

***THE THREE DAYS OF THE TWELVE YEAR OLD
JESUS IN THE TEMPLE OF JERUSALEM***

Received through the inner word by

Jakob Lorber
(1859)

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Translated and edited by Friends of the New Revelation

NOTE: A special word of thanks to all the volunteers who spend years of their free time to translate the books of the New Revelations without compensation. Most of the translators followed the guideline to keep the translation as close as possible to the original old German language in order to preserve content in exchange for English style correctness. Professional proofreading is in progress as funds become available.

CHAPTER 1

[1] It was the practice and prescribed custom in the whole kingdom of the Jews that they had to take their children, once these had reached their twelfth year, to Jerusalem where they would be examined in the temple by the elders, the Pharisees and scribes, about everything they had learned up to this age, especially about the teachings concerning God and the prophets.

[2] Naturally a small tax had to be paid for such an examination, after which those examined received, if they so wished, a certificate of ability on payment of a second small tax. If the children had done well in every way, they could also be received into the schools of the temple with the prospect of becoming later on, servants of the temple.

[3] If the parents were able to prove that they were descended from the tribe of Levi, their admission into the schools of the temple was easy; but if this could not be proved, the admission was less easy, and they had, as it were, to buy the right to belong to the tribe of Levi, and to make a considerable offering to the temple.

[4] Daughters were exempt from this examination unless they, or rather their parents, wished them also to be examined so that they might be more pleasing to God. In this case they were well examined by the elder matrons of the temple in a special department, and also received a certificate as to all their capabilities and their knowledge acquired up to that time. Such girls could then become the wives of the priests and Levites.

[5] The examination of the boys and still more those of the girls were only short. There were some leading questions already permanently settled, which every Jew had known by heart for a long time.

[6] The answers to these well known questions had been instilled into the children only too well, and thus the examiner had scarcely finished his question, when the boy under examination had also finished his answer.

[7] No student had more than ten questions put and therefore it can easily be understood that the examination of a boy scarcely lasted more than a minute; if he answered quite well and quickly the first questions, he frequently was excused from answering the rest.

[8] The short examination finished, the boy received a slip of paper, with which he had to go with his parents to the same tax counter at which he had previously paid the examination tax, and where, on showing the examination slip, he again had to pay a small tax if he wanted the temple certificate upon the said slip. The children of very poor parents had to bring a '*Signum paupertatis*' (certificate of poverty), otherwise their children were not admitted to the examination.

[9] The time for the examination was either during Easter, or at the time of the feast of tabernacles, and generally lasted for some five or six days. But before the

examination in the temple began, servants of the temple had already been sent to the roadside inns a few days in advance, to find out how many candidates for examination would be present.

[10] Whoever specially cared to have a ticket in advance could do so for a small tax, as thereby he would be examined sooner; but those who paid no tax had to be the last, generally; no great care was taken about their examination, and usually they received no certificate. These were of course promised to them for a later date, but generally nothing resulted from these promises.

[11] However, it sometimes happened that boys of very great intelligence and much talent, put questions to the examiners, and asked them for explanations about one subject or another concerning the prophets. On such occasions there were then angry and ill-humored faces among the examiners; for they seldom knew more of the Scriptures and of the prophets than nowadays very meagerly paid teachers. They knew only as much as they had to ask; further than this the outlook was generally very dark.

[12] At those examinations some elders and scribes were always present as a kind of examining board. They, however, did not examine, but merely listened to the examination, and only in the above-mentioned case, and if it seemed worthwhile, did they begin to move themselves; and at first they reprimanded such an inquiring lad for his stupid presumption in having dared to put an examiner into an unpleasant position, and for frittering away his time.

[13] If such a boy was not easily intimidated, and persisted in his intention and request, more for pretending before the people than for the sake of any deeper truth, he was put aside for the time being, and had to wait until a certain hour in the evening for an illuminating answer to such critical questions; only then was he granted a special hearing.

[14] When the appointed hour came, such boys were always fetched from the place of retreat with a certain amount of displeasure, and had to repeat the questions they had already put; then one of the elders and scribes gave a very mystical answer to the questioner, and one that was as intricate as possible; as a consequence the boy would evidently go away none the wiser, and the people beat their breasts and admired deeply, stupidly, dumbly, deafly and blindly the unfathomable depths of the Spirit of God through the mouth of an elder and scribe and finally reprimanded such a boy for his thoughtless impertinence.

CHAPTER 2

[1] But such a real intelligent boy did not get discouraged by them and said: "Every action in the great world of God is illuminated by the brightest sunlight in daytime, and even the night is never so dark that one can see nothing; why must such

important doctrine which is meant to show men the way to true salvation most clearly and most brightly, be given so confusedly that no soul can understand it?"

[2] And the boy who had just raised this objection before the elders was I Myself, and thereby I greatly embarrassed them, especially since all the people present began to agree with Me, and said: "By the God of Abraham, Isaac and Jacob, this boy is extraordinarily clever; he must discuss more with the elders and scribes! We will put a considerable sum in the offertory on his behalf."

[3] A very rich Israelite from Bethany (the father of Lazarus, Martha and Mary, and still living then) stepped forward and paid for Me an offering of thirty pounds of silver and some gold, allowing me to speak longer with the elders and scribes.

[4] The elders and scribes naturally accepted only too gladly this large offering, and therewith I had a good opportunity of being allowed to enter into a quite extraordinary discussion with the elders, which, for a good reason, had never taken place before.

[5] The first preliminary question already mentioned, taken out of Isaiah, and the extremely mystically veiled answer, which now formed the basis for the following extended discussion which soon will follow. Whosoever will read it with a good, loving, and pure heart will gain much from it for his soul and spirit.

[6] But before we arrived at the wider discussion, and as I had the heavily paid freedom of speech, I returned to the preliminary question, and began to ask the elders and scribes about some particular points about it.

[7] But the preliminary question was taken from Isaiah Chapter 7:14,15 and 16, reading as follows: "*Therefore the Lord Himself shall give you a sign: See, a virgin shall conceive and bear a Son, and shall call his name Emanuel. Butter and honey shall He eat, that He may know to refuse the evil and choose the good. For before the child shall learn to refuse the evil and choose the good, the land which you abhor shall be forsaken of both her kings.*"

[8] The first part of the question consisted of what was in itself clearly understandable; who the virgin and who her son Emanuel might be, and when this would happen that such a son should be born into the world. The time must already be there, seeing that the land of Jacob had been already bereft of both her kings, and now had the heathen as masters. Could it not be possible that this boy born in a stable twelve years ago at Bethlehem, of the virgin Mary who had been given into the charge of the carpenter Joseph, not as his wife but as his foster child, according to the ancient custom of the temple – that this boy for whose sake the wise men of the East had come that they might greet in him the promised King of the Jews, and at whose circumcision in the temple Anna and Simeon had given such great testimony – that this boy might be the Emanuel of whom Isaiah had prophesied.

[9] Now, after this most significant question, one of the elders, a thoroughly imperious old man, began to babble some most confusing nonsense which I have no wish whatever to repeat, because, among other things, he called Me a badly educated boy, seeing that I already knew about being born from a woman.

[10] Only a younger, somewhat more humane looking scribe rose up in protest and said that such in no way indicated a bad education, especially in Galilee where the boys matured earlier than in stunted Jerusalem, where there was nothing but luxury and great pampering of the children. On his own responsibility he considered that a better answer could be given to Me, for he was of the opinion that I was already acquainted with the conditions of human life. Only the other boys should leave the room, so that the elders could talk to Me as men.

[11] The first speaker muttered something in his beard, and I began to question the more humane looking scribe concerning the story of the Birth in Bethlehem. But he said, quite off the point:

[12] (The younger Scribe): "Yes, my dear good boy, that story which happily disappeared altogether, was at the time much spoken about, and it is really of no use for us today in connection with the mysterious prophecy pictured by Isaiah who only prophesied for his contemporaries and in quite dark pictures. For the parents even fled – I think, and so I heard, after the well-known murder by Herod of the children of Bethlehem (on which occasion it is certain that their child whom the Eastern sages had greeted as King of the Jews, was slain) – outside of Judea somewhere, and are perhaps no longer alive, since nothing more has been heard of their existence.

