ask Me however to bestow strength upon them.

[GGJ.02_05.07] I however call Archiel, saying, 'so move out all this filth and that to the great storehouse at Kis!' Instantly the many heavy cases disappeared, but Archiel was also back in an instant. So that no one had become aware of his absence.

[GGJ.02_05.08] Says Faustus thereto, "This surely surpasses everything! My servants would have needed three days to do that - this however was an imperceptible moment, and not a single one of all those cases can be detected! Here I no longer wonder about the capability for such deed; a godly sense is required to understand and assess such appearances properly!"

[GGJ.02_05.09] The Lord says, "Yes, yes, you are right. However, for man it is not very advantageous if he would immediately understand everything which manifests itself to him. Since it is written: 'If you eat from the tree of knowledge, you will die!' Therefore it is better, to accept every miraculous act in the light of its actual manifestation, vividly realizing that with God nothing is impossible, rather than attempting to explain it from the ground of its effect in which case one will comprehend as little after the explanation as one did prior to it.

[GGJ.02_05.10] It suffices for you to see that the earth exists and is suitable for carrying and supporting mankind. If you knew how it was basically made, it would lose its attraction for you and you would not find pleasure in it, but have an inordinate desire to investigate some other earth globe right to its foundation. And if there you discover the same basis for its existence and permanency and the same with a third, fourth and fifth one, you would no longer be interested in exploring a sixth and seventh. As a result you would become indolent, indifferent, and scornful of life and begin to angrily deplore life and curse the hour that began to enrich you with such knowledge; and such a state would then be actual death for your soul.

[GGJ.02_05.11] However, since according to divine order everything is arranged in such a way that man as well as every angelic spirit can only gradually, and even then only to a certain extent, gain an insight into the divine nature within him and also within all created things, and retains an ever growing interest in life and the love for God and the neighbour through which alone he can and will become eternally happy. Have you grasped this truth?"

[GGJ.02_05.12] Says Faustus, "Yes, Lord and friend, I have grasped it fully. And so I will not ask You any further about the reason for the formations in this grotto."

Chapter 6

The emergence and collapse of the limestone cave.

[GGJ.02_06.01] Say I, “And there isn’t much to it at all. Knowing or not knowing this will make you neither life-deficient nor life-abundant. But this much you can know nonetheless, that no human has had a hand in it but the nature of the elements alone formed such as if by chance. Mountains constantly absorb dissolving moisture from the air. Add frequent rain, snow and the mist that often enshrouds mountain tops. The accumulated moisture at the top gradually to a larger part seeps through the earth and stone, and wherever they come to a cavity, they collect in droplets which to nearly half consist of dissolved limestone. Such droplets fall, whilst the water itself then either seeps still further down or evaporates within the cavity. The limestone slime gradually hardens and through their building up gradually forms all kinds of shapes which resemble one or other terrestrial formations to a greater or lesser extent. And in this cave too these formations came about in a most natural way although it can be assumed that Satan’s servants, for the blinding of weak mankind additionally contributed in the greater delineation of all kinds of man-like shapes.

[GGJ.02_06.02] Hence it is better that such grotto encouraging dark superstition is made inaccessible for all future times. And so let us, move into the open again, so that Archiel can carry out his instructions with this cave!”

[GGJ.02_06.03] Faustus thanks Me fervently for this explanation, saying, “This explanation is even more lucid to me, because of having heard Roman naturalists express such, although more as a hypothesis. But the supplement about Satan’s participation is priceless; for the adversary of life shall not fail to exploit such things, and in three corners of the world the evil consequences are evident! This is now of solar clarity to me, - but only one thing I cannot accommodate - God’s delight.

[GGJ.02_06.04] Tell me: What pleasure can God have, to Whom the innermost basis of all being must be constantly and penetratingly known, in His own indestructible life?! Can such necessary and steady clarity in the absence of being able to change out of Himself be of benefit to Him, since this would kill every man with boredom?”

[GGJ.02_06.05] Say I, “Behold these people here. These are God’s delight when they become within His order what they are destined to become. In them God finds again of His own, and their steady growth in cognition of all kinds and hence in all love, wisdom and beauty, is God’s indestructible pleasure and delight! Because, all that infinity embraces is there only on account of tiny man, and there eternally exists nothing that is not on account of tiny man. Now you also know that!”

[GGJ.02_06.06] Therewith we hurriedly leave the grotto, soon leaving its exit. Finding ourselves outside the grotto, I give Archiel a sign, and a mighty and an instant bang follows, the exceedingly roomy entrance now appearing as a lofty granite wall through which no mortal would easily penetrate, regardless how determined. To preclude so to say all possibility of entry however, a subsidence of the soil was effected after we found ourselves some three thousand paces from the spot, so that the entry was transposed by some hundred men's heights from the accessible soil that had been pushed down; an over one hundred men's heights ladder would now have been necessary to reach the erstwhile entry over the vertical rock face. This would still have been fruitless because the entry itself had become a most solid and steep cliff face.

[GGJ.02_06.07] When Faustus and those present see this transformation, Faustus says to Me, "Lord and friend! Verily, I can no longer get a grip on myself! The appearances are getting creatively too big: they lie an eternity beyond my grasping horizon. I verily no longer can tell whether I still live or whether I am dreaming! Such rarely intriguing and miraculous things are happening that even completely sober, one stands there as a complete drunkard and hardly able to say to which sex one belongs. Behold now this terrible cliff face! Where was same before, when we had a comfortable walk into the grotto along an easily negotiable footpath?"

[GGJ.02_06.08] But the most intriguing aspect of it is that in spite of the total transformation of several thousand acres of land there isn't a trace of any violent destruction. Does not the thing stand there as if nothing had been altered since the earth's primordial existence!? Verily, if a thousand people had worked here a hundred years, it is debatable whether they could have shifted such mass in a way that a cliff face, measuring some 150 man-heights and about an hour wide, would be standing freely as it does now, when no trace of it was to be noticed a few moments ago, let alone without a trace of destruction! This is in the truest sense unheard of. I am really curious what faces seafarers shall cut when seeing this gigantic wall in place of the former lush forest area! Many shall be unable to determine where they are, whilst many others shall be staring like cattle at a new and strange gate!"

[GGJ.02_06.09] Say I, "Therefore I tell you to keep silent about it, not telling even your women about it, for it is the reason I did not let them come along this time, because with extraordinary happenings they are unable to bridle their tongues in spite of exhortation to silence. Hence you are not to tell your women about these extraordinary events that have taken place here! You can indeed tell them about the shape of the grotto and inform them of the newly found treasures, but not a syllable more!" All promise it most solemnly, whereupon we quietly resume our way to Kis, arriving there exactly at sunset. The women and maidens left behind come and greet us in great number and are of course unable to flood us with questions fast enough about what wonders we may have encountered. But they are advised it is too early to ask and that there isn't much to the whole thing

other than the picking up of a treasure still kept secret by the Pharisees. With this the curious women are satisfied and refrain from much further questioning.

[GGJ.02_06.10] Thereupon we betake ourselves to the evening meal, for none of those who came along had any lunch and had gotten quite hungry and hence longed for a good supper.

Chapter 7

Faustus finds the treasures in the storehouse well-sorted and under guard.

[GGJ.02_07.01] Only after the quickly consumed meal, did Faustus upon My behest go to the big storeroom to check out the treasures moved to Kis from the grotto by Archiel. Everything was in the best of order, together with a lengthy record of all the various treasures and their value as found in the grotto. Faustus asks the guards as to who made these records.

[GGJ.02_07.02] The guards however say, “Lord, these we found here already when posted here. Hence we can’t tell you who did it.”

[GGJ.02_07.03] Asks Faustus further, “Tell me how these treasured actually got here, and who brought them!”

[GGJ.02_07.04] Says the guards, “We don’t know that either; a young person, whom we had seen here for several days in company with the miraculous doctor from Nazareth just came and gave order to guard the treasures. Thereupon we have now been on guard here for about two hours. This is as much as we know about the treasure and how it goes here, and not a thing further!”

[GGJ.02_07.05] With that, Faustus goes over to the deputy judge, asking him as he did the guards, but the latter knew no more than the guards. On seeing that nobody in Kis knows about how the treasures got there, he says to himself: “Since none of them knows, I shall not keep drawing their attention to it, so that the thing does not unnecessarily spread among the people.”

[GGJ.02_07.06] With such self-counsel, Faustus goes to his dwelling, where his young wife awaits him with open arms. Prior to retiring, he comes over to Me to discuss weighty matters. But I ask him to come to Me tomorrow and to give himself over to the resting of body and soul, of which he has need above all now. And Faustus then goes to take his rest, of which he and all the others have need.

[GGJ.02_07.07] As with the night, good sleep has its end, and such was the case here; it seemed as if one had fallen asleep but two minutes ago, yet the bright morning was calling all to leave their sweet resting places and get on with the day’s business. The morning meal prepared early called everyone from their various bedrooms to the large dining hall where all partake of their morning meals as on previous days, giving Me for the first time one and all thanks and praise in Jehovah’s name, in the manner of David who spoke [Psalm 33];

[GGJ.02_07.08]

- Sing joyfully to the LORD, you righteous;
it is fitting for the upright to praise him.
- ² Praise the LORD with the harp;
make music to him on the ten-stringed lyre.
- ³ Sing to him a new song;
play skilfully, and shout for joy.
- ⁴ For the word of the LORD is right and true;
he is faithful in all he does.
- ⁵ The LORD loves righteousness and justice;
the earth is full of his unfailing love.
- ⁶ By the word of the LORD the heavens were made,
their starry host by the breath of his mouth.
- ⁷ He gathers the waters of the sea into jars^[a];
he puts the deep into storehouses.
- ⁸ Let all the earth fear the LORD;
let all the people of the world revere him.
- ⁹ For he spoke, and it came to be;
he commanded, and it stood firm.
- ¹⁰ The LORD foils the plans of the nations;
he thwarts the purposes of the peoples.
- ¹¹ But the plans of the LORD stand firm forever,
the purposes of his heart through all generations.
- ¹² Blessed is the nation whose God is the LORD,
the people he chose for his inheritance.
- ¹³ From heaven the LORD looks down
and sees all mankind;
- ¹⁴ from his dwelling place he watches
all who live on earth—
- ¹⁵ he who forms the hearts of all,
who considers everything they do.
- ¹⁶ No king is saved by the size of his army;
no warrior escapes by his great strength.
- ¹⁷ A horse is a vain hope for deliverance;
despite all its great strength it cannot save.
- ¹⁸ But the eyes of the LORD are on those who fear him,
on those whose hope is in his unfailing love,
- ¹⁹ to deliver them from death
and keep them alive in famine.
- ²⁰ We wait in hope for the LORD;
he is our help and our shield.

- ²¹ In him our hearts rejoice,
for we trust in his holy name.
- ²² May your unfailing love be with us, LORD,
even as we put our hope in you.

Chapter 8

About the Kingdom of heaven

[GGJ.02_08.01] After they had all rendered Me this morning praise, Faustus who of course was present at the meal and during the praise, briefly asked me, “But where from did Your disciples get those, so worthy of You, so glorious and totally true benedictions? Never have I heard anything so exalted.”

[GGJ.02_08.02] Say I, “Obtain the Scriptures from the Pharisees and read King David’s Psalms therein; there you shall find it all. The Primate Jairus, with whom we shall have dealings still today, shall procure you such Scriptures for sure. Because two days ago his daughter was laid in the grave; she died! He has deeply repented his sin against Me, wherefore he shall also be helped, and he shall not be lost to the Kingdom of God”

[GGJ.02_08.03] Asks Faustus, “Lord! What kind of Kingdom is that, and where is it?”

[GGJ.02_08.04] Say I, “Well, My dear friend, the actual true Kingdom of God for the true friends of God is everywhere, but nowhere for the enemies of God; because for these in turn, everything is hell, where you can and want to cast your eyes, and other senses. Below and above, all is the same. Look neither up to the stars, for they are all earths like the one you tread, nor sink your eyes down to the earth, because it is under judgement like your flesh, which once must die and decay! But instead, seek diligently within your heart; there you shall find what you are seeking. For into every man’s heart is cast the living seed, from which the eternal dawn of eternal life shall bloom.

[GGJ.02_08.05] Behold, the space within which this earth floats, as well as the big sun, the moon and the countless stars, which themselves in turn are again nothing but suns and earth, is limitless! You could, with the speed of thought leave this earth and continue at such speed in a straight line - yet rushing along at such speed for eternities upon eternities, then after many eternities of flying at the speed of thought, you would yet come nowhere near to the end! Yet you would encounter everywhere creations of the rarest and most wonderful nature, filling and enlivening endless space everywhere.

[GGJ.02_08.06] After death of your body, through your heart you will step into the infinite space of God, and according to the state of your heart you will encounter it as either heaven or hell!

[GGJ.02_08.07] Since nowhere there exists a separately created heaven, nor a separately created hell, for everything comes out of the heart of man; and thus everyone prepares for himself either heaven or hell in his heart, depending on

whether his actions are good or bad, and as he believes, wants and acts, he will live his believe, out of which his will was nourished and passed into action.

[GGJ.02_08.08] Let everyone examine the inclinations of his heart, and he will easily discover what kind of spirit prevails in his heart. If his inclinations draw the heart and its love towards the world and he feels within him a longing to become great and respected in the world, if the heart that is inclined to become proud feels discomfort with poor mankind and has the urge within to dominate others without having been chosen and anointed for it by God, the seed of hell is already lying in the heart and, if not overcome and nipped in the bud, will obviously prepare for such a person nothing but hell after the death of his body.

[GGJ.02_08.09] However, if a man's heart is full of humility and he feels happy to be the least among men, to serve all and disregard his own self because of his love for his brothers and sisters; if he willingly obeys his superiors in all things for the benefit of his brothers and love God above all, then in his heart the heavenly seed grows to a true and eternally living heaven. And this man, who thus has already all heaven in abundance in his heart, which is filled with true faith, the purest hope and love, can after the death of his body not possibly get anywhere else but to the Kingdom of God which he has already carried in his heart in all its abundance for a long time. - If you think this over you will easily comprehend what heaven and hell are really all about.”

[GGJ.02_08.10] Says Faustus, “Most dear and most wise Lord, Master and Friend! Truly, Your words sounded most wisely; however, this time I could not comprehend your words in all their depth! How in a way heaven and hell could be together in one spot so that one would obviously have to permeate the other that is for me, still a very materially thinking man, an impossibility! How finally from my heart an infinite prosperous or none-prosperous infinity can blossom, is even more incomprehensible than everything else! Therefore I must ask You, to give me a more comprehensible explanation about this; for otherwise I will leave here for home blind despite all the light of the brightest midday of the spirit!”

Chapter 9

The Lord depicts the nature of heaven and hell in parables.

[GGJ.02_09.01] Say I: “So pay attention, because it matters to Me that you go home seeing!

[GGJ.02_09.02] Behold, two persons are living in a house. One is satisfied with everything that he with the sweat of his brow draws from the soil with God’s blessing. Happy and serene, he enjoys the meagre yield of his hard work, and it is his greatest joy to share his laboriously gained supplies with his still poorer brothers. When a hungry one comes to him, it gives him pleasure to feed him. He never asks him with a vexed heart about the cause of his poverty and does not forbid him to return if he should be hungry again.

[GGJ.02_09.03] He does not grumble at the order of earthly governments and when he has to pay taxes, he says always as Job did: “Lord, You gave it to me, it is all Yours! What You have given, You can take away again at any time. Your always alone holy will be done.”

[GGJ.02_09.04] In short, nothing can disturb this man in his serenity as well as in his love and trust in God and hence in his love for his earthly brothers. Anger, envy, strife, hate and pride are for him alien notions.

[GGJ.02_09.05] His brother, however, is the most discontented person. He does not believe in a God and says: “God is an empty concept by which people denote the top grade of earthly heroes. Only a very stupid man can be happy in poverty just as the animals that have no reason or intelligence are happy as long as they are barely provided with what their dumb and dull instinct demands. A man, however, who with his intellect has raised himself high above the animal, can no longer be satisfied with the low fare of pigs, must not burrow in the earth with his own hands destined for something better - which befits only animals and slaves - but one must reach for the sword, strive to become a mighty general and enter through triumphal arches the great cities of the world which one has conquered. The ground must tremble under the hoofs of the charger which, decorated with gold and gems, proudly carries the mighty commander-in-chief of the troops.

[GGJ.02_09.06] A man with such a disposition then deplores his scanty existence, in his heart curses poverty and thinks of ways and means how to acquire great treasures and riches in order to realise his tyrannical ideas with their help.

[GGJ.02_09.07] He has only contempt for his contented brother and loathes every even poorer man. He shows not even a trace of mercy which he regards as a ridiculous attribute of cowardly slaves and society-apes. Only generosity befits man - but that as rarely as possible. When a poor man comes to him, he lets fly

abuse at him and says: “Go away, you lazy beast, you greedy monster with the ragged mask of a man! Work, you animal, if you want a feed! Go to that miserable brother of my body but never of my sublime spirit. He being himself a common beast of burden works for the likes of him and is as merciful as a society-ape. I am just generous and shall on this occasion still grant you your most miserable life.”

[GGJ.02_09.08] Behold, these two brothers, children of one father and one mother, live together in one house. The first is an angel, the other almost a complete devil. To the first the scantiest hut is heaven, to the other the very same hut the truest hell full of bitter torment. Do you now see how heaven and hell can be together in one spot?

[GGJ.02_09.09] But of course you will be thinking, ‘so what? Let the domineering one ascend the throne, and he shall be quite capable of protecting peoples and vanquishing enemies!’ O yes, this could be so indeed! But where is the yardstick which shall prescribe to him the extent to which he can follow up his dictatorial plans? What shall he do with people who will not bow down low to him? Behold, these he shall have tortured in the most excruciating manner, and a human life will be to him no more than a trodden blade of grass! But what is such a person? Behold, that is a Satan!

[GGJ.02_09.10] There indeed have to be rulers as well as commanders, but understand this - they must be chosen and called to it by God and in future be descendants of long-anointed kings. These are then called; but let all those beware who would leave their poor hut hurrying to wrest the sceptre to themselves by all sorts of means! Verily, for such it would be better to have never been born!

[GGJ.02_09.11] I shall give you another picture of God’s Kingdom of Heaven: It is exactly like a good soil in which the noblest grapes grow and ripen next to briars and thistles, and yet they both grow in one and the same good soil. The difference lies solely in the application. The grapevine converts it to something good, the briars and thistles to something bad, useless and not enjoyable for any human.

[GGJ.02_09.12] Thus heaven also flows into the devil as it does into God’s angels; but each of the two makes different use of it.

[GGJ.02_09.13] Heaven is also like a fruit tree which bears good sweet fruit. Now various people come under its richly blessed branches who want to enjoy such fruit. Some of them are moderate and gratefully enjoy only as much as is good for them, where as others who like the taste of the fruit begrudge it to others and do not want to leave anything on the tree but eat it all until the last apple has been consumed, so that the contented may not later find some more. But they fall ill and have to die while the contented ones feel refreshed through the moderate consumption of the fruit. And yet both parties had fruit from the same tree.

[GGJ.02_09.14] Thus heaven is also like a good wine which invigorates the moderate, but destroys and kills the immoderate, and so one and the same wine becomes heaven for one and real hell for the other, and yet it is drawn from one and the same skin. [GGJ.02_09.15] Tell Me, friend, whether you now comprehend what is heaven and what is hell?”

Chapter 10

The Commandment of Order

[GGJ.02_10.01] Says Faustus, “Lord, now the light is dawning within me. In all infinity there is but One God, One power and One law of eternal order. For him who adopts this law everything and everywhere is heaven, but the one who out of his own freedom wants to resist this law finds hell and torment everywhere.”

[GGJ.02_10.02] Say I, “Indeed, so it is. Fire is an exceedingly useful element; he who uses it procures incalculable advantage. It would be too long-winded to enumerate all the advantages accruing to mankind from the proper, wise and expedient use of fire. If however someone were to use fire most unwisely and constantly only for fun and so recklessly as to light it upon the roofs of dwellings or in dense forest, there the same fire shall destroy and ruin everything!

[GGJ.02_10.03] When it is frosty in winter, then everyone goes to the fireplace and gladly warms himself at the crackling fire filling the fireplace with the heating flames; but such as would fall in the fire it would kill and consume.

[GGJ.02_10.04] But I tell you something else: In order to become truly God’s children men of this world must be led through water and fire. Heaven in its primal essence is water and fire. What has no affinity with water is killed by it, and what is not itself fire cannot exist in the fire.”

[GGJ.02_10.05] Says Faustus, “Lord, this again I cannot understand! How is one to take this? How can one become water and fire at one and the same time? For water and fire are notoriously mutually hostile elements: one destroy and annihilates the other. If the fire is a mighty one, and one pours water over it, then the water is quickly converted to steam and air; if however the water is mightier than the fire then the latter is extinguished as soon as flooded. If then in order to be like heaven, one has to be simultaneously water and fire then one would in the end dissolve anyway!? What prospects then for life’s everlasting duration?”

[GGJ.02_10.06] Say I, “Oh, quite good ones! Both in proper proportion whereupon the one constantly produces and sustains the other! For behold, if there were not any fire in and around the earth there would not be water either; and if there were not any water in and around the earth, there would not be any fire, - for one perpetually produces the other.”

[GGJ.02_10.07] Asks Faustus, “Why? How come?”

[GGJ.02_10.08] Say I “Take all the fire, from which comes all heat, away from the earth, and the entire earth shall turn into a diamond-hard lump of ice upon which no life could subsist; then remove all water from the earth, and it shall only too soon turn to paltry dust. Because fire shall not maintain itself without water

that is so essential for new creations upon earth; where however no sequential or new creations continue to take place, there death and decay have set in.

[GGJ.02_10.09] Behold a tree that has lost its fluids and you shall become aware of how the tree shall shortly rot and therewith disintegrate. Do you understand this now?”

[GGJ.02_10.10] Says Faustus, “Yes, Lord, now we all understand that too, and recognise that You are filled with divine spirit, and that You are Yourself the Creator of all things. For what man can fathom by himself how the entire creation functions and by what laws it endures? This can be clear and familiar in all depth to Him Who carries the spirit within Him, - through Whom all things were made and now continue to exist. - I can do no more than thank You from a heart filled with deepest love for You, for all the great spiritual and also material favours bestowed upon me here! For what else can I poor, weak and sinful man do for the Lord of infinity?”

[GGJ.02_10.11] Say I, “You are right. But for the time being keep what you know and what you have seen and found out here to yourself, not making Me known before time, and do not forget the poor in your earthly fortune now! For whatever you have done for the poor in My name, that have you done for Me, and you shall be rewarded in heaven. But now that we have finished everything in Kis that needed doing and settling, we intend to get ready for our journey to Nazareth.”

Chapter 11

The Lord and His disciples” departure to Nazareth. [Matt. Chap. 13: 53]

[GGJ.02_11.01] Says Faustus: “So I need to give the order to load my things on board?”

[GGJ.02_11.02] Say I, “It has already been done. Since your ships would not have sufficed, Baram and Kisjonah have loaned their two big ships for the purpose, and everything but the departure is finalised.”

[GGJ.02_11.03] Says Faustus: “That it is sure to be so, I would no longer question, for what should not be possible to the Almighty?”

[GGJ.02_11.04] But now Joel and Jairuth together with Archiel step over to Me to thank Me for everything. Parting with Me amidst much thanksgiving, and starting on their way to Sichar, they are met by the deputation that I foretold them and are received with much honour, imploring Jonael with the solemn entreaty to accept back the office of the High Priest; and both Jonael and Jairuth recall how I had predicted it to them.

[GGJ.02_11.05] We hove, after My repeated rendition of parables on the Kingdom of heaven [Matt 13:53] and after letting the Sycharites go, took leave of Kisjonah with the promise of soon calling on him again; and who upon My advice stayed home this time and also did not accompany Faustus. About two hours to midday we boarded a big ship, travelling with Faustus, who with his young wife had taken his place on My ship, to the vicinity of Capernaum, where the landing place was located for this city as well as for Nazareth, which as known is not far from Capernaum.

[GGJ.02_11.06] After we landed and stepped ashore, Faustus said: “Lord, I shall go with You to Nazareth and restore their dwelling to Your mother and Your earthly brothers and sisters.”

[GGJ.02_11.07] Say I, “This also is already done, and at home and out there in your large court district you shall find everything in the nicest and best order; because My Archiel has settled all your affairs. But go yourself to Capernaum, and when you run into the chief Jairus - which is certain to occur - and when he complains to you about his pains, then tell him that I shall now be staying in Nazareth for some time. If he desires anything then he should come to Me - but only by himself.”

[GGJ.02_11.08] Says Faustus: “Could I accompany him?”

[GGJ.02_11.09] Say I: “Oh, indeed, but also only yourself!” - With these words we parted.

[GGJ.02_11.10] I now leave for My earthly fatherland with My numerous disciples, and Faustus at once orders a lot of carriers, packers and wagons by which he moves the treasures to be brought along to his dwelling in Capernaum. That the moving in of the chief justice so richly loaded by the side of a beautiful wife arousing much sensation hardly needs mentioning; but it is even easier to imagine that the chief of the Pharisees there named Jairus came to meet him for many reasons - for he also knew something of the troop of the twelve Pharisees to Jerusalem, and that Faustus has been summoned to Kis on their account.

[GGJ.02_11.11] Faustus received him with full esteem, saying to him: “One honest one was saved, and the pledges which were unjustly extorted by these Pharisees in secret from the Jews have been restored to them to the last cent, and eleven are now enjoying their well-earned punishment in the Temple in Jerusalem for their numerous, unheard-of deceptions and robberies. It would be too long-winded to tell you everything the eleven have perpetrated, but when you enjoy some leisure, come and read all the files and your hair will stand on end. But now to another matter! How are things with your sweet daughter? Does she live, or has she died?”

[GGJ.02_11.12] Says an exceedingly sad Jairus, starting to cry: “Oh, friend, why do you remind me of it? She unfortunately died; for no physician could help her. The only physician, Borus of Nazareth, said that he could indeed help her but would not because I had sinned too exceedingly against his friend Jesus, Who is his Master. And so my most beloved has died. It was heart-rending how the dying one cried out to Jesus, that He should help her, and however whilst dying castigated me for sinning so despicably against Jesus, the greatest benefactor of poor suffering mankind, that she now has to irrevocably die, I had indeed tried everything to find Jesus, that He should help her! But Jesus would not hear my messengers, although I have now repented my sin against Him a thousand fold! But it is all over now! She has lain in the grave already four days and stinks like the plague! May Jehovah now have grace and mercy upon her beautiful soul!”

[GGJ.02_11.13] Says Faustus: “Friend! I sympathise with you whole-heartedly; but I also say unto you that the almighty Lord Jesus is now at Nazareth. According to my wide-ranging experience now, nothing is impossible to Him! How now, if you went to Him personally? I say unto you, He has power aplenty to call your daughter out of the grave into life and to give her back to you!”

[GGJ.02_11.14] Says Jairus: “Even if the latter were no longer possible, I nevertheless want to go over and ask His thousand fold forgiveness for offending and saddening Him, even though not voluntarily of course but under coercion.”

[GGJ.02_11.15] Says Faustus: “Good, then come along with me; we shall meet up with Him in Nazareth and that at His mother’s house. But by His explicit wish no one is to accompany us!” Jairus, gripped by a blissful premonition, at once goes along with Faustus’ suggestion. Both have mules saddled, trotting off to Nazareth as quickly as possible. A couple of hours to sunset they reach Nazareth, leaving their mules at an inn and continuing on foot to My mother’s house finding Me with Borus who was one of the first from Nazareth to come and meet Me with open arms, for he was appraised of My arrival at Nazareth that day.

[GGJ.02_11.16] As Faustus entered the room with Jairus, the latter began to cry, falling down before Me and begging Me loudly that I would forgive him his immense sin of ingratitude which he committed against Me.

[GGJ.02_11.17] I say to him however: “Arise! Your transgression is forgiven you, but do not sin a second time! Where is your daughter buried?”

[GGJ.02_11.18] Speaks Jairus: “Lord, You are aware of my having erected a school for the children of the land not far from here, provided with a small house of prayer. Inside this house of prayer I had a tomb built for myself; since my daughter died before however, I had her brought there and laid in the new tomb, where no dead had lain yet. This tomb is hardly two thousand paces distant from here. If You, oh Lord, would want to view her, it would make me blissful beyond measure; for otherwise I would be grieved to death!”

[GGJ.02_11.19] Say I: “Well then, so take Me there, but none besides yourself and Faustus must follow Me.”

[GGJ.02_11.20] The disciples however asked Me whether they must not be present either.

[GGJ.02_11.21] Say I: “This time no one other than the two concerned.”

[GGJ.02_11.22] Says Borus: “Lord, You know me that I can be mute like a fish; would there be any harm in me as a physician accompanying You?”

[GGJ.02_11.23] Say I: “As I have spoken, it is to be; only us three, and no one else!”

Chapter 12

Sarah's second resurrection from death.

[GGJ.02_12.01] After that, none dared to ask further questions and we went over to the tomb. I viewed the now pestilential corpse, asking Jairus whether he opined or believed his daughter to be only apparently dead.

[GGJ 02_12.02] Says Jairus: “Lord, in my heart I did not believe this the first time either, and knew only too well that my most beloved daughter Sarah as fully dead. I was pulled into the false witness against You by the hair and had I not signed the evil testimony then You would have been persecuted even more sharply, which was most earnestly not my wish! Since I had however signed the false witness, one regarded You merely as a work-shy vagrant who indeed makes people well every now and then to make a name for himself in Israel as some sort of prophet awakened by God - or perhaps even the Messiah Himself, Whom the well-off and rich present priesthood fears above all else, because it is written that when the high priest in the order of Melchisedek from eternity comes to earth it shall mean the full end of all other priests, and that the new Melchisedek shall then reign with his angels over all generations of the earth forever.

[GGJ.02_12.03] I say unto you: all the high priests and all junior priests fear neither the fire nor the big storm that passed the cave where the great prophet Elijah was hidden; but the gentle breeze above the prophet's cave they fear, because they keep saying that the high priest in the order of Melchizedek will come quietly as a thief in the night and take everything they had earned up till now! Wherefore no priest wants to live through the arrival of God's anointed from eternity but have same postponed as far as possible into the most remote future.

[GGJ.02_12.04] But since the priesthood in general and especially the old ones have undoubtedly noted something like that about You on account of Your extraordinary deeds and doctrine, they also try everything, if possible, to ruin You! Were this to be impossible, on account of Your truly being that for which they take You, they would then do penance in sackcloth and ashes for their trouble, expecting the almighty stroke from above with which they have perpetually feared to lose everything or they would not have otherwise stoned nearly all prophets. Behold, this is the reason for which I declared You a vagabond, rather than Him Whom You surely are. For men cannot call their dead back to life: such only the Spirit of God is capable of doing, which in my opinion dwells and works within You in all fullness.”

[GGJ.02_12.05] Say I: “It is because I secretly knew for what actual reason you denied Me that I came to you in your great distress, to help you for a lengthy period. This is also the actual reason why I took no one along besides you two. But when the time comes then they too shall find out the reason. But you shall now see God's power and glory!”

[GGJ.02_12.06] Here I leaned into the tomb inside which the young Sarah lay wrapped in linen, saying to Jairus: “Behold, night has come and the little lamp in the tomb gives only a most feeble shine! Go to the caretaker of this school and prayer house and obtain a strong light; because when life is given back to her, she has to see in order to climb out of the tomb.”

[GGJ.02_12.07] Says Jairus: “Oh Lord, should this indeed be possible? There is advanced decomposition! But I do believe that with God, everything is possible, and I shall be back at once with a stronger light.”

[GGJ.02_12.08] Jairus now hurries to get a stronger light, which however he is not able to obtain straight away, because the caretaker’s light has gone out, and it is taking the latter a long time to kindle the two wooden rubbing sticks.

[GGJ.02_12.09] But I awaken and lift Sarah from the tomb as soon as Jairus was through the door.

[GGJ.02_12.10] The awoken one asks Me somewhat drowsily: “For Jehovah’s sake! Where am I now? What happened to me? I had just been in a beautiful garden with lots of playmates, and now I am suddenly shifted to this dark and confined chamber!”

[GGJ.02_12.11] Say I: “Be of good cheer and calm down, Sarah. For behold, I Your Jesus Who has awakened you from death to life the first time just a few weeks ago have now awoken you from death again and given you a solid life. Henceforth no sickness shall torment you, and when after many years your time shall come then, coming down from the heavens, I Myself shall fetch you and lead you into My Kingdom, of which there shall be no end everlastingly.”

[GGJ.02_12.12] Only on hearing My voice, Sarah fully comes alive, saying with the most lovingly friendly voice in the world: “Oh, You only beloved of my young life and heart! I knew of course that he who loves You alone above all needs to fear no death! From an over-mighty love for You, my first bringer of life, I became sick, because I could not find out where You had gotten to; and on inquiring about Your whereabouts with the most fervent love for You, I was told, to calm me down with the most blatant killing of my feelings that You had been taken prisoner and handed over to the severe courts as a traitor! This broke the heart in my breast; I soon became sick and died a second time. Oh how endlessly happy I am to have You again, my only and most fervent love.

[GGJ.02_12.13] Upon the death-bed I said indeed: ‘If my one and only Jesus still lives, He will not let me decompose in the cold tomb!’ - And behold, what my heart told me has happened. I fully live again, and that in the arms of my beloved Jesus. But from now on nothing shall be able to separate me from Your godly side. As the least of your maidens I shall follow You wherever You may go.”

[GGJ.02_12.14] Even as Sarah is thus revealing her heart to Me, Jairus is at last approaching the tomb-chamber with a resin light. I say to her however: “Behold, your father Jairus is coming. Hide therefore behind Faustus’ back, so that he does not set his eyes on you straight away, as it would harm his health. But when I call you then quickly step forward with cheerful and happy mien, and such sight shall then not harm him.” Sarah at once follows such advice, and Jairus walks into the chamber the moment Sarah took good cover behind Faustus’ back.

[GGJ.02_12.15] Jairus apologised for having taken so long getting the light.

[GGJ.02_12.16] But I say: “It does not matter. For no one can sin beyond the possible, and he who is fully dead shall not be more so in about a further quarter hour, but rather more alive where there are any residual preconditions for life at all!”

[GGJ.02_12.17] Says Jairus: “Now then Lord, if a poor sinner may also dare to beg You, then please bestow Your grace not on account of me unworthy one, but upon Sarah the one surely loving You above all else.”

[GGJ.02_12.18] Say I: “But on one condition and one reason, that I don’t awaken her for you, but purely for Myself! She shall henceforth follow Me and not yourself; if you also wish to follow Me from time-to-time then you shall be near your daughter.”

[GGJ.02_12.19] Says Jairus: “May everything be in accordance with Your will, if only my one and only child could be called back to life.”

[GGJ.02_12.20] Say I: “Well then, shine into the open tomb!”

[GGJ.02_12.21] Jairus steps up sighing to the edge of the tomb, looking and looking but seeing nothing but the linen and head-wrap and bindings all pressed into a heap. Not seeing his dead daughter he gets sorrowful, asking Me: “Lord, what went on here? The smell is here still, but nothing else! Has someone stolen the corpse? Why did he not take the scarves and bindings as well?”

[GGJ.02_12.22] Say I: “Because the now living one no longer has need of such!”

[GGJ.02_12.23] Jairus cries out with delight, which suddenly overcame his grief: “How?! What? - Where then is the re-animated Sarah?”

[GGJ.02_12.24] I call out: “Sarah - step out!”

[GGJ.02_12.25] The most beautiful Sarah suddenly steps out from behind Faustus’ back, saying with completely healthy and loud voice: “Here I am, fully alive and well! But now no longer belonging to you but fully to Jesus! Because the love of my heart for Jesus, the Lord over life and death, which they desperately tried to make out as the grossest of all sins, killed my feeble body for the second

time. But this mighty love also gave it life back again! And behold, father Jairus, you call me your daughter also but you gave me life only once! What is He to me and I to Him, Who gave me life fully twice? Which of you two is now more really my father?”

[GGJ.02_12.26] Says Jairus: “You are right! Obviously He Who fully gave you life back twice, and I here cannot contend with your love from time to time. Are you, who were everything to me on this earth, and now again shall be after Jesus the Lord satisfied with that?”

[GGJ.02_12.27] Says Sarah: “Yes father Jairus, I am fully satisfied therewith!”

[GGJ.02_12.28] Say I: “And I also! But now let us return to My house. There a good evening meal awaits us, and My daughter Sarah must above all be properly strengthened; since her newly animated body needs to be properly nourished with good food. Therefore let us hurriedly leave this place!”

Chapter 13

[GGJ.02_13.01] Jairus now covers the grave and locks the door behind us, whereby one could get into the grave chamber and finally to the grave itself, and then walks with us. However, about seventy steps outside this school and chapel the small dwelling of the keeper and guard is located, with whom Jairus obtained the light earlier.

[GGJ.02_13.02] Since the increasing moon illuminated the evening a little, the guard immediately recognized Jairus’ little daughter, who walked cheerfully next to Me dressed in a white sweeping garn. Horrified he asked Jairus: “What is this?! What do I see?! Is this not Sarah, your late little daughter?! - Was she also seemingly dead this time round?”

[GGJ.02_13.03] Says Jairus: “May it be as it is! You do not have to ask any questions here, but to be completely silent about everything you see here, otherwise you will loose your job! However, take this deeply to heart and think, grasp and comprehend, that with God many things are quite easily possible! But it requires a firm believe and an enlivened trust! - Do you understand this?”

[GGJ.02_13.04] Says the guard: “Yes, elated master!”

[05] Thereupon says Jairus: “In future stay away from me with those honour-showing addresses and speak to me like a brother! But now, as you do not have to guard a corpse anymore, rush to Capernaum, but tell nobody there what you just have seen, also not to my wife! However tell her, that she must accompany you immediately, if possible, to Nazareth to the house of Joseph; because I have to

discuss very important matters with her! Take a few good mules, so that you can get quicker to the house of the carpenter in Nazareth!”

[06] The guard who himself is the owner of a quick trotting donkey bridles and saddles hastily the animal, rides with it to Capernaum and delivers the given message to the wife of Jairus. The grieving wife gets up quickly and follows the messenger. The donkeys are moving quickly and within less than one hour they arrive at the house of My bodily mother Maria in Nazareth, who is now quite happy again for being allowed to call the old little house of Joseph her own. When Jairus’ wife entered the room where we enjoying quite a good evening meal, which this time was prepared by Borus, she soon notices her Sarah alongside Me, who cheerfully and happily and at the same time looking great, was busy to consume with the greatest appetite a good, boneless fish with salt, oil and some wine vinegar.

[07] The wife nearly can’t believe her eyes and says after a while, tapping Jairus on the shoulder: “Jairus, here stands your grieving wife, for whom you have sent by messenger, as if you had to discuss important matters with me! But I already see the importance of all importances! Tell me, Man! Am I dreaming or is this reality? Is this girl sitting next to Jesus, looking so good, not a living match of our late, most dear Sarah? - Oh Jehovah, why have You taken Sarah from me!?”

[08] Says Jairus, himself completely overwhelmed, to his wife: “Be consoled, you my beloved wife! This girl does not only look like our dearest Sarah, but most seriously, it is her! The Lord Jesus, full of the divine spirit, has awakened her for the second time, just like He awakened her from death a few weeks ago. That she now looks so good is caused by His incomprehensible, apparent divine powers. But do not disturb her in her appetite; since she has fasted for quite some time now!”

[09] Says the wife nearly not able to get a grip on herself because of amazement and happiness: “Tell me now, you wise master in Israel, what do you think about this Jesus! It appears more and more to me that He nevertheless His low birth level, is the promised Messiah!? Because such deeds have never before been performed by any prophet not of course not by any other person!”

[10] Says Jairus: “Yes, yes, it is indeed so! But it means keep the greatest secrecy about it, since He Himself likes it this way; because if this would become known, we soon would have the whole of Jerusalem and Rome on our neck, and if He would not oppose it with His divine powers, we would be in quite some trouble! Therefore, wife, be mute like a castle wall! For this reason Sarah will, in order not to betray the divine Master with her appearance and to recover her health completely, stay for at least a full year under the supervision and guidance of either Himself or at least under His loving, exceedingly wise mother Mary, and we will visit her from time to time. Correctly speaking both of us do not really have a claim to her anymore; for we gave her only a miserable, illness ridden life

by our mute lust not knowing what will become of our act when we slept with each other. This heavenly Sarah was given to us, who was given by God a most healthy soul, but from us a weak, sick body! Twice she has died on us and would have been lost forever for this world! However, at both occasions He gave her a new, healthy life! - The question is now, who is more her father and mother, - He or we two poor sinners!”

[11] Says Sarah’s mother: “Yes, you are wise, you know the law and all the Prophets; therefore you are always right in all things, but for me it is already a heavenly bliss that she is alive again and that we have the good fortune to see and speak to her from time to time.”

[12] Says Jairus: “Let us be quiet now; since the meal is finished and possibly He wants to say something!”

[13] But I call on Faustus and say to him: “Friend and brother, I’m quite sorry that for today you cannot sleep over; important business is awaiting you at home and therefore I have to let you go for a few days. However, after a few days come again here! If there is any talk about Me, then you know what to say!”

[14] Says Faustus: “Lord, You know me better than I know myself! Therefore You can depend on me; since a Roman is not a weak reed for the winds to play with loosely! If I say yes, not even death can force a No from me! But I’m going now and my mule is already saddled and bridled and within a small hour I will be at home. In your name, o my greatest Friend Jesus, the expected business will come to a good end. I put myself completely in your love, wisdom and divine power!” With these words Faustus leaves quickly by the door.

[15] Thereupon Sarah’s mother comes to Me thanking Me with a deeply humble heart and recognizing how much she is unworthy of such unheard of mercy.

[16] But I console her and say to Sarah: “My little daughter, look, here is your mother!”

[17] Only now Sarah gets up and greets her mother with exceeding friendliness, but immediately remarks that she will stay with Me; since she loves Me too much to be able to be separated from me! The mother and also the high priest Jairus praise the daughter for this a lot but nevertheless asks her not to forget about them entirely! And Sarah solemnly promises both, that she loves them now more than ever before. With that both were beyond measure satisfied, became quiet and caressed their daughter.

Chapter 14

[GGJ.02_14.01] Now the Greek Philopold from Kana in Samaria came to Me and said: “Lord, I have been now over three days with You but could not find one moment to discuss with You what I according to Your will have accomplished, and how through my preaching which I gave them after Your departure from Kana, have converted all to believe in You. It seems now that You have some spare time; could You also listen a little to what I have to say!”

[GGJ.02_14.02] Say I: “My very worthy friend Philopold. Would you not think that I would have long since asked you various things concerning Cana if I did not know exactly how matters stand? -Look at all My brothers. Do I talk with them much? For days not a word outwardly, but all the more often inwardly-spiritually through their heart and look. None of them come to Me asking: “Lord, why do You not speak to me?” I tell you, as I have for a long time told everyone: I do not call disciples so as to talk with them without any cause whatsoever, but so that they hear My teaching and witness My deeds. For all that they know I have known already long before, and what they want to know in particular, I tell them through their heart the moment it is needed. And if this is so, ask yourself why My initiated disciples should require a daily discussion. You, too, are now My disciple and, therefore, will have to submit to such an order in My school.

[GGJ.02_14.03] With other people, however, who are not My closest disciples I do have to exchange words outwardly, for with their very worldly hearts they would not hear let alone understand Me. I do still speak also with My disciples outwardly if and when required, but that is then not for the sake of the disciples, but for the sake of these who are not disciples. - Tell Me, have you comprehended this!”

[GGJ.02_14.04] Says Philopold: Yes, Lord, now Your mercy is as clear to me as the sun on a brightest midday, and I thank You for such most amicable clarification! But Lord, if I now observe this most glorious and beautiful Sarah who with her beauty could compare herself with every angel of heaven, then it seems impossible to me that she is supposed to have pain in the grave for even a second. Because such vitality I have not yet encountered. Yet it is nevertheless true that You have awoken her from death twice. Now my heart is urging me mightily to find out from You how such is possible for You!”

[GGJ.02_14.05] Say I to him softly: “I am sure you found out at Cana Who I am? If you know that then it is odd that you can ask how I can revive a dead person. Did not sun, moon and stars as well as this earth go forth from Me, and did not I populate this earth with countless living beings? If I could give them an existence, and independent life in the beginning how should that be impossible for Me with a maiden what was possible for Me with countless beings from eternity to eternity? If you know this and even received instruction on it from an angel, how can you still ask?”

[GGJ.02_14.06] Behold, every stone even against which you may knock heavily is only maintained through My will; were I to release it from My all-creating and maintaining Will but for a moment, it would also cease to exist in the same moment.

[GGJ.02_14.07] You may indeed crush the stone and through intensive heat even dissolve it into a kind of air, as taught in secretive chemistry; but all this can take place with the stone and every other type of matter only because I permit it for man's benefit and advantage. Were I not to permit it then you could move even the smallest stone no more than a mountain. You can furthermore throw a stone high up, and it shall, depending on your strength and skill ascend to an impressive height; but after reaching maximum height in relation to hurling effect, it shall at once fall back to earth. And behold, this is all My will, and My permission up to a point, where it says, this far and no further!"

[GGJ.02_14.08] A stone-throw clearly shows you the scope of man's power and will. A few moments in time and man's feeble will is seized by Me and driven back into the due order set by Me from eternity, which is weighed out to the minutest particle through all of eternal infinity! If therefore all this depends exclusively on My will and permission, how could it not be possible to me to revive a deceased maiden?

[GGJ.02_14.09] But do go outside and fetch Me a piece of wood and a stone and I will show you how I can accomplish all these things through the might of the Father within Me."

[GGJ.02_14.10] Philopold promptly brings a stone and a rotten piece of wood. And I say to him, speaking in an undertone: "Look, I lift up the stone and place it in the free air and, look, it does not fall. Do try to push it from this position." Philopold tries, but the stone cannot be shifted even by a hair's breadth.

[GGJ.02_14.11] However I say: "Now I shall allow the stone to be shifted by you as you please; but once you let it go it will again take this position and will after some swaying or suddenly be fixed to this given position."

[GGJ.02_14.12] Says Philopold: "Lord, spare me this test, for Your holy word is sufficient for me."

[GGJ.02_14.13] Say I: "All right. It is now My will that this stone disappears, and this wood shall sprout and bring forth leaves, blossoms and fruit of its kind." Thereupon the stone becomes invisible, and the old wood becomes fresh, sprouts and brings forth leaves, blossoms and finally ripe fruit, that is, some figs since the wood came from a fig tree.

[GGJ.02_14.14] Now everybody's attention is turning to Me and Philopold, for most of the disciples had already fallen asleep and Jairus and his wife could not

stop fondling their daughter. I and Philopold, however, had carried out our experiments further away at a little table below a dim lamp and, therefore, had not been noticed by hundreds until Philopold's astonishment became too conspicuous whereupon many soon turned their attention to us. But I told them to rest and silence reigned once more.

[GGJ.02_14.15] Then I again bade the stone to be and it was once more lying on the table, but left the fig branch with the fruits which in the morning were eaten with much pleasure by My Sarah.

[GGJ.02_14.16] But I then asked Philopold whether he is in the clear. And bowing down deeply, he said: "Lord, now I am fully in the clear."

[GGJ.02_14.17] I said: "Good, then let's take our rest."

Chapter 15

Philopold's testimony to Jesus' Deity

[GGJ.02_15.01] Philopold then went to take a rest, as commended by Me. But his sleep was not of course a salubrious one, because the day's happenings took a toll of his emotions; on top of that the bunk's were in no good shape, as the bailiffs had taken possession of almost everything other than a bit of straw, and we thus found a literally empty house. While Sarah was being re-awakened, Borus, my brethren and many other disciples had indeed been engaged in moving proper bunks, tables, benched, kitchen and tableware into the house; but to do so on short notice in the normal ways for some hundred people who partly found accommodation in the open or in other houses, was not possible even for barest essentials.

[GGJ.02_15.02] And so I Myself spent the night on a bench with a bit of straw under My head - and Philopold even on the floor and without straw. Hence he also was one of the first on his feet in the morning; and when asked by Jairus, who with his wife and daughter Sarah enjoyed quite a good straw bunk, how he had rested on the hard floor, he replied,

[GGJ.02_15.03] Philopold: "As the nature of the floor permits! But it all depends on habit; in the course of a year the body would certainly befriend it more than during a night."

[GGJ.02_15.04] Says Jairus: "Had you only mentioned it; we had plenty of straw!"

[GGJ.02_15.05] Says Philopold: "Here, behold the Lord! He Whom all heavens and worlds obey, and for whose will all angels watch! His bunk is no better by a hair's breadth than mine!"

[GGJ.02_15.06] Says Jairus, in whom Pharisaism still resided to a large extent: "Friend, are you not perhaps overstating the case? It is indeed indisputable that this Jesus is full of the godly spirit, to a greater extent than any prophet ever was filled - because his deeds exceed sky-high all the deeds of Moses, Elijah and all the other great and smaller prophets. But that the fullness of the Godhead should reside in him seems a rather risky assumption to me! The prophets too awoke the dead through the divine Spirit with which they were filled; but they merely not dared ascribing to themselves but to God. For had they ascribed the success to themselves, it would have made them gross sinners against God, and God would have taken the spirit from them. But Jesus does everything as if from Himself and like a Lord - and this indeed favours your bold assumption, and to a certain extent I am completely of your opinion, but as said with all caution! Because this could also be permission from above to test our faith in the one God! But if all the fullness of the Godhead were to really dwell in Jesus, then indeed we would have

to accept His testimony as eternally true under all circumstances! What do you say to that now?”

[GGJ.02_15.07] Says Philopold: “I am fully of the latter view and think His testimony of the fullness of the Godhead in Him completely true. It is Him and no one else!

[GGJ.02_15.08] The thing is especially hard to explain in this our miracle-working time, for one can always say: I saw magicians there and there who of a truth performed extraordinary deeds and the prophets of old also awoke the dead, one of them indeed clothing a heap of skeletons with flesh and reviving them. Hence miraculous deeds are by far no proof yet for hailing a worker of miracles as a God!

[GGJ.02_15.09] But here with Jesus it is an entirely different thing. With all the prophets, extended prayer and fasting had to precede a miraculous deed, for God to find them worthy of performing a miracle through them; the magicians need a magic wand together with a great many signs and formulas, besides carrying a lot of ointments, oils, waters, metals, stones, herbs and roots with whose hidden powers they are familiar, applying same with their performances; but where has anything like that ever been seen with Jesus, the Lord? No trace of praying or fasting, at least during the short time I had the privilege of knowing Him, not to mention a magic wand or any magical paraphernalia!

[GGJ.02_15.10] Besides that, all prophets spoke and wrote in secretive imagery and none but those coming from their school could understand them. Notwithstanding the fact that I am a Greek, your Scriptures are not unknown to me, and I know Moses and all your prophets! Whoever understands these fully must be of a special extraction!

[GGJ.02_15.11] Jesus however, expresses the most hidden things with such clarity, that even a child must understand them! He explained the Creation and I nearly believed myself capable of creating a world! Where is the prophet, or the master of all magicians who speaks like Jesus?

[GGJ.02_15.12] Who has ever understood a syllable of what the magician says at his performances? Deepest night reigns in their talks, and in the speeches of the prophets it indeed dawns here and there; yet their dawn does not help anyone to make out an object thirty paces ahead. Here however it is all sunshine on the brightest midday. Whatever He says is deepest divine wisdom, yet bright and clear for every man’s intellect. And what He wants happens instantly!

[GGJ.02_15.13] If things are like with Jesus to a hair’s breadth, then I fail to see for what reason I should still hesitate to acknowledge Him as the indisputable Lord of heaven and earth, loving Him beyond all measure and giving Him alone all honour?

[GGJ.02_15.14] Look here on the table! This fresh fig branch with a great many fully ripe fruits is a live explanation He gave me yesterday, when asking Him, after you all slept already, how it was possible for Him to awaken the fully dead. He asked for a completely decayed, therefore completely dead branch., I brought whatever my hands got hold of in the night. He did not even touch the dead wood, but just commanded it, and the dead wood began to sprout, to bloom, and here you have the ripe fruit. Take and give them to the most beloved Sarah - who will feast herself thereon.”

Chapter 16

The Lord visits the Synagogue.

[Matt. 13:54]

Jairus wakes Sarah, who had already begun to stir, handing her the branch, and she is overjoyed therewith, biting straight away into the honey-sweet fruits and consuming them all. After she had eaten them all, I awaken on My bench.

[GGJ.02_16.02] Sarah is the first to give Me a heart-felt morning greeting, and I ask her how the figs tasted. And she said with great joy: “Lord, they were heavenly and sweet as honey! Philopold, Your friend, gave them to me in Your name, and I ate them all, for they were exceedingly good! You probably got them for me?”

[03] Say I: “My most beloved Sarah. Indeed for you; because you were the reason last night for My showing friend Philopold how I awaken the dead, by revitalising a completely rotten fig branch, so it might bear sweet fruit one more time for you, My beloved Sarah. Hence you did well to consume it, for it shall multiply your lasting health! But now let us at once move into the open, until the rooms are tidied and cleaned and then we shall partake of a morning-meal and then turn to today’s business.”

[04] Following these words all move into the open, enjoying the bright and crystal-clear morning, and all were uplifted by the most beautiful morning.

[05] But Jairus came over to Me, saying: “Lord! There shall never be an end to my thanks! Rather than ever allowing myself to be ever led astray against You again I shall become a most zealous follower of Your holy doctrine, and Philopold shall remain my friend for life, for it is only he I can be thankful for the true light about You. Notwithstanding him being a Greek, he nevertheless is more knowledgeable in our Scriptures than all the Scribes of Judea, Galilee, Samaria and Palestine! In short, I am now fully in the clear about You, and it is factually as I have often thought secretly. But I must be off to Capernaum, where certain concerns await me. But my wife and daughter Sarah I leave in Your care for a time convenient to You; for not even in heaven could they be better looked after. But if I can get away

in the evening, then I shall here with Faustus and Cornelius and perhaps also the old Cyrenius, who is supposed to come to Capernaum today. And so I take my leave of Your love, patience and grace.” Thereupon he takes his leave of his wife and sweet Sarah, then lets his fast mules be brought, mounting the strongest and trotting off at fast pace.

[06] I however now call everyone to breakfast, and we move into cleaned and tidied rooms where a good meal prepared by Borus awaits us.

[07] After the meal, Borus beckons Me aside, saying: “My most intimately beloved friend! I know that You have perceived well in advance what I want to share privately; but there are some among Your disciples who I don’t think need to know what we are discussing, the only reason I asked You over.”

[08] Say I: “That would not be necessary, because what you want to tell Me, I have already told My disciples at length in Kis, voicing My praise. They know everything, and hence we need not keep it secret.”

[09] Says Borus: “Ah, in that case I shall speak openly!”

[10] Hence we go back, to the company, and I say to Borus: “My most beloved friend! What you want to tell Me I already know, and all the disciples know it as well, and hence we can regard the matter as finalised. But as a Greek who simply believes in Judaism without coming under Jewish law; it is easier for you to talk to the Pharisees; if however you were an orthodox Jew through circumcision and the Law, then you would have had to severely bridle your tongue. But it was right that you spoke as you did, and so let us now write the matter into the sand. But now take Me to the Nazarene school. I shall instruct the people, that they may recognise what time this is!” [Matt. 13:54]

[11] Mother Mary asks whether I shall be coming home for lunch.

[12] Say I: “Don’t trouble yourself about whether I come; it is enough that I carry all burden! I shall come in the evening.”

[13] Sarah asks whether it is permitted that she come with Me to the school.

[14] Say I: “Indeed, notwithstanding that a woman is not according with the Law allowed to enter the school in male company. But all is now going to change; because like man, woman has equal right to My love and grace, which proceeds from God the Father through Me. And so come along now cheerfully and confidently, learning together with the others at the school what time it now is, hence let us go! You Sarah stay by My side, and you shall serve Me as a mighty witness! Hence keep that burial clothing on your body, for the dress too shall serve Me as testimony. But now let’s go!”

15] Upon these My words we immediately went to the school.

Chapter 17

The Lord reveals a text from Isaiah.

[GGJ.02_17.01] When I entered the school there were about ten Nazarene elders, together with several Pharisees and Scribes seated at a large table discussing the following verses from Isaiah [Isaiah 1:16-24]:

16. Wash yourselves, make yourselves clean; put away the evil of your doings from before Mine eyes; cease to do evil.

17. Learn to do well; seek justice, relieve the oppressed, give rights to the orphans, plead for the widow.

18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the good of the Land.

20. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

21. How is the faithful city become an harlot! It was full of judgement; righteousness lodged in it, but now murderers.

22. Thy silver has become dross, thy wine mixed with water.

23. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

24. Therefore, saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will rid Myself of Mine adversaries, and avenge Myself of Mine enemies: They were discussing the meaning of such verses and could not be in the clear.

[GGJ.02_17.02] I stepped forward, saying to them: “What are you pondering about something that stands as clearly revealed before you factually as the sun at midday? Look at your orphans, your widows! What is their state? Instead of taking care of them you even take from them what they have, whilst the poor orphans you take to the heathens as slaves, just as a few days ago you attempted

to carry out such secretly and would have carried it out, had not the tax-collector Kisjonah mightily prevented you.

[GGJ.02_17.03] The Lord indeed speaks: “Come now, and let us reason together! Though your sins be blood-red, it shall be white as snow, and though it be crimson, it shall be as white!” - but I ask when and under what condition! How is it with you and the devout city which is also called “The city of God”? What multitudes of the most abominable sins crying to heaven have already been committed therein, and what multitudes are still being committed!?

[GGJ.02_17.04] “Wash and clean yourselves, and put away your evil nature from before Mine eyes” spoke Jehovah through the mouth of the prophet. You wash your body seven times a day indeed, cleaning your garments and whitewashing the graves of your dead two or three times a year; but your hearts remain obstinate and are full of obscenity, wherefore you resemble your whitewashed graves, which indeed appear adorned and cleaned on the outside but are inwardly pestilential, full of dead bones and stinking rot!

[GGJ.02_17.05] The prophet spoke of the cleansing of your hearts, reminding you to put away your sins before the all-seeing eye of God; but this sense you have never taken into your heart, hence cleaning only your skin whilst letting your heart sink into all hellish filth! Oh, you hellish generation, who has taught you thus!?

[GGJ.02_17.06] Indeed you say: “The he-goat that Moses and Aaron commanded, has right up till now been yearly laden with all Israel’s sins, killed and thrown into the Jordan”! Oh you blind ones! How is it the he-goat’s fault that you continue to sin on and on, not bettering yourselves in your hearts?

[GGJ.02_17.07] This function was only a sign from which you should have learned long ago that the he-goat only represents your evil, worldly lusts, such as your arrogance which like the he-goat is kicking and stinking beyond all measure, and your fornication and filthiness in all things, your meanness, envy and hypocrisy! With the destruction of the scapegoat you ought to have forever annihilated your heart-goat, thus fulfilling Moses’ and Aaron’s commandment in a living way and thus reaping their blessings unfailingly. Failing this, you have indeed killed the rams, which could be of no use to you, but your sinful hearts have remained with you. Wherefore Jehovah has carried out His threat and shall further do so when your evil measure is full.

[GGJ.02_17.08] A nice thing it is that the heathens have now to maintain justice for the people and to care for the widows and orphans! But hence it also is true what the prophet speaks: “I shall be comforted through Mine enemies, the heathens, and be avenged through them”! To where has your power gone, and where spent your strength? A small flock of heathens is ruling God’s mighty

people of yours! Ugh! For the everlasting disgrace and shame! The children of the serpent are wiser and more upright than the children of light.

[GGJ.02_17.09] Wherefore it shall soon come to pass that this holy land shall be handed over to the heathens, and you shall henceforth have neither land and even less a king, but shall serve strange tyrants as slaves, and your noble daughters shall sleep with the heathens and the servants of heathens, and their fruit hated like a generation of serpents and vipers!

[GGJ.02_17.10] You are here discussing from the prophet who wrote for your heart, as to how you could make idle ceremony more splendid through the practice of the trivial washing and cleaning of your bodies, clothing and sepulchres so that the sacrament would yield you more offerings, yet you are not capable of discerning that which alone would be pleasing to God! Oh you evil devil-servants! It is him you serve with your ceremony - and hence shall also once reap his wages in the mire, as you have also fully deserved it always.

[GGJ.02_17.11] One cleans the body once, twice or three times a day if desirable, and one cleans clothing when it is dirty; for this Moses has commanded for the health of the body. Thus one also covers the sepulchres with a span of clay, and then covers such clay with several coats of good lime, so that the covering would not develop cracks through which particularly in the first few years of decomposition, harmful fumes would not escape, causing all kinds of dangerous sickness to man, animal and plant.

[GGJ.02_17.12] Behold, that is the reason for ordering the whitewashing of graves, which can be grasped with the hands! How could you make this into a divine service? Oh you absurd ones, you fools! What can this do for the soul of the departed?!”

Chapter 18

About the nature of God, and worshipping Him.

[GGJ.02_18.01] (The Lord:) “After a man dies, the soul is taken from the body and prevailing as an isolated spirit man, comes to a location corresponding to its complete living being; and here nothing will help it other than its free will and love. If the will and the love are good, then the location also will be good, which the soul itself shall prepare for itself in accordance with its God-implemented strength and authority. If the will and predilection are bad, then its effort also shall be bad - just as on earth a bad tree bears no good fruit and a good tree no bad fruit. Go and adorn a thorn bush with gold and precious stones and see whether it shall bear you grapes as a result! A vine however shall nevertheless bear sweet grapes full of flavour, whether you adorn it with gold or not.

[GGJ.02_18.02] If that is so and, impossibly otherwise, ask yourselves what the whitewashing of graves, within which reside only decaying skeletons and obnoxious filth, should or could benefit the souls of the dead!

[GGJ.02_18.03] Do you earnestly believe that God is so feeble minded and vainly foolish that He should let Himself be served with the most vain and trivial parade of matter through matter?!

[GGJ.02_18.04] I say unto you: God is a Spirit, and those who would serve Him must do so in spirit and fullest, living truth of their heart, but not in matter through matter, which is nothing but the transitorily shackled will of the almighty Father!

[GGJ.02_18.05] What would you say to someone who came to you asking to be paid even for devastating your crop, whilst asserting that he has given you good service? - Behold, that which you would say to such a fool is what the Father shall once say to you in the beyond, and you shall have to depart from Him even whilst being thrust out into uttermost darkness, where wailing and gnashing of teeth shall be your wages!

[GGJ.02_18.06] As to how you look after widow’s affairs, My mother Mary first of all is testimony, from whom you have taken everything, and thereafter a thousand others with whom you did not proceed any better and still don’t.

[GGJ.02_18.07] Does it not cry to heaven that Jewesses have to seek justice from the heathens and also receive it? Must it not seem really funny to Satan that his children now exceed God’s children sky high on justice and righteousness? Yes, the children of the world shall indeed become children of God in future; yet you shall become children of him whom you have faithfully served at all times!

[GGJ.02_18.08] Since you are reading Isaiah, did you never come across the passage where he says:

[GGJ.02_18.09] “I delight in mercy and not burnt offering” or “This people honours Me with its lips, but its heart is far from Me”!

[GGJ.02_18.10] Since you say: “such has God spoken through the prophets”. What respect must you have for Him if you prefer your despicable statutes to His Commandments at all times, keeping only your own for your worldly advantage but treading the divine ones with your feet? Oh you evil ones, you perpetual servants of the devil! How shall you fare once before God’s judgment-seat? Verily, the Sodomites shall fare better than you. For had such signs been given there as have been given you, they would have repented in sack-cloth and ashes, and God would not have judged them with fire and brimstone from above! Beware, the time is at hand when you shall fare as I foretold you!”

Chapter 19

The spiritually blind, impudent and confused Pharisees.

[GGJ.02_19.01] Here the elders, Pharisees and Scribes rise most angrily, saying: “How dare you fluffy-beard to argue with us? - What signs occurred here?”

[GGJ.02_19.02] Say I, placing Sarah, who is well known to them, in front of the faces of these school and Scripture Knight’s: “Do you know this little maiden, and are you aware of what occurred with her for the second time?”

[GGJ.02_19.03] Here they look wide-eyed and baffle-eyed, saying softly among themselves: “By heaven, this is the Chief’s daughter to a T. Did He re-awaken her again? What happened here? If he has awakened her, and this time as she was really dead a second time, then what are we going to do? Jairus appears to be on his side, or he would not have entrusted his most beloved daughter to him! Or is he perhaps not aware of it? Did Joseph’s son perhaps secretly awaken her, wanting to escort her back to Jairus at an appropriate occasion? Should we perhaps let Jairus know? This thing is too conspicuous! - It is her, without any doubt it is her! And yet we all were at her funeral, as well as previously at Capernaum when she died! What’s to be done? What’s going to happen if this God-man accomplished such unprecedented things by whatever craft or power?” - Here they fall silent.

[GGJ.02_19.04] I say however, scrutinising them sharply: “Now then, what does your evil heart say to that? Is this an adequate sign or not, to testify of the truth that I spoke to you?”

[GGJ.02_19.05] Say the elders: “We are neither physicians nor chemists, who investigate the forces of nature and know how to apply them to their craft; neither are we familiar with magic when one can learn from the devil, because this would be the most monumental sin before God, and hence we cannot say by what craft or power you awakened in her! We hence are agreed not to let ourselves be deceived by such signs in our faith in Moses and all the prophets, as well as in our interpretation of Scriptures, which in the Temple has the authority as sworn by heaven! Right now several magicians are working signs, who come to us partly from the East and many from Egypt; they all perform wondrous things which no Jew can comprehend, nor wants to or is allowed because all those magic things originate from the devil. And to sum up: Your signs, because they also belong to magic, have no value for us and prove only your capacity to happily carry them out and you therefore are an accomplished master therein; but far be it from us to account of your signs accept your doctrine, which disgusts us! For a physician is no priest to us by far, and even less a prophet, - and least of all Yourself, as we have known you already of thirty years, and we knew your father. Hence see to it that you get out of our school quickly together with your idlers, or we shall have to apply force!”

[GGJ.02_19.06] Says Sarah: “I beg You to depart from these miserable ones! For these are obstinate like stones, darker than night and more loveless than an abyss! Twice You have given me back life, yet this is nothing to these miserable ones. They even regard it as blasphemous magic and even in their crude blindness try expelling You from the school. Lord, this is ever wicked! Let’s go, let’s go! I feel as if Satan was standing before us in their presence.”

[GGJ.02_19.07] Say I: “My most beloved Sarah! Just calm down. We shall remain here for as long as it is My wish; for I am a Lord! Do not the earths mighty call themselves lords, yet often have very little power; I however have all power over heaven, hell and the entire earth. I therefore am quite really a lord and shall not be commanded by anything eternally. What I do, that I do of My own free will; because I am a Lord totally!”

[GGJ.02_19.08] On hearing this, the elders and rend their vestments, shouting: “Away with You! Because we heard it clearly now that You are a blasphemer! Your works You accomplish with Beelzebub’s help and are trying with Your doctrine to turn the nations away from Moses and God; hence we have no alternative but to dispatch You with stones from the world!”

Chapter 20

The Templers fear the Roman court.

[GGJ.02_20.01] There were stones kept for stoning in all schools as well as in the Temple, and therefore also in this Nazarene school. As the elders, Pharisees and Scribes of this city were blindingly enraged they took hold of the stones to throw at Me. Then all the disciples rose to their feet and threatened the mad ones. At this moment Faustus, Cornelius, Jairus and the old Cyrenius entered the large hall.

[GGJ.02_20.02] When the enraged priests caught sight of these most eminent and well-known personages, they promptly put down their murderous objects and bowed very deeply.

[GGJ.02_20.03] Jairus at once rushes over to Me and Sarah, embracing Me and saying loudly to Cyrenius: “Here stand He, the great Man of all men, and here my beloved Sarah, who He twice awakened from fullest death!”

[GGJ.02_20.04] Here the old Cyrenius steps over to Me, tears in his eyes, saying: “Oh, my God and my Lord! With what words should I, a poor, weak human thank You for all the endlessly great graces You have bestowed upon me?! Oh how happy I am for my eyes to once again be inestimably fortunate in beholding You, my holy Friend! For more than twenty years I had heard nothing more of You, notwithstanding that I thought of You many times each day, and also often making appropriate inquiries about You.

[GGJ.02_20.05] How downcast I was even a few days ago, when the Emperor in all earnestness began to demand the unfortunate taxation moneys from Pontus and Asia Minor, with my not knowing where they had gotten to! Yet how happy, inexpressibly happy indeed, was I when about three days ago not only the missing taxes, but far more priceless treasures in gold, silver, pearls and precious stones were dispatched to me by my upright friends, Faustus and Cornelius, and all that through Your holy mediation!

[GGJ.02_20.06] My Lord, my holy greatest Friend Jesus! Oh tell me, what I can do to reciprocate this great indebtedness even marginally! If You were willing to set my Province Chief’s crown upon Your head, oh with what unmentionable joy and honour would I desire to place it at Your feet!

[GGJ.02_20.07] Verily of a truth, Lord, You my life as you are certain to be aware of, the treasures of this earth mean exceedingly little to me; if that which I have already dispatched to Rome were mine, then many thousands of poor people would have already received help! But it was the Emperor’s and it had to be my task to produce what had been lost! How should this nevertheless have been possible without You, and thereafter my dear Faustus and brother Cornelius? Oh, You have rolled a world of burden from my breast. Now it is my turn to pay and reward to the limit of my authority! Oh, speak, most holy great friend of mankind, what should I do?”

[GGJ.02_20.08] With this brilliant address of Me by Cyrenius, those who previously were about to stone Me turn deathly pale, starting to shake all over as if gripped by high fever, in the assumption that I would now take fullest revenge on them and complain about them to Cyrenius, whom they feared more than death; for he never joked! The Roman judges were notorious for their strictness in carrying out their pronounced judgments and sentences, the reason for the Jews' inordinate fear of them, especially these Nazarene Elders, Pharisees and Scribes, of whom some were accessories to the Roman taxation robbery.

[GGJ.02_20.09] But I said to Cyrenius most amicably: "Do you suppose that the Man has forgotten what you had done for the Child when It had to flee before Herod, from Bethlehem to Egypt? Oh, the Man remember this only too well that you did it all without self-interest, because you loved Me, and I should now desire some reward from you? No, such be eternally far from Me! But since you are in command over Asia as the Emperor's representative, command these recalcitrants, Satan-servants and not servants of God, to keep their silence on all that has taken place here, or they shall receive the most severe punishment! For all who take up stones against their neighbours shall receive the most severe punishment!"

[GGJ.02_20.10] Says Cyrenius: "Have these miserable ones dared perchance to take up stones against You?"

[GGJ.02_20.11] Says Sarah: "Yes, exalted Cyrenius! These miserable ones intended stoning the Lord for telling them the Truth. They call themselves 'servants of God yet are the greatest blasphemers; for they keep only their most selfish and domineering regulations, giving them a godly shine through the most shameful strong-arm tactics!

[GGJ.02_20.12] Whoever does not allow himself to be blinded by their deceptions will be kept blind by the most shameful high-handedness, and we no longer enjoy liberty on God's dear earth! One only has to read Moses and the prophets and next to that their statutes and one can easily discover what I as a young girl not yet sixteen have discovered a long time ago! Verily, whoever follows Moses and the prophets is their fiercest foe. Like the Samaritans, who still are staunch Mosaists and disciples of the prophets, is regarded as cursed all the days, and he, like they, amount to the most vehement curse from the mouth of a Jew.

[GGJ.02_20.13] But as a young girl I ask, is this the Word of God, is this divine service? Jesus clearly demonstrated to them that this can only be the word of hell, and a service that Satan could wish for; wherefore they intended stoning Him, because He told them the truth too convincingly before the people, who in the end could cost them a lowering of their income.

[GGJ.02_20.14] Noble lord! Already twice I have been fully in the beyond and I know what my soul has seen. I saw Moses and all the good prophets. They were at peace and their joy is this time which they call “the great day of the Lord”. However, I did not see one Pharisee or teacher of the law among them righteous of Israel. So I asked where they were.

[GGJ.02_20.15] Then an angel of light came and bade me follow him, which I did. Soon we were standing at an extremely gloomy place; there was hardly as much light as in a clouded night. A great glow could be seen in the distance and the angel said to me: “Look there. That is the pit where the ones for whom you were asking are dwelling.” And I looked but saw nothing but devils and said to the angel: “Messenger of the Lord. I see only devils and no one else. Where then are the ones for whom I asked?” Then the angel replied: “They are the ones you are seeing.”

[GGJ.02_20.16] This gave me a terrible shock and I remembered my father who is even a head of the Pharisees. But the angel noticed what made me tremble and said: “Do not worry. Your father will find the right way, and you will be a guide for him on this earth.”

[GGJ.02_20.17] This I have seen and heard and therefore know it; not from hearsay, but from experience. So I need not learn anything from these fools and wicked servants of Satan, for I have seen and learnt truth in a living lesson and can, therefore, as one who has returned from the beyond, testify for the sake of the eternal truth which Jesus, the Lord from eternity, is preaching, that everything these evil teachers say and teach is an absolute lie and does not have a grain of truth in it. - I have spoken.”

Chapter 21

Cyrenius and the Templers

[GGJ.02_21.01] Says Cyrenius: “Did you hear the testimony against you, by one resurrected from the dead, which incriminates you more heavily than all robbery and murder? What should I do with you in the light of this most truthful accusation? To hang you upon the cross would be far too little! To scourge you for a whole day and only then behead you would also be too lenient. But I know what I shall do, and you should be quite happy with me.” To this Cyrenius’ address all become deathly pale, giving out immense howling and pleading.

[GGJ.02_21.02] Cyrenius however asks Me on the side whether he ought to in earnest impose a penalty upon these miscreants, following his verdict, in accordance with which eternal silence should be dished out to them.

[GGJ.02_21.03] Say I: “Impose only the verdict, threatening its execution without further leniency with the first violation. Thereafter release them.”

[GGJ.02_21.04] Cyrenius steps forward commanding silence, saying: “Lend me your ear, you miscreant goblins! You have only this One to thank, Whom you wanted to stone on account of the holy truth that came to you from His mouth, that I am not having you one and all driven into the desert, to there set you upon rocks amidst an abyss and gouge out your eyes! But should any of you dare to so much as prattle outside this school even one syllable about anything that has taken place here, either verbally or in writing or by gesture, expression, or by hand signals, upon such the execution shall be carried out with the most inexorable sharpness!

[GGJ.02_21.05] Nor shall I desist from punishment upon hearing of your tormenting the people with unlawful extortions, and the persecution by you of divine truth, for the sake of your shameful and selfish ordinances! Teach the people God’s Commandments and their keeping, and you shall be regarded like this godly Jesus, Who is not at all proclaiming a new but age-old doctrine from God to nations precipitated by you into deepest night; something He can do the more readily and truly, since He is in the Spirit Himself the One Who according to your doctrine gave you the Commandments on Sinai through Moses; something that you do not comprehend, yet I do quite well, notwithstanding your declaring me a heathen! Hence beware of persecuting this holy One; for such persecution would cost you your life twice - physically here and spiritually in the beyond! Have you understood me?”

[GGJ.02_21.06] Say all those concerned: “Yes, exalted lord, and we intend doing everything you require of us But you also know that we men are no gods, and endowed with all sorts of weaknesses; if therefore someone were to transgress somewhat in whatever way, so hold us to account, and as human yourself, punish us humanely”

[GGJ.02_21.07] Says Cyrenius: “Greek merchants and shopkeepers indeed are in the habit of putting up with bartering, but never the Romans! Consider same and act accordingly, then you shall have need of no clemency; for men vex strong and into heroes of order only through sharp and unbending laws, becoming of one mind and full of eagerness in all lawful pursuits.

[GGJ.02_21.08] If the soldier were not to have the most uncompromisingly sharp military rules, he would be a coward, and when it came to pursuing, fighting and vanquishing the foe, the enemy would have an easy time, and essential national security would be done for! But by prescribing for the soldier every step upon death and life with iron law as to his bearing before the foe, he is likely to do it with certainty. For were he not to do so, death at the hands of the enemy is not certain, and he then can emerge from battle as conqueror and crowned hero.

[GGJ.02_21.09] The sternest rule in Rome then is: A stern law makes for stern and orderly citizens. Wherefore we don't allow bartering with ourselves by a hair's breadth, and all men are equal before the law! You are now familiar with my legal sentiments. Act accordingly, and you shall be free under law; if you do not conform, then the law shall judge you without every grace precisely for being law.

[GGJ.02_21.10] The entire earth with everything in and upon it endures only for the unbending will of God. Were God to admit bartering with Himself only to the smallest degree, what would become of the earth and ourselves in the next moment? Everything would come unstuck!

[GGJ.02_21.11] A national society would fare likewise; if just one law were to slacken off then the others too would lose their force and application, and the great edifice of state would only too soon be in ruins! Hence my warning to you stands inexorably.”

[GGJ.02_21.12] To this decisive chief governor's retort, the elders' and Pharisees' faces turn acrid, and one of them spoke in a kind of painful amazement: “Oh, Rome. Oh, Rome! You are dreadfully hard and difficult! Jehovah! You freed Your children from Babylonian captivity when they repented and prayed for it; will You not free us from this thousand fold harder captivity for evermore?”

[GGJ.02_21.13] Say I: “If you remain as you are and do not change from your foundations, then you shall not only remain everlastingly subservient to Rome, but fully consumed by the latter, as is an ass by the eagles! Only for a short time shall God be patient with you yet, after which an acute fate shall befall you, and it shall be with you as I prophesied to you earlier, and they shall persecute you to the end of the world. -Depart now and be offended no more.”

[GGJ.02_21.14] Upon these My words they all move to an adjacent chamber; we remained in the school, which a large number of Nazarenes soon came to see the lofty Roman lords. We had to eventually stand upon tables and benches in order not to be crushed, and to be seen by the gaping folk.

Chapter 22

Healing of a palsied. The Nazarene's witness of Jesus.[Matt 13:55-56.]

[GGJ.02_22.01] Borus himself brought along one palsied, whose hands and feet were already so withered and twisted and contracted that no mortal physician was ever likely to heal him by whatsoever means.

[GGJ.02_22.02] However, Borus after having the palsied brought over to Me in a basket through the heavy throng by two carriers, spoke loudly before the people: “Only God alone can help this sick one! I am one of the top physicians in all of Galilee, and the sick come to the physician Borus from Jerusalem and Bethlehem, and he helps them; but this one he cannot help! But I beg You, my holy friend Jesus, since nothing is to my knowledge and belief impossible to You, that You would once again give this person straight limbs, if it is Your will!”

[GGJ.02_22.03] Say I: “Friend, there are too many faithless around here, and such healing is consequently a hard thing to accomplish! But between ourselves I shall heal him at your place.”

[GGJ.02_22.04] Thereto some of the people started murmuring: “Oh, the carpenter’s son is cleave! This sick one is too much for him, whence he would rather heal him secretly, so that we should not know whether he became better or not.”

[GGJ.02_22.05] I heard such talk, saying to the grumblers: “Oh you mad and crazy ones! Do you know this girl at Jairus’ side? Is this not his daughter, and was she not twice dead? Who gave her life back? - You fools! If the Son of Man has power to call back the dead to life, shall He not have power to say unto this sick: “Rise and walk”? But that you may see that I indeed have such power, I say unto you palsied person that you get up and walk with completely healthy limbs.”

[GGJ.02_22.06] The same moment a fire went through the sick one’s limbs, and he felt completely strong, got up and walked, and his limbs were totally fresh; he had flesh and complete muscles, walking cheerfully and with grateful heart, saying after a while of his own astonishment: “This is possible only to God! Without medicines, without the laying on of hands, but bringing forth such healing solely through the word, momentarily, this has not been heard of! Lord Jesus, I confess and now fully believe that You are either God’s Son or God Himself in the human form! It appears to me that I should actually worship You!”

[GGJ.02_22.07] Say I: “Leave that go and make no noise over it. That which you feel in your heart however that preserve faithfully. A time shall come when you have need of it, and then you may pray to the Father in heaven, Who alone has given such power to His Son!” With these words the healed one falls silent.

[GGJ.02_22.08] The people were horrified, saying: “From where does this one get such wisdom, not to mention such deeds and power? Is not this the carpenter’s son? Is not his mother’s name Mary? And his brethren; Jacob, Jose, Simon and Judas? [Matt. 13:55]. And his sisters, are not they all with us? For heaven’s sake, whence does He derive all this? [Matt. 13:56]

[GGJ.02_22.09] While they were yet conversing thus, many others vexed angry, saying: “Would not this drive you mad! Our sons studied at Jerusalem, acquiring

knowledge in all kinds of art and science. Besides that they attended the school of prophets in existence, fully learning the wisdom of Egypt in the interpretation of signs! And this carpenter who has demonstrably never attended any school; whom we constantly saw working with hoe and saw shames us and our children in a way that astounds even the top rulers, taking the usually nearly silly carpenter all but for a God! This truly is annoying. He is all in all, speaks all languages as if a native, being a prophet of the first order working signs and things of which no god might be embarrassed; our sons together with ourselves, who surely also learnt something in our time, are as if they could not count the fingers on their hands! Does anyone of us know anything how the carpenter has acquired all this?”

[GGJ.02_22.10] Said others: “Wherefrom should He have acquired anything? Was He not until a few months ago always at home building houses around us and other places with his father and brethren; we never saw a trace of the unusual with him. Besides that He was a man of few words, and when asked about anything then he either gave no answer at all or just a monosyllable so that one took Him for mentally handicapped, and now he suddenly stands there as a man with all the world’s attention! This surely is too vexing for all human reason!

[GGJ.02_22.11] What has taken place with this person? We indeed know that from his earliest childhood he is supposed to have manifested some magical qualities as an almost dumb boy! Father and mother believed that something big should once become of the boy, but all the much-promising faculties disappeared to such extent that not the slightest trace of them could be discovered on any occasion. Already as a boy he did not want to attend school, and as a simple carpenter was without any scientific education. I often asked the old Joseph how things were with Jesus, and whether he also was so terse at home. And the answer was: even more so than outside the house. This his brethren said so as well. If so, then wherefrom such abilities now?”

Chapter 23

The Nazarenes rebuked. [Matt. 13:57]

[GGJ.02_23.01] Since I nevertheless seemed a prophet to them, on account of what they had seen, one Nazarene elder said: “I once heard about a Babylonian traveler, such as are often wont to travel our districts and places as extraordinary beggars, putting up all sorts of magic and prophesying performances for a few pennies, who made the following prediction to my neighbour:

[02] “Within thy walls Nazareth, liveth a man thou knowest not. He is quiet and short on words; when his time comes, mountains shall bow to his speech, and winds and sea shall obey him, and death shall tremble before him and have no

power over him. Thereupon all the people of this city shall be **offended** with astonishment, but none shall be able to withstand his power, and death shall flee him as a timid gazelle from a pursuing lion. But when he intends going from this world into the heavens he will allow his enemies to kill him for three days. After three days he shall of his own power dismiss death and rise from the dead in all power and glory and ascend to the heavens with flesh and blood. But then woe betide all those who persecuted him; their fate shall be a most terrible judgement by fire, the like of which has not occurred on earth before. Woe betide all arrogant Jews! They shall not again have a land of their own to the end of the world but wander scattered over all the earth like cursed game in the desert, preparing inedible bread from stubble, thorns and thistles to satisfy their hunger, and shall die of such fare.”

[03] So spoke the Babylonian about three years ago, and it is truly memorable that precisely such a man has arisen from within our walls in Jesus, whose speeches and deeds substantiate almost to a hair's breadth what this Babylonian prophesied! What therefore is to be done? If the one has come to pass, then the other - namely the judgement could also do so. Hence it is my well-considered view that we let him carry on as he will and can, for it could turn out hard to fight him! Because he who can awaken the dead must be capable of more still. We should fare badly with the one before whom mountains bow down and the winds and seas fall silent. Hence we should let him go, particularly since, as you can see hundreds already follow his teaching with body and soul, taking him for the promised Messiah!”

[04] With this talk by the old Nazarene, the others get even more annoyed but none dares to say another word.

[05] I however saw quite well that nothing could be done with these people, as they had neither faith nor trust, and hence I said briefly but loudly enough for all to hear: “Why are you angry? Have you not heard how it was said of old: “A prophet is not without honour, except in his own country, and in his own house?” [Matt 13:57]. If so however, as experience always taught of old, why are you offended? You would be clever, but I say unto you that you are blind, deaf and full of foolishness. If I am He Who I am, and My words and deeds testify thereof, why do you not believe? Must a prophet always come from a far country to find faith? Does his native country have to be unknown and his tongue foreign?

[06] Had I come from Persia, and not to mention India, doing the signs which I do now, and as none had done before Me, then you would be prostrated before Me on your faces, crying: “It is God's visitation and we are full of sin and afflictions! Who shall hide us from His wrath?” Being the familiar Joseph's son, you ask: “How did He come by this?” Oh you blind fools! Is not the land here as much God's earth as in Persia and India? Does not the same sun shine here, and all kinds of fruit made to grow and ripen through God's constantly ruling power

and might? Are the moon and the stars together with the sun and this earth less godly here than the aforementioned countries?

[07] Since without any doubt everything is as godly and of God here as in other distant countries, why should not man be so? If I perform deeds before your eyes which were never possible to a Persian or Indian before, why should not I like any foolish Persian or Indian earn your respect and faith? Verily, were I to go to the Greeks and Romans today, they would build Me temples and altars!

[08] You however, among whose midst I grew up and known to you from My childhood, ask with angry surprise: “Where does this carpenter, whom we had always known as a real dim wit, get this from?” Oh just wait, the dim wit has ceased being a dim wit and has done you many favours - formerly as dim wit, and now as Master and Saviour evermore; but He shall henceforth not do so anymore.”

[09] To these words the Nazarenes were annoyed even more and left the school.

Chapter 24

Cyrenius” comments on the Nazarenes

[GGJ.02_24.01] Cyrenius said thereto: “Lord and Master, as far as I can with these, stupidity rather than malevolence is the case. For the Nazarenes, except for a few, are notorious as fools, and a fool is always hard to enlighten. Little schooling, no experience, mostly poor, little trade and travel. They subsist mostly from moderate farming and some cattle breeding, and are known not to get to Jerusalem but once a year perhaps, where they not only gain no spiritual education but always rather lose it. Whence should they therefore obtain a better intellect to judge your godly doctrine and godly deeds? On top of that these foolish people are usually jealous; and what I noticed annoyed them most was that their sons, whom they sent to all kinds of schools, are so infinitely behind You in wisdom, knowledge and the most energetic drive! I would not ascribe evil but rather barest stupidity to them which of course can sometimes turn into evil, but naturally not in the most harmful variety, for a foolish person necessarily is too stupid in perpetrating serious damage to anyone. Hence we ought to let them go!

[02] Should someone try to attack You physically, then that would worry me the least. For a start You undisputably possess enough godly power to put an entire well-armed legion to flight - let alone these barest fools, and secondly You have us highest Roman rulers over all Asia fully on Your side, and hence You should never lack proper protection! Should You find persecution here, well, then You know

where Sidon and Tyre are situated. Come there and You are safe against whatever kind of persecution.

[03] That these Nazarene townsfolk are almost without any education was shown by the fact that they all streamed into the school more like gapers than humans, out of animalistic curiosity, attested by the fact that they greeted neither myself nor any other ranking lords and governors with any gesture whatsoever! Like donkeys, oxen and stupid sheep they stormed in acting as if they alone were the lords of the world! I cannot even count it to these people as a sin, as they are too crude, stupid and uneducated, and I believe that You oh Lord, Who knows them a thousand times better, shall not count it to show as sin either.”

[04] Say I: “There you are quite right. But it is most important that they recognise Me in their heart as what I really am, for their eternal life depends wholly on this. If they do not recognise Me, they cannot possibly recognise the One who sent Me into the world - and even less the fact that I and the One who sent Me are one and the same Being. As long as their heart does not recognise that, they do not have Me within them and thus also not eternal life and are spiritually dead. For I Myself am eternal life and through My teaching the way to it.

[05] Therefore, who does not accept Me and My teaching does not accept eternal life either and, consequently reap eternal death.

[06] However, I may still not force anyone to believe because any compulsion would be a judgement of the spirit which would give it death just as would the unbelief. Therefore it is even for God difficult to work in such a way that man’s soul is not harmed. If there is any compulsion through an ever so hidden force, he is under judgement. And if there is absolutely no compulsion, he remains an unbeliever, doubts everything and thereby proves that his spirit is completely dead. Who or what shall then enliven his spirit?

[07] He does not accept My life-giving word - and thus also not Me as the sole source of all life in the whole of infinity. Now ask yourself, where else could he obtain the life that I brought and want to give to all men?”

[08] Says Cyrenius: “Yes, indeed I see this clearly now and also have to do so, as I have known for thirty years Who You are; but let us now keep going and see where we can get lunch. It is quite late in the afternoon.” We now left the school and town and went to My house, where a good meal already awaited us. We ate and drank cheerfully and were in good spirits the whole day.

Chapter 25

The unworthy people. [Matt. 13:55]

[GGJ.02_25.01] There was much discussion about the events at Ostracine in Egypt where I spent My childhood and the mother was quite communicative and enjoyed the talks with the viceroy of Asia, as Cyrenius was also called.

[02] James, Joseph's son, who was well-versed in writing, fetched a rather thick scroll from his cabinet and handed it to Cyrenius with the words: "Noble lord, here I have recorded everything from His birth until His fifteenth year; eventful actually only to His twelfth year, for after that he lost his divine gift so completely that not a trace of it could be detected. That is also why the three years –from 13 to 15 - look quite empty except for some rather wise words, nothing notable took place, and do I did not regard it as necessary to record the very ordinary happenings beyond His fifteenth year. Thus this account of His early years may be considered complete.

[03] However, beside my notes there exist many false records, most likely the work of some old, idle fishwives and, therefore, I do ask everyone to regard my description as the only correct, true and comprehensive one. If I can thereby give you, noble lord, some pleasure, I would like you to graciously accept this my little effort as a small token of gratitude on my part for the many favours you have shown us."

[04] Cyrenius joyfully takes the scroll into his hands, goes through the pages for a while reading some of it aloud and everybody enjoys it very much. But this gives particular pleasure to the lovely Sarah and also her mother.

[05] Sarah, who was constantly moved to tears, at last saying with a kind of agitation: "What else is needed for grasping even with the hands what I had already discerned from my first healing? God! Such deeds, such signs - and still no belief, no insight, no recognition of the only too truly divine?! Lord, I as a poor weak sinner beg You, work no more signs here. For these Nazarene people with very few exceptions are not worth spitting on, let alone Your too holy words and deeds! I admit it openly that if I were given the authority, I would let these people fast and hunger until they gained insight and recognition of how greatly they had sinned by not recognising this holy time of its visitation and grace!"

[06] Said I to Sarah: "Don't be offended on account of these foolish and blind ones, My one and only! I know them and their unbelief, and in accordance with your wish I shall work few or no more signs [Matt. 13:58]. You My scribe Matthew make a note of the fact that on account of the prevalent unbelief, I worked very few further signs in My physical homeland, so that in remote future times all the world may know what knuckleheads and unbelievers these Nazarene citizens were in My time! We shall nevertheless stay a few more days and take it easy as idlers, as denounced by the citizens! Since they are so angry, let them be more so, that they might sooner ripen for Satan and his cursed kingdom!"

[07] Says Cyrenius: “I very much regret that, on account of grave matters of state I am not able to remain here for more than a day; but if, oh Lord, I can do anything about this most shamefully unbelieving folk then say so and demand it, and I shall at once take appropriate measures! I will at once if it pleases You, have the entire town caned!”

[08] Say I: “Lets leave all that. These are already caned and punished overabundantly through not believing on Me; for their faithlessness shall once be their inexorable judge, for whom they shall have not one refounder in a thousand. Verily, I say unto you, the Kingdom of God shall sooner be entered by fornicators, adulterers and thieves than by these faithless he-goats and clods! Oh, I tell you what I know only too well: these he-goats and clods are not as unbelieving as they make out to be; they merely don't want to believe in order that they can sin more freely. Because if they accept My doctrine coercively through the signs, their conscience of necessity would be convicted which would restrict them in their evil hustle and bustle; wherefore they rather believe nothing, and mutually, dismiss anything evident from their feelings, so that they may do as dictated by their evil lusts. Friend, here one could say much, but it is better to keep silent. Hence let us leave them as they are; for whatever is once of the devil, that is difficult to make godly along natural lines!”

Chapter 26

Hints for law-givers.

[GGJ.02_26.01] Says Cyrenius: “It is good for me to know this; the rest shall transpire. Since they don't accept Your doctrine I shall fix them another. I shall acquaint them through Faustus and his servants with imperial decrees which were sent to me already a half year ago from Rome, already sanctioned for my examination. Perhaps the Gospel from Rome will elicit more respect from them than Your Gospel from the heavens. The decree contains a hundred items as laws, each backed by the cross and the scourge; polygamy is abolished, fornication and whoring punished by most severe scourging, adultery by the cross, robbery and deception by the cross, smuggling with the scourge and a hundred pounds of silver, besides a host of property laws whose transgression is followed by the scourge and a hundred pounds of silver. Travelling without a passport shall be strictly forbidden; a passport however shall be obtainable for a hundred pounds of silver. - Yes, this I shall do and implement these laws most strictly especially in these Galilean cities and see whether no conscience at all is to be discovered or awoken among these people!”

[02] Say I: “This goes with your governing sphere, and I can respond to that with neither a no, nor a yes. Do as you see fit; but do not therewith complicate travelling for Myself and Mine!”

[03] Says Cyrenius: “Definitely not; for artists, physicians, wise men and prophets are excepted. Their references, deeds and rhetoric serve them as fully valid passports, and the death penalty imposed on anyone hindering them. For Yourself I shall have a certificate issued forthwith, and no one shall stop You if You produce the certificate.”

[04] Say I: “Your perpetually good will pleases Me; but save yourself the trouble nonetheless. Because for as long as I wish to travel about, no power shall be able to stop Me! If, however I shall once desire to sacrifice Myself for mankind in aggregate, then no power in the world shall be able to protect Me either; and even if they offered Me such, I would not accept it. Because, friend: Him Whom heaven and earth obey will surely be mightier than all men upon this earth, which latter would hardly serve Me as a footstool! Hence do whatever you see fit, but not much thereof shall come to fruition. For you may bring out an ever so tight law and soon you will see how skillfully men circumvent the law, and you shall be able to do nothing.

[05] God’s Commandments, which were given to the people through Moses, surely are as exhaustive as anything perfect can be; yet men, as these times show, saw fit to quite cleverly transform God’s Commandment into their most truly own evil ordinances that contemporary mankind has no compunction about transgressing God’s Commandment so long as they fulfil those worldly ordinances!

[06] If people can do so with green wood, what shall they not do with a withered block from Rome? Hence do indeed as you think fit, and it shall be right by Me; but I also say unto you:

[07] The more laws, the more criminals, for whom with time your crosses and scourges shall not suffice by far!”

[08] Says Cyrenius: “All that You have said to me so far is irrefutably true; but for my very own instruction I would yet ask; what can one do about the stubbornness of men who in the first instance, like these Nazarenes, believe in no God nor any longer in Revelation from on high, making the most obvious mockery of God’s Commandment with everyone of their deeds? Should one even then leave them with any most severely sanctioned laws, that they may fearlessly indulge in loosest hedonism to their liking, as it would please them, having for such a long time already been without any divine Commandments starting to deal among themselves and with their neighbours in a manner far worse than the rapacious beasts of the desert and forest? Here it is my view that strict worldly laws would be well placed in order to return such people gone completely wild to some order and from such lead them back to a recognition of God!”

[09] Say I: “Quite so; because no way other than coercion through worldly law is thinkable. But it there depends overwhelmingly on what kind of laws mankind is to be given!

[10] For this, an exceedingly deep knowledge of human nature is needed; and the law-giver must not lose sight of the fundamental reason mankind was led into degeneration, or he would resemble a physician who wants to heal all human sicknesses with the self-same medicine, not thinking that the most diverse sicknesses befalling man’s body are of an entirely different nature each having a different origin. Such physician shall indeed find here and there a sick for whose problem the medicine works, and the sick gets well; but a hundred other sick whose problem is of a different nature not only don’t improve with such medicine but get much worse and even die!

[11] If it is difficult to determine the right medicine even for a sick body, which surely every doctor can see and touch, how much more difficult is it to find the right medicine for a sick human soul!

[12] The law indeed is the medicine, provided that the right doctrine, as to how and why it is to be kept is given in conjunction with it; consider however:

[13] Here you have an ill-tempered soul, there a timorous, over there a status-seeking, a jealous, a mean and a deceiving soul; furthermore you find an investigative, next to a lazy and sleepy one; inside one house are four obedient and humble ones, in another, five stubborn ones - and so forth with countless attributes, weaknesses and vices.