[13] Of course there may have been something in the matter, for at the time it caused much sensation; but strangely enough, a few years later, everything sank into the sea of complete oblivion, so that no one today breathes a syllable about it any longer, and it is not worthwhile to say anything more about it. Simeon and Anna were two well-known enthusiasts of the temple who, in the case of many a boy, made their Messianic remarks in a mystical tone, and thereby considerably turned the heads of many weak parents.

[14] When God gave the law to Moses on Sinai, nearly the whole earth trembled, and the history in the desert lasted nearly forty years, and almost the whole universe had to acknowledge the omnipotence of Jehovah. All the more will the Messiah, coming into this world, reveal Himself still more with a shaking of the whole universe, for David sang of Him: 'Open wide the gates, and raise on high the portals of the Universe that the King of Glory may come in! Who is the King of Glory? He is the Lord Zebaoth. He is the King of Glory!

[15] And You, my dear boy, will clearly understand, that in regard to the Messiah-to-be, nothing will come of the birth in Bethlehem seeing that this is now forgotten. Just think how David announced Him, and what would have to be done beforehand if the Great King of Glory were to come out of the heavens to the Jews, and also consider that surely several years in advance, all the Jews shall be called by great prophets – like Elijah who, at the time, is to be heralded of the Lord of Glory – to set in motion all the works announced by the great King David, in order to be well-prepared for such immense an arrival of God, the All-Highest!

[16] Just think all this over, my good boy, and it will then be evident to You that it will be no such slight matter for the Lord Zebaoth to come into the world. Therefore, go away now, and do not inquire further into such matters!"

[17] It was then that I made the remark already mentioned, which caused the rich man of Bethany to pay for Me the heavy discussion-tax, in order to enable Me to make further rejoinders concerning My preliminary question, and to express Myself still further about the texts of Isaiah concerning the Messiah; for he was one of the few who now expected the King of Glory according to Elijah, no longer in a storm or fire, but in the soft murmuring of the wind.

CHAPTER 3

[1] When I thus had got permission to speak, I spoke at once to the elders and scribes who indicated to Me that I should talk, ask what ever I wanted and that they would dutifully answer Me. I therefore again began with the question given previously and asked: "Your words put ever so reassuringly cannot calm the sea, nor can they command silence to the roaring winds! It is only a blind man who does not see the signs of the times; and if he is stone deaf, neither can he hear of the most powerful rolling thunder of history even of this most memorable time on the whole Earth. While Carmel and Zion already bowed their heads at the coming of the King of Glory, and the mountain tops of Horeb are flowing with milk and honey, you, who should be the first to know about it and should inform the waiting people thereof, still you know not one syllable!"

[2] Here all were caught by surprise and first looked at Me and then at one another and did not know what to answer Me.

[3] After a while one of them said: "Well, speak further of what You know about it."

[4] I said: "I certainly know what I know; but I did not put a question to you in order to enlighten Myself on what I already know, but only that *you* might show Me who is the prophet Isaiah's 'virgin with child' by whom the very Son of the All-Highest is to be born! Why will she give Him the name 'Emanuel' (God with us)? – Why will He eat milk and honey, to reject evil and choose what is good? As scribes you ought surely to understand what the prophet meant by the 'virgin with child' who shall give birth to the Son designated!"

[5] It is My opinion that there is something more in the story of the Bethlehem birth than you think, and that those parents, the well known carpenter Joseph of Nazareth and the virgin afterwards married to him, together with the son born at Bethlehem, are still actually alive; for they escaped from the later cruelty of the old Herod through a wise arrangement by the then Roman captain Cornelius, and are now living quite safely in Nazareth of Galilee.

[6] I, a boy of twelve years old, know this. How could it be unknown to you, who should know about everything, especially since Joseph, being one of the most skilled of carpenters, so far had every year something to do in Jerusalem, implying you know him quite well, equally his wife who originally is from Jerusalem and was educated in the temple until she was 14 years of age? Is she not the daughter of Anna and Joachim, and according to your chronicles, had she not a miraculous birth? Anna was already advanced in years, and without a miracle there would have been no chance of her having a child.

[7] Well, these parents as well as the new-born boy, lived for about three years safely in Egypt immediately after the flight from Bethlehem, in the neighborhood of the little town of Ostracine, pronounced in the Old Egyptian language "Austrazhina" which means: "A work of terror", referring to a fortress which brought death to all enemies at the time of the Pharaohs. Later the more powerful enemies of Ancient Egypt conquered this terror-inspiring place, including so many others, and in our times nothing is left of the former place and work of terror but the old decayed name, to which the Romans gave indeed another interpretation than that of the Old Egyptians.

[8] However, all this does not matter and I only mention these things which are well known to Me, in order to point out to you more clearly the place where the said parents dwelt for three years. From there they are said to have come back, obeying a higher secret command, to Nazareth where they now live completely devoted to the Will of God, inconspicuous as possible, although many stories are told of the wonderful acts of the boy whom I have the honor to know very well. For even the elements obey Him, and the wildest animals of the woods and desert flee before His gaze, more awesome than that of a thousand hunters. For in this respect He is like a thousand Nimrods! In all earnestness, do you really know nothing about all this?! Tell Me quite honestly and truthfully, have you really seriously never heard about all this?"

[9] Another elder, animated by a little better spirit, said: "Yes, of that we have indeed heard something, and also that the carpenter, who is well known to us, and together with his young wife Mary continues to live in Nazareth! But as to whether the boy prodigy is the same born twelve years ago in a stable, we do not know, and also doubt very much that he is the same! But how could this boy be the Emanuel of the Prophet."

[10] I said: "Good, but if it is not He, from where does He get the power to control all the elements? And who is the virgin, and who is Emanuel?"

[11] Said the rich man from Bethany: "Hearken, the intelligence of this boy is gigantic! It seems to my mind as if he were possibly a young Elijah, whom that boy prodigy from Nazareth has sent before him in order to prepare us all for the existing Emanuel of the Prophet! For when have any of us ever known a boy of twelve – with the exception of Samuel – talk with such wisdom?"

[12] Therefore, you must begin to speak with this boy in a more concise and dignified manner, else we shall not get rid of him! You will have to begin to explain to

him the prophets in a clear way, and yet examine more thoroughly the status surrounding the virgin Mary – the marvelous daughter of Joachim and Anna, who in the end donated their entire considerable belongings to the Temple when they died – or rather the temple authorities took it by force as a donation and as compensation for the upbringing of the daughter Mary in the Temple.

[13] What do you really and truly think about that virgin? If the word of the prophet is to be taken, then the exact time mentioned by him is already here, and the marvel about the virgin spoken of, can no longer be denied! If after all there is anything to it, then it would really be outrageous on our part if we did not get deeper and more exact information about it."

[14] The angry elder: "You do not understand, and You only talk in support of this boy as a completely blind man would speak about the splendor of beautiful colors!"

[15] Said I, interrupting: "But surely it is a peculiar thing if a hungry man imagines that every other person he meets is hungry too! A stupid man always believes other people to be more stupid than himself. To the blind man every other person is blind, despite having a perfect sight, and to the deaf every other man is deaf!"

[16] Do you believe, old man, that no one knows anything except yourself? O, in that you are greatly mistaken! See, I am only a Boy and could tell you things that are perfectly true and right of which your morose wisdom has surely never dreamed of!

[17] Why should My rich Simon of Bethany who has traveled India, Persia, Arabia, Egypt, Spain, Rome, Athens, not also possess the knowledge about things of which you have never dreamed of? If so, what gives you the right to accuse him of ignorance? But I declare to you that his judgment is quite correct, and therefore, because of his large sum of money, you ought to do what he demands of you.

[18] If anyone hires a servant for work, the servant has to do for which the master has hired him. If the servant is not willing or not able, surely the master will have the right to demand back the wages agreed upon from the lazy and unskilled servant! You allowed yourselves to be well-paid, and either do not want to or cannot do anything for it! Does Simon not have the right to ask you now to return him the money?"

[19] A Roman judge and commissioner, expert in all the laws, being present said: "Just look at that boy! He is indeed a perfect lawyer, and could at once be a judge in all debatable matters! His judicial statement is perfectly founded in our laws, and if Simon of Bethany appeals to me, I can only give him the 'Exequatur!' (it shall be done)!"