[14] Then you bring the one law for all these countless diversely natured souls; how will it avail them? The timorous shall despair, the ill-tempered plot vengeance and overthrow, the lazy remain lazy, whilst the exploring one shall lose courage and pause in his good work. The mean will get meaner, the haughty shall plot with the angry and the clever offer his services to both!

[15] Now consider these and thousands of other results that must go forth from an unwise and clumsy law, and you shall besides that the need for a law other need, namely its close examination as to whether it shall correspond beneficially to all natures or not!

[16] If a law about to be decreed is not proved thus, it should not be presented to the public for observing, as it would obviously have to cause more harm than good in general.

[17] Behold, God, the wisest Creator, has as it were found in the depth of His wisdom only ten commandments that are suitable for all human character types, and they can be easily observed by everyone who is willing, If, however, God Himself finds only ten commandments which fully and beneficially correspond to

the nature and peculiarity of every human soul, how can a pagan Emperor in Rome find a hundred laws from the observance of which the human souls are to gain their salvation?”

Chapter 27

Suitability of the ten commandments of God for the nature of the soul, but their disregard by human (civil) laws.

[GGJ.02_27.01] The Lord: “I tell you: As long as the Jewish people were ruled by the Judges, who upheld only the laws of God, they complied - except for a few peculiarities - for a long time fully with the divine order. When later, however, they had the opportunity to see the splendour of heathen kings, how they resided in large, magnificent palaces and how their subjects bowed before them into the dust, the blind fools among the Jewish people liked this very much, and since they considered themselves to be the mightiest nation on earth, they demanded of God a king, too. God did not immediately want to grant the foolish wish of the people, but warned them and showed them the bad consequences they would have to put up with under a king. But God preached through the prophets to deaf ears. It did not help, the people wanted a king at any cost.

[02] So God gave the people in Saul their first king and had him anointed by the old, faithful servant Samuel. When the people had their king, who promptly gave them hard to keep laws, they began to sink ever lower - right to the present state of utter depravity.

[03] And what is the main cause of this? Behold, the inept laws that stem from men who did not know their own, let alone their fellowmen's, nature and with the awkward laws taking only their self-interest into account completely ruined all inner soul-life.

[04] Ask yourself and consider well: If there were somewhere in existence an artful mechanism which had been in efficient operation for a long time in accordance with the designer's will, yet having stopped in the end due to some damaged part, whereupon some conceited person along to the owner, saying: “Hand the work over to me and I shall restore it”, and the owner did so believing the loud-mouth to be an expert, - what shall most certainly become of the machine if the loud-mouth gets his hands on the machine? Will not this loud-mouth, bereft of all basic mechanical knowledge, trying only to get a few gold pieces out of the equally blind machine owner, not do the machine more harm than good? Will he not rather damage the machine to the extent where even the actual machine builder shall hardly be able to fix it?

[05] If this necessarily would and has to be the case with a most rudimentary and clumsy machine whose parts can readily be seen, counted and grasped by hand withal, if an ignorant loud-mouth wanted to restore it, how much more would a human who is in all his parts the wisest and most artful life-machine, of whose total fitting together only God has full knowledge and insight, be harmed if an ignorant and most unwise, selfish law-giver were intent on reforming him through the most clumsy and counter-productive laws, where he has not the faintest notion for comprehending even a thousandth part what is required to just make one hair grow upon a human head!

[06] Therefore, My dear friend Cyrenius, do leave your intended hundred laws at home, for you would not better anyone through them. Instead, let God's laws rule and sanction them, and through the observance of these you will be making true humans out of human machines.

[07] Once they have become humans you can present to them the needs of the state, and as true humans they will voluntarily do more than they could ever have done as the gagged slaves of hard and awkward laws.

[08] I say unto you: only that which man does out of free will and well-developed insight is truly done brings benefits one way or another; every coerced work or deed however is not worth a penny. Because alongside every coerced work or deed, anger and revenge against the enforcer are also at work and this shall not be a blessing for whatever labour eternally.

[09] When you have thought through these My words, My dearest Cyrenius then it also shall become plain to you that I told you only the fullest truth!"

[10] Says Cyrenius: "Most noble and godly friend, here truly I don't need much thought; for Your words are as clear and true as the sun at high noon, and I shall do as advised by You. I shall sanction Moses' Commandments anew and shall know how to make the people act accordingly! Noblest friend, if it should please You, then I shall also with Your secret spiritual assistance proclaim the well-known Mosaic Commandments to the Greeks for their strictest keeping! For that I should not be lacking even political reasons; because the constant frictions between the Jews and Greeks are notorious, forming from the differing faiths in God and the equally diverse concepts of Him. The Jews assert their thing, come murder or fire, whilst the Greeks, being way ahead of the Jews dialectically, with their smooth tongues so beat the dull Jews that the latter cannot give the Greeks one rejoinder in a thousand, escalating not seldom to bloody consequences, something that surely is not a desirable consequence for differences in faith and divine Commandments.

[11] If therefore I give the Jewish divine Commandments to the Greeks as well, sanctioning them as said even for political reasons, then such disputations shall surely cease. Lord and Master, am I right to do so? And if I am to do it, then

please tell me from Your unfathomable wisdom how to go about achieving the said result.”

Chapter 28

The need for spiritual freedom and a free will.

[GGJ.02_28.01] The Lord: “In spiritual matters of life do beware above all of the Roman “must” for that is at all times damaging rather than useful to man. For every “must” is a judgement and does not allow any freedom which in purely divine matters of life is the only well-fertilised field in which the seed of life can germinate, sprout and finally develop into a blessed and mature fruit of life.

[02] If you take a recently hatched bird to feed it for strength and rapid flying yet, good feeding notwithstanding, keep trimming its wings, - say, will even the best feeding help him? The bird shall be subsisting for sure, but there shall be a problem with free flying until you stop trimming its wings!

[03] Just as the bird is incapable of flying without flying feathers, so also man’s spirit cannot attain to a free life-activity, when his free cognition is trimmed by the sanctioned “must”. A spirit without freedom of action is dead because he does not have what fundamentally conditions and comprises his life.

[04] For his mere terrestrial life-sphere you can give man a thousand laws sanctioned under “must”, and you will harm man’s spirit therewith far less than if you sanction him even one divine Commandment terrestrially.

[05] The spiritual must remain free and has to determine the sanction freely within itself, as also the judgment associated therewith; only thus can it gain life’s perfection in and out of itself.

[06] Free cognition of the good and true are the spirit’s life-light; out of these he then himself determines laws that appeal to him. These are then free laws and the only ones harmonious to free life. The spirit’s violation in accordance with his cognition is the free law within the spirit, and the necessity to eternally act in free will is the everlasting sanction in accordance with which no spirit surely shall act otherwise than in free volition.

[07] And behold, this also is the everlasting self-determining order in God, who surely has no law-giver above Himself.

[08] God’s freest will itself, in accordance with the most perfect cognition and wisest insights within Himself determines the law, sanctioning it out of its very own, although admittedly free necessity. And this then is the basis of all created,

terrestrial things and continuance, in so far as this essential for the development, solidification and ultimate isolation of the spirit.

09] The human spirit should however become perfect in himself and by himself like the primordial spirit of God is in Himself and by Himself perfect, otherwise the spirit is no spirit but a judged death.

10] So that the human spirit can become this, the opportunity must be offered to him, to develop himself with time, just like the divine spirit in God Himself has developed Himself from eternity!

11] Behold, since eternity I surely would have sufficient power, to coerce all people with compellingly inner power, to precisely act according to any given law, so that they are not able to deviate one hair's breath from it; but then man would cease to be man and he would be an animal just like any other in the large kingdom of animals. He would of course very precisely conduct his work but regarding the work itself you would discover just as little difference as with the work of cell building bees and countless many other large and smaller animals.

12] If you then wanted to develop such animal-humans to something higher with your free recognition, you would achieve just as little with them as when it occurred to you to send the bees to a school, where they finally should learn to start building their cells in a better and more effective manner.

13] Therefore you should not judge the ability of man to sin so low and not as too felonious; since without this ability to act against such given laws, man would be an animal and not a person!

14] And I say to you: Sin gives man the testimonial that he is human; without it he would be an animal!"

Chapter 29

Blessedness of free development.

[GGJ.02_29.01] (The Lord:) “Therefore, it is good and right to punish sinners if they have strayed too much from the order which God Himself has set for certain perfection attainable in the shortest possible time. But no one should be prevented from the possibility of sinning through an inflexible “must”. For I assure you: I prefer a sinner who voluntarily repents to 99 righteous according to the law who never needed repentance. The first one is a complete man, the others only partly.

[02] Thereby I do not, of course, want to say that I prefer a sinner, who is always a sinner, to a righteous man, for to continue in sin means: to also become an animal which lives an unclean life prompted by a false instinctive motivation. Here I speak only of a sinner who in himself freely recognises that it was wrong to act contrary to the law and who begins to change his attitude according to the recognised order of God and becomes a man who is familiar with every lesson life teaches.

[03] Once in My Kingdom such a spirit will be capable of achieving endlessly greater things than one who out of slavish fear never strayed from the law by a hair’s breadth and in this be fear dictated observance of the law has physically and spiritually turned himself into a machine without a free will.

[04] Take a stone and throw it upwards! In accordance with the “must” law put into it, it shall not take long for it to fall back to earth. Is the stone to be praised for keeping the law so strictly? You can certainly do all sorts of things with the stone as far as a solid foundation is concerned; but create some free activity for it, and it shall not abandon its dead rest!

[05] Hence you should not turn people into stones through “must” laws but rather educate them in their freedom, then you have acted fully in accordance with God’s order.

[06] Behold, if the people highly placed upon earth were not as lazy as they are, with rare exception they would with just a random amount of investigative spirit have quite easily noted that any person with a certain degree of education shall not in all eternity be satisfied with an animalistic monotony. He no longer builds a hut with thatches, straw and kneaded clay, but masons stones and bakes clay into bricks, building himself a stately dwelling with encircling walls, adding solid towers from whose battlements he can espy the approach of potential enemies!

[07] And so a thousand educated people shall build themselves dwellings from which none resembles another - neither in shape nor interior design; but in contrast look at the nest of birds and animal retreats, and you shall never find

diversification! Look at a swallow's or sparrow's nest or a spider's web or bee's cell and a thousand other products or efforts brought forth by animals, and you shall find neither an improvement nor retrogression. But compare human works: what almost limitless diversity! And yet it is always only humans which bring all this about with often much effort!

[08] This proves clearly that God Who endowed man with a spirit similar to His own, did not create man to become an animal, but to gain the fullest and freest God-likeness.”

Chapter 30

Development and law.

[GGJ.02_30.01] The Lord: “If man, irrespective of sex, colour of skin and earthly rank has been created by God for such a supreme goal, which is now no doubt quite clear to you, his spiritual part cannot ever be given a “must” law if he is finally to become that for which God has destined him. Instead, every law should be given with a “shall,” and only for wicked opponents of the free law there should be a suitable punishment, always providing a chance for voluntary betterment, which must never appear as an arbitrary, but as a necessary consequence of disregarding the law of order. In this manner the human spirit will arrive at independent thinking and sooner accept the given law and act in accordance with it, whereas an arbitrary punishment for an offence always hardens and embitters the human heart and turns man into a devil show vengeance will not die until he has, either while still in this world, but quite certainly in the beyond, taken terrible revenge. This has to be allowed, for otherwise he could not ever be bettered in the hell of his own heart.

[02] The law-giver and punisher shall never forget that man's spirit, be it good or evil, can never be put to death, but lives on. While he still walks visibly on earth you can defend yourself and drive him off if he persecutes you; but once he has left the body and is able to approach you in a thousand ways to harm you and dog your steps without being seen and detected by you, - say, with what weapons can you then defend yourself?

[03] Behold, I now tell you: the great calamity which would have completely crushed you without Me, you have alone to thank those spirits whom you made into irreconcilable enemies through your over-strict implementation of Roman state law. Hence let this My all-embracing instruction be impressed upon your senses, whereby you shall then become a good worker in God's vineyard, for you lack neither authority nor means, nor a consistently good will; that which you had been lacking however you have now received from Myself. Apply it faithfully, and a fruition-blessed crown shall not fail to reward you!”

[04] Says Cyrenius fully touched by the wise practicality of My instruction to him: “Oh You my holiest, foremost and greatest friend, Master and God of my heart! Only now am I fully in the clear. A thousand and multiple thousands of happenings in my life now come to mind, and I now see that notwithstanding my honest and good will, have sinned against the divine order towards those I condemned to execution will the law’s full force was unfortunately greater than theirs. Who shall therefore be capable of ever making good such blatant sins before You?”

[05] Say I: “Don’t be troubled. With God nothing is impossible, and I have made everything good for you a long time hence, - or you should not now be with Me!”

Chapter 31

Jairus” talk about the effect of miracles.

[GGJ.02_31.01] Says Jairus thereto: “Yes, indeed, mighty Cyrenius, you are fully right in saying about yourself that you are now in the clear; because I too and surely each one of us is so and is able to grasp the sheerest eternal necessity for this incontrovertible truth from its foundation as to how things are and how man should be constituted. But what can be done? Mankind has sunk too deeply, - it does not comprehend a gentle, free doctrine, and to be honest, one would waste the time, because one would go into fruitless effort, hardly bringing forth thistles and thorns for vainest fruition! Hence through gentle means no results are possible, at least not with the Jews I know!

[02] To teach the people through signs however is doubly wrong, because persuaded through miracles to receive the truth, man is under judgement and bonded, believing the words reinforced through miracles not on account of the truth but solely on account of the mighty wonders, and not from inner conviction and consequent self-determination; hence becoming active in accordance with such word out of slavish fear of some sudden punishment. If someone cleverly dissuades him against the miracle, he shall also be the first to say a glad goodbye to the world with the accompanying faith! And secondly, the doctrine supported by miracles is bad also because the miracle as such cannot have a duration in itself, and cannot move forward to generations to come as more than a told and not experienced one, unable to serve more than as a children’s tale.

[03] If a miracle could be made to last, or empower all teacher’s hearing these truths to work signs perpetually, then such lasting wonder would be relegated only too soon to natural daily occurrences by the human intellect, losing the force of its significance. A miracle that can be worked by all teachers of truth at all times would also secondly become mundane like the commonplace magic of the troubadours, which certainly I am not able to emulate, neither seeing how and by

what means they are effected; but because one sees such only too often, it loses the attribute of the wondrous, sinking to the commonplace and unusual.

[04] Is not everything that daily surrounds us wonder upon wonder? That which we hear, see, feel, smell, taste - is nothing but wonder upon wonder! Yet because it endures and always proceeds in the same order, it loses the attribute of the miraculous and hence does not bond man's feeling as does judgement but merely engages the attention of some scientist. These put the ear to the ground, desperately trying to hear the grass grow; but notwithstanding all their efforts they achieve little or nothing, not being able to find out how the grass does grow, they in the end put on airs of comprehension. Not being able to make the grass grow, others learn ancient and worn out bits of magic to confound those blind and therewith make the seeing laugh at how harmlessly the blind let themselves be talked around.

[05] It is therefore certain that miracles basically have either very little or as is usually the case nothing whatever for reforming mankind because of what I rightly just said about miracles; they indeed normally arouse the idle curiosity of the onlookers, but with all due effort they nevertheless don't loosen the sinister heart-strings of the soul, the miracle-gapers remaining as they were and at most ask each other usually as foolishly as possible - "yet how the magician got it going!" - but the still more foolish ones don't see anything about the wonder-man other than devils and their spooking anyway.

[06] However, if so few desirable fruits emerge from the sphere of the miraculous and even fewer and inferior ones by legal coercion, according to Your most lucid presentation Oh Lord and Master, hardly five in a thousand people being open to free learning, then I believe myself not wrong in asking what in the end is one to do as teacher? Miracles harm and so do harsh laws - whilst only sporadically is any man capable of freely absorbing instruction from Your divine wisdom depth! How can one effectively free oneself from this dilemma? How can one steer the ship past the world-renowned Scylla and Charybdis in order not to be swallowed by either the one or the other?"

Chapter 32

Basics about God's nature.

[GGJ.02_32.01] Say I: “You have judged correctly, My friend; but one thing you still forgot - that to God many things are still possible which seem impossible to men. Behold and count My disciples! There are few school-educated amongst them; I first awakened them through the Word and only then let them experience in actuality the foretold power of the divine word. A miracle worked after the preceding pure word is no longer judgmental but merely a reinforcement of the Word.

[02] But I nevertheless do not place the proofs of the miracles that I work into the miracles themselves, but into the light of the world, saying: he who lives in accordance with My Word, such alone shall gain living conviction within himself that My words are not vainly human ones but the words of God!

[03] Verily he who does not receive this stated proof in his heart, to him all other proofs shall be of little or no use! For My words are themselves light, truth and life.

[04] He who hears My Word therefore and accepts same, living in accordance with it, he has taken Me up personally within himself; he who receives Me also perceive Him Who sent Me into the world and who nevertheless is completely one with Me. For whatever I want, He wants too! And He is none other than I and I none other than He right down to the skin which encloses us both. In whomsoever as in Myself, love and wisdom reside in the heart is like Me and like He Who sent Me into this world to heal and make blissful all who will believe on the Son of Man! - Do you all comprehend this?”

[05] Say many: “Yes, Lord!” But some say: “This is for the first time a difficult doctrine, and we can hardly grasp its meaning. How can You and Your Word be one and the same?”

[06] Say I: “If you are not able to grasp what shines as brightly before you as the midday sun, how shall you grasp greater things? If you don't understand the terrestrial, how shall you grasp heavenly things? What and Who is the Father? Behold and understand: The eternal love in God is the Father. What and Who is the Son? That which goes forth from the fire of love, - the light, which is the wisdom in God. And as love and wisdom are one, thus also Father and Son are one.

[07] Where is there one among you who does not have some sort of love and hence some corresponding degree of intellect? Is he on that account of a twofold nature? Or if a lamp is burning with a bright flame that surely is a fire, must he go about lighting flames all over in order to see within the same room? Does not one

bright flame light up the one room so well that one has enough light in the whole room? Does not the light proceed from the flame, which is a fire? And since it goes forth from the flame, is it therefore something other than the shining flame itself? - Oh you blind ones! - Natural things like that you are not able to grasp, - how then will you understand the celestial?

[08] Wherefore let him who is offended in Me go home and do and believe whatever seems right to him. For everyone shall once live in accordance with his belief, and the deeds which he shall carry out in accordance with his belief out of his love shall be his judges!

[09] For I shall not judge anyone, but each man's judge shall be his love - in accordance with the Word that I have now spoken unto you!"

[10] Following this explanation, those who previously had not understood My talk come forward asking Me whether they can stay; because they started to see the light, and they would spare no effort in trying to understand My Word more clearly than had been the case before.

[11] And I say: "surely I never removed you but only advised everybody who would be offended in Me to rather leave for their own sake than continue to be offended. Since I have therefore not removed you, why should you not be allowed to stay? Stay if your hearts are anger-free!" With this advice they move back reassured.

Chapter 33

Healing of an old Jew's sick relative.

[GGJ.02_33.01] Thereupon an old Jew from the district of Nazareth suddenly enters the room asking for Me. The disciples point me out and he steps over to Me, falling on his knees and saying in a sobbing voice,

[02] "Most beloved Master, son of my old friend Joseph! I heard of Your miraculous way of healing the sick and therefore set out to see You in my great plight, as I heard that You are now staying in Nazareth again.

[03] Behold, I count ninety years already and quite toilsome; I have children and grandchildren who have looked after me with all love and attention. But now some unknown sickness has come over them, making them all bedridden and I as a feeble old man am the only one in the house spared and don't know what to do. No neighbour ventures into my house for fear of contracting the serious disease, and so I stand there helplessly by myself and at a loss what to do. I have prayed to God the Lord for help - even through death if that be His will!

[04] As I was praying thus, a person came to my window saying: “What makes you doubt since help is so near you? Go to Joseph’s house! The Saviour Jesus Himself is there; He alone can and will help you!” - Thereupon I gathered together all my strength, handed all my sick, whom I couldn’t help anyway to God the Lord and set upon the not too distant walk to You here. And since I was so fortunate as to find You good, beloved Saviour here, I would also beg You with all my vital powers to go over to my seventeen sick, who are being tormented terribly by the unknown sickness!”

[05] Say I: “I had actually decided to work no more signs for this area on account of the exceeding lack of faith. If you believe that I am able to help you, then return home confidently and what you have believed shall happen to you.”

[06] Deeply moved, the old man thanked Me and went home. And fortified himself, and still approaching the house, the seventeen, as well, came to meet him, as if they had never been ill greeting him faithfully and amicably as always, assuring him that they suddenly got well a half hour earlier, and hazarding to get up, they had felt stronger than ever before in their healthy state. They had looked for him everywhere and had started worrying about him.

[07] Hearing this, the old man realised that the nasty sickness left his relatives at exactly the time I had said to him at My house - Let it be done to you according to your faith.

[08] Only at the house, after his relatives asked him where he had been, did he say: “I had heard that the world-renown Saviour Jesus was again staying at Nazareth, and so I got up and went over - and behold, he heard me and just said: “Let it be done to you according to your faith” and you became well instantly upon this His Word! Say it yourselves whether anything like it had ever been experienced in Israel before!”

[09] Say the healed ones: “Hearken, father, if so then He must be more than just a wonder-healer! Father, this could in the end at last be another great prophet, greater than Isaiah, Jeremiah, Ezekiel and Daniel, - in the end perhaps as great as Moses, Aaron and Elijah! Only to these was it possible to work such miracles with Jehovah’s help, because all spirits, under the earth as well as upon it, in the water and in the air had to subject themselves to them. If however they are subject to such exceedingly great prophet, then of course he has to be capable of accomplishing anything he wants!

[10] But how did the carpenter’s son come by such inestimable grace from God? We all know him only too well; it is hardly three years since he was carpentering for us with his brothers. There was nothing like that noticeable with him then. He must only recently received such gift! A pious man he was at all times indeed; his demeanour was always highly respectable; he was a quiet worker speaking only essentials. He was hardly ever seen laughing, but neither mourning. Thus

Jehovah could well have regarded his virtues and now given him such grace. For Jehovah never looks on a person's worldly standing but only upon his pure, unspoiled heart!"

[11] Says the old man: "Yes indeed, you could be right there, it is bound to be so. But if it is indisputably thus, then we must go there early in the morning and bring him our praise and thanks! Because everyman should bow his knees before a prophet obviously called and anointed by God with His Spirit! Because it is not the prophet but God Himself Who speaks and acts through the heart and mouth of same!"

[12] Say all: "Amen, let this be our first and highest duty!" These people then moved into the house, and the young ones prepared supper, for they all were hungry.

Chapter 34

01] However, the Pharisees from Nazareth have heard about the dangerous illness of the occupants of this house and that they never will recover. They went there to settle everything about the tenth of the estate and about the funeral; since after death they had no right anymore to the inheritance, because the ill has departed without their support, - in which case the state acted as heir. When thus the Pharisees arrived already late at night when the people of the house began to go to bed, the greedy transporters of souls into the aftermath showed very disappointed faces when they found the people of the house in the best of health of whom they were expecting at least half of them to be dead already.

02] The first Pharisee who entered with great precaution holding his breath, said: "Yes, what is this? Are you still alive? We thought that at least half of you have passed away already, and we come to bless your souls and to bury your bodies according to the custom of our fathers! Who made you well again? Surely not Borus! We know that he did not visited you when he was called; for he was like us equally afraid of your extremely dangerous illness. Who thus was your doctor?"

03] Said the son-in-law of the old man, who was a strong man regarding work and talking: "Why are you asking about it? You have not supported us and therefore we do not owe each other anything! You have not come to us because of our salvation, but for the tenth of the inheritance; and I say to you: about this you can forever stay away from our house! For if you not can, want and dare to provide assistance to a house in all danger, then you can go elsewhere! This house will never require any help from you! Truly, with all your actions you are worse than the evil worms of the earth who only devour, do no good but ruin all kind of good fruit of the earth and make it wretched! Therefore leave our faces soon otherwise you will get mugged!"

04] Said one of the elders: “Alright, we will leave; but you could do us favour by telling us who have helped you! Daily we have prayed for you for seven hours and therefore would like to know if you have been miraculously healed by our prayers! Since it would be impossible for you to have recovered along conventional methods! Tel us therefore; it costs you in anyway nothing!”

05] Says the son-in-law: “Leave, you liars! You might have prayed for our death for seven hours daily to obtain the inheritance tenth, but surely not for our life; for you have not come here to greet us as recovered, but to write up the tenth and greedily take possession of it after the death of us all! O you loose villains, I know you only too well and your prayers as well! Therefore leave, otherwise I will be forced to make use of my house-rights! You are forever not worthy to pronounce the name of Him who helped us!”

06] Said the elder once more: “Now then, let it be that we are as you think; but we still can change! Since a miracle has taken place and it can reform us in all our thinking and actions! Therefore tell us!”

07] Said the son-in-law quite heatedly: “Nothing on this earth will change you, also not God! If you could have changed you would have changed long ago; since you have Moses and all the Prophets who testify against you! However, your god is Mammon and consists of gold and silver! This god you serve in your hearts and only outwardly wrap yourself with the cloth of Moses and Aaron for pretence, so that you more easily as tearing wolves in sheep clothes can attack the herds with your deadly teeth and tear them to pieces and consume them!

08] However, Jehovah knows you and soon will give you the long overdue deserved reward! God has now awoken Jesus, the son of the carpenter, just like Moses once, and this Jesus who healed us from a distance only by His mighty word, will also tell you how much your reward is worth before God; since He is filled with the spirit of God and you with the spirit of Beelzebub! Therefore let it be said to you for the last time, that you better leave and never set foot in this house again, - otherwise you will experience evil!”

09] After these words the Pharisees leave the house and think quite strange things about Jesus who again crossed their actions, and they started to plan how to get rid of him, otherwise the certain possibility exists that in a short time all Jews will be instigated against them just like this house.

10] But when they allowed these thoughts to quite animated arise in them, a mighty, thundering bang occurred behind them so that they were immensely terrified and began running back to town.

Occasion with the inheritance-seeking Pharisees and the old man's son-in-law.

[01] When they entered the dwelling they immediately picked up David's Psalter and with the first throw opened it at Psalm 37 and the elders starts to read:

[02] *"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him: and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.*

[03] *Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.*

[04] *For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.*

[05] *A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.*

[06] After this verse, one Pharisee rises, saying to the elder reading: "What kind of silly stuff are your reading? Don't you notice that this all concerns us from a bad angle whilst from the good angle none other than the carpenter's son? This is quite a damning incrimination of us, yet you are reading as lightly and cheerfully as if it were some written praise of us from the Jerusalem High Priest!"

[07] Says the elder: "Friend, it will do us no harm if we are therewith lit up to each other a little more brightly than we are! It is better that we lit up a little in

front of each other than be lit up a little later naked before the whole world as deceivers of the people, despised and abandoned by everyone. Because it depends in the final analysis on God alone as to how long in our current ways and means we remain standing un-exposed, and hence I am going to continue reading this most extraordinary Psalm!”

[08] Says several: “You are right, do so!”

[09] And the elder continues reading:

[10] *“For such as are blessed by Him shall inherit the earth; and they who are cursed by Him shall be cut off.”*

[11] Here the incensed Pharisee asks again: “Who are the blessed, and who the cursed?”

[12] Says the Elder: “That we are not the blessed ones can be grasped with the hands, with the rising persecution through the Romans! For were we the blessed then God would not have set down such plague in our promised land! Everything else you can easily work out yourself. But I shall continue to read,

[13] *The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen ten righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed.*

[14] *Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever.*

[15] *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged.*

[16] *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*

[17] *I have seen the wicked in great power, and spreading himself like a green by tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.*

[18] *Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their*

strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

[19] As the elder finished the Psalm, the Pharisee furiously assails him, shouting: “Old donkey you, do you not notice that we are described as the wicked in this Psalm, whilst those on Jesus’ side as the righteous? Do you not notice that we shall be cut off, whilst they shall inherit the land? Are not we the ones trying to kill him, the righteous one, whilst God preserves him? This is a nice Psalm for us!”

[20] Says the Elder: “I did not write it! It is in the Book; and if we remain as we are we shall also have to bear it in actuality! Do you understand such, and God’s power?!”

[21] Says another: “This thing I understand better than all of you! Our friend Roban was bound to read this Psalm; this was effected by the carpenter son’s most inexplicable magic powers of course! For he was able to heal with one word the entire family, where we had only just heretofore sought our gold and silver fortune then he is equally able to force us to read only such Psalms which testify as forcibly against us as the testimony once against David’s foes.

[22] Beside this, the old Joseph is supposed to definitely be descended from David’s lineage, and Jesus also is referred to now as Son of David as Joseph’s second wife Mary also is supposed to be a descendant of that same tribe, for which reason the old Joseph who has always been a clever fox most probably caused his son secretly to learn all sorts of magical powers, so that the latter would confound the superstitious Romans and Greeks thereafter to then introduce himself as a son of Jupiter or Apollo, thereupon the Romans would have to indisputably proclaim and elevate him as their emperor! And if those lords residing in Rome are as blind as these wielding power over Asia, whom Jesus already has in his bag to so speak, then he may not be failing in a short time to prescribe laws to the Romans - and we are then all done for!”

[23] Says another: “surely it ought to be possible to put a stop to such undertaking through secret correspondence with the emperor!”

[24] Says the first: “You shall find it hard to put a stop to one who sees everything with his magical sight that you think ever so secretly. Who else but he frightened us with the thunderclap on the way home, as he is sure to have heard what we said against him? And who else but he caused us to read the Psalm so severely condemning us? And why? Because he was sure to know what we intended undertaking against him! Go and sit at the writing table and try a secret writing to the Emperor - and I vouch for it that you shall either not be able to write one word down, or you shall be forced to depict a dreadful self-incrimination through his inexplicable secret magic power!

[25] On top of that our chief Jairus is now taken in by him body and soul for twice awakening his daughter from death and backs him up in whatever the former wants - and hence we shall also accomplish nothing against him in Jerusalem. In short, we are nailed up on all sides, and tied up and cannot move against him. The best thing still it seems to me is to grin and bear it or declare ourselves fully as his disciples, for we can otherwise do nothing worthwhile against him, since we are not so much as able to think it without him finding out instantly in the most penetrating way.”

[26] Says old Roban: “I am of the same opinion! We have only once option: that we maintain complete neutrality, or we all embrace his doctrine and do as he advises and commands us for one cannot kick against this prickle.”

[27] Say all: “We shall maintain ourselves completely neutral, that shall be the best; for therewith we shall alienate neither Rome nor Jerusalem, and therein lies our prudence along which we must order our lives.”

[28] After this all go to take their rest and each is secretly pondering what to do for his part.

Chapter 36

The Pharisees’ elder Roban with Jesus.

[01] In the morning Roban nevertheless comes to Me in the house asking to speak with Me.

[02] I say to him: “I know what you want to tell Me; but that which I want to tell you, you know not, and so you may hear Me.”

[03] Says Roban: “If You intend to speak, then do, and I will hear You.”

[04] Say I: “Yesterday you were reciting a Psalm; it turned out to be Psalm 37, and it hit you as well as your colleagues hard, and you turned somewhat inwardly and then discussed whether to be neutral towards me or become My disciples. You decided on neutrality. You yourself thought during the night about becoming My disciple, and have now come to ask Me about it.

[05] I say to you neither yes or no and remain if you wish, or go if you will! For behold, I have plenty of disciples! There are several rooms in this My house and they are all full of disciples. Out there in the open you see tents occupied by My disciples. Here, next to this My smallest room, is the big work and dining room; inside are resting still the big lords of Rome, and these are My disciples as well. Inside one small room lives the chief Jairus with wife and daughter whom I had twice awakened from the dead. And behold, he too is My disciple. If I have people

like that as My disciples, then you can just as well also become My disciple. But as you see, I am not insisting! Stay if you wish, and if not, leave. Because both roads are open to you.”

[06] Says Roban: “Lord, I stay, - and it is highly likely that more of my colleagues shall come and stay like I. Because I am starting to comprehend that there must be more to You than mere secret magical powers of an occidental magician. You are a god-anointed prophet of a distinct order as never was one before You and hence I say,

[07] It is indeed written that no prophet shall arise out of Galilee; but I no longer adhere to that, - because an obvious deed counts more with me than the mysterious Word of Scripture which none can understand in its true depth. On top of that You are not to my knowledge a native of Galilee but of Bethlehem, and You therefore could quite well be a prophet. I feel myself powerfully attracted to You, and Your proximity has an agreeable effect on me, and so I stay. I don’t actually possess great wealth, but what I have, we could all live on for thirty years. If You charge tuition fees then half my wealth is at Your disposal.”

[08] Say I: “Go over to My disciples and ask them how much they pay Me for tuition and maintenance; then pay Me the same!”

[09] Roban immediately asks several disciples in attendance. These however spoke: “Our holy Master has never yet asked us for a stater [Austrian currency. The Ed.], although we are constantly provided by Him with everything He is bound to ask no more of you than of us. Faith and love is all He asks of us.”

[10] Asks Roban further: “Can you actually already perform some deeds that are beyond human comprehension? And if you are capable of doing so, do you also understand how such is possible?”

[11] Says Peter: “If necessary we too can perform such deeds through the Master’s power and also understand quite thoroughly how these are quite easily possible. If you intend to be a genuine disciple of His, you too shall be able to carry out such deeds and then understand quite well what you are doing! For here love is the law, and wisdom carries it out.”

[12] Roban continues to ask: “And were you able to discover here or there whether Satan perhaps invisibly has a part in it?”

[13] Says Peter: “What wicked are you poor blind man not asking! How can Satan have a part where all the supremely highest heavens exert the almightiest influence?! I and all of us have seen the heavens open and the angels of God descending to earth in countless hosts; and we saw how they served Him - and us all! If so, how is Satan’s participation possible?!”

[14] If you cannot believe me then go to Sychar and inquire of the High Priest Joel and the wholesaler merchant Jairuth who now occupies the well known castle Esau! These our friends shall faithfully acquaint you with Who He is Whose disciples we have the never-deserved highest grace to be! At Jonael's as well as Jairuth's, you shall also encounter serving angels in seemingly physical form."

[15] On hearing such, Roban steps up to Me full of reverence whether I have any objection to him travelling to Sychar.

[16] Say I: "Not in the least. Go there and inquire about all these things and when you are back again inform your brothers and colleagues of all the things you have heard and seen. When you have completed this mission successfully, come back here and follow Me. For you shall be able to find out which direction I headed off meanwhile. But when travelling through the first toll-district from here, and afterwards Kis and Cana in Samaria, and they ask you whereto and in whose name you are undertaking this journey then mention My name, and they shall let you go for free everywhere. But don't travel with the outfit of a Pharisee elder, for that way you would not get far; but put on simple and ordinary citizen's clothing, and they shall have no objection even in Samaria."

[17] On hearing such, Roban at once got under way, going to foreign parts seeking and recognising what was so close to him at home.

[18] But these are people and spirits at all times that one can see, experience and learn more abroad than at home; yet the same sun shines everywhere. Of course one can get to know other areas, other people and other customs and other tongues; but whether the heart has won anything therefrom is another thing!

[19] He who goes travelling to foreign parts for idle curiosity or to amuse or divert himself shall win little for educating his heart; but he who goes abroad to be of use to those people and to bring them a new light, let him journey and act, and the journey shall yield him much gain.

[20] Every prophet accomplishes more in a foreign land than in his own house.

Chapter 37

Jose the old man thanks the Lord.

[01] After Roban was gone, the old man, who was named Jose, came with his children and grand-children who were all healed that night and gave Me thanks, praise and honour, asking whether he and his could keep Me company that day.

[02] And I spoke to him: "Do as it pleases you! You had to put up a fight for Me last night with the Pharisees, and you all carried yourselves well in My name.

Wherefore you shall in future be freed from all such plague, and no greedy zealot shall in future cross the threshold of your house. But go over to My disciples now, and these shall instruct you on what to believe and do in future!”

[03] At this point Peter steps forward and leads the entire company over to Matthew the scribe and the latter lets them read all that has taken place with My disciples and what I have taught.

[04] Only after these were thus looked after spiritually do Cyrenius, Cornelius, Faustus and the Chief Jairus with wife and daughter emerge from their bedrooms, greeting Me most amicably and thanking Me for the good and fortifying sleep and exceedingly beautiful dreams that night; I reciprocate their greetings, pointing out the new arrivals who had been healed.

[05] And Cyrenius steps over to them, questioning them in detail. On hearing about the mighty machinations of the Pharisees he became enraged and spoke: “Nay, Lord, in your exceedingly holy name, I can not forgive these disciples of Satan! I must have them punished even if I should lose my life! Are not these wolves, hyenas and foxes the likes of which there are none in Palestine or even all of Asia! What difference is there indeed between these and the worst thieves and highway robbers? Oh you wicked ones, you beasts of the first and most rapacious order! Servants of God they call themselves, having themselves honoured sky-high and praised by day; come night and they go most openly on the prowl! Well, just wait, I shall drive your nocturnal prowling out of you in a way that you won’t know whether you are coming or going!”

[06] Say I to the incensed chief governor: “Friend, let it be; for what you are about to do, I have already done this night in the deftest manner, resulting in their early acceptance of My doctrine. Their elder by the name of Roban was here already today and has accepted My doctrine, wherefore I have already sent him as a converted disciple to Sychar where he shall see and learn much. He shall return in two days and shall quite certainly bring his disciples under My wing. And behold, this is better than rod, cross and axe.”

[07] Says Cyrenius somewhat less agitated: “If so then I certainly retract my words and not sentence them harshly; but they shall have to answer for themselves!”

[08] Say I: “Just not this morning, but in the afternoon. Because we want to spend this beautiful time on something better. Before everything, lets proceed to the morning meal.”

[09] Borus had ordered the setting up of a large number of tables in the open, with which work My carpenter brothers of course assisted him, and thus on this pre-Sabbath, ie. on this holiday, breakfast was eaten in the open. About fifty large tables were provided with benches and set with eats and wine and it was

delightful to see hundreds of all kinds of guests seated straightway, singing Psalms and praise and consuming the plentiful breakfast. In the midst of the tables a sort of stage was erected where a large decorated table with food awaited us, and we, ie. I Myself, Cyrenius, Cornelius, Faustus, Jairus with wife and daughter, My mother and the twelve disciples took our seats, enjoying our breakfast ordered by Faustus and Borus amidst all kinds of uplifting and cheerful conversations.

[10] But Lydia, the young wife of Faustus, was absent as she had been left at home in Capernaum because of the many duties there, although she would have loved to come to Nazareth too. My mother reproached him about that, quite gently of course, and he regretted to have left his beloved wife at home and decided to fetch her himself without delay.

[11] But I said to him: “Leave that alone; if I will it she shall be here about noon safe and sound.” Faustus asked Me for this and I promised to do it.

[12] Promptly two extremely beautiful youths in light blue pleated garments could be seen at My side. They bowed to the ground before Me and said: “Lord, Your servants are waiting for Your holiest commands with deepest reverence.”

[13] And I said to them: “Go and fetch Lydia, so that she may be with us.”

[14] The two vanish and Cyrenius asks Me quite surprised: “Friend, who were these two so exceedingly beautiful and charming youths? By heaven, my eyes have never yet seen such glorious figures.”

[15] Say I: “Behold, every master has his servants, and when he calls them, they must come and serve him. Since I am also a master, I too have My servants who have to proclaim My orders to the entire infinity. They are indeed not visible to you, but they are to Me; and where you do not suspect anything, countless legions are waiting for My sign. And these My servants - although they look so delicate - are strong enough to destroy this earth in a moment, if I should bid them to do so. - But look, there the two are already coming with Lydia,”

[16] Now all those at My table are amazed and Cyrenius says: “How is that possible? The two could have been hardly 500 paces from here - from here to Capernaum it is almost two leagues - and now they are already back. That really surpasses everything a poor human can ever experience on this earth.”

[17] When Lydia is gently led to our table by the amazed Faustus, Cyrenius promptly asks her: “But sweetest Lydia, how did you arrive here from Capernaum so quickly? Were you maybe already on your way?”

[18] Says Lydia: “Do you not see the two angels of God? They carried me here faster than with the speed of an arrow. I saw neither earth nor air on the way but

from there to here was only a moment and now I am here. But do ask the two angels, they will be able to tell you more about it than I.”

Chapter 38

About the Lord’s Deity and His humanness.

[01] Now Cyrenius turns to the two angels and asks them how such a thing could be possible, but they with the greatest reverence point to Me with their heavenly beautiful hands and say with an extremely pure and melodious voice: “His will is our being, our power and our speed. We are unable to do anything out of ourselves; but if He wills it, we absorb His will and are then able to do everything through it. Our beauty which is blinding your eyes is our love for Him, and this love is again nothing else but His will within us. If you want to become similar to us, do absorb His living word into your heart and act voluntarily in accordance with it, then you will like us have His word’s almighty power and strength within you. And if He will then call you to act according to His will, all things will be possible to you and you will be able to do more than we because you have gone forth from His love, whereas we originate only from His wisdom. - Now you know how we could easily perform what amazed you so much. Do comply fully with His word in future and you, too, will be capable of most miraculous things.”

[02] Here Cyrenius opens his eyes in surprise and says: “So I am right after all if I regard Jesus as the sole God and Creator of the entire world?”

[03] Say the angels: “You are indeed right, but do not make a great fuss about it, and when you notice on Him things that are so very human, don’t take offence at it, for all that is human would not be such unless it had not previously been of God from eternity. Therefore if He sometimes moves within to you familiar and accustomed forms, this is still not unworthy of Him, for every form, every thought was first in Him before it according to His will began to constitute and direct a free will independent of Him. There does not exist any thing or being in infinity that has not gone forth from Him. This earth and everything in and on it is nothing but His forever unchanged fixed thought and which became a reality through His word. If He - and this would be very easy for Him - were to relinquish this substantial thought in His mind and will, that same moment the earth would cease to exist and everything it contains and carries would share its lot of destruction.

[04] However, the Lord’s will is not like a man’s will who wants today this and tomorrow something else. The Lord’s will is eternally one and the same and nothing can bend it in the from eternity established order. But there nevertheless rules the greatest freedom within this order, and the Lord can do whatever He

wishes and so can also every angel and man. That this is so, you can notice in your very own being and from a thousand other things.

[05] With your actual physical form you can do as you please, and nothing but your own will can hinder you therein. But the individual actual physical form admits of no variation because it finds itself within firm divine order.

[06] Equally you can change the earth's exterior considerably, digging away mountains and changing river bends. You can dry out seas and create beds for new seas. You can build bridges over seas and transform desert to blessed fruition through diligence and effort: in short, you can carry out countless changes upon earth; - yet, you cannot make the day longer by a hair's breadth nor the night equally shorter, and you cannot command the winds and storms.

[07] You must endure the winter and tolerate the heat of summer, and notwithstanding all your will-power, you can change the shape and constitution of no creature. You shall never make a lamb into a lion nor a lion into a lamb; and behold, that again is God's rigid Order, within which indeed you have much freedom to act, notwithstanding that you cannot displace God's actual Order by a hair's breadth.

[08] And here before you is He Who has established such order from eternity and alone can discontinue it if He so wills just as you within this fixed divine order. On which depends your existence and the existence of everything that surrounds you, you are still free in your thinking, willing and acting, all the more free is the Lord and can do whatever He wishes.

[09] Therefore, we tell you once more: Do not take offence if the Lord moves before you in a human form, for every form is His very own work.

Chapter 39

Angelic influence upon man.

[01] When Cyrenius heard this from the two angels, he became absolutely certain and ceased to guess that I must surely be a higher being, but said to himself: "Yes, it is He!" Then he, full of reverence, went to Me and said: "Lord, now it is all clear to me. You are the One.

[02] My heart had told me that already long ago, but then there were always Your human forms and movements which made my belief shaky. But now all my secret misgivings have vanished from my mind whatever may happen now I shall remain firm like a rock in my faith. Oh, how endlessly happy I now am that even

the eyes of my flesh can see Him Who has created me and Who now supports me and can and will do so everlastingly.”

[03] Say I: “My beloved friend, what you now have you shall keep forever. But for the time being keep it to yourself and for only very few of your friends who are the most enlightened. For, if you would speak too openly about it this would harm rather than help My mission and thereby men. Besides, remember also this that you do not take offence if here and there you notice very human things about Me, for I was from eternity, before any angels and men existed, the first man and am therefore surely entitled to be still a man among My created men.”

[04] Says Cyrenius: “Do as You will, and You shall nevertheless eternally remain to me that which You now are to me indisputably! But these two angels I should like to have with me till the end of my terrestrial life. They are so exceedingly beautiful, dear and wise.”

[05] Say I: “This cannot be, for you should not be able to bear their visible presence, nor would this benefit our soul. But they shall visibly for your senses remain henceforth with you as your guardians, as they have already been from your birth. But for the present, since they need to remain here visibly throughout the day, you can still associate with them aplenty.

[06] But even when you are not able to see them, you can ask them anything and they shall place the answer in your heart, which you shall always perceive in your heart as a well-defined thought. And this is far superior to external speech! I say unto you: A word that an angel has laid in your own heart is more beneficial for your soul than thousands of words heaved through the ear externally! Because what you hear in your heart is already your own whereas that which you hear from without you still have to make your own through action in accordance with the heard word.

[07] Because having the word in your heart but still sinning in your external being from time to time, your heart nevertheless is not acquiescent and immediately compels you to recognition and repentance of same, and you cease being a sinner therewith already. If you do not have the word in your heart but only in the brain brought there through the ear, and you then sin, then the empty heart sins as well, compelling you neither to recognition nor repentance of the sin, and sin remains in you and you make yourself guilty before God and man!

[08] And so My friend, it is more beneficial for you to not see your spirit guardians for the duration of your presence in the body; when once you shall have to leave the body, then as spirit yourself you shall have them for seeing and touching in eternity anyway - not only these two but countlessly many others.

[09] Says Cyrenius: “Now I am comforted again, but intend nevertheless to communicate with them most spiritually today!”

[10] Say I: “Well, how about that? Did you not promise the obstinate Pharisees in My name that you will give them a sharp rebuke; will not that withdraw the company of the angels?”

[11] Says Cyrenius: “Verily indeed, - that I nearly plain forgot! Oh, that is now most inconvenient! What shall I do?”

[12] Say I: “What if I release you from your oath and you waive your intended rebuke, since they have enough with your threat yesterday anyway?”

[13] Says Cyrenius: “Lord, if it please You then I gladly waive my intended rebuke and leave everything to You and the old Roban, who in any case shall bring them around within a couple of days.”

[14] Say I: “Oh, to that I shall certainly have the least objection, for I had already postponed your intentions with the Pharisees till afternoon, fully knowing that you would be of a different disposition. - Now that the day has turned out quite well, let us all go out to catch ourselves some fish for lunch and dinner. Let all who come along get to their legs!”

Chapter 40

Love towards the Lord.

[01] Ask Peter and Nathanael: “But Lord, we have no tackle with us: what shall come of it? Should we hurry ahead and maybe borrow some from the fishers at sea?”

[02] Say I: “There is no need of that, but something else - your memory which tends every moment to forget that I am the Lord, for Whom nothing is impossible! Hence keep our company and instead while fishing explain to old Josa and his family the power and authority of God also in man.” To these My words the two then introvert, thinking about how they could be so blind as to regale Me with such worldly questions. Even Josa says to them that he can hardly think on how they could have asked Me that.

[03] Says Nathanael: “Friend, like yourself we are still human and too set in the world for us not to come out with something really stupid from time to time, but we shall pull ourselves together in future. Have we not been fishers from our youth, and when hearing fish talk we easily step back into our old worries, forgetting the spiritual. But we are on track again.

[04] Sarah also comes over, asking Me whether she could come along.

[05] Say I: “But of course, it is for your sake that I am organising this work. You are My beloved, Why did you not take a seat by My side during the morning meal?”

[06] Says Sarah, trembling with love: “Lord, I did not have the courage. Just think! The three supreme Roman commanders by Your side and I a poor maiden! Where was I to take the courage from?”

[07] Say I: “Now, now, My darling, I have noticed only too well that you would rather have been with Me than anywhere else. Oh, I miss nothing that takes place in a person’s heart and, therefore, I also love you so dearly.

[08] But now tell Me, you My sweetest Sarah, how you like these two youths? Don’t you think you could love one or the other more than I could? For, behold, in My form I am not as beautiful as those two.”

[09] Says Sarah: “But Lord, You my forever sole love, how can You think such a thing of me? I would not accept a whole heaven full of a thousand times more beautiful angels for one hair from Your head let alone one of the two for You as a whole, full of love in my heart. Although they are beautiful, I ask: Who gave them such beauty? It was You. And how could You have given them this beauty if it had not been in You first?

[10] I tell You: You are for me all in all, and I shall never give You up, even if You gave me all the heavens full of the most glorious angels.”

[11] Say I: “So it is right, this is how I prefer it. Who loves Me must love Me fully and above all if he wants to be loved also by Me above all. Look, the two angels are no doubt very beautiful, but you are now also dearer to me than countless hosts of the purest angels, and so do firmly stick to Me. I tell you: Out of many you are a proper bride of Mine. - Do you understand this?”

[12] Says Sarah: “Lord, this I do not understand. How could I be Your bride? Could I be to You what my mother is to my father? You are the Lord over heaven and earth and I am only one of Your created beings. How could it be possible for the lowest to unite with the very highest?”

[13] Say I: “Behold, that is quite easy, and that for the quite simple reason that what to you seems to be the lowest has also gone forth from the highest and is thus also part of the highest.

[14] I am a tree of life and you are its fruit. The fruit does appear to be smaller and less constant than the tree, but in its centre there lies a seed that is nourished and matured by the fruit. In the seed, however, there are again trees of the same kind themselves capable of bearing the same fruits again with living seeds like the one they have gone forth from.

[15] From this you can easily see that the difference between Creator and created being is in a certain respect not so great as you imagine, for the created being is in and for itself the will of the Creator which is certainly good and worthy. If this will, gone forth from the Creator and under the Creator's own form endowed with an independent life, recognises itself in its free isolation as what it fundamentally is and acts accordingly, then it is equal to its Creator and in its small way fully that which the Creator is in His infinite way, If, however, the part-will, made independent by the Creator, does not recognise itself as what it is, it does not cease to be that, but is unable to reach the supreme goal until it has recognised itself as what it fundamentally is.

[16] In order to make it easier for such made independent part-wills, called "men", to recognise themselves the Creator has at all times sent to men from the heavens revelations, laws and precepts and has now even come to the earth Himself in the flesh to help mankind with their task of recognising themselves and to give them more light to make it easier for them than it has so far been.

[17] Now you will understand the relation of Creator to created beings and how you, as fully equal to Me, can be My bride and My wife bound forever through your great love for Me. - Do you now understand what I have revealed to you?"

Chapter 41

True love for God is God's spirit within every man.

[01] Says the extremely beautiful and lovable Sarah: "Yes, now this is already clearer to me, but then all the daughters of Eve have the same right to You as I?"

[02] Say I: "Certainly, if they are as you now are. But if they are not like this, they can become My handmaidens, also My brides but never completely My wives. The original father of My body, David, had also many wives and was a man according to God's heart. Since I am more than David is, should not I be free to have many wives? And I can add to this that I do have the means to support in great bliss as many wives as there is sand in the sea and grass on the earth, and that each one will be looked after in such a way that she could not ever have a wish that is not fulfilled for her in the most satisfactory way. Since this is so, could it bother you if I want to give this happiness, which I am giving you in superabundance, to many?"

[03] Says Sarah: "You alone are the Lord and most endless love and wisdom in person, and what You do is done wisely; but I still cannot help it that I love You so mightily and, therefore, would like to possess You as if alone. You must excuse my childish heart, which in love is still so foolish."

[04] Say I: “That is just the right way, I tell you. Who does not love Me quite jealously as you do and wants to possess Me in his heart as if exclusively, has still not true, living love for Me. And if he does not possess this, he also does not possess the fullness of life within, for I am the true life in man through the love for Me in his soul, and this love is My Spirit in every human.

[05] Therefore, he who awakens love for Me also awakens the spirit I have given Him, and since I Myself am this spirit and must be it because there does not ever exist any other spirit of life beside Me, he thus awakens Me within him, is thereby fully born into eternal life and cannot ever die from then on or be annihilated; - not even through My omnipotence, because he is one with Me. I cannot annihilate Myself because My infinite existence cannot ever be changed to non-existence. Therefore, do not think that your love for Me is foolish, but it is exactly as it must be. Stay with it and you will not ever see, feel or taste any death.”

[06] This My explanation to Sarah made her very happy and she embraced Me with all her strength and began to caress Me tenderly.

[07] Sarah’s mother rebuked her and said: “But dear Sarah, this is not proper. You are quite naughty.”

[08] Says Sarah: “Why, proper or not proper. It is also not proper to die and be quite dead, but when then the Lord comes and restores the dead one to life drawing him from the grave, which is certainly most unusual, how proper is that before the world? O mother, it is surely most proper for everyone to love the Lord before all the world above all. - Is that not so, Lord Jesus, am I right?”

[09] Say I: “Quite right and it is absolutely true. If a person is in the world embarrassed to love Me openly and above all, I shall also be embarrassed to love him before all the heavens and to awaken him at the last judgement.”

Chapter 42

About judgement day.

[01] Several now asked Me when the “last judgement” would come. [*In the German language the term for “The last judgement” or “Judgement Day” is - verbally translated - “the youngest day” and the Lord’s reply is based on this term.*]

[02] And I said: “When the older day has passed, there always comes a youngest day. And since I cannot awaken anybody on a day that has already passed, this must naturally happen on a youngest day as a past older day cannot possibly be used. Is not every new day of your life a youngest one? Or can anyone experience

a still younger day than the one on which he is living? Behold, all of us are today surely living on a youngest day, for yesterday can no longer be the youngest and tomorrow has not come yet. Considering all this it must surely be obvious that a man has as many youngest days as days he has already lived. I tell you that all of you will pass away on the youngest day and cannot possibly be awakened from death to life at any other time than on a youngest day. And since a man, and all men, have to experience this, it cannot possibly happen on an old, past day, but only on some future, obviously youngest day. Which day will be appointed for it has not been determined in advance, neither by Me nor by any angelic, spirit, for every coming day is very good and useful for this purpose. - Do you understand this now?"

[03] The askers withdraw somewhat perplexed and say: "Truly, this is as clear as the purest air and yet our stupidity made us ask. This can truly be grasped with the hands. If we also talk often about the olden days, then these have to be also young and youngest days! This indeed was silly of us! He really needs a lot of patience on His exceedingly wise part in order to bear with us!"

[04] Says Sarah with a faint smile: "Indeed, the Lord is exceedingly patient with us all! But what a youngest day is and when it shall come I have known from the cradle; and whenever someone asked me about it I always said: "Tomorrow will come the youngest day!" Did you in all earnest not know this?"

[05] Say the ones that asked: "For sure, we really were too stupid to know it and always suffered the greatest trepidation about such day to once come! Now of course we are in the clear about it but are also properly embarrassed about a thing escaping us that surely is so clear before everyone's eyes and ears!"

[06] Say I: "Do not worry about it, for this is a stone over which in the future many thousand times thousands will stumble, and they will prophesy a lot about it, write and preach to the blind people.

[07] But now let's see how we shall cope with the fish, for you see we are now at the beach and there are plenty of fishing boats at our disposal. Nor are there a shortage of nets and other tackle, and so we can at once proceed with. The two youths with which Cyrenius is most zealously engaging in conversation shall also render us good service! Let us therefore lend our hands to it!"

Chapter 43

The Lord Jesus and His at the catch.

[01] But now everyone started to marvel, not knowing how they got here to the sea from My house.

[02] But I said: “How can you still wonder at it? Did you not experience the like with Me several times before? That the old Josa with his children and grandchildren should marvel is understandable. With you, My by now much experienced disciples, it is actually incomprehensible how you can still be astonished since it should be already very clear to you that nothing is and can be impossible to Me.

[03] Behold, I had good reason to say “incomprehensible”, for every astonishment at any extraordinary act I perform also implies on some small, still somewhere in the soul latent unbelief. Man doubts in advance the possibility of some particular act or manifestation; but if notwithstanding his doubt the act is still carried out, the witness who doubted its success is standing there perplexed, wondering and asks: “How was that possible?” And what does he say with this question? I tell you, nothing else but: “ I doubted the possibility of success, but it still happened. That is peculiar and strange.”

[04] It is possible for a lay person to marvel thus, but if initiates marvel then they show therewith that they too can rightly be called lay persons! Hence marvel not in future, lest of all before strangers when I accomplish some extraordinary deed, so that the strangers would not regard you as strangers as well!”

[05] Say the disciples: “Lord, You know that we love You above everything else and we know who and what You are, yet we nevertheless cannot help it that sometimes we marvel anew at some new miracle, because Your obviously miraculous deeds take place so unexpectedly and unpreparedly that all one’s composure and faith notwithstanding, one still has to stand there somewhat intrigued. Behold, the sun also has often been seen to rise and set; but where is or resides a man of moderate feelings who is not somehow enticed to marvel at every new, glorious sunrise!?! And behold, Lord so it is also with us! You are endlessly more than countless sunrises and hence we would beg You to be somewhat tolerant of such indiscretions which with hearts exceedingly loving of You we are basically driven by Yourself to constantly commit.”

[06] Say I: “Now then all is in best of order again; but in future heed such advice on account of the strangers, so that these may recognise My true disciples in you! - Now lets get on with fishing! Here also small miracles shall take place, but act as if they were not miracles! Let the stranger themselves come upon and judge whether these are normal or extraordinary deeds!”

[07] After the necessary briefing the disciples quickly board the boats, spreading the nets and casting them into the sea with very little catch.

[08] Peter remarks that it is probably due to the strong westerly, driving the fish to the bottom whilst another reckons that not much shall be accomplished before evening as the sun from a cloudless sky is too powerful a light for their tolerance.

[09] Here the two youths also boarded two boats, spreading a big net and casting a mighty long way out to sea.

[10] Spoke Andrew who too was adept at fishing: “If those don’t drive fish into their net through the power of their spirit then they can fish on the high seas for ten years and not bring in even one!”

[11] But the two youths make a mighty draught, are back on shore soon with about thirty good pieces.

[12] Says Andrew: “This is not a miracle, and yet indeed quite so, - catching thirty catfish upon the high seas.”

[13] Finally I too boarded a boat, as well as the courageous Sarah. We stretched out a fairly large net and let it down in the water. After making a draught not far from shore the net had already filled with five hundred pieces of eels, salmon and catfish, so that the two youths had to rush to Sarah’s assistance in holding the net. The fish were moved to shore at once and placed into lots of small drums that were here in plentiful supply.

[14] The disciples make another draught, but on hauling the net to shore they found only a few tiny fish.

[15] Said Peter: “That was my last draught for today! Such draught is not worth the effort when as an old and experienced fisherman one takes only one boat!” Thereupon he wanted to toss these tiny fish back into the sea.

[16] Say I: “Keep what you have caught. The small fish are often quite good fish and I prefer them to the big ones, which quite often are tough and hard to digest. Keep this relevant manifestation in mind however!”

[17] When you will be going out as fisher for men do not be discouraged if small fishes let themselves be caught in the net of the Gospel, for I truly prefer them to the big ones. Hence everything that is big and of value before the world is in a certain sense an abomination before Me! - But let us now leave fishing and turn home! For today and tomorrow we are well-provided; the post-Sabbath shall if necessary take care of itself.”

[01] All the nets were pulled in and a lot of all kinds of fish brought ashore and put in the drums and brought to the fairly large fish tanks near My house, which in his time Joseph himself had built.

Chapter 44

Personal details about Borus.

[01] Coming home from the fishing about an hour past midday, a good lunch yet again awaited us which Borus, who had not come along fishing with us on that account, had prepared; for his biggest joy was to prepare meals for large numbers of people, and he was especially fond of cooking in the open with his cooks of both sexes. For he was like Kisjonah, sufficiently wealthy to feed and sup with the best wine. For he firstly was the son of an immensely wealthy Greek from Athens who also possessed properties in Asia as well as several small islands. Secondly he was the sole heir of such huge and extensive properties, and thirdly he was by far the most skilled physician of the entire Jewish nation, earning large sums of gold and silver especially from the high-standing and rich persons, which he then on the other hand used to give the sick and poor all kinds of free treatment, wherefore he was also hailed as the greatest philanthropist of the land.

[02] In addition he was single, had neither wife nor children, but it nevertheless gave him great pleasure to arrange marriages between poor young men and young and healthy maidens, give them his blessing and provide them with a sufficient dowry. And so he was also now in his happiest frame of mind because he secretly believed that I would really marry the very beautiful and tender Sarah.

[03] As we were all sitting at the table, full of good cheer, eating and drinking, he came to Me and secretly asked Me whether something might come of it?

[04] And I replied: “Dearest friend and brother. I know your very good and noble heart only too well. I am also quite aware that in your soul you are happiest when you have made others happy. You have hardly ever thought of yourself and since you have noticed between me and the loveliest Sarah a truly notable great love and also heard how this morning we were talking about bride and wife, you are secretly of the happy opinion that a union between Me and the loveliest Sarah is close at hand. But I tell you: There you are slightly wrong. For behold, all the women who live, have lived and are still going to live on earth, provide they lead a pure life, are more or less My brides and My wives as well, but such a very close union with Me does not ever prevent them from becoming the wife of a good man. And it is exactly such a relationship that at present exists between Me and the most lovable Sarah. Therefore, she can quite well become your wife and in spirit be now and forever My true wife.

[05] I am now of the opinion: Since you have helped so many very poor, but upright men to good and loving wives, which the young in their youth burning men regarded as a very great blessing, I will now help you to such a blessing too. Behold, it is this truly heavenly beautiful Sarah who shall become your wife. You stood up for Me after her first raising from the dead when she was again dying, and for you I restored her to life a second time and already then destined her as your proper reward. As she looks now, she will also look in her seventieth year; this child will not age on this earth. Look at the two angels with whom Cyrenius is now talking, whether they are as beautiful as this girl. Tell Me honestly whether

you have not several times looked meaningfully at this most lovely Sarah and whether your heart has not felt anything.”

[06] Says Borus somewhat embarrassed: “Lord, to hide that from You would be absolutely impossible. Therefore, I rather say it quite openly: Sarah is the only being on earth whom I would rather possess myself than help someone else to possess. I am already considerably over thirty years and she cannot be more than sixteen, but my heart seems to have hardly reached her beautiful age. If she possibly did become my wife I would love her a thousand times more than my own life.”

[07] Sarah had attentively listened to this conversation, and when I looked at her and asked her how she liked the discussion between Me and the distinguished looking Borus, she looked down, blushing and said after a while: “But You do really notice everything. I have only once fleetingly looked at the dear Borus because he is such a dear and very obliging man.”

[08] Say I, in a more joking tone: “But in your heart you have looked at him already several times if I am not wrong?”

[09] Says Sarah, hiding her face even more: “But Lord, You are really beginning to get a little bit naughty. Oh, that You have to know everything!”

[10] Say I: “Sarah, if this happened and he asked you from all his heart for your most beautiful hand, would you refuse it to him?”

[11] Says Sarah, quite pleasantly perplexed at this question: “If I did not do that, how could I then become Your wife? After all, I can love only You, although I must openly admit to You that I very much respect and like the good Borus, for after You he seems to me to be the best man in all the Jewish land, although he was born a Greek and has only recently become a Jew by his conviction, not by circumcision.”

[12] Say I: “Well, things will work out. Do think it over and look at Lydia over there who is also My wife spiritually, but physically nevertheless the wife of the good Faustus. This does not, however, interfere with our relationship at all, for you still remain My bride, My heavenly wife.”

[13] Says Sarah after a while: “Even if I may agree to marry the good Borus, I do not know what my earthly parents will say. I would have to ask them too. I would like to marry the good Borus because You would like that, but father and mother should really be asked.”

[14] Say I: “Well, look at them, they have already been asked and are in full agreement with Me: but by no means do I urge you. You have your completely free will.”

[15] Says Sarah increasingly embarrassed: “Lord, - yes, I do know, - but - well, I would - rather not.”

[16] Say I: “What is it that you do not want?”

[17] Says Sarah: “Ah, ah, You do embarrass me very much. Oh, if I only had not looked at the so very dear Borus.”

[18] Ask I: “But you have not told Me yet what it actually is that you do not want. Do now be brave, dearest Sarah, and tell me what you do not really want.”

[19] Says Sarah: “But Lord, how can you ask? You know anyway what I do not want. Let me guess and by a slight nod I shall reveal what it is that I do not want.”

[20] Say I: “Well, since it is your wish I will let you guess what I think that you do not want. And now listen: you no doubt do not want the good Borus to suffer from grief if you refused him your beautiful hand in marriage?”

[21] Sarah rises to her feet, taps Me on the shoulder and says, pro forma gently vexed: “The - is that letting a person guess when one immediately comes out with - almost made a slip of the tongue.”

[22] Say I: “Now, out with the truth!”

[23] Says Sarah: “Well, You already said ‘With the truth’, but it is also true that this is not ‘guessing’ if one immediately comes out with the truth.”

[24] Say I: “Now look, I was quite aware that you were more interested in My dearest friend Borus than you wished us to see. But all this is quite in order. The maiden should not reveal until the last moment the special feeling she carries in her heart for a man. Only when the matter is considered in all earnest she should open her heart to the man who wants to make her his wife. Otherwise she entices him before the time, and if possibly obstacles should arise she only saddens his heart and troubles his mind. And all this is then very bad.”

[25] Says Sarah: “But Lord, I did not do all that.”

[26] Say I: “No, My dearest Sarah, that is why I praised you as an example. - Now, however, you can tell the dear Borus gradually how you really feel.”

[27] Says Sarah: “Ah, - I will not tell him yet; it will be time enough when he is my husband.”

[28] Say I: “But if he were already your husband as far as I am concerned, what then?”

[29] Says Sarah, secretly happily surprised: “Well, what then? - Well, yes,. Then - then - well yes - then - I would have to completely reveal my heart to him.”

[30] Say I to Borus: “Look, how indescribably sweet she is. Take her, love her dearly and tend her like a most tender plant, for I give her to you from the heavens as a well-deserved reward. Go to the parents that they may bless you and then come to Me that I too bless you once more.”

[31] Borus thanks Me, hardly able to speak for joy, and Sarah modestly rises from her seat and says in a happily exited voice: “Lord, only because it is Your will do I do it with pleasure. If You had not willed it, I would have resisted my heart, - but as it is, I thank you for the best man in all the Jewish land.”

[32] After these words they both go to the parents asking them for their blessing, and when that is joyfully given, they immediately return to Me. And I also bless them for a marriage valid for all the heavens, and they both thank Me from their deeply touched hearts.

[33] Thus here a marriage was quite unexpectedly contracted which could be considered as one of the happiest on earth. Hence it follows that a person never loses what he fully sacrifices to Me, but receives it back full of supreme blessing, and that always at a time when he least expects it. Borus was very much in love with Sarah and would have given all the treasures of the world for her if that had been demanded of him, for her wondrous beauty, particularly after her second raising from the dead, was for Borus something he could not describe, but he nevertheless sacrifice her completely to Me and intended to celebrate My imagined wedding with everything at his disposal. Thus also Sarah had a deep love for Borus, but sacrificed him fully to Me and definitely wanted to belong only to Me. But then the tide suddenly turned and I gave to both what they had given Me with all their heart. Who acts like these two, for him I shall also do what I did for them.

[34] This as a lesson for everyone who will hear or read it, for in this way one can obtain everything from Me. Whoever sacrifices to Me everything, but nevertheless retains much for himself, will receive back only what he has sacrificed. - And now back to our subject.

Chapter 45

About the inner nature of angels.

[01] Following this marvellous incident, Cyrenius once again stepped over to Me, saying: “Lord, I have discussed quite a few things with the angels; but from everything that they told me I learnt nothing other than what through Your

goodness and grace I already knew. Therefore nothing new came out of that. But what intrigued me was that these indescribably beautiful youths are as it were indifferent towards all that is taking place! Their speech is full of wisdom and the tone of their voices exceeds the most charming lyre harmony. From their faces smiles constant, pure dawn whilst their breath is the fragrance of roses, jasmine and ambrosia. Their hair is as purest gold. Their alabaster-white hands are so rounded and sumptuously tender that I can verily find nothing comparable on earth. Their breasts are the fullest measure of a maiden in bloom the like of which I sighted but once in the Pontus area. And their feet likewise are beautiful and of bursting luxuriant and glorious proportion. In short, one could get crazy for love towards the two beings! Yet all these glorious, indescribable advantages notwithstanding, from which nothing but the fragrant love and thousandfold love emanates, through which they could reduce even the hardest stone to wax, they nevertheless are so cold and dispassionate as a marble statue in deepest winter. And this also leaves me just about as cold as those two.

[02] There is by no means anything repulsive about them, neither in their speech nor in their conduct; yet nothing moves them and nothing can deflect them from their over-stoic indifference towards all that is and takes place. Their utterances about Yourself are indeed of exceedingly deep wisdom, but their speech seems to me like the reading out of a letter in a language one cannot understand.

[03] Will You not tell me how this is possible with such purely celestial beings? Is this the actual custom of the pure spirits in Your heavens?"

[04] Say I: "That indeed not! But these two behave here in this manner because they have to; yet they have nevertheless in respect of themselves the freest will, and a heart filled with the most intense love glow which would momentarily consume you if the two were to manifest their love towards you!

[05] Terrestrial man indeed can withstand angelic wisdom of the deepest magnitude, but their love only when the love in his heart has equalled theirs.

[06] That this is the state of things you can already discern from the quite natural relationship between terrestrial fire and light. You indeed can tolerate the light emerging from the fire; can you however on that account also tolerate the flame radiating the light?

[07] The sun surely has the strongest light for this earth, yet you can tolerate it quite comfortably! And when the heat rises with the intensifying light, you shall of course find the light harder to tolerate; but would you be like an angel also to withstand the unspeakable light-glow of the solar atmospheres? I say unto you: this solar atmosphere would in one moment destroy this earth with everything it carries like the destruction of a drop of water on a white-hot ore.

[08] He who would withstand such light and fire first has to be of the same light and fire. This is the reason why the two angels cannot express their love toward you because their mighty love would consume you.”

[09] Says Cyrenius: “I very nearly understand it, but not entirely like a few other things. Because it does not yet transpire how I could be killed by excessive love.”

[10] Say I: “Well then, this also shall be made as clear to you as possible, and so hearken: Have you not of a truth a son and also an exceedingly lovable daughter. These two children you love almost to distraction. Your heart can hardly - for all the love - judge how much it loves the two children, because of how mightily their love is returned. But now vividly visualise the loss of the two through disease and ask your heart whether it could withstand the pain of such loss! Behold, you are already gripped by proper fever at the mere mention of the possibility as an example. How would you bear the reality? I say unto you from knowing your heart that you could not bear the pain a full three hours, it would kill you without fail.

[11] Well then, what is the love and the lovability of your children in comparison with the love and supremely amicable lovability of these two heavenly messengers? If these two were to just moderately look at you with a loving eye and gave you only a finger to taste then the love in your heart would escalate so mightily that you could not bear it but a few moments; and if the two angels then left you only apparently, then such mourning would take over your heart that you would have to die!

[12] For behold notwithstanding the beauty of these My two favourite angels then such their beauty is as nothing compared to when their being is fully penetrated by My love in their heart! I say unto you: everything beautiful and lovely that the world has to offer would then retreat endlessly into the background. - Now I dare say that you have understood Me!?”

Chapter 46

“About physicians” service out of neighborly love.

[01] Says Cyrenius: “Yes my Lord and most manifestly my God, now I understand that too; their apparent coldness nonetheless is love.

[02] This reminds me of the maid’s legend who through peculiar forces of nature was incomprehensibly beautiful and charming, the youths, men and old men seeing her soon got into a big fight to decide whose wife she would be. But the number of contestants was daily on the rise to their own destruction since it was realised in the end that the goal wols not be realise through mortal combat the

fighters finally came to an agreement, saying: “This creature is not of this earth but the high heavens and a goddess! Hence we must settle on steep sacrifices. To whoever out of the offerers she chooses to give her most beautiful hand shall henceforth possess her undisturbed. Upon this agreement immeasurable treasures were brought from every side and divine adulation accorded her. Adoration of this beauty reached a point where adoration and worship of the gods was set aside. Therewith the gods became furious and made the beautiful maiden even more seductive, but also on the other hand made her breath so poisonous that on whosoever she breathed even from afar fell insensibly to the ground, remaining prostrated for hours. In addition to that, they fitted the tip of her tongue with such deadly sting that she could kill anyone who came near her mouth against her will.

[03] When a youth of bloomingly beautiful shape came along, the maiden’s heart suddenly came alive. But what was she to do about loving him, since she was sure it would make the youth glow in love for her. If she turns her face towards him then her darling falls stunned to the ground; kissing him he will die. Out of love therefore she turned her face away from the youth, so he would not approach her mouth. For the sake of preventing her darling’s death, she had to love him with the greatest apparent coldness.

[04] In similar fashion to this legend the two youths also leave poor mankind of this earth with the deepest apparent coldness, knowing people could not bear the glowing love of their celestial hearts!”

[05] Say I: “Just so indeed, with the difference that their breath is not poisonous and their tongue not provided with deadly sting; but rather that their breath vitalizes, and their tongue blesses the earth.”

[06] Here Borus stepped over to me again with Sarah, asking Me what he really ought to do to show himself more thankful than has been the case until this overjoyous moment for the exceedingly great grace.

[07] Say I: “Tell Me, My friend and brother, where is the person who from their childhood would have been more favourably disposed towards Me than yourself? As a boy you were My daily companion and did for Me whatever you saw in My eyes that it would please Me. When you went annually with your parents to their properties in Greece, returning a few weeks later, then I was always the first you visited, bringing all sorts of good and often quite costly and beautiful things as presents, and were not cross with Me for smashing the silver Diana Temple you gave Me with a hammer, forbidding you to ever give Me such present again!

[08] After I became a youth and hardly anyone took note of Me, you were the only one who remained steady; and just as you have always been so you shall also remain. Hence I did no more for you here than as a friend overduly reciprocate after many years. Hence make no big fuss about it. For sure have you received the

most love worthy and beautiful and spiritually awoken wife, - and Sarah in yourself the best, most faithful and in every sense the wealthiest and most highly regarded man. You shall not eternally on My part be lacking My blessing in every good respect, and besides that you shall remain the best physician not only in this country but the entire world. And therewith you two shall I presume be able to live quite well!?

[09] Notwithstanding this never forget the poor and not charge either money, or through any services or grain or cattle any poor citizen and even less any servant for your skill in healing all sicknesses, which is not achievable to any other person in the world.

[10] But charge your skill to the big gold-owners, brokers, moneychangers, merchants and big landlords for whatever is justly due; for he who has and wants to live should make an offering for his life every now and then! There shall afterwards be no shortage of the poor to whom you can pass on that for which a man of property buys his life.

[11] A physician like yourself sells men life, which especially for worldly men is the greatest possession. Whence they should also have to buy it for good money and goods and besides that there should be a person upon earth from whom one can buy life.

[12] For I say unto you: The truly penultimate and pure skill in the world, which no worldly man can learn is to heal any kind of mental or physical illness through the word, though the will and only sometimes by the laying on of hands and, besides, to tell the poor about the Kingdom of God.

[13] At Sychar too I awakened a physician so that he can effect quite noteworthy healings; but since he was not quite able to let go of his herbal fluids, he trails you by a long way.

[14] My disciples shall catch up with you in a few short years as well, yet not all whom you see here.

[15] But My most beloved Sarah also shall gain a skill, and namely that of a midwife; because this is a most worthy service before God - to always stand by women in great pain. And thus you two are provided for like no royal couple ever was before you!

[16] But I also advise you as follows: When someone sick comes to you or you are called away to one, then always ask him earnestly: “Do you believe that I can heal you in the name of Jesus the Saviour from the heavens”? If the sick says convincingly thereto “Yes, I believe”, then heal him; but if he doubts then do not heal him until he believes that you can heal him in My name. - But now a word with you Jairus.”

Chapter 47

Suggestions for Jairus. About outward sacraments.

[01] Says Jairus: “Lord, speak, and I will listen and act in accordance with Your Word.”

[02] Say I: “Very well then; if you act accordingly then you shall be happy temporally and eternally. And so hear Me: You are now a Pharisees’ Chief and their schools of this entire district of Nazareth, Capernaum and Chorazim, of Cana in Galilee and many other spots, villages and hamlets. Hence your standing in Galilee is high and not much below that of the High Priest in Jerusalem.

[03] But behold, none of this stature could save your daughter’s two deaths and even less re-awaken from death after she had truly died.

[04] From that you see that such an office of high standing is good for little other than to heighten the arrogance of the high official still further, making this rising living standard into a necessity but becoming weaker and more helpless in his use and true help towards mankind and hence confronting the needy as himself helpless -- in helping. Because whoever is not capable or willing to help someone in need is as helpless as the needy himself.

[05] Hence a high office, especially yours is of very little consequence. How about putting it back in the hands of the Jerusalemite High Priest and afterwards go to your son-in-law by whom you surely shall be better provided and with higher standing than you currently are so by bat-blind Jerusalem? You could enlighten Borus gradually in the Scriptures in which you are well-versed which would be of inestimable advantage to him, whilst he would instruct you diversely in the art of healing. But I burden you with no command over it but put it to your volition. Should you follow this My advice you shall fare well, but if not then you shall commit no sin therewith.”

[06] Says Jairus: “Lord, here You have truly anticipated my own wishes! It has been not just now my desire, but for a long time hence to lay down my tiresome office; but now that all circumstances have turned so favourably for me, I shall tomorrow already dispatch a messenger with a letter of resignation to Jerusalem with a request to confer the office upon another. There are always plenty of candidates for the office in Jerusalem who can pay the Temple tenfold fees for the bestowal of such office and such application therefore shall be sure to welcome the lords of the temple shall find such application most desirable, for they even make offers to high-ranking officials to step down, which could give some competitor the opportunity to make the Temple richer by a few hundred pounds

of silver and gold. Quite profitable barter takes place for such positions in Jerusalem!”

[07] Say I: “Oh, none know better than I the goings on in Jerusalem! One looks only to the weight of silver and gold and the pearls and precious stones but never to man’s spirit. If you came to the Temple as a prophet greater than Moses and Elijah and started preaching as such they would soon show you the cursed stones with which most prophets were stoned; but were you to come with 10,000 pounds of gold then they would render you the highest honour. Just have two fat oxen driven into the temple and you can be assured that they would be far preferable to them than Moses and Elijah. - But lets now leave that. The time is not far off which shall give the templers and all of Jerusalem the well-deserved reward; for these abominations shall not be tolerated much longer. But now to another matter!

[08] What has been heard of John? Is he still in Herod’s custody?”

[09] Says Jairus: “I have heard nothing about him being released yet. But I shall have insistent inquiries made about it through the messenger I shall dispatch to Jerusalem tomorrow about the former matter, if it will please You, Lord.”

[10] Say I: “Let it be, for Herod is a cunning fox, and your messenger may strike problems as a Galilean. But in My spirit I see how things are with John anyway. The day after tomorrow we shall receive sad news which none shall rejoice in, Myself not excluded.”

[11] Following these words Cyrenius and Cornelius ask Me whether this means that they too should lay down their high offices.

[12] Say I: “Not at all. Your offices are of an entirely different order and exceedingly necessary and of great importance. But always administer your high offices justly and fairly, making everyone equal before the law. But, as you have heard of My mouth - let love always precede the law, remembering that a sinner against the wide-ranging state laws, being completely ignorant of these many laws and easily prone to act contrary to them, also is a human destined like yourselves for everlasting life in God’s kingdom! If you always administer your laws thus, you shall be akin to the angels who are servants of God the way you are servants of the emperor.”

[13] Says Cyrenius: “This we want to and intend doing! But now we still have an extremely important question, and it is, as You are well aware, we are Romans and hence, as you say, heathens, should we remain by appearance what we are, namely heathens, or should we officially renounce heathendom and be circumcised?”

[14] Say I: “Neither the one nor the other! Because he who like yourselves is circumcised in the heart through faith and love towards God needs nothing further for this completely suffices for gaining eternal life. But in a few years My disciples, filled with God’s spirit, shall come to you anyway and baptise you with God’s spirit and shall therewith receive everything you still lack. Now you know everything! Evening is not far off, and on account of the Jews we shall on this pre-Sabbath take our rest a little earlier than on another day. After the evening meal we shall then deal with nothing further.”

[15] Here the two angels come to Me in deepest reverence and ask Me to be allowed to stay for another few days visibly here in My physical presence, for this was for them the greatest bliss they had ever experienced.

[16] And I say aloud: “You always possess the greatest freedom, and so do what is of benefit to you, but do not forget the service you have to render. The central suns require a lot of care, and you know how many there are in God’s endless space.”

[17] Say the two angels: “Lord, this has all been taken care of and will be done also in future.”

[18] Say I: “Yes, yes, I know, and therefore you may remain here according to your wish, for the least of all these people around me is more than countless central, secondary and planetary suns. The suns, however, were created for the sake of men and must, therefore, be at all times tended with the greatest care.” - The angels bow, supremely happy, and return to My disciples for further discussions, giving them extremely important explanations about many a thing in the world.

[19] Here Borus rushes into the house to organise a good and abundant supper.

Chapter 48

Concerning Jairus’ resignation.

[01] After supper, which had lasted over one hour, Cornelius asked Cyrenius: “Exalted brother, what will you say? Ought we to remain here today, or make off on account of urgent matters awaiting us? I subordinate myself to your opinion.”

[02] Says Cyrenius: “I should in actuality have departed this morning because urgent affairs are certain to await me. But tell me, who can extricate oneself knowing Who resides here? One would already find it difficult to leave a friendly Emperor if he were to say: ‘stay if you will! What is an Emperor compared to here, where indisputably the Creator of Heaven and Earth is tarrying as a human

among His humans and His angels?! Besides this, His angels also had their stay here prolonged from whom we could still learn and find out much. Ah, I simply am not leaving! Not for the entire Roman Empire shall anyone move me from here, come what may. Just stay here too! You have fullest authority on my part, and even if something were to turn up then two days won't make the Earth disintegrate. On top of that I think we are better looked after by these two Lords than my Rome?! And even if something urgent should come up, then in the Almighty's hands there are ways of fixing the most urgent task instantly."

[03] Says Cornelius: "Exalted brother. With this proposition I am immeasurably happy indeed, and I shall have no desire to leave this place for a long while yet. I put the question solely on account of political and state affairs. But from another angle it may be a good thing to perhaps organise our guards on a spying venture to the city this night to see what the people are saying about our stay here?!"

[04] Says Cyrenius: "We could indeed do so if it please the Lord; but I also think that in the Lord and in the two angels we have the most reliable secret police of all, and that we may not need to avail ourselves of another while here. Once we are again isolated from His holy company from the heavens then unfortunately we shall have to resort to secret agents for keeping public opinion monitored and immediately anticipate conspirational tendencies. But as said, if it please the Lord and it is His will, then I am ready to order what is necessary."

[05] Say I to Cyrenius: "Let it be, for I firstly know from Alpha to Omega everything that is being said for and against us. On the whole no danger is lurking, because these people are too stupid and blind even for nasty things. Hence let none be concerned, for no uprising shall come from Nazareth, of that you can be assured. Incidentally, Borus is himself always the best secret police. Nothing easily escapes him, which is not difficult for such not too large city. Besides I could make My angels into secret agents, and in one moment you shall find out more through them than if you engaged the craftiest spies for ten years. As said however, neither the one nor the other is necessary here, and so let us take our rest untroubled. Only Jairus will have to go and ready a messenger for Jerusalem and furnish him with a letter of resignation. Because tomorrow we shall get quite different things to deal with."

[06] Says Jairus quite sad at having to now leave the company: "Lord, would it not be possible to just draw up a title deed here and dispatch a messenger from here? The house at Capernaum is fully my own anyway, together with everything in it. Land as well as fields and meadows we priests were not allowed to possess anyway, and so everything consists in my house, as You are well aware. Hence I presently have nothing to do at Capernaum and probably nothing more later either; and my house together with everything in it I shall give forthwith to my dear son-in-law. He shall with my document in his hand go over and take everything into possession under official seal just like a rightful inheritor after my death, and I and my wife shall be quite dispensable. Concerning friends in

Capernaum, these are all here. But those who count themselves as my friends still at Capernaum verily are not worthy of a farewell visit, for they are all friends to the face but carry no weight in the heart!”

[07] Say I: “Very well, then you remain too, and I shall send one of My present attendants to Jerusalem in your stead and he shall complete such errand faster than if you were to dispatch a messenger to Jerusalem yourself. Not today, but tomorrow as on a Sabbath!”

[08] Says Jairus: “On a Sabbath it shall probably be least appropriate at the Temple; for the High and Chief priests to observe nothing more strictly than the keeping of the Sabbath.”

[09] Say I: “Don’t let that trouble you. They make a great deal out of keeping the Sabbath because it is most often vital and is necessarily so, since every person quite often is forced to do one thing or another on a Sabbath giving the Pharisees the most numerous opportunities for saddling the transgressors with stiff fines.

[10] Just bring them as much gold and silver on a Sabbath as you will, and they shall proceed to immediately desecrate the Sabbath and happily receive your gold and silver. Hence let you not be troubled about the Sabbath in the Temple; My messenger shall have much success in carrying out the errand entrusted with.

[11] Do you think that it would please the Pharisees of none had some urgent business now and then with which to defile the day of the Lord? Oh let us be reassured! The more numerous the defiling of the Sabbath, especially by the rich, the more the Temple lords jubilate in secret.

[12] Hence let Me repeat: let yourself be completely at ease. Tomorrow during Offering, which always takes place on a Sabbath, My messenger shall be exceedingly well received! Because he shall be entering the Temple with a heavy golden contribution and be so-to-say received by the Pharisees with the most amicable mien and open arms; besides, ten competitors for the position of Chief are already on the waiting list, for which they are offering large sums. And hence your resignation shall be exceedingly welcome, particularly for the Templers.

[13] Sabbath shall at once be profaned with the familiar ceremony, and the auctioning of the Chief’s position of Capernaum gone ahead with, and you shall even find out your successor’s name through the returning messenger.

[14] Behold, thus stand things now in the House of God at Jerusalem, which latter also is called the city of God, but actually is Satan’s city. But since everything is worked out now, let us take our rest, for tomorrow shall start early for us.”

Chapter 49

Jairus” resignation. The Lord at the Synagogue.

[01] After these My words, all take to their rest; only My brethren, mother Mary and Borus are still busy in the kitchen in order to prepare everything necessary for the approaching Sabbath. Sarah and Lydia too are assisting Mary, happily romping about in the kitchen. After having everything under control they too take to their rest; and the first on her legs as usual in the morning is Mary, waking up those she needs long before dawn, so as to have everything in order and ready before Sabbath starts according to Jewish custom. Borus too is busy, and so the tables are set when we are all getting up from our quarters.

[02] Outside, Psalms are being sung, and upon the many tables in the open well-prepared fish, bread and wine are waiting for their consumers.

[03] Thereupon we move over to the morning meal, even as I dispatch the messenger to Jerusalem upon the matter in question. Jairus anxiously awaits the messenger’s return, who of course remains absent for only the human time it takes him to negotiate with the Clerics. Since it took close on two hours to deal with the Clerics, the messenger also came back only after two hours to Jairus” immense joy, bringing Jairus besides the happy acceptance of his resignation notice also an official letter of praise and thanks for his faithfully conducted ministry, advising him also the name of his successor and asking him to if necessary assist same with advice and deed.

[04] Jairus now is fully cheered, saying to Me: “Lord, I thank You from the depth of my heart for this wonderful rescue from an office which along such ungodly engagement conditions was bound to obviously make me a Satan’s booty!”

[05] Say I: “Now then, did I not say unto you: when it concerns brilliant Clerics” deals, then the Sabbath can be profaned in the midst of the offering at any time of day! From this you can see how much the Clerics think of God and His holy Commandments!

[06] But now we shall nevertheless visit the Synagogue on account of the people and see all that the Pharisees shall be doing and teaching; but we shall take our place at the back so as not to be noticed by the puffed up Pharisees and Elders straight away!

[07] Says Jairus: “But I shall not go in, as every boy would know me; were I inside the Synagogue then I would have to be seated at the front in the Chief’s presbytery and You should be betrayed therewith!”

[08] Say I: “Don’t grow grey hair over it. For when I suggest what is to happen, then you can act accordingly without misgivings, and not one of your hairs shall

be bent. And so let us get under way one and all.” – Thereon we move, shortly reaching the Synagogue.

[09] Entering same it proves to be quite empty, with the Presbytery occupied only by the serving Pharisees. Gradually a few old Jews arrive, taking their place in their pews in order to take their morning nap with gusto.

[10] After completion of offerings and dull rattling off of the Commandments, suitable Psalms and Solomon’s song, a speaker mounts the pulpit, starting to preach the following with a hoarse voice: “My beloved in the name of our fathers Abraham, Isaac and Jacob! We now are living in stressful times, nearly akin to when Noah was building the Ark and finally locking himself in with his family upon Jehovah’s Commandment! We are now standing at the holy place of which Daniel prophesied, seeing his prophesied abominations – how the spellbound pagan slaves had to painfully watch and wait for their turn to be laid in molten iron by the pagan witch Megaera even whilst watching the tormenting of their brethren – without our being able to turn left or right! We stand abandoned like a long dead tree trunk on a mountaintop as gaping testimony that luscious woods might have flourished even at such altitude! But what can be done? That’s the big question. A crown of diamonds to him who can find a pertinent answer thereto! But let him well keep in mind our spellbound and bonded condition with the entire world’s chains!

[11] On the one hand the Romans breathe down our necks like the entire Sinai mountain, on the other, the carpenter’s son who as if suddenly dropped out of the clouds, has risen into a prophet, from the merest domestic fool, the like of whom there has not lived among us since Abraham. All run after him, great or small, young or old. If Jehovah Himself came down to earth today it is highly questionable whether He could accomplish greater deeds! Every sickness he heals by mere word from afar, the dead he calls forth from the grave, giving them back a completely healthy life. Likewise he commands the winds and the waves of the sea, and they obey him like slaves their master. When he speaks, then deepest godly wisdom shines forth withal, and all are gripped by the power of his word, follow him from one city to another. Besides that he has the great of Rome on his side who would stand by him with their legions if he were in need of them. We however stand at the edge of the most dreadful abyss, to be swallowed up at any moment, whilst having not one mortal being on our side – other than these old dozers in the Synagogue! Here I ask again: what are we to do?

[12] Of what use now Moses and all the prophets, and what even Jehovah Who spoke with Moses and the prophets, and Who has now left us stuck in the deepest mire for more than a century?! And whether we scream loud enough to be heard in the stars, no Jehovah answers any more, leaving us in a more shameful fix than a poor, tenfold seduced and languishing bride by her perfectly cream-puffed bridegroom. On top of that we carry the honorary title “the people of God”, even whilst the supposedly godless heathens stand in highest prestige and possession

of all the earth's power and wealth the way Jehovah according to Scripture promised it to His David, but which has never been fulfilled.

[13] Here it says, speaking in grandiose godly fashion: "And to your kingdom there shall henceforth be no end." Behold David's everlasting kingdom now! Oh you beautiful lie of a David-flattering prophet! How often there has been an end to David's kingdom already! He had himself already had such pleasure at the hands of his son, and had an oak tree not captured his son, then David could have sung his sweet Jehovah another ten thousand Psalms and Absalom would still have sat upon the throne! But let's leave the past and look at the contemporary promised everlasting kingdom of David. Oh you beautiful kingdom! Perhaps David's soul migrated to the Caesars of Rome, whose kingdom at least for the present has an appearance of by far greater everlasting endurance than the snail's kingdom of the man in accordance with God's heart. Brethren, have you not worked it out yet that our entire age-old doctrine is a fairy tale pure and simple having nothing to it but fabricated names of yore? And we are still the dupes sticking to it as if some real salvation could be won therefrom. What donkey or ox would tolerate a completely tattered old coat on his body if he could get ten new ones of the best material for it?!

[14] History and our very own experience show us with solar brilliance that there is no more to the entire Mosaic doctrine and all the prophets than a hollow, deaf, nut, and yet we cling to it quite starved as to some absolute calculation and out of sheer deep-seated ancient stupidity are not to be moved from the spot even when the water is already running into all our bodily orifices like the Jordan into the Dead Sea!

[15] Hence brethren arise and let us too join up with the carpenter's son and we are safe. Because he is doing before our eyes that which the elders did not fabricate about Jehovah. Whom they saw no more than we have done. I consider that with this talk I have answered the most ponderous question which I myself raised. Act accordingly, and we shall at once fare better, physically and morally.

[16] Roban our elder preceded us with a good example; let's follow him and we shall not go amiss! Maybe it is precisely this previously sparsely regarded carpenter Jesus is the right one to at least partly restore the truly unhappy supposedly everlasting kingdom of David. Because with his really incomprehensible magical power, which no worldly power can match, it is most probable to inspire such respect in the superstitious Romans that their mighty legions could shortly grow a thousand legs for retreat."

[17] Here the Elders, Scribes, Pharisees and Levites rise, saying: "You cannot understand Scripture properly if you can speak in such heretical fashion which in a worldly sense indeed could have some substance but in a spiritual sense blackens God's indisputable majesty, on account of which we are forced to expel you from our company to the heathens."

[18] Says the speaker: “Do you actually think to punish me therewith? Oh, there you err mightily! If you intend to remain fools and starve to death, then by all means do so, so that you remain in your ancient night and darkness. You old numbskulls, tell me a present where a preacher of God called forth a dead from the grave back to life, the way this our carpenter had done!”

[19] Say the Elders: “This God Himself shall do on Judgement Day!”

[20] Says the speaker: “On Judgement Day your God shall pipe something to you for sure! No man knows anything about Jehovah, as we know Him from Scripture has ever called any man back from death to life! Since no man ever experienced such, having nothing certain but eternal death before him at the end of his short earthly life, has become extremely sad, and he began in his despair to ask: “What am I, and whither do I go when this life ceases?” And since there never was any lack of such servants of God as we have the honour to be, these had to invent something for the comfort of the inquirers and their own best interests, so that the acutely inquiring one obtained some comfort, and from this emerged the awakening on Judgement Day, which the wide heavens are not likely to ever let arise; yet we pensive fools even allow ourselves to be talked around therewith but are nonetheless blind to the unheard-of actual deeds and happenings that are being accomplished right in front of our eyes, noses and ears! Is it in all earnest something lofty for an old man to be incapable of separating himself from the completely mouldy dummy?”

[21] What are you going to do with the old trash of the Jews which, with the enlightenment of the nations will hardly maintain itself for another half century? I for one am not going to be the fool to wait for the demise of this blind doctrine, to which there is no more than void historical names or names and fairytales that some wet-nurses may have told their infants ad-lib, out of which grown up infants may later have stubbled together a fabulous God-doctrine within which no system or spark of any logical order in the Greek sense can be detected which grown-up infants may later have stubbled together a fabulous God – a doctrine within which no system or spark of any logical order in the Greek sense can be detected.

[22] Should Jehovah perhaps not be capable of speaking and teaching logically like some wretched Greek philosopher, then He may need to attend a Greek school before teaching truth, order and wisdom to His not altogether foolish peoples!

[23] Be it eternally far from me to not imagine Jehovah wiser than a prophet who was brought up by his nanny, and in addition to his customary stupidity, possesses just enough natural wit to bring forth such shady doctrine as to not understand it himself or be capable of doing so, which actually is part of his plan, so that such doctrine would be understood even less by any other man. – Leave me alone with your Jehovah! Verily, as an honest man I have to begin to be properly ashamed for ever having embraced such inhumanly stupid doctrine.

[24] If however there ever was something to Moses’ doctrine in the beginning, then this ‘something’ now is so distorted through lowest human dirty tricks that we possess no more of it than perhaps even its mispronounced name.

[25] Therefore I am even from today a disciple of the carpenter Jesus! He is good, and unlike you, shall not cast out an honest fellow!”

Chapter 50

The Elders’ comments on the state of Jewry.

[01] Say the Elders in furious astonishment at the speaker: “Infidel! Blasphemer! Do you realise that your supremely blasphemous talk deserves immediate stoning in the Synagogue, in strict accordance with Moses? How can you dare to shake other people’s firm faith, making them doubt God and Moses just because you have no faith?

[02] Are you really so deficient in reason as to not see that no man’s age in itself, even with thousands of years of experience, can bring sufficient insight for believing only ones’ own experience? Whence God has taught men lettering through which to record their experiences, which their descendants are not likely to experience, and for the benefit of those very descendants, so that the latter may gain beneficial knowledge of what they could hardly experience in their own time, because every period brings forth something different. This manifestly our few days that we have to live through on earth teaches us, in that no year, month, week or even day completely resembles the other in what happens! Look up the Chronicles, and we give you everything we have if you can show us a time in which that very thing took place which is taking place before our eyes and ears.

[03] If things are undisputably thus on earth and not otherwise, what will you have with your loose and crude casting of suspicion upon Scripture which is a holy legacy from our forefathers to us, their descendants teaching is in clear sketches what they as pious, God-fearing men experienced, and what measures were taken for enabling their descendants to more easily live a more ordered and God-pleasing life than was probably their case?!

[04] Do you actually think that we are too stupid to evaluate what is now taking place before our eyes? Oh, there you err mightily! But we apply the wisdom of our fathers, who examined everything for many years before accepting it as that which it appeared!

[05] Had our ancestors been as impressionable as you, they would not have stoned the prophets! After they saw who unbending a true prophet was under a hail of deadly stones, not departing from his testimony by even a hair’s breadth,

then his testimony took on a different aspect, and the fathers then accepted same as going forth from God!

[06] If our forefathers proceeded so fastidiously with a prophet's" new proclamation of God's will to mankind then is it even moderately reasonable to assume that our divine doctrine is no more than some defamatory writing of some good-natured irresponsible young lads who got some fun out of making fools of all future generations?

[07] You called us fools and numbskulls; but isn't it questionable whether you are not the biggest?! Because it does not behove a man from Levi's tribe to judge his brethren so lovelessly.

[08] If with your contemptible speech you only wanted to test whether with all the extraordinary events of this time, we still are what we should be as orthodox Jews then you have taken a bad approach and have therewith only exposed the true nature of your heart.

[09] Because every man is betrayed most of all by his zeal, testifying of how his feelings, are made up, because therewith he gives free rein to his favourite ideas, attitudes and vices.

[10] But a sober listener thinks his part, having the advantage of getting to know his friend from rock bottom.

[11] Do you think that we are not aware of how quite huge abuses have crept into our doctrine of God, especially in its practical performance, which unfortunately not seldom hides Moses and the Prophets more than the sun is obscured by the thickest storm clouds? But pure, unadulterated Scripture does not lend itself to such cloud cover, and a true Scribe shall always know where he stands with pure truth.

[12] We all can see it as well as you do how the abuses can in the end kill the divine doctrine in people like the nasty woodworm a young tree, but only with people like you; yet the doctrine itself shall remain pure and shall always have its staunch followers.

[13] Have you never seen a tree upon whose bough a great many parasite growths have taken root for the destruction of the tree for man, taking their nutrients out of the tree? Does the tree on that account cease to be what it basically is?

[14] We men cannot of course with our foolish senses determine the grounds for such aberrations; but that much we can work out, that these could not possibly arise without the almighty and all-wise God's will. Why must there be wolves only for the purpose of destroying peaceful and harmless herds of lambs to sate themselves on their blood and flesh? Why must there be a lion, a bear, a tiger, a

hyena and other predators; why next to the gentle dove a mighty, rapacious falcon? Behold, these are imponderable secrets for us shortsighted men, and we are unable to shed light on them!

[15] A man of the land cultivates his field and it stands ready fully blessed, and he is already enlarging his granary to accommodate the new blessings. But then in one day there comes an unexpected stormy hour, - and the entire blessing is destroyed. Could one not put the pertinent question: “God, if it had pleased You that this field should bear no fruit for this man of the land due to his being perhaps a sinner then You would have surely had sufficient power to destroy the field’s blessing in the germ saving the man of the land cost and effort”! But behold, such occurrences happen quite often before our eyes, and none is able to give a sensible explanation.

[16] Likewise we see to a greater or lesser extent deviations both in the Temple and by all followers from Moses’ pure doctrine. We see the traveller upon false courses. Upon the old tree of life we see a great many parasitic growths. But what can we do about it and how blamed? We have neither done nor desired it, but have found it so, having to tolerate it even if ever so bitter to the palate.

[17] But on that account alone we have not been spiritually restricted by having to buy the parasites into the bargain as equal to the tree of life. The tree itself still remains with us in its original authenticity, and its parasites are regarded for what they are, and no God shall have an objection to such common sense. God would be silly indeed if He said to each one of us individually: “Go and destroy the Temple which has become offensive, for I, God am greatly displeased with its abominations”. Could not a weak man say to his God: “Lord, what nonsensical thing are You asking of your poor, weak creature? If my existence troubles You it takes You only a thought and I cease to be. But to ask the impossible of me would be like commanding a fly with its unaided strength to put an elephant on its back to carry away.”

[18] We however think that God is too wise not to see that man cannot swim against a raging stream.

[19] Tell us now whether you see the truth of our talk, and we shall forgive what you threw at us blindly and foolishly.”

Chapter 51

One speakers’ testimony to the Ark of the Covenant.

[01] Says the speaker, not having lost his quite stoic composure for one moment during this fairly convincing lecture: “Dear friends and brethren. That which you

now sermonised to me I know as well as you do, but nevertheless for the first time in my life among you I am very fortunate to find out that like myself, you are no fools either. What you have said is true, but it still leaves my question unanswered.

[02] It is as you have spoken, as I quite clearly perceive, although I wanted through my seeming refutations to nudge you into opening your perpetually sealed lips. And behold, for the first time in our joint living and acting in twenty years, you have spoken with me openly.

[03] But neither my own nor your clear insight minimises the dilemma on which we obviously find ourselves. The big and important question remains, what are we to do now?

[04] I, the son of a High Priest, grown and brought up in the Temple know only too well how it stands with the Ark of the Covenant. The wood, silver and gold still are of your; but the evergreen Aaron's Rod is powder-dry, the Commandment tablets are broken, whilst the Manna consists only in the concept. And the Pillar of Fire, where might be same? From the Chronicles one knows that he who touched the Ark with unconsecrated hands, being un-called lost his life; now one can climb upon the Ark and touch it at will, and no deadly fire flashes from it.

[05] When for much money foreign travellers desire to view the old miracle under sworn secrecy, it is granted them without any objections, but only on the day after the permission is given. Thereupon an artificial pillar of fire is presented, but mark well, not above the red ancient one, but above an artificial imitation metal ark! This ark is equipped with a black cup in the middle, at the top sunk into the lid in such a way that it is not easily detected in the dark holiest of holies, on account of the intense flame emanating therefrom into this cup the finest ethereal naphthalene is blended with other fragrant finest oils and lit about an hour before. In this way it then burns forth about six spans high to represent the pillar of fire.

[06] When the curious onlookers have stared at this beautiful pillar of fire with much contentment and then wish to see the Ark's interior, then under much ceremonial formality and void prayers the upper lid with its continuing flame-throwing is gently lifted unto a golden rack. The spectators are shown the naturally new Mosaic tablets as the genuine ones, likewise the Manna which is quite fresh, as well as a sprouting Aaron Rod and similar other things the Ark contains.

[07] Some onlookers become deeply stirred; others, in particular Greeks, smiling to themselves leave the Holy of Holies finally saying; "This actually is quite a clever contraption!" The majority however regret that the rest of the Temple is kept in such a filthy state. I tell you and would also bet you a large sum, that in

time the old Ark of the Covenant shall be put out of the way altogether and henceforth only the new iron one will take its place and function.

[08] If you don't want to believe me then let us dress up as for example Romans, go to Jerusalem and enter the Temple as strangers; at once an obliging spirit shall attend to us, asking us in great detail where we are from and what we are seeking in Jerusalem, how long our stay in "The City of God" shall be, where we are heading thereafter and whether we carry large sums; whether we have gold or silver for sale, and whether we would not like to see the Holy of Holies for a modest fee. Then we ask about the fee and are told something like a hundred pounds of silver. We say that this is too much and that we are not interested in seeing such things; if it is possible for ten pounds then we are all for it. And for ten miserable pounds we get into the Holiest of Holies, if we solemnly promise the chief caretaker in question not to betray a syllable of it for anything in the world either within the Jewish land nor any distant foreign land, nor tell anyone of having been in the Holiest of Holies. This we can promise quite easily and thus get into the Holiest of Holies as pseudo-Romans, and you can then convince yourselves as to whether even one syllable of all this what I have told you about the Ark of the Covenant is a lie!

09] And, dear friends and brothers, if one as a human being with a somewhat brighter intelligence has seen with one's very own eyes such things in the Holiest of Holies, and where at such opportunities oneself has served as a shrewd and useful sidekick, surely for a honest person this will become forever a bitter thing, to become a shamefully paid deceiver and liar of the people! How often have I thought about it and said to myself: 'If the supposed to be living Holiest of Hollies, on which the whole doctrine of God and all the laws are based, is a blandishment kept secret, what should one think of the whole doctrine and of all the laws?' - I have now spoken, now you can speak again; I'm inclined to listen to you."

10] Says one of the elders: "Were you then allowed to give away such secrets? Weren't you asked to swear an oath of everlasting silence before you were released from the temple as an adept?"

11] Says the speaker: "Certainly; however, now I'm free not to keep this stupid oath which does not can have any value for me, anymore, and to inform the whole world how it has been deceived! And here in Nazareth we take these things anyhow less serious, and therefore one can dare to brake such fraudulent oath, without having a bad conscience about it."

Chapter 52

[01] Say the elder: “We now admit that you are right to a certain extent, - but not with everything; therefore you are lacking at least twenty years experience. The temple looks like you have told us; but it was not always like this. For if you are able to think thoroughly and logically, you must necessarily accept the statement as undeniable true: ‘If something true and real never existed, no person could ever think to replicate something false and untrue.’ Why does one in our over-informed time of all kinds of arts come across false diamonds, false pearls, as well as false gold and silver?”

[02] We know that the Persians produce the best and finest scarfs and other clothes and also add to it the most durable colours according to their secret art, which is why their produce is highly valuable. But if you today visit the markets in Jerusalem, Sichar or even Damascus, you must be a knowledgeable product expert, not to buy in our country produced counterfeits, thus false and bad materials as original Persian for a high price what one normally would pay for Persian material! - But what can be deduced from that?

[03] Behold, had these never been real diamonds, pearls, silver and exquisite Persian materials, it would also never occur to any person to imitate such! And if the genuine were not so highly valued then the fake imitations also would cease, for it would not occur to someone to imitate false limestone due to the limitless abundance of the real. And so can easily see that a false Ark with the pillar of fire would never have been imitated if formerly an authentic and wonderfully true one had not been in existence.”

[04] Says the speaker, by the name of Chiwar: “Quite so! This is clear; but it begs the question: what took place in actuality, by the ancient once duying, so to speak. It still is in existence and is occasionally found on the spot of the false Holiest of Holies precinct, which nevertheless hardly ever happens these days because of the frequent visits paid to the Holiest of Holies hall, in spite of it being known very well that until hardly thirty years ago, no man besides the High Priest who had the right to sit upon Aaron’s chair, could enter the Holiest of Holies, and even the High Priest himself only twice a year, according to regulations; only under exceptional circumstances was he allowed to enter the Holiest of Holies three or four times.

[05] How did it therefore happen that the Holiest of Holies is now only so in name but is basically no more a Holiest of Holies than this Synagogue?”

[06] Says one seasoned Elder: “What may have led to it or be the cause, neither I nor any initiate in all of Israel knows. Only this much is certain: that with the wicked murder of the High Priest Zacharias between the sacrificial altar and the Holiest of Holies, the Pillar of Fire suddenly went out and did not reappear with all pleading and prayer.

[07] We hope that you will understand that such goings on could not be made known to the people. Because this would have caused a great furore among the people, on top of the Romans in the land! What bloodbath and devastation would necessarily have followed!

[08] In this way however in all of Israel, except us initiates, nobody knows anything about it, whilst these Galileans sleeping here and hardly capable of hearing our whispering even if not asleep, would not do anything even if they knew, for they are of little faith one and all, being Greeks more than Jews and persuaded of the expedient premise: “There has to be a religion for holding the common people down, making them the easier for the educated classes to exploit, and that it is quite immaterial as to what mystique underlies a religion.

[09] What concern to a real and better Galilean as to whether the Ark is authentic or not if only it has the right effect on the common folk that is superstitious and too easily deceived!?! Here in Nazareth, in Capernaum and Chorazim therefore one can be quite open among relatives and friends without causing damage; regarding the Greeks and Romans, well, there we know whom we are dealing with!

[10] That was also the main reason for getting the preacher John, who hung around Bethabara for several years, to prison, as it was feared that, as a son of Zacharias, giving no good testimony of the Jerusalemite priests, might know and tell the people about the false Ark!

[11] That is also the reason for persecuting the carpenter, because with his obvious gifts of prophecy one feared he could reveal things to the people. Hence let this remain a secret among us for now, and we must not give ourselves away too easily.”

[12] Says Chiwar: “This is of course a most exasperating tale; if only those down there near the main entrance overheard us!”

[13] Says the Elder: “Well, we actually mumbled more than spoke and those down there will have heard very little if anything. And even if they had heard anything, they are mostly Greeks and Romans and don’t understand what we discussed among ourselves.”

[14] Says Chiwar: “I nevertheless noticed the carpenter’s son Jesus, the chief governor Cyrenius, the Chief Jairus, the chief Cornelius, Faustus and other officials!”

[15] Says the Elder: “These are people against whom we cannot guard ourselves anyway; it matters little whether these heard it or not. If these want to make it known to the people then they are not likely to need our discussion, as they are likely to have for along time now it is with the Ark in the Temple; and if they don’t

want to, then our discussion is not going to motivate them, - and so we can be untroubled! But let us now see to it that this questionable thing is not broadcast by us. And if it has to be done in times to come then utmost caution shall be needed.”

Chapter 53

Chiwar's testimony on Jesus' works and life.

[01] Says Chiwar: "Verily, I must commend your wisdom. Notwithstanding the length of time we have lived and acted together, there was never an opportunity yet for getting to know you, my colleagues, the way I have done today and I am particularly pleased to have you at my side as humans rather than just foolish Temple servants. Nonetheless, the advent of the carpenter remains the most extraordinary thing witnessed by human perception since humans settled the earth. Here Adam sinks with all his thousand years of experience and visions! A Henoah belongs to a nation of spiritual beggars, and Abraham, Isaac and Jacob, Moses, Aaron and Elijah are poor devils in comparison with us. Just on e day now brings more of the most miraculous and unheard of than what all the ancient and forefathers ever experienced!

[02] I have myself played a secret observer from a distance, yesterday as well as already today, of all that which went on inside and outside old Joseph's house, I will say it: nothing but miracles upon miracles! Two visible fully live angels serve Him! Faustus' wife was at Capernaum and the carpenter wanted to have her at the breakfast table; but four hours time would have been required to bring her from Capernaum to Nazareth. What happens? The carpenter gives the two obvious angels a nod. These two disappear for just a couple of moments, bringing the completely cheerful beautiful Lydia to Nazareth! – What say you to that? This surely is more than we are able to grasp?!"

[03] Ask the Elders: "What else have you seen?"

[04] Says Chiwar: "You certainly know Jairus' daughter and also that she died twice and that the second time she had already lain in the grave several days. But that you don't know that Jairus' celestially beautiful daughter has become Borus' wife! Is not this unheard of, that a twice fully dead female being becomes a man's wife and a wedding by ways and means as the earth has not experienced before?! When the carpenter's son had blessed her she saw the heavens open and countless hosts of angels filled the air praising God for showing the earth's mankind such honours and graces. After the pair were blessed by Jesus however the heavens closed in response the carpenter's visible nod and only the two angels remained, as they were previously, and as you are able to see them there in the Synagogue, - over there standing near the door, in the shape of two celestially beautiful youths. Look at them and say whether they can be from anywhere else but purely from the heavens!

[05] If however things all are of such wonderful nature, which none of us can deny, why should we not take the carpenter's son for something higher than a student of the Essenes, whom he could not ver have seen, since he has to my knowledge never left our district, except a couple of times for Jerusalem with his

father and brethren, and I think once to Sidon to erect a dwelling there, at all other times he was at home.

[06] Although one knows that the he was always quiet, withdrawn worker, and that he was even regarded as somewhat stupid, one also knows that from his birth to his twelfth year truly exceptional things took place with him; even his birth was supposed to have been quite miraculous – according to the Roman chief Cornelius' account, who told me this only recently during a festive occasion.

[07] If things are thus, then I earnestly ask whether one should still have misgivings about regarding this Jesus as at least a son of God; because such things as he accomplishes, and how he commands the angels and how they obey at the least hint obviously allows the conclusion that there must be the fullness of God's primeval Spirit behind this Jesus.

[08] If that is the case - as his deeds and doctrines testify - then I really don't know why we still hang unto the dead Ark, even whilst the living one is moving and acting before our eyes. We could even in front of the people still in appearance remain what we are, in order not to make the thing too conspicuous; but in our hearts we should firmly convert to him!"

[09] Says the wise Elder: "Either fully or not at all! For if godliness is in him it shall abhor all half-heartedness; if this is not the case however, then it nevertheless is better to stay with the dead Ark with at least the memory of its former constitution, than to embrace something whose foundations one does not know!

[10] Says Chiwar: "Wherefore we shall test the thing on your account, because it needs no testing on my account. I am in the clear and know exactly what I do by following him."

[11] Says the Elder: "But do you think that the Temple will take no further steps if one community and district after another falls away from it like ripened fruit from the tree? I think the Temple won't keep us waiting too long before sending its heavy fathers into every precinct. Then beware all apostates - these shall be tormented in every manner! Then those who embraced the wise Greek's doctrine may still fare better than disciples of Jesus, who are neither fully Jews and even less Greeks yet might be, at least some of them, informed about the bad and completely void Temple conditions together with its holy mysteries.

[12] I say unto you: nothing incenses the Clerics into more threatening disquiet, kept secret of course than Jesus" obvious prophetic nature and that of his disciples. And such disquiet shall seize upon every Satanic measure to destroy a doctrine, which evidently must prepare the Temple's demise.

[13] Or did you not hear what the Clerics did last year even with a Greek who made it known to the people that the former were now accepting Roman gold and silver in the Temple notwithstanding that only Aaron's coinage was determined for this and that no other money was to ever be accepted? Behold, he was enticed into the Temple with promises of profit, and when gotten hold of in this way he was killed in a manner that finds no precedent in the Chronicles. Hence the greatest caution must be applied! We have to either become wholly Greeks and as such then join Jesus' disciples, or on the other hand remain completely what we are, because half-measures shall in no way help us."

[14] Says Chiwar: "Speaking openly between ourselves, what if this apparent carpenter is really the promised Messiah, thus - as David calls Him with the deepest reverence - Jehovah Himself? Should we then still become His disciples by subterfuge, or should we not rather join up with the heavenly banner and not allow ourselves to be intimidated by Satan's trickery because through Him we can be assured of eternal life even if it may cost us this insignificant, miserable temporal life which is only short anyway?"

[15] At Chiwar's proposition all became hesitant, not know how to act decisively.

Chapter 54

The angel's counselling of the converted Clerics

[01] There the two angels step up to them and say: "Chiwar is right on the one hand, but you, Elder, are right too in saying that one must belong fully to God since God detests anything lukewarm. But we as His witnesses from the heavens tell you: Do not fear those who cannot harm your soul, but rather fear Him Who is the Lord, over all life in heaven and on earth. Without Him there is no life, neither in heaven nor on earth. Therefore we, as His most truthful witnesses from the heavens, do advise you to do what your friend Chiwar has suggested."

[02] Says the Elder: "Who are you, most charming youths, that you call yourselves before us "witnesses from the heavens"?"

[03] Say the two: "Ask Chiwar who saw us fetch the wife of Faustus from Capernaum, and he will tell you who we are."

[04] Says the Elder: "If so, there is no more to be reflected on and we must turn our backs upon the temple."

[05] Say the two: "Not this way, dear friends, for the Lord is tolerant in all things. As long as you follow Him in your hearts, have a living faith in Him and believe that through Him the Scripture will be fulfilled and for the greater part have

already been fulfilled, you are doing enough. Otherwise stay as you are, so that the servants of the world and the devil of whom the temple is full are not awakened before the time. Teach the people of Moses and the prophets and see that the true commandments of God are observed, but regard the observance of the worldly laws of the temple as you would lukewarm water, then you will be as much His disciples as those whom He called and chose from among the fishermen.

[06] In two days time, you shall get a new Chief from Jerusalem who shall be very temperistically-minded at the start but later be quite open to wheeling and dealing and hand out dispensation after dispensation for money; because he does not believe one iota in the Temple himself and you shall get off easily. Jairus has retired and is going to reside with his son-in-law. But say nothing to the new Chief about all the miracles that has taken place here!”

[07] Says Chiwar in deepest reverence: “Servants of God from the kingdom of Light and eternal life. We shall do well if we act in accordance with your counsel through the grace of God; but for myself I would like to take it a step further. How about my personally join the disciples as a disciple myself?”

[08] Say the two: “Every man of this earth is free and can do what he will and believe and say as he will; but whoever like yourselves has received divine counsel does well to heed same because heavy days of temptation are yet to come over the disciples constantly about the Lord, for the purpose of testing their spirit even in the fire, and many shall become feeble and fall away. For yourselves, it shall be easier, and you shall quietly achieve what the disciples shall only achieve under much fear and persecution. You Chiwar can yourself now do as you wish; yet it is better for you to remain in your position.”

[09] Says Chiwar: “Indeed I shall remain so; but for the duration of the Lord’s stay here I would like to stay in His proximity and hear and see Him diversely. Should I let that go too?”

[10] Say the two: “Oh, that you can indeed, although the Lord shall be saying little here, and even less, do anything in particular, because the people here are almost entirely without faith, taking the Lord to be a magician. You shall yourselves get ample opportunity to teach them something better for which the Lord shall not let you go unrewarded. Towards evening Roban also shall come back to you and bring you important testimony of Jesus the Lord, and in him you shall have a cleaver and wise leader; for Roban is one of the most forceful spirits among you.”
– With these words the two angels leave and join our company.

Chapter 55

The relation of the people to their leaders.

[01] After this, Cyrenius asks Me whether it were advisable to release the Pharisees, Elders, Levites and Scribes from his sharp edict as they appear in his view to be fully converted.

[02] Say I: “One should not as an empowered legislator be precipitating and enacting a new law! Once a law is enacted, one should even less precipitate in abolishing a given law, for here the law of sensibility should guide. Behold, when enacting a new law you shall make enemies of all on whom the law imposed; if you abolish the law, none shall thank you but rather reproach you as weak and say triumphantly: ‘Do you see a tyrant! Seeing himself outnumbered by enemies, who is toying to re-ingratiate himself with the people by suddenly abolishing the tough law. But he shall have few friends among the people, for once someone is a tyrant is so a second time and doubly so when re-gaining power!’

[03] It is therefore better to let a given law stand than abolish it too soon; but one can instead secretly lapse it, and whose transgressions against it occur, one can show leniency and not sentence too strictly. When a new leader emerges, it is then up to him to either completely abolish the laws his predecessor enacted or to enact wilder ones commensurate with the spirit of the people; or be it that the people themselves came to you to ask it, whereupon you can remove the stricter portion of an enacted law but always retaining the option of re-implementing it in all severity if traces of pursuing the wilful digressions can be found which the law is designed to alleviate.

[04] Behold, this is the cleverness with which every regent should lead his subjects, if he desires to rule with gladness! A half-hearted careless regent shall come to the constantly sad insight that he should not have allowed the people to grow over his head through excessive pliability!

[05] For peoples relate towards regents the way children relate to their parents. Strict but also wise parents shall have good, obedient and obliging children who will love and honour their parents, whilst over-pliable parents shall soon have their children growing over their heads, expelling and driving them from home.

[06] Love coupled with earnestness and wisdom is the eternal law; he who acts accordingly shall not stray, and the resulting fruits shall taste good and precious. Have you indeed fully understood Me?”

[07] Says Cyrenius: “Yes, Lord, completely, and it has always been thus in the world. An excessively good and pliable regent’s’ reign shall soon be over, but a too tyrannical one rarely lasts long. It seems to me that in the middle path rest wisdom, bliss and their lasting solidity?”

[08] Say I: “Indeed, so it is: midway, as I have shown you. But now let us return home, as afternoon has quite come along.”

[09] Asks Cornelius: “But are these elderly citizens who were going to stay here, already asleep? These people could surely carry out their praiseworthy honouring of the Sabbath at home without disturbing those present with their sonorous snoring! For these people’s snoring make one want to run away - a phenomenon most obnoxious to me. I can put with plenty of hardship, but a sleeper’s snoring can drive me to exasperation!”

[10] Say I: “Now, now, just let that be. Whilst snoring they commit no sin. It is good that they are snoring, for had they been awake, they may have overheard what could have extremely offended them, which would not be good. But having slept soundly they neither heard nor saw any of all that took place and hence have taken no offence and behold, that is good. But let us go now and let these people sleep!”

[11] After that we began moving towards the door but the Pharisees and Elders rushed to the half open door, quickly opening the entire big door, saying: “Lord, it is written: ‘Lift up your heads, o ye gates; even lift them up, ye everlasting doors; and the king of glory – To Him be all our praise and honour from eternity to eternity’.”

[12] And Cyrenius says with friendly mien: “Indeed, so it is and shall remain forever! The Lord be with you always.”

[13] And they shout: “And with your spirit, that you may show us grace as He does. Because until now your decrees have oppressed us severely, worse than death. But since we have ourselves now become fully His disciples, imposing your laws upon ourselves voluntarily, your tough decrees are to us now as if non-existent. Yet we nevertheless thank you for these very decrees for without them we may easily have turned into betrayers of this most holy matter. We hence no longer ask you to abolish the enacted, severe laws; for we, as ourselves like minded, believing and acting like yourself ourselves abolish them to the last iota through our own doing or omitting for all time!”

[14] Says Cyrenius: “In that sense I also waive the laws, and I am of the certain hope of never having to re-impose the laws on you. Let yourselves therefore not be misled again and strictly heed what the two angels of God have counselled you, and thus we shall remain the best of friends in God, and my rule shall not oppress you. And should it transpire that your new superintendent of your schools intends to persecute you for being friends of Jesus, the Lord from eternity, besides being friend of the sympathetic Romans as well, and you shall surely find your path to me, - whereupon steps shall be taken to uphold and protect your physical and above all spiritual rights to the best ability! And here I say once more: the Lord be with you.”

[15] And they all shout out again: “And with your spirit forever!”

[16] Thereupon they bow down deeply before us and we pass through the wide-open door and head for home, where an ample meal consisting of bread, wine and diverse sweet and fully ripe fruits awaits us. We seat ourselves at the tables, saying thanks and gradually consuming everything the tables hold, - remaining seated till dusk with all kinds of uplifting speeches and conversations.

Chapter 56

Roban and Kisjonah relate their experiences.

[01] Just before sunset, Roban, in company with Kisjonah of Kis, arrives at My house, greeting all he encounters already from afar, and Kisjonah too rushes over to Me with open arms, greeting above all Myself in a truly most amicable fashion with tears in his eyes and then after a while greets his daughter who had already held his hand for quite some time, covering it with kisses; whereupon he also greets his son-in-law, Cornelius, and on finding out that the illustrious Roman sitting at My side is the Chief Governor Cyrenius, he begs the latter’s apology for having overlooked him.

[02] But stirred, Cyrenius seizes Kisjonah’s hand, pressing it to his chest and saying aloud: “Not yourself, but I beg your apology for not greeting you earlier but let my not personally knowing you serve as an excuse. Because next to Jesus to Whom of course be all praise and honour, I also owe you, faithful and honest man, inexhaustible thanks. Because of all the people of the region you are sure to have played the major part in getting me out of an embarrassment which would have probably cost me my life! This is indeed a great pleasure, my most worthy friend to get to know you personally.”

[03] Therewith Kisjonah once again is very happy, relating much of what he had meanwhile met with, saying even that he had visited Sychar with honest old Roban and these spoke much with Jonael, Jairuth and a great deal with Archiel, now living and acting like an ordinary human, so that no stranger would dream that there is a purely spiritual being behind him.

[04] Thus he had also visited the physician Joram and his wonderfully glorious house and his lovely and glorious wife, finding out exceedingly amazing things from both; and that Roban had been just ears and eyes everywhere being taken aback with astonishment, and whenever mightily gripped then constantly saying to himself: “Indeed, indeed, life and blood to the godly Master of Nazareth! For He cannot be man but must be God Himself, otherwise such things would not be possible to Him!”

[05] Whilst Kisjonah continues thus, Roban steps over to Me saying: “Lord, I am Yours, and no power other than Your will can separate me from You.”

[06] Say I: “I foresaw it indeed that you would become one of Mine, but what you don’t know yet is that all your brethren and colleagues now count as Mine, without ceasing to remain before the world what they were heretofore, – wherefore you too for the time being shall stay what you were, until the new school superintendent, who will be taking Jairus’ place the day after tomorrow, will have his edges worn off a little.

[07] Your brethren shall instruct you on how to act, speak and behave towards the new Chief, who at the start shall be sweeping with a bushy broom indeed; but in hardly a half year you shall be able to achieve anything with him for a little money, since he has no faith in the Temple but only in gold for the present; afterwards nevertheless he shall be capable of believing in something better. But go over to your brethren now and appraise them of all you have seen and heard.”

[08] Upon My words Roban takes leave of Kisjonah, thanking him for all the good he had done for him, finally saying: “There may not be too many Kisjonahs encountered upon earth. Wherefore you are the only one to have touched my heart and found it. May the Lord bless you for all the good you have done for me and a thousand others.” – With these words he bows down deeply before us, rushing to his brethren who this day are still assembled at the Synagogue – without the sleeping ones, who were removed shortly after our departure. He received a surprisingly friendly reception, and with glad heart tell each other under astonishment over astonishment all that they met with, heard and saw.

[09] We too are in good spirits, for Kisjonah did not come alone but with several loaded beasts of burden and their drovers, bringing wine, flour, cheese, bread, honey and a large quantity of choice smoked fish, so that the mother Mary could hardly find room to accommodate it.

[10] Hence a neighbour was requested to store the excess in his larder with care, which he then also did although not too obligingly since he had always been a miserly fellow. But when Kisjonah offered and gave him a couple of gold pieces for his effort and helpfulness he was at once favourably inclined and exceedingly keen, on one occasion due to fading light heavily knocking into the disciple John whilst carrying bags. The latter said to him: “Friend, be more careful in your paid zeal or you shall do damage to yourself and others. Happy you would be if you were as zealous for the kingdom of God, which has come so near unto you, as you are for the two miserable pieces of gold, and you would not be knocking against anyone! Oh for the great blindness that does not want to recognise the supremely Highest!”

[11] The neighbour did not let himself be distracted, carrying out his hired service and was not troubled by anything else.

[12] Here John asked: “Lord, is it possible that a person can be so obtuse in body and soul?”

[13] Say I: “Let him go! There are now many thousands like that in the land of the Jews that are more obtuse and stubborn than donkeys! Wherefore they also deserve only the reward of a donkey!”

[14] This was followed by some derision that Philopold was able to heighten with fitting comments, substantiating how normally nothing was harder for man to see what sits on his nose. And all marvelled at his dialectic skill.

[15] After this interlude we rose from the table and shortly took our rest.

Chapter 57

The service of the angels in the universe.

[01] Everybody now retired and slept until the morning had dawned. Also I rested and slept for a few hours. The two angels, however, attended during the night to their duty of managing worlds and at sunrise were already back with us, came to Me, thanked Me and said: “Lord, everything is in the best order in the entire great cosmic man. The main central suns are fixed in their places and their rotations are regular. The orbits of the secondary central suns are unchanged, the orbits of the central suns of the third order around those of the secondary are in perfect order and the same applies to the central suns of the fourth order with their ten times hundred thousand planetary suns, here and there more or fewer – just as You, O Lord, have established the order from the very beginning. The countless planetary suns with their small, mostly dark planets and moons are anyway dependent on the order of the great leading suns, and thus everything is in the best order in this shell globe over which we have to watch, and we, therefore, may spend another bright day here with You, holy Father, and Your to us very dear children.”

[02] Say I: “Very well, but do make use of every minute through all kinds of useful lessons of which My children still have great need.”

[03] The two angels now step back cheerfully and superbly happy and greet Mary, then the disciples, Cyrenius, Cornelius, Faustus, Jairus, Kisjonah and Borus. But Cyrenius who had heard something about many suns asks them about what suns they had talked with Me as he knew only one sun.”

[04] Say the two, most endearingly: “Dearest friend and brother in the Lord, try not to know what you cannot possibly grasp right now, and on which the salvation of your soul does not depend; because that about which we spoke with

the Lord would kill you, if you could understand it to the extent that we do and have to understand it. Because as many stars as you can see on a clear night, and many more that your eye can't see on account of their immense distance, all are solar worlds on a scale beyond your understanding. The one sun that you see is one of the smallest planetary suns yet it is already more than a thousand times a thousand times bigger than this earth. Now imagine a central sun of just the fourth order, around which at least ten times a hundred thousand planetary suns orbit together with their planets or light-less earths! The volume of a central sun of only the fourth order is a thousand times larger than the sum of the volumes of all the planetary suns with their earths and moons revolving around them. Tell us, friend, can you now form for yourself an idea of such a magnitude?"

[05] Says Cyrenius: "Loveliest servants of God, pray do not tell me any more about it for this is making me quite dizzy. But since I have such a thirst for knowledge, tell me just in general what these countless, immense suns contain?"

[06] Say the two: "In a great solar world you can find the same and similar things as on this earth, although of a much nobler kind and often of a giant size. There are men, animals and plants of various kinds, just as here, and besides immense and indescribably magnificent dwellings compared with which the temple in Jerusalem and the Emperor's palace in Rome are the most miserable snail-shells. And everywhere is this One the sole Lord and Creator from eternity."

Chapter 58

About man's free self-determination and his sinful self-degradation.

[01] Hearing this Cyrenius is overwhelmed by the greatest awe: "Friends and servants of the Lord, only now do I realise Who the Lord is and who I am. I am absolutely nothing and He is endlessly everything. I only do not understand our human audacity which makes us speak with Him as if with our own kind."

[02] Says the two angels: "He wants it to be like that, for the children have from eternity the right to speak to the Father to their heart's content. Therefore, do not ask about silly things and circumstances, for it is not your responsibility that you are a man, but solely His Who created you the way you are out of Himself, not depending on anybody's counsel but His very own. And how could He have asked anyone else but Himself since before Him there was no being in the whole of infinity?"

[03] Therefore, if you speak with Him as if with your own kind, you do the right thing, for God has no one except Himself with whom He could speak. But His created beings that are out of Him have been given the freedom so that they can now speak with God and God with them like one man with another, and thus it is

quite in order for you to speak with Him like with your own kind. For the created being is worthy of its Creator and the Creator of His created being.

[04] Every created being is witness to God's omnipotence, wisdom and love, and without His power no ever so mighty spirit is capable of creating anything, which can be done only by God. But since every created being is a witness to the divine omnipotence, wisdom and love, how should it then not be worthy of its Creator? - Do you understand this?"

[05] Says Cyrenius: "Oh you supremely wise servants of almighty God, how clear and comprehensible your so very wise lesson is. Yes, it is indeed so. Man must truly not be ashamed of that which is, for he is the Creator's truest masterpiece provided he lives according to the freely recognised will of God. I think he corrupts thereby and can no longer correspond to what he originally was and is meant to be and remain forever.

[06] And so sin must be an act contrary to God's original order by which act man, as himself creator of his to be developed nature, which is to become similar to God's, corrupts himself there by rendering himself unworthy of being a created being of the eternal, almighty Master."

[07] Say the angels: "There you are quite right. Every human being remains God's worthy masterpiece as far as his form, usefulness, ability and living freedom are concerned, so-to-say purely a machine for a free and living expression of the spirit.

[08] But as concerns the moral development of his heart and soul, which necessarily has to be left to him, he can degrade himself to a hellish monster, thereby committing the greatest sin because he has within and through himself transformed God's greatest masterpiece into a wretched bungle, whereupon it costs God Himself much effort and incalculable patience until the spoilt work becomes once more a masterpiece.

[09] Because of inexpressibly many self-spoilt works the Master has this time Himself come into the world in order to once and for all rectify these spoilt works. However, the works will continue to become corrupted, and because of that He will establish in this world a new institution in which all the spoilt works will be able to rectify themselves independently. But he who will not of his own accord make us of this institution will forever remain corrupted if his will does not change. Do you understand this?"

[10] Says Cyrenius: "I do understand also this completely and because of that I am of the opinion that people must be urged through good but strict laws to make the fullest use of this institution."

[11] Say the angels: “This will indeed happen, but it will be of little use to mankind, for only what man does spontaneously is of benefit to him. Everything else harms him considerably.

[12] For if man could be perfected through any kind of compulsion, be it from the outside or from within, we would have more than sufficient power to bind and compel all people in such a way that it would be impossible for them to ever again act contrary to any law. Thereby we would make of man, who is destined in all freedom to become similar to God, only a dumb animated machine that would forever be quite as incapable of any useful free activity as the ever so sharp sword of justice, without being handed by an experienced hand.

[13] This shows you clearly that any compulsion would not ever be of any use, but only true teaching followed by free self-determination in accordance with the received teaching by which everyone is shown the well-lit path of divine order, how to conduct his life.”

Chapter 59

About the big battle within man.

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

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

[03] We of course without a doubt believe the purest eternal truth that was amply revealed to us here, yet not quite without force; for you two and the Lord and His deeds surely are no mean coercive method, without which just over a thousand listeners and disciples would hardly have assembled on this spot. If this considerably coercive method has not transformed us to dead machines, as

shown you by this my perhaps not altogether groundless rejoinder, then a just outwardly coercive means should not be too harmful on people who ought henceforth to transform themselves into children of God through this new doctrine from the heavens!”

[04] Say the two angels: “To a certain extent you are right, and outwardly coercive means shall not be completely left out. But you shall at the same time gain the conviction that a purely exterior coercion is worse than an invisible interior one! Because Satan too uses exterior means to keep the evil superstition in place; if however for the purpose of spreading the doctrine from the heavens we help ourselves to Satan’s despicable means and as it were follow in his footsteps, - question: what can we gain therewith for man’s eternal benefit?”

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

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

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

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

[09] Say the two: “Dearest friend and brother, if you possess any wisdom, then judge for yourself whether any “pro” can ever exist without a “contra”! Where is the man that ever became a hero without a fight? Would these have ever been fighting among mankind if there had been only pious lambs among them? Or would you be able to ever test your strength if there were no objects that were able to counter your strength? Could there be an “up” without a “down”? Or could you ever do something for someone if no one ever were in a position to need your help: Or could you ever teach an all-knowing one something that he doesn’t already know?”

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

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

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

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

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

Chapter 60

Usefulness of the passions.

[01] The angels continue: "Thus you will be aware of people being driven by diverse passions. One feels the need to possess everything that is of value; this obviously is avarice, which is a vice. And behold, you have this passion to thank for sea faring, because only exceedingly greedy and acquisitive people would be moved by the life threatening desire to find the means to swim across the exceedingly wide sea to discover whether perhaps there are lands beyond the sea, bristling with unheard-of treasures. After much toilsomeness and threat to life they come upon a land beyond the sea that is still completely uninhabited. The great dangers they lived through have cooled down their vice of acquisitiveness, robbing them of courage for return journey. They settled down wherever the wind took them, building huts and dwellings and in this way populated a still

unpeopled land. – Now judge for yourself whether people without the vices of avarice and profit would have discovered a foreign land?

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

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

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

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

Chapter 61

The benefits of free will.

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

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

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

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

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

[06] Says Cyrenius: "I am with you. Hence I shall say nothing to the Lord about it."

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

Chapter 62

Thinking within the heart.

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

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

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

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

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

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

[07] Says Cyrenius to Peter who was standing next to him: “Do you actually understand this thing about the born-again spirit within the heart, and what and where the Kingdom of God actually is, about which He and the angels constantly speak, promising us this as something to coje for our faith?”

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

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

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

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

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

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

[14] Say I: “And you possess it already, My dearest friend and brother. But that which you already possess you do not have to still seek and contend for as if you

didn't as yet have it. Hence be at peace and try in your heart to ask Me whatever at all, and I shall lay the answer clearly, distinctly, understandably and audibly in your heart, which truly loves Me above all else!"

Chapter 63

About the return of the Prodigal son.

[01] Encouraged, Cyrenius now asks in his heart: "Concerning Satan, what will once become of him and whether a change of heart on his part can ever be expected." Thereupon the Lord puts the following answer in his heart,

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

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

[04] However, when all this will take place can never be determined in earth years. And even if I told you the figure you could not possibly grasp it. And if I were to describe the figure by telling you that as many thousand times thousand aeons of thousands upon thousand of years will be passing as there is sand in the sea and on all the earth and grass in all the lands and on all the mountains of the earth and drops of water in the seas, lakes, streams, rivers, brooks and springs, you could not calculate all this to determine the final time of redemption.

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

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

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

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

Chapter 64

About the nature, life and work of nature spirits.

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

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

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

[04] When we had come out of the grotto, and after You had same blocked off for ever through Your power in Archiel, we found ourselves without bread or wine,

and none of the carriers could tell me as to who relieved them of the bread and wine. For sure, I did not notice it at the miraculous time, either inside or outside the cave, but the following day, after You departed from Kis, my entire house of course spoke of nothing other than Yourself; and - the way people are - especially at such miraculous happening, at least twice as many deeds were discussed as You had performed, according to my knowledge. I admonished the story tellers for many of the related stories which the tellers presumed to have seen You perform, declaring them as inventions of their heated imagination, resulting in the end as no more than pious lies; but the telling of the disappearance of the bread and wine that were brought along really had me puzzled as well. Because I could really not remember what had happened to the large quantities of bread and wine brought along as we had not consumed any.”

[05] Say I: “I knew indeed that this would cause you to come after Me; but there truly is not as much to it as you imagine. But since you came to get in the clear also about this, I have to throw some light on it for you, and so hearken.

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

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

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

[09] These spirits, My dear Kisjonah, and especially the ones that look after your mountains, were faced with a particularly hard task when the vile cave had to be

blocked up, and they had to be fortified for this work with bread and wine. And I was speaking of these when I said: ‘We shall find many hungry and thirsty who will need such refreshment.’ It was also consumed without any leftovers and then at My angel’s bidding the extremely hard labour was completed to perfection. This is now the fully enlightening answer to your question. - Is this clear to you?”

Chapter 65

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

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

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

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

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

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

[07] Says Faustus, for once: “Lord, Lord, in that case the many magician’s and fortune tellers’ prospects in the extensive Roman empire are bad! Because in Rome these types of people are held in almost god-like esteem and with one word are able to dull the Emperor’s and every ever so great and brave hero’s will, - or alternatively re-vitalise them to such an extend that mountains shake before their courage.”

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

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

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

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

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

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

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

[15] Say I: “For sure, if computed on a scientific basis; if not then that also is a sin, because man then develops a second faith, which diminishes the pure faith in God’s providence man then manifesting a greater faith in the signs than in the only true, almighty God.

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

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

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

About magicians and fortunetellers.

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

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

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

[04] Say I: “But friend Cyrenius! Have you already forgotten everything that you have heard, both from Myself as well as from the two angels? Did you not just a few days ago want to immediately punish the Pharisees for wanting to stone Me, and I did not let you. And now it seems that you want to almost take their side. Or do you better understand how to position man so that from such vantage point he must become a child of God if he so desires? See how weak you are still!

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

[06] Did not the first men constantly associate with Me, Who was, beginning with Noah until Moses, the high priest at Salem, called Melchisedek, who dwelt at Salem also as a real king of kings? Who was the Spirit in the ark of the covenant? And since the Spirit from the ark entered Me, - question: Who am now !?

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

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

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

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

[11] Cyrenius asks My forgiveness, as well as all the others, and they realise their false notions; I comfort them all saying: “Oh, you all shall meet with much tougher tests yet; do not then forget this happening and this My instruction to you, otherwise you could be led into still greater temptation in spite of you having all seen and spoken to Me and then easily fall away from Me into all the world going over into its lies and deceptions and completely resemble those you think had sought and called upon Me after which, in order to more easily condemn them, I am to have sent them magicians and interpreters of signs in My stead?” All ask My forgiveness once more, and I bless them all.

Chapter 67

The Lord heals one berserk.

[01] Shortly thereafter a large crowd of residents come from town, announcing that a person has gone berserk.

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

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

[04] I ask: “How did he actually become rabid?”

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

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

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

[08] Say I: “If you don’t believe and have no trust I can help neither him nor yourselves!”

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

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

[11] Upon these My words they take off, shortly afterwards bringing the rabid out, tied up, who looked frighteningly wild, foaming and roaring like a hungry lion. Catching sight of this raging one, a great fear fell over all My guests, and the

women one and all fled into the house, as they lacked the courage to behold this terribly distorted and dreadfully roaring appearance. Even My mother hid in the house, and My disciples also spread out. Judas hid behind a tree and only Cyrenius, Faustus, Cornelius, Kisjonah and Borus remained firmly by My side.

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

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

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

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

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

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

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

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

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

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

[22] I say: “Be believing and doing whatever the Pharisees and Scribes shall teach you.”

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

[24] The Pharisees, not having heard of this rabid one before, begin to be exceedingly astonished, saying: “Verily, this is a healing possible only to God Himself! Such has not been heard in Israel before. Verily, this person does things which none of the very greatest prophets ever did. There is no sickness that He is not capable of healing, and no dead in the grave that he is not able to call back to life. Is not this a man such as the earth has never carried before! Go home now and come back tomorrow and we intend to deal more about it with you.”

Chapter 68

A Gospel for the well-to-do.

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

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

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

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

worldly honour a thousand times worse than the poor. Because the poor becomes deprived on account of his destitution, whilst the rich is the creator of vice through his inconsumable excess.

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

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

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

[08] After this lesson the woman rises with her children, they thank Me once and finally she exclaims aloud: "O God of Abraham, Isaac and Jacob, how great, kind and holy You are and how endlessly mighty and wise for giving us poor sinners a man from Your heart who is capable of healing all our maladies, physical and spiritual! To You, holy Father, be all praise, all love, and all glory everlastingly! O You dearest Father, how good You are to those who rely solely on You! You do severely punish all who disregard Your commandment, but when the repentant sinner entreats You: 'Dear holy Father, forgive me who am so weak', oh then the holy, kind Father promptly grants his request and helps him with His almighty arm out of every distress.

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

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

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

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

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

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

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

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

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

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

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

Chapter 69

In the tomb.

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

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

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

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

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

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

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

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

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

Chapter 70

Resurrection of Josoe.

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

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

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

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

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

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

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

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

[09] At this moment there arose a strong draught, the mildew of decay vanished, soon the bones were once more covered by skin and within it the body began to swell to its full form, like a dough mixed with leaven, and in a few moments the

boy arose fully alive from the open coffin, immediately recognised Jairus, Faustus and Cornelius whom he knew well from Nazareth and asked Jairus: “But dear uncle, how did I get into this coffin? What has happened to me? I was just now in a very dear company and do not know how I have so suddenly come here.”

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

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

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

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

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

Chapter 71

Bab and his wife astonished at the miracle. Promise of immortality for Josoe.

[01] This was too much for our Bab and his wife and she said to her husband: “Dear Bab, do you not notice that we two are great sinners and that here in the man Jesus dwells the fullness of God? Is He not the One of Whom all the prophets up to Zacharias and his son John have prophesied? Is He not the One

Whom David called his Lord when he said: ‘The Lord spoke to my Lord?’ Is He not the One of Whom the great David speaks when he says: ‘Lift up your heads, you gates, lift yourselves up, you everlasting doors, that the king of glory may enter. Who then is the king of glory? It is the Lord Jehovah Zebaoth.’ My husband, here is Jehovah and none other. But we are sinners and unworthy to remain in His presence. Come, let us purify ourselves according to the law of Moses, only then can we return and approach Him.”

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

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

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

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

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

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

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

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

Chapter 72

About true divine worship in man's heart.

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

[02] Say I: “If I had wanted that I would surely have come into the world in Rome instead of Nazareth. You shall do only what I demand of you. Everything in excess of that belongs to heathendom and is sin. Are you still not aware that to ‘love God above all and ones neighbour as oneself’ is indescribably more than to erect for the lord of the heavens and earth miserable temples of stone and timber?”

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

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

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

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

[07] Say I: “Friend, this has happened, is still happening and will frequently be happening also in the future, but men will nevertheless not cease to build temples, the one in Jerusalem will be devastated and the heathenish temples will have vanished. However, in place of the few, great numbers of temples will follow, and as long as there will be men living on earth they will be building temples - large and small - and seeking their salvation therein. But only few will be attempting to build for God a living temple in their heart in which alone He can and shall be recognised, revered and worshipped as He deserves because the soul’s eternal life depends solely on this.

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

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

Chapter 73

Supper at Mary’s.

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

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

[03] Said the boy: “Don’t let it worry you, dear uncle! He Who awakened me from death would not have implanted such voracity into my stomach if it really was harmful for my stomach to take in more food than if in a state of constant satiation; for it is no joke for a person to have been dead and without food for a

year and a half. Were you to have experienced this yourself and to have my newly created stomach in you, you would understand my voracity without trouble. But not everyone can be in my position, and it is useless to start a debate with you. Next to the One Who awakened me, I myself know best how I am, and do not therefore trouble yourself that a couple of fish, a piece of bread and a glass of wine could harm me in the least!”

[04] Says Jairus: “I don’t begrudge it one bit, but only meant it well.”

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

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

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

[08] In response to this wise admonition by Mary, the disciples gave up inquiring about the boy, discussing him only among themselves, with Peter turning to My favourite John, asking his opinion on this boy.

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

[10] Says Peter: “For sure, you are quite right, but the pining after knowledge surely also is a great attribute, laid into man’s heart by the Lord Himself, and if man were not to have this noble drive, he would resemble the animal, which does not to my knowledge possess a hankering after knowledge in its blunt soul. The divine nature of the striving after knowledge seems to me to resemble thirst in a dream, to the quenching of which the dreaming soul often consumes immense vessels full of water or wine, remaining thirsty nonetheless, gaining

unquenchable thirst for ver larger quantities of drinks. Our insatiable drive after knowledge also tells us clearly and distinctly that there must be an endless fullness of wisdom in God which shall not ever be fathomed by any investigative spirit! And thus my dear brother I believe that my present hankering after knowledge may not be sinful.

[11] Behold, it is with me and several brethren as with some nibbling children who don't hanker after all sorts of morsels for as long as they know nothing of such sweets, never getting to see any. But sit them at a table loaded with all sorts of sweet dishes, forbidding them to consume any of them, and you shall soon see tears in their eyes and even more watering of the mouth. You are nonetheless right; for just as a wise father, to teach his children the mostly important virtue of self-denial, puts morsels in front of them whose enjoying shall be denied them, just so our heavenly Father appears to sometimes serve us up spiritual dishes whose enjoyment He withholds from us until we have become sturdy in self-denial to a certain point. When we have reached such stage according to His order, then He shall let us enjoy the dish we now crave. And so let us be completely satisfied with what we know and have for today and for as long as He wills it, and His exclusively holy will be done at all times."

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

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

Chapter 74

Judas and Thomas argues.

01] With this remark all disciples are satisfied and praise My goodness and wisdom and the power of God which dwells in Me, except for Judas who grumbled and said in a quite audible tone to himself: "Against the Pharisees who secretly allow the foreigners to see the Holiest of Holy for money, He protests with sulfur rain from heaven; but if He shows to foreigners His own sanctuary and excludes us native children, then this is completely according to divine will! Did ever anybody of us experienced something similar? If they do it in Jerusalem by heaven and earth it is wrong; but when He for Himself nearly does the same, it

is right and completely according to the order of Melchisedec! One of course cannot do anything about it; however, it is still very annoying!”

02] Says Thomas the disciple who still keeps a sharp eye on Judas Ischariot: “Now then, finally something is not right for you? I’m surprised that you not long ago began to rag the Lord for He placed the sun so far away from earth so that you can bake your pots more cheaply in its extreme proximity than by way of the usual wood fire!

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

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

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

06] Here Judas interrupts Thomas and said somewhat irritated: “Did I ever recruited you as my teacher, so that you can preach to me at every occasion? Keep your wisdom for you and your children and leave me alone, otherwise you are forcing me to sharply shut your moth! Because this I know well if I wanted to. With all your remarks regarding my equally free speeches and action I never have given you a crude word, and therefore truly do not know, why you always have to carve and plane on me! Just keep sweeping diligently in front of your own door, since for mine I will take care! If I don’t like something, it is for me alone and not necessarily for you as well; I’m not your concern and this from now on forever! - Do you understand such?

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

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

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

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

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

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

13] Says finally Judas with obvious suppressed rage but smiling face: “Not you nor the Lord can make me stay or leave! See, if I knew that I be less a thorn in your eyes as I surely am, I would long ago have left your society and searched for another; but to really annoy you wholeheartedly, and will serve you as a trial stone, where you can exercise beautifully your patience, longanimity and enemy-love, and want to learn from you the applied mountain speech of Jesus to then exercise it myself! - Have you understood me, wise Thomas?”

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

Chapter 75

The Lord rebukes Judas.

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

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

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

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

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

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

[07] Say I: “Precisely therein lies the great secret of a man’s self-development. I can do everything for man, and he still remains man. But his heart is his very own on which he must work completely independently if he wishes to prepare for himself eternal life. For if I first put the file to a man’s heart, he would become a

machine and never gain free independence. However, when man receives the teaching about what he has to do to shape his heart for God, he must also voluntarily observe it and shape his heart in accordance with it.

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

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

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

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

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

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

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

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

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

Chapter 76

About humility and self-denial.

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

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

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

[04] But if someone has humbled himself below all his brothers and is prepared to serve all as best he can, then he is the first in the Kingdom of God and all the others could well take an example from him. Only he who is capable of humbling himself below all human beings is of a truly divine and great spirit.”

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

[06] Say I: “All those who strive for this with an honest heart. But people who, as it were, out of self-love should refuse their brother’s services to deprive him of the opportunity of becoming a first one in the Kingdom of God, not ever striving for

such a priority themselves, will still be the last whereas he will be the first because he truly wanted to serve all brothers out of love and true humility.

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

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

[09] If I possess a well-cultivated field and the time of harvest comes, would I out of self-contempt and completed lack of self-love go to my neighbours and say: ‘My friends, go and reap what has grown in my fields, for as the least among you, as a worthless servant to all of you, I have worked only for you.’ I am of the opinion that there the so highly praised self-denial and self-contempt should have certain limits without which it would even be impossible to preach Your teaching to mankind, since this would show clearly that one regards one’s brothers as more stupid and blinder than oneself. For to regard oneself in spirit as superior to one’s brothers surely does show a certain pride. And if that is so, let us look at mankind in a hundred years, and we shall see them eat grass like the oxen in the pasture, and there will no longer be any trace of a language nor of a dwelling or even of a city. – How far then is man’s self-love allowed to go?”

Chapter 77

A yardstick for the three kinds of love.

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

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

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

[04] Behold, it is the righteous servants, male and female, who cultivate their master's fields. In your opinion they should also take the harvest since it is the result of their industry and toil. But instead they put it in their master's barns and granaries and it gives them great pleasure to be able to say to their employer: "Master, all your barns and granaries are already full and half of the crop is still on the field. What shall we do? And their pleasure grows when the master tells them: "I commend your great and unselfish diligence and zeal. Go and fetch me builders to build me in the shortest possible time storerooms, so that I may store up the field's blessing for future years that might be less blessed in all produce than was this one." Behold, nothing belongs to the servants, they have no granary, no barns and storerooms, and still they work for a small reward as if they were doing it for their own barns, granaries and storerooms, for they know that they will not want when the master's storerooms are full.

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

[06] Everyone has, and must have, a certain degree of self-love, or he could not live but – as already shown – only the smallest possible degree; slightly more already destroys the purely human relationship; and thus things are exactly balanced on the scales of divine order. – Now you have been shown the border-lines and we shall see how you will actually stick to them."

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

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

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

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

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

Chapter 78

The boy Josoe’s great wisdom.

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

[02] Say I to Josoe, “Every lie is an evil and produces again evil.”

[03] Says the boy: “Lord, when You smile then that is sure to be a good sign, and I am therewith already justified before You, as was Jacob before his blind father Isaac once with his hands wrapped in the lamb’s fur! Behold, Lord, this was surely more of a lie than my being introduced to my parents as a “foundling”, and

yet Jacob's blessing as the first-born was accepted as righteous before God! If God was able to regard an obvious deception that was in fact a lie with eyes of grace and blessing then the present foundling Josoe shall not be an abomination before Him, since he is besides a most authentic foundling, second to none upon all of God's wide earth. I am of the opinion, You my God and Lord, that nothing would be quite as lost for this earth as one who had died; and, therefore, there should also be nothing quite as 'found' in the truest sense as one..., Lord, You understand whom I mean."

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

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

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

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

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

[09] Say I: “In that case come here, My most beloved Josoe and let yourself be kissed; for as a tender boy you are wiser still than an old scribe already!”

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

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

Chapter 79

Two angels offer Josoe their services.

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

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

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

[04] Says Josoe: “What should I command you to serve me? All of us have one God and one Lord and Father from eternity. Him alone it befits the right to command me and yourselves; we one and all created by Him, should not command one another but obligingly serve one another out of love, if one or the other of us, angel or man, should be in need of some service.

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

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

[07] A better off brother in some respect should therefore diligently glance around his needy brethren for any potential need they have, and on finding such, offer his help! In that way he shall be, I think, well-pleasing to the Lord and Father Who eternally acts that way, thus justifying the holy image of God in

which he was created; he however who helps his neighbour only when same has begged him for it, - oh, such helper is still far from the full image, let alone him who waits to be commanded assistance!

[08] Behold my dear friends, if your wisdom should not extend beyond inviting men to command you to help them when they are in need of your help, then as a boy I would not swap places with you; if however you merely wanted to test me then I believe myself to have passed it quite well. And should you have heard anything out of my mouth that might have touched you a little hard then I beg your indulgence, for I did not open my mouth to give you instruction but only for the sake of truth, because you did not make your offer truthfully. You ought to as perfect celestial spirits have seen my inward parts sufficiently to foresee that I would surely respond to your offer in this way, and you would then have made your offer, for which I certainly cannot thank you from a different aspect!”

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

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

Chapter 80

Cyrenius adopts Josoe.

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

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

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

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

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

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

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

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

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

[10] Say I: “Very well, My Josoe! When I see that you faithfully keep to your resolution then I shall also convey power to you from the heavens with whose help you shall then be able to work even greater good. But what this power consists in you shall become aware of only after receiving it. But now let us take our rest, for midnight has overtaken us. Tomorrow is another day and I shall not look in advance into what it will bring, but we shall rather accept whatever it will bring. The good shall be our portion and the bad we shall know how to reject. Let us therefore go to our rest.” – After My words all go to seek their rest.

Chapter 81

The death of John the Baptist. Jesus in the wilderness and at the Sea of Genezareth.

[Matt. Chapter 14] Roban’s report about the new Chief.

[01] The following morning was one of the brightest, and many of the guests who had retired before us, were already romping about in the open, as I and the disciples and the Roman and Kisjonah stepped out of the house.

[02] After we had spent some time outdoors, Bab and his family arrived from the city; for he had gone home late at night in order not to cause My house inconvenience. But, on arrival in the city, and namely at the Synagogue, he found great agitation there, so much so that he did not dare to ask the cause. Something grave must have taken place as he had never before noticed such uproar among the servants and lords of the Synagogue.

[03] Say I: “This will be the result of the new broom, who will have arrived at Jerusalem after Jairus’ resignation, taking over and probably intend to pay a visit

here at Nazareth! There is indeed very little to it and we shall tuck into our ready morning meal not withstanding.”

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

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

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

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

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

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

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

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

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

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

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

Chapter 82

The story of John the Baptist’s end. [Mat. 14: 1-12]

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

[02] Herod took fright, returning shaking to his servants and saying: ‘This is not the carpenter’s son, whom I know, for he had barely five years ago with his father Joseph erected a new throne for me, and although only a carpenter of the future, showed substantial skill in spite of being a simpleton. No, this the John beheaded by me, who has risen from the dead, and as an indestructible spirit is now performing deeds against me that no other man can perform. [Matt. 14:2]. Hence you should undertaken nothing further against him, for this could bring the greatest disorder over yourselves and me.’

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

[04a] But we asked the Chief after this account what there is to the murder of John? [Matt 14,03] *For Herodes caught, tied and threw John into prison because of Herodias the wife of his brother Philippus.*

[04b] Since we knew quite well that Herod had thrown him into prison; but that he had him murdered as well we did not know a syllable yet. Thereto the Chief told us briefly that Herod at first was – albeit in a remote sense - an adherent of John, regarding him as a distinctive wise man and hence he took him up in his court, intending to learn secret wisdom from him. [Matt 14,04] *Since John had said to him: ‘It is not right that you have her.’*

[04c] Since he was not however willing to give up his iniquitous love for Herodias, his brother Phillip’s wife John got incensed, saying to Herod in a most intense manner: ‘It is not lawful before God and your brother for you to have her! For it is written that thou shalt not covet thy neighbour’s wife.’ [Matt. 14,05] *And he would have liked to kill him but he feared the people since they regarded him as a prophet.*

[04d] This infuriated the haughty Herod, letting John be thrown into prison, and would have had him killed forthwith if he had not feared the people, who regarded John as a prophet. [Matt 14:5]

[05a] It so happened that a few days later Herod was holding his anniversary celebrations. On this day Herodias’ beautiful daughter danced before him and his guests, which pleased Herod immensely. [Matt14:6]

[05b] He therefore gave the beautiful dancer an oath that he will give her whatever she asks of him. [Mat 14:7] The daughter first went to her mother who had sworn revenge on John for trying to turn Herod away from her; and so the mother persuaded her daughter to demand John’s head.

[06a] Thereupon the daughter went to Herod, saying: ‘Give me the head of John on a golden platter!’. [Matt 14:8]

[06b] Here the king became really troubled, not so much for John’s sake but because of the people who he feared would take revenge on him. On account of the oath and those sitting with him at the table he commanded his servants to give the daughter what was requested. [Matt 14:9]

[06c] And the servants went and beheaded John in prison [Matt 14:10] after first removing several of his disciples with certain artifices,

[06d] then carrying John’s head on a platter into the dining room to hand it to the daughter; the latter then passed it to the mother. [Matt 14:11]

[07] His disciples then returned, finding John’s body with the greatest trepidation and sorrow. They carried the body outside and buried him [Matt 14:12] in the presence of thousands, who wept and cursed Herod and his household countlessfold. Herodias however, at the sight of John’s head was supposed to have sunk dead to the floor with dreadful facial convulsions and her daughter a

few moments after her as well, whilst Herod and all his guests fled the hall in terror.

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

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

[10] Say I: “Look here, these two youths suffice to carry out in a moment what all Roman power in aggregate could not accomplish in a hundred years! If all this did not have to take place on account of divine order, then believe Me it would be an easy matter for Me to destroy all this in the quickest moment. But such excess must take place for the development of a new heaven and a new earth.

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

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

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

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

Chapter 83

The occasion with the new Temple Chief at Nazareth.

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

[02] But Roban says: “A Nazarene Elder of between 70 and 80 am I, whilst you have not lived thirty yet. Notwithstanding you making yourself Chief with your money, you are still a long way from being a Moses or an Aaron and are not going to teach me anything I would not have already known before you were begotten! We have always managed our position to the satisfaction of your worthy predecessor and the Temple as a whole, judging all appearances with the eyes of pious Jews, placing barriers where needed; should you be better versed in dealing with the situation and make Greeks and Romans into Jews with one blow then just carry on like that, and I guarantee you that you shall be the only Jew in Galilee besides ourselves.

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

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

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

[06] Says the Chief: “What are you saying, - the people know all this?”

[07] Says Roban: “Yes, all this the people know. But go and deprive them of such knowledge!”

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

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

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

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

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

[13] You will surely have heard about the notorious taxation robbery, carried out by agents of the Temple under the guise of the Chief Governor, hardly five weeks ago, whose despicable transport – together with many other shamefully robbed and extorted chattels were caught at Kis by the exceedingly wealthy Kisjonah’s overseers! Behold, the same Jesus, groundlessly hated so much by the Temple yet whom even the most exalted Romans worship more than Jupiter was the very One Who through His Word and unheard of miraculous deeds was responsible for diverting that most destructive storm from Jerusalem! But it is a long way from over; it needs only some stubbornness on your part, and the storm breaks loose.

[14] It furthermore requires only a charge laid by Borus, Jairus and for that matter by myself, and then I want you to look at your Jerusalem and your Temple

in three times seven days, and you shall hardly find the place where the Temple once stood. Have you perfectly understood me?”

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

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

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

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

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

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

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

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

Chapter 84

Chiwar’s testimony about Jesus and John.

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

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

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

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

[05] Besides all that, two men in this time make their appearance whose eternally imponderable might would suffice to in a few years win the entire earth for themselves with their doctrine. Firstly John, who is no longer among us mortals, whose doctrine nearly half of Juda and Galilee converted to and still is doing so even more stubbornly now than it was in his life-time. Herod obviously in his lecherousness could take the head of the manifest prophet, but can he also be able to do that to his spirit and the spirit of his godly teaching? I shall never believe so, because only through persecution does every good doctrine become great and invincible!

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

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

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

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

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

[11] Besides that and something not experienced on earth before, he always keeps two angels in his company who with all their apparent tenderness and boyish impotence possess a power and strength of which our exceedingly abbreviated wisdom has never dreamt yet. And upon this one you want to lay your hands to attack him? I beseech you, be whatever you will but not insane! You are paralysed before you can take one step of evil intent against him. Or do you think he doesn't know what we are doing here? I say you are mistaken sky high. All these here are witnesses of how a few days ago he knew every smallest detail of what we said and quietly decided at midnight.

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

[13] The choice is yours to do as you please; it is only a cat's bound for us over to the Romans. They are our friends, praise God, but for you the path may become a quite extended one. Mankind's cleverness always manages to present the hollow

nut as full. What are you expecting to fix out from the greedy Temple, which has been a completely hollow nut for a long time? Is it not much more clever to stick to the mergent that contains something? I say to you openly that all the mightiest Roman lords now let themselves be led by Jesus like lambs. If he has them and his truly godly doctrine on his side then what are we to undertake against him? Just the merest intention to seize him, and you are as good as grabbed yourself, and no man shall do a thing for your release. But if you behave intelligently then the Romans shall be your friends too, and your existence shall be a good one, like that of Jairus! But go and do as you will and the results will show whether our advice was friendly or otherwise!”

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

Chapter 85

The Lord praises Roban and Chiwar.

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

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

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

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

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

[06] Say I: “This all had to go on thus! Behold, soon Autumn and then Winter shall come. Full harvest time is approaching and I must go out and hire workers for field and vineyard. When everything for this year has been brought in then it shall be good to rest in winter; come Spring and we shall then get plenty to do with renewed strength.

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

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

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

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

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

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

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

[14] Say I: “Do everything properly, and your reward in the heavens, whose mere hem you now saw, shall be great! But return to the Synagogue now, because the

Chief who will be staying here in Nazareth, must not miss you, because he now places much store by your advice!”

Chapter 86

The new Chief Korah and Chiwar in the Nazarene Synagogue.

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

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

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

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

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

[06] Says Chiwar: “If you want to know more than I do then turn to those who know more than I - I faithfully told you all I know. How should I be able to tell you more than I know? The inn was at the carpenter Joseph’s house. If you want to know more, go out there! Don’t forget to protect your back, because there will be no shortage of blows there! Do you perhaps imagine that an extraordinary esteem for people like us is found over there? I tell you not a trace of such! With the smallest indiscretion, blows are available there by the alphabet, and no God shall then take them away from your body. But as I said, it depends only on trying, after which one can speak from experience.”

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

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

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

[10] Say all: “Are we crazy? This we shall leave well enough alone. Whoever is itching, let him carry his back there!”

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

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

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

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

[15] With these words the Chief rushes over.

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

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

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

[19] Says Chiwar quite incensed now: “What are you saying, miserable fool! How can this be our work if we all warned you against going? Only after we praise you to the people can you talk and deal with them; as long as we don’t commend you,

they shall mistreat you every time you dare to walk the city streets by yourself! For you are in their black books already for buying your position. If on your arrival you want to tyrannise us as well as the people in order to juggle things together through tyranny then all hate you like hell, and I tell you that you will do well to sell your position to someone more worthy because I give no penny for your future.

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

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

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

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

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

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

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

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

[28] They all say: “You will do well, and it will give us all much joy to be able to properly serve you as our Chief. Because here no more deception is carried on, no Temple manure sold and there is no haggling over oxen, cows, calves and sheep in the House of Prayer, but our small Prayer house still is what it should be and no money changing takes place in our Synagogue!

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

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

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

[32] Says Chiwar: “Mind you, we shall not go out of our way to deliberately cause trouble, only let it attack us and then beware! Fore materially we surely are not lacking!”

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

Chiwar and Korah discussing Sarah's awakening from death.

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

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

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

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

[05] Says the Chief: "How do you actually know this?"

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

[07] The Chief smiles satisfactorily.

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

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

[10] Says Chiwar: "Such gifts are not rare here; but Borus, after Jesus probably the most prominent physician in the world is too much a man of honour and wealth besides for him to ever show himself lousy!"

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

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

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

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

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

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

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

[18] Says Chiwar: “Indeed, that is so! More particularly, the said Saviour Jesus attracts all attention to Himself. His deeds surpass to an indescribable degree everything ever written about the forefathers by Moses and all that we know about the great prophets. For nothing like this has ever been before. You shall not find a sickness that He does not heal instantly through the mere word, without seeing or touching the sick – whatever else He wants happens instantly!

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

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

[21] In short, this Jesus is a person of capabilities so extraordinary that one has to say in the best of conscience: such a human the earth has not had as an inhabitant since Adam! All the elements obey Him, myriads of spirits are constantly ready to serve Him, and I also found out from several of his disciples that on this journey from Sychar to Cana, in broad daylight He instantly caused a total eclipse of the sun, then a few moments later made it shine as before!

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

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

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

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

[26] If for instance I see a stone of several pounds in my way upon the road then I shall not doubt for a moment that I can get the stone out of my way; but if a rock

of perhaps a hundred-thousand pounds weight lies upon the road, then undoubting faith shall show mighty little for itself. Regardless of how much I firm up my will, it shall probably be of no use, because I shall totally lack the subjective conviction to master a weight of one thousand pounds with a lifting capacity of two hundred pounds at the most.

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

Chapter 88

Chiwar’s opinion of the Temple.

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

[02] Elijah for instance, if my memory serves me correctly is supposed to have on one occasion provided an entire heap of skeletons upon a battlefield with flesh, skin and hair withal! On another occasion he is supposed to have sealed the great Euphrates” sources for three years as well as simultaneously command the clouds to stay clear of the sky for three years. Only after people had done proper penitence he once again opened the springs of the great rivers, commanding the clouds to form on the horizon and give water to the parched land and many another thing also is told about this most peculiar of all prophets which may have been distorted with time, and it is said that this very Elijah shall return before the end of the world and through great signs move people to repentance, even whilst this peculiar prophet is supposed never to have died but ascended to the heavens in a fiery chariot. It could therefore quite easily be that this Jesus is the bearer of this great prophet’s spirit and hence, closely linked with Jehovah’s might, he can perform deeds possible only to God!”

[03] Says Chiwar: “Your view is not bad at all, and I would almost agree with you if I had not with my own eyes observed things about this Jesus which leave all of Elijah behind by an infinity. You will ask what for instance? But I should have to confess that I would completely lack the words to describe them; because one would have oneself have had to have heard, seen and felt it, or one can otherwise form no concept of it. And I therefore now agree with many thousands that this is

without any doubt the promised Messiah! For I ask one --- all whether, if someone were to come at a different time, will he work greater signs!? Besides that he is according to the Chronicles, which reach down to Joseph's grandfather, descended in the straightest line from David [Matt 1:1-17]. Akim was the father of Eliud, and Eliud the father of Eleazar, the latter the father of Matthan, the same the father of Jacob, Jacob was the father of Joseph and the latter the father of our Jesus. Going backwards into the Chronicles and you end up with David in the straightest line. But it is also written that the Messiah will descend from David and that all shall recognise him by his deeds.

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

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

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

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

[08] I can still well recall a certain fellow, a circumcised Greek. He must have been of great wealth, studded with pearls and diamonds. This man had a properly irascible face and said little; yet as surely as I am Chiwar so surely was whatever he said was the most cunning lie. He only demanded a thousand pounds of gold for a parchment roll hardly worth a halfpenny. The High Priest shrugged his shoulders for sure, but our scoundrel cut a face as I have hardly seen again, mumbling scornfully: "Hm, *aut Caesar – aut nihil!*" (Either Caesar - or nothing!

Which means, either everything or nothing), to which the Chief turned pale – God knows why, at once having the 1,000 pounds gold handed over to the rascal none of which the Temple ever received back by even a hair's weight; for it only became clear about a year later how this rascal was a most wily deceiver anointed with every Satanic ointment, to scare a thousand pounds of gold even out of the High Priest.

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

Chapter 89

Korah and Chiwar discussing the Messiah. Satan challenges Chiwar to a fight.

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

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

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

[04] Says Korah the Chief: "I agree with you in everything and am still more convinced than before that you are right; but we need to keep in mind that the archangel Michael, the mightiest of all the celestial spirits had with all his

strength and might had to contend three days and nights for Moses’ body. If Satan therefore were to take it up with us, how should we withstand him?”

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

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

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

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

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

[10] And so it is not strictly necessary to confront the mighty more mightily still, but everything depends on proper cleverness. Behold, you yourself came to us with a fair portion of Satanism, but my probable cleverness put it to shame, and now you stand before us as a free man, elected by us all as our Chief, and yet Satan was not able to harm us for it, nor shall he be able to do so in future!

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

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

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

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

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

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

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

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

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

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

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

Chapter 90

Korah remembers the Lord from the cleansing of the Temple.

[01] After that Korah asked Chiwar whether I am still to be found in the this place and whether it were possible to acquaint himself more closely with Me. He further said: “I have now become fully aware of something extraordinarily godly about your Messiah; for he is in no way in Satan’s favour, and His name seems to be the greatest torment to the former. These are two factors ascertained of course in a most miraculous way which I shall not be able eternally to deny, and from my settled down feelings I discern that you must be completely right with the invocation of the Son of the Most High, wherefore I would like to get acquainted with Him if possible. Take me out there!”

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

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

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

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

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

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

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

[09] But in his thirtieth year he suddenly disappeared from his parental house and is supposed to have stayed for a while in the desert near Bethabara where the well-known John was beating about, and is supposed to have permitted himself by the latter (Juergen are there some words missing in this last sentence for example mention of the baptism that was permitted by him?). From there he departed as he now is, full of godly power, teaching the people about the kingdom of God, healing all the sick and driving the evil spirits from the possessed. This briefly is his earthly life story, which I found out partly from himself but mainly through hearsay."

[10] Says Korah: "Yes indeed, you are bound to be right. This Bethlehem story aroused great sensation about thirty years ago; and if I am not mistaken then it was on his account that the old Herod ordered the hideous genocide of little boys. But he himself is supposed to have fled to Egypt. Well now, I am cleared up! So, this is the self-same Jesus?! Well, to him certainly there could be something

extraordinary, and your assumption will not be wide off their mark. But I am still intent on speaking with him before he thinks of leaving this area!”

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

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

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

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

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

[16] Chiwar and the Chief go over. However, a few paces from the city gate, Jairus, Borus and wife Sarah and the mother Mary approach them, saddening them with the news that the Lord with His twelve disciples and the seven newly arrived disciples of John had departed half an hour earlier.

Chapter 91

Jesus' friends at Borus' house.

[01] This news distresses the Chief and invited by Borus, he and Chiwar enter the latter's large palatial mansion, where Borus organises grandiose hospitality for the new Chief.

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

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

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

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

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

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

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

[09] Says Borus: "The thing unfolded as follows: Already in the morning He sent His twelve disciples, whom He calls apostles, down to the sea to prepare a ship and to probably also spy out whether any Jerusalemite agents and paid assassins are seen there. At Sibarah - the toll gate belonging to a certain Matthew who is a disciple of Jesus - the disciples of Jesus ran into John's seven disciples, some they had already met once before I think on the occasion where John was already in prison and had heard Jesus' words. These seven disciples told the apostles all that had taken place at Jerusalem with their master. They also told how, secretly Herod - although admitting to those who brought him news of Jesus that the latter is the resurrected John - he nevertheless had sent out spies and murderers, briefing them thus: 'If you find out for certain that the supposed Jesus is indeed the risen John, then leave him alone and return home; if however, it is Jesus for

sure, then to try and kill him without further ado.' If successful, then the murder will be highly rewarded by Herod. If however they don't succeed due to Jesus being a real god-man as it were, not capable of killing, then they were still to expect a similar reward from Herod, and he shall himself then together with his entire tetrarchy become followers of Jesus! These tidings John's disciples together with the disciples of Jesus brought here with them to Jesus the Lord.

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

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

Chapter 92

The Lord's mercy upon mankind.

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

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

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

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

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

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

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

[08] Says the Chief, “Oh dear mother, don't be troubled, for He shall forget neither us and much less yourself.”

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

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

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

[12] Your godly son would have more than enough power indeed after what I have heard about him to put an end with one stroke to all the worldly human nuisance. That he is not doing it, we can deduce from the fact that he would rather flee the earth worm Herod than destroy him with one breath. He who could easily do it does not do so, and we cannot, and so the familiar old evil thing remains. If he should come here I shall have a serious dialogue with him about it.”

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

Chapter 93

Borus speaking about human nature

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

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

[03] Hence I have no regard for any doctrines and even laws that does not respond on mankind without the rod and sword; for man is evil from his foundation upwards and can only be scourged into good men with the rod!”

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

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

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

[07] Behold, this is what the clever maker would tell us, and we two may in the end have to say to ourselves: the master is right, for every master obviously has to

know his business better than a couple of us amateurs! And a somewhat similar answer we could expect from Jesus the Lord, if we were to ask Him how men can get so evil in the face of divine wisdom.

[08] What did we know about man's inner set up? We indeed often curse where God is still fully blessing. For we comprehended fully neither good nor evil.

[09] Each ever so good person is imbued with a greater or lesser degree of selfishness. With such nature he then constantly is a judge of fellow men and judges their actions harshly in proportion to their being out of line with his concept of self-interest. Since each person nevertheless thinks selfishly to some degree, nothing but lopsided judgement of fellow man are the outcome upon the wide earth. These slanted assessments lead to unpleasantness, then anger and envy, rage and other such praiseworthiness. Who then other than the people themselves are to blame for such praiseworthiness?

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

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

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

Chapter 94

The shared life of the Lord's friends at Nazareth.

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

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

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

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

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

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

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

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

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

[10] Borus himself praised God loudly, giving presents generously to the healed and his two friends and called for food and drink to be given them from the guest’s tables.

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

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

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

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

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

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

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

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

[19] Following this happening at Borus’ house, prolonged discussion was called forth, and the company breaks up only after midnight. The mother Mary remains at Borus’ house for a while, being well looked after and deriving comfort, whilst the domestic affairs are taken over by My two eldest brothers who had stayed at home, and Borus is providing them with everything they had. And so My friends in Nazareth live in the best of harmony during My personal absence and are on about all day with Me and My doctrine and deeds which they had experienced in person.

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

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

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

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

Chapter 95

Healing and feeding miracles of the five thousand people in the desert.

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

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

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

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

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

[06] My camp that I had chosen in the desert however was a spacious cave with no rear exit. The cave was situated fairly high up and densely overgrown with trees. There was also a large open space in front of it where several thousand

people could find ample camping room, and upon this place the people had settled down together with their sick.

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

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

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

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

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

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

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

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

[15] And all those present ate and were sufficiently filled. Since they could not eat it all up, they gathered the left-over portions into baskets, which people usually carried on a journey, and these baskets normally were quite large and were

carried on their backs by means of shoulder straps, yet twelve of these were filled with the left-over portions. [Mat 14:20] The number of those who had eaten – not counting the women and children – were nearly five thousand men. [Mat. 14:21]

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

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

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

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

Chapter 96

The disciples upon the stormy sea.

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

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

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

[04] Says Judas Iscariot: “You know nothing, all of you! I have noticed long since that we have become tiresome to Him, but no favourable opportunity came for ridding Himself of us in an appropriate manner. And behold, the opportunity came and He got rid of us and we of Him! And we can go looking for Him with all the flares, yet hardly get to ever see Him again. Whether this is, between ourselves, praiseworthy of Him is another matter!”

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

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

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

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

a righteous man put on the garment of stiff penitence without making himself laughable before God?”

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

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

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

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

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

[14] Says Nathanael: “He is the Lord’s public scribe – but only yourself His secret one!”

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

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

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

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

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

for creating, managing and reigning is totally subject to Him! I beg you, tell me honestly.”

Chapter 97

Judas praises the Essenes” miracles.

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

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

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

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

and warm up the globe. 'And behold, upon this his command, the sun immediately became shining and, after half an hour, with all its warming power.

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

[06] I looked at the mountain, which was hardly four hundred paces from the residential palace away, and my eyes not deceiving me, it was a bare rock, grown over sparingly with a bit of moss and small bushes. I said to the Essene with a smile: 'If this truly is a rocky slope which I don't doubt, then your Chief must be imbued with divine power, if he is capable of creating a palace from this marble mount overnight!'

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

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

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

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

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

[12] Upon these words of the Essene all the dead rose, fervently thanking the Essene for the awakening and for being fully whole, with exceeding friendliness. He too greeted them most amicably and then dismissed them.

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

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

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

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

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

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

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

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

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

Chapter 98

John and Bartholomew clear up Judas and about the Essenes” false wonders.

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

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

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

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

[05] Says Judas: “What else?”

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

cloister of these deceivers. He shall of a truth tell you in what way the Essenes awaken their dead.

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

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

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

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

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

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

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

[14] Says Bartholomew: “This goes into the hilarious, and I together with fifty other strong men quite often has to hold this artificial moon upon an immensely long pole projecting into the air in an oblique direction from the battlement of the castle. The moon however consists of a sieve-ring of two spans thickness covered on both sides with white parchment. The ring itself has a diameter of a good ten

hand spans, and within the two parchment covers at the centre, is provided with four oil lamps which spread a strong shine inside the white parchment lids. The side facing the castle is written over with fairly large lettering in three tongues. When a stranger is then briefly taken near a certain window, he appears to see the written-over full moon in the sky, which as said is held obliquely into the air by fifty strong people, on a pole of about twelve Klafters [about 24 metres] length, which is not noticed by the stranger from that particular window. Now, how do you like that full moon?”

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

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

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

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

Chapter 99

The philosophy of the Essenes.

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

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

[03] On the Egyptian border the Essenes have an immense human stocking place of all types and shapes. They make a portrait of the deceased and then bury him deeply in the ground. Taking the portrait to the large breeding-ground, they look among the thousands of children for one with the greatest likeness to the portrait, taking the child and nurturing it most carefully, in line with what they know of the deceased, often secretly taking it to the locations which the deceased frequented, gradually inviting also the deceased’s friends into the cloister and introducing the newly-awoken in a favourable light. They familiarise him as accurately as they can with the layout of his future parental home, describing all rooms so that he can ask everything of his parents, who are then truly happy with their son or daughter. In short, the thing is arranged so cunningly that the parents have not the slightest doubt the son or daughter returned to them from the awakening centre is genuine. Of course an enormous payment is made upon their return, and that with much joy.

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

[05] Basically the Essenes’ actions are not evil ones; they say: there has to be a fraternity of erudite people among mankind who have the task of bringing happiness to their fellowmen, regardless of the means they find suitable to this end. Such a fraternity of literates, through years of learning, thinking and investigating, has found that death is the lastline of all things, and that after death

there is no consciousness or life of any form or shape. The members of the fraternity are sufficiently philosophical to scorn life, not regarding the latter as the highest goods by any means. But in order to make the outsiders happy, one has to preach a more perfect life of the soul after death to them. To make this comprehensible to outsiders one has to make use of apparent miracles. The more amazingly these are brought about, the more effective they will be.

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

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

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

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

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

[11] Says Bartholomew: “I had my initiation rounded off, passed my test and then came here for my Foreign Service. And because I enjoyed their full trust I was left outside, for this favour the cloister readily grants since it can only benefit therefrom rather than be harmed.

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

Chapter 100

The distressed disciples upon the sea.

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

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

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

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

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

[06] Says John: “I fully agree with you. Hence let us all just trust nicely in Him for He shall not leave us in all eternity. Behold, with this wind that has tormented us these five hours already, our oars would have been of miserable effect against the

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

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

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

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

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

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

Chapter 101

Peter’s test of faith.

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

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

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

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

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

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

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

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

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

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

[11] To that Peter stepped out of the ship and unto the water, to the brethren’s screams with fear. When the brethren saw that Peter did not go under but walked on the water like I, all doubt left them and each believed that it is I.

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

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

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

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

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

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

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

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

Chapter 102

Arrival at Gennesareth.

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

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

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

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

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

[06] You, however, has in your ship, which this night had to battle against a violent storm, nothing but a cargo of indestructible treasures for spirit and life from God, -and behold, the gale was unable with all its fierce force to hurl you down into the abyss. And I came to you on foot across the raging waves in order to show you actively that he who carries only heaven's everlasting treasures within him, can easily rise above all the wild storms and waves of the bustle of life, can walk over them unharmed and finally is and remains a master over all the troubles of the world.

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

[08] Say all: “Yes, Lord, that was clear, understandable and so absolutely true.”

[09] Say I: “Well, then let us sail across to the little town of Gennesareth and the free little land of the same name as its town.”

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

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

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

Chapter 103

The Lord with His at the innkeeper Ebahl's

[01] On arriving in the city we stepped off at the inn of an upright man by the name of Ebahl.

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

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

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

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

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

[07] Says Ebahl: "This I have done not once but quite often, yet have never had the fortune of hearing from the returned messengers: 'we have found Him'. They indeed told me of a thousand miraculous things about Him which they were told by others but they themselves were never fortunate enough to make His personal acquaintance."

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

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

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

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

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

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

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

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

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

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

[18] Say I: “Your domestic set-up cannot be questioned under prevailing norms, and I don’t prohibit anyone from having two, three or even more wives, because

the woman was created for the purpose of human procreation. A barren woman is not God pleasing, be it that she is barren by nature, something beyond human control.

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

[20] That men later departed from this first Commandment – which especially with the heathens often led to depraved evil, since especially a prince could take to himself all the country's most beautiful maidens and ontop of that purchase others from foreign princes – that was not God's but men's sensuality. Because many of the wives of a prince or other rich man were not wives for propagation but mere prostitutes for the awakening of spoiled manhood and its lust. Man then does not live fully within the divine order if not keeping the first primordial Commandment of God.

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

Chapter 104

The Lord blesses Ebahl's family. Rebuking the Essenes.

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

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

[03] Yet it is a great pity for this land, for we find it hard to get labourers and the foreign travellers, unless for special business, avoid this area like an ass, whilst a good half of those coming with urgent business remain with us sick. Likewise some good two thirds of Roman soldiers are bed ridden and now physician can master their sickness. After one or maybe two years they recover by themselves remaining well.

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

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

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

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

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

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

[10] But I wouldn't have much to do with them, saying only: "What are you seeking? Your obsession is this world and its costly matter, but here we are dealing with the purely spiritual. If however you have never comprehended what matter is, how would you comprehend the purely spiritual? And you Essenes in particular, preaching a god and a resurrection to your believers, working costly miracles for gaining followers for your blind doctrine. Your principles are: 'one has to benevolently deceive and lie to people in order to make them happy, for truth kills this earth's well-being'.

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

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

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

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

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

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

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

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

[19] The words that you Essenes preach to the people are all lies and deception, because you do not yourselves believe what you teach. For you have a twofold doctrine: one for the people and one for yourselves, of which you say among yourselves that it is true but that the people must not hear of same, in order to be contented and happy through the purported lie.

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

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

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

have any effect. But we two shall speak and in advanced are assured to be heard with the greatest attention!”

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

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

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

Chapter 105

The Lord and the Roman Centurion.

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

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

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

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

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

[06] Towards evening some one hundred people plagued by all kinds of sicknesses arrive from the city’s dwelling places and its surrounds asking Me to

make them well; and I go out among them, making them all well by the mere word.

[07] The healed however, all praise God for giving man such power, going home cheerfully and of sound health.

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

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

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

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

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

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

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

Chapter 106

The Roman Chief’s worldly self-assurance.

[01] Says the Centurion: “Dear friend, I recognise quite well that you speak the truth and that things should be the way you spoke to me now most wisely and

amicably; but the human world is a mighty current against which it is very hard to swim. Whence so ever anyone tried to do so, he was swallowed up by the mighty whirlpools. This can only take place in small, quiet locations to where the current cannot get with its destructive force; whoever throws himself into the vortex of the current is lost.

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

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

[04] Our Roman doctrine about God is bound to have exactly the same origin as that of the Jews; for it is also based on a primordial being to whom all gods are subject! Myth has given this being many names; the Greeks still call it the unknown God of Gods; the Romans call it the *Fatum* to whom all other powers are subject.

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

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

mysteries, now reaching into the abominable, and they shall deliver the most obvious testimonies to vanity.

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

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

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

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

Chapter 107

The Lord gives the Chief hints about His nature and ministry.

[01] Say I: "You are indeed a truly dear man and friend, and what you said is unfortunately only too true; if I were a man like the people of this earth then I would follow your advice without hesitation, for there is an upright virile heart beating in your breast; but I am a completely different man and being than you take Me for! Behold, all power of the heavens and this earth must obey Me, and hence I have nothing to fear. The Scripture shall indeed be fulfilled in Me bitterly and painfully, but not according to this world's will but the Father in heaven, Who now is within Me nonetheless, as I am in Him from eternity. But My power shall

not suffer the tiniest loss on that account. For if it was My will, then this earth would be transformed into minutest dust, together with everything in and upon it that breathes and strives; but since My motto is to maintain, this does not happen.

[02] It is possible that I shall be accused of stirring up the people and of blaspheming against God, out of rage and the most jealous hypocrisy of the Temple, and then nailed to the cross; but none of this shall break My might nor make the least inroad upon My doctrine to the end of this world.

[03] With time, worldly-minded men shall do with My doctrine what in the mainly the Egyptians, Greeks and Romans did with the primordial teaching which Adam and his first descendants received; but next to such idolatry there shall also be many who will maintain My doctrine and power in the same original state it went forth from My mouth and therewith possess the power that shall be given them through a living faith in My word, both temporally and in the beyond eternally. I therefore also am a Lord and hence fear no lord nor their laws.”

[04] Says the Centurion: “Friend, with a few words a lot is said! After what you have achieved here, I almost could believe it that something like this is possible for you, although such healings - just not in this exceeding measure - are not altogether foreign; for it is a known matter, that extraordinary appearances often have a miraculous decisive influence on the bodily as well as psychological health of a person depending the composition of his temperament. It so happened for example that a great shock gave a deaf-mute person back his hearing and voice! I could tell you many similar cases, - but the time is too short.

[05] In short I just want to tell you by this, that your healing method, however extraordinary it is and how much thanks we owe you, cannot provide me with the full conviction, that no other power in heaven and on earth can cause you any harm! I do not want to argue the possibility of it, - with God all things should be possible; however friend, there exists a large gap between possibility and reality! If I get to know you better, I perhaps will become a more firm believer.

[06] But now, dearest, best friend, I beg you, do not regard my perhaps somewhat presumptuous speech as negative; since I only spoke as I understand it, not from a bad heart but from a surely good heart! But now official matters are calling to which I must attend; but tomorrow I will be at service to you for the whole day!”

[07] Says I: “If you want to stay, you can stay; for your duties have been concluded in your name!”

[08] Says the captain: “It is already quite dusk; without the moon it would already be dark; I will be back soon, - I quickly must hop into the camp and see whether the guards have been properly posted.”

09] With these words the captain hastily leaves the room and Ebahl praises him as a commandant without equal and that Genezareth can regard it as a great fortune, to have in all matters such an experienced, righteous and in his sphere very clever military chief!

10] Says I: “This he really is to the shame of many Jews who have Gods’ words and Gods’ commandments, but whose heart is nevertheless full of lies and full of deceptions, full of bickering, rage, adultery and all kinds of harlotry. Therefore it will come to pass, that the promised kingdom to David will according to the statement of Daniel be taken away from the Jews and given to the heathens, and the descendants of the son of Hagar will rule over the descendants of Isaac, although at this stage all salvation over the whole earth originates from the tribe Juda.”

11] Says Ebahl: “Master, you are as Saviour better than a prophet! I can still not understand it why the prophets without exception always state something bad but never something good! Must it be like this or do the prophets believe to sustain their mysterious reputation by it, if they announce to the people one judgement of God after another?”

12] Dear, marvellous Master, I have noticed from your speeches, that besides being a miracle healer you are something else, namely a prophet similar to the four great Prophets, and as such you could give me some explanation about the unusual being of the prophets! As said, the prophets have always been a riddle to me, and therefore I would like to know something more about them from you!”

Chapter 108

[01] Says I: “A prophet is a simple, natural man just like you with all kinds of weaknesses. However, since he has a wise heart wherein neither anger nor vengefulness nor envy or pride or adultery or various kinds of harlotry can strike roots, the Divine Spirit cleanses his heart of the manifold dross of the world. And when the heart has been cleansed like that, the Divine Spirit pours a light from the heavens into such a heart.

[02] Since the prophet easily recognises this to be a light from the heavens which always expresses itself in clearly audible words, the thus prepared prophet needs only to repeat with the voice of his mouth what he clearly and distinctly hears in his heart and is hereby already prophesying on a fully prophetic scale.

[03] If this is necessary, the prophet’s will is prompted by God to speak to the people and also do before them what he hears in his heart, - and this is then called a truthful prophecy or prediction and is quite as much God’s word as if God Himself had spoken directly to the people.

[04] However, because of this such a prophet is not a jot more important before God than any other person who does not possess this gift at all; for the prophet must of his very own will also practice what the Spirit of God has spoken through his heart and mouth to the people, otherwise a judgment will come upon him just as upon everyone who hears the will of God but does not follow it – and there a prophet is even worse off than another person. For if another one in the weakness and night of his soul has difficulty believing what the prophet speaks to him, his judgment for not believing what the prophet told him will be a lighter one. But for the prophet himself there is no excuse, and this applies also to the one who did believe but for love of the world and its treasures did not do what the prophet had bid him.

[05] However, the reward of a prophet will once be greater than that of another person, for a prophet will once be greater than that of another person, for a prophet must always bear a sevenfold burden compared with that of any other person. All those to whom a prophet has spoken, the good as well as the bad, will in the beyond be handed over to the prophet and he will judge them in My name for every word he has spoken to them in vain.

[06] But whoever in My name and the name of the prophet himself takes a true prophet into his house, provides for him and is his friend, will once also receive the reward of a prophet. And who supports a prophet to ease his difficult work will also receive a prophet's reward; for in the beyond a prophet's servant will be on the same level as the prophet himself and will, therefore, judge the spirits subordinate to the prophet and reign over them, and his kingdom will be everlasting.

[07] But woe betide those who forsake a prophet and sometimes in one or the other thing even distrust him, and even greater woe to the persecutors of a prophet. For these will hardly ever come to see God. But whoever lays hands on a prophet shall be punished with eternal fire in the lowest hell. A prophet's heart is God's and so is his mouth, his hands, feet, eyes and ears. Where the prophet is, there is also God; therefore, you shall enter his dwelling place with deep reverence, for the place where he is standing is holy. That must be observed within the heart, not for the sake of the prophet who is a man, but for the sake of God Who speaks and testifies in the prophet's heart.

[08] The reason why a true prophet announces judgment upon judgement on the world is simply the fact that God awakens a prophet only when the world has forgotten Him and has plunged into all the worldly vices.

[09] Tell Me, Ebahl, whether you now do understand the nature of a true prophet?"

[10] Says Ebahl: "Completely, you my highly regarded master. But judging from this you must surely be a prophet too?"

[11] Say I: “I am not a prophet, for it is writhen: ‘No prophet will arise from Galilee!’ But I am more than a prophet. For in My bosom dwells that same Spirit whom spoke through the mouth of the prophets and will be speaking much more henceforth. For those who will be carrying My name in their heart, fully believing, will also have the spirit of prophecy within them.

Chapter 109

The prophets as messengers of God and their distinction from the Lord’s nature

[01] Whilst Ebahl, within whom a different light was already dawning is still reasoning thus, the Centurion is already returning and telling joyfully and in amazement how he had found everything in the best of order. And how his subordinates were astonished that according to their witness he had now come to them a second time asking if all was in good order, since he had already himself a half hour previously given orders to that effect! But he got himself out of the corner by pretending to just be checking up, after which all were at ease without further questions.

[02] But filled with curiosity he asked who in that case had been his stand-in, carrying out his work so laudably in his stead.

[03] Say I: “Did I not previously say unto you that all powers in heaven and forces upon earth were under My command every moment. Which however you were not willing to believe! Now however you surely shall believe that I eternally have no need of fearing death, and that I too am a Lord Who has something to say and command!”

[04] Says the captain: “Yes, Lord and Master, You must be a God! And our Roman divine doctrine is no longer as mysterious to me as heretofore, for in Yourself I now have the most living proof that now and then a God left His heaven to show himself for a time to mortal children one way or another, enriching them with all kinds of spiritual and earthly treasures, so that he mortal may cultivate the otherwise barren earth for a future abode of immortal gods! - Am I right or not?”