[20] After that he came to Me, caressed and embraced Me and said to Me: "Listen, You, my dear curly-headed boy: I am quite in love with You! I would gladly provide for You with all my property and educate You to something great!"

[21] I said: "I know perfectly well that you love Me, for in your chest beats a faithful and loyal heart; you too may be assured that I love you very much. But you need not trouble yourself about My prosperity, for there is already One who looks after Me!"

[22] But also Simon of Bethany came forward to My side and asked Me greatly surprised: “Tell me, my most beautiful, dearest and loveliest boy, how did you know what is my name and that I have traveled all over?”

[23] I said: “O don’t be surprised at that! Because if I wish to know anything at all, it is My nature to already know it! The ‘how’ you would hardly understand as yet! But now back again to the matter and to our ‘virgin’! Will you priests and scribes illuminate this more clearly or not?”

[24] Said one of the more intelligent of the considerable number of elders: “Yes, yes, we cannot possibly do otherwise than pour the boy pure wine (tell him the truth), and explain to him his Isaiah as it is correspondingly taught in the Kabbalah; he will then have no more excuse for any further questions!”

[25] After that a highly learned scribe came forward and said: “Well, You most inquisitive youth, collect Your wits then, and listen and understand: By the ‘virgin’ the Prophet did not mean a virgin of flesh and blood, but only the doctrine which God gave through Moses to the children of this world. In the most exact sense, we Priests are a living representation of this teaching and law.

[26] But we, being the living Word of God, are now full of sincere hope that this doctrine shall, through us, be carried forth into the whole world and shall refresh the heathen. And this living, true hope is the pregnancy of the virgin, referred to by the Prophet as the ‘Son’ to whom she will give birth, implying indeed all the heathen’s who will accept our doctrine and they will then say, and also be named, ‘Emanuel’ meaning ‘God is also with us!’ And such was already done before us, and happens now all the more eagerly and vitally.

[27] But this son shall eat honey and milk and reject the evil and choose the good. By ‘honey’ the prophet understood pure Love and true Goodness, and by the word ‘milk’ he understood the Wisdom of God, which is imparted to man through the observance of the doctrine and the law; and if one had vitally made God’s Wisdom and Love one’s own, then does one freely detest all evil, and wills and chooses the good.

[28] See, my dear boy, such is the relation of the innermost wisdom and truth to the spiritual words, sayings and utterances of the prophets! All of them have only an inner, spiritual meaning which however is only discovered by the true scribe from material symbols and pictures, through the faithful and true teachings of correspondences. A layman cannot do that, and if he could, all high schools would be quite superfluous, and Moses would have no need to nominate special priests and learned men for the administration of the doctrine and the precepts of God! Do You now understand this – the only true and correct interpretation of your prophet whom so far You have not understood?”

CHAPTER 4

[1] To this I said: "O yes, this very good explanation of yours I knew long ago, and so you might have spared yourself the trouble of telling Me all this. But I maintain my point, and shall not remove My attention from the virgin Mary.

[2] Why did the prophet say (Isaiah IX: 5,6): 'Unto us a Child is born, a Son is given us, the government shall be upon His shoulders; and He is called Wonderful, Counselor, Strength, Hero, Eternal Father, Prince of Peace; that His government shall be great, and there shall be no end to the Peace on the Throne of David and in His kingdom, that He prepare, complete, and strengthen it with justice and righteousness from now unto eternity! Such will the Zeal of the Lord Zebaoth accomplish!'

[3] What Child is this and what Son is this who is given to us? Would not this be, after all, the Boy born in a stable at Bethlehem? For it is also said: 'At Bethlehem, in a stable, shall be born a King unto the Jews. He will found a new empire of which there shall be no end unto Eternity!' How do you, Kabbalist, understand all this?"

[4] Confused they all looked at each other and said: "Whence has this boy been able to gain such knowledge of the Scriptures? There are altogether at most very few copies, and of these hardly ten are perfect; and as to these, we know where they are and no layman can get to them. The Samaritans do indeed possess an eleventh, but it is quite false, and contains a number of additions which are purely oriental fiction."

[5] Hereupon an acrimonious speaker asked Me: "Now You tell me what I am going to ask You: Whence, and how long have You gained such a perfect knowledge of the Scriptures and especially of the prophets?"

[6] I said: "You have as little right to question Me as I have to ask you how it comes about that you, as a priest, have not made the Scriptures your own, neither in word and much less in deed! Give Me an answer to that for which I ask, and for which you have been paid! All else matters little, or not at all, to you; for it has cost you nothing, neither pain nor time. Not the very least trouble or any sacrifice whatsoever.

[7] Moreover, it does no special honor to your teaching-office here in Jerusalem, if the obvious learning of a boy from Galilee causes you so much astonishment; for thereby you only acknowledge that your boys here stand but little above the animal kingdom in their education!"

[8] On this rather strongly direct remark of Mine, the Roman commissioner began to laugh aloud, and Simon also could not refrain from laughing. But the acrimonious speaker stepped aside and sat down quite sullen on a bench in the background.

[9] Thereupon a chief of the Synagogue of Bethlehem who was also present in the Temple at the examination of the boys, said: "Well, I see that I shall have to devise means, or else we shall never come to an end with this boy! He has now a purchased right to ask us questions for a whole week; we must answer him whether

we like it or not! If he already gives us so much trouble with his first question, we had better prepare ourselves at once for his inquiries and capital questions!

[10] Intelligence he has in abundance and natural wit also, and we shall not get the better of him if we do not comply with what he wants. He just insists on having a true statement of affairs about the birth of a little boy twelve years ago in a cattle shed near Bethlehem, and this I can procure for him, as I was already then, and am still today, the head of the synagogue there.”

CHAPTER 5

[1] Upon this the head of the synagogue turned to Me and said: “Is it not true that You want to hear from us a detailed account of all the dates and circumstances of that memorable birth at Bethlehem?”

[2] I said: “O, as to that you may just as well save yourself the trouble and labor, for none of you knows this more accurately than I Myself! I only want to know from you how you are connecting everything that back then has taken place in Bethlehem with the predictions made by all the prophets, and in particular with the assertions of Isaiah. Only this matters and nothing else at all, my elders!”

[3] The head of the synagogue in Bethlehem replied: “Yes, my dear, gracious boy, behold, by that You are demanding from us things which are very difficult or even not at all possible to give You!

[4] It is true that a kind of connection between the predictions of the prophet Isaiah and that birth, twelve years ago in a stable at Bethlehem – a place also mentioned by a prophet – can undoubtedly be sought for and can even be found with no great difficulty, but, my dear, how many similar events may have happened since the times of the prophet Isaiah, and yet there is no real sign of an incarnated Emanuel!

[5] Judea was, so to speak, several times already without a king, and many a young woman has brought forth a little boy at Bethlehem in some stable, sometimes even with great ceremony – although only accidentally – which however, can be regarded as a standalone natural phenomenon.

[6] Weak and superstitious people under the influence of avaricious magicians of India and Persia and astrologers of which there never was a shortage among us, knew how to exploit this. Versed in the sayings of the prophets, they always took advantage of such special opportunities and announced with serious, prophetic looks to the blind Jews, how their hoped-for Messiah had undoubtedly been born into the world!

[7] But time, the inexorable destroyer of all human works of myth and fiction, has always taught posterity about other, better things. Everything sank into the bottomless depth of ever greater oblivion, and we were left with nothing more than an empty legend in the greatest possible confusion! The declarations of the prophets

are mystical pictures, for men to nibble at for centuries to come; but hardly any nation will arrive at a solution on this earth.

[8] And see, You my dear boy, it is the same with the miraculous birth near Bethlehem twelve years ago, a place which I only know too well, and which continually has been surrounded by all kinds of magicians and seers and astrologers waiting for something profitable to happen, just because it has been mentioned by the prophets. The birth twelve years ago was a refreshing downpour on their dry fields.

[9] The three magicians from Persia received, as I well know, in return for their presents brought to the virgin, quite a number of sheep, calves, cows and oxen from the shepherds, and thus had certainly not made their journey in vain. Now, however, only twelve years later, and already no one remembers that story any longer!