[05] Say I: “This is no more than empty conjecture of quite pagan subtlety but lacking even a single spark of truth the way you understand it.

[06] Ah, if by ‘earth’ You understand mens’ cognition and will, then you could at least be right by some good correspondence of truth; but gods that are not and exist nowhere have never trodden the earth’s soil anywhere. Those men, however, through whom God’s spirit spoke to men of this earth, and through whose will

many and quite frequent wonders took place, were no gods but prophets, humans more or less like yourself, and who too died physically, - but of course not according to soul and spirit.

[07] In Me, however, the spirit of God for the first time sets foot on this earth! It is the same spirit about whom all the forefathers, all the old wise and all the prophets have over and over again prophesied in their pure visions.”

[08] But even as I was speaking thus to the astonished Commander, a servant came into the room saying that out there in the open once again a large number of sick were waiting for help, and whether I was prepared to help them.

[09] Said I do the servant: “Go and tell them that they can depart to their homes in good cheer!”

[10] And the servant rushed outside and was not a little amazed at seeing all those, previously moaning and lamenting in the hallway, now cheerfully and gaily pacing about, praising God. Only after a while did he say to the healed what I told him, and the healed left for their respective homes.

[11] Thereafter for nearly another two hours discussions of a similar nature as with the previous healing were conducted and therefore can be passed over here. During the conversations we enjoyed bread and wine and then took to our rest.

Chapter 110

The walk upon the see.

01] Early the next day the whole place was again filled with all kinds of sick people.

02] Ebahl came to Me and asked Me that I should help him; since they blocked the space in front of his house to such an extend that no person could enter or leave. He also has seen the Centurion outside, who wanted to enter the house but could not pass through the crowd of closely lined sick people!

03] I then walked to the front door, lifted my hands above the sick, - and at once all of them were healed, screamed of joy and praised God in heaven Who gave such power to the people!

04] But asked them to keep quiet and to go home and to avoid the sin in future! And they all obeyed and went home.

05] Thereupon I said to Ebahl: “If during the day still others are coming and looking for help, they should not occupy the street but settle on the large pasture

on the other side of the street, where they will be helped; however, those who occupy the open street will not be helped! - Thereupon I blessed the pasture and everyone sick who stepped on to the pasture, was healed immediately.

06] On this day hundreds of sick came from all the towns, markets and villages and among them was not one who was not healed.

07] Both Essenes made from hour to hour bigger eyes and the group of Pharisees and scribes got more annoyed from hour to hour, since their status also decreased from hour to hour to nothing; for they were not looked at and were asked nothing and Ebahl's people made it clear to them that they became totally obsolete in the house and since it was a nice day they could travel back to Jerusalem. - However, they did not accepted such advice but stayed put.

08] After a while one of the Pharisees came to Me and asked Me if the pasture would keep its properties in future.

09] Said I: "Only for today until sundown!"

10] Says the Pharisee: "Why not forever?"

11] Says I: "Because there exist people who would fence off such pasture too soon too high and would demand a lot of gold and silver from those who would like to become healthy again; and since I do not want this to happen, the pasture will remain health-bringing only until evening since the throng of people is to large. - Tomorrow, if there are fewer people coming here to get cured, they will be healed by their faith and their trust!"

12] Upon this My explanation the questioners very annoyed turned their backs and for the rest of day did not ask Me anything further; instead the two Essenes dealt even more busily with Me.

13] Because of that the Centurion became annoyed with the two Essenes and would liked to have told them that they already had discussed enough with Me; however, out of love for Me, he controlled himself most forcefully.

14] In the afternoon however, I referred both of them to Matthew and to My other disciples, among whom they soon found Bartholomaei and were very happy about it, for he also was a Essene. They talked with the disciples until midnight about My teachings, My deeds and about My divine being.

15] In the afternoon I made a little excursion to the sea with the Centurion and with Ebahl and his family where the eight boatmen worked on the ship and diligently and properly repaired it, for it was already somewhat damaged. When we came to them they became very joyful and told the Centurion how I was

walking on water. Because this phenomenon was not going to leave the heads and hearts of the eight.

16] When the Centurion heard this he asked Me how this was possible.

17] I said to him: “I have told you yesterday which powers have to obey and have to serve Me! So, how can you ask Me about it? By the way, if you dare to put your feet on the water and I want it, you also can walk on it for as long I want it! If all of you want to, we could make an attempt right now! However, you must not doubt but you have to follow Me bravely and courageously!”

18] Says the Centurion: “All would be alright if the sea would not have been so deep close to shore! For the longest stretch alongshore it goes vertically down into nearly unfathomable depth! Possibly one might fail with the first step, - and one goes down where the big salamanders and monsters live!”

19] “Fainthearted”, I said, “do you think I would dare to be reckless if I would not know who I am, and of everything that is subject to My will? - Who from you has courage and faith, follow Me!”

20] Thereupon I step onto the surface of the sea, - and it carried Me like solid land. I then walked ten steps off shore, turned around and invited the society to come to Me; but they did not dare!

21] I then called the youngest twelve year old daughter of Ebahl and the little maiden took courage and in the beginning put the first foot quite wearily onto the water. When she was convinced that the water did not gave way but the water resisted the foot quite steadily like a rock surface, she started to cheerfully run to Me and had a great joy about the fact that the water could carry her!

22] After the girl also the others tried it, except the Centurion and all were well and cheerful on the of course now very smooth surface of the water.

23] The Centurion asked Me, now somewhat more bravely: “What would happen if a storm came up?”

24] Says I: “Come and convince yourself!”

25] Finally also the Centurion attempted to put a foot on the water and when he was convinced that the water wasn't give way, he finally also set the second foot on the water and making himself light with holding his breath, he walked the ten steps to Me and was very happy reaching Me standing on a surface which never before have been walked on.

26] But I said: “Now, since you have been convinced that also to the firm believer the water is a steady surface, we want to extend our little excursion!”

27] The Centurion would have preferred to return to the steady surface of the shore; but the exceedingly happy daughters of Ebahl gave him courage by their cheerful walking up and down, so that he together with us walked for about five-thousand steps out onto the already considerable high sea.

28] Suddenly a quite strong wind came up and started to drive high waves. All started to become afraid and the Centurion asked Me to turn around.

29] But I Said: “Do not be afraid! The waves are only coming, together with the wind who drives them, to convince you that they also have to obey Me.”

30] However, after a while when the waves were getting higher, the Centurion turned around and ran as fast as he could to soon reach the shore and after several feverish body shakings he was very glad to have a none-transparent, firm ground under his feet again. - Soon afterwards we also returned to shore and caught up with the astonished Centurion.

Chapter 111

About true prayer

01] When we all were back onshore, the Centurion said: “Lord, now I have abundance proof that You are either the highest God Himself or a Son of Him; for this no mortal could have done!”

02] Thereupon all fell on their knees and wanted to worship Me.

03] However, I instructed them to rise from the ground and said to them: “Listen, all this God and I do not need, since the only true prayer consists of the sincerest love for God, the Father in heaven and equally for your fellow-men who are your neighbours. All other prayers have no value before God and also not to Me.

04] God also never taught the people to honour Him with lips and keep their hearts cold. But since Samuel prayed audibly in front of the people, equally so several of the prophets, and because David sang to God the Lord his psalms and Salmo his High Song, the people came to empty lip prayer and to cold sacrifices.

05] However, before God such prayers and sacrifices are repulsive! Who cannot pray in the heart should rather not pray at all, so as to not behave improper before God. God did not give feet, hands, eyes, ears and lips to man to pray vainly and vacuously, but only the heart!

06] However, man still can pray with feet, hands, eyes, ears and lips; namely with feet if he goes to the poor and brings them assistance and consolation; with the hands if he grabs the needy under the arms; with the eyes if he loves looking at

the poor; with the ears if it pleases him to listen to God's word actively and does not close them in front of the poor; and finally with the lips if it pleases him to talk to the poor, desolate widows and orphans in a comforting manner and according to his power and strength speaks a mitigating word on behalf of prisoners to those who often imprison innocent people, so that they can be released.

07] Thus man also prays with lips if he teaches the uneducated the true faith, the right recognition of God and all kinds of useful virtues. All this is then also a God-pleasing prayer.

08] Since you know this now, do accordingly, - and there will never be any lack of blessings from God! For it says: worship God in the spirit and all truth.

09] It is, however, written that man should pray uninterruptedly, if he does not want to fall in temptation; but how foolish and completely clownish would it be if God would insist on an incessant lip prayer from man! For this man had to lie on his knees day and night and continually cackle empty, heartless and pointless lip prayers, just like the birds in the air! When would they perform a necessary work? But if you with hands, feet, eyes, ears and lips are constantly active and in your hearts always love God and your poor fellow-men, you pray truthfully and by action incessantly to God, Who therefore always will bless you and one day in the beyond will give you the most blissful, everlasting life! - Have you understood all this well?"

10] Say all: "Yes, Lord and Master, this is so clear and true how clear and true the light of the sun and we will do all accordingly!"

11] Says I: "Good then, my dear friend, let us return to the city!"

12] Ebahl asked some of the eight boatmen to come with us; he wants to give them bread, wine, fish and fruit for their stay. - Immediately six come along and Ebahl provides them with everything copiously.

Chapter 112

Home discipline

[01] When we got into the house the children too wanted to keep Me company.

[02] Ebahl nonetheless, keeping tight domestic discipline forbade it, especially to the girls and the two wives saying: "You have now seen, found out and heard enough; remember it and do accordingly and you shall not go unblessed, as the Lord also said unto you down at the sea. - But go back to your work now!"

[03] The girls and the two mothers excuse themselves heavy heartedly and go to their rooms, of which Ebahl's house had many, for it was the largest house in Genezareth.

[04] Whereupon I say to Ebahl: "Friend, why did you get rid of them? Behold, it is indeed good to keep up a good domestic discipline with the children, and it is highly laudable to protect the girls from the world; but behold, here where I am there is no threatening world but only a most blessed heaven, and this you should not deny your little ones!"

[05] On hearing Me saying this, Ebahl said: "Oh, if they just don't get tiresome to You, then I shall have them returned here at once! But my children love to gape about and chatter, and I removed them so as not to let them become irksome to You."

[06] Say I: "What could be bore-some to Me in this world other than men's great malice? - Go and bring them all back!"

07] Ebahl went and brought them all back to Me again and the youngest girl promptly sat with Me and started to cuddle and hug Me.

08] However, Ebahl rebuked her and said that this was bad behaviour.

09] But I said to him: "Friend, let her be; since she already has chosen the very best part! I say to you and all of you: Who does not come to Me like this little girl, will not find the way to the kingdom of God! She already has found it! With love, and this with the hottest love, you must come to Me if you want to harvest everlasting life!

10] This little girl proves by deed what she feels in her heart; but you make clever speeches and keep your heart cool! Do you still not realize who I could be and also actually be?"

11] Here all fall down and Ebahl took My feet and kisses them all over and says after a while of confused reverence: "Lord! I have felt it for quite some time, I only lacked the courage!"

12] Says I: "Now, do not punish the girl who gave you all the courage, to come to Me on the water! Here she again gave you the courage, to love Me! Oh, this little girl is exceedingly dear to Me! She already has what you still have to search for and will not find so soon! Strive therefore for the true, living love for God and your fellow-men and you will have an abundance of mercy and blessings!"

[13] Says the Centurion: "Apart from my wife and my several children now located in Rome, I never felt love towards anyone, yet always acted honestly, with fairness and justice, administering the law not according to its severity but rather

its mildness, always getting off rather well. But now I feel that one can love people and do them good out of love, this means one can oneself want to provide people by strength and opportunity what one recognizes as right and necessary towards oneself, - and this is love of neighbour.

[14] If therefore one loves one's neighbour like that then one surely also loves God thereby, if however in loving God one considers that God Himself must be the first and most perfect love, on account of which alone He created the material and spirit worlds, then this lucid thought must also awaken the greatest love towards God the Creator within created man, and man cannot then do other than love God as the most loving Creator of all things, out of all one's vital forces.

[15] If nevertheless after all that I have seen and heard from You these last few days I accept without any misgivings that You are either the primordial Creator Himself or at least His son from eternity, showing and teaching us to recognize God and Yourself, then it necessarily follows that I too have to love You above all. Even if I don't possess the courage to hug You as did this tender maiden, I nevertheless hug You in my heart and praise You above everything! And I think that this is appropriate.

16] Says I: "It is alright like this; however, it is better if the love grows like with this little girl! - Just look at her, doesn't she actually glows out of love for Me!"

Chapter 113

Praising appropriately, and some dangers of praising

01] Says the oldest daughter who became a little jealous: "Jarah was always someone falling in love with everything she came in contact with; no wonder that she is deeply in love with such a beautiful man like you are?! This truly does not requires a great skill! I could also do this; but to what use would it be to me since the love struck Jarah has occupied you altogether?"

02] Says I: "Behold, you jealous sister, if you ever had a right love in your heart, you would not talked like this! But since you never had the right love in your heart because being spoiled, you cannot help it to speak the way you have spoken now!

03] Behold, Jarah loves - and does not ask if loved in return! Friend and enemy are the same to her; she is most happy if she can enclose everything with love. Only to think of it if also she is loved, never occurred to her; she loves you and all her siblings as well as her parents more than being loved by all of you! But in your love she stands at the back, which never disconcerted her in her great love for you! Behold, this means true love!

04] If you love, you always want to be loved ten times more! And if your love is not responded you become annoyed and carry all kinds of suspicions in your self-love filled heart!

05] To the contrary, look at the lovely Jarah if she ever has made any whatsoever claim for requited love! For this reason she is allowed to love Me with whatever her heart is capable of! Because only for the sake of her I came here, and for the sake of her I will stay a few days here; and as such you all have to thank this little girl, that I came here and cured the sick as well as the whole town and still going to heal many sick.

06] Since wherever I go, I search for the lowest and the most oppressed! However, everything which is big and highly respected before the eyes of the world, is an aversion before God! Therefore strive to be like there is the lovely Jarah, you will just as close to Me as she now, spiritually and bodily, for now and one day forever!

07] However, if you praise someone, then praise him who truly deserves to be praised! If the praised becomes conceited then do not praise him anymore; since vanity is the seed for haughtiness, and this is Satan's spirit!"

[08] Says Ebahl: "But Lord, if You laud Jarah so highly above her siblings, is she not in danger of vanity?"

[09] Say I: "Don't let that trouble you! He who once has embraced Me, such one vanity has left forever! Tell Me, Jarah, whether you now consider yourself above your sisters on account of my loving you so exclusively!?"

[10] Says Jarah bashfully: "Oh, Lord You my only beloved, I can't help it and my sister either! But I would nonetheless like it if You were to love my sisters even more than me, for they are much more beautiful and clever than I. They indeed always called me the ugly and stupid one, which I certainly deserved, for I am certainly not as beautiful as they, and - well, I really am stupid. But I am still young and am bound to become more clever when I reach their age!

[11] Oh, I don't let anything be put over my dear sisters, for they teach me all sorts of useful things, and all fervently love me, but I also love them from all my soul and physical strength. Lord, be nice to them too! For behold, my heart aches badly as soon as I see my sisters troubled in anything, whereupon I would give away everything immediately if only my sisters get cheerful and happy again!

[12] I am not able to look at a sad or unfortunate person; I would rather take all sadness and ill fortune upon myself, if only all unfortunate and grieving ones could be happy and cheerful thereby! Wherefore let You, my most beloved Jesus, care about my sisters as for myself, for they deserve it!"

[13] Say I: “Yes - to you My most beloved Jarah I cannot of course refuse anything! But now your sisters also realize why I love you so much, and once they resemble you completely in their hearts, I will also love them as much as I love you; hence don't let it trouble you!

14] Since behold, just as you cannot see someone being unfortunate and grieving, without the wish to help him, it is the same with Me - only in a much bigger sense - the wish and together with it the almighty, firm will to help every person now and in eternity!

15] To search for the lost, to heal the sick, and to redeem everything which is imprisoned, is My purpose, My intention and My will; nevertheless every person must unvaryingly be left to exercise his most free will. - Tell Me, you My most dearest Jarah, don't you amicably approve of My intentions.”

Chapter 114

Jarah and her diverse prayer experiences

[01] Says Jarah: “Oh, why should I not be pleased therewith?! I too would do so if I were capable! But of what use my altruistic desires if I can't help? I can only at times and concerning small things, ask my parents that they would provide help to the poor and needy, and in that I have nearly always received a hearing, - of course also sometimes rebuked for being too silly soft-hearted: but that never upset me, - if only the poor was helped.

[02] But the case was not always the same with my prayer to the almighty God! Because there I also prayed often, and after being sure that God is certain to hear my prayer, and going to check whether my child-like prayer bore fruit, - there was nothing. The old sickness was still there.

[03] I then went to my father of course to ask him why God the almighty sometimes is so hard of hearing!

[04] To which my father told me that God knows why He sometimes sends the one or other a prolonged suffering for the benefit of their soul, well-calculating how long this or that one has to do penance, and then prayer does not help much except where such a sinner fully reforms! And behold, this reassured me somewhat, yet I did not give such prayer for the poor away.

[05] But on some occasions the dear great God heard me quickly, and that also gave me immense joy! Because for a compassionate heart there is no greater blessing in this world to find out that the great God hears the prayer of an almost under-age maiden!

06] And that You, o Lord, has come to us, appears to me as if the great God has listened to my prayer! Since we all have heard it from many who came here, that in Nazareth and its region a certain carpenter Jesus performs such extraordinary great, yes unheard of healings of the sick, yes even bring back to life the dead; the blind see, the stone-deaf perfectly hear again and speech returns to the mute, and the lame and cripple are becoming straight again , - in short, there doesn't exist an illness which He cannot heal instantly!

07] Initially we regarded this as a fable; but when repeatedly people were coming to us, even those who were healed miraculously by Jesus, we started to believe that this actually was the case.

08] I then was gripped by an over-strong love for this man for these things were possible, and then asked the dear God daily so piously and confidently as it was possible for me, that He by his omnipotence might lead you to us! And behold, and God had actually heard me and has send You to us!

09] When it was said that You have come, o, what indescribable bliss I felt! O, how I would have liked to hug You, if I only had the courage for it! But for the sake of my parents and my siblings, I had to coerce my heart tremendously. But today for me the indescribable happy time has arrived, to sit with You, the Master and Lord, whom I already loved beyond measure, since I have heard the first word about Him.

10] O, now you are there and I have You and - o what indescribable bliss! - may love You and also being loved by You. O, now even the most perfect angels in heaven could not be more blessed than I am now! - But now You should not leave us ever again; for then I had to die of too much grieve!"

11] Say I: "No, no, you My heart! I never ever will leave you and say to you that you neither will see nor feel death; one day My angels will come and take you away from this earth and bring you to Me, your Father from eternity! Since behold, you My most dearest Jarah, to Him you have prayed so heartedly to get Me here, is sitting in My person with you and loves you with the purest flame of all heavens, and you were right to say that you are more blessed than the most perfect angels of all heavens! - Lift your eyes and you will see that it is so as I just now have told you!"

Chapter 115

Jarah beholds heaven open

01] Here the loveliest Jarah lift her beautiful heavenly blue eyes to the heavens and looks as if transfigured full of the highest delight into the depths of heavens

opened to her eyes. Only after a considerable while she begins to stammer rather than speaking with a heavenly pure and soft voice like this: “Ah, ah, ah, o You great, exceedingly holy God! What endless delight do I see now! The endless large heavens are filled with the most blessed angels! O how endless blessed must they be! However, the poor Jarah is still more blessed! For the everlasting throne in the large centre of the endless wide heavens, surrounded by countless crowds of angels kneeling on sun bright clouds and keep calling: ‘Holy is He who’s throne is standing here! O rejoice you eternities, soon He will have completed the never describable work on earth and will come and occupy this throne of the glory of God! currently empty; but He who forever has the right to sit on it, sits now as a person with the poor Sarah! O, praise and praise Him; for His is the everlasting throne of all divine power and glory!”

02] After these words she collapses on to My chest after the vision has been closed for her and says: “O You great Only-Holy! Do not reject me poor, weak Sarah for I still dare to keep loving you! But I can’t help it that my heart still keeps loving more!”

03] Say I: “Yes, you My little heart, behold, therefore I have showed you My glory and My kingdom, because I want it that you keep loving more and more! Love therefore as much as you can; since such love will not harm you!”

04] Thereupon Jarah clasps Me with both hands and presses Me as hard as possible to her heart and I say to the bystanders who are absolutely silent of astonishment: “There, see, and let it be an example for you! This little maiden, only twelve years old, shows Me love in a way I have not experienced in the whole of Israel; but to him who loves Me like her, I will give what this world has not seen before and Israel never has felt nor tasted!”

05] After this above all measure edifying scene, which lasted for about an hour, the servants of Ebahl came and asked if it was time to bring the evening meal.

06] Says Ebahl: “If our Lord Jesus agrees to it then you can bring it!”

07] Say I: “Bring what you have! For love gives and enjoys and I also want to enjoy what I have given! However, My most preferred food is here this little girl; since she gives to Me what eternity had not given to Me and also never was able to give!”

08] Thereupon the servants left to fetch the prepared food. But they make dreadfully wide eyes when nothing was left of their prepared foods, but instead the pantry was filled with the best and most exotic foods and the noblest of fruit and full of the best tasting wine. Soon they return and tell with astonishingly zeal what happened in the kitchen during their absence asking us; and they continued to ask if they could bring the new foods or if they should start fresh cooking.

09] Say I: “What you find in the pantry, bring to us; for today you all will be My guests! My disciples, the two Essenes and the Pharisees have already been given the food which you have prepared. Do not disturb them for they still have to carry out a great task in My name which will heavily demand their strength until midnight.” - Thereupon the servants went to fetch the heavenly food.

[10] But Ebahl and the Centurion spoke with exhilaration: ”Lord, this type of manifestation no longer surprises us, since we see only too clearly that You are the Lord to Whom nothing is impossible! The only big question left in us is: ‘How did we make ourselves worthy of such grace?’” However, I said: “The meals from the heavens are already coming! Let us continue the discussion after the meal!”

[11] The foods are set down on the table, thanks is given and all reach out and eat and drink with cheer, after My encouragement to do so. And the Centurion confesses that he never before has eaten such palatable, heavenly dishes nor drank such exquisite wine. My Jarah too tucks into it, saying: “nothing like it ever touched her palate, nor satisfied her stomach like it. In short, none can praise the taste of the foods too highly, starting to loudly praise Me as the good Father in Heaven.

Chapter 116

Jesus’ teachings to become universal property.

[01] But I say to them: ”Blessed are you all for believing that the Son of Man has gone forth from the Father in Heaven and has come into this world to raise up the fallen and redeem the captive! But beware of proclaiming any of the special signs seen from me to anyone; because this would be a double calamity.

[02] The first half, on hearing same would be offended, not only disbelieving what they heard but declaring you for fools, casting aspersion on you everywhere; for one raging blind is more dangerous than a hundred seeing ones! The other, gullible half however would receive your witness superficially, and ultimately put such fetters in itself as to preclude any voluntary action. And this would mean killing man’s free spirit!

03] However, the teachings you have heard, spread them further to your friends and acquaintances; since My words are an everlasting truth, which alone can free every person who accepts them in himself, makes them a guideline for his life and thereby recognizes that they are an everlasting truth out of God, which is, was and always will be the being and the everlasting life of each person, who carries such enlivened in himself.

[04] But there shall unfortunately be many who will refuse to hear and accept such truth, and persecute it like an enemy. And others shall flee it like deathly pestilence for fear of the earth's mighty. But these doing so shall not inherit life everlasting within themselves, but partake of everlasting death!

[05] He who loves physical life, endeavouring to maintain same at any cost, shall lose the everlasting life of the soul with the early end of physical life! But he who flees physical life shall gain everlasting life of the soul! - This mark well! But let anyone desiring to put a question do so, and I shall answer him."

[06] Says the Centurion: "Lord and Master, what more could we ask You about We know and feel Who You are! What we need to do we know, seeing the necessity thereof! We also know and sense it deeply that You have eternal life in You and can and will give it to any person who lives and acts in accordance with Your word! To know more would be unnecessary for us humans, - the more since we can in Your name through living faith even heal the sick, as one of Your disciples assured me.

[07] For such unexpected and eternal grace we owe You eternal thanks and give You the most faithful assurance that You have erected for Yourself an eternal shrine of remembrance which not infernal power or timeless storms can erase! - And now that it has gotten quite late into the night, we might take our rest. But not that I insist upon it, although I shall yet have to personally check out my team."

[08] Say I: "Let that be! Because, like yesterday, all is in the best of order! But I shall Myself watch past the middle of night, and you shall see that our staying behind shall not be for nothing. Travellers from Jerusalem shall still be arriving to-day, among them Pharisees and Scribes who shall give us trouble."

[09] Says Ebahl: "Oh, what a shame! These could fittingly stay away! Such guests are usually the most unpleasant to me; for each of them demands as much attention as any hundred strangers who pay their dues, Whilst the former want everything for free and yet not be satisfied, especially when demonstrably travelling on Temple business! Ah, Lord here You told me no joyful thing! Eh, ah! What preparations should be undertaken here?!"

[10] Say I: "Don't be troubled! The larder and cellar are full; accommodation for hundreds has already been taken care of long since, and nothing more is required. They were despatched to Nazareth from Jerusalem on My account, but finding Me here they shall not get to Nazareth. You shall all be offended by them tomorrow, but I shall serve them up pure wine on My part to the extent that they shall leave this place even tomorrow full of gall and rage!

[11] Says Ebahl: "Then however we shall have the devil on our neck! For these shall bear us witness in the Temple that shall be miserable and shameful!"

[12] Say I: “It shall be arranged for them not saying much at home!” -This My explanation was followed by a quiet period, where all in the chamber kept quite but were busy in their hearts.

Chapter 117

Sick ones arrive at Ebahl’s. The Jerusalem guests in their mission (Mat.14:35)

[01] A few moments later things become lively in front of the house. One could hear all sorts of languages whilst the Greek neighbour’s dogs started making a big racket, and Ebahl said: “Woe us, the announced appear to be here already!”

[02] Says I: “Not yet. These are sick ones (Mat. 14:35), but it shall not be long before the announced arrive here! The sick shall tarry till tomorrow notwithstanding, for enough of them were healed to-day. But go out nevertheless and have the arrivals brought to an inn, and give those who hunger and thirst something to eat and drink!”

[03] Upon these words Ebahl and his summoned domestics at once go out to his courtyard, finding same crammed with all kinds of sick, among them Greeks, Romans and Egyptians. All of these are asking for Me, that I would heal and make them whole.

[04] But Ebahl allocated them an inn and had them cared for each according to need. After this business he returned to our hall, saying: “All praising to Lord. These would be taken care of for to-day, causing me little effort and work; if only the announced goblins from Jerusalem could already be similarly dealt with! But with this we won’t get away so easily.

[05] Even while Ebahl, who had set up guards on account of the arriving Pharisees and Scribes, was moping thus half aloud, a servant already entered the hall, announcing the arrival of those same ones, to Ebahl’s shock. Ebahl rushes out to welcome them, together with his two wives and older daughters who follow to his support, and Ebahl’s sons do the same, with only dear Jarah staying with Me.

[06] The Centurion however who also sat next to Me, said: “If I was in Ebahl’s place, I should know quite well what to do now! I would order my subordinates to properly flog these fellows! What could they do to him? And this would not be the first such welcome they received here and there! I would proceed with them in quite a brief fashion! And if they should come in here then I shall nevertheless put them through a scrape that should make them tremble physically and physically as if gripped by pestilential fever! I shall ask them on whose authority

they approached a place under Roman occupation in darkest night; I shall show them how every district commander has the authority to arrest anyone, regardless of status or persuasions, and if unable to account for his transgression, hand them over to the court's severity! Although not carrying it out in actuality, I shall put the fear over their wicked heads, that the sweat of fear shall run down to their heels!"

[07] Sat I: "Friends, you do as you will, and no barriers shall be set you on My part; but if you are going to assert your authority here then you have to step out now and transact such outside with them, by summoning some of your subordinates!"

[08] Says the Centurion: "Lord, leave that to me, as I know how to implement my laws and authority everywhere!"

[09] With these word he summons a deputy, standing guard in the courtyard, who steps inside at once requesting the Centurion's orders.

[10] But the Centurion said to him: "Despatch the runner to the camp fort with, and the deputy is to send me thirty men here without delay!" - The watchman leaves the room instantly, and in ten minutes already thirty men together with the deputy step into the hall, unnoticed by Pharisees resting in the street and receiving their respects. The deputy asks the Centurion what is to be done.

[11] Says the Centurion: "Not much right now. Only a certain degree of discipline is to be maintained which strangers are to observe; and should Roman camp regulations be unfamiliar to them then we shall impress it upon them. Hence display a quiet and earnest manner, and closely attend to my words. *Fiat!*"

[12] Soon thereafter Ebahl flings the hall-doors open and twenty Pharisees and Scribes enter. It is obvious that the twenty had a great many escorts with them, as well as donkeys and mules for moving their many chattels; the escorts, animals and luggage had to be looked after. On their full entry the Pharisees and Scribes at once scanned the hall crowd, asking the innkeeper what the Roman military were doing here.

[13] Says Ebahl: "It must have gotten around that you would arrive here, and they came to pay you their proper respects."

[14] Says one of the Pharisees: "That doesn't look at all like the Romans! But let it be as will - we are hungry and thirsty, so let food and drink be brought!"

[15] Ebahl at once sets all feet and hands in the house moving except Jarah's, and in a few moments a large table is well set.

[16] The Pharisees was their hands and then tuck into it. In a short time all is consumed and sixty beakers of wine drunk. The wine makes them talkative and they start making all sort enquiries, soon giving the reason for travelling here, asking about Me and saying: "Do you know nothing here about a vagabond supposedly born in Nazareth? This person, probably a carpenter by trade is supposed to do unheard-of magic, to spread a new divine doctrine, to heal the sick, to exorcise spirit and to stir up the people against the Temple and against the emperor. On his account we are on our way to Nazareth, to examine this thing there. Since he is however supposed to beat about in all of Galilee, you might be more closely informed about him here!"

Chapter 118

Occasion of the Centurion with the Templers.

[01] Here the Centurion takes the floor, saying: "The man you enquire about I know most intimately, and know about all His deeds, and also those accomplished by Him a few weeks ago in the location of Kis, where through His divinely prop hectic spirit he revealed to the Court master Faustus that the imperial taxation moneys and other treasures, being transmitted from the Pontus and Asia Minor were taken over from the Roman transportation caravan by the likes of you in the most despicably brazen manner, causing the Chief Governor Cyrenius the most acute embarrassment and putting all of Galilee and indeed the entire Jewish state at grave risk.

[02] It is exclusively this very same Jesus Whom the entire Jewish nation as well as yourselves have to thank that you are still alive now! For had the said imperial moneys robbed by your ilk not surfaced, the entire land would have been laid waste by fire, whilst all the treasures of Judea would not have sufficed to expiate the crime! That this has quietly passed over for you and your likes yu have only Jesus, the greatest and wisest and mightiest prophet to thank; and it is therefore disastrous and unjust of you to the highest degree to go out persecuting a man Whom you have to thank for everything, - your life and existence.

[03] But that which you have just spoken, that you went to Nazareth to catch and examine Jesus like a supreme criminal; - that He is least of all! He stirs up no man either against yourselves or against the emperor, or Cyrenius would not be his friend, as I well know!-

[04] But now to something else, my Temple lords! You surely are aware of the fact that a Roman military camp has been established here in Genezarethe for several years; wherefore every person irrespective of standing or nationality must carry an authentic passport sealed by Roman authority, if he wants to have safe passage through the place of occupation with his hide intact. Hence as Chief

Commander over this place and indeed the entire area I beseech you for such document, even more so for coming here at night-time; in the absence of which I shall have to arrest you, publicly having you flogged tomorrow, and in the end send you back to Jerusalem as captives. Hence have the goodness and present your proper travelling documents!”

[05] Says the chief of the Pharisees: “Lord, I am as a Chief of Jerusalem the living travel certificate for all, and we have need of no other! For just as you are a chief, so am I, and with imperial privilege am able to travel by day or night in all of Israel! We are ordinaire of God, and beware all who would lay hand on us!”

[06] Says the Centurion: “The imperial privilege extends only to unoccupied places and not to places where an open military camp is established!

[07] Says the Chief: “ Such law has never been made known to us and hence we could not observe such for we are not so stupid as not to furnish ourselves on a journey with all things necessary for our security. But if such is required here then we shall at once despatch couriers to Jerusalem, and at this time tomorrow you can have necessary travel documents in your hands.”

[08] Says the Centurion: “There shall be no need of that, for it is up to me to believe your testimony or not. But I shall observe you closely; should I detect anything in the least suspicious then you are instantly my prisoners! For the present and the duration of your stay nonetheless, you shall be under heavy guard, who shall escort you to the border of this area for a payment of a hundred pieces of silver. Had you the necessary passport with you however, you would be free of all charge!”

[09] Says the Chief: “This the lord of the inn shall fix up for us, because we are not on a journey allowed to take money with us; for the earth is God’s and we are His servants, and from God have the right to call the entire earth our own, and to reap wherever we have not sowed! For every Jew knows that whatever he has is only on loan to him from ourselves, which we can take back from him at any time. For this simple reason we cannot go anywhere in Israel as strangers but only as lords and sole proprietors, entitled by God to every house, plot and soil, money and other treasure; and hence we can very well order Ebahl to pay the hundred pieces on our behalf, for he has taken them from our plot and soil! And were he not to do so, then we would give all these his possessions to someone else who is not going to worry about the hundred pieces of silver!”

[10] Since this concerns Ebahl quite directly, he finally opens his mouth, saying: “My lords, there you are somewhat mistaken. Because firstly this place has been a free territory from old times, on which no one other than God Emperor can make demands; and secondly I have acquired this place as dowry through my second wife, who is a Greek by birth and converted to a Jewess through myself, since she was the only daughter of the house, and hence all this large property belongs no

to myself but my second wife, and after her to her daughters. Hence I possess nothing, and nothing can therefore be taken from me. And you shall therefore have to pay the hundred pieces yourselves! If you don't believe it then ask the Centurion here, who is my superior, and he shall tell you!"

[11] Says the centurion at once: "Yes indeed, so it is ! You shall yourselves pay the hundred pieces! No pleading or further retort shall help, for here I myself am the only one to give orders and make demands!"

[12] Says the Chief: "But what if we despatch our messenger, a good horseman, to Jerusalem straight away, so that he is back here with the required document by noon tomorrow!"

[13] Says the Centurion: "That makes no difference! Because the one hundred pieces you must pay already by virtue of coming here without such document: hence no further talk about this matter!"

[14] Says the Chief: " We nevertheless have no money on us, for we never carry money when travelling, because this is our law! Whence should we therefore take the money now?"

[15] Says the Centurion: "That shall be my concern! Where the money is lacking, there right of distraint steps in. Your effects, which I hear you carry in large quantity, shall surely be worth the hundred pieces!"

[16] Says the Chief: "They are indeed worth a thousand times that much, but these are all divinely consecrated things, and God would cause the death of whoever laid his hands upon them! Hence you shall not be able to touch such things, far less take them!"

[17] Says the Centurion: "It is not going to be so bad! We shall see whether this is really the case with your God-consecrated effects!"

[18] Yell all the Pharisees: "No, no, no,! We shall yet manage to find the one hundred pieces; our people are certain to have money on them!"

[19] Here a Pharisee steps out, bringing in a satchel with a hundred pieces, handing them over to the Centurion, who hands them to the deputy, the latter having to count the money. As it is the right sum, the Centurion commands the deputy to place the money into the sinners' poor-box, and the deputy does so at once.

[20] The Chief says however: "It is rather strange practice here to place consecrated money into

sinners' poor- box, since we are servant of God Are you not aware of offending God by offending a servant of God?"

[21] Says the Centurion: “What has your God to do with me!? I am a Roman and know what I know and believe! Your God Whom you now serve however shall never be my God! To me you are therefore the greatest sinner and hence your god-consecrated money belongs in the sinners’ poor-box! - Do you understand this?”

[22] Says the Chief: “Yes lord, we understand that we are dealing with a staunch pagan who, like all staunch Romans deeply despises us together with our divine doctrine!”

[23] Says the Centurion: “Not as deeply as you think, for we too acknowledge the old, authentic Jewry; only your new statutes, your own faithlessness and your outrageous of every kind we despise three times more than death itself. Because there is no trace in you of the Jewry of old except for the names. But where are the select works of those from who you are descended and who gave the wise doctrine and laws? I know very well how it once stood with your Ark of the covenant. But what does it look like now? Where is God’s spirit moving above it?”

[24] Says the Chief: “That is still as it was in Aaron’s times!”

[25] Says the Centurion: “Or perhaps otherwise! Hearken! Hardly three years ago I was myself in your so-called Holy of Holies, and to that for a fee of seven hundred pieces of silver. But what did I see and smell? An iron case on a rack, from whose middle a lively naphthalene flame flickered whose repulsive smell did not affect my nose too pleasantly! The ingredients in question in the so-called Ark of the Covenant were certain to be younger than Moses and Aaron, and my puse was rather sad for my emptying it is so mightily for the sake of your foolery and deceptions! Say not another syllable about it to me, for I am one that sees sky-high through your cheating! Listen, knowing what I do and if I were the emperor would have your entire Temple leap over the sward! Your luck is just that I am not the emperor; but what the emperor hasn’t done to you his seddessor will do.

[26] Says the Chief: “Lord, if you know this, then I beg you to keep silent about it on account of the people, because if the people found out then we would have to fear the most unbridled rebellion!”

[27] Says the Centurion: “Never fear! Because such is known by nearly every Gallilean, and yet there is not the remotest talk about a peoples’ rebellion! Because we Romans are around, and mighty enough to quell any revolt at the roots!”

[28] Says the Chief: “Well, lord, we have made payment and are therefore squared off; hence let us leave this matter! But if you have any knowledge about the notorious magician Jesus then be so kind and tell us what there is to him and his questionable doctrine and deeds, so we can report back to the Temple about it!”

[29] Says the Centurion: “I have already told you that I know Him very well, and I would have had Him seized a long time ago, had there been the least sign of a rebellion; but the way things are I am persuaded of the exact opposite, and hence can give Him only the most favourable testimony. If you were like Him then Jerusalem would be the eternal and foremost city of God for all time to come, and God’s spirit would still be moving above the Ark of the Covenant as in Aaron’s time! But you are the extremist opposite to Him, wherefore your city and your Temple shall not endure much longer! Report this to your colleagues, that they may know the sandy soil on which their city and Temple are built! - But tomorrow you shall find out more with your eyes and ears, and so you can now go and take your rest!”

[30] Says the Chief: “We shall remain here at table; for your portentous words shall rob us of our sleep for days! Whoever can slumber, let him do so; I for one shall be over-wakeful! - Over there at the corner of the table a guest is seated with a maiden!? Who actually is he? Do we have to take note of him or is he a prisoner of yours, together with the maiden? Is perhaps without travel documents as well?”

[31] Says the Centurion: “About this one you have no business to enquire; He is under my protection! I hope nonetheless that you shall get to know more closely tomorrow.”

Chapter 119

The power of love

[01] After these words no Pharisee enquires further.

[02] Whereupon I rise, greet the Centurion, who responds the salutation with much warmth and sincerity, accompanying Me and Jarah to a resting place in another chamber, in company of Ebahl and his wives and other children.

[03] But I say to the Centurion: “If all of you want to stay with Me during the night, you can stay; however, if you want to go to sleep, you can do so as well! Should you stay, no one will have missed any sleep in the morning. - By the way, you as My friend has negotiated very well with the Pharisees; they are now very frightened and under pressure and will count the sand grains in their watch and will await the coming day with great impatience!

[04] It was good nonetheless that My disciples who are still battling with the Essenes and the group of Pharisees and nearly have them completely on their side, did not enter the dinning hall when the significant commotion took place! For this would have created an unnecessary sensation! Yet - I wanted it like that and therefore it could not have been otherwise! - But what I am going to do with My dearest Jarah? This little girl will never leave Me!”

[05] Says the little one: “Lord, for as long You are going to stay in our house, Jarah will not leave Your side; and if it would be possible for You to die, Jarah would die with You! However, when leaving our house again and Jarah cannot go with You, I will stay home and grieve and ask the Father in Your heart to guide You back to her; for without You Jarah cannot live anymore!”

[06] Say I: “Behold, this is a proper example how one should love God, to be loved by Him in the same measure! Indeed, God’s love grasps everything and forever there is no rage nor revenge in it; however, there still exists a great difference in the way a person is loved by God. As long a person breathes and lives, it is proof that God through His love gives him life otherwise he would dead long ago.

[07] However, who loves God like this little one here, urges God to come and dwell in the loving heart of a person! And God comes and by His spirit dwells in the heart which loves God above all; and thereby a person has the everlasting, imperishable life and is completely one with God!

[08] Indeed, it is not given to everyone to love God as mightily as it is the case with this My most dearest Jarah; nevertheless can every person love God with all his strength, and God will therefore also fill this heart with His spirit and His mercy and forever will not allow him to fall into the abyss. And if he stumbles he will always helped up again and the everlasting life will stay in him forever.

09] And now, My most dearest Jarah, since you love Me so much, you must tell us a little story; for I know that you are richly equipped with all kinds of good stories!”

10] Says Jarah, delightfully childishly smiling: “O Lord, spare me this! For this would really sound quite silly alongside Your endless most wise side!”

11] Say I: “No, no, you My most dearest Jarah, this may not disconcert you; since you can always and ever expect the greatest forbearance from Me! Since behold, I understand the weeping of little children, not to mention their speech! Sometimes you have rather strange dreams, come and tell Me such a dream!”

Chapter 120

Jarah’s dreams about the crucifixion and Resurrection

01] Says Jarah: “Now, this I could do; but my dreams are normally quite dreadfully and show me the world people in their very terrible form, and instead of them, I see only devils! And as such only recently I had a dream! I saw a marvellous person who resembled You, o Lord, a great deal. This person I saw bound with ropes like a criminal.

02] Those following him weeping, I asked what this marvellous person has done that the world people treat him so badly. And the weeping, one after the other, told me: ‘He was a mighty benefactor of humanity. He never committed any injustice and the brightest truth was the honey of his mouth. To the world- and power hungry Pharisees he spoke the truth, and therefore they have him condemned to death at the cross by the weak Roman landlord. They now lead him to the place of execution; come with us and see the reward the greatest human friend will receive from the bad, most selfish people!’

03] And I went with the weeping to a low hill and saw the honest person, who was full of blood because of the slashes and blows, dragging a heavy cross and on his head he carried a thorn wreath to increase his torture. At the place of execution he was bared and thrown mercilessly like a wild animal onto the cross, then they took many sharp nails and drove them with heavy hammers through hands and feet and in so doing fixed him in the most gruesome manner to the hard and heavy cross! - O Lord, this was a terrible sight! If I only think about this dream, I lose my senses! - Finally the cross was raised and put into an existing hole and wedged to stand firm.

04] However, the most miraculous thing about this was, that this above all measure honest person, even during all such torture never uttered one single

agonizing sound, while the other two who by far were tortured less gruesome, screamed and wailed enormously!

05] At this point I woke up and my whole body was trembling. Lord, such a dream is indeed no joke for a so tender-feeling girl's heart like mine! Thereupon I immediately ask the dear Father in heaven that He should not let me have such heavy and agonising dreams anymore; and behold, until this hour I actually had no such heavy dreams to cope with! My father however always told me that dreams are like empty foam and originate from heavy blood. Can be! If I then have such heavy blood, I also otherwise had to be more sluggish than I actually be; but otherwise I am a agile and cheerful girl, - how can I then have heavy blood?"

06] Say I, who has become a little sombre during the story: "No, no, you My dearest Jarah, you have ether light blood; however, your dream is of great importance! - But now nothing further about this, time will be your teacher therein; however blessed you are having seen such dream! Only a few prophets had the privilege to see such in their visions.

07] However, many things on this are hidden from man. The great 'why' they will only get to know ion the beyond! - But now tell Me another dream which you dreamt three days afterwards about the same person!"

08] Says Jarah: "O, I much more prefer to tell this; since it is many thousand times more cheerful! Suddenly I found myself apparently still very early morning in a quite beautiful garden from where I unfortunately could see the place of execution from my previous dream. Such view immediately filled me with great fear so that in my dream I began to pray to the dear Father in heaven to spare me a similar appearance; for I unfortunately still saw the three known crosses standing upright at the place of execution.

09] But then a most beautiful youth came to me, consoled and strengthened me with the words which I have memorized: 'Do not be afraid you tender, pure soul! What you have seen three days ago had to take place according to divine providence otherwise no person could become blest and see the face of God. What has been crucified was God's Son and God was in Him. Now after three days this Son of God will rise from the death of His divine flesh out of His very own power, and from now on will rule over the whole of infinity, and His kingdom and His rule will forever not end; and all powers and forces will kneel before His name and those who will not kneel will be allowed to blight. But the last, most blessed moment is near, therefore pay attention to the heavy sealed gravestone!'

10] When the youth had spoken such to me, behold, the heavy gravestone consisting of separate pieces lifted by itself from the grave and from it rose cheerfully, nevertheless with an exceedingly dignified face, the very same man which I have seen being so terribly crucified three days ago. I even saw the

markings on his hands and feet, and I did not doubt it for one moment that it was him.

11] And the man came to me and said with an endlessly melodious voice: ‘This what you have seen here in a dream was only a seeming example of this what will happen in reality in the near future; however, before that you will see Me in reality, and after My resurrection quite often!’ - After these words I woke up again and have thought about them a lot. However, except You, no man resembled him in reality!”

12] Say I: “Now, perhaps I am Him? - However, now nothing further about this and therefore about something completely different for tomorrow!”

Chapter 121

The Centurion discussing the Templers’ maliciousness with the Lord

[01] (The Lord) “The Pharisees who travelled here from Jerusalem on My account and in whom our friend put the wind up in a truly wise fashion, shall give Me a hard time tomorrow, once they have recognized Me. But I shall for the first time serve them up pure wine, i.e. I shall tell them the full truth to their faces frankly.

[02] The sick that are here and those still to come shall do no more than touch the hem for My raiment, - and they shall get well. Thereafter My disciples shall eat their morning meal unwashed hand, and this shall suffice to get these true arch-philistines of Pharisees and Scribes’ heckles up. Thereupon they shall at once come up with their notorious snare questioning, and I shall give them answer that shall savour them more sour and bitter than vinegar and gall, a notorious drink with which they are want to slake the poor sinners’ thirst. - But now we shall spend the two hours to day-break in silence.

03] Also My disciples together with their two Essenes and the group of Pharisees went to take some rest and have accomplished some good work; for they won them all for Me. Two young Pharisees, however, Pilah and Ahab, the first from Kis and the latter from Jesaira, both main speakers and at the same time clever, sober people, have already been for some time My disciples. Only arriving yesterday morning, they immediately joined up with My disciples and have supported My disciples during their conversion work quite advantageously; for My disciples all fishermen except for three, still have insufficiently skilled tongues, and therefore the two young Pharisees supported them well.

[04] You Ebahl however go over and tell the disciples that tomorrow morning they are to eat their bread with unwashed hands, whilst the other, converted Pharisees and Scribes together with the two Essenes are to remain hidden until

the Jerusalemites will have departed; only then they should emerge, and I will bless them. It is up to them whether they want to change into other clothing, or in the eyes of men remain what they were till now. Go and say that unto the disciples and the others, - you will know whom!” - Ebahl leaves and does exactly as I advised him. And all are happy about this news, promising to strictly keep to everything I have communicated to them.

[05] Ebahl returns, telling us the good response his errand had received. Everyone is happy, and the Centurion says: “I am looking forward to tomorrow with exceeding pleasure; but this I also say that, particularly stirred thus in relation to the peculiar dream of beloved Jarah, I shall not be playing jokes with these fellows. As soon as they start playing up with me I shall have them flogged, that their wicked blood shall flow off their backs in streams. Because for these brutes rebukes mean nothing and only spurn them to greater revenge; but one flogging to near death shall cool their wicked zeal. I am not sure of doing it yet, but not terribly uncertain either!

[06] It could quite easily turn out that with the slightest opportunity these fellows and their henchmen perpetrate against You, dear Lord and friend, in Jerusalem what the maid saw in the first dream! I say, a spark of possibility, and the most effeminate Governor Pontius Pilatus will have nailed You to the cross just like that!

[07] Of a truth, if I were Governor of Jerusalem, then anyone should just try to lay his hands on You! Him I would hang on the cross ten times and only then break his legs! But I am unfortunately posted here and could not come to your aid, nor Your friends Cyrenius and Cornelius; wherefore one has to start cooling off these fellows’ pernicious pluck in advance, to thoroughly scare them off so that they would not easily anywhere dare to lay their paws on godly men as exalted as Yourself!

[8] Oh wait, you rogues, tomorrow shall get that hot that I will make you sweat blood! When the fellows shall have received some thoroughly rough lesson, then I would almost wager half the Roman empire that they will give up their evil deeds, - at least in their excesses; but their evil old hide must first be thoroughly tanned! Dixi (“I have spoken” - the Ed.)

[09] Say I: “You can indeed do as You will, and I shall not say unto you ‘don’t do it’. Because you are one of My wisest friends I’ve come across. You indeed have the proper tact in all your words and deeds; but I say unto you that it won’t make any difference with this wicked brood, but only make them more wicked and mischievous. Because they who are once of Satan are so fully yet and only through an every so now and then rebuke can they be turned to something better, as our disciples have done now, and as was the case at Nazareth, where the Chief together with the Pharisees and Scribes were converted to My teaching. But not much can be done on a big scale, and just as little by your method! Because whilst

you may drive one devil out with the whip, ten will enter in his place, of whom each shall be worse than the original one.

[10] Says the Chief: “As surely as my name is Julius I shall lay neither cane nor scourge on any of these fellows until forced to extremity, whereupon let those fellows beware!”

[11] Say I: “There you are quite right again! One has to stretch patience out as long as possible; once the extremist border-line has been reached nevertheless then it is necessary without all further postponement and sparing nothing, to hit with all lightning and thunder, otherwise the sinners begin to think that one is joking and playing with them as with little children!”

[12] Says the captain Julius: “These are fully my maxims too! It takes much for me to punish; but if I am forced to it by an incorrigible, then he shall also remember well that he was punished by me! - But now I believe that we should take a little rest for a couple of hours, for it has started to dawn!”

[13] Says I: “Yes, let us do so here, each upon his seat.

[14] All are quiet, and every eye is laden with a short but honey-sweet sleep. And upon wholesale awakening, each is fortified as if he had slept and dreamt all night, upon a soft resting-place.

Chapter 122

Large-scale healing through touching of the Lord's coat

[01] All are amazed about such fortifying sleep, even whilst the sun is already shining unto the mountain-tops. Ebahl at once organizes his wives to take care of a freshly and well - prepared morning meal; and the women together with the older daughters at once attend to an abundant and good morning meal, finding that easy since their larders are crammed from top, to bottom.

[02] The Pharisees have already taken their table over in the dining-hall, leaving no room for anyone else to sit at their table, and Ebahl immediately had them served with bread, wine, a few roasted fish and honey. Only after these were finished did Ebahl have another large table set for Myself, My disciples, the Centurion and Ebahl and his wives and children.

[03] Before entering the hall however I had Ebahl bring all the sick waiting for Me into the big hall and tell them that they had only to touch My coat and they would get well at once. - Ebahl went and carried out My order.

[04] Thereupon I entered the dining-hall with the Centurion, My disciples and little Jarah, who would not part with Me by one step, and sat down at the table without glancing at a Pharisee, let alone greet one, something that was a big thing with them.

[5] When I and the Centurion and the disciples were seated, close on two hundred sick entered the dining-hall asking Me if they could touch the hem of My garment. And I let them, even while I and My disciples and the others partook of the morning meal. Soon everyone that was sick crowded around Me touching the surface of My coat; and all who touched it became well (Matt.14:6)

[6] But the supremely jealous Pharisees and Scribes hid behind some of the sick, saying to them covertly: “Do not touch the coat of the Nazarene, who we already know, and you still will be healed!” - And those who allowed to be persuaded by the Pharisees and did not touch My coat, stayed ill.

[07] Upon realizing this they came to Me again to ask Me if they could touch My coat. However I rebuked them and said: “Have you come for the sake of Me or those Pharisees, who talked you out of it to touch My coat? Those you believed should also help you; go to them!”

[08] This the Pharisees easily overheard and turned red hot with rage. They soon come over to Me, and their Chief said to Me: “So you are the one on whose account we had to go from Jerusalem to Nazareth?”

[09] To such question I give the Chief no answer, but the Centurion in My proximity, sitting at the table to My right says with thunderous voice: “Yes this is the One, whose countenance you miserable ones are not worthy eternally to behold! Why did you dissuade those poor from touching His garment, that they might have gotten well like their companions? You miserable dogs, do you really in this world know no better than to make people unhappy at every opportunity?!”

[10] Here I give the Centurion a sign to relent somewhat, or there could be unpleasant steps.

[11] And whilst relenting, the Centurion nonetheless demands the Chief to conscientiously give a reason why he prevented some of the sick from touching the divine Master’s garment, so that they would have gotten well like the others.

[12] Somewhat embarrassed, the Chief says: “We only wanted to convince ourselves that only those got well who touched your raiment. And we are sure now that only those who touched the Master’s raiment got well, and we put not further obstacle to what can make them well.”

[13] Here the sick get up, saying: “Oh, if we were not so sick, miserable and weak then we would, for trying out on us whether we would get well too without touching the divine Saviour’s raiment, give you a reward that would give you an eternity to think about; nevertheless, postponement doesn’t mean calling it off. We shall yet somehow with God’s help get well and then meet you somewhere; then you can beware of what we shall do with you!”

14] However I say to the sick: “Revenge be distant from your hearts! If you want Me to heal you, ban all rage and revenge from your hearts!”

15] Thereupon the sick say: “Master, for the sake of You, we do whatever You want from us; only free also us mentally handicapped from our sufferings!”

16] Say I: “Thus come and touch My garment!”

17] Here the sick went and touched the hem of My overcoat and all of the sudden all became perfectly cured.

[18] And the Centurion, agitated said: “Now, you blind seers from the so-called holy city of God, are you now convinced that the man about whom you are so despicably ill informed, and whom you went out to examine and to catch, is this evil person whom you described to me yesterday?”

[19] Says the Chief and also the other Pharisees: “That an extraordinary healing power goes forth from him we are now more than convinced; but it is far from follows that he accomplishes this out of some kind of godly power; because with him and those sitting at table with him, we note that they don’t keep the ordinances of the Elders, - and in view of such, there can absolutely be no talk of any godliness!”

[20] Says the Commander: “This I do not understand; speak to Him personally about this!”

Chapter 123

The Lord and the Chief (Matt:15;1-9)

[01] Thereafter the Chief steps up to Me, asking: “(Matt:15;1) “Master, who are they at table with You?”

[02] Say I: “They are My disciples!”

[03] Continues to ask the Chief: “Why do these your disciples break the Elders’ ordinances? They wash not their hands when eating bread! “(Matt15;2)

[04] Only here do I rise, abruptly facing the Chief and asking him with a serious voice: “Why do you break God’s Commandments on account of your ordinance? (Matt:15;3) God Commanded: ‘Honour thy father and thy mother. But who ever curses father or mother shall die!’ (Matt:15;4) You however teach son and daughter to say to their parents: ‘If I make offerings in the Temple for your father or mother, it is of greater benefit to you than if I honour you as of old.’ And to such son or daughter you say: ‘It is well done so!’ (Matt:15;5) What however are the consequences? Behold, therewith no one honours their father and mother anymore! You have therefore abolished God’s Commandment for the sake of your ordinances! (Matt:15;6) Who gave you the authority thereto? Having never believed in God, you are well able to do so; for he who is spiritually dead has a conscience no more!”

[05] Here the Centurion takes the stage again, saying: “Ah, to this has it come? Oh this I must mark well! Such servants of God are you? For this reason you are incapable of recognizing the godliness of our Master and Saviour?! Your god therefore is firstly your paunches and hence your gold and silver satchels! Well well, now I precisely recognize you; carry on now!”

[06] Says the Chief: “We are servants of God in the order of Aaron!”

[07] Say I: “Oh you miserable hypocrites! Isaiah indeed has written and prophesied of you: (Matt:15;7) ‘This people draweth close to Me with their mouths, honours Me with their lips, but their hearts are far from Me. But in vain they do worship Me, while teaching the people such doctrines which are nothing else than commandments of men.’ (Matt:15;8-9)

[08] Says the Chief: “Because of our ordinances, which are also for mans’ benefit, we do not abolish God’s commandments!”

[09] Say I: “I have already shown you so with one of God’s Commandments; do you want to also hear how you tread all the other Commandments of God into the dust, putting your own ordinances shy-high above them?”

[10] Says the Chief: “Leave it alone because of the people, of whom many are here!”

[11] Says the Centurion: “In this way you only testify before the people how our Master keeps God’s Commandments to the fullest degree!”

[12] Says the Chief: “We cannot do this now; this can be effected only by the Temple through the ordained High Pries!”

[13] Says the Centurion to that: “We Romans put it this way: *Ars longa, vita brevis!* (Long on art, short on life) (the ed.), or: one intends to put the thing on the back burner for as long as possible to avoid doing anything. But I tell you

straight out before the people: even your best testimony to a Master like Jesus of Nazareth would be too miserable and evil! Should you dare to in the Temple at home cast even one aspersion on Jesus before your colleagues, then I shall on the spot despatch a report to the Emperor in Rome, and with the dot over the I and hundred witnesses in minutest detail describe how you and your colleagues, on your instigation carried out the infamous taxation-robbery! Then reckon hardly another year and your infernal nest will be so destroyed that it shall be hard to tell where it once stood! Mark it well! For a Roman keeps what he has spoken, even if heaven and earth should perish there from. *‘Peret mundus, fiat jus!’* (may the word perish, but justice be done! - the ed.) - Have you understood me?”

Chapter 124

Julius’s keen talk about the blessing of the Lord

[01] In response to this Centurion Julius’ talk, the Pharisees withdrew confounded, consulting on what to do. One of them was of the opinion that they should give Me the testimony demanded by the Centurion.

[02] The Chief says nevertheless: “How can we, if he despises the Temple ordinances, treading them with the feet?! But to do it for appearance’s sake is no use to us, for the testimony would be produced at his pleasure, bringing all blame and punishment over us! Let us just keep what the Centurion requires of us, for if it leads to unpleasanties then we have a good reason to fall back upon before our highest superiors!” - All the Pharisees and Scribes agree, falling silent and saying not another word.

[04] Here I rose with gravity, turning to the Chief and saying: “So it is for fear of not keeping your ungodly human ordinances that you cannot and will not testify of Me, and for fear of your miserable body? Oh, had you given testimony of Me, how happy you would have been temporally and eternally; but it is over now! The Son of Man shall henceforth not need your testimony, for His works and words testify of Him! But that you and your colleagues would see that the Son of Man does not fear people, I shall now tell all the people in front of you that there is nothing to keeping the Temple ordinances, and that whoever abides by them according to your sense commits a grave sin before God!”

[04] Says the Chief: ”Don’t do this, or you may fare badly!”

[05] Says the Centurion: “Yes, He is going to do so, and he shall meet with nothing bad! Remember that, you miserable money bags! You are in my power over here; only one suspicious move, and I will have you chopped up and cast into the sea for dragon food, as truly as my name is Julius! Just look at these goblins! History shows that the Templers have not done one good thing for mankind for

over three hundred years. And if there was an occasional noble soul among them then they did, as to my knowledge they did hardly thirty years ago to the reverent, upright Zacharias. And no sooner does a person filled with truth, honesty and divine power arise among them, inundating poor mankind with favours of all kinds, then these goblins are at once there to ruin him! Oh, this your miserable craftsmanship shall soon be terminated!

[06] Behold, this true man of God came to this district, which is universally notorious for its unhealthy location. Several thousand sick were found in the area. - locals as well as strangers; even more than half of my soldiers lay stricken with bothersome and intense fevers, some already over a year; come this pure man of God and healed all who sought help. Should one not build an altar to such a man, sacrificing to him as to a God ceding him every imaginable honour and unction? But what good did you render to people on coming here? Ebahl's cellar and larder shall shortly be worth a hundred piece fewer!

[07] And out of gratitude for feeding everywhere free of charge like wolves, you want to destroy our greatest benefactor! A person whom alone you have to thank for Cyrenius not gathering all power in Asia together, to rase to the ground your miserable robber and harlots nest! No, to think about your shamelessness goes beyond everything. For the sake of not having your deceptions, which you sell the people as godly things for good money, betrayed, you seek with all Satanic wiliness to get rid of even your greatest friends and benefactors, if you scent a bit of higher light within them! Say it yourselves whether you are not far more evil than Satan himself!?"

[08] Here the Centurion turned to Me, saying: "Lord and Master from God's school, teach us unsparingly the truth, and what the people are to do in future in respect of human ordinances! I know that the heavens and the earth and all elements obey You and that you can with the gentlest breath of Your mouth scatter these goblins to the winds like chaff, as you were able to command the sea to carry us a if it were solid land; notwithstanding so however, I as a mere weak human, stand at your service with all my power, which is not inconsiderable, to the last man and last drop of blood! These miserable goblins are to get to know the Genezareth area!"

[09] Says the Chief with a trembling voice: "Mister Captain! Where is your proof that we came here only to destroy this person? We have indeed come to examine and test him, which surely cannot be held against us; but by God, there can be no talk about destruction! For you it is easy to speak, having had ample opportunity to get to know him through his deeds and speeches; we however have heard and seen little other than today's miraculous healing, other than your not too human threats; and we aught to, as relative newcomers to this thing, be free to take our measure of this miracle man!

[10] That we Templers are standing on quite hollow ground already, is surely not foreign to us; notwithstanding this it is however preferable to no ground at all, and the state shall have to protect it until it pleases God to create a firmer one! Hence I beg you not to immediately threaten us with the sword, for trading a few words with the miracle-man Jesus! Let him do what he wants, and should teach and preach, so that also we too find out more than what we heard only from hearsay and many probably false reports; on seeing that there is something to the thing we too shall formulate different judgments within us than up til now! For we are not quite so stupid as that, and our heart is still quite capable of a just assessment.”

[11] Says the Captain: “The refusal of the requested testimony does not say much for the righteousness of your heart, but quite the contrary! Ex trunco non quidem Mercurius (No God has yet emerged from a clot, - the ed.) - but we shall see!”

Chapter 125

Three documents (Matt:10-14)

[01] Here I called all the people together, consisting partly of the present recovered and partly of the many residents of the city who were celebrating the Sabbath-eve with a holiday.

[02] When the people were gathered together and the hall nearly filled, I said to the people: “Hearken and hear and hear Me well! (Matt:15:10) That which enter through the mouth does not defile a man, but which comes out man’s mouth defiles him. (Matt:15:11) To eat bread with unwashed hands defiles no man. This I say unto you all, and therewith abolish everlastingly such manmade ordinance!” - Here the people started to jubilate, praising Me.

[03] The disciples stepped over to Me nevertheless, asking: “Did You notice the Pharisees’ fury on hearing You speak such words?” (Matt: 15;12)

[04] Say I to the disciples loudly: “All plants not planted by My Father in Heaven shall be weeded out. (Mat: 15:13) Let them go! They are blind leaders of the blind. But where one blind leads another there surely both fall into the ditch (Matt: 15;14) These can rage as they like, for their father is one other than ours; our Father is above - and theirs below!”

[05] On hearing such, the Pharisees turned yellow, green and fiery red with rage, with the Chief saying, trembling voice notwithstanding: ”We have now heard all we need to! He has blasphemed God and us! Now we know with whom we are dealing and who this Jesus of Nazareth is! Hence let us get going and loudly proclaim to the High Priest what kind of person this Jesus is!”

[06] Says the Centurion: "One can indeed get into a city as you did, by your own will; but getting out again rest with the city's authority! It is easy to say, 'let's get away!', but here the authority steps up and says: 'You're staying'. - The latter was voiced thunderously.

[07] To these words the Pharisees paled earthen with fear, starting to quake and to be incapable of uttering another word.

[08] On seeing the murderous effect of his words, the Captain continued. Before letting you depart, you and I shall have much to discuss, and you shall yet issue me a couple of documents signed by your hand and witnessed by the people, both upon life or death, the contracts and the testimony! Well understood! For should I find out through my sharp-hearing spies that you did not keep even one point in the contract then you are dead on the same day, were you to hide behind a thousand temples!"

[09] The Captain had writing utensils brought to him at once, writing the following: "Contract No. 1: Should any one of you dare to say even one derogatory word about Jesus of Nazareth, either among yourselves or to a stranger, which shall transpire instantly, - shall undergo trial and death - Contract No. 2: Whoever among you drops a single hint of what has taken place and been spoken here, either in Jerusalem or in the Temple, giving Jesus adverse testimony, whether in the Temple or another house, shall be subjected to the harshest trial, followed by the most torturous death! And none should comfort themselves with: 'it surely will not come to this. As already said, the same moment you mention even a syllable of what you are commanded in the two contracts to keep silent, my spies shall find out and you shall fare as threatened in these contracts!"

[10] Whereupon the Centurion wrote the following testimony: "We are and all certify in our handwriting to the truth pro memorial eternal (in eternal memoriam) that we committed the notorious robbery of the imperial tax-moneys and treasures from the Pontus and Asia Minor, having relieved the transmitters thereof with the most shameless cunning, as disclosed on their transportation to Jerusalem in Kis through the mediation, if not verbally by Jesus of Nazareth. We would have been once and all condemned by the magistrate Faustus. - but Jesus of Nazareth intervened on our behalf, and we escaped unscathed. -This is the full truth, vouched for by our lives.

[11] After finishing the writing of these three pieces, the Centurion read them out quietly to the Pharisees and Scribes; their faces grew longer with every line, and only after hearing the testimony read out to them did they clasp their hands above their heads, shouting: "What! This we are to sign?!"

[12] Says the Centurion: "Yes, it is the pure truth! If however you are not willing, then over there the bailiffs stand ready with the whips, scourges and sharp axes. - Here the Pharisees turned around, seeing the terrible men. Without further

argument they demanded writing utensils. The Centurion nevertheless reminded them to sign their real names, or a false name brings death to anyone. Whereupon they signed their real names, and who ever among the people was literate had to sign as witness.

[13] Said the Captain, after the three documents were thus completed: “Now I got out of you what I’ve been wanting for a long time, and you know what I possess. What you need to observe you also know, and thus we have finished. Now you are free to go wherever you please! You shall be given safe conduct to the border!”

[14] Thereupon these Pharisees and Scribes packed everything together and in hardly a half hour they had Genezareth behind them, quietly and without a word.

Chapter 126

The Lord’s cautioning against the Templers’ cunning

[01] When these controllers and examiners were over hill and dale, the Captain said: “Lord, these will hopefully keep their silence. For these three oaths may hold out! By the way it is fully true that I do find out within eight days whatever any one of them may have said to anyone ever so secretly; besides that, their belief is stronger than my widely spread scouts, and their great fear is their taskmaster. Here I vouch for it that none of them shall divulge to anyone even a syllable of what they experienced here!”

[02] Say I: “Yes, they shall keep silence, but that much greater shall be their inner rage: for what they encountered here in fullest measure none of them shall ever forget. But let you all take precautions, for their inner malice is great and knows no bound! In their hearts devils reside, and for these no means are too malicious when it comes to take revenge against the offender! Hence be careful! These are now going to brood and brood! The testimony they had to sign is still the best binding means! On account of that they shall indeed keep their silence; but they are going to send more scouts of evil to breathe down your necks than your witness against them, and they shall engage in false witness against you; hence be on your guard, for it is why I told you!”

[03] Says the Captain: “Lord thank you from the fullness of my heart for this warning! Knowing this now, every stranger shall in future feel peculiar premonitions, especially Jerusalemites coming to this district! Verily, burning coals shall be stoked over his head! Only one ever seized, and a second shall forever abandon his intentions to become the devil’s informer!”

[04] Say I “Indeed, indeed, hence be on your guard, for this generation is externally complaint as doves but internally more poisonous than an Egyptian

curly-tail grass snake! They shall be coming in all shapes and speak this and that tongue, once as Persian merchants, then as Greeks and Egyptians as well as Romans, and shall be hard to distinguish from true citizens of these nations. But on close examination you shall discover of what spirit they are!”

[05] Says the Captain: “Oh, many further thanks to You oh Lord! Now I know what I shall have to do in future: and should a questionable case arise then I am sure You will permit me to call upon Your supremely holy and mighty name and say: ‘Oh great, almighty spirit of My Lord and Master Jesus! Enlighten my heart so that there would be light in it!’ and You are sure to hear such call to the end of the world!”

[06] Say I: “Ah, friend and brother, stay in Me like that and My spirit shall be in you for your help every day and night!”

[07] Says Jarah, standing next to Me: “But Lord, You are speaking as if You were leaving us soon!” I beg You to stay with us a few more days; for you are My life! How could I live without You? You must stay here, I won’t let You leave here! I would have to die without You!”

[08] Say I in the most friendly fashion: “Oh My most beloved Jarah, you I shall not leave eternally! And if on account of My ministry I have to leave here personally for a few days I still shall remain with you in spirit, and you shall speak to Me and I shall give you well audible answers to your every question; of this you can be certain! - Do you comprehend that?”

[09] Says little Jarah: “Yes, my most beloved Lord Jesus, this I understand very well, knowing that nothing is impossible to You; but I would still prefer if You also stay longer with us in person. For behold, everything looks so transcendent and celestial when You are with us; I cannot imagine heaven more beautiful and glorious. Hence You have to stay with us few days longer. Personally as a favour to me!”

[10] Say I: “Well yes, it is not possible to deny anything to such love, especially when she has chosen the best part! Be of good cheer, for your love shall not be forsaken!”

[11] This cheers up Jarah fully, where after she bounds over to Ebahl, saying: “Look father Ebahl, the Lord stays with us, and that forever!”

[12] Says Ebahl: “My dear child, this is an immense grace for us of which no one of us is worthy; for He is a Lord of Heaven and earth! What He does and intends doing remains hidden in His eternal, unfathomable counsel, according to which every hair upon our head is counted like the sand of the sea, and we humans can change none of that. But this I also believe, that He to Whom a thousand years is

like a day, staying with us one day longer or less shall not make any difference. Hence hang onto Him and don't let Him go, for among us all He loves you most!"

[13] Says Jarah: "O, I will hold onto to him and never let go of Him!"

Chapter 127

The Lord speaks about the spirit of love

01] Quietly I approach her from behind, pick her up from the floor and say: "But you My most beloved little child, how do you intend to hold Me? I am then much stronger than you!"

02] Says the little one when putting her back on the floor: "I know this quite well that You are endlessly stronger than me, nearly not a little mosquito before You; for You are carrying with Your almighty willpower heaven and earth and holds the sea in its depth; how should I compare my strength to Yours?! However, what I mean, is, that You, since I love You so indescribable much, for the sake of my love for You, You will stay a little beyond the time!"

03] Say I: "Yes, you are quite right again; for with love one can achieve everything with Me! The love for you humans has drawn Me to this earth! However, who has love like you, can of course do with Me what he wants! Since such love is My very spirit in the hearts of people. And what such requires and wants, comes from the deepest depth of the divine order and therefore you can hold Me with your heart quite nicely and I will never ever separate Myself from your heart!"

04] However, My visible body is not important, but only My spirit! What I do, behold, is not accomplished by Me as a person, but only by My spirit; nevertheless, for your sake I will stay a few days longer, - for tomorrow is Sabbath and the day thereafter post-Sabbath! For those two days I will stay longer, but I will move on, namely to Sidon and Tyre, - however, I will then return and possibly stay with you for half of winter."

05] Completely delighted says the little one: "O, all praise to God the holy Father! Now I am quite content!"

06] All admired the twelve year old little maiden and were astonished about its mind. And an elder said: "O, this is a special grace from God! In this tender skin hides an angel of God! Her body and spirit are testimony for it."

07] Says another: "Certainly! The girl only counts twelve and a half years; but she looks like a maiden of sixteen years! Her body is completely developed and her soul leaves nothing to wish for. She truly has head and heart at the right place! Lucky him who one day will take her in his house as a wife!"

08] Jarah hears this and says: “A heart who loves God, does not require a selfish bridegroom; since it is already guided as bride into the house of God! I know to love people in their suffering and do good to the poor at every hour by day and night; but the certain love of a young man I do not know and will never get to know it, - except his heart is filled with the purest love for God like mine!”

09] Says another old Jew: “Be careful little maiden! Your speech sounds good, as if coming from the mouth of an angel; however, you nevertheless consists of flesh and blood, and when one day your years will come, then you will find out whether flesh and blood do not have anything to say in a person!”

10] Says Jarah: “That man is not a God, I know already since my earliest years; however, a person can through the right love for God become a master of his flesh and blood, because of the certain help from God. However, whom God helps, He helps him all the way and not only half, what you have experienced this morning at your own sick flesh and blood! For this was not human help, but the help of God!” - After these words of Jarah the elders fall silent and nobody dared to reply to her with another word.

11] But I say to Jarah, taking her hand: “You have done well! You already speak like a fully matured prophet!”

12] Says dear-smiling Jarah in a soft voice to Me: “It is easy to speak prophetically in Your presence if You put the words in ones heart! If I had spoken out of myself, indeed, a lot of stupidities would have come out!”

13] Say I also in a soft voice: “Could be so My most beloved Jarah! But from now on you will always be able to speak so wisely, but beware not to become unfaithful to Me if you grow older!”

14] Says Jarah: “Lord, if this would be possible, then rather let me die!”

15] Say I: “Now, now, it will be impossible, indeed!?”

16] Says Jarah, clinging firmly to My middle and pressing Me to her chest: “Yes, such must be forever impossible! Since then one would become insane for giving a pound purest gold for a pound stinking mud!”

17] Say I: “Then you still attach some value to gold?”

18] Says Jarah: “Yes, to gold of the soul everything! The earthly gold I only have mentioned as an example.”

19] Say I: “Now, now, I do have understood you; but since I love you so much, I must tease you a little!”

20] Says Jarah: “O, just keep on teasing me, I therefore will not love you less! For I know this quite well that God burdens those people whom He loves most with all kinds of suffering! So, if you really start to tease Me, only then you will really love Me!”

21] Say I: “O you My dearest little child, such pure hearts like yours, God never teases, but only those who indeed love God very much, but nevertheless at the same time also flirt with the world; with those God uses all kind of banter to drive the world-love out of their hearts, so that their hearts become completely pure. - Do you understand this?”

22] Says Jarah: “O lord, honey of My heart, this I understand quite well!”

Chapter 128

A discussion between the Templers and the Essenes

[01] Says for a change Peter, standing sideways, more to himself: ”Can’t figure out how the little maiden is so quick to understand! Am I not quite old, having quite some experience, yet there is no way for me understanding things quickly. Thus I still don’t fully understand what He meant by the parable: what enters through the mouth does not defile a man, but only what comes out of the mouth!” If a person has to vomit, or coughs and then spits, how should this defile him? Moses made no mention of it!?”

[02] Say the other disciples as well: “Here you fare like us, for we can’t work this out either! Go and ask Him in the name of us all as to how this parables is to be understood!”

[03] Only then did Peter step over to Me, saying: “Explain to us the parable of “What goes into and out fo the mouth (Matt:15:15) for none of understands it!”

[04] Say I: “And are you all of so little understanding still? (Matt:15:16) How long will I have to bear you thus? You don’t know yet that everything entering the mouth goes into the stomach and is cast out than natural way?(Matt:15:17) But what comes out of the mouth proceeds from the heart and defiles a man (Matt: 15:18) For out of the heart come evil thoughts: murder, adultery, fornication, robbery, false witness and blasphemy.

[05] These are things defiling a man, whereas to eat bread with unwashed hands defiles not a man (Matt:15:20) - Do you understand that?!”

o6] Say the disciples: “Yes, Lord, we thank You for this holy light!”

07] Say I to Matthew the writer: “Thus write down the feeding in the desert, then the ride during the night to here and everything important that occurred and thereafter what took place today with few words, short and precise! Everything else that took place here, leave out for the time being; in time a few things can be added afterwards, - this is an essential piece of the Gospel.”

[08] Whereupon the disciples betake themselves back to their room, where the several converted Pharisees and Scribes together with the two Essenes eagerly await them. Of course they are immediately questioned in detail about how it went with the Pharisees and Scribes from Jerusalem, and the disciples tell them exhaustively. Whereto the Pharisees, Scribes and two Essenes say: “Nay, it truly takes much night and slyness, after such signs and testimonies to persist stubbornly with such wicked stupidity! And what does all their slyness serve them? They are now so tied up by the tree documents that they can’t even share their thoughts among themselves! Are these not oxen and he-goats!?”

[09] Says the Essenes: “The thing with Jesus is of such solar lucency as can be, and such unheard-of slyness notwithstanding! We surely are as educated in a worldly sense, intellectually, as one can be after attending all Persian and Egyptian schools and having all the wise men of Greece and ancient Jewry at one’s fingertips. But even leaving aside all the unheard-of miraculous deeds: regarding His speech and its concomitant deepest wisdom, never encountered on earth before, this alone is the most sufficient proof that this Jesus is a most accomplished God. With this go His deeds of a kind undreamt-of by man; deeds possible only to a God, in Whom all the powers of the world and stars, sun and moon are united, or through Whose wondrously almighty will they received their being inexplicably!

[10] We saw how in Him, will, word an accomplished deed fell into one. The heavens opened to His and countless hosts of the most charming ethereal beings stood at His service; He commanded them and empty larders bulged with the fullness of the most precious foods, and all empty skins and pitchers are filled with the most precious wine! Well! Is this really nothing?

[11] He commands the sea, and its surface solidifies without turning into ice, and people can walk upon its normally deadly surface as if on marble floor! And all this was both shown and told faithfully to these shady fellows, besides their gaping this morning at the miraculous healing of several hundred people; yet they remain more intrepid than rock upon which lightning have tested their destructive forces for thousands of years! Brethren, here everything decently human comes to an end, making him either a dangerous animal or a downright devil! - Say brethren, are we not right?”

[12] Say the Pharisees and Scribes: “More than completely right and truthful! Because if one can remain unmoved by such appearances one must in the end be a devil!?”

[13] Say the two Essenes: "Since we now believe that such evil spirits are to be found in this world's regions, by whom men are not seldom tormented and seduced to evil deeds without a noticeable annoyance, we now fully agree with you. Because people who have no empathy for fellow man whatsoever, and like tigers cater only for their own bellies, are not humans but devils. For they have no sense for anything other than a most satisfied stomach! No means to achieve such aim is too evil for them! What of God, what of spirit! The belly must be nurtured, nothing else matters. They regard the arts and sciences only if their incomes is increased therewith! - Oh Lord, what kind of humans! Yes indeed, these are the most actual and authentic devils!"

[14] Says Judas Iscariot for a change: "Were I not persuaded of truly godly almighty, I could now be scared and concerned for Him. For these people would if possible pull down even God Himself from His eternal throne in order to sit upon it; for the Templers, who are doing endlessly well since the driving out of the Samaritans, who were a fly in their ointment, would risk anything rather than have their life of luxury curtailed in any way.

[15] Says Peter: "Do you think that our Lord, with all His miraculous power is safe from the Templers' cunning? If He does not stand up to these parricides and matricides as a judge, with fire and lightning from heaven, then He is in a short time a victim of their insatiable revenge! Yes, a Jew is called to do great things and be an angel; however, beyond an evil and spoiled Jew no devil exists who could be worse!

[16] Hence He should beware of Jerusalem! For should He come there as an obliging person, then He is ruined together with the preacher John! So long as the latter taught and baptised at Bethabara Minor (desert) he was safe; but as soon as he moved to the big Jordan in the great Bethabara desert about three months ago, he soon was a victim of the Temple mob, who knew how to cleverly hide behind Herod. But Herod was also spying about our Lord and Master already; had he been able to get hold of Him, who knows what would have happened already! But the Lord can see into people's hearts and their plans from a distance and knows how to keep out of their way! For who is cleverer and wiser than He?"

[17] Says one Pharisee: "Once He starts avoiding them then that is not a good indication of His security! He may want to avoid causing a stir, and that alone would excuse His keeping out of the way; but if it signifies the smallest amount of fear, then I won't stake much on His security! For I know only too well how the Temple keeps its lethal nets spread out, making it all but impossible to escape with hide intact! But He will only be trying to avoid publicity for the time being, and hence avoid it as long as possible and therewith a heaven and earth-shaking collision; He shall encounter man's great malice when its measure is full! This I deem myself to read into His character!"

[18] Say the Essenes: “We think so too! Because with such godly wisdom and fullness of hidden divine power, one is sure to know what to do in the face of the maliciousness of the world! Had we but a hundred thousandth part of His power, then in just three years we would be masters of the world. Hence we are not worried about Him! He should therefore have to personally give Himself up to the malicious world and say: ‘Here am I, fulfill now upon Me, your Creator Himself, the fullness of malice, so that judgement may the sooner come over you from on high!’ And there He would still lose nothing! He may indeed permit mankind to harm His body and to even kill it so that their measure be full; but who will be able to do anything to His eternally indestructible, almighty Spirit? As said, we don’t doubt that He would be capable of such, but this shall not be of much use to His adversaries; because before you know it, He shall rise as an indestructible judge, judging them with fire and sword from the heavens! Beware then all His adversaries and devils! Only then shall they know Who was He Whom they persecuted by all ways and means! - What do you all say to this our opinion?”

[19] Say the disciples: ”Ah, far be it for that to happen to Him, although we are in no position to argue your point; but much is possible to God that man is not capable of thinking as possible!”

Chapter 129

The Lord and the two Essenes

[01] Whilst the disciples, Pharisees and the two Essenes were speaking thus, Ebahl was calling the guests to table, and the disciples and their disciples also were called, entering the dining hall with cheerful faces.

[02] I ask them what they were discussing in their rooms so animatedly.

[03] Reply the Essenes: “ Lord, it is easy for You to ask, because what we were discussing was already as clear to You from eternity as the brightest noonday sun. But You may rest fully assured that we said nothing bad about You!”

[04] Say I: ”Quite certainly and truly, and in particular what you spoke about; for this, not your flesh and blood but the spirit of God inspired. Nonetheless do not say more about it to anyone else, for men are blind, foolish and evil! - Let us nonetheless sit down at table now!”

[05] The table was well set; our eight boats men’s time had been well-spent on fishing, and they had brought Ebahl a great many of the choicest fish into the house, for which he richly provided them with wine and bread. These fish were well prepared, and we consumed them with much appetite. The two Essenes, whose palates were well refined, as students of Aristotle and Epicurus, paid much attention to things culinary, and could not praise this succinct, real fish-meal highly enough. The Centurion too with his three deputies could not praise the flavour of the fish adequately, and heartedly consumed a couple of large portions, so that he began to fear potential harm.

[06] But I said to him: ”Fear not, My dear Julius, for nothing shall harm you in the physician’s presence!”

[07] This cheered up the good Julius again; this My saying became a proverb which maintained itself among physicians to this date of writing.

[08] At the end of the meal the Centurion asked, saying: ”Lord, to-day is an exceptionally beautiful one! What if this afternoon we spent some time in the open?”

[09] Say I: ”I am similarly inclined; but this time we shall climb a nearby mountain!”

[10] Says the Captain: ”Well, the nearest mountain, referred to by the name of ‘Morning Head’, and I think, called ‘Juitergli’ in this language, is also one of the highest, and immensely steep from every side, a nearly bare block of rock! If You were intending to climb this one, then we could not reach the peak before nightfall, whilst there could be no talk of a return! To spend the night upon the

heights may not be pleasant for any of us either! For there is supposed to be constant snow and ice in the crevices; the view however is supposed to be something indescribably rewarding!”

[11] Say I: “Friend, all this shall not deter us to climb the ‘Morning Head’; who knows the route gets much easier to the top than him who has to search for it. Let us thus get underway, before two little hours have passed, we are all at the top, this means those who want to go with us to climb the mountain!”

[12] Says the Captain: ”Lord, upon Your beckoning I would gladly go to the world’s end, let alone up this mountain; and if You lead, then there be no thought of danger! Now I am really looking forward to it! But we may want to take some bread and wine with us, knowing how ravenously hungry and thirsty one can get climbing such formidable mountains.

[13] Say I: ”Indeed, so you can do! But what are we going to do about our most beloved Jarah? For her the mountain shall surely be too hard to climb.”

[14] Says Jarah: ”In Your company, oh Lord, nothing can be too hard for me; but without You one cannot do anything anyway, and I least of all! If it pleases You, then I go not only up this mountain, but quite literally into the fire with You, as I also was the first to walk with You upon the water!”

[15] Say I: “You know how to always give Me the right answer out of your heart; hence get ready to come with us on the journey, and nothing shall become to hard for you!” - Who would be travel-ready more quickly than Jarah, and she said as well: ”Lord, if it please You, then I am ready to depart!”

Chapter 130

A miraculous mountain climb

[01] The little maiden was wrapped in a pleated blue dress, and with light, laced shoes on her feet; the head covered with an artfully weave straw hat; and since I had been rather slow in answering her first question, she grasped My hand and said: ”But Lord, You my life, say it please, whether I am pleasing to You in this way?”

[02] Say I: ”That is obvious, My most beloved Jarah! You are exceedingly pleasing to Me! If only all people were as pleasing to Me as you, then everything would be alright. But there are thousands in the world and indeed thousands of thousands who don’t please Me as you do! But these are the pure worldings, and you are an angel! But now it is time to go, for it is already the third part of day!”

[03] With these words all but the domestics get up and join Me on My way. It speaks for itself that Jarah constantly walked by My side, as did the Centurion and Ebahl.

[04] Coming to the cliff faces within which only exceptionally steep ravines spiralled upwards, the Centurion remarked: "Lord, there is no thought of climbing here with natural powers; for the ditches are terribly steep, wet and extensively overgrown with thorn-rushes! If no other way can be found, then by natural means we shall not get up there inside ten days!"

[05] Say I: "Are you really so tired already, yet we nonetheless have already more than a third of the way behind us!? Just look behind you and you shall see how high up we are already!" - The Chief looked around and got a shock when he realized that we already found ourselves nearly half way up and among the steepest cliff faces and almost vertical drops.

[06] After some fearsome astonishment, the Centurion said in a somewhat feverish tone: "No, let this be understood by whoever will! How we all got this far through this gorge is beyond me! We did indeed climb steeply already, yet I did not feel any particular strain! Nonetheless, there are now perpendicular walls ahead of us! Question: how shall we get over these?"

[07] Say I: "Don't you notice that we don't stand still, but constantly pace forward?"

[08] Says the Centurion: "Yes, this I notice indeed, yet when I look ahead the all possibility of progress disappears!"

[09] Say I: "Behold, one just has to be a good guide, to find the straightest path through all obstacles! Behold the gorge ahead is already the gate to the highest pinnacle."

[10] Says the Chief: "Yes, how can it be? How were we able so soon to come up through these almost perpendicular rock-faces? We are not under way an hour by far, yet are so close to the highest peak that only a few paces separate us from the top!"

[11] Says the very cheerful Jarah: "But Julius, how can you ask where God the Lord is our guide?! He could just as well carry us to the top over these cliffs, over which never ever before any human set foot! Since we know that we have here to do with the Almighty, every further question is futile. We can only melt before Him with love and deepest reverence and eternally thank Him from life's profoundest depths that He deemed us worthy of such unheard-of grace. But to ask Him how omnipotence and wisdom is capable of such I find absurd! And even if He were to let us in on it, one can ask to what extent we would understand it, and whether we would gain omnipotence therewith?! For sure, to the extent that

He wills it, we would accomplish the miraculous out of ourselves; but beyond His holy and almighty will never, surely!”

[12] Say I: “Oh, you little wise one, you! Who would have looked for so much of the brightest wisdom in you!? I say unto you that there are very few on earth like you; but one thing I must say unto you, not withstanding My exceeding love for you, and this consist in asking you that in future you should be far more frugal with you pure wisdom, and only open your mouth when it is strictly necessary; here surely this is not necessary, since, as you can see, I Myself am present and know how to answer everyone’s question quite satisfactorily and thoroughly!

[13] Look, if our friend Julius were not such a truly wise man then you would now have hurt him deeply; but he is a wise man who is good and honest towards all, and hence is happy with your child-like wise instruction. In future however you shall have to be as unassuming as possible towards everyone, and only therewith you shall be My true bride! - Have you properly comprehended these My words in your heart?”

[14] Says Jarah, somewhat aggrieved: “Indeed, Lord, but I fear that You now not love me as before, and this saddens my heart!”

[15] Say I: “Don’t let that trouble you! Now I love you much more than before!”

[16] Says Jarah: “But the good Chief shall be cross with me!”

[17] Says the Centurion: “Not at all, my truly celestial Jarah! I am only too thankful that you told me a purely celestial truth, from your heavenly heart! Oh Jarah, we two shall have much to discuss yet, for I sense it that your pure little heart is full of heavenly wisdom, wherefore let us remain the best of friends!”

[18] Say I: “Now, My most beloved Jarah, are you satisfied with such conclusion?”

[19] Says Jarah: “Now indeed, but I shall have to get a grip on myself from now on! For to be presumptuous has sometimes been my weakness; but it shall not henceforth be so, - for Your words are supremely holy to me!”

[20] Say I: “Very well the, so let us take the few remaining steps to the mountain’s pinnacle!”

Chapter 131

Upon the “morning head” pinnacle

[01] After a few paces we found ourselves upon the peak, which however had a very torn, creviced and fragmented appearance and offered standing room for hardly thirty people free from giddiness.

[02] Our Centurion did not take well to that, and he said: "The view is indescribably glorious indeed; but the sheer drop in all directions, and uneven plateau take away my immense pleasure!"

[03] Say I: "Friend, sit down if you feel dizzy, and the rest of you do the same! I shall Myself remain standing."

[04] Says the Chief: "Sitting down sounds alright, but where? Verily, the view is glorious, and one overlooks all Galilee and a large portion of Judea - one can even see into the Samaritan land; but the inhospitable height, and fear of a possible fall miserable spoils my super pleasure! I know that nothing can happen to me, yet I fear! Why this?"

[05] Say I: "Your fear stems from your not comprehending the impossibility of a fall right now. Look at My beloved Jarah there, she is bounding about as merrily as a Chamois (mountain-goat), whilst her sisters and even My Ebahl stand there pale with fear; yet no abyss has swallowed her up yet, because she is full of the firmest faith that nothing can happen to her in My presence. Let you all have the same firm faith, and you shall be cheer-full like her!"

[06] Says the Chief, under whose right foot a stone he had used for support, loosened somewhat: "Here a falcon, whose wings secure him against falling, may gain a firm faith indeed; but a human like me, under whose feet one rock after another loosens, cannot with the best of will attain to a Jarah-like faith: I would only have to try one Jarah-like bound upon this hardly four by hundred metres plateau, and I would soon be lying crushed somewhere below! Oh! If only I found myself back below again!"

[07] Here Jarah jumps over to the Chief, saying: "But Julius, I beg you not to be fearful! Nothing can possibly happen to you! The Lord has led us here over the steepest walls; we actually only floated past the walls through the air; for no man has ever accomplished such journey, yet what has happened to anyone of us despite of such unheard-of scaling of this bare and perpendicular rock-giant? But if we came up over the most dangerous parts so well, how should we now start fearing as if it really were possible to fall down anywhere? Dear Julius, go and be more cheerful, for my sake! Behold, I am unable to look at such fearful and sad face!"

[08] Here the little one wants to take the Centurion by the hand to conduct him around a little, but the Chief shouts: "Get back! Three paces off, you little witch! You came close enough just then to thrust me over the walls with your mischievous leap! Oh, I know you well; normally you are an unusually good, dear

and even wise girl; but sometimes a capricious mischief gets hold of you, and there I say: ‘Three paces off!’ - I usually like you a lot; but here at four thousand metres (2,000 mens’ heights) altitude you have to constantly keep three paces away from me. You have spoken rightly and wisely, but I can’t help my dizziness at such heights. I know and believe that nothing will happen to any of us, yet I nevertheless cannot rid myself of this troublesome dizziness, and hence you must not play jokes with me!”

[09] Says Jarah: ”Ah, what do you think? How could you even remotely suspect me of playing jokes with you!? Behold, I am simply over-convinced that here nothing can happen to me or you, and leaped over to you, fearful one, so pluckily to lift you up! How can you bear me such ill-will and call me a witch? Behold, most beloved Julius, that also was not very nice of you!”

[10] Here tears fill the little one’s eyes. - On noticing this, the Centurion regrets shouting Jarah down, saying: “Now, now, make friends! Down below we shall stroll together over nice lawns again; but the space is too tight, and I am not to blame for my tiresome dizziness!”

[11] Says Jarah: ”Dizziness is a sickness too! The Saviour of all Saviours is here: He to whom it was possible to heal so many hundreds from their sickness, shall also be capable of freeing you from dizziness! Ask Him and He shall heal you!”

[12] Says the Centurion: ”Ah, look my dear Jarah, here you did a better job than before! This was a better leap than your previous one, when you nearly pushed me over the walls! And look, this your advice I shall follow forthwith!”

[13] Hereupon the Centurion turned to Me, saying: “Lord free me from my fear and dizziness of the head!”

[14] Say I to Ebahl: ”Give Me a beaker of wine!”

[15] Ebahl at once passed Me a small skinful and a beaker.

[16] I filled the beaker and gave it to the Chief, with the words: ”Here, take and drink, and it shall be better with your giddiness!”

[17] The Chief took the beaker and drank. When he had emptied it, all fear and giddiness left him and he cheered up completely, letting himself be walked around the mountain by Jarah, and able quite smugly to look down the steepest cliff-faces.

[18] When the others had all noticed this on the Chief, they asked Me for liberation from their tedious fear. And I had wine passed to them all, and the height suddenly came to life a public park.

[19] One lot were taking in the lands, another were singing Psalms, a third were looking over the walls to find a possible return path. But since no such spot could be discovered, even whilst the sun was already nearing its setting, the disciples in particular came and said: "Lord, another half hour and the sun will be set; what then upon this height?"

[20] Say I: "This is not your concern! Whoever believes shall this night see God's glory shine upon this height. We remain here!"

[21] On hearing this they quietened down, looking for secure resting places.

[22] But the Centurion also came and asked Me whether we would be returning soon, as the sun was close to setting.

[23] But I said to him what I said to the disciples, and he was content therewith and sat down upon a solid, fairly level rock.

[24] Only Jarah was saying, as the sun began to touch the horizon: "Lord You my love, we are not perhaps going to already return home from this charming height? Here I would so much like to see the sun rise!"

[25] Say I: "We are staying the night, and only betake ourselves home on Sabbath morning; but like all the others you shall see God's glory shine through out the night!"

[26] This so enraptured the little one that she sank at My feet in a kind of swoon which however quickly left her.

Chapter 132

About the nature of fear

[01] When the sun had gone down however, a very cool and hefty wind began to blow from a midnight direction, so that all began to fear anew, and the Centurion said: "Well, if this wind continues to grow in intensity, then it may in the end still thrust us down into the abyss, whilst its considerable nip is not too pleasant either."

[02] Say I: "Let the wind blow, for this is its hour! But remember that it is not the master of Him Who created it through His will, holding it fast and letting it blow when He wills it!"

[03] With this explanation the Chief was happy, laying himself down firmly on the ground nonetheless, with the others following his example.

[04] Only Jarah stood firmly by My side and said: “But Lord, why is it that these people are so frightened, for they have surely being taught by many signs that You also a master of all the elements!? This intrigues me especially about Your own disciples! Ah, it would be different if You were not here, but since Your are here Yourself, it amazes me quite a bit! - Lord, if it please You then tell me the reason for this phenomenon!”

[05] Say I: ”Behold, this is the world in their intestines, not fully cleared out yet! Were this fully excluded, as in your case then, like yourself they would not fear and would not be capable of fearing, since the spirit is sufficiently powerful to make all nature subject to itself.

[06] Behold, we now stand upon a mountain-top never before trodden by man! As you can see the cliff-faces are so steep in all directions that they are not in a natural way passable either up or down; you saw how, after we scaled half the mountain with natural strength, all possibility to climb the perpendicular walls disappeared. The Chief and the others asked: ‘What now?’ But I climbed ahead over the walls with you, and all followed us without the least fatigue. - How was that possible?

[07] Behold, the spirit within man made this possible! During that time I awoke the spirits in all of them, and these carried their flesh hulls up to this height. Since their spirits were not however accustomed to such activity yet, when I loosened My grip on them somewhat, they went over into their bodies again for rest, resulting in the physical body’s filling with fear. Had the spirit within their hearts remained fully awake however, then they would not fear; for the spirit would itself have filled the soul with the most lucent confidence, and put the most living conviction into the heart that all of nature must be subject to it. But since, on account of the old world, a portion of which their souls stills bore within them, this could not yet permanently take place, their soul is still troubled by some of the worldly fear which you still perceive with them here.

[08] The soul lives itself either through a wrong direction into her flesh or through a right direction into her spirit, which is always one with God, like the light is one with the sun. If such a soul lives into its flesh which in itself is dead and only for a certain time, if the body is not harmed, receives a life from the soul, the soul in everything becomes one with its flesh.

[09] When the soul lives gradually more and more into the flesh, so as to finally becomes fully flesh itself, then she is also overcome by the feeling of destruction, which is a property of the flesh; and this feeling is then the fear which finally makes man in all things absolutely incapable and weak!

[10] It is however an entirely different matter with a person who from his earliest youth lived into his spirit! There the soul forever does not see any possible destruction! Its feeling is akin to the state of its eternally indestructible spirit; it

can see and feel no more death, being one with its eternally live spirit, who is lord over all the visible natural world, with the result that all fear is far from the still incarnate man; for where there is no death there is no fear!

[11] Hence man should concern himself as little as possible with the things of the world, so that his soul would become one with the spirit and not the flesh! For what does it profit a man to gain the entire world for his flesh but suffer exceeding harm in his soul?- For all the world which we now see in its wide surrounding, with its passing glories shall pass like water-bubbles and also this sky with its stars in due course; but the spirit shall remain forever, together with every one of My words.

[12] But it is inexpressibly hard to help people who have firmly settled into the world, for they see and plant their life into the vain things of the world, living in constant fear and being in the end utterly unapproachable along spiritual paths! However, if one approaches them along the natural and worldly path, then one not only benefits them nothing but only fosters their judgement and therewith death of their soul!

[13] Who from the world-people wants to save his soul, must apply a great force to himself and must as much as possible start to live in self-denial with regard to worldly things. If he does so diligently and keenly he then shall save himself and enter into life; if not then he cannot be helped in any way other than great sufferings in things of the world, so that he learns to despise the world and its glories, turning to God and beginning to search out the spirit within him, to gradually unite with it. I say unto you: The blessedness of the world is the death of the soul! - Tell Me now, My most beloved Jarah, whether you have understood all this.”

Chapter 133

Christ, moderator between heaven and earth

[01] Says Jarah: ”Oh, Lord, my love, You my life! Due to Your grace within me I have understood all this; but sad it is that, mankind cannot or will not understand it! Oh, there shall once be many dead souls! Oh Lord, make mankind to hear such holy Truth, and then to act accordingly; for I shall once suffer boredom living among so many dead in this world!”

[02] Say I: “Be consoled; because therefore I Myself have come into this world! Until now there has been a dearth of paved ways, and the heavens were separated from Earth; but now a righteous and firm path shall be paved, and the heaven shall be united with the Earth, to make easy for everyone to walk the paved road

and along same to reach the nearby heaven. Yet no man shall thereby be hindered in the slightest way in his free will!

[03] From now on every one striving earnestly shall be able to gain the heavens, something not possible heretofore, there having been too great a chasm between Heaven and Earth.

[04] Yet beware all who, hearing thereof nonetheless do not care about it! These shall henceforth be worse off than the ancients, who often wanted to but could not! - Do you understand that?"

[05] Says Jarah: "Lord, I have comprehended it all! The opportunity is good, but mans' free will! They see and taste the world, yet neither see nor taste the heavens; and thus it shall come that many will not want to go along the paved way, and they shall be worse off than before! I say unto You oh Lord that few shall step out upon the paved road, because the most difficult thing for man is self-denial!"

[06] Say I: "Don't be troubled, the reformation centres shall be vastly extended, from here even to the beyond! - But our company has fallen asleep, one and all, - including the Centurion; what are we going to do?"

[07] "Lord", says Jarah, "this You will Yourself know best!"

[08] Say I: "Right you are! Wherefore I let them fall asleep, and in their dream they are going to behold what you shall behold in reality. Take note, soon you shall behold the heavens open, and all the angels shall serve us! Tomorrow this mountain shall get an easily accessible gradient towards the East, and we shall be able to descend along a new natural path down to Genezareth. Hence pay attention to the scene soon to unfold before your eyes!"

[09] Upon these My words, Jarah raised her eyes upwards and gazed into the brightly star-lit sky. When nothing made an appearance for some time, she said with an especially endearing voice: "Lord, You my life and love, nothing is wanting to show itself yet! What will it look like, so that with any potential phenomenon I shall know whether to count it with the one You predicted?"

[10] Say I: "My beloved Jarah, you have to gaze up with your heart much rather than with the eyes of your head; then wondrous things shall soon begin to appear to you in a most brilliant light! Just try it, and you shall soon convince yourself that I am always right and that I speak the fullest truth!"

[11] Upon these My teaching words, Jarah lifts her heart rather than her eyes upwards and behold, immediately all heavens open and countless crowds of God's angels float in the most marvellous splendour fo light down to earth and sing: "All your heavens show all mercy to the righteous on this earth! For holy is

He, Who stepped on to it for the welfare of those who have fallen, before a sun glowed in the mercy-light of God in the depth of eternity!

[12] Human children who were begot by Satan, are accepted by Him and turned into children of His love!

[13] Hence to Him belong all honour, glory and praise, for all that He does is well-done (good so) and His order is love paired with highest wisdom. Wherefore He alone is holy, supremely holy, and before His name must bend all knees in Heaven, on Earth and under the Earth. Amen.”

Chapter 134

The lifting of the Galilean Sea.

[01] On hearing such chant, she says enraptured: ”Here it is hard to tell what is more beautiful and glorious, - the word or the most brilliant, thousandfold light, or the most beautiful forms of these numberless, ethereal choristers! Ah, only now am I forming a concept of what God’s heavens really are! Oh, I now would like to actually die and go over to these most beautiful choristers. But if it please You o Lord, then tell me what these glorious singers actually are! Are they what they actually seem to be or are they new beings created by You for this moment?”

[02] Say I: ”These are angels, created eons before there was any trace of material creation. Summon one over, and you shall convince yourself that they all are perfectly true beings of their own kind! And I will add that, notwithstanding their light and ethereal appearance, each harbours such strength power and might that the smallest and feeblest of them could in one moment destroy the entire earth to the extent of not one dust particle remaining. Now that you know this, call one over and give him a few tests!”

[03] Says Jarah: ”Lord, this I would not dare, for notwithstanding their incomprehensible beauty, I do fear them somewhat.”

[04] Say I: ”But little child, did not I just explained to you what fear is. Behold, this you should not fear now, or I would have to think that your heart still harbours some worldliness. Are you not with the Lord, before Whom all these beings are bending their knees? Whence your fear then?”

[05] Says Jarah: ”This of course is only too true, but the unaccustomed sight of such never suspected scene must shake a poor and weak girl’s heart to its foundations! But I am going to pull myself together, and You shall see that Your Jarah can be fearless too.”

[06] Following these word, she waved to the nearest angel, and the same instantly came floating over to her, saying with the most gentle and tender voice: "Jarrah, glorious daughter of my God, my Lord from eternity, what does your dear and pure heart desire of me?"

[07] Says Jarrah, somewhat stunned by the glitter and majesty of the heavenly messenger: "Yes, yes, quite so, the Lord Whom you see here tells me that each one of you is so wondrously mighty, and I would like to convince myself of it through a test; but what kind of test should I put to you, for I know only know what I heard from the Lord Jesus these few days?"

[08] Says the angel: "Hearken, you beautiful flower of the heavens, here I shall at once help you out of your embarrassment, in the Lord's name! - See the extensive and deep Sea of Galilee! What if I should lift it out of its wide and deep basin and then hang it in the air before your limbs and eyes in the form of a great, free ball of water, for perhaps an hour?"

[09] Says Jarrah: "That would be immensely wondrous of course; but where would the dear fish get to meanwhile and finally the many ships resting partly upon the shores, but also swimming upon the sea?"

[10] Says the angel: "Let it be my concern that no fish or ship shall come to any harm! If you desire the suggested test, then the task demanded shall instantly float before you!"

[11] Says Jarrah: "Well, if no being will come to harm, then you may indeed carry it out!"

[12] Says the angel: "Look around you! The sea is empty, and all its water to the last drop is suspended fully in the air, quite visible to your eyes!"

[13] Jarrah was about to look into the depth, but with her brow at once came to touch the cold and wet wall suspended right next to the cliff-face, and having a diameter of nearly 4000 fathom (-approx 8000 metres, - the translator). On seeing this, she asked most timidly: "But how in the Lord's name was this possible in a hardly thinkable moment? And is the sea really completely free of water?"

[14] Says the angel: "Jarrah, come with me and convince yourself."

[15] Says Jarrah: "How is this going to be possible?"

[16] Says the angel: "If it was possible to lift the heavy mass of water up in a moment, then it should also be possible for me to bring you to the deepest bottom of the sea in a most rapid moment, and then back just as quickly! But you need to be willing, otherwise I can do nothing; for we respect a spark of man's free will

more than all the God-given strength and might. Hence you need first to desire it, and I shall act accordingly!”

[17] Says Jarah: ”Well then, convince me!”

[18] That very moment she found herself upon the dust-dry and deepest sea-bed, and the angel picked up a most beautiful pearl-oyster from the sea-bed, giving it to Jarah for remembrance and for the others’ instruction who, physically asleep, nonetheless received all this through dream-visions.

[19] When Jarah had hardly put the oyster away in her big apron-pocket, the angel asked her: ”Do you now believe that all the water of this sea is contained in the big ball floating above us, and that its basin is completely dry?”

[20] Says Jarah: ”Sure, sure I would have believed you anyway! But now please return me up to the Lord quickly, for without Him I die in a moment.”

[21] The latter word was hardly uttered and dear Jarah stood by My side upon the height; and I asked her how she liked it and what she thought of it.

[22] Says Jarah: ”I know only too well that all things are possible to You; but how through Your will such power can reside also in the angel’s, will be an enigma even to the angel, let alone me telling You a reason! It is fully wondrous to the highest degree, yet I cannot comprehend it!”

[23] Say I: ”There you answered quite rightly, but you shall with time also, in your heart discover how such things are possible to God. But how do you like the angel?”

Chapter 135

Testing Jarah’s love

[01] Says Jarah: ”He is indeed an indescribably beautiful person, since he looks like a human; but next to Yourself o Lord all angels and heavens with all their light and beauty of form are as nothing! For You Yourself alone are all their beauty! I would still not be able to love any of them!”

[02] Say I: ”But am I as you see Me here actually more beautiful than this angel? Look, My work-worn hands, My strongly tanned skin and My age surely are not attractive, whereas this angel is armed with everything that the heavens would and could call beautiful!”

[03] Says Jarah: ”Lord, the external is nothing to me if the inner is not akin to Your heart; for You alone are the Lord!”

[04] Says I: "But out of the angels everywhere radiates My love and wisdom undisguisedly, which completely resembles Me in everything. If however you love Me only on account of My love and I am nevertheless the Lord, then I don't see why you can't love this angel like Myself, since he surely is only put together by My love and wisdom!"

[05] Says Jarah: "Lord, You my love, my life; all men are composed out of these two life-elements, and yet I cannot love them all like Yourself! I do of a truth love all people and most of all the needy, and always do everything I can with my feeble strength to procure help for the poor; yet I cannot love them like Yourself; and after that fashion I also love this angel; notwithstanding, my heart and my life belong only to You! Only if You oh Lord were to reject my pure love toward You, then I would get very sad, but I would think: He, the purest, the holiest was not able to consider your still much too impure love as worthy of Himself, and hence rejected it!"

[06] After those word the little one begins to cry, saying amid sobs: "And that's how it will be: I dared to go too far with my love and in my naivety did not consider Who He is that my heart seized so heftily; wherefore Your supremely holy love gently rejects my still far too unholy love, giving me an angel who is to purify my heart and raise my love to greater holiness. It grieves me mightily indeed, yet I know that You alone are the Lord, and thus I intend to bear all that You intend imposing on me."

[07] Say I: "O, My dear one, why such empty reproach for your love! He who does not love Me as you do, loving anything in the world more than Me, is not worthy of My love; but you, whose heart all the angels of heaven cannot turn away from Me, already loves Me, your God and Lord, like the angels of heaven, and hence have been already for long a supremely beautiful angel, with whom I am Myself in love beyond all measure! Come over here unto My heart and obtain recompense for this little test!"

[08] With these words the little one is fully healed again and cuddles as close up to Me as possible.

[09] Speak the angel: "Oh bliss of all bliss! What are all the heavens besides the sight of such love?! We perfect spirits have indeed enjoyed so endlessly many pleasures that no tongue could enounce their number; yet all the enjoyed supreme pleasures are less than a dew-drop compared to when You, oh most holy Father, take Your little child upon Your arm and press it to Your holiest heart with visible, intensest love! Oh what unmentionable bliss this Your little child must not feel!?"

[10] Say I: "Yes, it is exceeding bliss for the little one, but also for Myself; but you shall yourselves also enjoy it when it shall have been accomplished, and whin you

shall have supped at the table of My children! But now let the water back into its basin! Thereafter this My little child shall appoint you another task.”

[11] And, inclining My mouth toward Jarah’s enamoured little head: “Isn’t that so, My Jarah, you are going to help Me give My angel a few more jobs yet?”

[12] Says the little one with an exceedingly love-willing, child-like innocent and gentle voice: “Indeed, out of my love for You, with immeasurable pleasure! You need only to utter it, and I cast myself into any fire out of my love for You, as also over the walls of this mountain into the sea, if it is down below again!

[13] Say I: “And yet no fire of the Earth would burn or destroy you, because you have already yourself become full of the strongest and mightiest fire! Nor could stones or water harm you; for your nature within My order is more solid than a diamond, and your feelings gentler than all the waters of heaven! In short, you have somehow grown into My heart, and I hence put you at liberty to command My angel to carry out something as if commanded by Myself. Hence think of some job and tell the angel, who is tarrying longingly to receive a command from your heart whatever you desire, and it shall all be carried out instantly!”

[14] Says Jarah: “My dear messenger from the heavens, if it can happen without damage, then in the Lord’s name please make it that this mountain, being too hard to scale in the natural way. Have an easily negotiable path, without danger upwards or downwards, and also towards the sea, normally accessible only to birds.”

[15] The angel only executes a delicate bow before little Jarah, saying: “Ah, you most glorious commander in the Lord’s name! Just look around you in every mountain direction, and you are bound, to be happy with me! Behold, sometimes we are slow in action, but if necessary then faster than lighting!”

Chapter 136

The angel’s power. Visiting a star

[01] Thereupon the angel takes Jarah to every side of the mountain, and she is persuaded that although the mountain has not lost in height it nevertheless can now be climbed from every side without danger, and especially facing away from the sea, where it falls gently.

[02] Having convinced herself, Jarah says: “The thing is so amazing that I begin mistrusting my senses, having to think I am asleep and dreaming! Could you let me in a little on how such was possible to you! Earlier you lifted up the entire sea,

mountain accessible from all sides, and all this in a most rapid moment! How is this possible to you? You never left your position, yet all this was carried out! - Ah, this is too much for me little earth-worm!"

[03] Says the angel: "Right now you cannot of course grasp this as yet, but a time shall soon come when all this shall be as clear as the sun in broad daylight. But this much I can say unto you, that out of ourselves we angels can do nothing, but only through the one and only almighty will of the Lord, Whom you love so much.

[04] Behold, all the world and all the heavens are but thoughts and ideas held in place by the most unshakeably firm will of God; if He retracts His ideas and dissolves His thoughts, then the visible creature passes instantly; if however the Lord seizes upon a new thought, holding it fast within His almighty will, then the creature is there at once, visibly!"

[05] Ask Jarah: "Well, what in that case is there for you to do?"

[06] Says the angel: "We are purely receptacles of the divine will and thereafter the executioners of same! Behold, we are so to speak the wings of the divine will and are therefore in fact the divine will itself, and only the faintest thought of us combined with the power of the divine will -, then the task is already completed and thus such speed with our actions!

[07] Do you see yonder bright star towards the East? Behold, if a paved road led there from here, then verily, the Earth does not have the number of grains of sand for the number of years a bird would need to reach it, let alone a man running. Yet for me it is possible to get there in a moment! You shall not notice my absence, yet I shall nevertheless be there and back - Do you believe me?"

[08] Says Jarah: "Why should I not believe you such? But there can of course be no talk of my being convinced, because I would not want to make a journey with you there like to the sea-bed!"

[09] Says the angel: "But why not? Are not all things possible to God? If it pleases the Lord it doesn't matter to me! That no harm shall come to you I vouch for, together with all the countless angels you see shining brilliantly on all sides!"

[10] Says Jarah to Me: "Lord, is this indeed possible?"

[11] Say I: "In this angel's arms indeed! You can if you want to hand yourself over to him, and in a few moments you shall be back here with Me, well-preserved; but fetch yourself a souvenir from there as well!"

[12] With these words Jarah assigns herself to the angel, saying: "Behold, I have the courage; carry me there if you can!"

[13] Thereupon the angel picked Jarah off the ground, and pressing her fervently to his bosom, disappeared.- In ten seconds he was back here with Jarah, who had a stone in her apron which shone as brightly as the morning star in its most brilliant light.

[14] On recovering somewhat from her amazement, Jarah asked Me: "Oh, Lord, are all these countless stars what yonder star is which I have now actually beheld with my physical eyes, or the eyes of my feelings? For that certainly is a vast world! This world compared to that one now seems like a snail-shell compared to this mountain! Also humans, completely perfect humans, living in unspeakably huge yet marvellously constructed temples there are also in yonder outsize and grand world, but these people are so colossal that they would exceed this mountain at least threefold if standing at the sea below. Thus everything in yonder world is thousand times a thousand bigger than here.

[15] We stood upon an exceedingly high mountain and beheld a never-ending area in all directions. This was criss-crossed in all directions by the most marvellous streams, whose waves played in continuously changing, freshest colours of the rainbow; the ground was built up with the most magnificent gardens and temples. The next moment we found ourselves with the temples below, seeing the huge people and their much bigger dwelling-temples. These people are good to look at from a distance, but at close range they resemble moving mountains! I would have had to put a very high ladder up against the small toe of such a person there to climb it!

[16] In short, I could be telling you all my life about what I saw there in just a few moments, but this would mean blubbering the time away which You, o Lord have allocated for something better! Only this I want to find out from You, whether these countless stars also are worlds like the one I saw!"

[17] Say I: "Yes, My child, and much bigger and glorious ones! But tell Me, are you now firmly convinced that you were upon yonder star with body and soul, in these few moments!"

[18] Says Jarah: "Lord, my love and my life, we flew there in four short stages; right up to the fourth stage the star had the appearance of stars, but with the fourth stage it became as big as our sun by day. From there it took only the shortest moment before we were in yonder magnificent world. From the mountain-peak where we found ourselves first I loosened a little stone from the ground as suggested by the angel - it is this shining lump - and took it as evidence that I really was there. More I cannot tell You about my actually being there."

MORE RESOURCES ABOUT THIS SUBJECT:

- A. The great Gospel of John GGJ
 - 2.GGJ 232: Shell and Soul
 - 4.GGJ 103: The development of matter
 - 4.GGJ 105: Emergence of solar systems
 - 4.GGJ 106: The significance and emergence of the Earth
 - 4.GGJ 107: The emergence of the Moon
 - 4.GGJ 254: The size of creation
 - 5.GGJ 114: The great man of creation and the earth
 - 5.GGJ 115: Nature and content of a Shell Globe
 - 6.GGJ 232: The nature of comets
 - 6.GGJ 245: The great man of creation in the Universe (in infinity)
 - 6.GGJ 248: The movement of the creation-man and its shell globes. The twin suns
 - 8.GGJ 057: The analogy between microcosm and macrocosm. Reasons of the Lord becoming human on this earth.

- B. From Hell to Heaven (Robert Blum) volume 2, chapter 295 - 303
Set up of a Shell Globe and of the Great Man of Creation

- C. The Natural Sun
 - Chapter 4: The doctrine of the sunlight. Air as light hull
 - Chapter 5: The self luminous primeval central sun
 - Chapter 6: The shell globe, the largest totality of world bodies

Chapter 137

The inner way of viewing the Creation

[01] Say I: "That is quite sufficient! But I shall now show you another manner how a person perfected in his heart can travel the stars without being removed from this Earth by even a hair's breath; but one cannot, by that method, so easily take a stone back here as evidence! - Now, have you memorized the star to which you have travelled?"

[02] Says Jarah: "Yes, Lord!"

[03] Say I: "Well then, imagine it fervently in your heart, look in its direction with your eyes for a while steadily and tell Me how it shall impress itself upon you in a few moments!"

[04] Jarah immediately does so, saying after a few moments: "Lord, Lord My God, My love, I now see it the fourth stage of our flight there. It now is getting constantly larger and its light only just bearable! Ah, this is a dreadfully powerful light, but is fortunately not hurting the eyes! Oh, now the entire firmament is a

shockingly powerful, exceedingly mighty sea of light! Oh God, Oh God, how wonderful are Your works. Yet You are walking in the flesh as a totally unpretentious person, among the human worms of this Earth!

[05] Oh, Oh, oh, now I am upon the same mountain again seeing the same region with its glories upon glories! I am seeing the same temple again; the same people and their beautiful gardens, and I'm seeing beautiful flowers as well, but the smallest of them is bigger than a house on Earth; this one I could actually pick for remembrance! Ah, but now I'm seeing also all kinds of animals, and also the most beautiful birds, although they are terribly huge! On the vast trees there hang exceptionally huge fruits, and I notice a couple of people in a garden reaching after them with their hands and also actually putting them in their mouth! Now, on this Earth such a pear or whatever would suffice a thousand people for a year of eating!"

[06] Say I: "Now pay attention; you shall come to a kind of city of that world; tell Me how you like it!"

[07] Jarah clasps her hands together above her head, quite screaming from a kind of charm, saying: "But for Your most holy name's will, this is a magnificence that no man's heart could have ever dreamt of yet! Oh, it is indescribable! What temple-rows! What colonnades, what cupolas! No, such splendour, grandeur and glory! Lord, I beg You to take me back, or this unmentionable superabundant glory would kill me!"

[08] Say I: "Alright, so close your eyes and think of Me and the Earth, and all shall be well again!" Jarah does so and sees her star as star again.

[09] On collecting herself a little, she asks Me: "Lord, did the angel perhaps also show me yonder star the way You showed me? Because I saw it much better than before and yet was there only spiritually as it were. I think the good angel shifted me only a little from here for appearances' sake, and then showed me the star the same way!"

[10] Say I: "No, the angel carried out your wish completely! But such was possible only with yourself, because your heart is overfull with love; with any other person this would have been completely impossible to carry out. And were an angel to do this with an ordinary, worldly person, which he could easily do, then just the approach of an angel would kill the worldly person instantly!"

[11] But earlier you asked Me whether all the stars are such worlds, and I said yes. Now, My most beloved Jarah, if you want it then convince yourself along the same lines! Behold, if a worldly young man courts a young bride, making her his chosen one, then he discloses all his treasures to her, in order to win the favours of her who loves his heart even more; for should she not desire him for his own sake then she might accept him for the sake of his great treasures. And behold, I

am now doing the same before you, that in the hour of the world's temptation once, you would not fall away from My treasures, - that you might see that I am not a man without means, the way the exterior seems to suggest itself to mankind. Look, I simply am now your beloved one, and hence show you a little of My immense possessions!"

[12] Says Jarah: "Lord, My life, if I were to sight another star to just guard against some inconstancy in my love of You, then I would be sorry to have viewed the one star; for You alone are endlessly more to me than all the countless stars and their magnificence! Verily, in order to love You above everything I need nothing eternally but You; but out of love for You alone nevertheless I gladly, if You so desire it, view also the wonders of Your might and wisdom!"

[13] Say I: "Hearken, My most beloved Jarah, I see into your heart indeed, and read how much you love Me, knowing also your faithfulness; but right now you are still a child rather than a grown up maiden. You have until now been under perpetual protection of My angels and the world's wicked spirits could not approach you; when however you shall be riper of years, then you shall have to resist the evil world and its cravings from your own strength, in order to therefrom, out of yourself win firm ground for the unchangeable order I have set for all My beings, upon which alone you shall truly be able to approach Me in spirit and in truth. And behold, there the world has great power over man, because the world is for the greater part dominated by hell, and it usually takes an intense struggle for the soul in order not to be swallowed by its own flesh and blood and therefore by the world!

[14] Your shape is a very beautiful one. Soon worldly youths shall cast their eyes upon you, offering you heart and hand, and it shall be difficult for you to encounter them. When that time comes however, then think of Me in your heart, and of all that you had heard and seen upon this height, conquest of the world shall be easy for you!"

[15] Says Jarah, somewhat saddened: "But it would have been clear to You from eternity whether I would be capable of becoming unfaithful to You!?! And if You can see a future faithlessness in me, how can You love me? And can You permit a future sinner to approach You?"

[16] Say I: "That, My most beloved Jarah, is still too lofty for you! But out of My especially great love for you I nevertheless say unto you: Behold, I can indeed know everything that will take place with a person from eternity, if I want to know it; but in order for man to be capable in his maturity to act completely freely without hindrance, I divert My eyes from him for a certain period, taking no notice of his free action, unless he fervently asks Me to help him with his voluntary struggle with the world, whereupon I cast a glance after him, help him to the right path and provide him with the necessary strength for his struggle with the world.

[17] So behold, I don't want to look into your future either, so that you remain free in your action; but that is why I teach you now, so that at the time of temptation you would remember it actively. At that time the guardian angel also shall leave you to yourself. Once you shall have defeated the world out of your own power however he shall return to you again and serve you in all things. - Have you, My most beloved Jarah understood Me at least a little?"

Chapter 138

School for self-denial in the beyond

[01] Says Jarah: "I have understood it indeed, but the thing nevertheless is very sad for me and all humans, because hardly one out of a thousand shall have the full strength to confront the world in the way it pleases You!"

[02] Say I: "This nevertheless is why I have come into the world, so that through My doctrine and deeds I place the means with which he can easily overcome the world into every man's hand!"

[03] Says Jarah: "This would be alright, - but there are upon the Earth immense numbers who may not hear of Your word even in a thousand years! How will these guard against the world during such long periods? They surely are as much humans as we Jews!"

[04] Say I: "It is with the nations of this Earth as with a father's children individually: some, born into the world sooner than others, are brought up differently by the father than those who have hardly come to see the world's light three, four or five years ago. The eldest son has already become a man of strength, and a daughter become of child-bearing age; besides that there are a couple of children of your age, whilst three are still being weaned. Tell Me whether it would be wise of the father if he were to treat the children in the cot the someway he treats the strong, grown-up son!"

[05] Says Jarah: "This would of course be very foolish of such a father!"

[06] Say I: "Well then, see, that is why some nations come to My doctrine only later! They are not ripe for it yet, but shall become so at the right time, and My doctrine shall also reach them. - Do you understand that?"

[07] Says Jarah: "Oh indeed, that I understand quite well; but what destiny awaits those nations in the beyond who have not matured yet?"

[08] Say I: "This you shall get to see at once! Look, there towards the midnight sky is a star of a somewhat reddish light; grasp it into the eye of your emotion as

you did with the previous one, directing your physical eye there too, and in that star you shall receive the nicest answer to your question!”

[09] Jarah does so, saying already moments later: “Oh Lord, almighty Creator of heaven and the worlds, this is a much bigger world still than the previous one, and in what splendid light it is bathed! But the light is bright-red tinged, with a little gold, whereas the light of the previous world was pure white. But now the light of this world is getting unbearably intense! Ah, now I have the inhabited land of this world! Oh, here it also is indescribably glorious! What diversity! Cute, gently rising mountains enclosing the most marvellous and fruit-studded valleys! There are sorts of huts visible in the valleys, consisting of only a roof that is supported with well-ordered pillars of a ruby shine; but such huts run in interminable rows uninterruptedly over the mountain-crests, and no matter how distant my view, I see nothing other, with every hut resembling the next like a man’s eye the other! As I seem to note, the oval roofs are resting on ruby pillars of about seven mens’ heights, but each pillar also is like the next one! Nothing is yet visible of humans or any other living beings, but they would have to be present: for this already the extra ordinary cultivation of the vast expanses of lands testifies!

[10] But it nevertheless is intriguing that in such an otherwise super magnificent world, everything resembles itself! One fruit tree resembles another to a hair’s breath, as does one flower another; everything is set in rows and one cannot for anything in the world find something outside this order.

[11] This of course all gives a marvellous impression, affording a friendly look, but in the long run such monotony must seem boring to people of our kind! But now I have arrived in front of such hut and behold, there people of our kind inside! One is standing upon a podium preaching whilst the other hundred listen to him with great reverence!

[12] In the adjacent hut I see more people, in pleated apparel, eating at table, yet around the eating ones there are a lot standing who seem to be plagued by hunger, yet receive nothing to eat! Ah, in the third hut I am seeing some really beautiful lasses! They are standing around stark naked, having a good time with worthless-looking men, moving up and down. In the background a great number of seemingly lust-filled youths are massing, beckoning the beautiful girls over, but the youths are receiving no attention and are not too happy about it.

[13] Ah, these are peculiar domestic arrangements! As much as one hut may resemble another externally to a hair’s breath, that much do the occupations inside appear to differ, and this surely is strange!? But if in this immense world things are universally as in the area I just beheld, then I prefer our little Earth, - except for the wicked people!”

[14] Say I: “All that you are seeing now is only a school and exercise house in self-denial and overcoming of self. Move on with the eyes of your feelings, and something different will show itself to you!”

[15] Jarah does so and shrieks so loudly that the deeply slumbering ones nearly were woken, had not My will sunk them back to sleep.

[16] I asked Jarah what made her shriek like that.

[17] Says Jarah: “Oh Lord, the splendour and the majesty there again sur-passes everything that human sense ever could grasp! Here a palace stands so huge and high as the highest and biggest mountain, on Earth! The walls are all of precious stones. A thousand upon thousands of golden stairways and galleries decorate this huge palace on the outside, which tapers upwards into a veritable point. The palace right around is sleuthing with the most splendid gardens, within which the sheer diversity constantly challenges the eyes to further admiration. But there are in the gardens also lovely lakes, upon which a great artworks are floating, probably for entertainment, but not guided by anyone, and noticed even less.

[18] Lord, what is all this supposed to be? Who are the occupants of this huge palace, and what are all these works of art floating upon the beautiful lakes?”

Chapter 139

A look at stellar world order

[01] Say I: “Behold, this palace is a chief lecturer’s dwelling in this area you have already seen. All yonder school huts are under his supervision, and the objects swimming upon the lakes are employed at certain times for instruction in higher wisdom. But the way this dwelling is, there are many hundreds of thousands just upon the central equator of this light world, besides an enormous number of cities of the greatest variety. Beside this equator, of the smallest variety that you are seeing, there are another seventy-six additional equatorial belts of which each has its peculiar set-up. This world, like the previous, actually are two suns like the one giving the earth its light, with the difference that the one seen first is a thousand times bigger than the sun of our earth, Whilst the one you are now seeing is four thousand times so. But our sun is a thousand times a thousand times bigger than this whole earth.

[02] The men of this earth nevertheless still have a completely faulty concept of these earth and the sun and moon and all the stars; but when at a more remote time they learn to calculate more accurately, then they shall also gain more appropriate concepts about the heavenly bodies within the endless creation space.

[03] But you may know that around every such sun, earths like the one we stand on are orbiting at various distances, and that several of these earths have satellites constantly accompanying them, like the moon around our Earth! Each sun has as many equatorial belts as the number of related planets it supports, with the exception of the central sun, which are destined for the maintenance and guidance of planetary suns, and are by a thousand times a thousand times ten thousand times (i.g. ten trillion times, the translator) bigger than the suns you have now seen.

[04] Such central sun no longer is divided into equators (equatorial belts) but into as many zones upon its surface as the terrestrial suns it has to support (i.g. suns of our sun's magnitude), where such region then has an area between a thousand to ten thousand times the surface area of each sun together with its orbiting planets (areas). The number of earth-suns orbiting a central sun however is at least a thousand times a thousand (a galaxy or galaxy of the first order, the editor).

[05] Then, nonetheless, there are central suns around which in turn a thousand times a thousand of the just mentioned central suns with all their planetary suns orbit (super galaxy or galaxy of the second order, the editor), and again central suns around which central suns of the second type are moving (super-super galaxy or galaxy of the third order, the editor) and finally a common central heavenly body situated at the incalculable space-depth of a central-sun region, having no movement other than that around its own axis. This central body also is a sun, but of such immense magnitude that all the planetary and central suns of the first, second and third order, together with all the earths and moons orbiting the countless planetary suns, in addition to the thousands of moving comets of all sizes which, as worlds to be, move in irregular trajectories around the planetary suns, in total can't make up even a one hundred thousandth's part of the volume of the said main central sun, if same were a hollow sphere (centre of a universe, the editor). -Jarah, can you now form a concept of what has been said?"

[06] Says Jarah: "Lord, who can grasp such immensity?! A concept of course, I can formulate, but it makes me dizzy! I have now had my fill of viewing this sun too, yet still do not comprehend how I should find the answer therein about the immature nations from Earth in the great beyond."

[07] Say I: "Well then, withdraw first your eyes from the watched sun, and hearken to Me!"

[08] Says Jarah: "Lord, it is done!"

Developmental periods in the beyond

[01] Says I: “Then hearken to Me!- Behold, all such immature people mostly are put on the sun just seen by you, and receive all necessary life-instruction in those extensive schools. Thus also deceased little children are instructed in the central equatorial region and reared there - but mainly on the spiritual part of the sun.

[02] Upon the sun viewed by you, unripe souls receive another body, but without birth, and this then, together with the soul becomes spiritual and can then go over to the purely spiritual. How such souls are transferred there and by who you have witnessed with your own journey to the first sun. This angel still standing beside us however is the leader and ruler of all the worlds and suns about which I have just been speaking to you. Wherefore you can see with what power and wisdom he is provided.

[03] But all the countless angels whom you now see in endless rows around you have a similar task: because in the eternal depths there exist, for human concepts countless such solar world regions (universes, the editor) yet, with an abovementioned main central sun each, and every such region is ruled by one of these angels. You are seeing immense numbers of angels indeed, but this is not even a millionth part of just the great ruler-angels, let alone the smaller angels to whose supervision and guidance individual suns and planets and smaller worlds regions are entrusted! And behold, I nevertheless in My Spirit have to constantly care for them all. And were I to drop any of the things shown you from My immutable care, then it would all pass away in the same moment, the greatest like unto the smallest! - Would you be able to accomplish this with your spirit?”

[04] Says Jarah: “Oh Lord, how can You ask me such a question? I, a dust particle of this earth, - and Your Spirit the only, eternal, almighty God! Oh, if only the blind Jerusalemites Pharisees could see that, they would surely have to be of a different mind! But they cannot and will not see it; hence they shall also perish in their obstinacy and malice! I suppose in the beyond their souls too shall go to that solar school?”

[05] Say I: “Not quite, My most beloved Jarah; for they don't belong to an immature nation, but a fully ripened one! And souls from a mature nation once gone over into all malice, come into the depths of the Earth, compelled by themselves; for, having become totally material, the latter is their element, and they don't want to and can't separate themselves from it. Everything, indeed the ultimate, is done form them. All tormenting and pain is brought to bear on them, to separate them from matter. And where one of them is freed from matter, he is brought to the schools that exist in the spiritual part of this Earth; only then is he transferred to the moon. When he has gone through every level of self-abnegation, and grown strong therein, then he is raised to a perfect planet and there instructed in true wisdom.

[06] When such a soul has gone into the right light, only then through such light, if it becomes more and more intense, the warmth of the spiritual life is produced, and the soul begins to unify with its spirit, in such a way that in time her whole life turns into love. If the love has then developed into the necessary power and strength and has gone over into the true, inner life-flame, it becomes bright and illuminated in such a soul from within, and only then does such a soul reaches the state to be accepted in the actual free world of the blest spirits, where she will be guided further as from childhood on.

[07] But even under favourable conditions it can take several hundred Earth years before a soul materialized on Earth reaches that stage. - But I read in your heart how you would like to put another question to Me, and I say unto you: ask, for your questions are well grounded! But this time direct your question to the angel standing by our side, and he too shall give you a right answer!”

Chapter 141

About the measure of the human spirit

[01] Here Jarah turns to the angel, asking: “Your and my Lord has graciously referred me to you, dear and fairest youth, and He said that I should ask you about a certain thing and that you would give me the right answer. Tell me therefore why these my worldly relatives and also the Lord’s disciples have to sleep, whilst I am awake, and why must I behold this with my physical eyes, and why, according to the Lord, can I behold what they may see and hear only in a dream?”

[02] Says the angel with a most amicable of voices: “You fairest daughter of the Lord have gone over completely into the spirit with your soul, and have hardly any further commonality with the matter of the world; your physical eye has become the eye of your soul, and your soul-eye that of the eternally immortal spirit. And hence you are fully located in your life-sphere, the way every human should be in actuality.

[03] If therefore you take up an ever so distant star or other object into your purest emotion, the latter being the eye of the spirit, directing your soul’s eye through the carnal eye, to what the eye of your spirit beholds, then an inner conflict arises between your spirit’s image and the corresponding outer form of the same image. By virtue of this conflict, full enlightenment of the soul occurs in respect of the beheld object, and this then presents itself to you as it is in actuality.

[04] And I say unto you fully and truthfully, that all men could do so if they were constituted in their feelings the way you are; but there are very few that equal

you! These sleeping ones over there don't match your soul and your feelings! Their soul is still far from looking through their physical eye, whilst the eye of their spirit is still firmly closed; wherefore their soul must first be enabled to perceive and view the supernatural for attaining to the spiritual, on its own, by depriving it of worldly views through first putting the physical eye to sleep.

[05] However, the sleep of those resting here, is therefore also a sleep of a separate nature, which a person can only very seldom attain in a natural way.

[06] Certain psychically and spiritually strong persons can induce such sleep in their weaker brethren through the laying on of hands; but the weaker brethren cannot do so with their equally weak brethren. But you shall not, I trust, by now, still be capable of doubting that the Lord can do so through the power of His will?"

[07] Says Jarah: "May the Lord bless you for the clarifications you have given me, which I have understood quite well! - But now another question! Tell me, dear and most fair youth, how should I conceptualize your inexplicable speed?"

[08] Says the angel: "Most beloved daughter of God! This is something that only an actual spirit can grasp, as such has nothing to do with time or space. We of ourselves are nothing, and what you see in us with the eyes of the spirit is God's thought, God's idea, God's word. We hence are pure spirits; no matter can be of any hindrance to us.

[09] Since nothing can hinder a live spirit, a 'hither' and 'thither' necessarily are one and the same. Nothing material therefore is able to gather a speed like unto ours, since it finds an obstacle even in the most rarefied state, through which its movement is restricted.

[10] Within infinite creation space there exist the central suns of the third magnitude in particular, which immediately are followed by the main central sun. These suns move within diverse, great orbits around the main central sun with a velocity too immense for your comprehension, for the purpose of keeping to a certain distance from the main central sun. Their orbits are, account of their great distance from the main central sun too extended for your comprehension.

[11] Imagine this earth for instance as a sphere many thousand of times bigger than the portion you can see now, and that it would consist entirely of grains of sand that you have often seen at the coast. Now think of the number of all the tiniest sand grains necessary to make up such a sphere! And for each one of those grains imagine a distance from here to that star that we visited first; thereby you will have the approximate diameter of such orbit! Such an orbit of a sun of magnitude three around a main central sun, does of course take a million years at the least; but in such an immensely extended orbit, such a sun must in a moment cover a distance a thousand times from here to the star we first visited!

[12] You will of course think: ‘If so, then such sun is moving a thousand times faster than yourself as a pure spirit! For had we flown to yonder star at such velocity, then we should have been there a thousand times faster than with your spiritual speed!?’

[13] Here I say unto you, that the immense velocity of such sun compared to my spiritual one is nonetheless that of a snail! For behold, in spite of the incomprehensible speed to you, yonder sun still needs a million years in its orbit around the main central sun, whereas I or some other spirit of my calibre can transit such distance in a moment so brief that you shall not be able to gauge in any sense the time between my departure and return; and I could in the same moment indeed cover an orbit many millions of times greater than that!

[14] There is therefore a limitless difference in speed between that of a spirit and that of ever so greatly speeding matter, notwithstanding any degree of further acceleration of the latter; for even if any matter covers the distance from here to yonder star in a moment, it still needs a second moment for a second such distance; and if matter covers a hundred thousand times such distance in a moment, then it shall need ten such moments for ten such distances, whereas I can cover any imaginable distance in one the same moment.

[15] And behold, I and every spirit of my variety can do this, because there is not the minutest obstacle for us in all of eternal infinity; matter on the other hand finds all kinds of resistance, even in the most rarefied outer space, and can therefore never reach the velocity of a spirit! - Tell me now, fairest daughter of God, whether you have comprehended this to any degree!”

Chapter 142

About real spiritual greatness

[01] Says Jarah: “I have indeed, with the help of this my Lord, comprehended it, yet I have once again began to get dizzy! Because I have become fully convinced that a created spirit would take an eternity to familiarize himself with just one such main central sun of which, after what you have said, there number within eternal endless space is countless for human comprehension, each one of which is the carrier or rather regent to three magnitudes of central and planetary suns within endless orbits, whose numbers no mortal spirit could grasp! If however each such immense main central sun would take an eternity for a natural spirit to explore, what time span would he need to explore all the countless others!?”

[02] Oh, it would not be clever of me to want it! I shall do well to stay at home within my love, thinking such a sun is indeed something immensely big, and powerful testimony of the Lord’s endless wisdom and eternal might; and yet it is

nevertheless not able like I am to see, understand and love its God and Creator above all! - And behold, this, in my opinion, is vastly more than to be such an endlessly huge sun at some immeasurable depth of endless creation space! And who is to know whether the Lord perhaps loves me as much as such huge sun!?

[03] Behold, fairest youth, this our Earth could be regarded as hardly a discernible dust particle upon such exceedingly huge sun, yet the Lord, upon whose feeblest breath the countless main central suns depend, is treading upon its ground! I therefore think that which in endless creation space takes up a hardly measurable part, is not necessarily the greatest in the eyes of the Lord, but rather what is internally big!

[04] What am I as a child, in physical size, compared to our small earth; and yet in my breast I feel a space that could quite easily accommodate all your main central suns with all their auxiliary suns and planets! My small eye, with one glance overlooks a thousand stars; one can ask whether all the big suns are imbued with such ability!? - Am I not right?"

[05] Say I again: "You are completely right, and it is so; and you yourself outweighing a thousand solar regions (super and super-super galaxies, the editor) which illuminating endless creation space; nevertheless it is always good for man that he knows My works to increase his love for Me his Father!

[06] But now it begins to dawn, and we shall start waking up our friends. But they must be woken up gradually; you must not however relate any of what was seen until given a hint by Myself, and now also by your angel; whom I intend leaving you visibly, however in a different garb, until your maturity. Let the other angels nevertheless become invisible again; be it so!"

[07] All except the one angel whose name was Raphael, disappear, and this one was now dressed in Nazarene style.

[08] On seeing Raphael dressed so, she says to him: "Good, this way I like you better than in your previous, heavenly glory; for this way you now fully resemble a human, and I shall be most tender towards you, - only it will be asked, - who will take over your guidance of the worlds meanwhile?"

[09] Says the angel: "Do not trouble yourself over it, fairest daughter of God, since I can always be here and there and everywhere without you missing me, except an occasional few moments, which is neither here nor there. I shall in my event always rush back to you, for you have become more to me than all the countless suns, some of which we may still have a chance to visit together. - But now the Lord wants to awaken our brethren, and we need to be quiet!"

[10] Says Jarah: "Yes indeed; I'm pleased to comply and already quiet as a mouse."

Chapter 143

The disciples are woken from sleep

[01] Say I to Raphael: “Go and awaken first My Simon Juda (Peter)!”

[02] Raphael awakens Peter and same looks about in astonishment, saying after a while: “Have I been really asleep? It seemed to me as if I had been wide awake all night! But now I see that I slept very well, but I had such wonderful dreams as I hardly remember ever having before! Verily, Lord, these dreams could not have been just empty frothing?”

[03] Say I: “Look about you a little - maybe you discover some change in the mountain, which you are sure to have dreamt about as well!”

[04] Peter glances in every direction and says: “Oh, Lord, of a truth, this I saw in the dream, and - look - in every direction, the vivid dream has come true!”

[05] Peter was about to say more, but I said to him: “Wake the other disciples before you continue!” And Peter did so.

[06] The disciples rose from the ground and were utterly astonished that they only now realized they had slept, whereas it seemed to them in their soul that they had been fully awake throughout the night, seeing unheard of things.

[07] But Judas said: “I still don’t believe that I slept! For did I not discuss things with you, and you would not let it pass, saying: ‘All these wonders shall not prevent you from betraying us all for a few pieces of silver!’ Which made me furious enough to want to cast you into the sea, over the cliff. But there my Thomas grabbed me and tore me back to the ground! Tell me, brother Simon, do you really not remember anything about it?”

[08] Says Peter: “Not a syllable! I can’t even remember dreaming about you!”

[09] Say I: “Look about you a little and see whether quite a few things you dreamt did not become reality!”

[10] The disciples start moving in every direction of the plateau, followed by astonishment over astonishment, with Andrew saying: “We have already in the short half year past seen and heard so much of the miraculous that it hardly seems possible for anything still more miraculous to manifest: yet once again, our senses are confounded, stiff and dumb! Our dream visions became reality!”

[11] I saw the angel mentioned by Jarah, who first raised all the sea water to the height, making it into a huge droplet in midair, and with my own eyes I saw the

dust-dry seabed, and the beautiful pearl-mussel that Jarah picked off the ground and then hid in her apron; and how afterward, upon the fairest daughter of God's request, the angel made this mountain easy of access from every direction, in a split-second. - And behold, all this is now here in reality!

[12] With what words and pure deeds therefore should we begin to praise our Lord and Master? Where is the angel that can put the glowing thoughts into our hearts which we should find worthy of Him? Oh, we are now nothing before Him, the almighty God!

[13] Our fathers trembled below Sinai when, under lightning and thunder, upon the flaming mountain, He gave Moses the holy Commandments of love! And on coming down from the mountain, Moses' visage shone more brightly with God's majesty than the mid-day sun, and he had to hang a threefold cover over his face so that the people could approach him. The hallowed seers of the Lord prophesied long afterwards, if after prior preparation, their head was only briefly covered with Moses' veil, and we still marvel to-day at their profound wisdom! And here is He Himself Who thundered upon Sinai! Sinai became glowing embers under the tread of His feet, - and we are capable of staying cold in His almightiest presence like a severe winters' light?! Hence let us up and over to Him, for He alone is supremely holy! To Him alone all honour, glory, love and worship!"

[14] To this Andrew's exhortation, all the disciples were spurred unto love-glowing zeal, except Judas, who called Andrew an eccentric braggart; and they stepped over to Me, bringing Me a glowing Hosanna for morning greeting.

Chapter 144

Jarah's eulogy

[01] This loud singing awakens all the other sleeping ones, who immediately chime in with the disciples, and I let them do so to their hearts content, and Jarah hugged My feet, weeping with exceeding joy and happiness! After crying from joy at My feet for half an hour, and after the disciples had ended their morning greeting, the little one straightened up, saying with foreboding voice: "Oh earth, - when shall you be this fortunate again, to be trod upon by these feet? Do you dumb mother of vice feel Who is He that treads you now? No, you don't feel it and you can't feel it, for you are too dead and too small! How should you be able to grasp what is too unthinkable big and holy even for unending space, with its countless my raids of beings!? Where should I begin and where finish to sing His glory even in a dew-drop? For it is He, God the eternal, Who created the dew-drop as much as he did yonder colossal worlds of light! Oh Lord, oh my God, annihilate me, for never shall my heart be able to contain the fervent love for You.

[02] When I had not yet known Your glory, I loved You as a most perfect man. I indeed divined the Godly pure Spirit within You, and my heart loved this holy Spirit in You inexpressibly; yet I still thought of You as a son of the most High! But now all this has assumed a different aspect! You Yourself are the Most High! Beside You there is no other! Hence forgive this tiniest worm of the dust, that dared in its hereditary blindness to love You as a human!”

[03] Say I: “My little child, there is nothing to forgive; stay with this love! For I say unto you all: He who does not love Me like you, My most beloved Jarah have loved Me, such one’s love shall not receive My regard!

[04] He who does not love God as the most perfect Man, can love his neighbour, who is still an imperfect human, even less! If however it is written that God created man to His image, what should God be then - if man is in His image, - other than also, - albeit a most perfect, Man? Or do I look different from a man because you have, My little one, seen a couple of droplets of My glory?”

[05] Says Jarah: “Oh no, You still look the same, nor has my heart changed! Indeed, I wish that I had You wholly in my heart, with all its pining. I would like to embrace You firmly enough for my arteries to burst, never to let You go; yes, I would cover Your visage with countless kisses and never cease kissing You! In short, I cannot express all that I would like to do out of love for You! You nevertheless are the holiest, highest divine Being, and in my heart I think myself far too unworthy to love You, as if You were a human; yet I can think back and forth as much as I like, yet my heart takes no account thereof and only loves You mightier than before!”

[06] Say I: “That is quite right so! Let your soul always follow the impulse of your heart, kindling a bright flame therein , and it shall brighten your entire soul; God’s Spirit shall rise within it like a sun, and only in its light and life-heat shall God’s seed sprout and provide the soul with the fruits of life for eternity!

[07] But God’s Spirit within man cannot be awoken other than through love, and out of such love the love of neighbour.

[08] Hence continue to tarry in your love, for this is worth more to Me and yourself than all the glories you beheld with your eyes!

[09] But now we shall hear the others too, and what impression this night made upon them.”

Chapter 145

The substance of the collective dream

[01] The Centurion starts to cautiously rise from the ground, saying: “Lord and Master! All thanks to You first of all for still being alive upon this height! How easily I would have dropped to the depth by just turning over three times, which would have been the eternal end of my miserable life in this world! But I still live, and that on the same spot where I took my rest yesterday; and this I have only You to thank, and hence thank you from the depth of my heart! But I would also beg You most sincerely that You would cause myself and the others to get to Genezareth well-preserved from this shocking height, - and that as soon as possible; because there can be no talk of good mood in me for as long as my thoughts are dwelling upon the descent!”

[02] Say I: “Did you My dear friend dream nothing this night?”

[03] Says the Centurion: “Yes, indeed, nearly forgot the most glorious dream, for all my fear! Well, if this mountain were the way I dreamt it last night, then it would of course be a joy to climb it even a thousand more times, but a dream remains a dream!”

[04] Says Ebahl, standing next to him: “Not at all, friend I say unto you that this time our collective dream has assumed fullest reality. Get up and walk around the peak edges, and you shall be convinced that our mountain slopes off gently even towards the sea, being without the least danger for climbing, down as well as upwards! I have already convinced myself and am telling the fullest truth. Come and be convinced yourself!”

[05] Says the Chief: “It’s not going to be a delusion?”

[06] Answers Ebahl: “If I and my wives and children already walked upon this delusion in every direction, then your delusion is surely going to have some firm ground!? Come, get off the ground and be convinced of it all.

[07] The Centurion finally gets up, looks around and as a start finds even the shelf greatly enlarged, saying: “Indeed, I really do see how during the night vast alterations have most miraculously taken place; but go ahead of me over the new ground, so I can be sure it really is solid!”

[08] Says Ebahl: “Friend, notwithstanding your normally high esteem, your constant addiction to doubt starts to make you repulsive! Does my word mean nothing to you anymore? When did I ever speak an untrue word to you, that you should place no store by my word? Come, test it yourself and cease doubting henceforth!”

[09] Says the Centurion: “Indeed, friend, you are right! I shall go and convince myself.”

[10] Here the Centurion takes steady steps towards the Nazareth edge, saying, highly intrigued on seeing the gentle descent: “Well, here the entire mountain has been shifted as well! Looking over this edge toward Genezareth yesterday, it seemed close enough for a stone’s throw, whilst now hundred ‘Feldwege’ (approx 1 furlong?) distant, and we shall have to be underway six hours to reach our dear little town!

[11] Nay, whoever still doubts that our Jesus is God and Man at the same time, cannot be helped even by a god! Yes, brother Ebahl, you were quite right to call me a repulsive doubter, for I really was such! But now all doubting is at an end, and I believe and swear with an oath before you all, that our Master and Saviour Jesus is fully God, and that beside Him there can be no second or third one; owing to what was dreamt being reality, everything, else also is bound to be true! And here He is the only God and Lord over all of infinity!

[12] But now let us go over to Jarah, - she must show us her two souvenirs! Because when a celestial spirit lifted the water out to the last drop, I saw her pick up a splendid pearl-mussel from the sea-bed, which she then put into her apron, and I also saw the shining stone which she took with her from a solar world to which the celestial spirit took her. If these two said objects also are physically present like the removed mountains, then we have more proof than we need!”

Chapter 146

Jarah shows her tokens

[01] After these words, the Centurion and Ebahl go over to Jarah, asking her to show them the two tokens.

[02] And the most beloved Jarah at once reaches into the large pocket of her apron, meeting the two and saying: “Here look, my dear Julius, here are the two tokens physically! Do you believe it now, and will you ever step out of your eternal fear?”

[03] Says the Centurion: “Indeed, my most beloved and fairest Jarah, my faith now stands more solid than this mountain, and my tiresome fear is now, with the help of the almighty Lord gone forever, -of this you can be fully assured! But your tokens are also of inestimable terrestrial worth. The mussel with its content is equivalent to all of Jerusalem, for it contains twenty-four pearls the size of small hens’ eggs, of which one is worth one hundred thousand pounds of gold! The worth of this most solid but transparent stone, more beautiful than the morning star is beyond terrestrial estimation! In short, you are now not only spiritually but also terrestrially the wealthiest maiden in the world! Verily, you now are

wealthier than all the kings and emperors of the entire world put together! What does it feel like?”

[04] Says Jarah modestly: “It feels like nothing at all, and these two tokens have no value for me other than the purpose for which I took them, namely as reminders for the indescribable wondrous deeds of God to us poor, weak and sinful inhabitants of the town and area of Genezareth.

[05] The Lord will not stay always among us physically, as He emphasized to me yesterday, but these signs shall intimately remind us of Him in our hearts, and rekindle our love for Him. - This is what I think.

[06] But the Lord still left me with another sign from this wondrous night which actually for me was the most brightest day. This sign shall also remain with me visible, and later invisibly, until I once again make myself worthy enough for it to again become visible.

[07] Asks father Ebahl: “Now then, where is this sign; are you not going to show us?”

[08] Says Jarah, next to whom the angel Raphael is standing: “Here, it is standing next to me, if you have no objection!”

[09] Says Ebahl, who is mustering the angel head to toe: “This of course is a still more exquisite token! But I fear that you are head over heels in love with this beautiful youth, far too soon; should he then become invisible to you, then you shall go blind and deaf for sadness!”

[10] Says Jarah: “Oh, don’t let that worry you! Whoever once loves God the way I do, for such even the beauties of all the heavens are as good as non-existent! I do nevertheless love the youth a lot as well, for he is wise and immensely powerful, mighty and fast!”

[11] Asks the centurion: “Where did he come from, for I cannot recall ever seeing him at Genezareth, and yet he is clad fully in the fashion of that place! I admire his exceedingly pure, tender and yet immensely gentle streak! There lies a veritable spell of the highest magic charm in his appearance! How tender, soft, pure and exceedingly well-formed just his feet!

[12] The clean breeches reaching right down to the knees, the dazzling white shirt, and the pleated coat of blue cloth, hung casually over his shoulders, becomes him so superbly that one can hardly imagine something of more excellent taste, whilst his round little that adorns his most beautiful head in a manner defying description! Verily, this supremely fair youth I would deny no request! This one could deprive me of our empire, if he only loved me in return!

[13] Nay, the longer I look at this person, the more beautiful and attractive he seems! His parents shall of a truth merit praise, to have such son; and you, my most beloved Jarah can praise yourself as most blessed for such a present! If another such youth were to be had in the world, then I would give all my treasure and large properties for it!

[14] But what are you going to do with this most beautiful youth? You are yourself a most beautiful and agreeable maiden indeed, yet the youth considerably exceeds you in beauty. You are getting unto thirteen, whilst the youth would be about sixteen. If he becomes your husband, then well and good; if however he remains only a playmate for you, then your easily aroused heart shall be in a delicate situation! Tell us nonetheless how you shall utilize him!”

[15] Says Jarah: “You speak after fashion, not knowing the spirit! This youth shall be my guardian and guide until my sixteenth year, and instruct me in the wisdom of God’s heavens: - as well as yourselves, should intend hearing him!”

[16] Says the Centurion: “But after your sixteenth year shall be become your husband?”

[17] Says Jarah: “Oh, my dear Julius, that once again was a question not making me bow down before you! Have I not told you right from the start that this youth shall leave me for a while after my sixteenth year, as determined by the Lord, which shall not trouble me since my heart belongs completely to the Lord, Who shall be with me everlastingly! If however my heart is God’s property, then it cannot also become the property of another!”

[18] Says Ebahl: “Yes, indeed my most beloved daughter, you are quite right. But your years have not arrived yet, and when they come then you shall have much combat with your flesh! Good for you if you become its master!”

[19] Add the Centurion: “Indeed, your father is right! Right now you are still a child (minor), yet there is already a kiln-like fire in your little heart! Right now it has of course the Highest as its desire, and is not capable of hankering after something inferior; but once this Highest should for purpose of your introspection, withdraw from your little heart, then your heart shall get love-hungry. And should you go without the highest food for long, it shall soon start stretching out its long arms after other objects for nourishment! For, may stomach-pangs be ever so painful, love-sickness is a thousand times stronger.

[20] Let’s take a field-commander who is a loveless tyrant towards his soldiers! All are disconsolate, and when called to battle, they shall surrender to the enemy, to rid themselves of their unloving lord. If however a wise commander shows fatherly love toward his soldiers, then let come the adversary, and they shall fall upon the enemy with valour and self-denial for their beloved commander, to the last drop of blood, annihilating the enemy!

[20] Yes, my most beloved Jarah, love is a mighty thing, and this requires wise direction if it is not to consume itself!”

[21] Says Jarah on reflection: “Yes, indeed, you may not be entirely wrong; but this much one has to suppose about the Lord, - that He is not going to tyrannize a heart that loves Him above everything else!”

[22] Says Julius: “That not, of course! Recalling what He spoke to you this night - He is and remains God, Whom man’s spirit can only fully approach when, through the powers lent him, man has shaped, developed and stabilize, during which period of self-development He withdraw His attention from him! If so however, then during such period, God of necessity is a tyrant with blindfolded eyes and stopped-off ears! And when such foretold period is upon you then, my most beloved Jarah, we shall discuss it further!”

[23] Says Jarah: “I fully trust and believe that He shall not abandon me then either!”

[24] Says the Centurion: “That hardly, because you are already ahead of many of us; but you also shall perceive a small and short abandonment as cosmically large and heavy! - But let us now go over to Him, as He seems intent on something!”

Chapter 147

The believer’ communing with the Lord in their hearts

[01] The three of them now come over to Me, and the Centurion ask Me: “Lord, what is the next venture? It seems to me Your are about to do something!?”

[02] Say I: “Do you not notice the glorious dawn? Let you all pay attention now, for you shall behold the most beautiful sunrise! It is just the rise of the natural sun for sure, but it nevertheless has the deepest spiritual significance, which shall become clear to you! For here one sunrise encounters another!”

[03] Says Peter: “Lord, how are we to interpret this?”

[04] Say I: “Oh, how long shall I have to suffer you thus!? We have now been together for quite some time, yet you don’t notice that through Myself, a sun from the Heavens has risen for your souls, and continues to do so day after day?!”

[05] Says Peter: “Lord, don’t let it vex You, as You know we are simple folks, whose accomplishments don’t go much beyond the minimum reading and a little writing! Had we understood it then a question would have been capricious; but we did not understand Your saying and hence asked You.”

[06] Say I: “Quite so, if one does not know that one can also quietly discuss things with Me in the heart; if one knows that however, then not the question itself but the method is at fault, and only this I intended to rebuke. Look at the two Essenes and Pharisees over there how they are widening their eyes about you, that you could have asked Me something audibly, while, as their masters you should know, that I am quite capable to give every questioner the fullest answer quietly in his heart

[07] With yourselves it is certainly not ignorance or obstinacy, but only age old habit; but take heed in future nevertheless; get a grip on yourselves, so that people may discern that you are of a truth My disciples, and not lose your integrity before the world, of which above all you are in need, for your new calling.

[08] But go over to your disciples now and instruct them, otherwise they will start asking you about what you asked Me!”

[09] Say Peter: “Lord, we hence are not to speak audible words with You again?”

[10] Say I: “Oh indeed, but everything in its proper time, and when I indicate it! - But go now and do as I instructed you!”

[11] Thereupon the disciples go over to the two Essenes and several Pharisees, saying to them: “Let it not surprise you that we too sometimes still ask the Lord about this or that audibly, for we too are still human, occasionally clinging unto old habits!”

[12] And the two Essenes say: “We actually thought so, because we asked the Lord the same in our hearts, and the most vivid answer was placed in our hearts. It hence seemed somewhat peculiar to us that you enquired audibly. But as said, we gathered that something like that can still occur frequently out of sheer old habit; but we were at ease, since we have this night seen such amazing dream visions as we cannot recall ever before. And what is most peculiar about it is that each one of us dreamt the same to a hair’s breath, and everything we saw in this rare dream is now becoming true in broad daylight! Nay, such has not been here before!

[13] Now we too believe that this Nazarene is more than just a most perfect human. He is indeed physically like none of us, but in His inner parts and heart dwells the fullness of Divine strength and power that is obeyed throughout infinity! - But now let us direct our attention to the sunrise, as commanded by Him, in order to behold wonders!”

[14] Says Peter: “Whether a wonder is going to be seen precisely is hard to tell; but the way the red-rimmed little clouds on the distant horizon proclaim it, we shall experience upon this height the most beautiful play of God’s Creation, and

therefrom obtain instruction on how a similar sunrise has come to our soul, lasting forever!”

[15] Says one of the Essenes: “Indeed, a sunrise not only for us, but the entire Earth and even the entire infinity! Because it seems to us that this Incarnation of the Highest God Spirit is meant not only for this Earth and its beings but for all of infinity!

[16] It is of course somewhat unfathomable for our spirit, as to why the Divine Spirit has chosen this Earth in particular, since He has - as we now know it, - countless myriads of splendidly huge light-worlds, where He could have undertaken His Incarnation; but He will know best why He chose this Earth in particular!

[17] When we previously still thought that this Earth was the only world in the entire universe, the thing would have been quite easy to grasp; for then there would have by the nature of things been nothing other. This Earth according to our concepts was the only, endlessly great world, whose waters reached to the firmament, and we believed that the sun, moon and stars were the only ones to light up this world with their light! But now suddenly, everything has assumed a different aspect: we now know what all the stars, moon and sun are, and know how small our Earth is in comparison to a solar earth.

[18] Now it could of course be asked and said: How did this grain of sand called Earth come by such grace? Of a truth, this question shall once be a portentous one yet, and intensely offensive to many! Hence it would in our opinion not be entirely superficial to receive proper clarification on this point. What do you think, can we ask Him?”

[19] Says Peter: “Try it in your heart! If an answer comes, then well and good; but if not, then it means that we are not yet sufficiently mature for such instruction! - But now look, the sun is about to rise, for the tiny morning clouds shine almost too brightly for beholding!”

[20] Says the Essene: “Of a truth! This is an indescribably glorious sight! But don’t you notice something moving above those clouds? It seems like brilliant stars moving about! What could this be?”

[21] Says Peter: “What it is, only the Lord shall know, but we fishermen call such not too rare phenomenon ‘little morning fish’. When these appear, then it is good to fish in the water, and towards evening there is certain to be inclement weather, or at best a strong wind. Although I must admit to not having seen fish of such freshness and liveliness, this manifestation is not unfamiliar to me, although it is probably easier to make out from this height than from the depth below!”

[22] Says the Essene: “You know what, let’s move nearer to the Lord; I notice Him speaking with Ebahl and his children. Much shall be revealed there again; we must hear it!”

Chapter 148

Natural considerations and spiritual significance

[01] In response to the Essene’s suggestion, they all come a little closer to Me, and I summon the two Essenes, telling them to pay attention to everything that shall be seen with sunrise, for it shall be most instructive.

[02] The two Essenes step up closer to Me, saying: “Lord Lord, that it shall be infinitely instructive is bound to be an eternal truth; but how will our soul be capable of such profound instructions?! We certainly gaze upon the brilliant depths of Your splendid Creations with lustful eyes and exceedingly astonished feelings, yet we are far too blind to do justice to even the wonders of a dew-drop, comprehendingly, let alone those rising and falling in immeasurable grandeur and distance, luminously upon the firmament! We furthermore have discussed the floating around of the luminous points above the tiny clouds with the disciple Peter, but he could not clarify it to us properly. - If it please You oh Lord, then You might spare us a few words about it!”

[03] Say I: “This means very little, and is quite an ordinary thing, similar to the waving of the sea. When you find yourself in the right spot in relation to a moving sea, where the broken sun-beams are impacting, then you will see a similar light-play.

[04] The air for human and animal breathing by no means reaches up to the stars, and no further than about four times the height of this mountain from sea-level; beyond such height there is a sharp cut-off, such as between water and air, with a water-smooth surface, constantly undulating like the sea.

[05] On falling on such said undulating air, sunlight is reflected as from the water surface. If the air-movement is strong, then the occasional refraction is right down to Earth, and most easily so when the sun is still below the horizon, when its rays fall as it were unto the air-sea from below. And so these lively seesawing lights are nothing more than reflections of sunlight, their frequency depending on the air undulations.

[06] But that they are more prominent right now when the sun appears a mere span below the horizon is because the air-waving is increasingly picking up the shining cloud-light, producing a kind of dallying to and fro game. - Behold, that is the relatively natural explanation of this phenomenon!

[07] But beyond that, this phenomenon also has a spiritual significance, and for your comprehension it is this:

08] Think and imagine yourself also the spiritual sun! The outgoing light from it is adsorb by the continuously waving surface of the created life-sea, and this plays with such light, and thereby all kinds of caricatures occur which still let a matt luster radiate from them, however, destroying every trace of the divine primordial form; thus the whole heathenism and also Judaism is such contortion of everything purely divine.

09] However, if you look at a completely quiet water surface, and the sun shines thereupon, it will be reflected from the surface in the same majesty and truth as you can see it at the firmament. In the same manner it requires a quiet, desire-free heart, which can only be obtained by total abnegation, humility, patience and purest love, so that the likeness of God in the spirit of man reflects equally pure and true like the earth's sun from a most quiet water surface.

10] If this is the case in a person, everything in him has matured to truth and his soul is then able to direct its views into the depths of the creations of God and to view everything in all fullness of the purest truth. However, as soon as it begins to wave in her, the primordial pictures are getting distorted, and the soul necessarily finds herself on the road of deception and half-truths of all kinds and sorts and cannot reach a clear view until regaining the complete rest in God again.

11] And this is the true Sabbath-rest in God, and therefore God has ordered the celebration of the Sabbath. During the Sabbath man should abstain from every heavy, strenuous work, for every heavy work requires the soul to lend its strength to the flesh and thereby becomes excited with it, which stirs the mirror of her life-water into strong movement, so that she cannot recognize the pure divine truth in herself anymore.

12] The true Sabbath rest therefore constitutes in a reasonable celebration from all heavy work; without an emergency one should not lay hand on it, however, in need every person is obliged to help his brother.

13] Even more so then to withhold oneself from all heavy work, every soul should put aside all desires! Since desires are storms of the soul; they disturb the life-water and the likeness of God is torn in the soul, like the image of the sun is torn upon the waves of the sea. Indeed, the image of the sun flashes from the waves, however, in what distortion! And if the storm lasts for long, soon heavy fumes rise from the moving sea and fill the heavenly air of the soul with heavy clouds; they then obstruct the light of the spiritual sun to reach the life-waters of the soul, - and the soul becomes dark, cannot anymore distinguish true from false and regards the deceptions of hell as the light of heaven.

14] Such a soul is then as good as lost! There must come strong winds, this means strong trials from above, so to tear apart the evil clouds of the soul, who should then immediately retire to the true Sabbath rest and thereby bringing to rest her life-sea, - otherwise there is no rescue for her!

15] Behold, this is for everyone the useful spiritual meaning, which this beautiful sunrise shows us in its quite natural appearance! Who shall take note of it in himself, shall remain in truth and all light and the everlasting life shall become his inheritance; who, however, shall disregard this teaching and ignore it, shall die forever!”

Chapter 149

Concerning the sunrise and morning phenomena

[01] (The Lord:) “But now continue to pay attention! The sun is just rising its disk, or rather its western half-globe, over the horizon; what do you notice?”

[02] Say the Essenes: “Not much, apart from the bright area rising surprisingly fast from the bright depth; the luminous fish-play has now suddenly vanished, whilst the cloudlets are thinning out and also disappearing one by one. And now the entire disc or ball is posed above the horizon, and a fairly cold breeze is blowing from the morning (east). But that is all we note.”

[03] Say I: “Cast a glance also down to the Earth’s plains and valleys, and say what you see!”

[04] The two Essenes look at the Earth’s depths, saying: “We see the valleys filled with bright, grey fogs, whilst the sea surface also is covered with greyish mist. The fog is lifting from the valleys, covering the foothills. - Is this too, going to have some spiritual significance perhaps?”

[05] Say I: “Quite certainly, for nothing and without spiritual stimulation, nothing happens on earth! But we want to see what meaning this has!”

[06] The sun corresponds fully with the being of God; the earth with its valleys, flat areas, hills, mountains, rivers, lakes and sea areas fully corresponds with outer man.

[07] The fog which rises between sun and earth, corresponds with the manifold empty and petty worries of man, through which the light of the sun can only sparely penetrate, and the fog rises upwards and even covers the mountains; the hills and mountains corresponds with the better comprehension of man on this earth. This better comprehension is likewise clouded by the petty and trifling worries of the half-blind people.

[08] Therefore morning winds are coming and drive the fog from the mountains and fields so that they cannot be destroyed and the mountains and fields be freely illuminated and warmed by the sun, so that their fruit of life can become ripe. - I think that you are able to understand this correspondence!?”

[09] Say the two Essenes: “Yes Lord, this is as clear as yonder sun! Ah, what a glory in this great, holiest doctrine! Oh, how much men are unaware of that they ought to know the way they know, that they live! Lord, this doctrine of the true Sabbath-rest just given us shall be our task to introduce to mankind. This surpasses everything said so far and taught by You; for we see in what preceded it only a preparation for the easier keeping of this holiest doctrine! Verily, all the heavens had to open for returning to men this holiest doctrine of all doctrines! - But now quite a different question arises, concerning us!

[10] How can we properly thank You, oh Lord, for this purely superlative, heavenly doctrine? In the depths of our hearts we feel unworthy of it; only Your grace and love could give it to us ! Oh Lord, do command us on how we should laud and praise You for it!”

[11] Say I, placing My hands on both Essenes’ shoulders: “My dear friends, act accordingly and you shall give Me no lesser joy than I now gave you! And your reward shall not be inconsiderable if you spurn mankind unto it.”

Chapter 150

The Essenes are commissioned to start a Freedom’s school

[01] (The Lord:) “Thereafter establish a school, teaching disciples how to honour the Sabbath; and keep it for a couple of hours yourselves every day, and you shall soon perceive the great blessing there within yourselves!

[02] Should you found a school and build a large house for it, the walls of it should be free from any barriers and any locks! Become true freemason of your schoolhouses and the prophet schools will become your new achievement; however, your main concern should be directed to faithfully keep My teaching already given to you and to be given, and not, as the Pharisees and elders are doing, mix your own doctrine to it! Your current doctrines must be completely eradicated from the very foundation and My word must fully take its place, and this in free deed, otherwise My spirit could not become effective after the promise which was given to man by the mouth of the prophets!”

[03] The Essenes thank Me for this instruction, and promise in all earnestness to abide by it all, to the letter; but would I nonetheless always provide them with proper protection and sufficient strength to set these purely divine works in

motion, not only for themselves but for many other people thirsting after it, beneficially and curatively for all times!

[04] Say I: “There shall be no failure on My part ever, but see to it that no seniority squabbles arise among you in future. Let the most experienced among you be the leader certainly, but let him not presume to be more than the least among you! But this is not to say that the weaker ones should deny him due respect. He is to be loved and respected, and his advise followed as if law. But let him beware who would lay hands on him! Verily, such I shall regard with wrathful eyes!

[05] But if elect a principal and leader to your concern, then pray that no one unworthy is given that office, for a bad and unwise leader for a society is like a bad shepherd for his flock: When seeing the wolf approach he flees, leaving the sheep to the wolf; or he becomes a wolf himself, turning into killer of his lambs, as are now the Pharisees and their High Priest. They go about in sheep’s clothing, but are ravenous wolves within ! They hardly feed gnats but ask a camel for what they spent on a gnat!

[06] Wherefore be not like them! They reside in chambers or stone that are well protected and regarded at all times, so that none can approach them, and must not, lest anyone find out about their deceptions. And should someone courageous dare to penetrate into such Temple chamber, he would be declared a profane of the holy of holiest and forthwith stoned!

[07] Wherefore I said unto you that you should build you schoolhouse free and open, so all can come and go as they want. Let every secret vanish from your school! Whoever wants to, let him be initiated to his grasping capacity, for with My doctrine I am not you selling you a cat in a sack.*- I tell you all things openly and clearly, not acting secretly, except where cleverness dictates it for some man’s benefit. Hence let you too be open towards everyone in whom you see good will! Be nevertheless clever, because openness need not extend to where precious and costly pearls are cast before swine!

[08] I would still have much to say unto you, but you would not be able to grasp it yet. But when the spirit of the full truth shall have been awakened within you then it shall lead you into all wisdom. And this spirit is God’s image within your heart, and you shall yourselves awaken it through the correct honouring of the Sabbath.- Say whether you have now comprehended all this!”

[09] Say the awe-struck Essenes: “Yes Lord, who should not understand Your holy word? For these are not words like those of men! Your words are substantial throughout, - they are completely light, warmth and life! When You speak, oh Lord, then we feel an actual coming into being within us as if every word out of Your mouth an immeasurably great new Creation comes into being - and we feel an infinitive new being coming into being within us!

[10] We understand nevertheless the essential meaning of Your holiest word although we shall never attain to their ultimate effect; for we vitally sense it within us that the words pronounced by You here pertain not only to ourselves but apply to the whole of eternal infinity! Oh rejoice Earth, chosen from among countless worlds for treading of your ground with His, letting His holiest voice resound in your air! - Oh Lord, how many beings shall go forth from Your every word and from every breath of Your mouth!? Oh, permit us to laud, love, praise and worship You; for it is due to You alone!”

Chapter 151

The blessed morning meal upon the mount

[01] Say I: “Well now, My beloved friends and brethren. After the soul breakfast we shall also look around for a physical one! - Ebahl, have you any provisions left?”

[02] Say Ebahl: “Lord, there is something left, but not much! Nearly everything was consumed last night; there is nevertheless a little bread and wine left!”

[03] Say I: “Bring everything here so I can bless it, and we shall all have enough to eat as well as to drink!”- Ebahl immediately has half a loaf of bread, and about three beakers-full of wine remaining in the skin, brought over to Me, and I blessed the bread and the wine, saying: “Hand it out now, and if anything is left over then we here shall also partake of breakfast!”

[04] Ebahl now hands it out, and in order to conserve, breaks off small portions from the half loaf; but the latter is not getting smaller. On seeing that the half loaf is not getting any smaller, notwithstanding his having passed it up to all mountain guests several mouth fulls, he starts handing out larger portions, yet the half loaf is still not getting any smaller. Seeing the guests’ appetite, he starts another distribution, breaking off still larger lumps. And having made the rounds among some thirty people who had scaled the mountain with us, he has a huge lump left in his hand, saying to Me: “Lord, this I have left over; shall it suffice for Yourself and Raphael and Jarah and myself?”

[05] Say I: “Just give it to Jarah to serve up, then it is going to suffice! Ebahl does so, and Jarah gives a portion first to Myself, then to her Raphael, then Ebahl and only then, the leftover to herself, and we all nevertheless were filled.

[06] The Centurion however noted and said: “Why friend Ebahl, did you not include me in this last distribution? Did you judge me as insufficiently worthy?”

[07] Say I: “Friend, let not this make you cross! For behold, Ebahl was not anticipating any leftover, wherefore he also started his distribution as meagrely as possible; he didn’t want to include you among those who would miss out. But since there was a residue left over due to My will, this only then led to a second serving. If however the second distribution matter much to you, which in no way is more abundant than the first, then say so, and I shall gladly forego My portion in your favour.”

[08] Says the Centurion: “Now, now, all is fine again; it was only an traditional Roman protocol stupidity going through my head, - but I’m alright again! However, what intrigues me most here is that the heavenly Raphael is consuming his bread with such voracity, as if he were the hungriest among us! This truly is most peculiar! He surely is more spirit, rather than a carnal man, yet eats as one having been born on Earth! This I like immensely! - But I feel that the bread, although pure and very tasty, make thirsty, and hence I would like to have a little drink soon.”

[09] Say I to Ebahl: “You could serve the wine now, starting with our friend Julius!”

[10] Says the Centurion: “Lord, I beg You, be the first to drink, for some protocol surely has to be maintained at table!”

[11] Say I: “Indeed, I agree, but since we have no table here, nor are invited to table as guests, let us take wine along natural need! Let the thirstiest one drink first, followed by the less thirsty ones - each according to his need!”

[12] With this the Centurion was at ease, emptying the beaker handed him to the last drop, and saying: “Lord, I thank You! This truly was heavenly fortification, and never before has wine been so palatable to me in the morning; this indeed is a wine second to none upon Earth!”

Chapter 152

Satan appears upon the mountain

[01] When the captain has spoken such, a powerful lightening flash accompanied by a most strongest thunder occurs and Satan is standing as a gigantic figure quite igneously before the captain, stamps with one foot so violently onto the ground that the whole mountain around us trembles and says to the captain: “What do you want most wretched mother incest from me!? Why do you call me to this height which is a thousand times more painful to me than all hellfire!?”

02] Says the captain somewhat strongly excited about the exclamation ‘mother incest’: “Hey, enemy of all people and God Himself, slow down, since you are not entitled to judge in the face of God, your Lord! If I have sinned while asleep and under great numbing of my senses, I only harmed myself but never you. However, I believe that God is more than you, and He never has greeted me like you wretched liar! It is true that I slept with my mother once, when I was fourteen years old; but I was deceived to it by my mother. Because she disguised herself as a opulent Greek woman and carried over her still most beautiful face a fine Greek veil, came at night to me, uncovered all her mighty charms to me and wanted me. Since my mother at that stage was barely twenty-eight years old; when she gave birth to me she was thirteen-and-a-half years old. In Rome I was known as one of the most beautiful and loveliest youth; no wonder that my own mother was inflamed for me and disguised herself to enjoy me! Wretched! If I as a fiery Roman slept with my mother unknowingly who was disguised as a most lavish and passionate Greek woman, am I therefore a mother incest? Can you, blind infernal donkey, scold someone a murderer or killer, who fell from the roof and by his fall kills a person on the ground?! - Speak now, you old, infernal donkey!”

03] Says Satan, very enraged about the abuse by the captain: “I only look at the deed and not the circumstances in which it took place; with me there are no mitigating circumstances and by me you are seen as guilty, belongs to hell and you will not escape my power!”

04] Says the captain: “Look here, you old, blind infernal donkey! Who is He standing here to my right, do you know Him, are you familiar with Jesus of Nazareth?”

05] When saying My name, Satan is violently thrown to the ground, and he threatens the captain that he never again should mention this to him most adverse name. He knows the Nazarene and curses him because he wants to snatch power from the Godhead and it doesn’t take a lot more now for him to become lord of heaven and all the world!

06] Says the captain: “Blind, infernal donkey! What He was from eternity, He still is and shall be forever; and only He will judge me and you and forever not you old, evil, blind and most stupid infernal donkey! If you are then such mighty being, why is it that only the pure name of the holy Nazarene cuts you to size as if you never have been standing? Look, how nice and praiseworthy it is here and how well we are all being treated! If you would not have been such an arch-stupid infernal animal, how easily could you not have it so nice as we are! Turn around and recognize in your heart, if you still have one, that Jesus is the Lord of heaven and earth, and surely you will be treated equally!”

07] Here Satan grinned: “Did you again had to speak the to me most adverse name?! If you don’t know to speak about something better, at least circumscribe the name; for it torments me more than ten-thousand hells and their most

terrible fire furies! Besides, I am a spirit and must stay like this for the sake of your everlasting salvation and therefore cannot convert myself to your God and your Lord! I am for once and all condemned and for me there exist no salvation anymore!”

08] Says the captain: “If someone else other than you had told me so, I would believe it; but from you I believe nothing, except that you really are the old, stupid infernal donkey! If you wanted to convert yourself, I know only too well that you and all your followers would be accepted by the Lord; however, with you it is only a most stubborn evilness that you forever not want to convert yourself, because it gives you some sort of hellish joy to oppose God the Lord with your free will. But I say to you that the Lord nowhere near yet has closed His heart before you and nowhere near has judged you yet! Turn therefore to Him and He will accept you and forgive you all your milliard times milliard crimes and sins!

09] I am a heathen and in my youth have worshipped nature and wood carvings, made by human hands and arising from their phantasies; however, I, as a weak, blind carnal person, have soon recognized that I am on aberrations by which no purpose can be reached.

10] However, you since your primordial beginning have been created as a pure spirit by Him who now resides in the heart of this holy Nazarene, and to whom visibly heaven and earth are subject. For you the pure recognition of the everlasting truth is easy, while I for a long time had to grope around in night and fog; you only have to will and you are sitting in the old primordial light again. Turn thus again to the Lord who stays most wondrously physically among us, and I guarantee you with everything, my life, what I own and what is holy to me, that you will be accepted!”

11] Says Satan: “I cannot do that!”

12] Says the captain: “And Why not?”

13] Screams Satan: “Because I don’t want to!”

14] Says also the captain now with a very excited voice: “Then in the name of Jesus go away; because now you start to disgust me to the point of vomiting! You are therefore a highly free-willing incorrigible infernal beast and in me every compassion regarding your everlasting pain and torment has disappeared forever. The Lord judges you, you old infernal donkey!”

15] Upon these words of the captain, Satan falls to the ground like being struck by lightning and roared immensely like a hungry lion; however I gave the angel Raphael a sign that he should get him under control.

16] The angel quickly stepped between the captain and Satan and said: “Satan! I, a most insignificant servant of the Lord Jesus Jehovah Zebaoth, command with an unalterable must, that you immediately leave this place and this region which with your evil breath have made uninhabitable for a long time!”

17] Says Satan, inflamed by fury: “Where should I go?”

18] Says the angel: “Where your servants await you and are cursing you! Go and leave! Amen!”

19] With these words of the angel, Satan rose like an ominous blazing ball of fire and fled under great thundering bangs with lightening speed towards midnight.

[20] The angel however tore off a rock of a couple of fifty-hundredweights, on which Satan had stood and lain, and flung it over the mountain and into the sea with such force that the rock already in midair was pulverized into minutest dust particles by air resistance.

[21] And all were exceedingly astonished at the angel’s power, with the Centurion saying: “Hoy, this I would call a stone-thrower! This one alone would excel ten Roman legions! I by the way thank You oh Lord for this revelation as well, for now I have also gotten to know personally as it were, the eternal enemy of all love, light and everything good and true, and am quickly persuaded of what he is on about. -This one no eternity or fire shall reform!

[22] All things are possible with God indeed, but here I believe even divine omnipotence shall find it hard to bring this spirit back to remorse and atonement. For should he be left with free will then he shall never change eternally, but if not then he has ceased to be, and there is then no Satan throughout infinity. But to try moving him to repentance by the most intense tormenting and pain would be like drawing water with a sieve into a vessel full of holes! The wisest thing it seems to me would be to keep him in some prison forever, but without pain; then at least he would have no effect upon the living!”

[23] Say I: “Friend, these are things that you cannot grasp at this stage, but they shall become clear to you once! For this however, terrestrial time has no estimate, - but an arch-primordial central sun indeed! When such has reached its end, then it shall not be long to Satan’s potential turnaround; but where shall this Earth and sun be then? Because a body such as an arch-primordial central sun needs a period beyond your mental reach, till all life under judgement within it, at present seemingly dead matter, is to the last dust particle dissolved into free spiritual life!

[24] But, as said, such you cannot grasp nowhere near yet! This not even the angels can grasp. But a time shall soon come when you shall be left with no more doubt about what you were told now, and believe things of which you have no

inkling at this stage! But now no more about it! Let you all get up now, and we shall slowly set upon our return journey!

Chapter 153

Descending from the mountain

[01] Says Jarah, who had covered her face with a cloth during Satan's visible presence: "Lord, now I am happy to go back to town, because the presence of that one has spoilt this height for me for good, notwithstanding that it shall remain indescribably memorable to me. My feet shall never treat it again!"

[02] Say I: "Now, now, same has now been driven out from here, and your Raphael has at once cleaned up the place. It shall by the way be of no consequence whether you ever scale this height again or not. But the best height to scale is one's own heart; he who has penetrated its innermost has attained to the highest life-sights! - But let us depart now, for the third hour of to-days Sabbath has passed already. Let you all follow Me, and we shall hit upon the most direct and best route to Genezareth!"

[03] Said the Centurion: "Lord, if I remember correctly, - wasn't there some talk earlier about wanting to still spend the entire day up here?"

[04] Say I: "You misunderstood Me somewhat this time; only the height of honouring the Sabbat in the heart was to be understood thereby. But this does not matter now, because several suffering ones are awaiting us below! These have to be helped, so that after My departure from this region no further sick should be found!"

[05] At these My words everyone got under way, and I and little Jarah and Raphael made up the guides as it were, and the descent from the mountain to the valley at Nazareth was quick and easy. After about two and half hours we already found ourselves in the vicinity of the small town of Genezareth.

[06] Here I called all the alpine guests together, saying: "All of you listen to Me! As I already have indicated to you on the top, I say it to you all once more: Everything experienced and seen on the mountain keep to yourself for the time being! However, when noticing by a major sign from heaven in your heart, then preach such from the roofs to the people who are of a good will; but for the evil world, such should be kept concealed for good, just like the centre of the earth is concealed! Because such the outer world sense will never comprehend and would condemn you as crazy people! But this would then be the everlasting death of their souls.

07] In general remember this: My words and teachings are more delightful than the unequalled large pearls of Jarah; and such pearls should not be thrown to the pigs! Therefore be always on guard; since everything coming from above, is only for those who also are from above! To dogs and pigs belongs only the feculence of the world; since a dog returns to what it has vomited and a pig wallows in the same puddle where it a few moments earlier has wallowed and has dirtied itself entirely. Take therefore My advice fully to heart!”

08] Says the captain: “Lord, if we however ask by the curios what has taken place on the mountain, what answer should we give to such interrogators.”

09] Say I: “Speak the truth, and say that I have prohibited you to make it known to the world; and the questioners will not bother you anymore and be content with it.”

[10] With this advice our Chief was happy, and we moved into town and Ebahl’s house.

Chapter 154

A healing miracle at Ebahl’s Inn

[01] On arrival at Ebahl’s house, the servants and domestics at once came and said that about a hundred sick had arrived, asking for the Lord Saviour Jesus from Nazareth.

[02] Say I to the servants: “Go and tell them that, Sabbath notwithstanding, they can now quietly and happily make their way home, for their faith in the power of My word has helped them!”

[03] With this, the servants departed, going over to the sick at the Inn, and being quite astonished at finding no more sick, for all who had been sick became well in the same moment, irrespective of whether they were Jews or heathen. On stepping over to them, the servants heard just hymns of praise for regained health, and the healed demanded to see Me!

[04] But the servants said: “It is not up to us to allow this, but we will send over a messenger. If He approves it then you are free to go over to see and speak to Him; if not then you are at leisure to depart from here, as commanded by Him, - for He does not always receive visitors, and is even less open to discussions.” With that, a servant comes over to ask Me.

[05] But I say: “I did of a truth say unto you that they are free to go home in peace; hence let it be so! That which they sought they found, having no sense or understanding for anything loftier, and thus let them go home!”

[06] The messenger returns to pass this advice unto the healed ones. But these say: “He to Whom one wants to render due honour and praise it is not seemly to ask in advance! Let us go over and in all truth and propriety bring Him due praise and thanks, and one is going to be dismissed with civility! Hence let us bravely go over, and He shall not refuse to receive us, knowing that we come with the best of intentions!”

[07] With these word they are come over to Me inside the house, knocking at the door; and they entered the hall, as many as could fit in, starting to loudly praise Me, expressing their thanks,

[08] I bid them to be silent, saying unto them: “God does not, and hence neither I Myself regard the praise of the mouth, and thanks of the lips. Let him who want to approach Me come in his heart, and I shall regard him; but empty bawling of mouth, not paired with any thinking, and even less a feeling heart, is to My eyes what a rotting carcass is to the nostrils. That which you were seeking you have obtained, and anything else you don’t know, and your empty praise does not please Me! Hence go home and not cause this house unpleasantries! Beware however of fornication, whoring, greediness and gluttony, - or worse sicknesses shall befall you than those by which you were beset and tormented until now.

[09] These words cut the healed ones to the quick, and they marvelled among themselves how I could have known that they had to thank their randyness for the illness. They were overcome with fear of Me, thinking: “He may divulge yet more of our none too praiseworthy life-style! Hence let us depart!” - And they left the hall and betook themselves back to whence they had come.

[10] The Centurion was struck by this, and he asked Me, saying: “How is it that these got lost so suddenly? You had hardly mentioned their sins, and they were driven out the door as if by some mighty force!”

[11] Say I: “These are fornicators par excellence! They carry on unchastity of every type and adultery has become perfectly normal to them; for these, women are communal property, and the raping of virgins sheer fun! But there are also paedophiles among them, and such as carry on sodomistically with young maidens, hoping to thereby avoid more serious infections, but nonetheless contracting more severe sicknesses therewith. It is on that account that I gave these people such a rough welcome and dismissal, because only harsh words can still bring them potential reform.”

[12] Says the Chief: “Which district do they actually hike from?”

[13] Say I: “From the Gadarene area. A couple of spots, plus four villages. They are a medley of Jews, Egyptians, Greeks and Romans. Greeks and Romans. They have little - and actually no religion at all. Piggery is their occupation, and trade therewith to Greece and Europe, where their flesh is eaten and their fat used to

spice food. These are therefore disagreeable already by trade, which of itself would not be sinful, if in their behaviour they were not worse by far than their pigs. Their doings put them far below swine, and it shall be hard to do anything for them.

[14] Says the Chief: “Well, it is good that I know this. Those municipalities still are under my command, and I shall certainly not fail to place a moral custodian over them, who shall know how to rap them over the knuckles for the slightest indiscretion, in accord with orders. Nay, just you wait; tomorrow already you shall have your lechery dealt with in a way that shall rob you of your desire to let filthy lust rise from your heart, giving them unscrupulous reign.

[15] Lord, although I am but a man, I nevertheless have, through constant service to state affairs, come to the manifold conclusion that it is of the greatest benefit for the common man to be ruled with iron sceptre, and to occasionally flogged towards goodness. If in populous places this is not applied, things soon get out of hand!”

[16] Say I: “For sure, there you are right, - but only in the said community; if you were to apply your procedure in one and all cases, you would do more damage than good! The medicine has to always suit the sickness, and not the other way round. But, as said, in yonder specific community, it will - your medicine - fairly put these people off their randyness, at best! But the rod needs to be administered not with wrathful, but loving hand!”

Chapter 155

The zeal of love

[01] Says the Centurion: “Lord, this I comprehend very well now, and yet I can recall a case in my life where the full measure of love was unable to achieve anything; and the case was as follows: among the many soldiers under my command there was a young, colossally powerful Illyrian. His sword weighed fifty pounds, yet was a feather in his hand. This paid warrior, carrying armour and shield, accomplished more in battle than a hundred other warriors; hence he was useful in war, - but not so in peace, where he was perfidious; and not a week passed without him creating some new ruckus. I always treated him with indulgence, whilst showing him and rebuking the wickedness and shamefulness of his wilful annoyance. Whereupon he always promised complete mending of his ways, and also kept sober and unassuming for a few days. But this never lasted more than ten days, after which complaints came in from every quarter, and we had to, of course make good the damage. - If asked why in the world he was doing this, he always replied: ‘I must drill my martial arts, and here I can spare nothing but man, and my sword has to be tried on diverse objects!’

[02] Such martial art practice however not seldom drove him to pay a sit to some hereof oxen, bulls, cows and calves to chop their heads off in one blow. On one occasion he beheaded a herd of fully one hundred oxen, afterwards boasting of such his heroic prowess, which cost us damage worth one thousand heavy silver pieces! Here in the end I became so furious with this person that I could have myself torn in to shreds.

[03] Whereupon I had him shackled to a tree with heavy chains, binding his feet and hands with heavy ropes, and had him flogged for an hour and into utter febleness. I then arranged treatment for him, which fully restored him in twenty days. And behold, this brought about the most complete change in this man, on whom the uttermost love had no effect. He thereupon became the most composed and humble person, whom a year later I promoted to second in command, and he still thanks me today for this exemplary chastisement, without which he would never have become deputy. Yet love would never have been able to move me to such punishment, only a fair measure of rage over this person. And thus I opine that a proper measure of anger sometimes benefits mankind more than ever so fervent love!”

[04] Say I: “Oh, indeed, but that is then not anger actuality but only an exceptional zeal of love within the heart, which is imbued with curative power. I too act with this where necessary. If love did not poses such zeal then infinity would still be bereft of creatures; it is only the intense zeal of God’s love which all Creation can thank its existence.

[05] And thus, what prompted your heart towards proper punishment of that mischievous mercenary was not anger, and thirst for revenge stemming therefrom, but a certain zeal of your love towards yonder mercenary, who was dear to your heart owing to his prowess. For had you been in a rage toward that person then you would have put him to death. But love’s zeal counted the stripes necessary, and you permitted his flogging only to what you thought he could tolerate.

[06] Thus you can also proceed with those societies if necessary; however, the first attempt nevertheless must take place by pure love and by proper education. If people get to recognize that one only give them sharp laws for their own benefit and adds a relentless judicial office, they will tolerate this; however, if the sharp laws appear only as tyrannical arbitrariness of the rulers, they better nobody and finally even turn the angels of the society into devils, who will do nothing else then to seek revenge on him who constantly torments them for nothing and without end and without any apparent reason. - Do you understand this?”

[07] Says the Centurion: “Yes Lord, this now is as clear as the sun in broad daylight, and I shall even to-day despatch a messenger with order to the deputy there, and tomorrow these municipalities shall be made to comply. Therefore I should like to go over to my people for a few moments to have it put into effect.”

Chapter 156

About sexuality of the archangels

[01] With these word the Chief leaves for home; Ebahl however asks him not to absent himself fo too long, as lunch shall be ready shortly. And the Chief calls, striding along: “I shall, if nothing of consequence has taken place, be back here at once, or alternatively send a messenger over here.”

[02] After which the Chief takes off with flighty steps, being not a little surprised with the briefings of his deputies upon his arrival who told him what had been taking place in the meantime and how he will find the order for the above mentioned societies on his desk written in his own handwriting on parchment. He hurriedly reads them and finds it precisely the way he had imagined it should be. He sends for an athletic messenger and, behold, there comes in Roman soldier outfit our angel Raphael, offering the Chief his services.

[03] The Chief, not recognizing him, thinks him to be a young warrior perhaps assigned to him by Cornelius from Capernaum. He hence quizzes him on whether he would venture such rather distant errand to the deputy At Gadarena.

[04] Says the angel: “Lord of your powers, just hand it over, and I shall have it over there with the speed of an arrow, and in a few moments you shall have the response in your hands!”

[05] Only then did the Chief look the man over, recognizing the angel Raphael and saying: “Sure, sure, to you such is possible, for only now have I recognized you!”

[06] Whereupon the Centurion handed him the order, and same was back with the answer in barely fifteen minutes, in which the Gadarene Commander confirmed receiving the instructions from a well presented young man, and that he shall carry them out in their spirit.

[07] The Chief no longer marvelled at Raphael’s speed, but only that the errand still took him fifteen minutes to carry out.

[08] Says Raphael: “That was the time your Gadarene deputy took to write. Hence it need not intrigue you, for I did not need time. - However, lets together go to Ebahl; since lunch is prepared and the guests are hungry upon the tough trip down the mountain.”

[09] The Chief at once leaves with the angel, who nonetheless appears in his Genezarethan garb at Ebahl’s house. And the Chief asks him where he so quickly disposed of the mercenar’s uniform.

[10] And the angel said with a smile: “Behold, we have it easier than you; for we carry our closet filled with a wide variety of clothes within our will; whatever we want to wear, with that we are already fully dressed. Were you however see me in my garment of light, you would be struck blind, and your flesh would dissolve in front of me; because compared to the shining of my garment, the terrestrial sun is sheer darkness!”