[10] I am not at all surprised that You have again brought forward this story from the infatuated country of Galilee; for Galilee was always the land of dreamers, the reason it was already designated by the ancients as a country out of which never a true prophet could arise.

[11] With that, my dear youth, I think I have completely answered Your preliminary question! It is quite possible that one day Jehovah will call forth for the now greatly oppressed Jews, a hero who will lift them up to become a free nation again. However, given the current natural state of affairs there is just not the slightest prospect for this to happen right now.

[12] How would such a hero look like, and from where would he come to challenge the immense power of Rome?! That might perhaps happen a thousand years from now, if by chance all the other great world powers, as well as Rome, should become lax and weak, but for now there does not seem to be any chance of that. And as such Your preliminary question vanishes into thin air, implying as much: it treats of nothing and dissolves into complete nothingness. Are You now finally clear about Your preliminary question?"

[13] I said: "Yes, yes, if you view everything in a worldly way, you may be right. But here only a *spiritual* standard applies, of which you seem to have no idea at all, and thus, in the end, with all your seemingly experienced rich speech you have told Me as much as nothing in regard to My preliminary question.

[14] For when the Messiah shall come, He will not find a material, but only a spiritual kingdom on earth, and there shall be no end to this Kingdom unto Eternity, as foretold by the prophet Isaiah concerning the coming Messiah.

[15] But what is a spiritual kingdom on earth? This is not a kingdom with external splendor, but it must reveal itself internally in man. And a man who shall attain this true Kingdom of God on earth among men, will truly be alive and will not see nor feel nor taste death in eternity, as prophesied by David, Daniel and Isaiah.

[16] If such be the case now with the promised Messiah, and can never be otherwise, how and for what reason should that most remarkable birth at Bethlehem be so entirely without significance?

[17] God has miraculously protected that Child from the murderous hands of Herod and He is still living today, in great seclusion and He stands with a power over all the elements. No one can hide from Him; but as He hides Himself from the people, no one will succeed in finding Him, but only if He allows Himself to be found of His own free will.

[18] He has never learned how to read or write, and yet there is no writing in the world which He could not read, and He writes in all tongues, and is skilled in all arts ever existing in the world, and has a power that makes the mountains tremble and the mightiest cedars bow their heads down to the earth; even the sun, the moon, and the stars seem to obey His will! What I say here is no exaggeration but the absolute literal truth.

[19] If that is so and not otherwise, I really think that it would be worth the trouble, on your behalf, to inform yourselves more closely about Him, and to look it up in the prophets if the prophecy of Isaiah does not coincide with the parents of the Child, the Child itself, His birth, His place of birth, the time, with His current place of stay, and with the numerous signs which He already performed so far.

[20] This surely important matter ought not to remain so completely unheeded by you priests, wise men, scribes, and elders of the people, since you still occupy those positions among the people from which alone and with every right they have to expect the honest announcement of the arrival of the promised Messiah. I speak now because of My costly-bought right, and no one may silence Me! There stands the Roman judge who alone has such a right!"

[21] I would not have made the appeal to the judge if, during the course of My speech, an old, very proud Pharisee had not admonished Me to be silent, seeing that an impudent swine herdsman from Galilee has no right to an opinion about such matters!

[22] But the judge, fully on My side, seriously reprimanded the Pharisee for his rudeness and commanded him to never again use such vulgar, imperious language in his presence. For My announcement concerning the wondrous boy living somewhere in Nazareth was more important for the Romans also, than their worn out and completely threadbare Jewish rubbish. To the Pharisees he spoke straight to their faces:

[23] The Judge: "Your doctrine requires a complete reformation, more than any other in the whole world, otherwise it will not last more than fifty years! For as your doctrine of God and your service to God stands now, the bacchanalia of Rome are a real sun in comparison, although worship a Higher God-being, they represent a real miscarriage of human intelligence!

[24] You, my splendid boy, just go on speaking quite courageously! No harm may be done to You; for within You there seems to be more intelligence than in the whole of this temple! Therefore, continue, my fine boy!"

CHAPTER 6

[1] A young Pharisee, actually still a Levite, stepped forward and asked permission to say a few words. The judge permitted it, with the remark that he was to speak calmly and reasonably.

[2] The Levite began to speak by saying: "I come from Galilee, and can now remember having heard many things about that wondrous boy of whom this boy has just made a by no means insignificant announcement. I cannot however assert that I have become personally acquainted with him; but I have heard much and often about him.

[3] I got to know as much as I could about his parents, and heard that his father was a carpenter named Joseph whose second wife was named Mary, and that both of them are direct descendants from David. And this corresponds with the assertion of the prophets.

[4] My opinion is therefore that it would be well worthwhile to examine this case more carefully, which is a matter closely concerning us Jews. However, it is not for me to settle the matter, but only to express my opinion in all humility, recognizing this as my duty; anything further is the concern of the council of the temple. I have spoken in all humility."

[5] Then a High Priest rose and said: "What should the temple do with the assertion of a lunatic boy? More convincing evidence than these must be given to the temple! Such talk has been among the Jewish people many times before, even miracles have taken place, and yet later on no trace of any Messiah could be found!

[6] How long is it then since Zacharias presided as high priest in the temple? His wife Elizabeth, advanced in years, bore him a son who was announced to him by an angel when he was sacrificing in the temple. Zacharias could not believe this announcement as his wife was too old for it. He then was struck dumb for it until his wife gave birth; but when one day the knowledge came to him in the temple that his wife had brought forth a son, and he was asked what his son should be called, his tongue was loosened and he said: 'John!' And behold, this was the very name that the Angel of the Lord had given him ten months before!

[7] But Zacharias asked the Angel: "What should become of this child? Let me know the will of the Lord!"

[8] But the Angel said: "This is he of whom Isaiah spoke: The voice of the preacher in the wilderness: Prepare the way of the Lord, make straight His paths. All valleys shall be filled, and all mountains and hills shall be leveled. The crooked shall become straight and the rough shall become plain! And all flesh shall see the divine Savior!"

[9] They then inquired more closely, and soon found that the ambitious Zacharias only wanted to found a spiritual dynasty for himself with the secret help of the Essenes; he was therefore captured by the arm of justice and punished with death for such an outrage.

[10] What became of this great Messianic hope? Nobody thinks about it any longer! Everything disappears into nothingness in the face of the temple, sanctified by Jehovah for all times, like a feeble vapor of a pool by the power of the sun! And yet that story proceeded from the high priest himself, but being impure, and threatening the soil of the divine sanctuary, the Lord did not delay the chastisement of this outrage, at the right time.

[11] If, however this remarkable looking story had such an ending, how would the Messianic story of the carpenter Joseph appear in the face of the temple, where nothing is behind it save some Essenian and Indo-magical frauds! The boy should just produce his miracles in front of our all-seeing eyes, and we shall then know how to explain and unveil this supposed Messiah to the stupid people!

[12] When this Messiah is coming, great signs will be appearing on the firmament for all eyes to see. Only then the great Expected One will come, equipped with all the power of the heavens, to redeem His people from the power of the heathen, and will reign as a Lord and King over all the countries of the earth, and the children of Abraham will be and remain His people in eternity.

[13] He who know this as we do, out of the books of the ancient prophecies about the coming of the Messiah, surely cannot possibly believe that God, who always has manifested His coming in a supremely great manner before the eyes of men and all creatures, should now come into the world so inconspicuously, and even as an illegitimate child, as a weak man, and like us subject to death!

[14] For we are well aware that Joachim's daughter Mary was pregnant before she was wedded to Joseph as his wife in the temple. At first the maid was given to the foster care of the well known master builder from the tribe of David, and only not to ruin him, they kindly advised him to take the maid as his wife before the matter became known to the people, thus thereby eradicating the spot.

[15] Nevertheless, this child is and remains illegitimate, and consequently there is even less a possibility that he ever will be the promised Messiah, even if he could move all mountains through his learned magical skills!

[16] It is to be hoped that through all this, even a weak-minded person can see what is possible, and what, according to the circumstances of this case, is and must be purely impossible!"

CHAPTER 7

[1] Said the Judge to Me: "Well then, You gracious boy, what do You say to this speech of the High priest which surely has much truth in it?"

[2] I said: "What else can I say to it than: Either he is right, and the prophet is a liar and therefore is not right, or the wrong falls back upon the High Priest, and the prophet is right in spite of him! But both of them cannot possibly be right, for the High

Priest declares the exact opposite of what the prophet has foretold about the coming of the Messiah!

[3] If the prophet says: 'See, a virgin – thus not a wife – is with child and will have a son whom she will call Emanuel (i.e. 'God with us')', how is it then that the High Priest declares the Messiah shall only come down to men, from heaven to earth, under spectacular signs in the firmament, and with the greatest heavenly pomp and glory like an almighty warrior, and as one who has already been made king over all the people of the earth! If this were so, what benefit would it be for the majority of the poor weak people who, full of terror in expectation of things to come, would pine away!

[4] I dare to state that such arrival of the Messiah would also be very inconvenient for the lords of the temple, and that eventually they rather prefer the arrival of the Messiah occurring in a modest, unassuming way just as described by the prophet Isaiah!

[5] The High Priest is also under the impression that the somewhat strange story of the son of Zacharias, who in fact was strangled by priestly hands between the great altar of sacrifice and the Most Holy Place, is completely done with, and that no one thinks about it anymore.

[6] But I say that it is anything but done with as these lords would like to believe, and very soon the time will come when the same John shall strike among them like a mighty flash, and will call them to a great judgment. His words will be sharper for you than the sharpest arrows!

[7] And like the story of the above-mentioned John, even as a greater judgment will that marvelous Boy of Nazareth come upon you, and will show you His full divine majesty, but surely not to your upliftment but to your downfall!"

[8] Here the eyes of the High Priest became angry and he said: "How do You know that, You foolish minded boy? Who has been confusing Your brain with such things? And who do You think You are to boldly tell us such things as these?"

[9] I said: "I am who I am, and you have the register from where I am. Then why do you still ask who and from where I am?! Moreover, I already told you that I am coming from Galilee and thus also from Nazareth, and therefore know exceedingly well the Boy in question and am not that stupid as not to distinguish the works of a magician – even if from India – from those of the wondrous Boy!

[10] Just let one of you make twelve sparrows of clay and then put life into them merely through a word, so that they then fly about and begin to look for food and continue to live like the rest!

[11] Who of you is able to give back life instantaneously, through His word only, to a boy killed by a fall and restore him completely to bodily health?

[12] Who of you can command lightning to strike hither and thither and slay a hyena that had robbed a mother of her child and carried it off into the forest?

[13] Who of you can, like that Boy, command a storm during a quiet windless night, and on an occasion where several towns and villages were in great danger to be

menaced by a large horde of robbers and murderers, who at night time approached Capernaum in a big ship nearly two hundred men strong and armed to the teeth?

[14] The said Boy, who at the same time happened to be staying with his father in Capernaum, thus rescued the whole town! For at His word one of the most fearsome sea storms arose, drove the ship with the speed of an arrow far away from shore into the high sea, where the whole ship was destroyed by the force of the mighty waves, and sank with all two hundred robbers and murderers.

[15] These and many similar deeds had that Boy already done, always to the benefit of afflicted mankind, and never has any one seen that He ever has asked any kind of reward from anybody. But that these are no fabrications of Mine, you may call upon the whole of Nazareth and Capernaum as witnesses to vouch for the full truth of it.

[16] But if so, is that Child merely some book-taught sorcerer, or does He accomplish all that only through some divine power dwelling within Him? Or explain to Me how and through what means the Boy, according to your knowledge and wisdom, brings about such things?

[17] You have badly answered My preliminary question. We shall now see what your answer will be to this capital question. Then we will return to the preliminary question and turn it into a capital question! But speak quickly, for the day is drawing to a close, and we shall need to look for an evening meal!"

CHAPTER 8

[1] High priest said: "If that boy in all seriousness does such things without our knowledge and without the consent of the temple, it is as clear as daylight that he is possessed by Beelzebub, the chief of the devils; if this was done by divine power, it would never happen outside the temple! What moral purity is necessary in order to partake of such divine powers, and that can never be done elsewhere but only in the Holy of Holies of the temple, according to the teaching of Moses and all the prophets.

[2] He who knows this from the Scriptures, also knows the nature of such miracles performed outside of the temple! It would even be an indispensable duty of the temple to exterminate such children and men from the face of the earth at all cost! And should after our further investigation, such things as you have declared about this boy prove to be true, he too will have to be destroyed from the earth as an ally of Beelzebub!"

[3] Said the judge: "This was of course a former custom established by yourselves, but since we Romans are here as your lords and masters, such a thing will hardly happen again; for the sword of justice is always and for all times completely in our hands, and whoever lifts it arbitrarily without our will and knowledge, will be treated without any distinction of rank as a rebel and murderous robber!"

[4] But I have just heard from this boy as well as from yourself that in your temple madness you even murdered a high priest because he pretended to have had a higher vision. Assuredly he thereby had roused your imperious envy, giving you sufficient reason to decide to eliminate him from this world. This happened twelve years ago, therefore under our rule!

[5] This case will be examined more closely, and who knows if *you* will not taste the sword of Rome's justice earlier than this wondrous boy your temple revenge? Here, in virtue of my official authority, I tell you temple servants that I shall punish with the sword everyone who only distantly would dare to harm this boy! Nothing further needs to be said!"

[6] The High Priest said: "But we have a promise from the Emperor which assures us to maintain temple justice, and that it may not be infringed by any worldly judge!"

[7] The judge said: "I know precisely how far this goes! You are allowed to exercise a wise discipline, but between this and the 'jus gladii' (right of execution) is a very large and wide gulf! And woe to anyone of you who transgresses!"

[8] The High Priest said: "What about the power of Herod who at the same time is the tetrarch in Galilee? Does he not also possess the 'jus gladii'?"

[9] The judge: "Herod, as well as all the other princes in the land of the Jews, is a purely subordinate prince, and the 'jus gladii' in their case is limited to their servants, laborers and slaves. If they treat them cruelly – for which they have certainly a purchased right from ten to ten years – they will soon be without servants, as no one is compelled by us to take service with them, and therefore they can, for their own sake, make no special use of the costly bought right; and even less so as every one of the servants – except a few slaves – may leave their employment whenever they want and finds himself at the moment he leaves, no longer under the jurisdiction of such a prince, but under ours!

[10] They also have the right to collect the taxes due to them, if need be even by force, but without the 'jus gladii'. The right for executions they must obtain from us and also pay for it.

[11] These are the rights of your Herod as well as of every other subordinate prince; beyond this everything is a crime to be punished most vigorously, and even the first offense is punishable by the death penalty.

[12] In case you think to pursue this wondrous boy with the power of Herod, you are greatly mistaken and Herod will know very well how to avoid the transgression of his rights.

[13] But this boy is now also under my protection, and I give him full permission to torment you with all kinds of questions and I shall not leave his side, for in his brain and in his mind, there is more thoroughly sound wisdom than in all of you and your whole sanctuary. And now, You my dearest, most gracious boy, You may talk again, for I have cleared the way for You!"

CHAPTER 9

[1] I looked most kindly at the Roman judge and said: "You are a heathen surely, but you are just and your heart is good, and truly when now the true Kingdom of God comes to man upon earth, you and your whole house shall be received into it, shall be blessed, and shall never see death eternally!"

[2] Said the judge: "How can You make such a promise?"

[3] Said I: "Nothing easier than that! For I told you that I know that wondrous Boy, and that I am His most intimate friend. When I come to Him then I shall not forget you, and He will bless you, and His blessing will not be without effect!"

[4] On this the High priest rose up in anger and said: "Is this boy then a God that he can bless as if he were a God? Don't You know that only God can bless and His High Priest three times a year? How then can You say of this boy that he too can bless a man and even his whole house? What kind of teachers must there be with You, that their pupils can talk such nonsense?"

[5] I said: "Firstly, you yourselves have given us such teachers, and if the pupils talk nonsense, it falls back upon yourselves, and thus one foolish act produces another. But if what I asserted of the wondrous Boy is nonsense, i.e. that He blesses those who are His true friends, why then do you teach that parents should always bless the children and the children their parents?"

[6] Noah was no God, and yet gave a most fruitful blessing to both his sons who covered his nakedness! In the same way old blind Isaac was no God when he blessed Jacob and gave him the surname of 'Israel', which means as much as 'Out of thee shall come forth the people of God'! Was such a blessing perhaps a fruitless one?