[11] Say the Centurion: “Friend of the Earth’s people! The former attribute of being able just through willpower to clothe oneself, without the material, quite appeals to me, and poor mankind could use same to great advantage, especially in winter. But the equally potential and exceedingly powerful shining of your bright garment, which no man could withstand alive, does not please me, at least in this world. Therefore we intend not to investigate it. Yet one thing I would like to find out from you, since we are alone right now and suffer no embarrassment before anyone; and so you could reveal the following to me: is there among yourselves a sexual distinction?”

[12] Says the angel: “This is a somewhat clumsy question; however, for it originates in you from a pure knowledge desire, I want to answer it to you with No! What we primordially spirits are, with us countless only the male-positive being is without exception prevailing; nevertheless in each one of us also the female-negative principle is fully present, and as such every angel in himself represents the most perfect marriage of the heavens of God. It entirely depends on us, if we want to show ourselves in either the male or female form, and all this within one and the same spiritual skin.

[13] Therein however, that we are in ourselves a two-being, lies also the reason, that we never can get old, because in us both poles continuously support each other forever; but with you humans the poles are separated in a sexually separated personality and because each one exists on its own, they do not have any support in themselves.

[14] If however the separate personal poles touch one another externally, they diminish, resembling a wine skin, wrinkling in proportion to being relieved of its spiritual contents. If nevertheless you could imagine a wine-skin that can, within itself spontaneously, re-produce what has been removed, then you shall not discover the wrinkles and folds of ageing upon its surface. Do you actually comprehend this?”

[15] Says the Captain: “The thing is not completely clear to me yet, but I am getting the drift of it. We shall no doubt have the opportunity to further discuss it. But let us go to the house now, as they shall be expecting us!”

[16] Says the angel: “Yes, that for sure, and I am feeling within me what you call hunger.”

[17] Says the Chief: “Ahoy, are you not the purest of spirit!? How shall you be able to consume material fare?”

[18] Says Raphael, smiling: “Better than yourself! With me everything that I take in is completely consumed and transformed into visible life, - with yourself however only what corresponds to your isolated life-polarity, whilst the incompatible part is removed through the natural process; and so I am much better off than you regarding eating and drinking!”

[19] Says the Captain: “Does one then in actual fact eat and drink in heaven as well?”

[20] Says the angel: “O yes, but not in the sense like on earth, but spiritually! We have the word of God from eternity in us, just like heavens and all creation consists of this very word and are everywhere filled with it; and this word is primarily our being-like being and for such being also the only, most true life-bread and the true life-wine. In our veins it rolls like in yours the blood and our intestines are full of the bread of God.”

[21] Says the Captain: “Oh, this is spoken with immense wisdom; this I cannot grasp, - I must let the Lord Himself reveal it to me further! - But now it is high time for us to go inside and start no further discussion.”

Chapter 157

About the giving of alms, and anniversaries

[01] Even whilst he is saying this, our pious Jarah comes to meet him, saying: “But how long you’ve been gone! - You my dear Raphael too seem intent on going by our lazy world-time! Verily, this did not go as quickly as our trip to yonder distant sun! But come in quickly now, as the foods are on the table!” - Both move in quickly, greeting Me most amicably.

[02] The Centurion wanted to bring Me thanks for looking after him, but I say unto him: “Friend, for Me your heart is sufficient! The foods have been waiting for you, and now it is time to above all afford the necessary fortification to the body, and only afterwards go back to the spiritual.”

[03] All say thanks and then vigorously tuck into food and drink, and the Captain watching the angel, who heartily reaches for the dishes, giving also his wine cup the desired attention.

[04] In the end the Captain could not resist saying half-jokingly: “Now, now, the pure spirits certainly have a hearty appetite! My good Raphael does the eating for three; nay, this surely the Earth has not seen yet!”

[05] Says Ebahl: “I too am astonished beyond measure; but something other than his hearty eating intrigues me even more. Behold, his dish does not diminish therewith! Here truly the wise adage applies: ‘What heaven takes away it gives back the next moment!’ This table shall be kept as a permanent sanctums with all honours for all time, for my descendants, and an annual feast shall be kept at this table to feed and slake the thirsty poor of this vicinity.”

[06] Say I: “Let the table be table and you remain yourself, as you were! And if some poor one comes and you have something, then support him on whatever day; whilst a yearly feast helps neither the poor nor yourself, and it does not please Me. He who remembers Me, let him do so at all hours of day; whereas I cannot find use for a yearly commemoration!

[07] If you were to designate such feast, you would verily resemble the Templers at Jerusalem, who also each year celebrate three anniversaries, and because it is customary, hand out bread to the poor, as if the poor could then live until the next feast without further nourishment! Oh for the nonsense of such ridiculous feasts! The Pharisees indeed on such feasts collect so much rich offerings that they can easily last a hundred years from such takings; but the poor have to be satisfied if three times a year he receives a piece of bread weighing hardly the eight part of a pound. Oh for the great foolery, stupidity, blindness and selfish malice. - Therefore let this table be what it is, and celebrate a feast most pleasing to Me, if in accordance with your capacity you satiate one or the other poor, at this or some other table!

[08] And should one and the same poor come to you every day, then do not ask him whether he receives nothing somewhere else; for this would weigh the poor one’s heart down heavily, so that for a lengthy period he would not dare coming to you, and your good works would lose their merit before Me!

[09] It is not My will on the other hand that you hand out the poor’s bread to those robust idlers able to work; to such give work commensurate with their strength! If they carry out one or the other job for you, then give them to eat and drink. If they don’t accept the work, then don’t give them to eat! For he who is strong and does not want to work shall not eat!

[10] Behold, if you arrange your dealings along those lines, you shall be preparing Me the most pleasing commemoration feasts; but leave Me alone with your proposed annual feasts, for such annual feast is the greatest nonsense that a man can engage in, since it serves nothing to anyone, -except the organizer who can obtain some gainful offerings therefrom!

[11] In what way is a year preferable to a day? He who honours his father’s birthday once a year, same should honour the hour of birth every day, which certainly would be better than the annual birthday!

[12] I say unto you that all such human commemoration days are worthless before Me, unless they be kept daily, hourly and vitally in the heart. So are the new moons, jubilees, the feast of Jerusalem's liberation from Babylon's power, the feast of rebuilding the city and Temple, the feast of Moses, Aaron, Samuel, David and Solomon's vain things, in which there is nearly as much truth as the rain that fell into the sea a thousand years ago.

[13] Initially these feasts are executed in a sort of religious impetus and the participants commemorate a person or a significant event which they themselves have experienced in a still very animated way. However, in the second, third, fourth or even tenth generation it becomes an empty ceremony whereby thousands hardly know why it is taking place, - and still later the whole issue goes over into futile heathenism.

14] By saying this I do not want true commemoration feasts to be abandoned; however, next to their annualness, also the dailiness must be carried in the heart, otherwise they must be considered as dead and thus ineffectively. But with this table it stays as I have told you!"

[15] Says Ebahl: "All that You, oh Lord, have now most graciously and truthfully indicated shall be strictly adhered to; wherefore we shall keep the day-feast that much more eagerly in our hearts, and strive with all strength to exercise ourselves in the love of neighbour, and herewith celebrate the most glorious commemoration feast!"

[16] Say I: "If you abide by that then I shall abide in you, and by that they shall know that you truly are My disciple!"

[17] But now we have adequately eaten and drunk, therefore let's rise from the table and betake ourselves to our boatmen, who shall have a few rare things to relate to you! Over here we would have little peace, as another caravan shall arrive in an hour from Bethlehem, among whom there will be a few arch-Pharisees, with whom I definitely will have nothing to do; see to it they are even to-day moved on as far as Sibarah!"

[18] Says the Captain: "This shall be taken care of! For right now no man is more disgusting to me on earth than an arch-Pharisee!" With these words we all rise and hasten out to our shipmates near the shore.

Chapter 158

David's Psalm 47

[01] We catch up with the shipmates just as they were reading David’s Psalms; seeing us, they get up from the ground to greet us, with their skipper coming up to Me, saying: “You alone could help us out of a tight spot! Towards evening last night several Pharisees and Scribes came to us, demanding a crossing towards Zebulun and Chorazin, but we refused on account of not being our own lords, but servants on the ship; and that now on a pre-Sabbath we were busy with reading the Psalters. Whereupon a young Scribe asked for the Psalters and opened it at Psalm 47, reading:

[02] 1. Oh, clap your hands, all ye people; shout unto God with the voice of triumph.

2. For the Lord Most High is awe inspiring; he is great King over all the earth.

2. He shall subdue the peoples under us, and the nations under our feet.

4. He shall choose our inheritance for us, the excellency of Jacob. whom he loved. Selah.

5. God is gone up with a shout, the Lord with the sound of a trumpet.

6. Sing praises to God, sing praises; sing praises unto our king, sing praises.

7. For God is the King of all the earth; sing ye praises with understanding.

8. God reigneth over the nations; God sitteth upon the throne of his holiness.

9. The princes among the people are gathered together as a nation before the God of Abraham; since God is greatly elevated among the shields on earth!’

[03] After he read this Psalm, he asked with gravity: “Do you understand this Psalm!” - And we had to unfortunately answer in the negative. In spite of breaking our heads over it since morning, we know no more than yesterday. We thought of You a thousand times. You could if it pleases you, shed us some light on it.”

[04] Say I: “Behold the little maiden on My hand! Ask her, - she shall give you the proper light over it!”

[05] Say the skipper: “This maiden might hardly count fourteen summers Wherefrom is she going to take Solomon’s wisdom?”

[06] Say I: “Yes, indeed! Not only Solomon’s wisdom, but the wisdom of the wise of the Earth; and yet much above that dwells in her pure heart! Up till now, no man has managed to gaze beyond the stars; but ask her, and she shall proclaim it unto you! She carries the legendary ‘wise men’s stone’ in her apron; wherefore

she shall be able to unravel the short, yet portentous Psalm to you. Give it a try, and convince yourself.”

[07] Says the skipper to his bosuns: “She really does look awfully clever! But she also has a truly angelically beautiful appearance, which does not augur for her wisdom too much! For it has been my experience that the most beautiful maidens are also the most stupid, something that is natural. The most beautiful children are also made into the most spoilt and conceited ones, and hence learn nothing or very little. But with a less beautiful child one does not usually fuss about too much. One easily punishes same for every indiscretion, and the child becomes humble and unassuming; it listens, is tolerant and learns much therewith. But we shall see what this celestially beautiful maiden can give us about this Psalm.”

[08] After which the skipper turns to Jarah and asks her, and she replies with an endearing expression: “Dear friends, it’s not as if I had ever learnt it in order to know it like a Scribe, but I feel it in a most living form within me; - what David’s prophetic spirit predicted several hundred years ago has now been fulfilled before our eyes in a most telling manner. This you too should have discerned on the first try!

[09] Did you not yourselves see how He, of Whom David speaks, and Who now dwells physically among us, walked upon the sea as if it were dry land; and do you not see how He has in a few days, just through His word healed thousands from all kinds of sickness? The blind received their sight, the deaf their hearing, the leprous were cleansed, the lame and crooked made straight! And behold this mountain in front of us; how much one night has changed it! Who is able to move mountains and raise the sea from its bed? Who is He Whom all angels and elements obey?! Behold, here He stands before us physically; this one David meant!

[10] This one we are to clap with our hands, with works of true love of neighbour, and shout unto Him with the pre voice of truth, without deception, without guile or craftiness! For let him beware who would encounter Him with the unclean shout of the lie! For notwithstanding His charm and gentleness towards the righteous, He is equally awe-inspiring to those who bear the lie, craftiness and deception their hearts, as it is also written: ‘Terrible it is to fall into the hands of God; for God is a King almighty over the whole earth; no man hideth before him in any place!’

[11] He is here, to make, through His doctrine, all the nations to step among us, in order to partake of our salvation; and the people by whom are meant the children of the world, are put beneath our feet as judgement! For us alone has He made inheritors of eternal life; for we indeed are His inheritance! It is He of Whom Jacob spoke: ‘Oh Lord, You alone are my glory!’ And recognizing this in his heart, Jacob became a favourite of God, - a favourite of Him Who tarries among us here!

[12] But He shall not tarry among us for long, but soon ascend to His eternal heavens, namely with the merry voice of eternal truth, through which He has created a new earth and a new heaven for all eternities of eternities. And He is and shall be the Lord, and the bright sound of His trumpet, which is the word spoken to us, shall proclaim such to all Creation upon and in the earth, and upon and above all stars, spiritually and materially.

[13] To this one we are then, according to David's challenge, sing praises; for this one is our God and our sole King eternally!

[14] Since we know Who He is however, we are to praise Him with a pure and wise heart, and not the way of the hypocritical Pharisees, who draw close to a false Jehovah with their lips, but close their heart before this living Jehovah, distancing themselves from Him.

[15] He is not however just our God and King, but also of all the heathen upon the entire Earth; for He alone sits above all men, and above all of endless Creation; upon the eternal throne of His unlimited power and glory. Before Him all the princes of the Earth must assemble, as their nations before them; for He is the sole God of Abraham, Isaac and Jacob. He alone is raised up by Himself above all, as also above all the shields of the mighty of this our wide Earth!

[16] That He came to us is an incomprehensible grace even to the angels! But He did not come unannounced; for all the prophets prophesied of Him. But many of the prophecies could not be comprehended by the people, on account of their hardness of heart. Now however He Himself has come of Whom the prophets had prophesied, and He Himself reveals Himself to all men of good will.

[17] But to those who have a wicked and haughty heart He cannot be other than terrible! For malice has, for all time, the almighty eternal righteousness as an inexorable Judge over itself! Just as a pair of good and sensitive scales shall register a discernible weight if just one hair is added on one side, just so there cannot persist, before Him Who is here, an ever so small falsehood, perversion, malice, unrighteousness and any other baseness of heart! Hence He has to be terrible to every sinner in whose breast there dwells a hard, obstinate and wicked heart. - Do you now understand Psalm No. 47 of David?"

Chapter 159

About loving your enemies

[01] Says the skipper: "Marvellous maiden, who gave you such wisdom? Verily, you are wiser than Abraham, Isaac and Jacob!"

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

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

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

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

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

[07] We all believe now that You are He Who this little maiden described before our eyes and ears, and no further miracle is needed! But since Your oh Lord are He, then take note of our feebleness and transform it into proper strength, so that we can defend ourselves against the constant enemies of light and truth! For it is truly sad that we Jews must now seek light and truth among the heathens. Jerusalem, instead of being a brilliant lamp to all mankind, now is a mudhole of grossest night and darkness, and a murderer’s den of the ancient pure spirit of the Jews; and when we want light and truth then we have to go looking for it in Sidon and Tyre with the Greeks and Romans! Wherefore, Lord and Master, since all things are possible to You, give us light and strength, so that we see the truth and defend it against the enemies!”

[08] Say I: “Peace be with you, and also among you! Let none imagine himself above another! You all are equal brethren; but he who regards himself least, wanting to be the servant of all, nevertheless is the greatest and highest! If however I desire you to be My servant, then you are in all truth also My power. An so every servant is his master’s strength, - but the Lord is on that account his

servant's righteousness! Love one another, do good to your enemies, bless those who curse you, and pray for those who damn you. Return good for evil and do not lend your money to those who can pay high interest; and you shall be imbued with the fullness of God's blessing and grace! Therewith light, truth and all power and strength shall shortly be bestowed upon you; for the way you measure out, so shall you be measured out in return!"

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

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

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

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

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

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

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

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

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

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

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

Chapter 160

The shipmates recall their previous night’s experiences

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

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

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

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

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

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

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

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

Chapter 161

The shipmate and Raphael

[01] Just after the skipper had finished his account, the recently rough shipmate, on entering the ship to pick up the mussels that he had collected in a hurry from the dry nocturnal sea-bed, skidded after an awkward step, falling full length on the round as if he had never been upright. The other shipmates started laughing

at him, saying; "He is still the old clumsy fellow!" - This annoyed the one sprawled out.

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

[03] And the shipmate muttered into his rather thick beard: "Sure, sure, very good; but lads like you often horse around, causing the likes of us trouble! Oh, I know stooged like that! You otherwise seem quite an honest lad, but a lad nonetheless, and that does it! Every lad has a bit of the buffoon in him. Hence stay three paces off me!"

[04] Says Raphael: "Friend, you are greatly mistaken in me, but I forgive you, since you don't know whom you are dealing with."

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

[06] Says Raphael: "Quite, quite; something like that! - But go and get your mussels from the ship!"

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

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

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

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

[11] Says Dismas: “My, just look at this mother’s lad! Speaking like a Roman judge! You’d be a nice judicial customer! You would barter my old coat off my body yet. - The sea is everywhere the mariner’s ground; whatever the water yields to him, whether in the by or open sea, is exclusively his, and hence all your academic rights are knocked over! Because the likes of us also know our legal ways around a bit! Hence three silver pieces, and the three pieces are yours!”

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

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

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

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

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

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

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

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

[20] Says Raphael: “My dearest Jarah, the animals had already died several thousand years ago, and hence also decayed long since; but the housings can endure several thousand years without losing much of their form or beauty. Their materials are purest limestone, and this does not decay in its free state, especially under water! This much you may know for the present, whilst anything above that you shall once learn fundamentally in the beyond.” - Here Jarah showed astonishment at such immense age.

Chapter 162

Reception of the Pharisees at Genezareth

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

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

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

[04] Says the Captain to his deputy: "Go quickly and take twenty men and head for the city! Explain to the impudent knaves that this pace is under extensive military occupation and hence under blockade, and hence not accessible, unpunished to many person without specific permit, issued by a Roman Commander! And should they enter, then they shall after the appropriate punishment, have their eyes bandaged and their ears stopped off with mud and their hands and feet tied up, after which they shall be placed in a barque, upon straw, and then despatched to a place determined; whereupon they shall be freed of all their hand, foot, eye and ear fetters, and after sternest punitive threat against repeated entry of military areas without legal authority, thrust off manually by the respective Roman Commander. If the Bethlemites don't hold such authority, then proceed with them so without fear or favour. If they have money, then they can purchase themselves out of such punishment with two hundred pounds of silver, but not out of the fourfold fetters! If however they either have no money or are unwilling to part with it then, before the fettering, they are each to receive fifteen lashes with the scourge upon their backs, stripped down to their loins! Dixi, fiat! (I have spoken, proceed.-The ed.)."

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

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

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

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

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

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

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

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

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

[14] Says the deputy: “I directed them towards the passage, in order not to create a bother on to-day’s Jewish Sabbath.”

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

Chapter 163

Julius the Centurion tells a few Templers’ episodes

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

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

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

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

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

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

[07] However, with Pontius Pilatus unfortunately nothing can be done; he is a scientist, a bosom friend of the learned of Pompeji and Herculenum, and gives little attention to government business, leaves Herodes and the clerics prevail as they like, as long as they pay their taxes to Rome correctly and on time. Fortunately I do not stand here under the sceptre of Pontius Pilatus, but under Cornelius and he under the wise and extreme just old father Cyrenius, who, like me, is a sworn enemy of Jerusalem, and in such my completely independent position from Jerusalem, I can properly serve the Pharisees and God-denier scribes when falling in my hands; and You now, my true God and Master, will certainly not accuse me with a sin about this!?”

Chapter 164

About following Jesus

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

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

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

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

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

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

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

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

[09] Says the Centurion: “Lord, I see the necessity of all this only too clearly, but also the immense difficulties of strictly living accordingly. To negotiate small hills

is certainly no problem; but where entire mountains of problems and obstructions confront us, there it is sheer impossible to pursue a straight path. There, oh Lord, You must help us!”

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

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

[12] Say I: “You have to all times be ready to depart, so that when the ship’s master comes before time he will not find you idle and inactive, docking your wages and terminating your employment. Nevertheless, to serve God is not difficult, but is so with the man.”

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

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

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

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

remember it to-day, that they were seriously ill and that they were healed of their illness most miraculously! Therefore my Ebahl is the only human in this city; everything else is animal rather than man!”

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

Chapter 165

Raphael and Jarah

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

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

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

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

[05] Says Raphael: “And even thousands more such fish would be just fun for me to accommodate. Yet the one you handed me is enough; I really enjoyed it: I could have consumed it slowly like you, - but would have made you think I am a fully terrestrial man, - and this would not be good for you, since you could fall in love with my persona, i.e. my shape! But now in this instance I have demonstrated that I am not a complete Earthian yet, and you are startled, and therewith you easily stay in your track, and I in mine. You will live to see more such wilful bit on my part. I can get quite naughty at times but my naughtiness is then based in wisdom.”

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

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

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

[09] Hence parents cannot warn their children often and strongly enough against play that frequently turns extremely dangerous; there we make our appearance with our heavenly naughtiness, causing such children to severely harm themselves at such forbidden games, and we indeed even sometimes to the length of letting such a child pay for the disobedience with its life, for deterring others. By this the children then take much fright at forbidden dangerous games, abandoning them. Then the adage becomes applicable: ‘A burnt child fears fire!’ (once bitten tice shy).

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

Chapter 166

About love, gentleness and patience

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

[02] Thus I think that in future all the even so perfect spirits of heaven should endeavour to speak like the Lord and Creator of all spirits, suns, worlds and people! The Lord's voice even in very serious matters sounds always so soft like the wool of a lamb, and His words flow like milk and honey. Therefore every teacher and leader should act like Him; because in a gentle voice, according to my opinion, lies always the biggest power! Whoever shouts and speaks loudly, often offends where he wanted to heal. Look at the always friendly face of the Lord towards friend and foe; and who can be surprised if the sick are getting well if He only looks at them?! Hence, my dearest Raphael, you also must be like that in speech and deed towards me and towards everybody, then every of your steps on this earth will drip from blessings!"

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

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

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

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

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

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

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

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

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

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

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

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

[15] But I said: “Its not yet time to proclaim such from the rooftops; but when such time comes you shall well remember these My words. If however some among you harbour suspicions then hold them fast in your heart, for no tree should be felled before its time!”

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

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

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

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

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

Chapter 167

The Lord's farewell and departure to Sidon and Tyre (Mat15.21)

[01] After the morning meal we kept ourselves busy with all kinds of things and I gave Ebahl some agricultural rules along which he can work his fields and how to treat his fruit gardens and vineyards, so that they always give him a rich harvest which he surely always will use wisely. I showed Ebahl how he could enoble en increase the fruit and taught him how to utilise several useful herbs, which have been used in the kitchen since then. I also showed him several root fruits which he also could use as a good food and also showed him the preparation of all this, the herbs as well as the roots. In short, during the subsequent two days which I still spend in Genezareth, I taught Ebahl still more things about agriculture which previously no Jew ever knew about. I also taught him that he always could enjoy the meat of hares, rabbits, roe deers and stags as a pure and good tasting roast if prepared in various ways, without becoming impure by it. But I also showed him when such animals should be caught and killed. And as such I still taught him quite a few things about which the honest Ebahl was very pleased with.

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

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

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

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

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

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

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

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

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

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

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

13] Say I to that: “Sure, sure, you can do that too! Be as clever as serpents and as gentle as doves, and thereby you shall be able to deal with the world most effectively.”

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

Chapter 168

Occasion with the Canaanite woman at Tyre (Mat. 15:22-29)

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

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

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

[04] The disciples cut puzzled faces to this My saying, not knowing what to make of it; and Judas Iscariot accused Me of ultimate inconsistency, saying to Thomas:

”Sometimes He can drive you to distraction with contradictions in His speaking and doings! With this woman seeking help off Him He has been sent only to the sheep of the house of Israel; yet the Romans who surely are still more heathen than this half Greek and half Jew woman, He favoured with all kinds of help, and did not remember having been sent only to the sheep of the house of Israel!”

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

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

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

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

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

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

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

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

[13] But I said to the disciples: ”Do you know what? Let us turn towards evening, - the direction of Tyre, or mid-day-morning (south east). There we shall once again strike the sea of Galilee. A Beautiful mountain rises there straight from the shore, whose free peak we are able to reach from here in two hours; there we are going to spend the night.”

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

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

Chapter 169

About spiritual possession

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

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

[03] The earth is the carrier of two kinds of people. The one and better kind originally comes from above, whereby should be understood the children of God. However, the other and actually worse kind originates purely from this earth; their souls are so to speak a composition of separate life particles, which have been taken from Satan and kept imprisoned in the mass of the earth’s body as matter, from where they through the plant world progress to the animal kingdom, and finally developing through the many levels of the animal world as a potence, consisting out of countless primordial soul particles, into a world-human-soul who, by means of especially unblessed fatherings, take on flesh in the bodies of women and further, similar like the children of light from the spiritual sphere of the heavens, are born into this world.

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

action causes the whole of Hel an intolerable pain, why it then does everything to prevent such injury.

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

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

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

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

[09] Say I: "If someone comes and asks you for help, you should not withhold it from him; since My forethought will take care of it that any participating in this cases does not get the chance for assistance until it is the right time for the possessed to be helped. Therefore, help should not be withheld from anyone seeking assistance! - Do you also understand this equally important explanation?"

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

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

[12] Therefore also most illnesses which people have to suffer from, are nothing else then preventions that the soul does not become one with the flesh which even for the children of the light have been taken from incarcerated Satan; the only difference existing with the children of the light is, that their suffering, if their souls want to become fleshy, is executed from heaven. But also the pain of the children of the world are executed and allowed by heaven, however, basically they are still pains from hell, which the body of the world-child as fully part of hell,

feels likewise, if hell is given a great pinching pain, when by the immense influence of heaven a part of its whole life is torn off its foundation! - Do you also comprehend such My explanation?"

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

Chapter 170

The miraculous spring

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

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

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

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

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

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

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

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

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

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

[11] Where after each looked for a place that promised him comfort, and soon it was quiet upon the mount. All the disciples soon fell asleep, and only I remained awake, only falling asleep a little toward morning. - On wakening at sunrise, Peter was already there with a large amount of bread. For he had already left three hours before day-break and found a ship laden with bread that hiked from Magdala, heading for Jesaira. Peter however lightened its load by nearly a quarter, whilst Matthew, the young tax collector paid for the lot. The ship carried good roast fish as well and Peter took a case full as well, also paid by Matthew. With all this, the height was now provided; only one thing was lacking - a good spring. But on this extensive mountain not even a drop of water was available, whilst the small reserve of wine lasted only for half a day.

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

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

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

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

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

[17] Say I: “Because your faith still is somewhat maggoty, lacking proper firmness. But I say unto you: If you were of sound faith, not doubting what you want to effect, then verily you could lay hands upon a mountain and command it; then, like this heavy stone it would leave its location and move to another. But for this, your faith still is far too feeble! Verily, I tell you more: If you had a rock-like faith, then you could say to yonder mountain that we climbed at Genezareth: ‘arise and cast thyself into the sea!; and the mountain would rise and fall into the

sea according to your word and will! Nevertheless, that which you are not able to do now you shall be able to do one day! - But now let us enjoy our morning meal, for it shall not be long before we shall be all but crushed by multitudes of people! But place the residue of bread and fish upon yonder stone which moved on your account!”

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

Chapter 171

A great healing miracle on the mountain (Mat. 15:30-31)

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

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

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

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

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

[06] Whereupon the blind first realized that they could see, as if newly born. After that the dumb noticed it and gave replies and talk upon every question. Only after which the lame and crippled tried whether their contorted and sometimes completely withered limbs were whole. There was not one among them who might have said: ‘I have nevertheless not been fully helped.’ All the other sick also were completely healed.

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

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

Chapter 172

The Lord foretells the future of His doctrine

[01] There were among them a great many Greeks who were in the highest degree astonished at the doctrine, with one of them saying: “Indeed, this is a doctrine going to the heart of nature! There is nothing more positive, more deliberate for a man to be able to have thought this out, so that he himself, as lawgiver to millions who have to obey, could benefit the most from it. No, this doctrine contains laws

conditioning human life from its foundations, and hence is well suited to maintain same under the best, purest and most favourable conditions. It evinces no self-interest and even less tyranny, but instead takes care of each individual as well as a limitless commonweal! Verily, under this doctrine, if acknowledged and officially adhered to, the Earth itself would have to turn into a heaven!

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

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

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

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

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

God, and their children shall be schooled in the house of God with the doctrine that I now give for man's temporal and eternal blessing.

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

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

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

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

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

[12] All the other people too were astonished over such talk of Mine, and several remarked among themselves: "Our patriarch, the wise Greek - a native of Pathmos, has spoken wisely indeed; but one could not help notice that a mere human was speaking. When this quite young man and Master speaks however, then it is not as if He but God Himself spoke out of him; and every word out of His mouth penetrates the heart like a good, old wine, cheering it up throughout." - Many similar comments like that were made, notably when these folk were already more initiated into My doctrine.

Chapter 173

The miraculous feeding of the four thousand (Mat. 15:32-39)

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

[02] On realizing this only too well, I summoned the disciples, saying: "Hearken! I commiserate with the people, for they have tarried with Me these three days and now have no more to eat. But I don't wish to dismiss them hungry, lest they

perish of hunger on the way home (Mat.15:32); for some of them have travelled from afar. Hence give them to eat!”

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

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

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

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

[07] And the disciples went and brought the breads and the fishes; and I blessed both the breads and fishes. After which I commanded the people to sit upon the ground (Mat. 15:35). When the people had sat down I took the bread and the fish, thanked the Father Who dwelt in My heart in all fullness, for the blessing, after which I broke both into fragments and gave some to the disciples, who gave them to the people. (Mat. 15:36) And behold, all ate to their hearts’ content and according to the stomachs’ need and were filled. Over and above this however they could not eat, and so many fragments were left over that they were gathered into seven big baskets. (Mat. 15:37) But the number of those who were filled was four thousand men, not counting twice that many women and children. (Mat. 15:38)

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

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

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

JESUS IN THE VICINITY OF CAESAREA PHILIPPI (Mat.Ch.16)

Chapter 174

The Pharisees' and Sadducees' attempt to ensnare the Lord

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

[02] But there also was in the inn a maid who had been upon the mountain with many of these and who had been cleansed of her leprosy. This maid recognized Me and fell on her knees before Me, thanking Me one again for her healing. Some of the Pharisees noticed this and began to suspect that I was the notorious Jesus of Nazareth.

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

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

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

[06] Upon this counsel the tempters stood back, deeply convicted and offended, daring not to address Me with another word; for all the people massing about Me gave them searching looks, and they figure it advisable to seek not further discussion with Me.

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

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

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

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

[11] Knowing their thoughts only too soon, I said to them: "Oh ye of little faith! Why are ye troubled for taking no bread with you?! (Mat. 16:8) Hear ye not? I.e. understand ye not? Remember ye not the five loaves among the five thousand prior to the Genzareth journey, and how many baskets - full were left over? Nor the seven breads among the for thousand yesterday, not counting the women and children, and how many basket-full you gathered up?! (Mat. 16:10) How do ye not comprehend that I did not mean the bread you did not bring along, when saying: 'beware of the leaven of the Pharisees and Sadducees (Mat. 16:11), - by which is to be understood the falls doctrines which these people cast among the folks with all kinds of sweet, holistic facial affability, faithful assurances and promises, but secretly laughing their heads off about how they made a substantial catch of poor, foolish souls.

[12] Who preaches more zealously about the immortality of the human soul than these very Sadducees, and about an eternal Eden and an eternal hellfire, - and yet they on their part believe not one iota, and are the greatest infidels into the bargain! Do you now understand what I meant by the leaven?" - Only then did the disciples comprehend that I did not mean the bread leaven but the wicked doctrines of the Pharisees and Sadducees" (Mat. 16:12) - For this night however we stayed on the ship who in our emergency provided us with bread and some fish. (mt.16,12*; 1 kor.05,06; Gal.05,09)

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

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

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

[16] Everybody will be in a position to easily understand that the disciples rebuked the tale-tellers such myths. But how it was possible that such absurdities and others of similar bore could spring up even in places where I personally taught and healed, is even today a total mystery to many an angel of heaven. That was also the origin of some fifty gospels which were burned as apocryphal at the first big oriental church council, a very good thing. In fact just the two gospels of John and Matthew are fully authentic (true), and the Acts of the Apostles, the letters and the Revelation of John. Nevertheless the two gospels of Mark and Luke also have their decisive and holy merit, despite diverging in a few small occurrences from the one of Matthew.

Chapter 175

The Lord in a poor man's hut at Caesarea Philippi (Mat.16:13)

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

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

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

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

[05] The host rises, saying with a sad voice: “Good Master, whatever I have I shall provide, since such immense honour and grace has overtaken my hut; for I know that You are a son of David and a great prophet besides, - I still have stores of bread and fish for to-day and tomorrow. But it is a different story with wine, not only with myself but the entire district, and a similar position in the not too distant city of Caesarea Philippi. I indeed possess some raspberry and blackberry juice, but it is a trifle old and hence sour. We drink it only with water and some honey for thirst.

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

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

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

[09] Say I: “Go then and fill them all with water!”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[26] Alongside the false teachers and prophets however there are also genuine and true ones, from whose eyes heart and mouth God’s light shines. These resemble the lucent cloudlets heralding the sun’s imminent rise; if nonetheless things were left at that, even with ever-so shining cloudlets - namely the genuine and true prophets, then with the hearts of men it would be in the end as at the actual midnight region of the Earth, namely frigid, cold and dead. But following the real, lucent cloudlets preceding the sun is the sun itself, and with the first beams that it casts over the still grey mountains into the Earth’s valleys, everything turns wakeful, joyful and full of life: the little birds sing psalms to the rising mother of light and warmth, the insects, flies bugs lift off into the lucent air, humming enthusiastically to the mother of day, and the flowers of the fields lift their royally adorned heads, opening their richly blabbed mouths to breathe their lovely fragrance towards the warmer of the world.

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

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

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

Chapter 176

The disciples' testimony to Christ - (Mat. 16: 13-20)

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

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

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

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

[05] Say I: “Good then, you have now reported to Me what you heard; but I now would like to hear from your mouth, for Whom ye yourselves actually take Me. This is not at all an idle question, but a quite serious one; because I notice that on occasion, when our senses judge My doings as seemingly terrestrial, that you then at once judge Me differently in your hearts from occasions when I work a great miraculous deed! Hence tell Me openly for once as to Who you take Me to be, upon sober and mature reflection, fundamentally” (Mat. 16:15)

[06] Here all the disciples except Simon Judah were taken aback, not knowing what answer to give Me. -Judahs Iscariot said to Thomas: “Now do the talking are you not always so clever and wise! This would be sheer fun for; to give our Master a fitting answer to such peculiar question!”

[07] Says Thomas: “Speak up yourself, if you are so clever! I take Him for what He Himself has long presented Himself! He never calls Himself other than “Son of Man”, and “God is My Father as well as of you all”! If He gives such testimony of Himself, what other witness can we out of ourselves bear Him, of an actual truth? He of course accomplishes deeds which no man has worked since Moses and the other prophets. But if we examine the thing in its proper light then we shall find that it is still the spirit of God that works such through a chosen, pure man! But to God’s spirit it shall all be the same as to whether, through a chosen man He moves mountains or destroys them, or whether he allows some small miracle to successfully take place through the ord of a prophet!”

[08] Says Judas : “You therefore take Him only for a prophet!”

[09] Says Thomas: “Indeed so, and that as the greatest the Earth ever carried, - which of course is not by virtue of Himself but God’s! Because God alone can awaken man to be a prophet, as He did with Samuel when same was still a child; and how He, meaning God, also made the false prophet Bileam’s donkey into a true prophet, and through the donkey, Bileam himself. If we grasp this in the right manner and consider His own testimony of Himself as only a Son of God, although sometimes expressing the godly first Person, when working the miraculous power that dwells in Him to an exceptional degree; then in my humble opinion we can give Him no other testimony than that which He gives Himself! He therefore is a foremost Son of God, as we are too, if not to such marked degree.”

[10] Says Judas Iscariot: “What in that case is there to the fact that many take Him for the promised Messiah, and the more learned higher Romans even for the only true and almighty God?!”

[11] Says Thomas: “These are correct as well; for the power of God dwelling in Him is also the only true Messiah, and Jehovah Himself without further ado.”

[12] With this Judas concurs, and although I heard such, I kept silent .

[13] But Peter noticed My silence, stood up and said: “Lord, I notice dissension about You even among the brethren! Permit me therefore, for the sake of the brethren to boldly add my own testimony about You!”

[14] Say I: “Do so! What therefore do you say?”

[15] Says Peter, i.e. Simon Judah: “From the deepest conviction of my heart I say and testify before all the world: You are the Christ, Son of the living God!” (Mat.16:16)

[16] Say I to Peter: “Blessed are you, Simon, son of Jonas; not your flesh and blood, but My Father Who is in heaven, has revealed this to you! (Mat. 16:17)

[17] I furthermore say unto you: you are Peter, a rock; upon this rock I will build My congregation (church), and the portals of hell shall not overcome it (Mat. 16:18) And I will give you the keys to the kingdom of heaven! Whatever you shall bind upon Earth shall also be bound in heaven, and that which you shall loosen upon Earth shall also be loosened in heaven (Mat. 16:19)

[18] Said Peter: “Lord, I thank You for such immense grace, for I feel the least worthy, for having been always and still am a gross sinner; but regarding the binding and loosening, I must admit openly that I can’t understand it and don’t know what to make of it; may it please You to make the thing more plain for me!”

[19] Say I: “This shall with time become completely clear to you; but I strictly forbid you all, for the time being to tell any man, before time, that I am Jesus, the true Christ” (Mat. 16:20)

[20] Following these important discussions, Matthew the Scribe asks whether to record all this.

Chapter 177

The hut owner Mark tells Temple abominations

[01] The hut owner, named Mark, had a lot to tell us about the Pharisees and would-be Scribes. Among other things he told much about the temple cleric’s surreptitious cruelties; and how they become irreconcilable, mortal enemies of anyone they suspect of any trace of a spiritual and hence prophetic vein. Many of such spiritual persons are supposed to be bumped off! They are supposed to have most amiable invitations extended to them, doing them much honouring, smothering them with friendship. But once within the Temple’s after-chambers, occupied by the chief Pharisees, they are finished with this world, as none sees daylight again! It is furthermore inexplicable, said Mark, how God can watch such abominations for so long. Things were wicked in Sodom and Gomorrah indeed,

but compared to what goes on in Jerusalem now, it is by hardly that of a rain drop to the sea; and yet, in spite of Abraham's repeated intercessory prayers, God caused these and their satellite cities to perish with fire from heaven! Now however, in the face of these masses of abominations of every conceivable variety, committed in Jerusalem day after day, God acts as if He didn't know and no longer cared about humanity! What possible reason could there be for this?!

[02] To this his fairly astute comments I said: "Friend, God is aware of everything occurring! He knows all the Pharisees' and Scribes' numberless and nameless abominations; for this indeed I came into world, that this brood of serpents and vipers would act out their full measure upon Myself. And when this is accomplished, then let that evil brood beware!"

[03] Says Mark: "Indeed, Lord, Master and friendliest benefactor of mankind. If You at the same time do not possess the power to blow with one breath thousands of people into the beyond, then You are to be pitied, should You ever intend to show up in Jerusalem, working wonders! I am surely a most plain person, yet understand things that no Pharisee has yet dreamt of; but I am at the same time smart enough with the Pharisees, whom I encounter often, to play such stupid moron that I leave them no trace for suspecting me of any arcane knowledge.

[04] Since they have now known me for quite some time as an exceptional fool and assume that I know not the difference between a face and a rear, they often let me look into their blackest secrets! And there I have hit upon things which I must admit, on several occasions made me question God's very existence! For I mused: 'If there is an almighty, supremely wise, righteous and benevolent God, and He cares for mankind the way Scripture teaches, then it must be impossible to watch such abominations! There is no God! Man is physically descended from the ape, according to Plate, and his soul a descendant of the rapacious beast. Therefore there has to be at the head of a strong community, a strong and wise Sampson who shall shave the double animal of the compounded animal called Man, taming him into at least a half man over the fears.'

[05] With such and often worse thoughts, my mind had grappled whenever coming across the hideous secret doings of this brood of serpents, as aptly named by You! Wherefore, as said, if You want to be bumped off this world in a most hideous and painful manner, then by all means to Jerusalem, and You shall find that I told You the fullest truth, without necessarily being a prophet!

[06] To show You such a small arcanum, which however exceeds that of the holy Temple dung-tale a thousandfold, I will briefly tell You what I experienced only recently. Whoever gave this black brood such supra-Satanic idea I don't know. It wouldn't have been Satan for sure, as his malice would not suffice.

Chapter 178

One Temple episode

[01] (Mark) There is a populated region behind so-called Asia Minor, where the women are mostly barren. I don't know the cause, but it is a known fact that if those women sleep with either Jews or Samaritans, then they become as fertile as ours. Well then: the Pharisees, who send their evil apostles into all the world, have gotten to know these women long since, and often went there by the caravan-full to make those infertile women fertile. This was so-to-say always a well-paid, friendly service! But this service was not kept up, as the men of the said Asia Minor region gradually realized themselves the deceived; because their wives did not get quite so pregnant in the fertility clinics, which the Jerusalemites missionaries had erected at the border of those municipalities many years earlier; but instead the missionaries locally and also in Judea, bought up newly-born infants, had them brought to the said clinics, where the otherwise very beautiful and sumptuous but barren women has to stay ten months. After the ten months, during which time such woman was nearly slept to death by these apostles of the Temple, such purchased child was presented to the said woman and that in such cunning way that even the woman thought the child to be hers! But as said, the husbands of such beautiful and sumptuous women, with time found out about the deception, and that through and upright Samaritan, who showed the Asia Minorites how the would-be pious Jerusalemites apostles from the city of God played it up.

[02] Whereupon the communities' deceived husbands came to the apostles in the fertility clinic, accusing them with what they had heard of a Sycharite resident even whilst the fertilized women had themselves confessed it to them.

[03] But the apostles, anointed with every deception ointment, soon found a healthy alibi, portraying the Samaritans to the accusers in a way that left in no doubt that it was the Samaritans that were the cause of the women' infertility.

[04] Therewith however the good Samaritans swore double vengeance, firstly for the Pharisees' stigmatizing of them and secondly because the after-Asia Minorit owners of the women began to suspect all Samaritans to be wicked magicians, who had done this to them for the one Samaritan who had been killed many years ago for sleeping with one of their women. But they, the Pharisees namely, knew of an antidote which they could prescribe and even obtain for the husbands of the barren women, for a fee! - There, dear good Master, the supra-Satanic comes to the fore!"

[05] Say I: "Continue to speak! For even if not really for Myself, it is that much more necessary for My disciples to find out."

[06] Continues Mark, saying: “And wherein does the Jerusalemites apostles’ expensive prescription to make the after-Asia Minor women fertile consist? In nothing but the commendable apostles’ advice as follows: ‘The after-Asia Minorites procuring the blood of Samaritan children, taking it at once either in its fresh or powdered state once they gained potency, and after them also the women, before being slept with; this would destroy the Samaritans’ magical powers and fully restore the women’ fertility! - But how to obtain the blood of Samaritan children?! -For decent reward and putting in a few good words the apostles of the Temple shall take care of it!’

[07] The offer was made, and accepted by the after-Asia Minorites. But what happened next, and still does so to-day on a much wider extent? The Pharisees went on a real prowl for Samaritan children, in every conceivable way, doing so to this day.

[08] Such children, between the ages of one to twelve, are taken to said fertility clinic, nourished well for certain period, especially with nutrient conducive to multiplying the blood. When such child appears full-blooded, it is undressed, taken to the slaughter-room and handed over to especially engaged slaughter men. These then tightly bind the unfortunate little ones’ hands feet, then fastening them to a stake fixed in the middle of a bath-tub, binding the poor children eyes, and then slashing the dreadfully screaming children’ arm and leg veins. During their quick bleeding to death, turning into corpses in a few moments, the apostles of god from Jerusalem, city of God, are having a perfectly easy time. - Discarded bodies of such murdered children are then burnt in a specially-designed, large oven, and their blood for the said cause, either fresh or dried. - Hell must have blessed this supra-infernal work, for those women who enjoy such blood are said in actuality supposed to be fertile now!

[09] Surely the good God, if He is not a mere old Jewish legend, ought to find a remedy; but there has been no sign form above to this hour! God is still capable of patiently and unhurriedly watching such nameless abominations, as He did also in Bethlehem some thirty years ago when by most tyrannical edict, up to five thousand male children between the ages of one to twelve were put to death in one day, and this in the most cruel fashion in the world!

[10] God is supremely good, wise and full of mercy, as I have learned it from the scriptures; however, if I as privy to all horrors, view this state of affairs in the right bright light, I hardly cannot ward off the idea that there is no God at all or if there is one, He long ago stopped caring for the people of this earth! Can anybody blame me for this? Surely no realistic and peoples friendly person like me, also not even God! For in my breast still pulses a heart which cares for poor humanity with all love!

[11] If however, Lord and Master there resides something godly within You, then let You work a miracle also in this sphere, destroying and annihilating such

infernally monsters! I have not the least doubt in Your accomplishing it, for my experience with You to-day is my most convincing surety that nothing can be impossible to You, if only it is Your will. Because You obviously are more than all the prophets put together!”

Chapter 179

The Disciples' agitation about the Temple tale

[01] Say I: “Friend, what you have told Me now is hardly a shadow of what I see and know; however, you are lacking a deeper knowledge of the divine order, and as such you are even accusing with some merit the ostensible procrastination of God. However, since you possess a matchless honest and really good heart, I will stay here for full six days with you and your family and during such time I will enlighten you sufficiently about everything where there is still darkness in you. - But since it is now almost midnight, let us take a rest on the already prepared resting places!”

[02] Say the disciples: “Lord, today we don't mind whether we keep awake upon the bunks or out here, in the pleasant open, because friend Mark's tale has completely robbed us of our sleep, so that we should not be able to fall asleep for anything in the world! Verily, every drop of blood in our veins now is boiling with fury and rage against these most rapacious beasts of a people that go forth from the Temple at present! Verily, in such circumstances it would have been many thousands of times better to have never been born! Lord, let fire rain from heaven over these beasts forthwith! Because what we heard now far surpasses anything we ever heard of this bestial mankind!”

[03] Say I: “For that very reason you have to sleep off your double inebriation! Tomorrow, when more sober and of a more settled blood, we shall be able to pass judgement more easily. “ - After these My words, all went to their due rest without further talk.

[04] Morning came quickly, and I and My disciples rose from our competently prepared resting places.

[05] As we came out into the open, Simon Judah said: “Lord, I have slept for a good stretch, but cannot shake off our host Mark's tale. No, this is unheard-of! This has not been here before! Verily, sometimes I cannot grasp Your patience and long-suffering! If I consider how, with ourselves, who cling to You like the hair to our bodies, You become quite terse, punishing us by word or look before one knows it, so that one would not afterwards dare soon to ask You something audibly. Yet You are able to watch such abominations for centuries without being ruffled! Where the likes of us could leap out of our skins, there You can watch

with patience. But where our eyes and emotions see and feel nothing, there You are in Your fullness as if the Creation depended on it!

[06] Behold, Lord, these are things that we simply cannot grasp. And Mark therefore is not entirely wrong when his thoughts on God are as he voiced them last night, with all candour. Of a truth, it is certain that You can and probably will more than recompense all such martyrs for the minute long suffering that came their way upon this Earth, - yet it is, all things considered, a dreadfully shocking thing to be so abnormally tormented by mankind wanton wickedness upon this Earth! Besides, Lord, a few moments of torment would seem like an eternity to the tormented!"

[07] Say I: "I have already yesterday said unto you, as well as Mark, that I shall elaborate on this further during the course of My stay here; wait therefore until it is time, and it shall become sufficiently transparent to you! But go now rather and help Mark to haul in his catch to shore, for he went to work early to-day and I blessed it. Hence go and help him to move the many fish to land, and into the fish-tanks!"

Chapter 180

The blessed catch. About the Temple manure

[01] Responding to these words, all the disciples rushed over and helped Mark and his children; notwithstanding the two sons being strong people, the four elder daughters together could not match any of the two sons.

[02] After all the fish were stored, with the disciples' powerful assistance Mark, wet with perspiration, came to Me on My quite decorative lawn bench, saying: "Lord and Master, You could say what You want, but since You are bound to be the cause of my unprecedented glorious and abundant catch to-day, much in the way You filled the fifty wine-skins yesterday, I rushed over to give You my innermost thanks. And thus I thank You, Lord, with a most fervent heart, for all the outsize and miraculous favours which You have bestowed upon me and mine on such an overabundant scale!

[03] Today I had cast the big net, with a length of one hundred and fifty cubits and depths of seven cubits, and behold, it was filled to capacity with the most glorious and select fish! And now, my ten fairly large tanks are bristling with the fish we hauled in with the first and only big draft of the day. If it please You, then I shall have a few pieces prepared for breakfast; my wife has it down to a fine art!"

[04] Say I: "Do so, for I have a craving for it! Afterwards you can get your children to carry a few vat full to Caesarea Philippi city, and they shall fetch a good price!"

[05] Mark bowed down low, rushing into the kitchen to his wife, ordering the morning meal, and she and her daughters immediately got it under way. The two sons however filled two large bats full of the choicest fish and, having already consumed their morning snack with some wine, drove them to the city, which was a little under one hour distance away.

[06] When they had set up their cart, yoked to two donkeys, at the market place, a large number of buyers straight away appeared, buying up all their fish for a good price in moments. Because such prime fish went for a good silver piece, even in those days. Having taken two hundred pieces with them, they took close on two hundred silver pieces which in those days amounted to more than two hundred thaler. Two hours later the two returned with the cart, laden with money and the empty vets, handing their father Mark the money, who was overjoyed and praised his two sons.

[07] The sons however asked the father whether to drive back to the city, since many who had wanted to buy got nothing. The father allowed them, and they re-filled the vets and headed off for the city, making an even better and faster deal with the second load.

[08] Mark couldn't help himself for thanking, being suddenly helped out of his many years of suffering.

[09] Whilst the two sons were taking the first load into the city, we had consumed nearly twenty well-prepared fish for breakfast, and bread and wine had not been lacing either. We had also the while discussed a few things, the main subject being the Temple servants, and Marcus' eldest daughter, a maiden of nineteen, showed us an old pot which was half-filled with the Temple manure, asking whether this manure had, as promoted by the pushy sellers that unheard-of fructifying effect upon the fields and gardens.

[10] This called forth derision on the part of the disciples, to whom the false Temple pretences were not unknown, and Thomas said: "Oh for the shamelessness! This the servants fo God have been carrying on for fifty years. Some worthy High Priests have already strongly objected to it but achieved little, because this manure now earns the Temple two thousand good silver pieces annually. But the people are blind enough to believe that their field grounds and gardens shall be blessed through such filth!"

[11] Said the eldest daughter to that: "Oh, dear friend, this is not so! Most people believe this fraud no more than I do; but what can one do? If one does not buy this dung off the sellers then one soon has to deal with hell broken loose. The sellers of this filth besides are so pushy, rough and crude that one gladly buys some of the filth just to get rid of them. If one then pours the filth into the water right in front of their eyes then it doesn't bother them in the least, and they go

their way; for they know that in a year's time one will be forced once again to buy the Temple dung off them."

[12] Says Peter: "Indeed, deception and lies of every kind are the virtues of the Temple servants, who call themselves servants of God! They put on human faces for sure, but their inwards are infernal! Why, oh Lord You allow and tolerate such, You alone and none besides in the world will know!"

[13] But I say to them all: "Let's leave that, for it is nearly mid-day! The day is fine and not too hot, and we shall look around whether there isn't a place from where we gain a good view of the distance. Such place we shall then prepare for ourselves so we can have all sorts of discussions there during our stay here."

[14] Says Marcus: "Just two hundred paces beyond my hut and actually the grotto (rock-pool) against which my hut rests, there attaches to my meagre property such a place as You are looking for; the crest of the hill is graced with a shady old chestnut tree, around which I have built a roomy bench, from which one enjoys prime views over this extensive area. One can see all of Caesarea Philippi across the Sea as far as the eye can see. On clear days one can easily see as far as Genezareth and beyond to Kis, and some claim to have seen Sibarah, although my eyes are too weak to make out that place, but I can quite easily see as far as Gadarena and plenty of other places.

[15] Say I: "Very well, let us choose that spot and spend our time there advisedly. Take us up!"

[16] Marcus the hut dweller guided us up by a narrow but not too cumbersome path and unto the spot which earnestly left little to be desired; one could see Caesarea Philippi as well as overlook the entire Sea of Galilee and a great number of places.

Chapter 181

Marcus and the Pharisaical tithe hunters

[01] Simultaneously we nevertheless noticed several Pharisees leaving Caesarea Philippi and busily heading for Marcus's humble hut. Said Matthew, the young tax-collector from Sibarah, who once thoroughly lampooned the Pharisees on the occasion when at Sibarah one sick was lowered down to Me through the thick crowd: "This brood must have found out about Your stay here! But by Whom? Unless Marcus's sons, who drove fish to the city twice, gave us away!"

[02] Says old Marcus: “Could well be, because notwithstanding my sons being normally well-behaved, they are chatterers, which has already caused them to stir up diverse troubles. But I am going over to ask them.”

[03] Say I: “Stay, because neither your sons nor anyone in this district has betrayed Me, but they have come to you solely on account of the fish. They want a present of about a hundred fish, of which they had seen some in the city but did not buy. You are aware of them being entitled to one tenth tithes wherever there is any sort of harvest. But such large catch is also like an abundant harvest, and they deem themselves entitled to demand the tithe therefrom. Hence go down and give them a hundred fish, and they shall praise you and quietly depart home with the fish.

[04] Says Marcus: “But how shall they be able to move a hundred fish?”

[05] Say I: “Don’t let that trouble you, it shall be their concern! Just take a look, they are much closer, and you shall see a beast of burden trotting among them, whose back is provided with means for transporting fish.”

[06] Marcus has a better look at the small caravan approaching his quarters, noticing what I pointed out to him and saying: “Lord, it is indeed as You said. And I am rushing down, and the hundred fish shall be ready in the large vet, which shall take them aback!”

[07] Say I: “Go and do so! But if they ask how you could have known this, then be ready with a clever answer; but you must not deal them a lie!”

[08] Marcus goes and has one hundred pieces taken from the tanks, placing them in the large tub. He had hardly finished when the young Pharisees came, asking for Marcus the fisherman. Marcus answered, and still at the fish-tub, said: “I am over here, and here in the tub is what you probably came for! That is the conscientiously calculated fish tithe, consisting of the choices fish being caught in our Sea.

[09] The Pharisees are non-pleased at such talk, with one of them saying: “Old man, are you a prophet, that you should know in advance why we came here from the city?”

[10] Says Marcus: “For this verily one does not need to be a prophet, but just to have five good senses, coupled to a little understanding, and one can work out to a hair’s breath why you have come out! Here, take the fish and continue on your way in peace! I have yet much to do today, and midday is almost upon us. We have worked much today and must go and prepare a lunch for ourselves!”

[11] Says one of the Pharisees: “You should however add thirty pieces to the one hundred as penalty, for it was not very decent of you not to send it to the city

through your children, - to us servants of God who constantly pray to God for your salvation, the first lings of your catch!”

[12] Says Marcus: “Here, here, not thirty but forty pieces added! And now ask for your contentment and that you would leave me!”

[13] Say the Pharisees: “We are empowered by God to come and go as we please! Load the fish into the vets we brought, and we then intended at once to continue our journey!”

[14] Marcus at once orders his children to attend to the Pharisees’ wishes, and they lend a hand at once, filling the Pharisees’ tubs with the one hundred and forty fish.

[15] When it was done, Marcus said: “Now all you have requested is done; are you satisfied?”

[16] Says one Pharisee of quite cheeky appearance: “No, and another hundred times no! Because you talk to us as to for you tiresome worldlings, forgetting that we are servants of the almighty God Who can ruin you with one breath! Your spiteful behaviour towards us therefore shall be avenged not only with the one hundred and forty fish but by the confiscation of all your possessions.”

[17] This rattles Marcus. He runs inside his hut, coming back to the Pharisees with a roll of parchment on which is written in large letters that he is a Roman, and that he can make use of all his rights as a free citizen of Rome, at will.

[18] Asks the cheeky Pharisee, somewhat taken aback: “Now then, how long has one been a heathen already? For one had according to our knowledge been a Jew until recently!”

[19] Says Marcus: “Marcus has never been a Jew, but born a Roman who has served mars with sword, helmet and shield for thirty years. But for a trial period of three years Marcus was an uncircumcised Jew; after convincing himself only too soon however that the divine doctrine of the Jews notwithstanding, and realizing what kind of Priests were they of this exalted divine doctrine, secretly treading their God and doctrine with their feet, pulling the wool over poor mankind’s eyes at every opportunity, and being the most unscrupulous hypocrites who indeed serve their God before the blind people on the outside but keeping their hearts buried in deepest hell, and hence also carrying on in a most shameless trade with the blood of innocent Samaritan children; wherefore I again became fully Roman and shall die so! Take your loot now and go home with it! I am giving it to you only because I was still recently an un circumcised Jew for three years!”

[20] Say the Pharisees: “But Marcus, how come you have suddenly become such a clever man? We have known you now for a lengthy period as a person of most deficient spirituality! With us you often did not know whether you male or female; how were you suddenly provided with such spiritual capacity?”

[21] Says Marcus: “This was a most Roman ruse, in order to the more easily, as a most stupid fellow get behind all your evil ploys and infamies. But I nevertheless maintain that I understand Moses and all the prophets better than you do, - although in fact a Roman, yet an orthodox Jew in my heart a long time since!”

[22]] Says the Pharisees: “Without circumcision no one can be a Jew and draw near unto God!”

[23] Says Marcus: “Neither did I seek to draw near to God in your fashion, but only through my heart, in accordance with the prophet Isaiah’s doctrine, and that suffices me. If however I should be condemned by God for not having been circumcised, then that should concern you little! But I think that God is wiser than all men, and endlessly wiser and more righteous than yourselves, regarding only a pure and circumcised heart and not the circumcision of the foreskin, which may have a terrestrial purpose but is basic all stupidity spiritually. But as a Jew at heart I nonetheless give you the tithe. Yet give it voluntarily and you don’t have a spark of right to demand it off me, a Roman citizen. But be on your way, or I take the fish back and let you go home empty handed! - Do you get me?”

[24] To this robust talk by Marcus the Pharisees say not another word and go home with the fish.

Chapter 182

The Lord foretells His death and rising

[01] Marcus however quickly organizes a lunch, then comes up to us at the said spit, telling us in details how he dealt with the Pharisees.

[02] I commend him for it, saying: “Marcus, I say unto you that; it was once given to this people from the beginning, and the big promise given to them has now been completely fulfilled. As these people however are obstinate and does not recognize the great time of its visitation, looking for its salvation in the mire of this world, which shall pass like a dream image, it shall be allowed to fill its measure of abominations to the full and to kill its God and Lord!

[03] Whereupon all grace and light and rights shall be taken from it and given to you gentiles; because your will is good, and you have, as the blind ones, recognized that which the seeing Jews have rejected.

[04] Wherefore the light is now coming to you from on high, that you may become of a seeing heart; but the children of the light shall be thrust into outermost darkness. They shall seek their crumbs among strange nations, and the description “nation” shall be taken from them and they shall henceforth not be a people!”

[05] Says Marcus: “It could therefore still happen that in their rage they seize You and kill You physically, the way they have done it with nearly all their prophets?”

[06] Say I: “Yes, indeed, this they shall do! But that shall be the closing of their account!”

[07] Say Marcus: “Yes indeed, as I said last night, this brood is capable of any imaginable transgression! Wherefore beware of the so-called city of God for as long as possible! This one shall kill You, unless You apply all caution and divine omnipotence; for the servants of the Temple I know outwardly and inwardly! Whoever dares to touch their doctrine, which for a longtime has been of the evil spirit, same shall have a struggle with hell in aggregate. Their friendship is the curse, and their curse death. Human life to them is that of a fly, which no man regards for its insignificance.”

[08] Say the disciples: “The way we know our Master nevertheless, all their ever so cunning malice shall shatter upon His wisdom; for He Who can command death, - He Who can call the dead back to life shall be hard to kill!”

[09] Say I: “Yes, He cannot be killed in eternity indeed, nevertheless will He be killed as a testimony against them, so that the measure given to them will become full! If they have seized the holy ones of God, they will also seize Me and will thereby become the creators of their very own judgement! Who, however, want something, to him no injustice happens if he is condemned! If they have done to the many messengers which is an inexpressible horror, they will also not spare Him who had send the messengers ahead of him.

[10] But their quandary shall be that the slain One shall, after hardly three days, as a mighty over comer of death, and all His enemies, and for the everlasting comfort of His friends and brethren, unscathed and in fulness of power, and trans glowing with life, go forth from the grave! Then full of fear and desperation, they shall hold counsel on how to slay again the One risen from death; but they shall not be able to work it out, and their fall shall ensure shortly thereafter.

[11] Thus shall it come, and My prophesy thereby find total fulfilment.

[12] You shall nonetheless be sorrowful and most fearful on My account; but your sorrow, fear and trepidation shall turn to great joy soon thereafter, when you shall see the slain One full of power and all life among you again!”

[13] Say Marcus: “If so, then it truly is not too hard to let oneself be killed, merely pro-forma, as it were! Under such circumstances You certainly could travel to Jerusalem if You will; for nothing can happen to You! If You are a Lord over life and death, who can kill You? And if he kills You, or is deluded about having done so, and You then go into battle with the for more robustly than before the killing, then I would not like to be inside the enemies’ hides; these shall then be consumed with the fire of all fear and anxiety. And all their reckoning, plotting and striving shall be put to shame, temporally and eternally! Because only then shall their most shameful atrocities see the brilliant light of day, before all mens’ eyes, - and their effective existence shall have its ends, as longed-for by mankind’s better half. Oh Lord and Master! Be pleased to carry this out imminently and with certainty! I have of a truth grown old and am not likely to burden the Earth with my footsteps for much longer; yet this I would rather like experience yet, and my death should then be an easy one!”

[14] Say I: “It has not yet been fully determined that it must come thus, but is more likely mot! - But now the time is well past mid-day, and our bodies crave for some fortification; wherefore we shall move down again and take in some bodily refreshment!”

[15] Says Marcus: “Yes, there You are right again; lunch will be ready and hence, let’s go down! After the meal we could, if it please You oh Lord, come up to this spot again.”

[16] Say I: “In the afternoon we shall undertake something else; tomorrow this spot shall be a welcome one to us again. But let us go now!”

Chapter 183

Cyrenius’ visit announced

[01] On arrival down below moments later, lunch had already been prepared, and we set down at the large table in the open, erected in the thick shade of a chestnut-tree. Well-prepared fish, bread, wine and good fresh figs were served up in ample measure, so that all of us numbering some thirty, had more than enough to eat. The meal was taken in with much cheer, and Marcus, the talkative old upright warrior, told us sundry of his experiences, in his inborn, wily manner. This gave My disciples a chance to see the world revealed before them, and to pick out some aspects for mankind that would be later entrusted to their guidance.

[02] Following this table session, lasting over two hours, a messenger came to Marcus with the news that the old Chief Governor Cyrenius had arrived in Caesarea Philippi around mid-day; would he therefore, as a renown warrior come

over and acquaint him with his circumstances, whereupon the Chief Governor would do whatever he could for him.

[03] Says Marcus to the messenger: “Would you say unto my old companion in arms: “I lie down at his feet with many thanks for his gracious remembrance of my poor state! But that this time I am unable to avail myself of his graciousness, it requires my going to the city, as I am having guests, whose Chief, Lord and Master has most splendidly pulled me out of my former poverty. This Lord and Master promised to tarry with me for six full days, wherefore I would count it as a great sin to leave him for even a moment. If however my old companion in arms should not regard it below his exalted imperial dignity to make an excursion out here, then everything for his most stately reception shall be undertaken here.

[04] Says the messenger: “Right so, I shall pass on your words to the exalted master exactly as spoken!”-with that the messenger takes his leave, mounting his mule and departing in haste.

[05] When the messenger was well out of sight, Marcus said: “I don’t suppose the exalted Governor will take such reply too adversely!”

[06] Say I: “Don’t let that trouble you! I say unto you: so soon as he hears that it is obviously I that am to be found here, he shall not take ten seconds to decide to come over, and you shall then have a chance to gain a glimpse of God’s glory! For be assured that Cyrenius has known Me all his life!”

[07] Says Marcus: “That will be so, but he is too highly placed in the world and has for that reason, on account of foolish mankind to avoid things which normally he would certainly do; whence I doubt that he would be able to do the graciousness of the visit.”

[08] Say I: “Before you can get up to the familiar spot and back tree times he shall be here! The messenger shall have hardly delivered your response when Cyrenius who has not taken his meal yet, shall unhesitatingly leave everything standing and hasten here with his entire entourage to see and speak to Me.

[09] Tell your wife and children nonetheless to prepare another meal for him and his people, as he and his people shall not have a meal in the city, and they shall find such highly desired and welcome!”

[10] Marcus summons his wife and six children from the hut and directs to at once to prepare a meal for the arriving Chief Governor Cyrenius, and for about thirty persons in all!”

[11] The wife gives him a puzzled look, thinking he could be joking. But Marcus nevertheless motions her into the kitchen, and the wife gets down to work.

[12] Simultaneously Marcus tell his sons to watch over the hill and to let him know at once if seeing an illustrious company leaving the city. The two sons hurried over the bend to the spot from where one could easily see Caesarea Philippi, and noted the illustrious company already at the end of the wide road, stepping unto the narrow footpath along which one could reach our Marcus' dwelling in a short quarter hour.

[13] On seeing this, the two sons rushed back almost out of breath, telling what they saw.

[14] Marcus asks Me, saying: "Lord and Master, here we shall have to go and meet them in true Roman subservience!?"

[15] Say I: "Not at all! He whom his salvation urges on to Me, such will come even if we don't go to meet him! Cyrenius however is one strong in spirit and does not need to be met; only where one, weak of soul and body has hit upon the road to us, do we need to go and meet him, so that he would not tire half way along, remaining lying down and be finished!"

Chapter 184

Marcus welcomes and greets Cyrenius

[01] We had hardly finished speaking when we heard a large number of voices from the crest. It was Cyrenius with his entire entourage; and, riding upon a colt next to Cyrenius and dressed in fine Roman apparel was the boy Josoe, resurrected by Me from fullest death at Jairus new crypt.

[02] When Cyrenius reached the fairly extended yard before the hut, he asked the two son whether this was the warrior Marcus' dwelling.

[03] And bowing down low, the sons said: "Yes, your exalted lord and Commander!"

[04] Marcus simultaneously steps up to Cyrenius deferentially in Roman style and says: "Exalted lord and Commander, nothing in the world could have held me back from spontaneous response to your most gracious summons! But I am putting up a Guest and several of His disciples and companions, Who must undoubtedly be a God, because He effects things through His mere will that no mortal has yet effected upon this Earth. And behold, this Guest from the heavens I could not possibly leave, not to mention His overwhelming me with favours to the point where my hut is not a poor but a very rich one; for I now own nearly fifty skins of the best wine, and my five biggest fish-tanks are full of the most precious and best fish! Likewise my larder is crammed with all kinds of the best

foods, whilst salt and wood I have in oversupply for life! What more should I old man want to seek and ask for? But not only I but my eight children are superbly provided for; for to-day I have already taken in over one-hundred silver pieces, what in my case means having a lot of money, and I shall be taking in several hundred more pieces from the same source from which I acquired the for hundred, genuinely and honestly, to-day.”

[05] Says Cyrenius: “That is all fine indeed, and I am certain to be even happier than yourself to see you, one of my oldest companions-in-arms, in such fortunate circumstances; but now take me over to your wondrous guest! On His account primarily I have come from the city; because in accord with the messengers testimony, I surmise that He is the godly Jesus of Nazareth, Whom I shall not be able eternally to thank for the endlessly immense favours which He has bestowed upon me, spiritually and physically. Hence take me over to Him straight away!”

[06] Cyrenius had not recognized Me forthwith because I was still seated at the table with the disciples, in the thick shade of the chestnut-tree, whose leafy branches in some paces hung right down to earth. Marcus led Cyrenius straight over to Me, together with the boy Josoe.

[07] On catching sight of Me, tears of joy at once came to Cyrenius’ eyes, and he said: “Yes, it is You, just as I thought! Oh how endlessly fortunate and happy am I again that the indescribable grace of the heavens, - You Who are my everything, came my way, after many days; once again to see, to speak and through the breath of Your mouth to be newly blessed and eternally enlivened! Oh Lord my supremely faithful and truly beloved Jesus, You eternal Lord of the entire Earth and all the heavens! What immense debtor I am to You, and that firstly for every life-minute, and secondly for the outsize favour which came my way through Your unfathomable wisdom at Kis, putting me back in possession of the robbed taxation-moneys! Oh Lord, how often every single day I think about the predicament from which Your wisdom saved me at Kis! And then always tears of thanks come to my eyes, and I have to worship You weeping!”

[08] Say I: “Friend and brother, come and sit at My right, and let your company too sit over there, under the fig tree! Lunch shall be served shortly, which I had ordered for you and your entourage in advance; for I know that You had as yet very little to fortify yourselves to-day. - However, how is My Josoe doing, and how does he get along with the angel visiting him from time to time?”

Chapter 185

The angel’s manner of teaching

[01] Here the boy Josoe, now much more robust of appearance, steps over to Me and says: “Lord and life of all life, I am fully well, and still continue to enjoy eating and drinking; but I am not too happy with the angel, who visits me from Sychar for a few moments every three days, because he always has something to object to everything I say to him! I certainly like to be tutored about whatever is good, true and useful; but if to-day someone says to me that one pear and another pear is two pears, but then will not admit to it the next time I’m holding him to his own words, and then tries to saddle me up with one pear and another pear being three, four, five or even an unlimited number of pears; and that one and one is not only two but can be any imaginable number, - then I always get somewhat annoyed, falling out with my spiritual teacher and mentor nearly every time! Because on his next visit, nothing ever counts which only the previous time he presented to me as the most solid truth. In short, he sometimes comes up with things against which every hair on my head bristles! Wherefore I would like to beg You, Lord over all heavens and worlds, to tell my spiritual counsellor from Sychar to proceed with me more sensibly - or he can in future spare me his visits!”

[02] Say I: “Ah, My dear Josoe, just put up with him! He is initiating you into the proper wisdom of the heavens; for the spirits’ calculations are quite different from those of this world! If I were to speak to you in the manner of the heavens, then you would understand nothing; but, as a man of flesh and blood now Myself I speak with people about spiritual things merely in the fashion of this Earth, and behold, people are offended in Me because they don’t understand Me, - and many don’t intend to! Your occasional spiritual teacher is instructing you correctly, but you shall begin to grasp his doctrine more vividly only in your senior years, and fully in the beyond, where no carnal dulling of your pure soul shall occur!- Have you understood Me?”

[03] Says Josoe: “Oh indeed, Lord of infinity; Yourself I can understand more easily than my spiritual teacher! But when same says to me that fundamentally, anger and love are all the same, then everything in me goes topsy curvy, as also when he states that at the deepest level, heaven and hell are all the same! Let whoever will grasp this; this is the most immense contradiction for my intellect!”

[04] Say I: “There too the angel is right, and it is so! I shall give you a lucid example, and you are bound to see the thing more clearly, and so hearken unto Me!

[05] Behold the sun: when on some winter days it feels really pleasant and mild, how it then quickens you; but when upon the African deserts, its glowing ray starts to melt even the white sand and you were to journey in such sunshine, then it would become your hell! Do you understand that?”

[06] Says Josoe: “Certainly!”

[07] Continue I: “Good, hearken further! After a hot day, night certainly is the exhausted mankind’s greatest friend and benefactress; but let us permit the benefactress to last just thirty days, and all men shall begin to curse and condemn it! Because such long night would transform the Earth into such numbing freeze up, that ultimately no organic life could persist! Behold, there too, mankind’s great benefactress once again would become your hell!

[08] If journeying on a hot day, thirst begins to torment you, and you come upon a rich fountain of water, what heavenly quickening from such quenching from a pure fountain! But deeper down in the valley, the same water has accumulated into a wide and deep lake. Falling in, you find unavoidable death! Behold once more: the very water that had quickened you so celestially upon an alpine road, shall kill you in the deep lake, becoming your temporary hell!

[09] Furthermore, you enjoy drinking an occasional small beaker of good wine; but drink an entire skinful all at once and the wine shall kill you, once again becoming your hell!

[10] You are fond of climbing a high mountain, and the extensive views quicken your heart. But let a mountain fall upon you and it will kill you and become your hell once more!

[11] When on a hot day the wind gently cools your brow, how it quickens your entire soul! However, let it turn into a storm that starts to uproot the trees, shall it still quicken you? Certainly not! For you shall flee for shelter. And so the previously quickening wind shall become your hell again!

[12] Therefore, in all things, man is given a certain measure according to his strength, being and state. If he remains within, he is in the right order in which God has placed him, and everything which surrounds him, is ‘heaven’ to him; however, when he in whatever oversteps this order and places a world on his weak shoulders, it will crush him and become ‘hell’ for him!

[13] And as such a right measure in all things is for people as it is for spirits a ‘heaven’; however, too much of the same things is therefore for people as well as spirits a complete ‘hell’! - Do you understand that now

[14] Says Josoe: “Yes, now of course I understand it well, and it makes me overjoys! - But why does my spiritual teacher not clarify his doctrine, so that I would understand it like that?!”

[15] Say I: “This too has its wise reason! If your spiritual teacher were to make everything as lucent as that, you would never reflect on anything, and ultimately achieve no independence; in that way however he makes you think, and independent, and behold, that is the right celestial method of teaching! When it becomes necessary and you shall have achieved the right maturity, then your

spiritual guide shall also add lucent images for every doctrine; but you have to beforehand become spiritually active, or you could not possibly ever grasp the deeper truths of celestial wisdom! - Are you now completely in the clear?"

[16] Says Josoe: "Yes Lord, now I understand where I stand with my spiritual teacher from Sychar, and I am generating great love towards him!"

[17] Says I: "And this love shall provide you with examples! - But now something for our bodies is on the way; Marcus' wife, sons and daughters are coming with loads of food and drinks! Let you all eat according to need and fortify yourselves, that you may neither hunger nor thirst; for none is to ever hunger or thirst in My proximity and all should be fully satiated, physically and spiritually!"

[18] Cyrenius and the lad Josoe have already been hungering and thirsting, and are tucking into it themselves; neither are the company waiting to be asked, but are heartily emulating Cyrenius.

Chapter 186

Cyrenius' present for Marcus

[01] The meal having been nearly consumed, Cyrenius calls over Marcus and his wife, thanking the former for the good meal and his continuing hospitality, praising the woman for her culinary skills; for he had never eaten such superbly prepared dishes, especially the fish, which were the most palatable of all.

[02] Following this complementing however, Cyrenius tells Marcus: "You, my old companion in arms however, go over to that white mule! On its back it carries something for you and your family. You had gone without for long enough, having to fight all kinds of want and hardship; this unenviable state shall now be rectified once and for all! - In the two bags you shall find sufficient gold and silver to easily build yourself a new house and purchase a field and meadow to go with it, so that you and your family shall quite easily be able to live by farming! Whatever excess the bags contain keep for a rainy day. Because to live on this Earth by the Lord's will, we must not totally lack the means to subsist.

[03] So long as we are no gods, we have to earn our bread by the sweat of our brow - one way or another; each however has enough to do for not idling his hands. But whoever has like yourself already worked assiduously can than take it a little easy in his old age. Hence go and take possession of the small gift, and may the Lord bless it for you!"

[04] Marcus tearfully thanks Cyrenius - but as it were mainly Myself, saying to himself: although coming from Cyrenius, I am more than fully certain that I am the foundation of everything; hence, above all, he thanked Me for everything!

[05] But I said: “Accept indeed whatever you are given, using it, but don’t bestow regard on it! For no matter how measured every earthly gift, just so is man’s earthly life measureless! To-day you are master of your treasures still, yet tomorrow your soul is demand from you! What can you then give to save your soul from everlasting death?

[06] Hence let everyone first seek the kingdom of God, and everything else shall be added unto him according to need!

[07] That which you receive however, do not use to hoard it, but use it for the clever and wise advantage of self and others. Of the truly poor you shall find a plenty; their need should revive your heart; for to you the means are now given to alleviate such needs, spiritually and physically, and to make cheerful the sad heart of a poor brother!

[08] Behold, every cheerful heart that you have quickened in My name shall once become a new heaven to you full of measureless and numberless bliss, and shall upon this Earth already prepare a slaking for you that not other terrestrial fortune can give you, and bear you the true peace, - a peace the world does not know! Hence go and take possession of it all”

[09] And the old man went with his two sons, taking custody of the two loaded bags, and storing them for safekeeping. On re-appearing he again expressed thanks for everything, asking Me what may have to be undertaken for the afternoon.

[10] Say I: “Make ready your boats, and we shall go for some seafaring, the day being a fine and windless one! You can also cast the big net into the Sea again to-day and make a second blessed catch!”

[11] Whereupon Marcus orders his sons and his four eldest daughters to make sure the vessels as well as the big net are in order and to also check whether the big, fenced-in fish-tanks are in good shape, and to stop repair any holes with bushes and stones.

[12] Say the sons: “Father, this we did four days ago, and hence it should still be in best order, as no storm has raged since; but we shall nonetheless check it out, so as to be fully certain.” - The sons then left, checking it out and soon returning with the good report that all was in best and usable condition.

Says I: “So let us go out and board the small boats, of which each can carry twelve persons without hazard!” - Whereupon all rose and followed Me.

Chapter 187

The sea-bound company

(Full text, to replace small extracts in C/V)

[01] On reaching the beach, the sons at once pushed the largest boat in front of us, which we boarded forthwith, settling down on the readied benches, The two sons took to the oars, and our vessel left shore with despatch. Besides Myself in My ship, there were Cyrenius, the Youth Josoe, the old Marcus and Peter, John and Jacob (James) All the other disciples, together with Cyrenius's entire retinue, followed us in the other boats. The big net, folded appropriately, was also in our boat.

[02] About five field-length from shore Marcus asked, saying: "Lord command us where to cast the net!"

[03] Say I: "in due course I shall do so, but not here or now! We have been upon the water hardly a half hour and shall not disturb its quiet, or awaken its spirits, who could in the end tease us; but shall cast the net out towards evening (west) and nearer to the safety of shore. But for now we shall just rest with the quiet Sea. But if anyone has a question for Me, let him ask."

[04] Says Cyrenius: "What is conspicuous about Marcus' household is that, although his two sons are, one could say gigantic of strength, his four eldest daughters appear to be just as strong at the oars! -You, Marcus, were once quite an athlete, but your sons have excelled you by far!"

[05] Says Marcus: "Indeed, but their strength seems extraordinary even to me to-day; because their oars play so mightily and busily that the boat glides over the sea-surface as if driven by a storm. Verily, moving like this one could in a half day get as far as Kis or even Sibarrah, which normally is two days' work! Like this, one could get to Genezareth in two hours, and to Jesaira in four.

[06] If my old eyes don't deceive me, then I'm already seeing the high mountain which on our left hides the city of Genezareth; It still looks a deep blue, and hence distant, - but that says nothing; every ever-so deep blue distance has to make way for such speed! I cannot however sufficiently admire my two sons' enduring strength! There You oh Lord will be bound to play a part with Your omnipotent will!?"

[07] Say I: "Well, dear friend Marcus, I have to be involved in endlessly diverse ways with My wanting and willing, wherever there is a becoming, being and

enduring, from the greatest to the smallest, or endless space should soon be bereft of beings; and thus my will could very well be active within your sons.”

[08] Say the three disciples on board among themselves: “This really is peculiar about our Lord and Master! On some occasions He speaks as the exclusive Lord of heaven and Earth, and acts accordingly; but from time to time is completely human again and does not give any hint of His Deity! Everything He says and does is of course incomprehensibly wise; but that He should in the not too distant future permit Himself to be manhandled even unto death by Pharisees in Jerusalem, with all His godly power and wisdom, - this is something one can by no means call wise! Because what does mankind ultimately gain by such abuse? It shall in the end be confounded, saying: ’behold the destiny of the mighty One becoming a victim of the yet mightier ones!’ He Who awakens the dead and moves mountains, surely should be capable with one word to annihilate the Temple-brood!?”

[09] In Noah’s time, all mankind but for Noah and his small family had to go under, yet mankind was then far less evil than they are generally to-day; and it is because mankind to-day is in the main so wicked, that it could not easily be more wicked, that He wants to allow Himself to be abused, rather than punishing them more severely than in the days of Sodom and Noah! In short, some deeds on the part of His Divine side are far more incomprehensible than anything that ever had an existence!”

Chapter 188

The Lord and Simon Juda

[01] Says John who just listened attentively to Simon Juda: “By looking at this matter with purely worldly senses, I cannot contradict you; however for the sight of the heart everything has a completely different face! Since divine wisdom will of course never ever comply with even the most wise person!

[02] Do you know why on this earth there exist so countless many plants and flora which are not carrying any fruit? And if they carry such, they are according to our understanding useless, and nobody knows for what they are actually good! A similar diversity can be observed among animals. Form the smallest mite to the sea ruling Leviathan, say, wherefor they are there accept for our few domestic animals? What purpose could the wild, tearing beasts have? To what use are bears, lions, tigers, hyenas to mankind and still many to us still unknown tearing beasts? Who, good friend, can give the reason for such diversity of animals? Why the many stars in the sky? Why does the moon not always give light at night? Why its changing light? Why is the moon there in the first place? Behold, all this and still thousands of other things we do not understand, and it appears to our mind

as foolish if we really critically think about it! However, with God for all this there is certainly a very wise reason, and therefor since we are given the extraordinary opportunity to personally see the Lord in action before us, we should not be surprised if we cannot understand everything He does and still will do in future; because for everything He apparently will have in and for Himself the most wise reason! - Are you not in agreement with me?"

[03] Says Simon Juda: "Yes, of course, you are completely right, and one cannot argue against it! But it still is a little true, that for the thinking person some of the arrangements of God appear, as if in all seriousness someone wants to state that two fish and again two fish are together seven fish!"

[04] Say I: "Yes, yes, Simon, thus it appears; but what for the human mind appears as impossible, can be still possible with God! Take the small net at your feet and throw it out into the sea! (Simon does this.) - Now pull it back and say how many fish are therein!"

[05] Says Simon: "Lord, precisely four pieces!"

[06] Say I: "Behold and count them; since there are seven!"

[07] Simon looks and counts and finds precisely seven fish in the net. About this he is highly surprised and says: "Yes, yes, with God all things are possible!"

[08] And I say to him: "Therefore, in future do not twaddle pointless things; it is better to keep quiet than to twaddle pointlessly! Do you understand such, - otherwise you are nothing better than a blind Pharisee!"

[09] Says Simon Juda: "Lord, You know it how much I love You, and still You reprimand me in quite a hurtful manner about something I said out of myself, so that I now hardly have the courage anymore to ever ask You about anything again! I accept everything from You with the greatest love and patience; however, I cannot ward off an inner little secret grief, since precisely I have become the target of Your sharpness!" - Hereupon he turns towards the sea and stares at it with a somewhat wistful look.

[10] But John goes to him and says: "Behold, Brother, you feel somewhat heavy now because of the gentle reprehension from the Lord; however see, the Lord's love and wisdom knows it best why such has been done to you, and if you look very deeply into your own heart, you would find the reason for it quite easily yourself soon!"

[11] Says Simon: "Now, what will it be? - Just tell me!"

[12] Says Johannes: "Behold, Brother, with regard to recognition and the living, most steadfast faith, you are obviously the strongest among us and according to

the testimony of the Lord truly a rock; however, at the same time there are still hours, when a kind of arrogance comes over you and behold such arrogance is quite closely related to what one calls haughtiness! And it is this what the Lord wants to free you from by some humiliations coming your way! I have noticed this already at various occasions before and would have told you long ago out of true brotherly love, however there never was the right opportunity for it. Since now such opportunity has come up, I thought about it and told you about it, how I felt it for quite some time most vividly in me. You surely will accept it in the good loving sense in which I have told you about this and will not be cross with me!?”

[13] Says Simon Juda: “Yes, yes, also in this you will be completely right; however, I only do not understand why He doesn’t at least once draw one’s attention to it, since He is not taciturn otherwise! One would then much easier direct oneself to what is perfectly right according to His pure divine sense!”

[14] Says John: “He could do that; but He still doesn’t do it and behold, this also must have its good reason!”

[15] It appears to me as if He wants it that every person must first find himself completely, before the Lord finally puts His all life perfect hand on to him and takes residence in this person’s heart.

[16] Out of this to me fully true reason, the Lord does not tell anyone his mistakes of life directly, only indirectly by certain jogglers by which He forces the soul to look more closely at itself, to recognize in His light its mistakes, to ban them from herself and as such enter the order of the Lord. This, Brother, is my unauthoritative opinion, and I am all for it that this is the case. - What do you think about it?”

[17] Says Simon, somewhat in thought: “Yes, you also will be completely right in this; because among us all you truly recognizes the Lord’s sense in the deepest and sharpest manner! Your word should subsequently become very authoritative for me!”

[18] At this point Simon again turns to Me and utters a thankful look for having such revealed to his heart through brother John; however I indicate to Simon that he now should assist the sons of Marcus to the put the large net into the sea according to his good knowledge on this subject.

[19] And Simon does this with the greatest joy of the world; since a loving look from Me means to Simon more than the whole world, and it should be same with all people who truly want to follow Me and thereby want to reach the true everlasting life.

Chapter 189

A military vessel approaches. The big catch

[01] But whilst Marcus' sons, with the assistance of Simon and several disciples aboard were busying themselves with the casting of the big net, a large vessel was oaring directly into our path from the Genezarethan direction. It continued to approach, and when just a few (Fathoms) distant, one of Marcus' sons made it out to be a Roman military vessel with several soldiers on board.

[02] Says Cyrenius: "It would be somewhat awkward for my ranking in the world if my soldiers were to encounter me, in this somewhat unseemly boat for a chief governor! If only one could commence some diversionary action!"

[03] Say I: "Let you fear where there is substance; but here you verily have nothing to fear! For behold, when the sun stands high in the sky, it appears smaller than drifting upon the horizon; and at its height, no one can look, because it offends the eye; but when at the horizon, then all like to look at the coming or departing mother of day with cheer.

[04] Were this little boat ever-so ornamented, it could add nothing to your stature, - because what you are will be the same, whether atop Mount Ararat's summit, or a molehill; but the most reverential respect, paired with love you shall enjoy only where you are most accessible to the people! And I say to you furthermore, that this very encounter shall be of great benefit to you, of which you shall be convinced soon!"

[05] Cyrenius is now straining with attention over these My words, as to what this Roman soldier vessel might bring. Due to its being held back from meeting us by a contrary wind however, Cyrenius suggests whether it was advisable to steer after it.

[06] Say I: "Not so; for we shall meet up with it only too soon, which will give you opportunity to catch up with all sorts of matter concerning you. But for now, let us just watch the catch!"

[07] Cyrenius was happy therewith, gladly watching the fishermen lowering the big net into the Sea, and it soon began to fill with large fish so rapidly that one was soon forced to steer towards shore. Reaching shore after about a half hour, on the very spot where the big fish-pond in the sea was fenced in, the big net was hauled over from every side towards the pond enclosure, and there was such an abundance of the biggest and chicest fish in it that all My disciples, Marcus and all the children and even Cyrenius' servants were dept busy for an hour and a half, transferring all the catch from the net to the enclosed pond.

[08] The fish in the pond were brimming with their massive numbers, for they were close on seven thousand in number, and the pond could not have taken another one thousand; Marcus could hardly help himself for joy. His mouth kept moving from one thanks giving to another.

[09] But I said to him: “Friend, you now are grateful for the favour I have bestowed upon you, but to-day you shall still receive another gift, upon the Roman soldier vessel’s landing here! But the gift shall not consist in fish or gold and silver, but purely in My words, which shall forge for you a way to eternal life. This then heed, together with your entire household, and your soul shall become lit and lucid, for this time and eternity! - Have you understood Me well?”

[10] Say Marcus: “Yes, Lord! My heart says unto me: old, rusty warrior, to-day your life shall be freed of the old rust. Your ear shall perceive a voice from Jehovah’s heavens, and your soul shall feel the nearness of your salvation for eternity. - And thus I’m still hope to experience something most wondrous today.”

Chapter 190

The new guests

[01] Marcus’ sons had hardly hung up the net for drying upon the pier posts provided for it, when the big Roman vessel had come so close to shore that one could converse with the mariners, who then challenged Marcus’ sons to ferry the voyagers to shore, since its draught prevented it. The sons did so, and My disciples were not a little surprised to notice among the Roman soldiers and other civil persons, also the Captain Julius, and finally even Ebahl together with Jarah.

[02] The ship however also carried five captured, violent street robbers, who carried out their atrocities on the passes between Judah and Samaria and committed several murders. They were clothed as Rabbis and looked quite superficially amicable; but in each one’s heart there resided an entire legion of the most wicked devils, who were forcing these five robbers to rob travellers in the most brutal fashion, ruthlessly murdering them afterwards to avoid detection. But these robberies were secretly condoned by the Pharisees, because they made meetings between the apostate Samaritans and the Jews in many parts all but impossible. The Romans however also were aware of it, making them especially adversarial towards them. And such criminals then always fared shockingly, because these received the most painful death-sentences.

[03] Next to the five main robbers there were several political prisoners, going forth from the Temple for clandestine propaganda against the Romans everywhere; the transport aggregate was heading for Sidon.

[04] I screened Myself somewhat to prevent Ebahl, Julius and Jarah from immediately noticing Me, commanding also the domestics and Cyrenius not to give Me away straight away, because there were also several Pharisees upon the vessel who had secretly been sent after Me from Jerusalem, although verbally stating other official grounds.

[05] Cyrenius welcomed Julius most amicably, which surprised the Captain rather joyfully; for firstly he had not expected to find the highest Asian Head of State here, and secondly, because Cyrenius' way towards his subordinates was usually very reserved, although meticulously just.

[06] Cyrenius at once conferred with Julius about the criminals, and whether Julius had passed any sentence on them already. Because with the Romans, a sentence once handed down, fared inexorably: only the Emperor could revoke same. But Julius had not passed any sentence and had intended to let the Chief Governor himself do so at Sidon. He therefore asked Cyrenius to do so with the five robber-murderers and the several political prisoners, in accord with the criminals' own evidence.

[07] Says Cyrenius to Julius: "You have dealt well and wisely for not having sentenced these wicked ones! But I shall not forthwith sentence them either, because a still greater and mightier is found in our proximity, and we shall let this One judge in this matter (causa). Hence let the criminals be well guarded until this mightiest and wisest One comes!"

[08] Says Julius: "Exalted Commander over Asia! Does perhaps the Emperor find himself on Asian soil?"

[09] Says Cyrenius: "No, dearest Julius, but One Who truly has dominion over all nations of the world, and hence also over the crowned son of Augustus, my brother! Zeus Himself with all His godly might has come to us mortals from Heaven; His word are works and His will accomplished deed!"

[10] Cyrenius however spoke thus in the Roman tongue to Julius in order not to give Me away, and because he was not aware of Julius already knowing Me.

[11] Wherefore Julius said: "Most exalted Commander, we now live in a time of wonder upon wonder, and the gods must be greatly pleased with us mortals; because a few days ago I too had the most exceptional privilege in the world, to be acquainted with a man Who lacked nothing of Zeus except perhaps a few thousand lightening in His hand! A year would be much too short to tell you what this most obvious Zeus has worked at My Genezareth command, and that at the upright innkeeper Ebahl's place!"

[12] Cyrenius' eyes widened at that, and he felt embarrassed about what he should now say to Julius, or ask him. For he realized immediately that the story

concerned Me, but he did not want to shake Julius' faith. The same however was the case with Julius, for the thought so as soon as Cyrenius was describing the almighty Zeus.

[13] Neither of them regarded the other as a converted Roman, and so it was the two stringed each other along until I, later on, Myself came forward, thus putting an end to their mutual doubts, - which I had nonetheless deferred for an hour.

Chapter 191

About the angels' and the worldly teaching methods

[01] Ebahl and Jarah supported Julius' testimony and said they were making their journey to Sidom precisely on account of this rare miracle-man, in order to possibly still encounter Him one more time, as the daughters longing for Him was too intense. Cyrenius made out to be much surprised at how the hardly thirteen or fourteen seasons old maiden could be so much in love, particularly since he (Cyrenius) was aware of a most endearing and beautiful youth constantly escorting her. It therefore was even more astonishing that the beautifully tender little maiden could, at the side of the exceptionally beautiful youth fall so mortally in love with an already oldish man, such as the human Zeus is said to be.

[02] Whoever has come to know Jarah these previous events at Genezareth knows that she won't easily back down from a dispute, and so she also said to Cyrenius: "Esteemed lord and governor! How can you now in front of us betray, and count among the dead gods of Rome, for political expediency, Him whose godly light and grace is streaming forth manifold from all your parts!?"

[03] Behold, I feel His nearness, and you do so yourself, - and yet you would, as it were deny Him; behold, this is not very commendable of you, nor is it very commendable of Julius that he should, as it were betray in a certain way, the most holy and righteous to you, oh esteemed lord!

[04] It is furthermore not at all praiseworthy of you to accuse me of a kind of coarse enamouring; for I love Him only, as all men should, as my creator, - as my God and Lord, and worship Him in my heart as purely as can be for a mortal maiden. If so however, how am I in love with Him in a crude manner? Here, ask this my guide and teacher; he shall be better able than I to analyse it for you; for he possess more power in all things than all the world's wise and all heroes of the Earth's kingdoms, with the exclusive exception of Him Who I am seeking here. Hence just ask this youth, and you are bound to get the right answer from him."

[05] Cyrenius was about to ask the youth, but the boy Josoe held him back, by saying to him in confidence: "Be certain not to take on this youth, for he is like the

one visiting me occasionally! For this type of being tolerate nothing unclean, and hence no unseemly questions; for their life and being is nothing other than God's flame-light."

[06] Says Cyrenius to Ebahl: "Is not this your daughter, and a Jew; hence it is astonishing to see so much of the deepest wisdom reside in her! This surely she could not have learnt in just a few days from the Master of Masters, and even less from that certain youth?! Because these kind of teachers, although extremely rare, usually are not very successful in their instructing of us mortal mankind! This I know from experience with my son Josoe whom, although not fathered by me, I have accepted for good as my son. A Rabbi comes also to him, from time to time. After they are together for a time however, one does not really know who actually is in the right; because after often divergent views, they in the end are both right. This instruction in its entirety seems to be no more than a conflict of wisdom, from which eventually both parties emerge as victors.

[07] My Josoe frequently is so heated up against his mystic master that he wants him removed but the master does not allow himself to be led astray by it, asserting his often crassest nonsense, and only lets some light come through towards the end. And so I assume that the handsome Rabbi does similarly with your daughter."

[08] Says Ebahl: "Yes indeed, exalted Commander, it is completely so; I on my part can never quite work out who is ultimately correct. The thing seems to remain undecided in the main. There is never any talk of some positive teaching. The young spirit appears to simply try to confound his student's concepts, and the latter then has to straighten them out of himself as best he can. There can be no talk of any assistance, and as such there are always undecided matters in the end. If the student wants to fully demolish the Rabi's corrections, then he has to encounter the mentor with absolutely foolproof negations, to prevent the Rabbi from moving left or right. This is then proof that the student is in the right; but without the fool proof rejoinders, the student is always in the wrong, even if setting up the most justified assertions: Oh, my Jarah has had her Rabbi in a real noose, and he himself would not know how to get out of it, had not the maiden gotten him loose, which he conceded.

[09] Verily, the celestial method of teaching often is most peculiar. Here it is the student who usually instructs the teacher, and the teacher is always happy if he has learnt something from the student. But the thing always gets on in true celestial affability, and I am always glad to watch such teaching method, for one learns more in an hour than from a worldly Rabbi in a year.

[10] With the worldly Rabbi, the pupil stays a slave, physically and spiritually, for he can learn only what his physically and even more so, spiritually crippled Rabbi is capable of, and knows himself. Whether that be false or true, the pupil may inquire only at the peril of a severe punishment! Of what concern to such chubby-

cheeked worldly Rabbi the pupil's inner spiritual inclinations, and abilities: There the thing is: eat birdie or die: In short, to-days teaching method resembles a helmet that fits all heads, or a bed in which all men can rest with comfort! The giant Goliath certainly would look surprised if offered a cradle to rest in!

[11] I have not seldom seen children who already in their most tender years manifested a truly gigantic spirit. What these may not have grown into, if they had been taught in accordance with their ability! But they were taught basket-work like the feeble-minded, allowing their spirit a stunting, so to say! And this I regard as greatly unjust! For what supreme service such developed spirit could have given humanity: But of what use when stunted? It weaves baskets and finally catches fish and mussels.

[12] But here I see the immense difference between the vain and mostly foolish worldly Rabbis, and on the other hand the now most wonderfully current celestial Rabbi. This train the spirit in freedom, helping it to get up as it were and through all kinds of questions awakening it, from within the peculiar nature of the individual; whilst the worldly Rabbis seek to suppress and kill it! - Exalted Commander over all Asia am I right or not?"