[7] If, however you say and ask with your great temple pride if that Boy is a God, what can you say to Me if I say to you: Yes, He is, and that evidently with more right than there is written by you: 'The Lord Jehovah Zebaoth spoke to His Gods'! But if thus in your arrogance, you think you are Gods, why should that boy, gifted and filled with so many truly divine qualities, be no God given that He is a direct descendant from David.

[8] But whoever hears God's Word and acts accordingly, has God's Word living within him, and has become himself in all his being a living Word of God, and is therefore in his spirit from God. But if that is so, who can say that the whole person is not out of God? But if a man, through his whole being has become a living Word of God, completely filled with the Spirit of God, is he then not a God seeing that the perfect Divine everywhere, even more so in man, must be regarded as God?!"

[9] The High Priest said: "What punishable blasphemy have You again uttered now? Only a silly fool that can talk like that! That is brainless, idle talk, about which a clear thinker must laugh outright!" – Thereupon the High Priest himself burst out laughing.

[10] But I said: “How is it that you call this nonsense? If it is, then you High Priest, scribes and elders, are yourselves the creators and promulgators of the same, and of this I can at once give you the clearest proof!”

[11] The High priest said: “How will You, impertinent swine herdsman of Galilee, prove that to us?”

[12] I said: “Bring Me the People’s Catechism!”

[13] The High priest said: “And what will You do with it?”

[14] I said: “That you will soon see! In the meantime, let the book be brought to Me!”

[15] The book was brought and the High Priest said: “Here it is! Now what are You going to do with it?”

[16] I said: “That you will see at once!” I opened the book and asked the Roman judge to read aloud the passage which I pointed out. He did this with evident joy.

[17] The Roman judge: “Whoever hears God’s Word and acts accordingly, has God’s Word living within him, and has become himself in his whole being a living Word of God, and is therefore in spirit from God. But if this is so, who then can say that the whole man is not from God?! But if a man, being completely filled with the Spirit of God and has become in his whole being the living Word of God, is he then not a God, seeing that the perfect Divine everywhere, thus even more so in man, be regarded as a God?!”

[18] Upon that the Roman judge said: “Well, these are to a hair’s breadth the same words, which just now the respected priest declared to you as being the nonsense of a swine herdsman! Well, I note that this matter is beginning to become more and more interesting! I am most curious myself to see what outcome this will take!”

CHAPTER 10

[1] When this had been read aloud, the High Priest became very angry.

[2] But I said: “Now, you so highly learned High Priest of the temple, did I not provide you with the clearest proof, that if what I have said above is nonsense – which however it is not – you yourselves are the creators and distributors of this nonsense?! But if I have not spoken the truth therein, you can at once slap my face for My impertinence! But you will hardly do that because what is written in the People’s Catechism you can hardly describe as nonsense! But now I would like to hear from you, why have you done this! I have spoken; now you speak!”

[3] The High Priest put on a ridiculous expression and was visibly greatly embarrassed to find an answer.

[4] But at once another scribe got up and said: “His most reverend eminence has only put You to a very powerful test by which he wanted to see if You are well versed in the People’s Catechism, as You yourself had mentioned it in support of Your case!”

Let that pass now, and let us rather speak of something quite different! For this back-and-forth quarrel will not achieve anything!”

[5] I said: “Just look, how clever you would like to be, if you could have been! You would now like to help the High Priest out of the sewer into which he has sunk himself up to his eyes and ears; but this is no longer possible!

[6] I know quite well that he will not tell Me the reason, why he called it nonsense in Me, what he as a High Priest ought to have known in the first place. It stands written for everyone to read in the People’s Catechism; but just because he did not know about it, he called it nonsense, and yet he is a high priest, a scribe, and an elder at the same time!

[7] What is noteworthy about the matter is that nowadays, one can become and be a high priest, and believe to be filled with the Spirit of God without even having an external knowledge of the Word of God! Is it not indeed custom and law that every high priest who sits in the seat of Moses and Aaron, should have a perfect knowledge of all parts of the Scriptures, and should give to everyone, who is unclear about anything, a full and complete explanation?!

[8] But what information can be given to anyone, who does not even know himself the very short text of the People’s Catechism? Will he not attract laughter and justified anger from any true and zealous Jew? Because of his own ignorance he calls nonsense what every Jewish boy must know out of the People’s Catechism, without which no honest master will accept him as an apprentice in any trade.”

[9] Thereupon another elder exhorted Me to consider who and what a high priest was.

[10] But I said: “If I speak the full truth, can I ever thereby offend any true man?! Tell Me yourself, if the things I’m talking about here, are not written by Moses in the Scriptures, and if the matter is not as it clearly presents itself?!

[11] Unfortunately, nowadays high-born persons are promoted to the highest offices, no longer according to their spiritual abilities, but only according to their worldly riches, whereby in general they are becoming spiritually poorer, but all the richer materially! But tell Me, is this also righteous in the eyes of God!?

[12] Yes, it is easy to understand that it is quite difficult to obtain any information about the arrival of the promised Messiah, if those who foremost supposed to know about it, are so little versed in the Scriptures like people who have absolutely no knowledge of the existence of writings from the Spirit of God through Moses and other prophets, yet sitting high and wide in the seat of Moses and the prophets!

[13] They themselves know little or nothing of God and His Word, and still less of the Living Word of Jehovah within man, the very means by which they are supposed to become a God themselves, according to their own and established principles of teaching the people! – What do you, a Roman judge and a heathen say to such things and circumstances?”

[14] The judge said: “Therein I can only agree with You in everything! For here between these walls and in this secluded room, You may talk as You like; only openly

and in front of the people of course, would this be somewhat unseemly and even wrong – which obviously You would not do since You are a much too reasonable boy who can calculate for himself only too well the negative consequences during these times! – But now we will go to dinner! You and Simon shall be my guests today and tomorrow.” Thereupon the judge raised the sitting, and reordered it for the next day.

[15] But quite close to the temple was a large inn (guest house) where we partook of a good supper and quickly went to rest.

[16] But this inn also belonged to the temple and was managed by the servants of the temple. Any travelers staying there, were credited as if having stayed directly in the temple itself. One could also lodge inside the temple, but had to pay twice as much, and received nothing else for food except bread and water. If therefore it is said that I remained three days in the temple, the temple inn must also be included.

[17] All went well with us three at the inn; everyone was sleeping peacefully.

CHAPTER 11

[1] But the temple officials had no such quiet night; for it was My wish that men of this selfish and imperious nature should be made anxious by all kinds of things. And the High Priest could not sleep for spite, anger and fear; above all he was particularly worried that the Roman judge took Me with him as an honored guest. He therefore repeatedly commanded his spies to go to the inn, so that they could bring him news of what we might be talking about; but we did not speak at all, and thus did not talk about anything out of school.

[2] The temple officials twaddled all the more among themselves, and planned how to confuse Me and make Me look silly by all kinds of questions. Only the young Levite who was on the point of becoming an independent Pharisee and head of a synagogue, and having seen and learned a lot on his missionary journeys, gave it straight to the assembly in a dry, matter of fact way:

[3] (The young Levite): “None of you will have any success with this Boy! At Nazareth I have heard truly miraculous things about his eloquence, and there is absolutely no learned man who has ever got the better of him! I tell you quite frankly: The tongue of this Boy and his friend’s inconceivable strength of will are sufficiently powerful to subdue the whole world. And with this Boy we have a burr under the saddle, which we shall not that easily get rid of without damage!

[4] It is therefore my inconsequential opinion, to let him believe that at least that wondrous Boy could possibly, or in time, become the promised Messiah, since the assertions of the prophets do rather point to him as well as to this time!

[5] We will not make any progress with him by trying to contradict him in whichever way – and to annoy him by threatening him would even be dangerous, for he knows

everything in detail and our deepest temple secrets which do not appear to be foreign to him!

[6] It would mean playing into the hands of Beelzebub, if he openly began to talk about our deepest secrets in front of Simon and the Roman judge who are both devoted to him! Therefore, we must be very prudent, leave him to his subject and even rather support him in it, instead of trying to alienate him from his idea!