[13] Says Cyrenius: "Completely indeed, my worthy host Ebahl! This has long been my view; but what has so far been done about it? I admit it: nothing at all! Because we ourselves lacked a proper foundation, where from should therefore those worldly Rabbis have received it? The poor devils in the end have to teach the children whatever they themselves received from us, - and hence they are blind leaders of the blind!

[14] We have now indeed gotten to know the holy truth from the One, and are well able to distinguish the light from the darkness; but quite a few baskets shall still be woven by some gigantic spirit before all men on this earth share this light: Tell me what in the end is to become of your little daughter? She verily is a gigantic spirit, and is besides that being taught by a celestial Rabbi. Tell me to what purpose in the end! Hardly for that of a housewife, ultimately: "

[15] Says Ebahl: "Exalted Commander: Behold our girls' schools! How are these administered? Verily, as an embarrassment to the human race! And this is why: a good girl's school would indeed be something to be devoutly wished for, because a mother, - something into which only a maiden can grow, always is the children's most excellent teacher. If, as they say, her spirit, heart and head are in the right place, then her children are sure not to build their houses upon the sand of the sea, and therefore would hardly be capable of being led astray. If however, as has unfortunately often been the case, the mothers are more stupid than worms, then very little or nothing is to be expected from mothers' tuition!- Esteem Commander, am I right here as well or not!"

Chapter 192

About the Temple's right to tithes and dues

[01] Says Cyrenius: "Here too you are completely right, and I am happy to detect a wise and honourable bade in you, and shall have to elevate you to some public office with considerable authority.

[02] Say Ebahl: "This will be difficult, as I am still a Jew who is strictly precluded from accepting any office or title from Rome!"

[03] Says Cyrenius: "Well, what will it take me to make you a citizen of Rome? And once you are so you are able to accept every imaginable official dignity, and we shall know how to thoroughly punish the Temple if it objects! If you are therefore willing, I shall make you a citizen of Rome!"

[04] Says Ebahl: "Exalted Commander, verily not for the high esteem of a Roman citizen, but purely on account of the freedom bestowed upon every upright citizen of Rome, do I accept your offer! In heart I shall certainly remain an orthodox Jew eternally, - for one cannot escape the living conviction that the true Judaism really once came to mankind from the heavens and that true salvation is to be sought and found therein; but externally I shall be as one born of a genuine Roman woman in the heart of Rome."

[05] Says Cyrenius: "Good, you shall at once, from my own hands written on parchment, receive a permanently legitimate pass, imbued with all rights of a citizen of Rome! On producing such letter to the Templers, they are certain to leave you in complete peace, and you shall then be able to do more for mankind than it could be the case heretofore; I want it, and so be it!"

[06] Therewith Cyrenius gave his secret scribe a sign and the latter immediately brought the pass. Cyrenius signed it and handed it to Ebahl.

[07] Ebahl, deeply touched by the Chief Governor's goodness, thanks Cyrenius from the bottom of his heart, terminating his eulogy with "Verily, such honour I had not expected in the vicinity of Caesarea City! This letter shall on my part be verily used for mankind's greatest advantage, and that much more because the pass empowers me to make any upright Jew a citizen of Rome, who himself then in turn enjoys all the rights and privileges of a Roman citizen. Verily, our area shall soon count many Roman citizens, and the departure of Pharisees shall soon increase as the grass in spring! Oh, how splendid this shall be!"

[08] Says Marcus, standing next to him: "Brother, you are indeed right to be very happy about it, because it is a great thing to be a citizen of Rome! I have been so from birth; but I nevertheless have to pay the Temple-clerics a certain annual tribute. They take only a tithe from Jews, but from us Romans they have by

devious means obtained from the imperia Court the right to an additional tax, and one has to come to a certain understanding with them in order to revert back from the tough taxation to the old tithe. This right to compulsory taxation of Roman citizens by the Templers should be taken back from them by Rome without misgivings; because firstly the tax is too harsh and secondly because it makes the Templers too powerful - and both are bad.

[09] Among the current transport of felons to Sidon again are found several agitators who are certain to be in the Temple's pay for there work. It certainly is true that the compulsory taxation is permitted as an especial burden only in certain Canaanite principalities, where it still appears upheld by Rome; but the Templers are not satisfied therewith, committing excesses by means of false documentation which they present as recently originating in Rome, compelling the Roman citizens to settle for at least the tithe. I had to even this morning pay them the fish-tithe, otherwise they would probably have caused me all imaginable trouble.

[10] Wherefore I think as follows: one should as soon as possible take away every Roman concession from the Temple, or Rome shall shortly be in danger of upheaval upon upheaval in Asia, and Rome shall before the passage of forty summers have the unpleasant honour of having to reconquer Canaan and the rest of Asia a second time, from Alpha to Omega; This my opinion of deep conviction, because I am well familiar with the Temple's state, and hence deeply despise it."

[11] Says Cyrenius: "Even for this mis-shapen axe, a handle shall be found! But when the Templers dare to start collecting taxes to extract their tithe from it, then we shall know how to despatch a well-fed thunder-storm towards the Temple; for this again is high-handedness on the Temple's part that would have truly dire consequences for Rome.

[12] (turning to Julius) You shall, Julius, still to-day receive rolls of prepared parchment from me whereon you shall be able to frame a few appropriate word for the Temple, as you see fit! -You get the picture!?"

[13] Says Julius: "This should be no problem, if only the principedom of Judea had not been leased out to the voracious Herod, with almost every power attached! Besides that there is installed at Jerusalem, an apathetic governor, namely Pontius Pilate, who is only too happy to be left alone and in peace; there is therefore not much to be done with him! But there is another fatal circumstance for careful consideration: prescribe a thousand ever so hard laws to the Temple, and it shall, like a Proteus, wriggle out of them; - whence I ask what more should then be undertaken.

[14] To proceed against the Temple with force, publicly, would be quite risky; for the people are attached to it and, particularly in Judea, priests are taken for semi-gods and brokers between their God and mankind. If therefore one brought to

bear evident force upon the Temple, one would have the fiercest rebellion upon one's neck in all of Judea. Wherefore much caution is called before undertaking something with the Temple in all earnest.

[15] Ah, here in Galilee and namely Genezareth, which finds itself in a state of perpetual emergency and where people are of a more enlightened nature, one can take to the field against the black ones quite effectively; but in Judea not at all! Wherefore this means taking counsel, before anything against the Temple is undertaken!

[16] The Temple has been able to, in all sorts of devious ways, to obtain all kind of privileges from Rome which we are bound to honour for as long as we have the fortune and honour to be Romans. Under these conditions the Charta Albas (white documents) shall be of little or no avail to me! I am however myself sufficiently Charta Alba in my area! I can by the way always find use for some anyway.

[17] For Genezareth and its extensive surroundings I have in any case already driven the tribute and tithe-extorting out of the Templers to where they are certain to let go of their voracity, and if I am correctly informed, then our upright Chief Cornelius in Capernaum has long since done the same at Capernaum, -and thus Galilee is, except for a few Herodian extortions, fairly free of the Temple-grinds, but this shall not be achievable in mighty Judea for a long time yet. This is my opinion. But you esteemed Governor, are at liberty to command whatever you will, and I shall at all times remain your most ready servant!"

Chapter 193

Dealing with the wrong doers and possessed

[01] Here Cyrenius praised Julius, but said quite rightly and wisely: "Dearest Julius, you know that I highly esteem you and that your lucid intellect always well-pleased me; however, what you have spoken just now does not appear to have sprung up from your own ground and soil. This you too have absorbed in your heart from that particular One!"

[02] Says Julius: "For sure; for truth is not in the fire but only in its gentle light; wherefore I have also become much more gentle and forgiving since getting to know Him. Ah, if only I could meet up with Him somewhere one further time in my life!"

[03] Says also Jarah, standing adjacently and taking it all in: "Oh, this is also my one and only wish!"

[04] In the course of this conversation, I had come up behind Julius unnoticed. Only Cyrenius noticed Me, saying to Julius upon My prompting: “Look around you a little! Someone stands there as if wanting to talk to you!”

[05] Julius quickly looks around and nearly faints for joy at seeing Me here, and Jarah shrieks for rapture, falling like dead against My chest; and I had to let her rest like that for nearly a half hour, before she came out of her blissful stupor.

[06] Since it was getting close to evening however I said to old Marcus: “You are going to take care of a dinner for us again; let there be no shortage of fish, bread and wine!”

[07] Says Marcus: “Lord, what are we going to do with the criminals nonetheless, tied to posts over there at the sea and guarded by soldiers, probably awaiting their sentence with great trepidation?”

[08] Say I: “These we shall allow to grieve sevenfold today, on account of the many evil spirits that possess them, and no one is to hand them food or drink, otherwise they shall not be curable! But you, Julius, pass sentence on them still today, in accord with which they shall suffer a most painful death tomorrow by slow burning throughout the day! Only tomorrow shall they then be pardoned, and I shall then see whether they can be released. Their exceeding fear shall make their evil inhabitants crumble, and they shall take their leave gradually. But bind them to the posts firmly, or they shall give you much trouble!

[09] Let the political stirrers off somewhat more lightly, since they have not sinned in any substantial manner; pronounce them a severe punishment and then pass them some bread and water! It shall transpire in the morning whether their punishment can be reduced or not!”

[10] After these word, Cyrenius says to Julius: “Go therefore and break the rod and pronounce what they are to except tomorrow!”

[11] Julius rises and goes over to the shore, some five hundred paces from Marcus’ dwelling taking some deputies with him. Coming to where the criminals are tied to strand-posts, he commands the soldiers to tie them up more firmly. Only after the soldiers had done so with ropes and chains did Julius pronounce to the five robber-murderers what they are to await the next day, starting with morning; also pronouncing their severe punishment to the seven political prisoners.

[12] On hearing such sentence the five robbers-murderers shout panic-stricken for immediate execution, as they would not be able to stand the pain. But Julius leaves at once, ignoring the dreadful yelling of the robber-murderers and the other seven criminals.

[13] Coming back to us, Julius says: “This is certainly no small thing! The wailing and desperate faces and behaviour would shock an animal! I am glad to get away from them! It is incredible, - Medusa’s face could hardly look more inhuman! I am curious what faces these fellows shall cut in the morning!”

[14] “You see,” - I say to Julius - “this is effected by the wicked spirits in them! These shall hardly be able to bear the fear till morning, and shall as I said, mostly depart, and tomorrow we shall have easy work releasing the people.”

[15] Asks Cyrenius: “But what shall then have to be done with them? Shall we be able to fully free them, or keep them locked up for a while?”

[16] Say I: “Certainly, for under no circumstances can they be freed without abundant counselling! Neither the other seven, for no man rids himself of sin as quickly as he fell into it! For the five, a year shall hardly be sufficient, and a half year for the other seven. - And so we can now look forward to supper.”

Chapter 194

Jarah talks wisely

[01] Says old Marcus thereto: “Lord and Master of all the world’s masters! Earlier on You had said unto me that I shall still hear today, many a rare thing about man’s destiny, and that I shall also get to know the kingdom of God. Verily, most wondrous indeed! This day I have already heard, seen and lived through more than in my entire life previously; thus Your prediction for me has now come fully true; and now I shall spare no effort seeing to it that our tired limbs shall not go to their rest understand.”

[02] Say I: “Indeed, go and check whether our cooks are ready with their art yet! After the meal, more happenings shall bring you still closer to the kingdom of God.”

[03] Says Marcus: “But Lord, what of this dear maiden still holding fast and covering Your chest with tears; shall she not seemingly let You go at all!”

[04] Say I: “Ask the maiden herself, and she shall supply you with an answer!”

[05] Marcus ask the celestially languishing Jarah.

[06] However Jarah immediately turns around and says: “Listen, dear, old friend! Who once has seized Him, should never let Him go; for if letting Him go, he also has let go of his everlasting life and thus lost it forever. What I do physically, you all should do in the heart, as also I do it always in my heart!”

[07] Who loves his life, but often let go the Lord of life frivolously because of the world, will also loose his life because he has lost the Lord of life. However, who does not respect his life but only pays attention to the life in his heart, namely to live only the Lord, will keep his life forever, even if dying in his body a thousand times!

[08] Behold, when the Lord came to us I first have recognized Him in My heart and only love Him above all; yes, if He now requires from me to die for Him, death would be a refreshment to me! Because I know and feel it most vividly, that the love for Him can not die forever, for it is impossible for her to commit a sin, which is the true death of the soul. If however, man's soul is dead, then also the whole person is dead. This remember well, old man; for I'm from the school of heaven, which is the love and the truth and the life. What I have told you now, is a teaching from heaven and therefore you might want to pay attention to it!"

[09] On hearing Jarah speaking like this, the old Marcus said transfused with favour: "Oh child of the heavens, - far too good and pure for this dirty Earth! Verily, should the Lord physically leave this my home again, then I shall come to you to learn heavenly wisdom! Oh what a difference between you and my daughters. Whilst you are already a sun, my daughters are hardly an image of the great light of the sky in the smallest dew-drop! Oh Ebahl, how fortunate you are to be father of such angel!"

[10] Here tears of bliss fall from old Marcus' eyes, and he hastened to the kitchen to check out on the supper, acquainting his daughters with the instructions he received from the little maiden from Genezareth; and the daughters were astounded and asked him to create an opportunity for them to talk to the heavenly child after the meal.

[11] Marcus was elated about that and promised to arrange it, but that also they should now busy themselves to get the supper ready soon. And the daughters said: "Father, everything shall be ready in a short quarter hour!"

[12] With that Marcus left the kitchen and commanded the sons to quickly put wine and bread on the tables in front of the house, and also to see that there should not be a shortage of light. Several well-filled lamps were to burn upon the tables, and the rest of the courtyard was to be lit up with fishermen's flares throughout the night! - All was at once put in motion, and by the time it grew dark, many lamps shone brightly upon the tables, and the quite extensive courtyard was lit up by the flares. Soon after, exquisitely prepared foods were set on the tables, well-cooked fish, bread, wine and diverse fruits.

[13] Before the meal, Jarah recited a Psalm of David, then asking Me to bless the foods and drinks; and I did so and we all sat down and consumed the dishes with joy and cheer, with wine in moderation. I was seated between Cyrenius and the delightful Jarah, with Cyrenius on the left and Jarah on the right, with her

Raphael next to her and the old Marcus opposite him. - The latter noted Raphael's way of eating: when Raphael put fish or bread or fruit or a beaker of wine to his mouth, everything just disappeared before his mouth, and Marcus saw him neither chew nor swallow any food.

[14] Josoe, Cyrenius' foster-son, noticing the old Marcus' quiet amazement, said: "Old soldier Marcus! Why can't you take your eyes off Rabbi Raphael?"

[15] Said the old one: "Indeed, you esteemed son of my lord and commander, this is quite a rare phenomenon! This youth puts food and drink to his mouth, never opening it, never chewing or swallowing anything; but the foods disappear before his mouth! How so? What goes on? If this is not another wonder! What am I to make of it?"

Chapter 195

Matter and spirit

[01] Says Josoe: "You are to learn from it that nothing material can enter heaven, and how therefore this angel first dissolves all matter into the spiritual and takes up only its purely spiritual. The youth is a most pure spirit-man from the heavens, and hence also represents heaven to the smallest degree; the foods however depict us worldly men who are still buried in our matter. We, the latter, although, like the foods, are being quite well-prepared now at this great Master's oven, Who taught us such and now still carries among us physically, - nonetheless we cannot with these our bodies enter the kingdom of God.

[02] When we shall once however have been called by God to leave this world, then an angel of God will do with us as this one does with the food, i.e., he shall in a moment liberate from matter everything pertaining to the spirit, then give the material over to full dissolving, then uniting the soul and its spirit of life, as well everything within matter that belongs to the soul, into a most perfect human form; then ushering it into the pure world of spirits in accordance with God's eternal and most unchangeable will! - Behold, this is what you can and are to learn from the peculiar eating of the mighty, celestial youth!"

[03] Says Marcus, quite astonished at Josoe's wisdom: "I had earlier on already noticed that you are a young man of wisdom far beyond your age; but I could not have held you to be this wise! You have give me exceedingly important instruction, for which I shall always be grateful to you; but you know, man's thirst for knowledge gets stronger the more he knows, and now I am itching, over and above your instruction to know how such dissolving of matter is effected!"

[04] Says Josoe: “Friend, although it is not good for man to know too much, however, you could remember the following! See, matter is actually nothing else than fixated spirit by the almighty will of God.

[05] If God therefore wishes for some reason to dissolve matter, then same is seized, in the shape of a human being, by the almighty will of God, the fixation or binding judgment is suspended, and all matter instantly disappears from existence, going over to its primordial, spiritual element, to then remain what it originally was, but refined and perfected.

[06] Countless formerly separate forces are united into one great, perfect individual, and this shall then be a perfected human spirit, everlastingly in accordance with God’s will! Have you understood this?”

[07] Says Marcus: “Indeed have I understood it, but I shall question you no more, for your wisdom is too dazzlingly high above my natural comprehension! But what would interest me to hear is your conversing with the maiden Jarah, your equal in wisdom; this should be a truly great spiritual relish that would be hard to excel in the heavens!”

[08] Says Josoe: “Behold, that would be somewhat vain of you! - Here you have two full beakers of wine! Would it be clever to pour one full one into another? Would not the precious wine be spilled onto the floor? What good would come of it? What I know the maiden is bound to know, wherefore neither I nor she could learn from one another! Hence we shall spare ourselves such effort! Let it be rather yourself speaking to the glorious child of God! You and your daughters, your wife and sons shall have much to learn from her; because there has not till now been on this Earth a maiden destined by God to experience what this maiden has experienced. She knows unspeakably much that no one on Earth knows yet, other than the Lord Himself. Do you grasp such?”

Chapter 196

Jarah loosens Josoe’s gordian knot

[01] Say I to Josoe: “But My dear Josoe, how do you know that My dear Jarah moves within so much wisdom, having knowledge of things that none besides Myself knows?”

[02] Says Josoe: “Lord, how should I not know this, and how can You ask me, since it is Yourself who placed into my heart and from there unto my tongue whatever I am to recognise and speak?!”

[03] Say I: “Very well, My dear Josoe; since you know this, give us an adequate reason why, - since all the thoughts of your heart, even at the deepest level, are and must be known to Me long before you have thought them, - I nonetheless still asked you!”

[04] Here Josoe is taken aback, looking within himself for a cohesive reason. After a while he says rather timidly: “Lord, for this, and because of my restricted power of discernment, no plausible reason can be found, -at least not by me; be it that You ask only for appearance’s sake, like a Rabbi asking his student something that he - the Rabbi, is bound to have known long before his disciple. And yet there is an endless difference between You and some Rabbi testing his disciple! The former indeed knows what he knows himself, but does not without testing know whether his disciple knows it. But You know only too clearly and vividly, not only what in the first instance I know for my part, but also the most secret thoughts of all men and angels:-yet ask me!? Behold, even therein lies the inextricable Gordian knot. Since I am no Alexander by far I am not able to unravel it!”

[05] Say I: “Tell Me why it is that the youth from Sychar paying you occasional visits, asks you as if he didn’t know, when in fact he is certain to know only too well?! He actually permits himself to be instructed by you as if he were your disciple!”

[06] Says Josoe: “Lord, this is my very complaint about him constantly, that with all his immense wisdom he just wants to learn from me; and if I ask him about anything, he keeps saying: ‘Ah, this is what I wanted to ask you about!’ But I ask, and have already asked You this morning: What teaching-method is this! Jarah’s father earlier on expressed a clever opinion about such method, which I could also apply to Your question to me; but I don’t fully share his view, and hence cannot fully use it as answer to Your Gordian-type question.

[07] With certain diversely imitated disciples, such teaching-method certainly is the best in the world, because the otherwise still limited disciple is steered towards intense independent thought, feeling and finding; but apply such method to a disciple devoid of all elementary science, and then I would like to see when and how by such teaching method the student at last makes it to the alphabet and finally to reading of Scripture, - without a miracle!

[08] Here Ebahl’s otherwise reasonable opinion shall not be of any use, and hence I can’t use it here.

Wherefore I tell You straight out, oh Lord, that I am unable to answer Your Gordian question. You will have to show us the grace to answer Your question yourself.

[09] Say I: “What if our dearest Jarah were to explain such question for us?”

[10] Says Josoe, somewhat discomfited: “This she could do by all means, if capable of it! Of course if You oh Lord place the answer in her heart, then she shall easily be able to answer!”

[11] Say I: “This nevertheless I shall not do so this time, and she shall have to deliver the answer herself!”

[12] Says Josoe: “Well, in that case she may not fare much better than me.”

[13] Say I with amicable mien: “Well then, we shall see! Tell us nonetheless, dear Jarah, why I, as it were asked dear Josoe something that I was bound to know beforehand!”

[14] Says Jarah, somewhat timidly: “Lord, if I may speak, then You seem to have put such ‘Gordian question’ as Josoe calls it, to him in order to humble his disdainful soul a little, as he had earlier said that he had no need to converse with me since he knew everything that I know, wherefore we had nothing to say to each other. Such discussion would mean pouring a full beaker into another full one. But dear Josoe forgot that You have dished out gifts of the spirit unequally even among Your angels, and that one most perfect spirit therefore still can learn much from another most perfect spirit!

[15] But it is my view, oh Lord, that when You ask in this way, You do so for no purpose other than to lead someone haughty to a somewhat humbling self-re-appraisal! So far as I can see with my limited cognition of the heart, You gave dear Josoe such Gordian question for that reason.

[16] He had earlier, somewhat self-contradict remarked to Marcus that through grace I had experienced things as no previous man on Earth before; yet he takes himself for an equally full beaker! If however he credits me with such extraordinary experiences, then I really don’t see why he doesn’t wish to enter into conversation with me. I on my part however think that, in spite of my own unheard-of experiences, still can learn something from him, and don’t regard my beaker as so full that there is no room in it for something from his beaker.

[17] And, as I have now discovered, here Jarah smirked a little, it seems that his beaker also is not so overfilled that there would not be room for a drop from mine!

[18] But I would not by the way want to in the least make any sniggering comment about Josoe’s rather ebullient self-esteem. But having been challenged, I spoke as I felt in the heart; hence I deem myself to not have committed too great a sin! If nonetheless I did so, then I should want to make amends to the limit of my ability!”

[19] Say I: “No no, not at all! Your most faithful heart lies to openly before Me, and you have even done our dear Josoe a great service; for he really was quite weak on the point touched upon in your child-like wisdom, and this weakness would have been able over time to lead him somewhat astray. But now he is healed also from this aspect, and he shall be glad to enter into cheerful discussion with you, for he has style of expression.

Chapter 197

About terrestrial man’s limits of knowledge

[01] (and turning to Josoe): “What do you say now to this dear Jarah’s most appropriate and accomplished answer?”

[02] Says Josoe: “Oh Lord of all life, this fair maiden has probably been no terrestrial maiden for a long time; she, the most glorious Jarah, is a personified celestial light of the first order, compared to which I am hardly the tiniest star! I too, through Your grace have had experiences like few mortals, for it is, no joke to have spent, by my estimation, two years in the world of spirits and borne up two years later as a decayed corpse in a tomb, to finally return with fullest consciousness, through Your grace and most wonderful mercy on this Earth. Yet I nevertheless openly admit it that I hardly feel worthy of becoming a feeble and untalented pupil to this maiden. If she wants to show me the love of giving me limited instruction then I shall accept same with the greatest thankfulness in the world.”

[03] Says Jarah: “Yes, my dear Josoe, you are a princely son and I the daughter of a Jew who is a mere innkeeper of Genezareth, - therefore, in a worldly sense, it would be most arrogant and pert of me to approach you; but if you are willing to descend from your exalted position down to me poor one, you shall find open arms and the door open to my most humble and shabby hut!” - Josoe makes big eyes to this weighty address, not knowing how to respond.

[04] But Cyrenius says to Josoe: “Behold, my Josoe, this is as much as to say: you are to sit over with Jarah and talk to her. Go and do so, because I am myself quite curious about everything you shall discuss!”

[05] Says Josoe: “Ah, dearest Jarah never let on about wanting me to sit with her, but rather about my speaking to her if, as a princely son, I should want to descend to her level! Of course Jarah doesn’t seem to realize that firstly, I am no princely son and, secondly, that aristocratic pretentiousness is further from my nature than heaven is from Earth. I am all just for truth! Anything below it I despise most vehemently, whilst anything above it, such as God’s mysteries, I worship,

not demanding elucidation in what does not become the worms and dust of this Earth!

[06] In God there is the fullness of the most infinite wisdom, of which there is hardly a dust particle in us! That which we know is only fragmentary, and we shall never find our way from Alpha to Beta, let alone to Omega. There are myriads of lights shining in heaven; who knows them? We don't know the two big ones, let alone the countless small ones, whereas God's wisdom is as innate everywhere as light in the eye!

[07] We know whatever God wants to reveal to us, but over that there reigns, for man's soul only holy yet endless night. And man should never dare to lift the holy darkness over this endless night, for this night would swallow him like the sea swallows a stone that some naughty boy flung into it.

[08] We humans are vessels whose measure has been firmly set. Once that is full, one cannot fill it further; if however man is given a large measure once, then he shall yet be able to put much more into same, and it shall not easily overflow as it is now the case.

[09] Men on this Earth indeed have diverse measures, but mine obviously belongs to the smallest variety. Dearest Jarah has obviously been more richly provided than I, wherefore I cannot compete with her on equal terms; but if she wants to pass on something out of her great excess, then I shall always gratefully accept it. Yet I am nevertheless not able to sit over with her; because firstly, she is much wiser than I, and secondly it would not at all be appropriate for me to do so!?

Chapter 198

What is truth

[01] Finally I say to Josoe again: "Hearken, My dear Josoe! You have now spoken most wisely, and there is much that is good and true in it; but I nevertheless make you aware of several things! Pay good heed therefor, for I too can engage at greater depth with some as wise as you!

[02] You said: 'I am all just for truth! Anything below it I despise most vehemently, whilst anything above it, such as God's mysteries, I worship, not demanding elucidation in what does not become the worms and dust of this Earth! In God there is the fullness of the most infinite wisdom, of which there is hardly a dust particle in us!'

[03] Yes, it is quite good, pure, right and reasonable, to be for the truth only; however, this principle is directly opposed by a mighty question and thereby forms with your praiseworthy principle a perfect cross! If you or anybody else can find a solution to the question I will give to you, My shoulders will be freed from the cross.

[04] Therefore tell Me: What is the truth for which you stand for? Is it a truth as you see it? Behold, everything is smoke picture from today until tomorrow, and which might be a full truth for today, can already tomorrow not be the truth anymore! Look, there in the last light dim light of the long set sun floats a little cloud with the form of a fish! Tell Me, for how long will this little cloud's shape remain a fish? Behold, the following moment will already prove the present shape of the cloud to be a lie!

[05] If I put three pears in front of you, you will say that this is a truth that there three pears in front of you; however, I tell you that each of the three pears contains several seed kernels, where out of each one can subsequently originate countless many trees, which finally can produce the same pears in countless quantities! Are these therefor really only three pears forming in themselves a completed unchangeable size, or are they only three apparent sizes, behind which still completely different sizes are hiding like a large number of warriors in the belly of the wooden Trojan Horse?

[06] Where does the truth starts and where does it ends? Is man as he is the truth? Look at a child and finally look at an old man! Look at a city build by the hands of man! Is it a full truth? Behold, today it still stands, while tomorrow it can be already destroyed!

[07] Behold, only for him who is in himself and through himself truth, is also completely the truth; however, for him, who is it not, everything else must necessary only this what he for the time being is himself.

[08] A truth however, which is only a temporary truth, is already therefore not a full truth, since there is no permanence at home; the full truth must unalterable forever be to the fullest measure, what it is in every moment. - What is therefor the actual full truth?"

Chapter 199

The secret of all wisdom's foundation

[01] Here Josoe widens his eyes, thinks to and fro and does not know what he should answer Me.

[02] However, Cyrenius says: “Lord, but this is a question where all wise men and philosophers would have lost their teeth to the last root! Allow me, You my divine Friend, - according to Your for me always most holy words is everything what we observe with our senses, not a full truth but at least half way a lie!? Who then can fully depend on any given word? This Your question has verily made also me a little sad. This time round You will have to answer Your question Yourself; since on the whole earth no wise person will be able to solve this riddle for You!”

[03] Say I: “Be unconcerned about it! Here at this table are sitting quite a few, who are able to give a sufficient answer as a solution for My question to Josoe, even without My help; for they already know from where the wind is blowing. However, I want it that My Jarah comes to the aid of Josoe to solve My rather difficult placed question put to him! And as such (turning to Jarah) you try, My dearest Jarah, to find the right answer in your heart to My question!”

[04] Says the maiden smiling a little: “Truly, I find it a little strange that the otherwise so wise Josoe did not immediately find a suitable and fully solving answer in himself! - What else can the fullest, everlasting truth be than God Himself, who, from eternity containing all perfection in Himself, is in the spirit always the same, thus forever and in Himself unchangeable, for in Him as the most endless perfection in Himself no further change is conceivable. God is the only and everlasting primordial reason of all being. Everything which exists, is nothing else than His fixated ideas; their being is therefore also a God-being, and their life is God-life.

[05] Therefore in God everything is the fullest, everlasting truth, because nothing can be anywhere outside God, - in us people, however, only as far as we are one with His holiest Spirit through our love for Him. The pure love for God connects us with God and causes that we become one with Him; if we are, everything become purest light wherever we might turn to. And this primordial light in its highest purity of the spirit is then the very everlasting, unchangeable truth. - This, it appears to me, is the only right, solving answer to the question of the Lord put to the dear Josoe.”

[06] Say I to Cyrenius: “Now, what are you saying to this answer of My question given to Josoe? However do not believe that I wondrously put the answer in her heart; because she has found such entirely on her own soil. And I say to you and to all who are sitting at this My table: there is not one word too much or too few and is forever fully the truth.

[07] But how does she get to it and Josoe not, who decided to be for the truth only? Behold, this is caused by her unlimited, purest love for Me; such her love connects her heart with Mine, and hence she can always on the shortest route collect all light and thus all wisdom from her self defined primordial spring of all light, all being and all truth, which is forever unalterable one and the same in Me.

[08] And you, My dear Josoe, who stand only for truth, what do you say now about Jarah, who stands just for love as it were?”

[09] Says Josoe, a little embarrassed: “Oh Lord, I can see the dark spot inside myself now; but I don’t see how to rid myself of it! I have done Jarah much injustice, and this has to be made good, and if You oh Lord have no objection, I shall at once sit over with her!”

[10] Say I: “Oh, none whatsoever; for behold, the entire company looks forward to your conversation! I say unto you that only at her side shall you find that which you want to stand for!” - Only after these My words does Josoe rise and seat himself between Jarah and her angel Raphael.

Chapter 200

Josoe and Jarah in conversation

[01] On joining her, Josoe reaches out to her, saying: “Don’t be cross with me, dearest Jarah! For behold, I could not have known that you, as a child of hardly fifteen years possess greater wisdom than all the wise who had lived on the Earth before us; but at the same time I ask you to reveal a lot of your wisdom to me.”

[02] Says Jarah: “And you of yours; for you too know much that may still be strange to me!”

[03] Says Josoe: “Of that the chances are slim, because my wisdom-vessel firstly seems very small and secondly riddled with holes like a sieve! In short, not much is likely to exit me, primarily because the contents are limited; wherefore let you commence! I am besides too embarrassed just now to seize something worthy of discussion. In the highest divine wisdom’s presence it is difficult for man to speak, -but that much easier to listen and keep silent. But you fairest Jarah possess a good bridge to divine wisdom; from this you can fetch whenever and whatever you will! Hence let you start, and as said, I shall listen!”

[04] Says Jarah: “But behold, esteemed Josoe, this would hardly be appropriate! For a maiden must not be forward! You can indeed ask and I shall answer, and when I ask, you too can answer!”

[05] Says Josoe: “It would be easy to ask, if one only knew what! In ignorant childhood the heart was full of all kinds of questions of course, but after one has the answer within oneself already sevenfold, a new question is much harder than giving all sorts of answer. Hence I would rather you asked me anything, for you are much initiated and can ask much.”

[06] Says Jarah: “Well then, in my Lord’s name, as you insist, I will put a question to you, and so tell me why God the Lord, as the highest love and wisdom allows, and that in this our time, with reference to the so-called servants of God and privileged dispensers of the word God, to carry on as the most unscrupulous, wicked, arrogant and domineering people, devoid of all conscience, and that in the most shameless and usually clandestine fashion, - unpunished! Why do they not fear God, Whose might and glory they proclaim before all men with the most dazzling ceremonial pomp and deafening tone? Behold, this is a question of grave import for our time!”

[07] Says Josoe: “Yes, this question is indeed of grave import, but no answer is to be found on my ground, and you shall therefore have to answer this yourself!”

[08] Says Cyrenius: “But my dearest son Josoe, surely you shall find something to say? Verily, your constant excuses are beginning to bore me! I know it well and have now seen how dearest Jarah far excels you in wisdom; yet you are not to knowledge quite so empty that you should find no answer at all within yourself to such question. Say something therefore! If your err-well, then there are an adequate number of wise men at the table who can guide you unto the right path!”

[09] Says Josoe: “Dear esteemed father and commander! It is easy to command; but there is endless bitterness within obedience, - especially when as for myself now, to be obedient is not possible!”

[10] Think of the greatest goodness, love, and unlimited wisdom of God on the one hand and on the other, all the abominable deeds certain to be committed unpunished by the so-called servants of God upon mankind, at all hours of day and night! Hold these contrasting conditions up to your soul face, and you are certain to clearly perceive, as do I, that an adequate answer to such question is somewhat harder to formulate than adding up three and three! Let someone else try it and they shall realize that the question put by Jarah is no simple issue!”

[11] Says Cyrenius: “Now now, I can see that one has to command a high degree of wisdom to answer Jarah’s question, even partially; but it would certainly please me to receive some adequate light on the matter. For I have given this point much of my thought, yet never found an even half adequate reason for it. I think that if none other than our most beloved Lord and Master, and our fairest Jarah, proves able to answer the question, then we shall all turn to You, oh Lord and Master. You are certain to uncover the right reason for us, as You also promised to do, if my memory does not deceive me.”

[12] Say I: “Quite so, should Jarah no be able to find her way; but I think that if she is diligent, she shall hit the nail on the head with the first blow! Try it, dearest Jarah, and prove that I did not start up a little garden for you at Nazareth for nothing!”

Chapter 201

Jarah's garden observations

[01] On hearing this, Jarah stands up like a fully-fledged speaker, saying; "Very well, the little garden is full of blessings from above, and I am eager to share my little child-like application, over just a few days of course! The little garden has of course yielded little material profit so far - which could not be expected from its brief duration; notwithstanding this however, it has yielded me that much greater spiritual gain!

[02] The little garden is for me indeed a book of the profoundest wisdom, and in just a few days I have learnt far more than Solomon in all his wisdom could have revealed to me; and so the answer to My question to Josoe has already emerged vividly in this very garden, being now in my sole possession and given to me by the Lord Himself! For were the full answer not within me, then verily I should never posed such question, in the blind hope that someone else should answer it for my comprehension.

[03] Oh, I certainly have the full answer within me, and this applies not only for this time but for as long as there shall be a Word of God, and priesthood expounding same upon this dear mother Earth! And the full answer to the question is this:

[04] I had cast diverse, precious and good fruit seeds into the rich little garden's soil. Some sprouted already the next day, and on the second day the shoots were already four fingers high over the soil.

[05] A maiden, and especially I myself, is always curious, and my insatiable curiosity drove me to see, at least with some of the strongly sprouting seeds, what actually in the end becomes of the seed, after sprouting from the earth. I therefore dug some up and looked at them attentively. And behold, as they say in Roman: 'Sappenti pause sufficient' (a little is enough for a wise-man - the ed.) - I found the seed decayed, and the surrounding soil covered with mildew! From this grave the little plant sprouted, whilst there was hardly anything left of the seed, other than a tiny portion of the hard, protective and seemingly imperishable pod cover.

[06] Besides this notable phenomenon I unfortunately also noticed that some of the ungarnished seeds were consumed completely by the mildew, and there was nothing whatsoever left from which some fructifying sprout would or could have grown forth; but it did not on the other hand escape my keen eyes how above such completely rotted seeds, tiny and tender plants came forth from the soil that did not in the least have anything in common with the good and precious sprouts. Ahoy, I thought to myself, here you have it! These false sprouts are also bound to

be a product of the good seeds cast into the fat soil; but the hungry soil has merely sated itself therewith, not permitting the proper sprout to shoot forth? But what does it gain? In place of the one precious sprout, thirty inferior ones shoot forth, ultimately depriving the soil of perhaps a hundred times more of the fat nutrients than the one good seedling might have done; for everything good and precious is also sufficient unto itself in every way, regardless of what it is.

[07] Gold, unlike lead, does not have to be constantly polished in order to shine; it is polished once and then shines for centuries. - A vine grows fruitfully in most inferior ground, but thistles and thorns normally seek the best soil. The good and precious domestic animals rarely are rapacious, whereas a wolf, a hyenas and such-like beast would want to all but eat all day and night. Likewise the more noble and good human is undemanding whilst the evil and sinister worldling is ever satisfied with anything. Give him a hundred thousand pounds of gold, and his most avid desire will soon be to get another such lot, and it shall not concern him if all the other people starve to death from poverty! One meanness constantly engenders another!

[08] Behold, the soil of my little garden therefore was partly un-precious and mean, wanting to fatten itself with the precious seeds that I had cast in it. What was the result? Instead of feeding the one previous and modest seedling, it had to feed a hundred rapacious and unprecious ones!

[09] And behold, just as the foolish, mean and selfish soil does, so do the people of this Earth who try to create a heaven full of the most blessed enjoyments here already! In the end they have to let go of all their painstakingly acquired supplies, and a hundred others then squander them in the most slovenly fashion. -This now is an introduction to my forthcoming, full answer to my question. Receive this image deep into your feelings, and you shall very nearly find the answer yourselves!” - Here all are pondering, unable sufficiently to marvel at the maiden’s immense wisdom.

Chapter 202

Applying Jarah’s correlations

[01] Meanwhile the maiden turns to Josoe, asking most amicable: “And no real light is falling into your heart yet either, my most beloved and esteemed neighbour?”

[02] Says Josoe: “Fairest and most amazingly wise Jarah! It seems indeed as if looking through a cloth held before the eyes; but not much can be said about clarity for a long while yet. May it therefore please you to continue your answer to its conclusion!”

[03] And Jarah continues her exposition, saying: “If you have given thought to my natural presentation of my first spiritual harvest from my little garden then what follows might be quite vivid to you. Hence take note and hear and see!

[04] Spiritually, the people of this Earth are like my garden soil, and the Word of God, which initially came through our forefathers from the heavens, starting with Adam and later the patriarchs and prophets, awoken by God Himself, is like the precious and good seeds which I laid into the soil of my little garden. But just as no seed laid into the Earth at once becomes the new, many fold, ripe fruit, just so is it also with the Word of God.

[05] When the word of God, through hearing, enters man’s heart, it must, as commanded by God’s word, be enlivened through deeds, - which are akin to the enlivening nutrient powers of the soil -, towards our brothers and sisters, and thereby brought to proper germination for the purpose of the true and full strength fruit of spiritual life in God, therewith becoming a fully blessed and fully ripened fruit! If however people, foremost those who take up God’s word first like prophets and priest, instead to let it ripen in themselves and sow it in its fullest genuineness into the large field of all people of this earth for all times of times, consume it themselves like the earth which consumes the noble seed for itself to fatten itself and to use it as a means for their own fattening alone, it then of course no wonder when finally upon the field of the apparent false prophets and priests, for the large field of laymen mankind only weeds, thorns and thistles germinate and reach evil ripeness!

[06] Notwithstanding the fact that it happens so, it is not against God’s order and wisdom, for behold, when the choice fruit ripens, the straw and all fruit is gathered into the barns, the weeds being left in the field, spontaneously manuring the soil which is then fortified for subsequent sowing, to avidly take up a fresh seeding and enliven it.

[07] So it is also with us humans. Has we from all times past been satisfied with the most pure truth as it comes froth from the mouth of God, verily, we should have very little craving after more new truth!

[08] God the Lord foresees this however and allows a dulled mankind to be served up pigs’ fare for a while, and its soil to be much fortified through weeds; only then does mankind, languishing and pining after light in the night enjoy the pure, and precious fruit of the pure Word of God, as is now the most obvious and blessed case among us.

Chapter 203

Materialism and its proponents

[01] (Jarah:) “There certainly are unheard of abominations taking place constantly being initiated by the so-called servants of God! But mankind, bound to hear about it, and themselves not un-versed in God’s scriptures, increasingly ask one another daily: ‘What’s this? What is the word of God? Can it be God’s will, and purpose of His word, that the proclaimers of God’s word, His love-will, grace, gentleness and peace should be the most greedy, domineering, selfish, loveless and impudent devils towards their fellow-men?’

[02] And behold, these are good questions, for these are the first impulses towards peoples’ true independence of action, without which they can never go over into true spiritual freedom, either through benevolence and even less so through evil and so-to-say hellish coercion, for without spiritual freedom there can be no eternal life for the soul and its spirit.

[03] It is true, when observing the actions of the priesthood, one can shear of just annoyance and nearly get completely dissolved by it and one often would like to scream at top of one’s voice: ‘Lord! Don’t You have no lightening, no hail, no sulphur and no pitch anymore to punish these people-tigers with the most severe sharpness of Your divine rage?’ But then a gentle voice from the innermost heart says: ‘Be clever and wise, and watch your step! If you see an adder lurking next to the road, sidestep it; for the whole earth is not yet covered by adders!

[04] It has to be night just as there is day, so that people can recognise the value of light. During the day no person has any need for the light of a lamp; but if it gets night then every person feels painfully the absence of light and gets himself a light as best he can and even a weak luster makes his room more friendly than a total lack of light.

[05] Behold, if the Lord provides the people of this earth with all kinds of goods, they soon become wanton and start to provide too much for their body and their soul in which the divine spirit resides, which then soon is consumed, similar to the noble seminal grain by the surrounding saturation greedy earth, instead of obtaining in the right measure the strengthening from the body for the germination of the divine spirit to an everlasting life, as such is prescribed by God, and for which final purpose God actually has given the soul a body. However, if the soul has been consumed by its body, instead of noble fruits, only thorns, thistles and all kinds of evil weeds appear, from which surely no grapes and figs can be harvested!

[06] Such a person is then spiritually as good as dead! He doesn’t know anything about the spirit. He denies everything spiritual and materialises everything. Accept for coarse matter nothing else exists for such a person; his stomach and his sensuous skin are the only two divinities for which he is day and night prepared to bring any sacrifice. For such a person no God exists anymore, and if such people finally become priests and servants of God as it is unfortunately very often the case today, one hopefully will not have to ask and say anymore: ‘Why

have these pure servants of the flesh for whom basically soul, spirit and God and His heavens are nothing more than outdated, poetically fantastic pictures of speech, have become priests and servants of God? ‘ One has to look only at their oversized bellies and one has the fullest answer vividly before one eyes!

[07] For such broadcasters of the word of God is it of course just the same whether they satisfy their entrusted congregational with bread from the heavens or with the mud from nauseating puddles; as long as they are paid majestically well! Therefore we should not be too surprised, if we not seldom hear things from the temple, which quite often makes us becoming nearly stiff from terror.

[08] If a pure body person has progressed to the point that he feels nearly less than a mushroom of the forest growing out of any earth mud, for the worthiness to be a human being, what nobleness can be expected from such a mud-person? One should let him lie like a disgusting adder lurking and hissing next to the road and look for any adderless place on the wide surface of mother earth. For the Lord is with everybody who truly is searching for Him, and does not abandon him, who in his misery turns to Him!

[09] Those of us living upon the shores of the inland sea have for a long time been Temple toys. Judea was spared as much as possible, but in return we Galileans had to for many years already, serve the Temple as merest scapegoats and milking-cows, - for which however we enjoy the advantage of the much earlier advent of the most glorious Light in and above everything, whilst Judea still finds itself in deepest night.

[10] First of all we discerned the exceeding rapacity of the Temple-earth, by which I mean the Priest food of course, freeing ourselves of them as much as possible. And we ourselves, as a choice seed of God, did not squander our inner life-force on filling the massive Temple-stomach, but instead turned to our increasingly recognized divine order within us and now, as a fruit with multiple blessings, stand upon God’s field free. But the Judeans, Mesopotamians and the inhabitants of the noon (South) shall not for a long time yet realize how they are the most solidly deceived fools of the Temple!

[11] In this my somewhat drawn-out answer to my own question it shall be recognized by every guest, I hope, that the Nazarene maiden knows fairly well what to make of divine providence. You oh Lord, however, through Your grace forgive me for chattering so much in Your presence, and that at Your holy side; and possibly vain things! I did not thereby intend to exhibit the depth of my understanding, but the opportunity allowing it, to faithfully render whatever was in my heart!”

Josoe and Jarah discussing Judas

[01] Say I: “I say unto you, dearest daughter of My heart, that you spoke neither a word too many nor too few! Hence I also say unto you all, and counsel you to retain everything this maiden has said, and to well heed it and act accordingly. If however someone desires to make any comments, then let him rise and speak!”

[02] To this My challenge our Judas Iscariot fronted up, saying: “I do not completely agree with everything, although I otherwise deeply admire this maiden’s wisdom, for she speaks like a well-written book.” - After which he dropped silent.

[03] But the youth Josoe hit out at him, saying: “Oh you dreadfully nonsensical and exceedingly stupid person! Did you not hear the testimony the Lord Himself gave the fairest Jarah; yet you would not agree with every one of her points in her answer?! Oh, in that case, come out with your dissatisfied, exceeding stupidity, and we shall see what type of excrement it is! There, open your most foolish eyes, you old ox, and behold here, seated next to me an angel of God from the highest heavens; his nature is pure light. Over here you behold the wise speaker from the heart of God, and next to her, the Lord Himself, Whose Spirit created heaven and Earth and everything there is. Yet you would, over and above the Lord’s testimony, disagree with something in fair Jarah’s speech?! Say, who are you that you would so impudently argue with God!”

[04] With these forceful words of Josoe, Judas was much abashed, withdrawing at once and sitting back on his bench; for he had been seized with great fear by the adopted son of the Cyrenius, and did not move on his seat.

[05] But Josoe continued, saying: “Is this not one of the chief disciples? His face seems familiar to me; I have seen him in Nazareth! Yes indeed, it is him, and the same that had always already quarrelled at Nazareth with a certain disciple Thomas, if I am not mistaken!”

[06] Say Jarah: “Leave that be, noble Josoe! Behold, if yonder disciple were as perceptive as you and, all praise to the Lord, me too, then, like his other brethren and companions he would remain silent and ponder much about it in his heart; since he probably has a very hard heart, he finds it difficult to grasp any higher and deeper truth! And even where he accepts something, he is not able to accommodate it, because in his shrunken heart something great and lofty cannot be readily accommodated! Hence let that person be, and let him not concern you!”

[07] Say Josoe: “You are once again completely right! But, you know, a small rebuke is sure not to harm him, because I know this person to be exceedingly impertinent. He likes to constantly excel his mates a little, and all are to seek his advice. This of course never happens, as the others are much wiser and sensible

than he, and it secretly annoys him and he therefore is constantly somewhat vengeful, which doesn't help him, because he is right now being put right in not too gentle a fashion by the disciple Thomas, who is quite a wise-man!"

[08] Say Jarah: "Yes indeed, you are quite right; for I too now remember some quarrelling at Genezareth! The Lord is bound to know better than us why He tolerates this disciple in His company; I would have shown him the door long since! This person is exceptionally repulsive to me, and I would not be surprised if this person once causes the entire company much unpleasantly; for I never trust such people, who are unable to look you in the eye when conversing with you! They always fear that their unsteady eyes could betray their evil heart. And this evil attribute, not pleasing to me in the least, is part of this disciple's nature! Well, the Lord tolerates him notwithstanding, and must have a very wise reason for it!"

[09] Say I to Jarah: "My daughter! Behold, in your speech you magnificently outlined the reason, appreciated by all, as to why on My part, next to the wheat, the weeds are tolerated as well. And behold, this one too is such kind of weed upon My field; but when the good wheat is gathered up into My barns, the weeds shall be left standing upon the field and burnt, for manuring the heavy soil, to lighten it!

[10] The soil indeed has to be loose, if the choice fruit is to thrive but, note, it must not be too loose either; for in a too loose ground the roots cannot find any firm ground. If heat comes, usually followed by great storms, then the roots together with stalk wither. And if a storm comes then such stalks are easily uprooted, withering upon the field without yielding fruit! Wherefore the raising of the child of God always needs a rather firm than loose soil and ground; and hence in the heavy ground one has to sometimes put up with an occasional tare among the wheat! For it is not gathered for a harvest, but stays for the manuring of the ground, so that a subsequent sowing ripens to an even more abundant harvest than heretofore. - Have you understood Me?"

Chapter 205

Diverse nations need different guidance

[01] Says Jarah: "O Yes, Lord, You are my only love, true children need a more firm up-bringing than the children of slaves; for the children of the house will be educated to, after their parents or together with them, provide for the whole house, while the children of the slaves only need to know that much as their always same and very monotonous service requires! Of course in this regard the important question arises why God the Lord allows it that on this earth one

person must serve the other as a wretched slave and as the lord of the slave even has the power from the emperor, over his life and over his death.”

[02] Say I: “Yes My dear, to discuss this at length would lead us all too far; however, a few similes about this I will give to you and thereby also to all the others. Who will comprehend this will also understand a few other things at the same time; and therefore remember and listen good to Me:

[03] One has different varieties of grain, like the smooth and bearded wheat, two- and four-line barley, the high grain, the oat, the big maize wheat; then you have the lentils, the vetches and different types of beans; and behold, these different types also always require a different soil, without which they could not grow. A certain variety of grain requires a firm clay ground, another also clay ground which however must always be properly fertilized otherwise the grain is not going to grow. Again another type of grain requires a loose and stony and another a sandy soil. Some types of grain require a moist and again another a dry ground. All this is taught to the people by experience.

[04] Equally so does different kinds of people require a different upbringing, depending on the constitution of their hearts and souls. As it is the case with individual people from one and the same father, it is the same with whole communities and with large nations. There is a certain nation which requires a more gentle and loose treatment, and grows into a large blessing for other nations of the earth. Another tribe requires a hard approach, otherwise it would get out of hand and waste away as a curse for the neighbouring nations. Again another nation has the distinct inclination to tyrannise and to rule over its neighbours. For souls of such people nothing is better than to fall into slavery for many years, where they can be properly humiliated. If they have accustomed themselves in humility and finally carry their lot with all patience and without grumbling, they then will become free citizens of this earth again and will now as an ennobled fruit on the best and fattest ground prosper exceedingly well.

[05] Behold, this is a picture which you all can comprehend very easily, since you already have understood quite a few other things!

[06] However, to make this very important issue even more clear, I present to you the different parts of the human body, of which each part has a different form and therefore requires a different treatment and if ill, also of course requires a different treatment, so that it recovers. If someone feels a pain in the eye, he certainly must use a completely different treatment than treating a pain in the one or other foot. Who has a suffering in the belly must treat it differently from an illness in one or other hand and as such with illnesses of the body it must be considered if these are new or old and stubborn evils. A young evil can often be removed by light means, while an old illness requires a strong medicine, nearly on life and death, to get it removed from the body. People however always correspond with their souls to the different parts of their body. Depending on any

soul corresponding to a more noble or less noble part of its body, the more the soul must be treated correspondingly like that individual part with which it corresponds.

[07] From this picture again the different relations of people to their soul-moral sphere, have also be treated differently like the individual parts, with which they correspond in their soul-moral sphere. A bad tooth in the mouth must finally be torn out and be discarded if all other treatments are not helping, so that the healthy teeth are not affected; equally so must an incorrigible person be removed from a community, so that the whole community is not spoilt. Similar, even a whole nation, although not physical, has to be, however, exterminated morally, so that in the end not all nations on earth are spoilt by it.

[08] Look it up in the Chronicles and you will find how big a nation the Babylonians, the Ninivetians, the Meders, the Persians, the Egyptians, the old Greeks and before them the Phoenicians and Trojans were! Where are all these nations now? Where are the Gomorites and the Sodomites and where the people of the ten cities? Yes, physical they still exist in their neglected descendants, who however do not have name and never ever rise under the old name to become any nation on this earth; since there is nothing worse than an old name to which a lot of futile, inexpressiveness is stuck. Such people or nations regard themselves, because of such ancient-famous name, as much better and venerable than any young nation, which by gentleness, humility and love towards their brothers, find themselves in a state of righteousness and therefore soul healthiness before God.

[09] If you look at this with just some attention, you will soon find how good and just the Father in heaven is! Since this earth does have the fixed destination, that on it for the whole of infinity the children of the Spirit of God are brought up, and therefore it is necessary that the earth is always more hard and meagre than kept too loose and too fat.

10] The weeds shooting up among the choice grain do not hinder the growing, ripening and blessed thriving of the choice fruit, even whilst they afterwards serve as manure for the soil, that has become hard and meagre. In short, what God allows is good, whilst to the completely pure human, everything that the Earth carries in and upon it is pure. - Say whether all of you have fully understood what I said unto you!"

[11] Say Cyrenius:"Lord, who should not have understood You there? It all is lucent as the sun!"

[12] Say I:"Very well, so let Josoe give us a sincere opinion about it!"

Josoe excuses himself

[01] Says Josoe: "Oh, Lord, my opinion on this is bound to be shaky! I have indeed in outline understood what is to be comprehended therewith, and I cannot say that I understood it deficiently; but I feel far too feeble to make vivid reflections on it. Hence it would be good if our fairest Jarah could substitute for me here as well. Because even if I were to seemingly speak ever so wisely, there shall in the end be something capable of contradicting! And hence I would much rather listen than speak myself. Ah, if someone presented something that were wrong and untrue, I surely would become more assertive; but I feel too feeble to unfold truths above my threshold, - and so I rather stay unassumingly quiet, gladly letting the wiser ones speak in my stead, listening as someone quietly marvelling, as exalted words stream from a wiser emotion, Lucent as the beams of sunrise. Besides, I find it myself quite superficial to make further reflections on something of solar clarity already. Who is going to light a lamp at mid-day in order to augment the sun's light? But whoever has some doubts about the most lucent words that have streamed from Your holy mouth, well, let him say so, and he shall be guided unto the right path without trouble!

[02] Well do I know that one should obey You blindly so-to-say, when You have asked something of someone; but here, on account of my humble heart, I have to prove disobedient! Because Your request, oh Lord, could easily be some kind of testing of me - whether I am going to allow my born overestimation of myself to grab hold of me, that I might emerge from my incidentally not too good night-lamp in order to perhaps make the sun more shiny than it already is! But here fortunately my comforted heart tells me: "vain, conceited boy, take care for the Lord is testing you! See to it that you remain in His grace!" - When I hear this oh, then I know what to do and stay humbly put! -Am I right in behaving so?"

[03] Say I: "My dear Josoe, right and yet not right; when I ask something of you then I am certain to know why! And if you want to get ahead in things then you must comply with Me, be it whatever. And were I to even seek your physical life, then you need to relinquish it joyfully; for I shall never seek someone's physical life to the disadvantage of him who relinquishes it for Me.

[04] But know what has somewhat paralysed your tongue. Behold, you were heretofore somewhat boastful in asserting that you stood only for the truth! But I showed you that you were still far from knowing the truth; and because Jarah, a harmless maiden from Genezareth, obviously afterwards embarrassed you a little because she answered My question in brilliant fashion: you thereafter lost courage a little. But behold, this small lack of courage is basically not so much a proper modesty but rather and under lying vanity of feelings! And behold, this is a kind of side-effect of your reluctance to speak! But I want you now to completely conquer such side-effect within you; for it is better for a somewhat vain disposition to be laughed at than, along the path of triumphal successes to always feel oneself admired and flattered! Hence just go ahead and speak when I

require you to speak about something. - And as such just give us any sure opinion about My explanation of slavery!”

Chapter 207

Josoe’s concept about divine acquiescence

[01] Says Josoe: “In Your name then I shall try it with all brevity, but whether my view is correct will be another matter.

[02] Among life’s priorities, man’s feet obviously stand below those of the hands; but if the feet did not transport man to water then they could not be cleaned of dust and dirt by the hands. Wherefore I believe slavery generally to be as important as employment. When the feet slip, the whole man falls, and it hence is good and expedient that the feet, which by all rights can be called the body’s slaves, are cared for more than any other body-members. Dull and resignedly the feet have to carry the heavy and often quite indolent body on days of journeying, to finally receive hardly any reward other than some cleaning refreshment at some spring; whilst the body, following a journey, having been indolent during the entire journey, fortifies itself with food and drink. - What can and what are the feet going to say to that? Nothing, -for they are created for that!

[03] Wherefore I maintain that slavery is a necessity which cannot be abolished, if mankind is to remain within the order set for it, be it that mankind with time discovers some other kind of locomotion, whereupon the slavery of the feet could of course be made redundant. - And so I expect it could happen with slavery.

[04] It would of course be better if degrading slavery could be done with altogether; but it may be a long time yet before such blessed condition shall be kissing the Earth.

[05] Verily, among mankind, a slave is regarded as weed. But by this rare weed, free man is superbly manured, and becomes indigent and fully inactive, - and this I consider most evil. In this respect it would be better that there be no slavery at all. If on the other hand slavery is an school for humbling, then of course it is a necessity for the too highly ascended mankind, because after the Babylonian captivity the Israelites once again had become a quite good nation, - it is merely regrettable that the captivity did not last at least a century! Because after the liberation, there were to my knowledge too many of those among them before whose eyes there still swam the former brilliance of the Jewish nation, wherefore they then also had nothing more urgent to do than to restore the bygone brilliance. And once the walls and the Temple were re-built, the old arrogance too was at hand and things soon went on more wickedly in Jerusalem than before the Babylonian captivity. Forty years was therefore obviously too little, but in about a

hundred years our forefathers' taste for glitter, magnificence and haughtiness would have completely left them for hundreds of years!

[06] All this nonetheless is only my rather immature conjecture, and is bound to attract its well-founded retorts; yet I speak from the heart. Because anyone getting smacked shall avoid doing evil for no longer than the pain lasts; if however God visits him with a most painful suffering then he is not likely to commit a sin through which he has brought such pain upon himself.

[07] Wherefore I cannot but regard long-lasting slavery as appropriate, and now also comprehend the steely necessity for this class, thinking to myself: basically, a good and willing slave is a much more perfect man than a free one; for the free one is a slave of his senses, whilst a material slave can be quite free spiritually.

[08] For there is a big difference between a man who is in control of himself, which has to be the case with a true slave, and a person who knows no obedience and for whom things go the way he wants them to.

[09] And thus I now fully endorse slavery, not wishing to abolish it! For I say to myself: when this chief school for true humility ends, the people of this Earth shall be overtaken by great adversity!

[10] It is of course to be wished that mankind live by Your doctrine, in which case slavery would be preposterous, and a travesty against human rights; but as long as that is not the case and perhaps will not be for a long while yet, slavery is and remains for haughty mankind a true gospel from the heavens, prescribed to Earth for mankind's reform. -

[11] These are my feeble thoughts about Your comments on slavery; but I beg You oh Lord through Your grace to point out the mistakes I made, so that I can get to the full truth in this sphere!"

[12] Say I: "Dear Josoe, here you are right in everything, and there is very little if anything to be added. But concerning the duration of the Babylonian captivity, you were somewhat side-racked by your zeal. Since behold, every captivity and also every slavery is basically nothing else than a punishing judgement allowed by God! A judgement however is and remains unfortunately always an extreme coercion for betterment and therefore has normally for the soul of man a rather negative than a good effect; for who avoids the bad only because of its bad consequences and does good just because of its good consequences, is still very far from the kingdom of God. Only him who does good because it is good, and avoids which is bad for the sake of its being bad, is a perfect human. For as long man does not transport himself to the true light out of himself, he remains a slave in the spirit and is therefore dead for the kingdom of God. - External coercion leads man still onto other stray roads of moral love-life of which we will soon hear more about."

Chapter 208

Coercive law and love

[01] (The Lord:) “Behold, a maiden of low standing went her way by night. She was busy with some business for her Lord, but was delayed so that she was overtaken by darkness on her way back. Half way there she passes the house of a pious hermit, as there are many in all parts of Judea, living a strict life-style on account of the Kingdom of God, the way they profess it and also strive for. The long overdue maiden upon a stormy night knocks on hermit’s door, asking for admission and accommodation for the night.

[02] The hermit steps outside, seeing the begging one is a maiden, obviously capable of defiling his hut on entering. Gripped with holy zeal, he says: ‘Don’t you thing dare entering my God-consecrated hut, making it unclean, and me with it! Move on whence you came!’ With these words he cheerfully shuts the door, relieved to be rid of the danger threatening his purity, leaving the weeping maiden to her harsh lot. Where after he turns back into his hut, praising God for protecting him against such soul-hazard by His grace and was not troubled in the least about the poor maiden; not worrying whether she suffers casualty in a dark night.

[03] An hour later the storm-battered maiden comes to the house of a reputable tax-collector, whom orthodox Jews regard as great sinners. This one heard the maiden wailing from afar, whilst standing watch at his barrier, being no friend of early retiring; whence the orthodox called him a disorderly clot.

[04] The sinful clot however quickly lights a flare, going after the moating girl; and finding her limping along crying, comforts her and lifts her on his powerful arm, carrying her into his house and handing her food and drink, preparing her soft lodging. In the morning he gives her presents, saddling two donkeys for her, accompanying and seeing her safely to her distant home fortified and of good cheer. -

[05] Behold, the hermit is a strict penitent, living in self-imposed punishment, meticulously avoiding everything that could in the least muddy his supposedly pure soul, assuming to greatly please God therewith; he is nonetheless much concerned that the world take him for a spotless holy man of God, the more so because his chamber is said to have never yet been entered by a female. Such moral purity of course also increases the value of his property, which would be certain to diminish if trodden by a maiden’s foot, for one could not tell whether she was in a unclean state.

[06] The tax-collector however is little concerned whether they paint him black or white, - they take his house to be the most unclean anyway, so that an orthodox Jew would not enter it. Lest it could make him unclean for ten days. Hence the tax-collector doesn't care what people say of him or his house, and he therefore acts out of freedom, as his heart prompts him, thinking to himself: even if I am a great sinner, I shall nevertheless practice mercy, so that I may once also find mercy with God!"

[07] Tell me, My dear Josoe, which of the two would you favour?"

[08] Says Josoe, smiling: "Oh, unhesitatingly the tax-collector; for if all men on Earth were like the hermit, then mens' lives would soon be in the last stage, and hence nasty! And You could steal the stupid hermit with his moral purity off me ten times per hour! Verily, were I to have heaven to hand out after death, the hermit would certainly be the last, who, I would show the last spot in the lowermost heaven, and he would not move ahead until he became like the tax-collector! - Am I right or not?"

Chapter 209

About inner morality

[01] Say I: "Completely; for so it is! And I say unto you that whoever does not become like the tax-collector shall verily not enter My kingdom; for also I couldn't care less about all the loveless moral purity forever!

[02] A free, true inner moral purity, coupled to an all-sacrificing love for the neighbour, stands above all else with Me; but one as we saw in the hermit does not count a penny with Me. He who is pure, let him be pure just before God, but the world is not to know much about it; for if it praises him, then he shall receive little praise from Me.

[03] But for man it is best to always say: 'Oh Lord, have mercy on me, a sinner!'; think no evil of anyone, pray for your enemies and always do good even to those who speak evil of you and perhaps even do you evil.

[04] Verily, he who is and does so, not only is pure before Me - and even if he were with sin that his flesh leads him into every now and then, yet he is fully My brother and together with Myself a king of the heavens and all their glory! Because even if a man's flesh often is aroused by wicked demons, his soul nevertheless constantly moves within My spirit.

[05] Often even the angels must descend into hell, - the mire of all iniquity; but when they return they are as clean as formerly in the uppermost heaven. And so it

is not infrequently with My brethren upon this Earth: even if in their outward parts they descend to hell in order to there also maintain divine order and will-power, their soul nevertheless remains pure in union with Me.

[06] In short, he who is made humble through sin like our tax-collector has merely, as an angel descended to hell for a moment, in order to set up peace and order there; but on his return he is at once disgusted by it and his soul is clean as before. But he whom his sins only make arrogant, and if he remains so, is already a devil, even if outwardly he appears ever so clean before man.

[07] But I say unto you all: should any sinner whatsoever come to your door for help, you are not to show him the door, but to help him as if he had never sinned; and after helping him, try everything to bring about a permanent change within the sinner along the path of love and wisdom, - along a true wisdom which goes forth only from love.

[08] With the Jews, and according to Moses, and adulteress is truly a sinner and is to be stoned at once, and in succession by those who encountered her the soonest after the act. But I say unto you: he who takes the fugitive into his house and tries to save her twofold - physically and spiritually, shall once be amicably regarded by Me, and his guilt shall be written into loose sand, which the wind shall carry away! But he who casts a stone after her without being completely without sin himself, same shall have to withstand severe judgement from Myself! For he who brings Me back what was lost shall once be found worthy of a great reward in the Kingdom of Heaven, whereas he who judges, - even if justly in accordance with the law, shall also once be judged justly and severely in accordance with My law!"

[09] Asks Cyrenius: "Lord, what You have now spoken is clear and true, except for one point that is somewhat unclear to me and should beg for a more specific explanation. And the point is this -"

[10] Say I: "The unclear point is: how a normally pure person can through committing a physical sin descend to hell, put things in order and to rest there, eventually returning completely pure.

[11] Behold, this is quite easily understood, if one knows what is sin and hell, actually, both in particular and general terms! - Hence I shall try to bring these two concepts closer to your comprehension, and hence pay heed with your soul!"

Chapter 210

The nature of matter and soul

[01] (The Lord:) “Behold, the body is matter and consists of the coarsest primeval soul-substances which, through the might and wisdom of God’s eternal Spirit, are forced into yonder organic form corresponding to the shape of the freer soul indwelling such physical body.

[02] The soul indwelling such body initially is of course not much more pure than the body, because it derives from the unclean, arch-primeval soul of the fallen Satan. Actually the body is for the as yet unclean soul nothing more than an exceedingly wise and well-attuned purification machine.

[03] Within the soul there nevertheless already resides the pure sparks of God’s Spirit, with which she receives a proper self-consciousness and the divine order in the voice of conscience.

[04] Besides that, the body is outwardly provided with all kinds of senses, being able to hear, see, feel smell and taste, whereby the soul is diversely informed about the external world, good and true as well as bad and false.

[05] Through the discernment of the indwelling spirit she soon feels within herself what is good or bad; on the other hand, through the external bodily senses she obtains experience of good and bad, what is pleasing and what is painful, and other impressions, and on top of that, by way of extrasensory revelation from within and from without, the soul is through the Word shown the path of divine order.

[06] Thus equipped, the soul indeed is capable of free self-determination within the easily recognizable divine order, which of course cannot be otherwise, or the soul could not possibly attain to an enduring, self-contained free existence.

[07] For every soul desiring to continue to exist, must through means put at her disposal shape itself to become capable of enduring existence and, as it were, extend itself, or she could either share the body’s fate, or as three quarter undeveloped, leave the body; where the latter, as fully spoilt, is entirely not conducive to the soul’s further and completing development anymore; after which the soul will be forced to continue its perfecting development in a much more uncomfortable machine, usually under very sad and painful circumstances.

[08] The body however, in the narrowest sense, because consisting of particles still under deepest judgment and therefore capable of dying, is every person’s hell; matter of all the worlds is hell in its broadest sense, into which man is placed through his body.

[09] Hence he who cares much for his body obviously also looks after his personal hell, feeding and fattening his judgement and death for his most personal demise.

[10] The body indeed has to receive a certain degree of nourishment in order to be constantly capable of serving the soul for its lofty life-purpose; but he who is too anxious about the body, wrangling and working and bartering for it nearly all day and night, obviously looks after his hell and death.

[11] When the body stimulates the soul into throwing itself headlong into hedonism, than this always stems from the many impure nature or matter spirits under judgement, which actually in effect make up the body itself. If the soul pays too much heed to the desires of the body, acting accordingly, then it unites with them and therewith descends into its very own hell and its very own death. In doing so the soul commits a sin against the divine order within her.

[12] If the soul persist therein with exquisite contentment, then her uncleanness rivals that of her body's most unclean and judged spirits, continuing therewith in sin and therewith hell and death. Notwithstanding her continued life in the world, like that of her body, she is as good as dead, feeling also the death within her and in much fear of same. For whatever the soul is doing in its sin and hell, she nevertheless can not find life, notwithstanding her love for it beyond all measure.

[13] Behold, this is also the reason why many thousand times thousands of people know no more about the life of the soul after death than a stone by the roadside; and if anything is said to them about it they only laugh or even turn wild, driving the sage out the door, telling him to preach such foolishness to wild boars!

[14] And yet every person by their thirtieth year should be as sufficiently mature for the fullest awareness of the soul's life after physical death of the body as flight is to the eagle in free air high above.

[15] But how far removed therefrom are people who are only just beginning to ask about it! And how much further still those who wish to hear nothing about it, even holding such belief as foolishness not worth a laugh! Such people find themselves in fullest hell and death their whole earth-lives long!

[16] A soul nonetheless may have already completely cleansed itself and yet be granted often a lengthy period of earth-time for simultaneous cleansing of its still unclean body and the latter's spirits, whereby the more noble parts of the body also attracts to itself the soul's immortality and shortly after death awakens the coarsest particles of its being for fullest augmentation of the soul.

[17] With such cleansed soul it can occasionally still happen, - if its hell, i.e. if the body asserts itself hedonistically, thus it enters into its own hell, so-to-speak entering into the lusts of the body and its spirits. Such souls can no longer be made completely unclean, being unclean only for as long as indwelling the mire of her bodily spirits; but they are no longer able to tolerate it therein for much longer, returning soon into their completely pure state, whereupon they are again as pure as if they had never been unclean. Therewith they had for a time restored

peace and order within their hell, being afterwards capable the more to move about and fortify themselves within the light of their spirit.

[18] Whosoever among you has good comprehension, will have understood the just spoken; and you friend Cyrenius sincerely say whether you fully understood Me!”

Chapter 211

Cyrenius' socialist views

[01] Says Cyrenius: “You Lord and Master! But this is truly a completely new doctrine for me, of which probably no one could ever have dreamt about before Your time! This makes it clear however that only You and none other ever could have created man and all the worlds, from Alpha to Omega; because without being self the creator of man, one can never know these things, except in the way we now know it from Yourself.

[02] The experience of all ages indicates that it is so and cannot be otherwise than how You explained it to us right now; but no wise-man, even when only too often observing mankind's evil, nevertheless could not say anything about the roots of it. And wherefrom could he have taken it? Because for this it is essential to completely know nature from its arch-spiritual to its material aspect.

[03] Who could obtain such knowledge? Who knows man's body from fibre to fibre? Has anyone seen a soul move freely about? One hardly knows whether or what shape it has or what size; in short, ignorance reigns. If so, then wherefrom should one obtain knowledge of man's peculiar nature?

[04] And there have to be ways and means for man to get to know himself better, because if man cannot investigate himself to see what he is and how to act in accordance with his nature and destiny, to attain the purpose as set out by his Creator, then no doctrine or laws shall benefit him! His soul, as witnessed only too clearly with countless people, shall sink constantly deeper into its hell, in response to the manifold demands of the body; hunger hurts, thirst burns, cold also hurts, whereas abundant physical provision not only offers the exacting body the necessities, but also true, luxurious happiness!

[05] Man's animalistic part steadily sets up its demands in much assertive and conspicuous manner that the comparatively silent one has to be overheard. If so, then who can be surprised if a hundred-thousand times a hundred thousand haven't the foggiest notion of the soul's existence? Because their soul, already from childhood had so united with their body that they are fully one with it, hence recognizing no need other than the tiresome physical one.

[06] Indeed on also has to say about people of inferior and miserable subsistence that one cannot detect even the slightest trace of spiritual aspiration. In the most westerly parts of Europe, we have people with whom not even the most feeble signs of spiritual education can be found.

[07] What however is the reason for this? The most total lack of physical sufficiency! Such man may often, day and night forage with cudgel in dense forest, looking for game. Having killed some, he devours it voraciously with skin and bone, as they say. Question: with such people where can there be any talk at all of spiritual needs, - even whilst in Rome for example, where mankind for the most part is into excess sufficiency physically, the people long since have been educated about the soul of man and its immortality, and therefore paying the most attention to a moral life, with the aim to mainly further man's spiritual life-training.

[08] It is of course often the case unfortunately that the wealthy sink into sheer hedonism, paying little or not attention to soul-development, regarding every such teaching as that of a hungry sage; yet they are in command of a vocabulary that enables discussion with them, regardless of deep sensuality nevertheless arouses their curiosity, registering a gain for their souls.

[09] But with people with whom a spoken language is questionable, no such arousal is possible. If not even that however, how could there be arousal to a deeper spiritual soul need?

[10] Hence I would venture to say that one's first care should be for mankind's physical subsistence, and it could then be easier to progressively awaken men's souls to their true spiritual needs! Men should be supplied with at least the basics! Because, as said, a man physically too impoverished, cannot yet generate even the most minimal spiritual aspiration! It is hard to preach to a hungry stomach before eating. This is my humble opinion. You oh Lord are fully right, for You alone know your works completely! I nevertheless don't consider to have completely missed the mark; for the experience of all people and periods speaks of it only too emphatically."

Chapter 212

Poverty as educator

[01] Say I: "Good and true, and I cannot at all say that you have spoken one untrue word; but imagine a planet where all men without any special employment or other activity on their part are excellently provided, recognizing that they are able to live without any trouble whatsoever, - and within a short time you have your North European inhabitants before you!

[02] Your North European people, once in Asia - the cradle of humankind, were equally and better provided with everything than now your Romans, and had enjoyed direct upbringing from the heavens; and there were sages among them the like of which the Earth has not carried until Myself; but what was the result? They ate and drank with cheer, became more sluggish by the day, falling into their present state by generation; but now in such their most pitiable condition they have to earn their most meagre physical living by the sweat of their brow, but are nonetheless not entirely bereft of sages and teachers.

[03] And behold, such very poverty shall place them on a developmental level that shall surpass the contemporary Roman one in every way.

[04] Hence it would not be beneficial for man to be all but fully provided physically. For he would then become so indigent as not to care about anything. And this striving after indigent, unconcerned peace is again an attribute of the so-to-say dead body. The soul, which for the most part still has to create its formal consistency by the appropriate activity of the body, would in the carefree peace of the body also rest, because within her too the bent towards inactivity originally predominates.

[05] Through the painful demands of the body the soul initially is awoken from her lethargy; for she senses that a completely care-free physical existence could give her simultaneous death with the body. Hence she pulls every lever to provide for the body as best it can be. Since she nevertheless is terribly afraid of death, she begins next to her care for the body to also investigate life in actuality, and whether the soul would continue to continue to live, even though the body would be laid to rest.

[06] Out of this, a kind of faith in the immortality of the soul develops, and this faith gradually comes alive, forming into a human aspiration.

[07] But thinking persons, who can be found everywhere, are then no longer content with faith alone, investigating same at greater depth, trying out its power and endeavouring to prove same by, as it were practical means where its power has not sufficed.

[08] People then customarily take such researchers as Seers and Hearers, guided and impregnated by a higher spirit who, in the course of communicating with spirits obtain deeper initiation into the life of the soul after death.

[09] Such investigators are then usually elevated to priesthood by the people; and these realizing their indispensability, in the end misuse such necessary trust by their people, seeking their earthly subsistence income through it and ultimately are no more than blind leaders of the blind. But there is still the advantage of a vague, residual connection with the heavens.

[10] With time and the decreasing faith even of priest, new investigator arise among the people who examine the old orthodoxy without completely dismissing it, blending the residual good with their research outcomes, ultimately coming up with an entirely new doctrine which no longer tolerates blind faith, but demands fullest conviction based on facts which can be exposed to public scrutiny.

[11] And behold, in this way, although in tiresome places and ways, the latest human generation finds truth, and from much experience therefrom also laws by which to guide men's lives, so that the hard-won truth may be preserved among mankind in its pure form.

[12] If besides such find, gone forth solely from mankind's greater action, a supernatural doctrine has come down to men from the heavens as a mighty, miraculous light, then such nation is itself saved, like an individual, as newly and re-born in the spirit; and behold, all this goes forth not from carefree physical provision but from want and men's troubles!

[13] I say unto you: even an animal becomes inventive in crisis, let alone man.

[14] When man has been forced to think really hard out of need, then the Earth starts to green beneath his feet; if however he is well-provided, then he lies down on his lazy skin beside the animal, thinking and doing nothing.

[15] Behold, I would only need to give the Earth one hundred consecutive, exceedingly blessed and fruitful years, and all of mankind would begin to smell pestilentially because of laziness; but because I let good and bad years alternate, mankind has to be constantly active, having to provide from a good year for a potentially bad one. And so mankind remains active in at least one direction, whereas it would otherwise go over into complete lethargy. - Do you follow this too?"

Chapter 213

The consequences of over-abundance

[01] Says Cyrenius: "Lord, You surely are mankind's Master, and at present the most living school of true life, and now I know exactly where I stand, and what mankind is about. Only one thing I can't quite follow, why some nations, provided fairly above slavery level, could in the end still sink into lethargy! About this I would still like to hear a word or two from Your mouth, oh Lord and Master!"

[02] Say I: "Oh friend, consult the history of this Earth's peoples; behold the ancient, well-provided Egyptians, look at Babylon and Nineveh, look at Sodom and Gomorrah! Look indeed at the people of Israel in the desert, whom for forty

years I had provided with Manna from the heavens! And look further on for a great many advanced nations, and you shall soon find where good physical sufficiency got these people!

[03] Behold, a well-provided fashion-doll for instance in the end shall do no more than make up and adorn herself all day long, and ultimately she shall become too lazy even for that, letting herself be washed, made up and adorned by others. But that may not last too long either, and such spoilt dame in the end becomes too lazy even for being attended to, thereby becoming quite like a swine, if not a virtual sloth, as they exist in India and central Africa. Question: what can still be done about such women? Of what spiritual education is same capable? I say unto you: she is not suitable even for a whore! Such was indeed the case at Sodom and Gomorrah, wherefore the people began to indulge in sodomy! - Do you understand that?"

[04] "Verily", says Cyrenius, "You have not been so generous yet with Your true wisdom, to my knowledge! I must confess that this time You have told me more than on any occasion I was privileged to hear You. Everything You told us now about the arising and being of mankind in all its relations from the roots up is clear and lucent as the sun, - but I still miss one thing: once I know that too, I shall be well-provided for to eternity. Shall I put the question, or are You going to read it out of my heart again?"

[05] Say I: "Ask this time, for the sake of the others, so that they may know the subject from the outset!"

[06] Say Cyrenius: "Well, then, have the grace to hear me!"

Chapter 214

The contradictions in Genesis

[01] (Cyrenius:) "I have often in my fairly lengthy earth life, vainly thought about how the first people of this Earth actually came to the knowledge of a supreme spiritual Being, and also their own spiritual part. I have read the books of the Egyptians, the Scriptures of the Greeks and Your Moses' books; and an Indian work also came into my hand once, which I asked an Indian at Rome to read out to me and to translate; but everywhere I found a mystic language of imagery, from which no clever man could get more clever, and I therefore even less, because in my youth I had always imagined that all other people were much cleverer than I. Everywhere there appear logical inconsistencies which, taken literally, are nonsensical.

[02] Thus it says in Your Moses: “In the beginning God created heaven and Earth, and the Earth was desolate and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said: let there be light, and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And between evening and morning was the first day.”

[03] After which, in short sequences, the making dry of the land and the creation of herbs, vegetation and trees is touched upon. With this creation, three days pass, and nights therewith. Since days and nights already come into being with the creation of the light upon the darkness of the deep, I really cannot see how on the fourth day God found it necessary to create another two great lights and to set them in the firmament, for the greater one to rule the day and the lesser one the night.

[04] If we now consider that in conjunction with the nature of the Earth, and keep in mind what in accordance with Your explanation the sun, moon and all the stars are, then the whole Creation story of Moses is such complete nonsense as no other anywhere upon the entire Earth, surely! Who can make sense of it? We few know that the Earth is no endless circle but only an immense globe, as You Yourself already as a tender child have shown me in Egypt, and subsequently to many others in a most concrete fashion. Night never occurs on the entire Earth at once, because one part of the Earth is always lit by the sun. On the other hand the moon is a most changeable customer, caring spot little about ruling the night, except at the most, a few days per month.

[05] And it is likewise nonsense to say that a day is made out of evening and morning, when everybody knows from life experience that day always comes between morning and evening and never between evening and morning; for night surely always follows evening until morning, and day always follows morning until evening, and logically therefore, day lies between morning and evening, and night between evening and morning.

[06] Notwithstanding the fact that this in itself needs to be regarded as lunacy, the notion that God saw that the light was good only after creating it is a lunacy without parallel! For God’s highest wisdom surely must have, as Himself the light of all light, seen and noticed that the light was good!?

[07] In the Book of the Indians, before the material Creation there is mention of a creation of pure spirits, which at some stage Moses mentions later. These were pure light, and the first-created in particular was named light-bearer.

[08] If therefore God obviously could have already at the creation of the pure spirits of light gauged the advantages of light, if He had perhaps before that since eternity taken His rest within deepest darkness - which incidentally would not

resemble Him, - then it is ludicrous ridiculous that God, after the creation of light upon this earth as it were, only then realised anew that the light was good!

[09] You Yourself see that the entire story of Creation as told by Moses is the sheerest and even maddingly annoying nonsense, if one views the issue in only a moderate natural sense; and it therefore is not surprising that those very Scribes of the Jews among themselves lend such doctrine not a spark of credibility, nevertheless maintaining same on account of the people, allowing themselves nevertheless to be paid handsomely for it. This also all the Patricians of Rome recognize, yet letting it go on in spite of its crass nonsense, because the blind people still have a very high regard about this, and thereby behaving quite nicely throughout the country.

[10] It is apparently clear as daylight that all principles and ancient doctrines handed down to us are nothing but fairy tales and fables - if taken in the natural sense; for there cannot be half a syllable of truth to them in the natural sense. If indisputably so however, then the fundamental question goes begging: as I had touched upon earlier in this questionable pre-sensation: how did man arise upon this Earth? How did he come to the recognition of God and recognition of himself, and who first taught him the difference between good and evil? - About this, oh Lord, give us a little light, and we are satisfied!

Chapter 215

Appearance of the first primordial man

[01] Say I: “Dearest friend, for this I have actually given you quite a clue, by presenting the effect of poverty upon people and nations; but it cannot be disputed nevertheless that Moses’ Creation story, when applied literally to the natural world, would be the most obvious crassest nonsense for any man moderately familiar with nature’s ways and therefore having to declare the good Moses as a first class fool.

[02] But he who takes the further course of Moses’ books somewhat more seriously than some of the Greek poet Alsop’s fables, must discern that Moses’ with his language of correspondence concerns only first man’s primeval development upon Earth, and hence not at all the story of the Earth’s and Heaven’ creation with all the creatures upon and in the Earth; hence concerning itself in the first instance and almost exclusively with man’s first primeval emotional and intellectual development; wherefore he also at once interpolates human history with it.

[03] The story indeed can have been only the sequence of intelligent human development and not a mute created nature, which has remained constantly the same right up to this time, and shall also remain so till the end of all time.

[04] Such is the case also with the Indian Books, in which first the creation of the pure spirits and later the fall of same is treated of, under the heading 'The wars of Jehovah', only then passing to the creation of the material world and the animals and finally mankind.

[05] All this is to be taken only spiritually, and explained mainly in terms of man's moral development.

[06] Whoever is guided by the spirit and is familiar with the correspondence between the material- and spirit world, to him it is then also possible to discern how the material world has gone forth from the spirit world, and how finally the suns and planets and satellites and all the creatures upon them came into being.

[07] But that is not so easy, because it means having to be fully awake in the spirit. For only the arch-primeval witness to all becoming and existence can light up yonder labyrinths for you, behind which no mortal eye has penetrated till now.

[08] However, beyond everything, that the age of the human race in completion, like it is today, still agrees with the calculations of Moses, also according to matter and time, you can be fully sure of.

[09] There certainly were upon Earth, long before Adam a genus of strong animals which, if not in shape but much more by instinct-like, nevertheless very sharp intelligence, resembled the mind of the subsequent human species. Today's elephant, although physically much more imperfect, is a variant thereof.

[10] These large animals also already cultivated the Earth and therefore were forerunners to man. The Earth was inhabited by them many millions of years before man.

[11] Through these large animals, the Earth's stony ground first had to be softened and made fertile for precious fruits and animals, until it became capable of bringing forth man's sensitive nature, in accordance with Gods plan of eternal divine order, as laid into pre-incarnate nature souls, already living freely within the Earth atmosphere.

[12] After the Earth's ground was fully prepared, only then a most powerful soul was called from its free atmospheric nature to form a body for itself from the richest loam, according to the arch-primordial form of God indwelling the soul. And the first, most mature and powerful soul did so, as urged from within by divine power; and the first soul so-to-say entered a powerful body well-organized

by herself, enabling her to fully behold all the material world and the many creatures that were before her.

[13] But the large animal race, together with its precursory creation, had long since for the greater part already disappeared from the Earth, when the first man in his godly majesty greeted the wide Earth. Notwithstanding this, remnants of these pre-inhabitants shall still be found in all periods upon and in the Earth, although mankind shall not know what to make of them.

[14] The wiseman nevertheless shall thereby be lead to the conclusion that the Earth is older than the short time indicated by Moses, for which reason Moses shall fall into disfavour for a time. But other wiseman shall be awakened by Me, through whom Moses shall then be set in his fullest light, and from thereon it shall not take long for the full kingdom of God to seize hold upon Earth, and death shall forever disappear from a renewed Earth. Before then however much trouble shall yet come over the Earth.

[15] Yes, the Earth's soil shall indeed have to undergo multiple manuring with the blood and flesh of men yet, and only through such spiritual manure, a period of physical immortality shall set in, like at the times of Adam the era has begun, when the soul was able to build herself from the fat clay humus a perfect body in its God-shape.

[16] But those men, fully re-born already during their physical, mortal life shall then forever reign over this new epoch as pure spirits and angels, and it will be fully entrusted to their guidance. In contrast, people who in current times had not achieved spiritual perfection, will in this newest epoch of the earth still be placed on this earth with immortal bodies, but under much depravation, and will have to put up with the much strenuous servicing, which they shall find very bitter to taste, because they shall only too well remember their formerly happy state in their physical bodies. This epoch shall be a long-lasting one, until finally everything have been transcend to spiritual existence, in accord with God's eternal plan. And behold such is the way of God's order of all things, all coming into being, existence and being!"

Chapter 216

A grain of wheat in development

[01] (The Lord:) "Behold a grain of wheat! When placed in the Earth it must decay, and the tender sprout shoots forth only from the mildew of decay. What does this say in respect of man's nature?"

[02] Behold, the casting of healthy, lovely seed corresponds to man's initial coming into being! It is like the incarnation of the more or less fully developed soul, whose pre-incarnal habitat is the air, particularly the middle elevation of the mountains, at the cessation of the wooded latitude, reaching to the snow or ice region.

[03] Once a fully assembled soul has reached its desired consistency in the atmosphere, it descends progressively to the altitude of human habitation, obtaining sustenance from the outer ethereal aura surrounding every human, and stays wherever it is attracted by the similarity of its being.

[04] In proximity to where spouses feel the urge to procreate, such a fully ripened and spouses resembling nature-soul, through a hint from its aura, or attracted by the increased power of the spouses' auras, enters with some degree of compulsion during copulation into the man's pro-creational stream and is placed into a small egg through it, this being referred to as fertilization. And behold, from there on, the life-soul resembles the grain of seed, and within the mother's womb undergoes corresponding phases until birth into the world, as did the grain of seed is driving the sprout up to the surface!

[05] From thereon commence the sundry developmental phases, the interior after the exterior.

[06] With the plant the roots remain in the soil, within the mildewy grave of the seed, drawing its material sustenance therefrom. This food however would soon bring death to the plant if not purified through the action of sunlight.

[07] The stalk's first section still contains fairly dense fluids. Once this has developed as a base, the stalk is as it were tied off by a ring. Through this ring, much finer tubules then pass, capable of carrying only much thinner and finer liquids.

[08] From these, a second tier to the stalk emerges. As the fluids of the second tier are also still of a relatively material consistency and progressively so a second ring with still finer tubules is tied off, through which only very fine fluids can penetrate, for sustaining the life-spirit hovering above them, akin to Moses' statement: 'and the Spirit of God moved upon the waters'.

[09] With time, these juices or waters also become too coarse for the plant life moving above them capable of: smother in the life. And so a third ring with very fine tubules is tied off by the spirit moving above the waters. Through such third ring, only exceedingly ethereal fluids, with much effort are able to penetrate through to their now exceedingly homogeneous spirit moving above them. But the spirit is quite capable of discerning whether or not the juices above the third ring are fit for its further development. If it find them too coarse after a time and hence containing still to many traces of judgement and death, a fourth, fifth, sixth

and even seventh ring is tied, until the liquids are so ethereally pure as to show no further trace of death.

[10] Only then a step forward to a new stage occurs. The juice now passing through the microscopic tubules is formed into a bud and flower, provided with organs capable of impregnation with the lighter life from the heavens.

[11] After the flower has provided this service, it is cast off as ostentatious wisdom gaudiness, through whose beauty and stimulant it attracts the actual love-life ether, which in itself is everything and does not need any further outer gaudiness. For behold, every flower is a well-adorned bride, who ensnares the bridegroom with making herself up! Once the bridegroom can call her his own however, the make-up is discarded, and humble seriousness of life commences.

[12] Only then does the true fruit of life begin to gather and develop itself. And if the action then focuses on the more complete ripening of the fruit, then life, having escaped all preceding hazards, fortifies itself as in a sturdy castle against any potential external enemy.

[13] Wherever life begins to develop and ripens too rapidly, it shall also have feeble consistency. And behold, wherever some external enemy approaches such premature fruit, it is too intensely attracted by it and, entering into a relationship with it, lays its fruit into the premature plant-life. This parasitic life then draws the tender plant-life unto itself, spoiling and destroying it. The resultant maggoty fruits are ample evidence thereof.

Chapter 217

Man's spiritual development

[01] (The Lord:) "But as it is with plants, so it is also with animals, and especially with people.

[02] Consider a tender, precocious maiden just physically. Badly twelve years of age, she is in every physical part so developed as to give her a marriageable look. Such maiden arouses men of a sensual nature more than a hundred ever-so beautiful lasses of ripe years. Such precocious maiden is then exposed to a hundred dangers, requiring exceptional parental care to protect such pre-ripened maiden against the adversarial suitors for all her sumptuous attractions. If she is given away too early to a lustful man, then she is easily spoilt in her fertility; if sheltered too much and kept away from all polluting air, her flesh becomes, as they say, spotty. She turns pale, becomes consumptive, sapping away and rarely reaching a notable age. If she takes in little and inferior food, she becomes sad and wastes away early. If well-nourished she fattens even more, getting awkward

and therewith indolent, her blood getting stale and she soon resembles a corpse, which obviously brings her body premature death.

[03] Such is also the case with a precocious psychological development. Where children of few talents are forced into exaggerated gathering of education, as if the whole world depends on it, such souls suffer fatigue, since they lacked the time to develop the body for usefulness under all circumstances.

[04] Hence everything takes its time within God's order, and so-called grandiose leaps shall not suffice.

[05] During birth of the body from the womb of the mother, the eternal life-germ as a little spark of the purest spirit of God, is placed into the heart of the soul, similar like the fruit of a plant if it has cast off the flower and begins to consolidate and strengthen itself. Once the body has been developed, the development of the spirit in the heart of the soul begins. Here the soul must do everything possible so that the spirit in her starts to germinate, and must lend it progressively a hand.

[06] The soul is here the root and the stalk, and the body the soil; it must not give the spirit coarse water as nourishment.

[07] The rings which the spirit draws, are the humiliations of the soul. Once the last one has been drawn, the spirit finally starts to develop by itself and absorbs everything from the soul which is akin to it, consolidates itself and finally assimilates the whole soul and what was related in the body with the soul, and is then forever completely indestructible, a process which we can clearly observe nearly in every plant more or less.

[08] When the fruit has attained near-ripeness within the proper sequence, life-germ sparks are laid in the grains, residing in most tender shell readied in advance; after which the kernel closes off from the rest of the fruit for a time, consolidating as if on its own, yet to half -way from the life-ether of the surrounding fruit.

[09] With time, the outer fruit undergoes shrinking and drying out. Why so? Because its soul goes completely over into the life of the germ-spirit in the kernel. And once the fruit's life-force has gone over completely into the life-germ spirit, the previously, throughout living stalk dries and dies in all its parts. On the other hand, all the life of the plant has united with the homogeneous germ-life and can no longer be destroyed as such, regardless of whether it is fused to the material of the kernel or not.

[10] And thus you see a uniform order everywhere and in all things, with similar sequences.”

Chapter 218

Soul and body

[01] Says Cyrenius: “Lord, forgive me for interjecting with a question! What happens to the wheat-germ when ground to flour, and finally baked and eaten as bread? Does the life-germ continue to live even through these stages?”

[02] Say I: “Very much so; for if you eat the bread, the material bread is soon discarded from the body by the natural process, however, the germ-life is as something spiritual immediately assimilated by the soul-life and unites to its corresponding composition with it. The more material part of the life-germ which always served it as a solid base, like the water of Moses the spirit of God, becomes nourishment of the body and finally, as properly purified, goes over to the soul and serves for the development and nourishment of the soul’s organs like its limbs, its hairs, etc. and in general for the development and nourishment of all this what you from alpha to omega would find in the human body.

[03] However, that the soul consists of all the same parts as the body, you can convince yourself tangible at the Angle Raphael who sits at our table and converses with Josoe. (Turning to the Angel:) Raphael, come here so that Cyrenius can touch you!”

[04] The angel comes over, and Cyrenius runs his hand over him, saying: “Indeed, indeed, this is all nature, and so-to-say real matter! He truly has, like ourselves, all the limbs and the same form as the likes of us, except that everything is nobler, softer and exceedingly more beautiful; for the attractiveness of this face is matchlessly beautiful!, yet not at all a girlishly handsome but masculine in all earnest, and yet more beautiful than a most beautiful maiden-face! I have of a truth not taken much notice of this patron till now. - He actually multiplies in beauty the longer I look at him. Heavens! This is strange indeed! (And, saying to the angel) Harken, you gloriously beautiful angel, do you also feel love in your most beautiful breast?”

[05] Says the angel: “Oh, for sure; for my spiritual body is akin to the wisdom of God the Lord. And since my life is pure love itself, I have to feel too, since my life is nothing but purest love.

[06] How, as a usually quite wise man, could you have asked me that? Behold, that which God the Lord has been within Himself from eternity, such we too must be, being completely out of Him and therefore fully His nature in everything, just as the beam of the sun is and effects that which the sun is itself! If so however, then how such question?!”

[07] Says Cyrenius: “Indeed, this is quite true and right, and I would have known so without your explanation; but I had to put some question to you in order to hear your speaking-tone. But now we have also finished with each other, and you can resume your seat!”

[08] Says the angel: “This is not for you but the Lord to command!”

[09] Says Cyrenius: “Friend, it seems to me that, notwithstanding your beauty, wisdom and love, you seem to be of a somewhat stubborn nature!?”

[10] Says the angel: “Oh, not at all; but I cannot and must not receive instruction from a mortal; because my self, quite apart from being out of God in everything, am a completely independent self! Besides that, I need not fear anything such as the people of this world; because in that respect I have power and authority of which you have not dreamt yet. Should you how ever wish to acquaint yourself more with same, then ask the centurion Julius and my disciple Jarah, as well as the Lord’s disciples. These shall tell you a thing or two.”

[11] Says Cyrenius: “Lord, tell him to resume his seat, or I shall seriously start to fear him intensely, for it is best not to get entangled with the likes of him! He is getting steadily rougher and more heated, and there is nothing one can do with him in spite of his beauty.”

[12] Say I to the angel: “Well then, in that case return to your seat!” - And the angel instantly obeys My hint, resuming his former seat. And Cyrenius is relieved, for he had in all earnest begun to fear the angel exceedingly.

[13] John and Matthew immediately ask whether to record all this.

[14] Say I: “You can do so for yourselves, but need not record it for the people; for this is two thousand years too early for grasping, and one should not cast pearls before swine, as they are unable to distinguish such fare from the basest pig fodder. But for yourselves and a few others you can do so by all means.”

[15] And the two disciples do so in relevant images, to distinguish it from what they had written in proper Hebrew under My direction.

Chapter 219

The Creation of Heaven and Earth

[01] Cyrenius nevertheless ask Me for continuation of the Genesis Interpretation by correspondences.