[7] What does it matter to us, who have long ago thrown overboard the old belief dogmas of the Scripture into the sea of oblivion, whether there be a Messiah or not? But it is better to be cunning and use it as a means to rule and to live in comfort on the expense of the stupid and blind people, rather than to usurp all kinds of authority which in the end we do not possess, and torment ourselves with many unnecessary sorrows and anxieties!

[8] Already yesterday we made a negative impression on the Roman with our badly timed pedantic pride, and the matter about Zacharias may still embarrass us greatly! For there is no joking with the heathen! We only need to behave a little rudely against the Boy tomorrow – and we shall all be standing in the hottest water with the Romans!

[9] Therefore, let us just be quite smooth and cunning foxes, and let us repair as much as possible our mistakes from yesterday, and I will bet you that the Roman will completely drop the matter of Zacharias, otherwise he will not hesitate to use it against us as a sharp weapon! What do you think of my advice?"

[10] Said the still awake Chief Priest: "Yes, yes, I fully agree with your opinion; that would surely be quite the best! We must allow the Boy to talk and answer him, as he has a heavily paid right to do so; this we cannot set aside! I only think we should face him tomorrow with another team of councilors who will answer him more favorably than we did yesterday! What do you think?"

[11] The young speaker said: "No, I cannot agree with you! New councilors would have to be prepared, in order to properly understand who they are dealing with in this Boy! But we know him and also know what he really wants. We therefore can answer him easily. New councilors would stand tomorrow in front of the Boy like young cart oxen before a mountain, and even with the best preparation would not know how to answer him.

[12] And then there is another very important consideration, namely: Can we know that the Boy will not insist upon talking to us? We would then be obliged by Simon and the Roman judge to come and be accountable to this terribly clever Boy, on which occasion we would appear quite inept before the Roman, because thereby we would clearly admit that we came off second best in the struggle with the Boy.

[13] Of course, I cannot and do not wish to make any standing precepts with this my opinion, but this is certain that we can expect what I said, and that it will surely not be to the liking of any of us!"

[14] Said the Chief Priest: "I quite agree with you, and we will certainly take your good advice as a guideline; but, my son, what do you think in general about this quite terribly cunning Boy?"

[15] This is one hell of a mess! We, the highest dignitaries of the whole Jewish land, must allow ourselves to be led around by our noses by a real Galilean swine herdsman! We have to tremble before such a low worm of the gutter and must do everything to get rid of him in a pleasing manner! No, no, such has never been seen for as long as anyone can remember!

[16] But tell me, what do you think of the Boy? How and when can this Boy of twelve have acquired such universal knowledge?"

[17] Said the young speaker: "Dear highest ruler and patron after the High Priest! Such is nothing new in Galilee! Everyone in Galilee trades, meets with all nations of the world, and gains thousands of experiences of all kinds, learns different languages and interacts with Greeks, Armenians, Egyptians and a multitude of other nations. Hence it is understandable that it is no rare thing in the towns and villages of Galilee to meet children whose penetrating intelligence must evoke the greatest astonishment in everyone coming from Jerusalem.

[18] I myself, as generally known, was born in the region of Nazareth and already in my twelfth year was more versed in all the Scriptures than today, having forgotten some of it, and besides them I came in contact with many other writings and things. Why not our fair curly-headed Boy? I am not so surprised about this Boy's talents although they are very penetrating!"

[19] Continued the Chief Priest: "Yes, given the early education of a talented Boy, it is of course not so unexceptional; but how do these people get hold of the Scriptures of which the only genuine copies are kept in the Holy of Holies in the temple, and no one may read them except for the High Priest, his deputy and scribes?"

[20] The young speaker said: "Highest Master, that is already no longer true since the time the Romans conquered our country! It was mandated that all statutes of the temple and all its books had to be delivered to the conquerors for inspection. For three years very accurate copies were made of everything.

[21] Nowadays there are so many exact copies available among the Romans and Greeks in all languages, that one can acquire them for a few silver pieces in every desirable tongue. But if so, how difficult can it be to find in a talented Galilean Boy a true scribe non plus ultra?"

[22] Said the Chief Priest: "You still come to me with Roman expressions, knowing that I am a mortal enemy of everything Roman! – What does the expression 'non plus ultra' mean?"

[23] The young speaker: "Highest Master! I, being a Galilean, know besides Hebrew, also the Greek and the Roman tongues; I also understand Syrian, Chaldean, Armenian, Persian and Old Arabic which, as a missionary, one must also understand. During the flow of speaking it often and very easily happens that a foreign tongue, as if by itself, gets into my mouth!

[24] But the expression 'non plus ultra' has become among us Jews common practice because of its shortness and conciseness, that it seems rather difficult for me to use the long and cumbersome Hebraic expression. It actually means as much: Such a Boy is not surpassed by anyone, very knowledgeable in all Scriptures."

[25] The chief priest: "Well, well, it does not matter to me; I'm only, for reasons easily understandable, no friend of the Romans and consequently also not of their tongue. But let's put it aside, and tell me what you know about that wondrous Boy of Nazareth whose father I know and also his mother!"

[26] Said the young speaker: "Yes, Highest Master, this is a very difficult matter! I believe I saw him a few years ago in the company of several boys, who, however, resembled one another more than any twin brothers. I was indeed told who this, that, or the other was, but since the boys were running all over the place, it was impossible for me to focus on the right one! So I saw him and yet did not see him!"

[27] Our Boy who is now causing us such a disturbance, was at that stage certainly among the group of boys, accompanied by a boy resembling him very much – as it appears now to me – someone with an even more serious face and not jumping gaily about. It looked very much as if these two boys were in control of the others as it were, for the others seemed to move entirely according to their will.

[28] However, regarding this colorful running of the boys, I did not understand what game it was, for I never before had seen anything similar. It did not seem to me to be without a plan, because, after watching for some time, one could perceive a certain order in it. But what it represented, none of the onlookers could explain to me. I was told that the boys always amused themselves in this way, yet never seen in Nazareth before; but no one understood what this strange game meant!

[29] This is really all I know personally about that Boy from my own experience. But I certainly was told the most extraordinary things about this Boy which borders the unbelievable! To repeat all this would at least require ten days, therefore I tell you only in general:

[30] Literally all elements obey this or rather that wondrous Boy, even the sun, moon and stars seem to be subject to His will, since He only needs to want, and the sun and moon will cease to give light! And should He then seriously say to the sun or moon: 'Continue to give light!', the light reappears instantaneously!

[31] Through merely His word he is able to give persons, who are blind since birth, a sight as clear as the sight of a cat, which even in the darkest night can see its prey.

[32] It is said that in the presence of many spectators and only by His word, He restored the life of a boy who, out of willfulness climbed on a roof gantry, fell and lay dead on the ground badly shattered. He revived him and healed all his wounds, so that the boy stood there as healthy and cheerful as if no harm had ever befallen him. Thereupon, the wondrous Boy seriously admonished the resuscitated boy, that in future he should not be so mischievous and disobedient or else he would not help him again.

[33] In general people speak of miracles of morality and of the wisest power of speech on behalf of the wondrous Boy. Only one thing sounds peculiar: He, the wondrous Boy, never asks anything from anyone, and if someone gives Him anything, He never thanks them for it! It is said that He is always very serious. He is often seen praying, also weeping in silence, but never laughing.

[34] Briefly, this is the most noteworthy things I heard about that wondrous Boy. More I do not know. But to assess the means by which that Boy brings about such extraordinary things, is far above the horizon of my knowledge and of my too limited intelligence. - This I leave to the oldest and wisest councilors of the temple. I have spoken!"

[35] Said the High Priest: "What other power if not that of Beelzebub himself?! For God never works miracles through children and roguish boys, but most rarely through pious men quite devoted to Him, men ripened by years, like ourselves! But if in Nazareth a twelve year old boy performs such things, it is clear as daylight that it can only be done with the help of Beelzebub! – This is my opinion; whoever has another and better one, may get up and speak!"

[36] An elder got up and said: "In my opinion you concede a little too much power to Beelzebub! Strictly speaking among ourselves, Beelzebub is only an allegorical personality, an all-encompassing concept representing all evil and wickedness which lies in the perversity of the human will.