[02] And I say: “Friend, what I started I shall also finish, but see to it that you are able to grasp it just now, and before time. Because in order to grasp Moses’ Genesis properly, one has to be well initiated into man’s nature, which is just as hard to achieve as the right and full knowledge of God.

[03] Wherefore I should first have to go into man’s detailed material, psychological (soul) and spiritual structure from fibre to fibre, and finally show how the psychological (soul) first develops from the spiritual, and the material from the psychological, and by what countless correspondences, which relate to the countless shades of light as well as lightlessness.

[04] From this you can see that this is not as easy and quick as you expect, but I shall nevertheless tell you as much as you can bear initially and in proportion to your soul-experience and pre-schooling. - And so hearken!

[05] When Moses says: ‘In the beginning God created Heaven and Earth’ then Moses does not by any means want this to be understood as applying to the visible sky and the visible, material Earth; for as a true sage this did not occur to him, in that he only had in his lucid mind the fullest inner truth always. But this deeper wisdom he clothed in corresponding images, just as for a testimony he had to veil his shining face threefold before the people.

[06] By Heaven however, which Moses indicates as having been created first is meant that God has placed the intelligence ability, once and already during that time, outside of His most eternal, spiritually most purified centre, as it were out of Himself - but as said, only the intelligence ability. This is akin to a mirror which also in the darkest night has the ability to reflect external objects in it, or rather to collect them faithfully and true upon its smoothest surface and reproduce them. However in the deepest night and hence complete absence of objects, the mirror is obviously a completely useless item!

[07] Hence Moses, straight after the externalization of heaven, or the intelligence ability outside of God’s life-centre, speaks of a so-to-say simultaneous creation of the Earth. Who and what is this Mosaic Earth? You shall say: well, the one carrying us. Oh, greatly mistaken, My beloved!

[08] Behold, by ‘Earth’ Moses meant only the assimilative and attraction abilities of the among each other related, externalized intelligences, which is almost the same what the worldly-wise Egyptians and Greeks called association of ideas (connection of thoughts), where out of related concepts and ideas ultimately a truth-filled sentence has to emerge.

[09] If however the relatedness and mutual attraction was already incorporated within the intelligence abilities externalized by God, then the third conclusion automatically follows, - that the kindred attracted and seized each other in actuality; for which deeply spiritual process Moses obviously could not have

chosen a more appropriate image than that of the material Earth, which in actuality is nothing else but a conglomerate of many in itself related substantial particles with the ability to attract one another.

[10] But “darkness was upon the face of the deep” says Moses, furthermore. Did Moses really want to indicate the lightlessness upon the newly - created Earth? I say unto you that not even in his very first most foolish beginnings would the wise Moses have dreamt of such! For Moses was a deep initiate into world nature, and too well initiated into deepest Egyptian wisdom and science to not know that the Earth, an offspring of the Central sun is at least a billion times a billion Earth years younger than the mother sun and could not have been in darkness at earth’s coming into being; Moses rather indicating therewith, - again through imagery, that the abilities of intelligence and attracting relationship of the intelligence was not yet any kind of cognition, understanding or self-consciousness, - all of which is identical to the concept of “light”; but that it must result in the contrary, until they seize each other, then pressurizing and rubbing each other and, as it were fighting each other.

[11] Have you ever noticed what takes place when stones or wood are vigorously rubbed against each other? Behold, fire and light emerge! And behold, this is the light that Moses lets come into being in the beginning.

Chapter 220

Earth and light

[01] (The Lord:) “What is meant by light we now know; but before that it also says that the Earth was desolate and void! That’s a certainty, because with merely the capacity for being filled or even a perceived need for being filled, no vessel has yet been filled. For as long as there are no contents the vessel is desolate and void.

[02] Such was also the case with the primordial creation. There were indeed a countless number of thoughts and ideas placed throughout all spaces of infinity by God’s almighty will of His love and wisdom which thoughts and ideas we previously referred to as the individual, mirror-like abilities of intelligence, and that because each individual thought is as it were a reflection within the head of that which is constantly produced by the always active heart in itself.

[03] But just as a thought or idea in itself is like an empty vessel, or a mirror in a dark cellar, just so is the entire association of ideas still desolate and void. However, as there is yet no activity of the intelligence abilities among themselves, but only the potential ability for being and action is present, it therefore follows, as already mentioned, that everything is still cold, fire- and lightless.

[04] All these still inactive and motionless thoughts and ideas of divine wisdom are also extremely well compared to ‘water’, in which also countless specific elements are mixed together, from which however, finally all body-world takes its extreme diverse being.

[05] But all the great thoughts and ideas developed therefrom within the wisdom of God, and may they have been ever so true, could nevertheless not have obtained reality, just as little as the ideas of some worldly sage, had he been lacking the means for their realization. Should any reality be capable of following the thoughts and ideas, then the relevant means and therewith a real activity of the thoughts and ideas acting upon them from within and without must be derived from some high power and authority.

[06] If therefore some person has connected thoughts to ideas, wanting to see them realized, then he must, apart from loving the necessary materials, generate a mighty love towards them. But of such love his thoughts and ideas incubate as the chicks from a hen. Therewith the thoughts and resulting concepts become steadily more concrete ideas. And behold, such love is then that very Spirit of God within God Himself which according to Moses moved upon the waters, which itself bespeaks nothing other than the as yet formless and creatureless, endless mass of God’s thoughts and ideas.

[07] Enlivened by this spirit the thoughts of God started to connect to become great ideas and one thought pushed another and one idea another. And behold, then according to divine order the ‘Let there be light! And there was light!’ happened just like by itself. And as such also the natural great act of creation from the primordial beginning is explained as by itself - and together with it finally also mainly the development process of the soul and spirit of a new born child until an old man and of the first human of the earth until our time and so on until the end of this world - in everything!

[08] Then there occurs a phrase in Moses that would make it appear as if only after the fiery love-action of the Spirit, resulting in light, does God begin to realize that the light is good; but this is not so by far, but only testimony to the eternal and endless wisdom of God, according to which this light is a truly free spirit life-light, generated out of itself by the action of God’s thoughts and ideas according to the order of wisdom, whereby in this manner the thoughts and ideas externalized by God, can continue to develop like by themselves according to their own intelligence as independent beings, naturally under the unavoidable constant influence of God. That is to be understood by this Moses’ supplement, and not that God only then gained the implicit insight that the light was something good!

Separation of light from darkness

[01] (The Lord:) “But now follows something that is substantially harder to grasp than the foregoing. For it says furthermore: ‘And God divided the light from the darkness; and God called the light day, and the darkness He called night’. This thing becomes more comprehensible however if, for Moses’ more general concepts, you substitute the correspondingly more pertinent, independent life as they day, and death as the night, or freedom for day and judgement for night, or independence for day and bondage for night. Or, self-conscious love-life of the divine Spirit within the new creature for day, and the as yet non-animated thoughts and ideas of God for night.

[02] However, this kind of order you again shall find also in every plant, where you right up to the tendril of the fruit find nothing but night and gnawing death, where the spirit of God still hovers above the water of dark deep, for the sake of the pre-developmental stage of the life-carrying matter. Once the foundation sufficiently firms up for the wheat-stalk of creation to have its final ring tied underneath the ear, enabling the actual spirit-life as truly independent to begin seize, feel and to comprehend itself in lucid self-consciousness, there certainly is occurring a division or rather separation of the light from the darkness, a liberated life from life under judgement, or, actually an indestructible life destroyable judged life, which equals death under the general all embracing concept ‘night’.

[03] And furthermore it says: ‘and from evening and morning became the first day’. What is here the evening and what the morning? - The evening here is the state when the pre-conditions for the eventual reception of the love-life out of God begins to consolidate and mutually seize itself through influence of the almighty will of God, akin to the individual thoughts and concepts into an idea. Once these have consolidated right up to the last ring under the ear of the fruit, the function of evening is accomplished and the free and independent action towards the fruit’s self-development begins. But just as man calls the transition from night to day ‘morning’, in the same manner correspondingly was the transition from the preceding condition of a judged creature towards the free, independent one named ‘morning’. And behold, here Moses by no means committed a logical error, when he allowed the first and all subsequent days to arise from evening and from morning!

[04] The reason that Moses lets arise six such days from evening and morning is, because by careful observation and study every thing goes from its primordial beginning to perfection as that what it is, precisely along the way of one and the same divine order of six periods, until for the time being it reaches perfection in that what it is supposed to be, just like the full-ripe wheatear on the dead stalk.

[05] From the casting of the seed into the soil to germination: day one. From there to the formation of the stalk and suction and protective foliage: day two.

From there to the formation of the last ring immediately beneath the base for ear-development: - day three. From there, the formation and structuring of the pod-like vessels, akin to the bridal chambers for generation of the free, independent life, with which the flowering stage also is to be counted: day four. From there, the dropping of the flower, then the rise of the actual already life-carrying fruit and its free activity, - although still tied to the preceding, un-free stages, from which a part of the sustenance for forming the skins is taken, although from thereon the main nutrients are taken from the heavens of light and true life-heat - , up to the full development of the fruit: - day five, - and finally the complete separation of the fruit ripened in the hull, whereupon the kernel already completely on its own and now already perfectly independent, demands for its fullest consolidation the pure nourishment of the heavens, accepting same and therewith sustaining itself for the freest, eternally indestructible life: - day six.

[06] On the seventh day rest takes over and this is the state of the now completed, full-ripest and for eternity existing life, consolidated from the previous states, equipped with the full godlikeness.”

Chapter 222

The ultimate aim of the Creation in aggregate

[01] (The Lord:) “If you ponder at some depth what I have said unto you with greater maturity than the average man of today, then you shall find and understand, even if not at the profoundest level, that with his story of Creation, Moses, with his most fitting imagery, truthfully and in the order of eternal wisdom only meant the corresponding origin and onward development of all things, from their primordial beginning to their most supreme perfection.

[02] He who does not interpret Moses in this way had better not read him at all; for reading and understanding him literally in distorted fashion, he, with just some modest thinking about it, in the end get completely crazy, becoming incensed with Moses’ illogical foolishness and ultimately also about the wanton foolishness of all who, with sword and fire, impose upon mankind such illogical and most foolish doctrine, purportedly even inspired by God’s Spirit, regardless of it seeming crudest foolishness even to themselves.

[03] But he who reads Moses with the foregoing and correct interpretation, shall find Moses a most true prophet of not only the most all-embracing wisdom, but also most profoundly saturated with God’s Spirit, who had the broadest capacity, paired with the firmest will to impart to all mankind a knowledge of profoundest death about God and all created things, in the way that he himself received it in his gigantic spirit from the Spirit of God Himself.

[04] And thus the suns originated for themselves, the earths for themselves, and each singleness on the suns and earths for themselves, and also in their general connection. And as such man originated in the narrowest sense for himself and also in general, because the whole of creation in all its generalness completely resembles and corresponds with a human, and because every singleness, from the largest to the smallest, of the whole spiritual and material creation also corresponds and must correspond with a human, because man is the actual reason and final goal of the whole of creation. He is the final product to be won by all the efforts of God.

[05] And since man is that which God desired him to be and also achieved through all the pre-creations to which you stand here as incontrovertible testimony, everything in the heavens as well as the celestial spheres also corresponds to man, as Moses also indicated in his history of creation, and as also other tutors of mankind have done, although in a more veiled fashion. But ponder everything now, and you shall see that all is so, and cannot possibly be otherwise! - But you Cyrenius tell Me whether you are now happy with Moses!”

Chapter 223

Cyrenius testimony to the Creation

[01] Says Cyrenius: “Lord and Master, Your wisdom truly exceeds limitlessly whatever blessed the Earth with wisdom before! For being a great sage is already a great thing in itself, but then it is endlessly more to present God’s deepest and most hidden wisdom with such comprehensibility, that people like us of limited initiation can easily grasp it. This in my opinion is possible only to God, because man in the end can, like Moses frame the wisdom received through God’s Spirit in mere pictorial correspondences, unless given to him like seeds, to be cast into the soil of people hearts. From such seeds, corresponding fruits go forth indeed, but men recognize such fruits no more than they initially recognized the seeds, and little is achieved with such sowing in the end. And if harvesting such ripened fruit, man customarily still barely knows what to make of it and how to use them.

[02] Usually, these first sowers of the wisdom-seeds never themselves found the right application, and their subsequent followers much less; for had the very first casters of the wisdom-seed made proper and true use of their fruit-yield, no followers could possibly have applied them in any but the right way. But since the prophets certainly already erred against their feebly understood doctrine, such small deviations were later sure to be the ground for the larger ones in their later followers.

[03] Moses and Aaron certainly may have lived quite strictly in accordance with the revealed doctrine, but if they also have understood the teaching from God in

the same manner as You have revealed to us now, is a great question and is very much doubted. Because one can quite easily record a foreign tongue and its writing unto a page without basically understanding anything.

[04] But the way You have just clarified Moses's Genesis to us can leave not further doubt in a man's heart, and keeping it correctly in understanding as well as practice can then be the only true orthodoxy.

[05] But since You are being so gracious with unravelling the most hidden truth, give us also a hint about the so-called 'Fall of the angels', as first-created beings, and about the 'Fall of Adam', and then about the 'original sin' as well, which was passed on to all subsequent men as an adverse inheritance, - if it is not too late, and if we are capable of grasping it at all; please open Your supremely holy mouth and give us something to go by, so that we should feel middling at home with it."

[06] Say I: "Yes, My dearest friend, this is an even harder nut to crack than Moses' Creation account itself, although fully contained in the latter, lying like gold upon the open road for the keen researcher. If however you are thirsting only after a solid clue rather than an involved doctrine, then I can gladly do you such favour; for we would not at all have the time for a comprehensive doctrine about it, being it the third night-watch now. - He who has ears, let him hear!"

Chapter 224

Fall of the spirits; Adam and original sin

[01] (The Lord:) "It is the fall of the first-created spirits or the free and animated ideas of God within infinite space that is the great separation of which Moses says: 'And God divided the light from the darkness'. How this is to be understood in its true and fully right correspondence, I have already made abundantly clear to you; the consequence of which is the necessary material world which, in large and small units such as suns, earth and moons, together with everything upon them, is spread out within infinite space.

[02] Concerning Adams's fall however, this has already more objectivity of course than the so-called fall of the angels, yet is still correspondingly analogous to the fall of the angels. Only with Adam an actual law comes already to the fore, - whereas with the fall of the angels, no such commandment could yet be involved, because at that stage only a start had been made with the development of the beings to be liberated, and therefore no intelligence outside of God existed to whom such law could be given.

[03] Wherefore, with the so-called fall of the spirits a necessary imposed division took place, whereas the Adamic one, proceeding out of himself, was already a

voluntary one and therefore not an enforced one, but an act of free will of the first carnal man, free in all psychical spheres. On the whole however it nevertheless is a foreseen act out of God's secret order which, whilst not an absolute compulsion, nevertheless is a permitted one, under "thou shall: or thou shall not", allotted to man's free will on account of his stabilization, won through his own action.

[04] The difference is that between an infant that has to be carried from one place to another, and a robust man who has been walking quite solidly for a lengthy period.

[05] Whoever once can walk, surely does not have to be carried to the place one wants to go with an infant; one simply show him the most direct and unmistakable rout to the place. If the healthy and strong-legged man desires to go there, he shall with certainty reach the destination without hazard. If however he is circuitous or deviates knowingly, then he has only himself to blame if he reaches the destination later and with more trouble and effort.

[06] This we note with Adam. Had he kept the absolute commandment, then mankind, i.e. man's perfect soul would not have descended to the very hard, heavy and frail physical body which is now beset with many frailties and shortcomings.

[07] But the disobedience of the positive commandment necessarily caused the first man a great deviation, by which he then reaches his aim much later and with much more trouble.

[08] But you are thinking by yourself: 'how can the keeping or non-keeping of a trivial and just moral commandment have such substantive effect on mankind's nature in aggregate? Even without his foolish indulgence, Adam would have remained the same sensual man that he remained through eating of the apple, and he would have had eventually still to die, as all mankind still does!'

[09] In one respect you are quite right, but also wrong in another. The eating of an apple, which is a salubrious and sweet fruit, certainly is not fatal, or all men eating apples should soon die thereafter. Wherefore there is nothing to the apple itself. But if its eating is prohibited for a certain time, and that only for further stabilizing of the soul; and the soul, conscious of its free will ignore and transgresses the command, then she causes as it were a certain fracture in her being, which then resemble an open wound which is difficult to ever heal again, because even if the wound is reduced to a scar, the scarring then constricts a number of vessels to the extent of impeding future circulation of life-fluids to the soul, hence exerting a constantly painful sensation.

[10] Thereby the soul is then distracted from striving for development of the spirit within her, and she busies herself with eliminating the scar. - And behold, this scar is called 'world'!

[11] The soul indeed constantly strives to rid herself of this scar, because it pains her in her worldly concerns. Yet the more trouble she takes, the coarser the scar, producing more worldly cares in turn. And in the end the soul has nothing further to do but concern herself with the healing of the scar, i.e. making herself trouble-free, finally going over into the scar herself almost completely, paying little attention to her spirit. - And behold, this is the so-called original sin”!

Chapter 225

The power of hereditary influence

[01] (The Lord:) “But, it will be asked, how can such be passed on?- Oh, quite easily, particularly within the organic soul-structure. Whatever the latter once has accepted, can remain with her for thousands of years, if this is not brought back to order within her by the spirit. Think of the archetype of a society! If I introduce you to its progenitor, then you shall all see that a substantial resemblance has passed over to all his offspring. If the progenitor was good and gentle man and his wife as well, then with few exceptions the nation shall be better and more gentle than a people with a raging, haughty and domineering progenitor.

[02] If a primordial progenitors’s feeble trait is still discernible in his descendants physically and morally after a couple of thousands years, how much more the character trait of the first man of the Earth in all his descendants, in that his soul in the beginning was much more receptive and hence far more irritable than the later souls, in whom the father’s hereditary influence had impregnated them already at procreation in the life-stream seed, and hence could not subsequently in the natural process be wiped away and annihilated. Unfortunately, such scar greatly disfigures such soul, and God has in all times done everything to make it possible for such soul to rid itself of such scar for all times; however, until now not much success could be achieved, and I came to this earth Myself in order to extirpate such old and ugly scar.

[03] And I shall do so indeed; but this shall be accomplished through the many wounds inflicted upon My flesh. But at this stage you cannot grasp this; but you shall be able to grasp it when it has come to pass, and the holy spirit of all truth shall then lead out into all wisdom about it.

[04] But you have read in the book of Moses, where he speaks of Jehovah’s curse over th earth, where it says: ‘In the sweat of thy brow shalt thou eat bread.’ And soon after curse of the earth, it says: ‘Thorns and thistles shall it bring forth to thee.’

[05] Behold, if you were to take this materially, i.e. if this earnestly were to be so physically, then you would be fully entitled to reproach God for a complete lack of

wisdom! But since such a statement can be taken only psychologically and actually spiritually, such reproach falls by the wayside, and man can blame only himself if something in his nature deteriorates, just as he can blame only himself if on some land the harvest is sometimes worse than normal, because not everything about the weather depend upon God's will but also upon man.

[06] Once a soul is fully conscious and achieves sufficient sensibility to well recognize God's order then, for it has to become active, in accordance of course with the recognized divine order within her. If in some aspect she does not do so or omits it, or even does the contrary, then she obviously is bound to cause herself irreparable harm, from which she shall not be able to free herself on her own accord, since all her action is more or less disorderly, with further consequent soul-restrictions in time, such as all kinds of blindness, foolishness, incomprehension, feeble perception, fear, lack of courage, sadness, frustration, annoyance, rage, anger and ultimately despair itself.

[07] And behold, these are the "thorns and thistles" which the soil within the soul, i.e. the depleted intelligence-attributes shall cause to grow within her, akin to the parasitic growths upon otherwise healthy tree-branches!

[08] 'God's curse' however is nothing other than the soul's realization of her own self-destruction in light of God's perceived order, having to as a consequence of her own blame eat bread 'by the sweat of her brow'.

[09] And the sweat of her brow is the aforementioned 'world-trouble' scar that she herself incurred through eating of the Mosaic apple, which she could have easily avoided.

Chapter 226

Worldly concerns and their deleterious effects upon the soul

[01] (The Lord:) "Therefore I now say unto you all, that you cast off all unnecessary troubles from yourselves; for every worldly concern is a material tie with which the soul ties herself to matter through the original Adamitic scar! The more the soul binds herself to the matter of her flesh, the more the development of God's spirit within her must suffer. And the more the soul then fuses herself to the body through worldly care, which body is a mere judgment, - a regrettable necessity and therefore death, the more she also loses consciousness and recognition of eternal, indestructible life within her.

[02] He who therefore still harbours much fear of physical death, is still strongly bound with the flesh, and feebly with the spirit; because much love towards the life of this world is strong evidence of the soul's lack of concern for the everlasting life

of the spirit within her, and the blame lies with the old scar that Adam has struck into his own flesh, and that of his descendants, incarnate souls.

[03] And yet every determined soul can heal itself of such harmful scar, because God had already in Adam's presence taken the precautionary measures, and Adam was nearly completely healed towards the end of his days. Henoah was however completely healed, wherefore, like several other forefather, he was already transformed in his flesh. But because their descendants had nevertheless mixed with the children of unhealed fathers, the old Adamitic curse remained, with varying degrees of incidence for mens' torment.

[04] Wherefore also the women's painful childbearing, as well as the very painful types of death of man. Because a nature-soul already wounded by man's seminal stream, immediately binds more stubbornly with the mother's flesh, and must therefore be born into the world under all kinds of forceful band-rupturing. Children such as an Isaac however and many others in the world, have been born into the world without pain on the mother's part.

[05] Such is the case also with dying. People with strong ties to earthly life, whose sole concern is the world, having much to suffer already during their short earth-life, often become sick in soul and thereafter certainly scone in body, and are in great misery. And they have often to contend with unbearable pain before separation from body, passing from the body in a severely numbing pain that often lingers afterwards for lengthy periods, especially with souls that wallowed in physical comfort in the world. Whereas souls who in the world had reached the commendable conclusion that all the treasures of the world are of no use to it - since they have to sink into death with the body, having freed themselves from Adam's old scar as much as possible and having instead found God's "Atman" within them, nurturing same with all care, - have firstly very little of any kind of sickness to withstand.

[06] Once the soul's life is tied to its spirit, in time its body also shall assume a spiritual direction and hence become less sensitive to impressions from the outer material world. Because every sickness usually arises from the shearing of some tie with the world. In short, through the life-hungry soul the body is stuffed with a thousand diverse needs. If, on account of climactic or a thousand other conditions, it cannot obtain satisfaction, then one or the other band must be broken, soon making the body sick and to suffer exceedingly, and with it the soul, which ultimately and together with the body is the bearer of the larger part of the pain.

[07] If however the soul, through much self-depravation has trained to do without much of the death-bearing world-habitat, then there shall ultimately not be many bands left between the dead goods of the world and the body, and not much shall be left over for painful rupturing. If therewith the basis for many physical sicknesses is lifted, then I Myself would like to see from where these should enter the body and the sensible soul.

[08] With such people indeed the body does not easily feel any pain, even if severely tortured from without.

[09] Behold the youths of furnace fame! They sang joyfully and praised God. And when in time their bodies were consumed by the intense wicked exterior they yet suffered no pain, for they had long since rid themselves of all ties with world and were one with their divine spirit. And thus, secondly, such soul, fully united with its spirit, having long relinquished all firmer ties with the material world in place of a tender spiritual one feels no pain at all when separating from her body, feeling rather an all pervading blessed ecstasy, incapable of losing either consciousness at separation nor the light of the soul-spiritual sight, nor hearing, smelling, tasting and the most refined sense of touch, as possessed now by our angel Raphael.

[10] But, as said, to achieve this, man must rid his body of the old, Adamitic original sin, and this is impossible to achieve in any way other than I have now shown you: the soul must voluntarily throw worldly cares overboard, - there is no other way! Once these are cast off, the old divine order is regained and man is then completely man within God's order. And behold, this is what is rightly called 'original sin'! In actuality it is obviously the flesh which one appropriately calls the 'original sin'; but seen by spiritual correspondence it is the manifold concerns for the flesh which is Adam's hard-to eradicate sin within all his descendants.

[11] This soul-scar however cannot be fully eradicated by any means other than the one indicated by Me, and by still another means which shall only be indicated and given to mankind by the end of My mission into this world for the salvation of their souls; John the Baptist in the desert had already been a forerunner for this means."

Chapter 227

About the fall of the spirits

[01] (The Lord:) "But just as it happened on the smallest scale with man, falling into sin and hence ruining his nature, so a very similar event took place once at the creation of the pure spirits out of God.

[02] Once the thoughts and great ideas arising therefrom out of God had found the necessary consistency to form a being endowed with limitless intelligence, in God's arch-primordial form, conscious of its free independence, the first thing to fully liberate them was to give and show them the opportunity to free action, - in what way to become free, and free through acting.

[03] But how is it accomplished? Should one only, as it were say to them: you are now alive, as if out of yourselves, and you can do as you please? - Here it is

questionable whether such beings, whose life is without experience, would be able to front up to any kind of free activity. Yes, they shall rather, like a voracious polyp, be consumed by satisfying their being with a corresponding nourishment and do nothing else, as you can observe and experience such quite natural phenomena with very spiritually unawakened people; because their sole concern is to fill the belly, and all their actions are focussed on the best possible satisfaction of this body part.

[04] Another might say: Let them be told what to do in accordance with their intelligence, and they shall start acting accordingly! - Good, I say; supposing however that the still leisure-prone beings, having gone forth from such disinclination towards action, have not and cannot be awakened yet towards action, on account of which the sense for complete inactivity starts to predominate, stopping the beings from voluntary action; what then? They can then certainly be forced by omnipotence, obviously indwelling the Creator!

[05] Granted; where however would this leave absolute independence of action, through which alone a created being can attain to independent, free voluntary action? Behold, without the aforementioned full independence, every created being would remain a machine springing into action only through the intelligence of the manufacturer!

[06] From this you can see that there neither can, nor must be any question about a compulsion; because only machines act under a 'must', of which machines unfortunately, together with the Earth itself, there are still too many and crude ones upon Earth. Also infinite space is filled with such 'must' machines. Because all the countless suns, earths and moons are purely machines, together with all physical beings upon and within them, just as the human body in itself is nothing but an artful machine which can be set into manifold motion by the soul's free will.

[07] If so however, and impossibly otherwise, how should the first-created pure spirit-beings have attained to conditioned, independent voluntary action, and from there alone to full independence? Obviously through means no other than a 'thou shalt' commandment, even if not as strict as with Adam.

[08] But the commandment itself would be of no use if, together with the commandment, the newly-created being were not also given the drive or stimulus to trespass. If however the beings are imbued with the stimulus for transgression, then a certain concomitant deleterious consequence also must be furnished, as a punishment so-to-say, and the beings must be shown the consequences, and how they shall always follow a contra venous action against the commandment given.

[09] Yes, the being must even be shown that there might be an initial temporary advantage for the being transgressing the commandment, from which however later on always a long lasting disadvantage will arise, and it will cost it a lot of toilsome troubles and painful efforts to overcome this. Only after being equipped

with all this, can the newly created being make a true use of its free intelligence and actions arising from it, irrespective of the outcome whether straight or crooked, right or wrong. In short, the newly-created being out of itself becomes voluntarily active, therewith commencing the true and full act of self-determination, and in the end this is what it is all about all created intelligent beings. Because self-determination is achieved in either way, either along a shorter or longer route, and full destruction of such a being is thereby obviated.

[10] Whether, at the outset, the independence is a blessed or unblessed state, is one and the same, of course in relation to the Creator; for the door is left open for every being to walk the outlined ways to blessedness. If it desires this, well and good for the being; if not however, that's alright too! For no-one but the being itself carries the blame. It retains its self-determination forever, irrespective of whether blessed or not, for basically it still has to conform to the Creator's overall order.

[11] Knowing this now, it shall not be too hard to follow the fall of the first-created, pure spirits. Because they too had to be given a commandment, and with it the necessary stimulus towards transgression, tied to fleeting rewards or, alternatively and even if not with the predominant stimulus to obey the commandment, yet a clear vision nevertheless of eternal rewards which, although somewhat deferred, nevertheless will and must follow action with the given commandment!

[12] That now some of the beings heeded the commandment and others not, is obvious from the visible physical creation, which as a judgement or threatened punishment had to follow the breach of the commandment, and as it were spiritually seen, is nothing else than the longer road to a most blessed, full-free existence of the created spirits.

[13] On the other hand is also our angel here among us, a clear proof that nevertheless countless crowds of the once created spirits have heeded the given commandment, although at that stage it was not a firm positive commandment as with Adam. And now all the physical creation is subordinated to their power, strength and wisdom.

[14] This angel nevertheless shall not be able to substantiate to later mankind the immensely large numbers of first-created spirits who did not transgress against the command given; but this is not essential for man's blessedness, particularly if a man has not attained to a full knowledge of himself through his spirit.

[15] If any man attains to this however then, as they say, all seven heavens stand open to him anyway, and he can obtain testimony thereof to any desired degree. And thus all is already taken care of therewith.

[16] Tell Me My dear Cyrenius whether you are able to now form a reasonable concept about the sinful fall of the first-created spirits.

Chapter 228

Power and resistance

[01] Says the now contented Cyrenius: “Lord, You are able to see into my heart only too clearly anyway, and through my brain too, - as to whether I have grasped the thing fully or only by half! I feel that the thing is now as clear to me as the sun at noon. But there could still be depth upon to depths behind it that may never have occurred yet to even the most perfect angelic spirit. I am nevertheless satisfied with what I know now, and shall have enough to nibble on for the rest of my life; because this far exceeds human horizons of knowledge and insight already!

[02] Only one being is still a puzzle to me and that is Satan and his cohorts; just a revealing word about that still, oh Lord, and my soul shall be satisfied until my physical death! Because I am still not quite in the clear about that. What and who is Satan and who his helpers’ helpers, called devils?”

[03] Say I: “This too is a trifle premature for your comprehension, from its foundation. But I shall try to give you and the others some light on this point also to the limit of your understanding. And thus hearken unto Me!

[04] Behold, everything that there is, that exists and that has any existence, cannot exist, be or has any existence otherwise than by a certain continues battle.

[05] Every existence, the divine not excluded, contains in itself a lot of opposites, as denying and affirming, which always stand against each other like cold and warmth, darkness and light, hard and soft, bitter and sweet, heavy and light, narrow and wide, broad and narrow, high and low, hatred and love, evil and good, right and wrong, and ly and truth.

[06] No force can have any effect without an opposing force.

[07] Take for instance a thousandfold Goliath of a man, whose power could certainly take on an army of warriors! What good his power however if one stood him into the air like the clouds of heaven? Behold, a breeze, here on earth, so feeble as to hardly set a leaf in motion, would in spite of all his power, push him unstoppably in the direction of the breeze!

[08] In order for the giant to make effective use of his strength, he firstly needs solid ground for a foundation to act. Hence the ground itself is already a counterpoint to our giant; because for exercising of his strength, free movement coupled to a steadfast foundation is needed, where he enters into union with the solid rest of the foundation, to then in combination with the strength of the resting

foundation or ground on which he stands, apposes every confrontational movement. Only then can the giant make proper use of his strength. If the ground is a rock, then no antagonistic force shall prevail against such solid rest, unless the force is more hefty than the rock's concentrated rest. But if the ground is soft and hence less counteractive than the giant's storm-like capacity to move, the giant's strength shall not find enough resistance in the ground counteracting him, and he will only be able to resist a much smaller force confronting him.

[09] For superficial clarity, let us assume that our giant has upon solid ground sufficient strength to lift a thousand people! But put him in a bog, with hardly enough firmness to just carry the giant on his own! Let the giant lift the weight of just a hundred or even ten people, and he shall certainly not get it off the ground; for the moment he begins to conquer the weight he shall begin to sink into the soft ground, and all his strength shall be useless, since he has no counter force underneath him.

[10] Hence no power can effect anything on its own, if it does not unite with an as-it-were opposing, warring one. With our giant, the solid rest of the ground obviously fights his weight and movement and also vanquishes same to a certain degree; and this ground-warring victory of rest is in the end also the support of the moving force and also a measure of the force.”

Chapter 229

About Satan's nature

[01] (The Lord:) “From this fairly explicit scenario, we should have a clear concept of why a being without an opposing one would be just as good as no being at all, just as the power of our giant in free space would be as good as none, in relation to any effect; hence every existence needs a counter-existence in order to be effective.

[02] This relationship therefore, in its proper measure has to be present in everything there is, or there would be no existence anywhere at all.

[03] And as such must also the most perfect existence of God in itself contain in every regard the most well-formed opposites, without them there would be as good as no being at all. These opposites are therefore always involved in an uninterrupted fight with each other, but always in such a way that the steady victory of the one force serves as the support for the so to speak vanquished force, as we have seen with the continual victory of the firm ground over the moving gravitational force of our giant.

[04] If God wanted to create out of Himself free beings resembling Him, He also had to provide them with the same fighting opposites which of course He Himself

had to possess in the best and most balanced relationships, otherwise He never could have been existed actively.

[05] Well, the beings were formed fully to His image and as such were finally necessarily imbued with the capacity to consolidate out of the fighting opposites put in them out of God.

[06] Every being was imbued with rest and movement, indolence and sense of activity, darkness and light, love and rage, violence and gentleness and a thousandfold others, as fully their own; only the proportions varied.

[07] In God all the opposites were already from eternity in the best order. In the created beings however, they had to attain the right order through the free fight like out of themselves, thus through the well-known self-activity.

[08] Now, different victories emerged. In one part the hard rest was the prevailing winner, and thereby activity became quite subordinated, thus constantly giving it the biggest and fiery effort to soften the stone and to make it more resembling and more corresponding to itself. On the other hand, movement in all its parts won decisively and is therefore being constantly fought by the feebler rest within it, in order to enter into a more corresponding relationship with it.

[09] But with many beings, the opposites have achieved a proper, proportional balance according to God's order, making their being therefore perfect, because the homogeneous and opposing intelligence capabilities constantly mutually supporting each other in the most optimal manner.

[10] Hence you see that where some force within a self-consolidating being, through some excessively stubborn drive attempts to silence and subjugate all other forces to its sphere, and succeeds on the whole, such force kills itself as-it-were, by clearing all opportunities for manifesting its power out of the way. But as said, a force without a corresponding countervailing force is as good as none, as we already have seen from the example with the giant.

[11] However, such in all parts self captivating force must therefore have the continuing aspiration to captivate even more forces in itself, to rid itself from the painful captivity. And behold, this is what one calls 'Satan' or 'devil'!

[12] Satan is a great personality, and corresponds too much with rigid rest and inertia. Because this first-created, great personality wanted to absorb all other forces into its own and has for this reason become dead and incapable of action on its own. But the defeated powers within it nevertheless are not fully at rest but in constant activity, personifying themselves as independent. With such activity however they vitalize the basic life as if with an apparent life, obviously making it a make-believe life contrary to a true, free life.

[13] Such vanquished forces, however denying defeat notwithstanding, are then what are called, with regard to Satan devils, or evil spirits. - And so you see, My dear Cyrenius, how I have now also given you a small hint about Satan and devils, since you only asked for a small one! But speak if you desire more, and I shall be more explicit.”

Chapter 230

Educating the primordial spirits

[01] Says Cyrenius: I now have a kind of thimbleful glimmer, and it seems as if I understand some of it; but there is no talk of any clarity yet. The thing seems to pass into such spiritual subtlety that quite a different insight is needed than the sum of two pears and two and pears being four pears. I am a long way from a clear insight; because the playing off of opposing forces is so subtle that it is hard for a being like me to order the notion of their reacting within a being in such a way that it attains to a complete image of God, in every deed and omission.

[02] This I think is something which newly-created beings like us could never accomplish on their own, and hence I don't believe they can be held responsible for developing within the order, fully or partly, if not completely contrary; for who could fully blame a person for violence if from birth he never had an opportunity to develop by the norms of an educated mankind?

[03] But is it thinkable that primeval spirit-beings which had only just consolidated themselves as God's primeval thoughts and ideas, could also have already been imbued with the insight to develop in accordance with the Creator's order? The so-to-say personal, primeval being of Satan could not possibly have had the insight of a Michael, or it would have developed itself like Michael. In short, Lord, here I still dally between light and darkness, not knowing how to actually grasp the light. When I approach it too closely it seems to burn me like a flame, and if I move away, then of course it is dark again and I am standing on the same spot from which I came forth.

[04] And so it shall be necessary for me to put a little more oil in my intellectual lamp on this subject, to make it somewhat more lucid. Because I seem like someone still half asleep in the morning. On the one hand lightless sleep is pressing the eyes, even whilst the light of day is working on the sleepy eyes to stop them from dropping back to sleep. Wherefore oh Lord, let you fully awaken my eyes, or it could yet happen that with all this morning light I fall asleep again, in spite of full recognition of the divine order in all wisdom and love!”

[05] Say I: “Indeed, dearest friend, as I said to you beforehand, these things shall be hard to fully grasp! But since you are serious about gaining a deeper insight into

this subject, I shall endeavour to get you a more vivid light, through symbolism and parables.

[06] Only in one respect are you upon loose sand, in thinking that God left the created beings to their self-development, before they possessed the capacity to fully recognize the divine order within themselves, and to grasp it its full depth. Much education preceded this, and long time-periods passed between the first coming into being of the first-created order in the first beings, and the period when such spirits were handed over to their active self-development.

[07] Think of the time period between Adam and you, and behold, this already quite long time until this hour is still filled with all kind of education from all sides!

[08] And only after such lengthy preparation am I Myself finally here, showing mankind clearly the ways they have to go, out of their very own inner power, that so far had achieved the greatest possible development for the pro and contra (for and against). Only with this My presence is man given fullest free reign in his life-perfection, and with that a new commandment of love, which contains within itself in the proper divine fullness all other commandments and all wisdom out of God.

[09] If henceforth a man lives in accordance with this new commandment, he shall also unmistakably develop his life in accordance with God's order, and then soon thereafter be able to enter upon the fullness of the truest and freest eternal life. If however he does not accept such new life commandment and does not arrange his doings in accordance therewith, out of himself, then he certainly shall not attain the aim of true life-development.

[10] No one shall then however be able to say: 'I was not aware of what to do'. And regardless of how far from there any man might still say: 'God's call did not reach my ears', he shall be told: 'From this hour on there is no man upon this entire earth who did not receive into his heart what is fully the right thing among mankind'.

[11] In everyone's heart a warning voice will be placed which will indicate to him what is good and only true. Who will hear this voice and follow it, will attain the greatest light and it will illuminate to him all roads of the divine order."

Chapter 231

The consequence of Lucifer's fall

[01] (The Lord:) "How short however is the period from Adam up to ourselves, compared to what for human comprehension is an endless duration, from the

period of the first coming into being of the created spirits, up to the point when they were placed into full use of their free will; and after that, what immeasurable period from their fall up to Adam, and then to ourselves!

[02] Behold, there are within infinite creation-spaces certain arch-primeval and therewith principal central suns which, on account of their immense distance from here and, notwithstanding their being unspeakably manifold times larger than this earth, can be seen as hardly more than glittering points, and that only by people of exceptionally sharp vision. These primeval suns are of an age from roughly the period of the fall of the primeval spirits up till to-day. And behold, were one to determine the age of such suns by terrestrial years, one would not have room upon the entire Earth to write a cipher representing the number of Earth years! And were you to take the entire volume of the Earth, not excluding the sea, filled with the smallest dust particles to represent a million Earth years each, then this would be far too short a time to represent the said sun.

[03] Such a period surely represents quite a long while, and yet it is hardly anything compared to the arch-primeval period from when God began to first develop His thoughts and ideas, to make them into spirits and give them independence. What endlessly many things did not take place during such over extended period, for the development of the fully free will of the primeval spirit!

[04] And yet there were at the end of yonder endlessly long developmental periods of the primeval spirits those who, although comprehending God's correct educational paths, chose in the end to not want to know anything of these ways, but instead chose the much shorter one on account of temporary advantages, deviating from the path well-mapped-out by God, entering upon the path of their very own self-destruction.

[05] Because the principal spirit of light, indwelt by countless other spirits of light, each one imbued most richly with countless intelligencers, said to himself: 'What more do I need? Within me lie all attributes as within God, and God has placed all power within me. Now I am strong and mighty over everything. He has given away everything He possessed, and I have taken over the lot. Now God has nothing left, whilst I have everything; and we are going to see whether the advantages of transgressing the given commandment are of all that short a duration after all. We should think: with our present infinite might and omnipotence, we shall be able to quite handsomely prolong the supposed brevity of that span to eternities. Who shall be able to prevent us from doing so? Besides ourselves, infinite space, now populated by only ourselves, carries no higher might and intelligence than our own; who should be able to contest our advantages?'

[06] Behold, thus thought and spoke the spirit of light to himself and thereby to the host of subordinate individual spirit crowds. - No sooner said than done, and

the result was his self-arrest within his inertia, within which he had gradually solidified himself; and the outcome of that again was the creation of matter, likewise along the lines of divine order, because the predictable consequence of potential non-heeding of God's commandment was foreseen with the same certainty as the freest state of yonder spirits who fulfilled God's commandment upon and within themselves.

[07] And in this way through the fall, firstly the principal spirit and with him his related deputies made themselves captive in the most stubborn and gruelling manner. But for how long it shall please him to tarry within such captivity none but God knows, throughout all of infinity, and not even the angels.

[08] However, this is certain, that from this lost son of light the individual spirits are awakened again by the power of God and are placed into the flesh as children of the world, and the opportunity will be given to them, just like the children from above, to rise to the highest perfection as children of God.

[09] All matter therefore is individual spirit, who as soul in each individual person, can be reborn in the soul's spirit to attain eternal life. However, once all individual spirits are lifted from a world, then the full end of such a world has become a reality.

[10] But with a world like this earth, this takes a pretty long time to accomplish, nonetheless, finally the end will come."

Chapter 232

Shell and soul

[01] (The Lord:) "But there are parts of matter that shall never be part of a soul, and these consist in what is known as shell or encasement material, within which always some soul potency is enclosed, up to a certain development of independence. Once the special soul potency has achieved a certain maturity, it ruptures the encasement, immediately uniting with previously liberated similar, or at least corresponding individual potencies, afterwards creating for itself some other husk from corresponding elements of the air, water and soil, thus immediately another shell as you can see tangibly with seeds of plants, trees and shrubs and notably as with eggs of insects, birds, marine animals and so on.

[02] The encasement material is merely a fixation of willpower going forth from God's order, and as such containing no soul-intelligence, being only a necessary

means for a soul-intelligence to, as if out of itself in isolation and over time, actually developing into an independent being.

[03] Wherefore the world of matter is by up to two thirds soul and one third soul-less hull, as carrier of initially individual and gradually consolidating and finally fully mature and ripe soul-life. The encasement material, or God's fixed will, therefore is also a salvation institute, through which the individual, primeval spirits fallen through Satan's fall can, along the established order regain yonder perfect, independent liberty, - although along a more extended path than the first period could have been.

[04] Since time does not however trouble or tire God, because He keeps the achievement and realization of His great ideas constantly, as if currently before His all-seeing eyes - independently of time-duration, a thousand years are before God as a day or a moment; and an earth can then require more years for the release of the spirit, captive in its husk-material, than an unspeakably great number, like finest sand filling Earth to capacity; and ultimately that is to God as a fleeting moment.

[05] I say unto you that there are indeed some worlds within infinite Creation-space that have already completed their service. But they nonetheless continue to endure as celestial spheres, continuing to do so as carriers of the new, free beings, although they now are much more pure and sound, and also unchanging in their structure; like God's solid will corresponding to His wisdom, and eternally consistent order has to be unchanging, since no being could have a duration without such firmness.

[06] Because even if the beings, after their spiritual perfection, possessed a completely free existence, as if completely independent of God, such independence could still not have any permanence if not fixed from eternity within His order, and as one with it. This fixation from eternity however is in actuality for all created beings the very thing providing them their constant duration and maintenance.

[07] However, from this it arises like by itself, that nothing which has ever been created by God in whatever form, can never cease to exist or be disposed of. It can change its form and progress from a lesser to a more perfect form, also in reverse, as we have seen such with the primeval created spirits; but nothing can ever be destroyed, once given existence by God. Tell me Cyrenius whether this issue is now somewhat clearer to you?"

Chapter 233

About knowledge

[01] Says Cyrenius: “Yes, Lord and Master, now the thing is clear to me, - to the extent that it can be clear to a stupid spirit in his earthly existence. To be sure, there is yet many a thing I you to ask about; but I can also see that too much knowing is not good for man, because notwithstanding his becoming a wiseman, he shall not become a doer.

[02] A man of too much wisdom seems to me like a well-provided man of great worldly wealth. Why should he still have to work the ground, why harness the oxen to the plough? His barns are filled to the gables his cellars filled with the best wine, and his chambers bristle with gold and silver, big pearls and the most precious stones. He realizes that it would be crazy to cultivate his land any further, and therefore lies down to rest, enjoying his treasures undisturbed.

[03] And, as said, an overly wise man can and has to cut a similar face. He who is in many ways ignorant seeks and examines, finding great joy in discovering some new truth; the overly wise however has little more to find and has obviously become lethargic, whereas some sect devotee might investigate day and night to get to the bottom of some mystery, in order to gain potential insight. Hence I am now conversant with this sphere for the present. That which I still lack however, also shall keep me constantly active. - am I correct or not?”

[04] Say I: “Neither too little nor too much is overly helpful, but too much still better than too little, because he who has an excess can pass some on to those in want, which shall always yield good results. But he who has too little shall have a problem sharing. Wherefore a trifle excess in wisdom always is better than too little. But this much I say too: it would not be beneficial even for an angel to be omniscient, like God!

[05] But this also God has forestalled; for just as no spirit shall ever, like God Himself, indwell all of infinity, neither shall any spirit’s wisdom ever be so perfect to probe or grasp all the depths of divine wisdom. Do you understand that too?”

[06] Says Cyrenius: “Oh indeed I do, and there has always been an adage of old with us Romans, in circulation also among the Greeks and Egyptians namely and in brief: ‘Quod licet jovi, non licet bovi’ (Jupiter is granted things which an ox is not, which means, what is good for one is not good for all). And I think that this proverb, although the property of the heathens as they are called by the Israelites, is quite fitting also here.

[07] Compared to God humans and angels will most probably remain the dear ‘boves’ for eternity and this is also good indeed; since at least I myself would not be useful at all for too much wisdom. For it lies in the nature of things that in the end, every created being would lose its zest for life if there were within all of infinity nothing left that was not as familiar as the chamber of a house to its owner.

[08] Wherefore it is most fortunate and wise of Jehova to forestall, for even a most perfect but nonetheless created spirit, notwithstanding his wisdom, to ever approach God's wisdom by even one hair's breath; for that which is infinite can never be approached by what is finite!

[09] But let's leave that, for it would be futile to lose more words over it, since there are many other things that would be more urgently revealed than the yardstick by which feeble man could measure divine wisdom. Love obviously is of a higher order than the lofty wisdom of man and spirits.

[10] With the ever-present conviction of eventual death, and disappearance from the world stage, man has to gradually lose courage for loftier works, or alternatively throw himself into every worldly delight, in order to therewith drive away all thought of eventual certain death, enjoying perishable life as if eternal. It hence is of the gravest importance that man be given a commandment, the keeping of which leads him to regain within himself the Paradise once lost through Adam, and to then preserve it. The commandment of real and true love of neighbour shall bring us back the one lost.

[11] But here the big question is how to keep such most important commandment in accord with God's order, to attain to the great aim which You promised with certainly and not by half, but fully.

[12] Say I: "This is truly a good and most pertinent suggestion on your part, and I shall give you a fitting reply; but first we want to also hear our old host Marcus for once, and his concepts about the neighbour, to whom all love is to be directed; only after which I shall give you all the full and true reply, together with the right explanation. And so tell us; dear Marcus, who is to be regarded as our true neighbour, and to whom show all love indeed!"

Chapter 234

Marcu's view about one's neighbour

[01] Says the old Marcus: "Lord, I am so overwhelmed by what I and my house have now heard, that I should with the best of will not be able to come up with a sensible word, let alone determine who would be my most likely neighbour.

[02] Naturally, the one that stands nearest to me physically and requiring assistance, I would have to help; if such asked me for help, I should not withhold it. My wife and children also are my neighbours, and I need to care for their physical and spiritual well being and subsistence.

[03] When I was still a warrior, my comrades also were my neighbours, and it was my duty to stand by them when in trouble. Besides that, every person regardless of their religion, when in need is my neighbour, and I should not pass him by if he is in need of my help or asks for it.

[04] Indeed I think that one should not withhold help even from an animal, when lacking. In short, and as perceived by my limited domestic intellect, man should emulate God's household, letting his sun shine over all creature, as does God over all creature.

[05] Of course man as a limited being can emulate God his Creator only in a limited way. But since he already carries a resemblance to God within himself, and is even created in his image, he should fully develop that too, since he was given the ability. -This is my view, and You oh Lord shall give us all a correct explanation; for I prefer to hear You a thousand times more than my own speaking. Let it therefore please You to continue speaking, oh Lord, - provided it is Your intention to say more this night!"

[06] Say I: "I shall speak indeed, although midnight has come upon us; but now let us pause and listen whether there shall be a call for help from the Sea!"

[07] Soon after this My remark, one could hear a noise from the Sea consisting of a lot of voices. Markus and his sons ask Me whether to rush out to help someone in trouble, who had to bear up to the midnight wind in some inferior vessel, or some whirlpool, frequently occurring in the great bay.

[08] Say I: "It is an inferior, rundown vessel full of young Levites and Pharisees. They come from the Capernaum and Nazareth direction and are heading for Jerusalem. They have chosen the water way over the dry one, for firstly it being the shorter and secondly the easier, but they were able to get only a leaking fishing-boat at Sibarrah, and are faring badly in a strong midnight wind, - and if help is not rushed to them, they might go under indeed."

[09] Says Marcus: "Verily, Lord, for these I would not be sorry if they became a meal for dear fish! Here I would even take my time in helping. But if it is Your will, I shall nevertheless bring them help."

[10] Say I: "Did you not rightly say yourself that man, created in God's image, should try to emulate God in everything, according to the abilities he is endued with and should let his sun, which is His sun he carries in his heart, shines over all creature, and regard his neighbour - friend or foe, as worthy of his help if same finds himself in need of help?"

[11] Behold, your words are right and true, whence you should act in accord with them, otherwise the truth is not within you by a long while yet! Because pure truth is of little if any use to man for life eternal, for so long as he has not made same to

live through the deed. Once he has done that however the light of eternal life shall pour out in streams, lighting up all corners of the human soul, just as the sun sends her light into all valleys and ditches at noon, warming them and hence filling them with her light. - Hence do whatever you want!”

[12] Says Mark: “In that case let us hasten, even should the brittle ship be carrying bears, tigers, lions and hyenas!”

[13] Old Mark at once ran down to shore with his sons, boarding a fit and fairly large fishing-boat, rowing out to wherefrom the call for help kept getting more desperate.

Chapter 235

Marcus rescues shipwrecked Pharisees

[01] In a few moments, reaching the boat on the verge of its going down, he called out to the unfortunate ones to quickly transfer to his boat, taking the brittle Sibarah boat in tow and quickly returning to shore. The number of the rescued was thirty.

[02] When the rescued ones found themselves in the dry, the Levites asked the skipper the charge for his trouble realizing he was an old Roman. They would certainly not have asked, had he been a Jew, for the latter would have had to consider himself most fortunate for Jehovah to honour him by causing His servants to be rescued from danger. For Jehovah would let such happen now and then for the sake of mankind, to give them a chance to strengthen their unshakeable attachment to the Temple, which is supposed to be God’s only rightful dwelling place upon earth and nowhere else, eternally.

[03] But Marcus said: “Although I am a Roman, I yet know the one true God better than all of you; because (he said further to the rescued ones) ‘verily, if you knew God, you would be neither Levites nor Pharisees but humans! But because you don’t know Him Whose servants you purport to be, I say unto you: ‘Cursed be he who, having helped his brother out of trouble, should ask him for a reward!’ For God never leaves a good deed in His name unrewarded! If God rewards us however, Who alone can truly reward every man, how and why should we ask a reward of each other? Wherefore you all are bad servants of God; for you say that you serve God, but nevertheless often take a reward from the poor people that is beyond their means.

[04] Take instruction therefore from me, a gray-haired warrior of mighty Rome, on how to serve the true and eternally living and almighty God, if one wishes to be rewarded and rewarded by Him.

[05] Wherefore I never take a reward from a person when I have helped him in distress. If however I have done work for myself and my house, then I accept right and proper payment for the fish I take to market. If however you desire to eat and drink here, then I shall accept the right and proper payment.

[06] Say the rescued ones: “Verily, from your talk it transpires that you are a Jew and not a heathen, because we have never yet heard a heathen speak so truthfully. Oh we shall eternally not hold it against you. Neither do we hold as staunchly to what you rightly criticise and dismiss in us; we nevertheless are caught up in the stream and have to at least, under the Temple’s scrutiny swim with it. If we had other prospects then no man would turn his back on the Temple faster than us, because we consider that God is nowhere less present than in our Temple. But what are we going to do about it? Oh, we are as well aware as you are of the Temple at Jerusalem now being no more than a splendid institute for deception, behind which there is hardly a true word. But this institution is now sanctioned by the great power of Rome, and so nothing more can be done.

[07] If there still is a true and almighty God, then He shall soon put a stop to this nonsense; but if there isn’t, then everything we know is but an old fable, - well, then we just rhyme and fantasize along, and the world, which prefers deception to truth anyway, is fully satisfied therewith, and cannot possibly ask more either of ourselves or others.”

[08] Says Marcus: “You indeed are nice heroes and people! Your teacher is Epicurus, even if not in person, for he has long since exchanged the temporal for the eternal; but he is that much more your voracity philosopher. Hence say whether you are going to have something to eat or drink, and your wishes shall be attended to!”

[09] Ask one of them: “What guests do you have over there, still awake, near your premises? For it could be near midnight by now- and yet so many guests before your house? Are these perhaps also rescued ones? Because the sea to-day is very high, considering there is hardly any wind.”

[10] Says Marcus: “Yonder guests are of little concern to you, and of too high Roman rank for you to dare approach them. In short, your standing is too far below that of yonder guests. Among them is the Centurion Julius of Genezareth; if you have anything to say to him, I can ask him over for you.”

[11] On hearing that name, the young Levites and Pharisees took mighty fright, and pleaded with Marcus to keep that one away from them, for this was no human but a pitiless devil. - Because there were among them several who only a few days ago had their eyes and ears stopped off with mud by Julius, who then forwarded them unto Capernaum under military escort. It was the reason for their fear, as they thought Julius would do it to them again.

[12] But Marcus said: “Here you have nothing to fear, other than perusal of your travel passes, something the Romans are notoriously strict about.”

[13] Says one of the Levites: “This actually is to us our bone of contention. The Temple still does not want to bow to this Roman regulation, and we subordinate Temple-servants get into thousandfold troubles, for which neither the Temple nor any man then compensates us, notwithstanding that, as employed by the Temple, we are compelled on all sorts of journeys, from one end of the world to the other; and no damages are made good to us from any side.

[14] We are indeed offspring of wealthy parents, otherwise the Temple would not have enticed us into its service. Now we are however condemned to conformity and are not able to disentangle ourselves. The result is that we have now to play the scapegoats for the whole world. We find ourselves under the veritable yoke of world-condemnation. Free us if you can! On the one hand our zealot parents and relatives, and on the other the Temple’s iron fist. Let him move freely whoever will, but we cannot!”

[15] Says Marcus: “Hearken! Going by your words, you would fit in with the company in front of my house. Come along with me, and I shall put in a word for you! Perhaps I can yet save you out of the Temple-jaws, which according to your testimony is so ‘humanly’ concerned about you, its servants.”

[16] Say the rescued ones: “Would be fine if only that Julius were not in attendance; for we have no travel passes.”

[17] Says Marcus: “Well, in that case he shall procure you some.”

[18] Say the rescued: “That for sure, but what kind!”

[19] Says Marcus: “Come and follow me! The passes have better prospects than you think, for Julius, like myself is a friend of open hearts.”

[20] With such encouragement from Marcus and sons, the rescued demur, and Marcus conveys them with somewhat measured steps over to us, cheerfully.

Chapter 236

The Pharisees as critics

[01] Upon joining us, ample room was made for them at a table adjoining ours.

[02] Whereupon Marcus comes over to Me, asking whether to serve up the rescued ones with salt, bread and wine.

[03] Say I: “Ask them and your heart, if they want something, and if your heart is willing to give! If they want and your heart is willing to give, then give! Since behold, for this is also a main rule of true neighbourly love! The neighbour must ask, either verbally by calling for help, or in the worst case by easily observable silent need and your heart must immediately firmly wants to become active accordingly; then the neighbourly love was carried out truly according to God’s order and the effect for the spirit of the giver will not remain outstanding. - Do you understand such?”

[04] Says Marcus: “Yes, Lord, I understand this perfectly and will immediately follow such your instructions.”

[05] Say I: “Go, but don’t give Me away too soon! One must not rush them overmuch yet, as deep night still resides in their hearts; and their souls are not for a long time yet, ready to grasp fundamental truths. “

[06] Whereupon Marcus quickly moves over to the rescued ones, asking them what bodily fortification they would prefer.

[07] Says one: “Friend, we are of a truth hungry and thirsty, but our whole means consists of nine copper pieces. For this, not mus can be ordered, in this usually bread-deprived region. If you can give us something worthwhile however, then we shall hand you the nine pieces!”

[08] Says Marcus: “If that’s the situation, then your nine pieces shall not be necessary either, and you shall still be served enough to eat and drink.”

[09] After which Marcus at once summons his wife and children, bidding them to amply serve these newly arrived guests with bread, salt and wine; for nothing better would be easily obtainable at this hour of midnight. In the morning however, they shall receive better service. All is brought in as commanded, and the rescued ones help themselves heartily, praising the bread and the wine profusely.

[10] Some are saying: “This is Egyptian king’s wine”. Others think it to be Persian, one of them saying it is genuine Rome wine.

[11] But Marcus says: “None of those, as the wine was grown here.” This intrigues them all, for the Galilean wine was notoriously the worst.

[12] After plenty of wine consumption however, the newly arrived become quite cheerful, starting to unpack the truth as they say, not feeling compromised before those of us adjacent to them.

[13] Julius, sitting nearest their table, jokingly asks one of the young Pharisees whether he ever had any engagement in Genezareth.

[14] Says the asked one: “Lord, whoever you may be Caesarean or Genezarethan, I couldn’t care less now but this hole of a town is too lousy even for the devil, let alone for an honest person like myself. This nest is certainly is not going to see me a second time. A certain Roman Centurion lives there, and that’s enough. Because by that name everything of Satan is spoken. Whatever mortal ever has approached that one has gotten to know Satan personally. I have never actually personally met him, but I have tasted his commands, but assume that his person has to resemble his inhuman orders to a hair’s breath.

[15] That Julius appears to e a resolute enemy of Jerusalem’s inhabitants, otherwise surely he could not proceed so barbarically, and with such Satanic mercilessness towards people like us!

[16] It is of course true that one cannot be particularly fond of the clerics, if one is made aware of their malice, trickery and every sort of deception. Yet one has to generally allow for special circumstances and only call a verdict when all the circumstances under which a person is attached to an association are known as a person joined up voluntarily, then indeed one can rightly say. ‘*Bolenti non fit injuria*’. But how many are there not who, notwithstanding their being members of a shady fraternity, nevertheless were coerced into it under duress.

[17] A right type of judge, with a heart and head in the right place, first finds out whether the likes of us become voluntary and unfortunate members of such fraternity! If a volunteer, then one can rightly be punished for every action conforming to the miserable regulations of such an offensive college. If however and adherent like us, as they say are ‘forced with red hot iron’ and has to, with similar coercion, bring the aims of the institution to fruition, then surely one should be treated differently from a voluntary, common rogue.

[18] Supposing some honest, strong young man falls into robbers’ and murderers’ hands, and is taken to their cave. There they persuade him into joining with threats of gruesome torture, death, including for the slightest attempt at fleeing.

[19] But it happens that such band falls into the hands of the law; would it be fair for the young man to share the fate of those who persuaded him by such means? One should on the contrary try to help such unfortunate by every means, and not together with the others crucify him and break his legs. It is effortless to judge and condemn, particularly for the one wielding sward and power; but under what system?

[20] In my view, it would be better to let ten thugs go on account of insufficient evidence, than condemn the one I cited. For such sentence would be the most blatant transgression against mankind’s most holy human rights!

If making a happy man somewhat unhappy is already damnable, how much more so an already lamentably distressed through no fault of his own, instead of doing everything humanly possible to extricate him from his involuntary predicament!

[21] And behold, friend, we young Templers are not better off by a hair's breath. As sons of rich parents, we too were coerced into Temple ordination, without being actual descendants of the Levitic tribe; because one can now purchase such birth for money as often as desired.

[22] We simply now are levites and cannot, with best of will in the world free ourselves from this standing. We could of course flee, and as robust young men join the soldier-ranks of Rome; but therewith we would also bring all condemnation over our kin, and no God would have saved them from the accursed water. Whosoever has been made to drink that poison-water at any time has died, and that in a most despicable and painful manner in the world. [23] There is indeed talk of a couple some thirty years ago who, after being made to drink the Satanic water, did not die; quite possible, - we were not there!

[24] Whoever therefore knows our similar circumstances, yet seeks to treat us in a most bestial manner, has very little right to call himself human! There the lofty Roman 'Fiat jus, pereat mundus' hasn't much going for it.

[25] At Genezareth however, our present company received a treatment from that certain Chief Julius worthy of a rapacious beast, and it will be understood why we shall for all the future avoid that spot, under Julius command."

Chapter 237

The Pharisees' decision

[01] Throws in Julius: "Hm, strange about the man who normally is in good repute as a strictly honest and just man!? But can you give me an idea of what prompted him to be so strict a way for setting right a wrong, otherwise it should be the end of all social norms upon this Earth!"

[02] Says the young Pharisee: "Oh, his reasons could have been several, but in the end they all boil down to the fact that in front of the world, by evil coercion, a man can easily become a criminal or at least someone suspected of a crime, without wanting to be voluntarily! Does not your law say that for a punishable deed, evil motivation and intent must be proven, otherwise someone conceivably falling off a roof and killing a sleeping child below would have to be nailed to the cross!

[03] In the eyes of the righteous world we young Pharisees and Levite nowadays rarely are despatched by the Temple for a reputable purpose; we do indeed often

secretly carry such miserable Temple purpose to the harmless people in the world, which obviously we ourselves must despise from the depths of our hearts! But to what end?

[04] We resemble here the soldiers who are forced by their generals to attack the country of a very peace loving nation and destroy everything, because of some secret purpose of a general, likely to be unknown to the common soldier for the rest of his life; he must act as a machine, which, when becoming incompetent for further use, will be placed in mute retirement.

[05] If however the Temple with its dastardly and secret purpose has become a familiar institution to the Romans, giving rise to crime after crime against both the state as well as all mankind, then such justice-loving Juliuses should rather try to extirpate such evil from its roots, and not always only lay hands on the little twigs which by God are not to blame for obtaining an existence out of a bad stem! - This is my and all my colleagues opinion here. Make out of this what you will, but I am right before God and all just and reasonable thinking people!”

[06] Asks Julius again: “This is all good and true, and you have obviously been done an injustice at Genezareth, which shall be made good to you. You would not however have fared so badly if you had not put in such a dictatorial show at innkeeper Ebahl’s premises! But let’s leave that, because even this kind of behaviour could be in line with your Temple’s instructions. But as a friend of every good venture, I would like to know for what actual purpose you were despatched to Nazareth and Capernaum by the Temple.”

[07] Says the asked one: “Since you will have seen by my forthright testimony that in our hearts we are not in the least what we are made out to be, especially by the Romans, I can, since you appear to be a friend of everything good and true, also give you a more explicit reason. Behold, in Jerusalem and especially at the Temple it has become widely known that a man is beating about who is spreading a new, anti-Jewish and actually counter-Temple doctrine, working great signs in support of his doctrine, so that even long-standing and otherwise staunch Pharisees convert to it!

[08] You can see why such man cannot be regarded with benevolent eyes by the Temple. On the present occasion we have been despatched under oath of secrecy, to spy out what if anything there is to this enigmatic man. Should we find him, then we should try to either win him for the Temple or in case of resistance, despatch him to the other world. This in short was the Temple’s exalted aim, whose harmless and innocent bearers we were.

[09] It speaks for itself by the way that the said, and probably most honest and good men, would have had nothing to fear from us; for even had we found him we would not have bent him a hair.

[10] From what we were able to find out, he is by all accounts supposed to be a truly extraordinary person, full of truth, honesty goodness, uprightness, - attributes that we know how to honour everywhere in all men. In short, even if we had encountered him anywhere, the Temple should not have found out a syllable about it, for we know only too well how to keep our mouths shut. Neither would we have tried to win him for the Temple ever, because no one easily knows the Temple and its vileness the way we do. But if we were only slightly of the Temple's feather we would, notwithstanding the wine-babbling, not have spoken to you so openly.

[11] But our secret intention, apart from the trouble our worldly relatives would have to expect, is to break away from the Temple altogether, for the same is no longer tolerable. For which reason we came to this region over the water by night, to somehow get to Tyre or Sidon and there go before Cyrenius, who is supposed to be one of the wisest of men, and acquaint him with our plight. But the majority of us think that we should nevertheless first go to Jerusalem, along the shortest and most untroubled route, to try to get some money out of our parents, on the pretext of some pious Temple errand, with which we could then find easy passage to Tyrus or Sidon or even Rome itself to achieve our aim. Simultaneously we also have to procure proper travel passes, without which it is hard these days to travel untroubled. But such passes cost money.

[12] It would therefore be good and necessary on the one hand to obtain enough money from home; but I and few others say: our breaking away from the Temple would already cause our elders, i.e. parents and siblings every kind of problem, and even to withstand the accused water. It would therefore be grievously unfair to beforehand, as it were rob them of their money without which, in the end, they may not buy themselves out of that certain water, since the condemned ones at the Temple frequently receive the option of avoiding the accursed water with much money.

[13] Well, here a decision becomes difficult. I for one am against going home for the stated reason, and for another one, which I see as the main one. Because if we should obtain some money from Jerusalem beforehand, on pretext of a pious Temple purpose, and it later comes into the open, then we are all hit by a Temple-curse of the greatest extent, and with that the curse of our parents, then God have mercy on our fate in the world! If however we depart secretly, the Temple and our parents will think we met with disaster. The result of the latter shall be mourning on the part of the Temple and parents, and all shall pray for us and bless us for all eternity. - What would you think, as seeming friend of the right and true, is the better and more correct thing to do?"

The Lord's guidance and reference to love of neighbour

[01] Says Julius: "I like your decision, but cannot agree with the means for carrying it into effect, as they are not grounded in truth. Of course this an instance where the goal, as well as the means you have set yourselves, cannot be fully realized with the complete truth, even whilst it is not easy to find a middle ground either. Let me think it over, perhaps I can hit upon a way which, in the end, justifies you before God and the world.

[02] Your Temple oath appears of course as the greatest obstacle. How can it be circumvented? If I did not honour this on account of your fully true God, then it would cost me only a word and you should be innocent and free of your Temple yoke before God and all the world. But your most sacred oath hinders me mightily, and I must take counsel with the many wiseman relaxing at my table; then we shall see how we shall be able to extricate ourselves from this true Scylla and Charybdis!"

[03] Says the young Pharisee; "Do so, and you shall do us a big favour! But be so good and tell me first who actually your guests are, enabling us to show our due respects! The elderly man must be either a Roman dignitary, or perhaps a wealthy Greek!?"

[04] Says Julius: "Let's leave that for to-day, because plenty of time for such explanations shall be available tomorrow! For the present I will concern myself with the main part of your matter. Therewith the young man was happy, and Julius then turned to Me quite unabashedly in the Roman tongue, - which surely I also commanded and saying: "Lord, what shall be the right thing here? Authority on my part would set aside all Temple oaths and regulations; but therewith I should appear as a destroyer of the most sacred oat, and the braking of it shall fall upon me. I do of course, as between ourselves, regard oaths imposed for evil purposes and given only too often, not only as nothing, but deeply despise them, because God is then conjured up to vouch for deception and evil, as a witness and helper. But the Temple at Jerusalem is somewhat different!

[05] On the one hand it still is as old, for all Jews a hallowed house of prayer, - sacrificial and purifying, and in that sense hallowed as such; on the other hand and most notoriously, abomination upon abomination are committed there, in a most brazen manner not easily equalled anywhere else upon beloved Earth. Just on that account I would want to tear up and destroy every oath from its foundation.

[06] Tell me therefore what is the correct thing before God and mankind! For verily, if things stand the way these people have now innocently told me, then these youths grieve me much, and I would like to help them.

[07] Say I: "We had just heretofore worked out how to practice love of neighbour. If they ask for it, and your heart desires it, then there you already have all your

advice. You have furthermore never yourself sworn an oath that shall honour the Temple's evil vows. If therefore you are not bound to the Temple by any oath, what should stop you from doing what you think is necessary?

[08] You already often exercised power against societies who were bonded to their old customs and tradition through oaths, and this was actually quite good of you; for many secret atrocities often lay in such old customs and traditions. Here you can do likewise, in accordance with your sense of justice.

[09] Roman authority voids all bonding by oaths, i.e. when he who had been subject to an oath, freely realizes that the oath resulted from duress against his free will; and secondly, that its aim was a consistently evil one, and that it is sanctioned more by worldly rather than divine laws, as it stands.

[10] To liberate an as-it-were oath-captive from Satan's claws, is a great, good and true work of neighbourly love, even if man of feeble cognation were still occasionally oath-bonded, - let alone in the present case, -in fullest recognition by the said young men of a most evil oath in the world. Hence do in accordance with your counsel, as seems right to you, and My friend Cyrenius is certain not to deny you his decisive help!"

[11] Says Cyrenius at once: "Not only not withhold, but in order for my Julius to breathe more easily in the future, I shall institute legal proceedings upon the thirty people, and let the Temple then hold me to account!"

[12] These My and Cyrenius' words relieved Julius beyond measures, and all jubilated over the fitting solution.

Chapter 239

Julius passes his supreme advice unto the Pharisees

[01] After that, Julius turned bak to his young Pharisee, saying: "We have, my friend, already found the right means by which you and your elders shall stand completely justified before the Temple and all its demands, and where your parents can even lay a charge against the Temple with the Roman protectorate, whereby sentence shall be passed upon the Temple to compensate your parents for your loss, -on account of your of Temple-enforced non-adhesion to Roman law in respect of proper travel documents, which the Temple to this hour stubbornly refuses to acknowledge, leading to your arrest and immediate conscription into foreign legion service! Hence you are now for your own good already under arrest. Are you pleased with that?"

[02] Say all: “Oh lord, whoever may be, this godly advice only a God could have given you! Verily, in this way we shall reach our goal, and no less that of our parents as well. Oh for the sweet taste of joy, and how much wiser is the great Rome than our currently dirtiest Jerusalem! Old host and father of this house, after this good news for us, go and fetch us some wine, for now everything around here must come alive! We have just been lifted out of hell, straight into heaven! The blind Jews still await a promised Messiah Who is to free them from the Roman yoke, yet we have found among and within you, dear Romans, the real and only true Messiah for all mankind! Pure truth is the true Messiah of all mankind. This is now however in your midst, and so you are now with the fullest and purest truth among and within yourselves, the Messiah of all pure and honest Jews, and also of that mankind whose feelings are bonded through and through to all the worst laws. Old host, go, go, and let them serve us some more wine, to the best of our redeemers and Messiahs.”

[03] Marcus at once orders more bread and several pitchers of wine to be set up the new strangers' table; and the young speaker again asks Julius what guests might be among the company, and who he is himself.

[04] Says Julius: “As I had already said unto you before, that Julius, standing in disrepute with yourselves, will always make good any injustice inflicted upon you, unwittingly of course; at the right time he shall also make it good to you as best he can. And that Julius, so much feared by you, am I myself, and opposite me is the exalted governor of all Asia and Egypt, - Cyrenius, to whom you had intended to journey in Sidon. And now tell me whether you are satisfied with us hard, inexorable Romans!”

[05] On hearing this, the young Pharisees and his colleagues at first take fright; on re-gaining composure however he says: “Exalted Commander, are you offended by my former talk, which obviously could not have been very faltering to your ears? But I cannot possibly be blamed, just as you yourself could not be blamed for having us shipped to Capernaum with mud stopped eyes and ears. Had you known us as you do now, you would not have done that to us. But you took us for average Pharisees of the worst kind, and it excuses your former hard treatment of us. But now forgive us, and me especially, as you henceforth know why!”

[06] Says Julius: “I speak gladly with forthright people, and shall never be offended by men who fearlessly and undisguised give out the truth without reservation; but beware of those who don't mean what they say, and feel differently from how they talk! Nothing abhors me more than a lie, and I condemn even a white lie; because before God and all honest men, it is better to die than save oneself with an untruth! But as I said, I like your frank language. And since I know your circumstances in Jerusalem and Bethlehem fairly well, I also know that you have presented your case here without reproach. There is still something in your background, but it is minor, and you will achieve that too, so long as you show us Romans sincerity and brotherly submission!”

[07] Says the young speaker: “Esteemed lord, let it please you to also be frank with us and tel us straight out what is still in our background that should be part of this case! Because for sure, there is a thing or two that we could not divulge here, firstly through shortage of time and secondly, among such glorious company, one cannot as it were fall into the house with the door, especially when a most senior governor of all Roman Asia is in attendance, whose high standing and majesty we hardly dare to openly behold after knowing it is he. Beside that, there is also a youth and a maiden at your table, which tells us: bridle your tongue somewhat! When we are among ourselves however then, esteemed lord, we shall keep nothing secret! But since you have shown us poor sinners so much grace and mercy, please tell us what, between ourselves, still puts you off about us, and whether the person you consulted on our behalf in the Roman tongue also is an exalted Roman!”

[08] Says Julius: “Well then, that which you withheld on account of decorum is of no further importance, neither for me nor yourselves. But your acquaintance with yonder conspicuous man could be of the highest consequence. But no time is left for that to-day either; hence more about it tomorrow!” - with this the rescued ones were most graciously satisfied, and again took bread and wine and gave their emotions cheerful reign.

Chapter 240

Jarah gives testimony of the Lord

[01] Finally one of them, with some wine left in his jug, drank to the health of the wise Nazarene as follows: “Let the one we sought but found nowhere live with our blessings for evermore, if he is still alive and safe somewhere. We shall never be adversaries to his life, which is a blessing for mankind. - Oh, had he only allowed us to find him; we would have laid bare the Temple for him in a way that would stop him hankering after it as we have been stopped, should he still have any regard for it! Since we could not find him however, let us drink to the health of the good body healer from Nazareth!”

[02] This brought tears to Julius’ eyes as well as to those of the deeply moved Cyrenius. Tears also came to Jarah and to most of My disciples. And Jarah whispered to Me: “Oh Lord, if only I could speak now, what could I and would I not be able to say to the thirsty rescued ones about You!”

[03] Says I: “Well, if you don’t give Me away, then you can let go a little, for these rescued ones shall hear your with strained attention!”

[04] Says Jarah overjoyed: “Oh, if so then I shall at once ask the company’s indulgence!”

[05] Say I: “Do so, but you must get a grip on yourself and not start crying.”

[06] Says Jarah: “Oh Lord, that I shall be able to try and avoid!” Following such assurance, Jarah rose and spoke in a precise and audible manner: “Hearken, my dear friends who just drank to the health of the Nazarene Saviour, Whom you sought but could not find! This drink I share with you from my heart and the depth of my life; for I had the inestimable fortune to have made His acquaintance, and that at Genezareth itself. Hence I am in a most blessed condition to give you a brief but truthful sketch of His character, and His unheard-of abilities, should you be desirous of hearing it.”

[07] They all shout: “Indeed, indeed, fairest child of Genezareth! But take your time to prepare, lest your fairest breast suffers strains!?”

[08] Says Jarah: “Oh, don’t let that trouble you. My breast is strong and can take plenty. So behold and hearken. - Like yourselves, I had heard many a thing about the newly-appeared Nazarene miraculous Saviour. Our region however always had been among the unhealthiest in all Galilee. Because every stranger staying there for only a couple of days, certainly fell too sick to continue his journey. There were some that had to remain over a year, whilst the locals were somewhat less affected; yet there were also locals that could be regarded as sick. Hence all travellers meticulously avoided this area, and whoever was not forced there on business was certain not to come right into Genezareth.

[09] When I first heard of the certain Nazarene Saviour, I began to fervently pray to the God of Abraham, Isaac and Jacob that He would let the Saviour also come to the most unhealthy Genezareth. And behold, I had soon been heard, because the Nazarene Saviour shortly afterwards came to Genezareth. And seeing a Saviour without medicines, one pondered: how shall this one heal all those sick? But He soon persuaded us that He only had to say: ‘I say unto you’ or, ‘be healed’. And behold, in a moment all who suffered from any incurable illness whatsoever were healed with such lightning speed that no trace could be found that they had ever been sick! The lame, the blind, the deaf, the crippled, the possessed, the palsied, the leprous and many with hundreds of other sicknesses, - this was all the same to the Saviour; His Word and will healed them all. Julius, a Roman, besides hundreds of others, were witnesses to it.

[10] But He healed not only the peoples’ bodies but also their souls and intellects, sweeping blind superstition from the hearts of the foolish and misled, teaching the ignorant in such lucid fashion that it amazed them even more than His healing through the word.

[11] He in the end proved Himself also as a complete Master of nature; for not only water, air, fire and earth, but I would like to say with certainty also sun, moon and all the stars would not show disobedience to His word; because the angels of heaven submit to His will.

[12] He loved me very much just as I also love Him above all, although outwardly He is not really a beautiful man; since He is rather small in stature and His hands are rough and full of work scars, but His head is full of dignity and His eyes probably the most beautiful I have ever seen. Also around His mouth He has an exceedingly friendly, nonetheless at the same time also dignified serious expression. The voice of His mouth one can only call truly manly adorable; since it sounded at least for my ears more pleasant than the most beautiful singing.

[13] There you have the briefest possible, but most strictly true sketch of the most renown Saviour from Nazareth, which can be verified by hundreds of the most reliable witnesses. - How do you like the Saviour Whom you sought but could not find now?"

Chapter 241

The Temple's intentions exposed

[01] Wide-eyed at Jarah's testimony, the Pharisees say: "You did not tell us anything special, because such and more has already come to our ears when still at Jerusalem; and due to such extraordinary rumours, already like daily bread, are quite familiar throughout all of Israel, one could say; -quite a few have been despatched from the Temple to track down this man and bring Him to the Temple, where offers would certainly be made to Him on the Temple's part to put His amazing attributes exclusively at the Temple's disposal. And should He reject such offers, as He could be expected to do with certainty, since He is at the same time supposed to be a very good, loving and exceedingly wise man, - well, then he should have to make the loser, and not likely avoid the most secure prison, be it that he is omnipotent in all earnest. For the Temple has now become so wicked that Satan with all his evil could attend school there instead of the people, for a full ten years for practise in full shamelessness.

[02] Hence we say that the Saviour of Nazareth would never commit himself to the many abominations, wherefore he shall definitely become a victim of the Temple.

[03] Many Pharisees were indeed supposed to have already been converted by the might of his words and works; but what did this help them? In the end they got into devilish trouble with the Temple clerics, and in order to regain some credibility and live in some peace with the clerics, they had on top of everything start lying through their teeth. Because the old Temple clerics now are and remain purely of the devil, and nothing can be done about them.

[04] Once the High Priest says: 'Today the sun shall not be shining for the whole day!' and a subordinate Templer would dare to make a comment about it on the same brightly sunny day, all hell would break loose for a year! In short, no one

must believe the sun is shining, even if the heat forces him to seek thickest shade! - If the High Priest says, 'to-day nothing but blood shall be flowing in the Kidron river for seven hours', then beware anyone who does not see blood flowing! If a sick comes to the High Priest and the latter says 'my son, you are healed now - go and leave your sacrifice and depart cheerfully for home' even if sick and miserable. If however he says: 'My friend, I am sick as before and hence can give no sacrifice' - oh God, oh God, such would fare badly! In short, the High Priest's word must help, and the help paid even if no trace of real help can be detected. And beware anyone who should cast doubt on such non-help, - I would not want to be in his shoes!

[05] With such healings for fat offerings of supreme girth, you dearest child will understand that your Saviour would be most useful to the Temple clerics, the reason also for the Temple's constant hunt after your Saviour from Nazareth.

[06] We thank you by the way for describing Him to us more closely. Maybe we too shall one day have the fortune of meeting Him somewhere. Praise be to the Almighty Jehovah for freeing us from the Temple's claws! Should we nevertheless, as soldiers get to Jerusalem then rejoice, you holy Temple clerics! We shall know how to nicely drive your holiness out of you!

[07] If however you dearest maiden can tell us some other highlight about your most astonishing Saviour, then do so! We shall hearken unto you with the closest attention until day-break, for this Man intrigues us beyond limit."

Chapter 242

The Archangel Raphael's miracle with the stone

[01] Says Jarah: “Yes, my esteemed friends, I could continue to testify the rarest things to you for a thousand years continuously, about the Saviour from Nazareth, if the time has come for being permitted to tell everything one has seen and experienced; but for supreme wisdom's sake He forbade it, whence I must not tell everything that I know about Him, but only the little that He gave me the permission to do.

[02] But before that I said to you among other things that sun, moon and all the stars also have to obey the good Saviour from Nazareth, whilst even the angels of heaven obey Him. And I noticed that some of you shook your heads derisively, trying to as-it-were say therewith: dear child, your imagination is taking you a little too far; for the pure angels of heaven obey only God, and no one else in all of infinity! Yet I say unto you that things nevertheless are here as I harmlessly indicated it to you.

[03] I would have given you the convincing proof earlier, had you not smiled and shaken your head rejectingly; but now I shall hit your doubt over the head, and you shall not lightly take me for a little fool in love, who as customary in the world makes a fly into an elephant as concerns the object of her heart. Oh, this may unmistakably be the case with many worldly maiden of the big world; but of such, not the smallest trace shall be found with me, - of which I shall deliver the most vital and obvious proof.

[04] Look there at the youth who, as second on my right, is conversing with the son of esteemed Cyrenius; - who do you take this youth for?”

[05] Say those asked: “Well then - for a human with flesh and blood like ourselves!”

[06] Says Jarah, with a faint smile and shaking her head: “Wrong - by the high of the sky, my dear friends! Behold, this is a purest archangel of God, whom the renown Saviour from Nazareth has given me out of the numberless angels for my own benefit and guidance, tuition and leading for an extended period! If however you cannot believe this on my word, then come over here and convince yourselves with all your senses; for he shall be at your service for a few moments!”

[07] Says the former speaker: “Indeed, of this I have to convince myself with hands and feet, otherwise the wise maiden's testimony goes way over my head!”

[08] With these words, the young Pharisee rises and goes respectfully over to Jarah, saying: “Now, how are you going to substantiate it?”

[09] Says Jarah: “Go over to the youth, whose name is Raphael, and he himself shall substantiate it!”

[10] The young Pharisee steps over to Raphael, who rises and fixes the young Pharisee with his eyes, saying: “Why do you doubt what my disciple has told you? Here, grasp my hand and tell me what you feel!”

[11] The Pharisee does so, and says with astonishment: “Him, peculiar, I don’t actually feel anything, except my own, tightly closed hand, where there would be no room for a fly, let alone your whole hand! In short, I’m reaching through you and realize that verily, you are not flesh and blood like us!”

[12] Say Raphael: “Pick up a stone lying at your feet, and hand it to me!”

[13] The young one lifts a stone, weighing close on thirty pounds, saying however: “If my hand goes through yours then this stone also falls through your hand, as through air, for the stone weights at least thirty pounds, and if it falls on my feet it shall crush them!”

[14] Says Raphael: “Should this happen, then I shall heal them in a moment . Hence put the stone into my hands untroubled!”

[15] The young Pharisee puts the stone in Raphael’s hands.

[16] On holding the heavy stone in his hands and tossing it about like a ball of feathers, to the astonishment of the young Pharisee, the latter says: ”Hearken, dearest spirit or whatever it would not be too good to pick a fight with you, for one is bound to be the loser! But from where do you get such power?”

[17] Says Raphael: “Behold, this is nothing yet; I shall crush this pebble stone into powder in front of your eyes!” Here Raphael crushes the stone to visible dust, leaving a heap of the finest white dust on the table in front of him.

[18] On seeing this second effort, the young Pharisee bent over in astonishment, and his colleagues also rushed to get a closer look.

[19] Says the angel: “For someone who has the power, it is not as hard to crush a stone as it is to press the dust back into its former compactness and shape, because every man can grind up a stone, even if not by hand, but with a very hard iron hammer. But the later pressing together of the stone dust shall hardly ever be possible to man, - especially into its previous form. But that you may see that this also is possible to me, pay attention and see if you can emulate me!”

[20] Raphael pushed the stone dust on the table together, and same instantly assumed its former shape and wight, on the table in front of the angel.

[21] The young Pharisee and his colleagues' eyes dilate in astonishment, and he is speechless.

[22] But the angel says to him: "Behold, this all is nothing yet! Pay attention now, I shall completely annihilate this stone instantly into nothing, just through my will." - Whereupon the angel says to the stone: "Dissolve thyself into relevant ether, and rarefy into finest ether!" - Upon these commanding words, the stone in one moment became invisible, and no man saw anything of it. - The angel asks the young Pharisee: "Now, how do you like that, my friend? Could you copy that?"

[23] Says the young Pharisee: "Hearken, you dear angelic spirit or whatever, this is unheard of! I now for my part believe that you are an angel of God. Only one thing I don't understand, - namely: how, with all that, one might say almighty power, you can still be subordinate to a person of this Earth! Because this maiden also said such about the Saviour of Nazareth, and now I have to believe it, whether I want to or not.

[24] Is there upon Earth in all seriousness a means by which one can subordinate you? How did yonder person come to that? We do indeed have examples in the Scripture where angels served men in response to God's command; but the way you now find yourself among mortal men, Scripture has no precedent! No, no friends, here things are not going on in a normal way! You can indeed be an angel of the Lord, but equally someone quite different, where one says: 'Jehovah be with us!' - It now is night and indeed midnight, when the 'Jehovah-be-with-us' likes to join up with mankind. You are of course much too beautiful, gentle, good and wise for such 'Jehovah-be-with-us'; but one can never place much store by that!? If however you should have honour of being somewhat of a 'Jehovah-help-us', then we don't think much of an acquittance with the amazing 'Saviour' from Nazareth, because this test with the stone has now got me thinking rather strangely, - 'Jehovah-be-with-us'!. It is not said for nothing that Satan can also assume the light-form of heaven wherever it suits him! And if you were to be somewhat of a 'Jehovah-be-with-us' then we would prefer to fly rather than walk away from here, because things could get scary for us here."

[25] After these words, all are about to take to their heels, but Cyrenius stops them from doing so, signifying them back to their places. They sat down again indeed, but seemingly as if on needles.

Chapter 243

The young Pharisee's apology

[01] Julius however says to the otherwise forthright young Pharisee: “Verily, at the start I took you to be too wise and sensible to also regard this visibly purest angel for a possible Satan! Ah, this goes beyond everything! Can you not as a moderately reasonable man deduce from our conversations and actions that we are not of the devil? Is according to your doctrine the devil not someone whose intention it is doing useless evil? And we constantly abhor and punish evil? Has Satan ever proved mild and merciful towards anyone? We however are just, merciful and gentle towards all. How can we tolerate a Satan in our midst? Oh, you still blind fools! Have you never seen someone possessed by a demon? I have seen several but not one that was well-treated by his inhabitant! If however your crude foolishness regards us of the devil, for what do you take the Templers and yourselves, which as is well-known to the better world, is completely of lies and deception, and the most capricious malice, with you being its servants? You yourselves admit that the Temple could well serve as a school for Satan! And us, who do good upon good towards everyone out of our faithful and good hearts, you want to also regard as of the devil, because a spirit from the heavens has given you a small sample of his immense might and power? I would therefore like to hear from you about the manifestation of what is not of the devil!”

[02] Says the Pharisee, somewhat more composed: “Now, now, most exalted Julius, you must not count this thing too much of a sin against us! For behold, a man is sustained by what he eats! Is the food good, then the sustenance also is so, but if bad, then the nutrition is also bad. A dilapidated person who in the end eats with the pigs, shall not excrete differently from pigs! And so it is with us spiritually. Our soul-stomach has been fed with swine-fodder for years, and the bad remnants in the soul-stomach are not so easily and quickly shed as some might think!

[03] For our better views and insights, still mixed with a lot of excrement we have of course to exclusively thank our repeated contact with the Romans and Greeks. But on returning to Jerusalem, and particularly to the Temple, it is only fourteen days to stupify us again with all sorts of mystically wise-sounding phrases. Is it surprising if, with such extraordinary circumstances, phrases of our own emerge in our soul, like dark clouds in the sky over our already feeble sun of cognition or youth, momentarily darkening them to such extent that extraordinary appearances impress us like a wanderer at darkest midnight, who through sudden lightning indeed sees the many obstacles along his path, which however is then followed by still thicker night!!

[04] Wherefore, be patient with us, and we shall make it after a while! But as said, it cannot happen spontaneously, and I and all of us are now very happy to start understanding why it actually is so, and cannot be otherwise, because no human

form shall be sculpted with just a few blows of the chisel from a hard and rough block of wood.

[05] We have of a truth read a fair amount about the angels of the heavens. The three strangers visiting Abraham were angels; there were angels with Lot; Jakob's ladder full of angels is familiar; Bilam's beast of burden prophesied to the prophet mishandling it, of an angel's presence; young Tobias' companion and guide was an angel; the Israelites saw the angel of death in Egypt going from house to house; angels were seen with the three youths in the fiery furnace; and there is yet much more in the Scriptures about angels of God, physically and visibly communicating with man of this earth. Why should it not be possible here?

[06] But here the proven presence of an angel is so extraordinary, that one cannot of course or readily grasp it in its complete truth, the way one believes it about antiquity, which is easy to believe because one always imagines times past as better than the present; which latter, out of a kind of piety, one considers too unworthy for such holy manifestations, without remembering that the Sodom and Gomorrah time may not have been so God-pleasing, or He would not have rained fire from heaven upon such places.

[07] In short, you have to admit that this is quite an extraordinary thing, which to our knowledge the earth has not experienced yet! It will therefore be comprehensible that such peculiar tests of the angel's heavenly nature caused us to lose our composure a little, considering all our former life conditions. Hence, exalted Julius, do not count our momentarily foolish demeanour as of sinfully malevolent intent."

Chapter 244

Julius' instructions to the Pharisees

[01] Says Julius: "Well, I had already said to you anyway that it was an immense residual foolishness in your soul, from your early upbringing. What has not been shaken off can be completely done so with time. It cannot in indeed be done at once, because an old, entrenched foolishness often is harder to purge out of man than healing an old physical ailment. But the right means can ultimately heal both.

[02] We do not reproach anyone for a born and incarnated foolishness, because no fool can be blamed for inferior upbringing. But when opportunity of exalted experience calls and to communicate with people of authority, wisdom and the correct insight in everything taking place upon this earth, then one has to abandon one's old, foolishness, and accept only that as true and good that one has seen and had explained to him, by truth-and-goodness seeking men imbued therewith. If he acts rejecting, then he is worth the scourge; and if this also does not bear fruit, then

such man is to be removed from the society of better men and taken to an asylum

for the insane, because men are offended too much by his stubborn and too deeply entrenched stupidity, which would not be good.

[03] But this does not apply in your case, because your intelligence is too awake from the many contacts with us Romans and Greeks, who might now be the most experienced and educated people upon the earth, in spite of the frequent reproach that we don't believe in the only true God of Abraham, Isaac and Jacob as preached by you. If however we put the question to you whether you yourselves believe all that staunchly, as is to be expected from all your words and sacraments, then your unseemly and evil deeds, even if not your mouth, which had always been your nature, shall answer: we believe nothing at all, but only feign a faith before the foolish people, letting ourselves be paid handsomely for such hypocrisy, at which we are very good! If I then compare our faith in your God with yours, then we believe a thousand times more than you!

[04] We do indeed acknowledge that yours is the only true God, of Whom our gods are just single, exalted, worthy attributes of His, that human imagination has coveted into all kinds of personalities; but you do not recognize your only true God and hence even less His most exalted attributes, which we present in allegories and worship. Whence you still have to learn a few things, proving it and then understand how all things stand in the world, and what truth there is behind it.

[05] Once you have found the truth however then accept it, staying with it thinking and acting accordingly, and you shall be children of God in actuality; whereas you have until now been like all Jew, who say they are God's children but in their hearts not even believing that there is a God.”

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- 37-39 Service by angels at the morning meal. Lessons about the Lord's nature: His will, His order, His human form
- 40-42 The Lord talks with Sarah: Man is a part of the creator's will given independence; true love for God is God's spirit within every man. About the concept "Judgement Day"
- 43 41 Fishing with "little miracles". Match-making by the Lord: "Who sacrifices everything to Me shall receive everything from Me."
- 45-54 Templer discussion and conversion at the synagogue of Nazareth. About the service of the angels.
- 55-61 Cyrenius's dialogue with two of the Lord's angels: About the service of the angels in the universe; about man's dialogue with God: About man's free self-determination and his sinful self-degradation; the free choice of either virtue or vice proves man's divine destination
- 62-66 Educational talks by the Lord: About thinking in the heart; about bringing back what was lost; about nature spirits; about magic and fortune-telling; how God was – and is - close to man

- 67-71 Healing of a man suffering from hydrophobia and scene of gratitude. Admonition to practise love for deserted children. In the tomb of Jairus; raising of Josoe
- 72-77 About true divine worship in man's heart. The Lord's dialogue with Judas. About self-determination, self-denial and humility and about the right measure of love: 600 for God, 60 for the neighbour and 6 for oneself
- 78-80 The boy Josoe's great wisdom and his adoption by Cyrenius
- 81-86 About the end of John the Baptist (Matthew 14, 1-12). The clever straightening out of the new chief of the school, Korah, by the old priests of Nazareth
- 87-90 Discussion between Korah and Chiwar about the Lord
- 91-94 The friends of Jesus at Borus's house

*In the desert near Bethabara,
then on the Sea of Galilee*

- 95-102 Miracles of healing and feeding the five thousand in the desert. The disciples in distress at sea. Information regarding the Essenes. The Lord walks across the waves. Arrival in Gennesareth. (Matthew 14, 13-34)

In Gennesareth

- 103-107 At the inn of Ebahl in Gennesareth. Educational talks with Ebahl, two Essenes and the Roman centurion. Great healing miracles
- 108-109 About the nature of the prophets and how it differs from the nature of the Lord
- 110-111 The blessed meadow. The walk on the sea. About true prayer
- 112-113 Educational talks by the Lord at Ebahl's: About the proper love for Jesus, the Lord; about the nature of jealousy and the danger of praise. The Lord's wish and willingness to help everyone
- 114-116 Jesus and Jarah who sees heaven open
- 117-121 Jarah's love of God and her prophetic dreams about the death and resurrection of Jesus (Matthew 14, 35)
- 122-127 Healing miracles and scenes with templets in Gennesareth (Matthew 14, 36 and 15,1-14). Jesus and Jarah
- 128-130 Discussions with converted Pharisees and Essenes

- (Matthew 15,15-20). Miraculous climbing of the rocky mountain "Morning Head" near Gennesareth
- 131-132 About the nature of fear
- 133-134 Jarah sees the heavens open. Angel miracle
- 135-137 Jarah's love-test. Stellar journey with Raphael and inner vision of the creation
- 138-142 Development-stations in the beyond for immature souls and ways for the purification of souls that have become worldly-material. About the hierarchic gradual order of the universe and the greatness of the human spirit
- 143-146 The sleepers are awakened and praise the Lord. The reality of the dreamt transformation of the mountain and of Jarah's tokens
- 147-149 About communication with the Lord through the inner word. Spiritual correspondence of the phenomena at sunrise. About true Sabbath rest
- 150-153 The Essenes are commissioned to establish a school. The blessed breakfast on the mountain "Morning Head". Scene with Satan. Descent into the valley. "Do not throw pearls to the swine!"

The Lord's Itinerary

Chapters	Village, Town or Region
1 – 10	In Kis
11 – 39	In Nazareth
40 – 43	Excursion to the Sea of Galilee and on the sea
44 – 94	In Nazareth
95	In the desert near Bethabara
96 – 102	On the Area of Galilee
103 – 130	In Gennesareth
131 – 153	On the mountain "Morning Head" near Gennesareth
154 – 167	In Gennesareth
168 – 174	On the road to Tyre; on the mountain on the shore of the Sea of Galilee; little excursion by ship to Magdala; walk toward Caesarea Philippi.
175 - 244	In the cottage of Marcus on the seashore near Caesarea Philippi.

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