[37] For a long time already, it is a foregone conclusion that a so-called Beelzebub is created by the collective thinking of a society of many people sneering at all good laws, of which nothing good is forthcoming any longer! For such an evil spirit resembles a breath of moral pestilence and continually poisons the hearts of the people forming such a society, to such an extent that out and by themselves they can never get better.

[38] But this is not the fault of a certain evil spirit Beelzebub in person, but only the utterly wrong, and thus bad education of the children from the cradle. Such persons have no idea of an Almighty and Omniscient God; also, in all other knowledge and sciences are they far behind the civilized nations, and therefore can be easily and quickly conquered by them.

[39] But if we now consider the extraordinary education of our Boy here, whose exceedingly pious and learned parents are only too well known to us, and if we take to heart his extremely great charity, not even in a wildest dream can I possibly imagine and allege that such a Boy could be conjoined with the chief of all devils, who would never be able to let even the smallest thought of light germinate in themselves!

[40] Or can through ultimate evilness, according to our point of view, any even apparently good purpose, be attained? At least to me this would be unthinkable! Or perhaps does anyone of you know that fundamentally evil men ever produced a good and praiseworthy deed?! Or is it possible to achieve something truly good through the worst and most depraved means?

[41] But if our wondrous Boy with his will power, which of course is for us something inconceivable, does all kinds of the very best and most sublime deeds of lasting good, how can he possibly employ the worst evil means for it? On this point I ask of you a tenable explanation!"

[42] Several of the elders and scribes agreed with the speaker – only the Chief Priest and a limited number of his adherents did not. Now the Chief Priest rose and said to the defender of the wondrous Boy:

[43] (The Chief Priest): "See, I noticed from your speech that with apt words you deny the personality of Beelzebub, as well as the personality of his subordinate devils! If you wanted to affirm this view with your speech, then explain to me in your way who fought for three days with the Archangel Michael on Mount Horeb for the body of Moses, and even remained victorious!

[44] Who was the figure of light daring to appear before the Throne of God, to ask for permission to probe Father Job? Who was the serpent of Eve? Who was the evil spirit of Saul, banished by the boy David with the music of harp strings? There are many more passages in the Scripture, especially in Daniel, who repeatedly mentions the great dragon and the great whore of Babylon! How will you, worldly wise, explain all this in your way?"

[45] Said the former wise elder and scribe: "This would be a very easy task for me, if your mind had the necessary education to understand it; but the complete darkness of your mind does not comprehend such things of the light. And as such I only would be preaching in vain to a deaf and blind person, without any effect – so I rather don't do it!

[46] Those who wanted and could understand me, have already understood me. To preach a sermon to a hardened will, means putting a stone into water to soften it. Have you then never read the great Kabbalah which is the work of a great spirit? Therein is given a long explanation of the correspondence between the figures of speech and what it means in reality!"

[47] The Chief Priest said: "The small one indeed, but not the large one!"

[48] Said the speaker: "Then I cannot possibly speak with you, for the small one has another author and is not even worthy to be called a worst extract of the large and old one!

[49] Before God there doesn't exist a Satan and also no devil, and therefore also not anything absolutely evil, for all the powers and forces must obey Him, and none can exceed its boundary.

[50] Is fire not a powerful element, which contains in itself the highest degree of evil and destruction? Is it therefore a product of Satan because it destroys whole towns and converts them into dead ashes, if it is unchained by the evil will of men or by their punishable negligence!

[51] Or is Satan perhaps in the water, because it kills people and animals if they fall into it? Or is Satan perhaps in a stone, or on the high mountains, or in the poisonous animals and plants, or in short in everything that can bring death to people when

used foolishly? See, everything on the earth and in the earth can be full of blessings, but at the same time full of curse, depending on whether man uses it either wisely or stupidly!

[52] What then was the famous battle of Satan with the Archangel Michael for the body of Moses?

[53] The pious part of Jews who venerated Moses as a God, thought that also the flesh of Moses would live forever, as it is written: 'They who strictly obey the laws of God shall not die, but enter into eternal life, and their flesh shall not become the food of worms!' Yet, in the end, Moses grew weak and died like every other man.

[54] There were among the Jews a wise man and a physician.

[55] The wise man said: 'Carry the corpse to the summit of a high mountain, where the purest living breezes blow, and Moses will live again and will lead his people into the Promised Land!'

[56] The more insightful physician said: 'No body from whom the soul had separated entirely will ever revive again.'

[57] The wise man said: 'If in three days Moses shall not revive completely on top of the mountain, but shall remain dead, then you will have won a victory over me and my faith, and I shall be your slave for as long as I live!'

[58] But the physician said: 'That I shall win I know beforehand. However, you do not need to become my slave because of that, and I shall remain what I am, and you what you are, and you will understand that the prince or the power of death retains his victim, and will never relinquish it again.'

[59] And with great solemnity Moses was carried to the top of the mountain Horeb. Many thousands of the noblest Israelites accompanied the corpse. And when with great effort they reached the top of the mountain, Moses was exposed to the free living breezes, and for three days all possible spiritual and material revival attempts were made, but all in vain: The eyes of the great prophet did not open for the light of this world anymore.

[60] And on the fourth day the wise man spoke quite indignantly to the people: 'See, you people of God, the power of Satan! For three days did Michael (power of heaven) contend with Satan (power of death) for the body of the prophet, and Satan conquered him; but because of that, Michael said to him: 'God will judge thee for it!'

[61] That was a speech for the people, figurative indeed, yet necessary but fundamentally still very true.

[62] Afterwards when the physician spoke privately with the wise man and reminded him that he was right, the wise man said:

[63] 'Unfortunately, you are right. But it is still sad for us people, that Jehovah does not make an exception for even His greatest prophet, but strangles and slay him like any common animal! Surely, He could have saved Moses, and thus show the people that Satan has no power over His utterly sanctified one!'

[64] But the physician said: 'You do not plead justly with Jehovah! See, He prescribed beforehand the path for the flesh, and the path for the spirit; but the path

of the flesh must be completely condemned, so that the path of the spirit may remain free eternally!

[65] Whilst the two were still speaking with each other, all of a sudden the spirit of Moses appeared between them, and said: 'Peace be with you! The order of God is immutable, and everything He does is good! Even if the body dies, the spirit does not die. Keep the laws and do not squabble about my body, for I, Moses, live on eternally, even if the body I was wearing has died a thousand times!'

[66] Thereupon the spirit disappeared and the two were even.

[67] "Well, my dear brother in Abraham, Isaac and Jacob, what do you say to that? Where is your personality of Satan? For what I have now told you is the simple historical truth, and the one written in the book, is only given figuratively in poetic verses, which can only be understood in its naturalness through the science of correspondence. What do you now say to this, being yourself a scribe?"

[68] The chief priest said: "Yes, yes, the matter has much to it, and sounds quite plausible; but still, it depends upon faith and beyond this permits no proof. Nevertheless, there may be something in it, for if it is a mere matter of faith, it is all the same whether I believe this or that – and something natural is always more easily to believe than something supernatural. Therefore, let us leave the matter! The night is gone and they will already be expecting us in the conference hall!"

[69] Said the young semi-Pharisee: "I am really very curious as to what turn this matter will take today! But one thing I would like to ask for the sake of our own welfare, that at least a little consideration should be given to my counsel regarding the Roman; for it surely does not really matter so much if we, among us and between these four walls, apparently halfway accept what the Boy wants from us, otherwise we surely would turn the Romans into still greater enemies than they already are!"

[70] The Chief Priest said: "Don't worry, my son! Whatever can be done shall not be omitted, for today we evidently know our position better than we did yesterday."

[71] After these words a servant of the temple entered and announced – as usual with the deepest respect –, that the Roman Commissioner and the Boy, Simon of Bethany and a few other men were already in the hall.

CHAPTER 12

[1] Upon hearing this, the whole delegation hastened to the conference hall and were, according to custom, appropriately greeted by the audience, something which greatly pleased the Pharisees, but some of them immediately became irritated when the Boy showed not the slightest indication of a greeting.

[2] Therefore an elder forthwith came to Me and asked Me rather politely, why I, like a somewhat obstinate boy, had greeted no one.

[3] But I said quite shortly to him: "This is a custom for you and among yourselves, but what has this to do with a twelve year old boy? Besides, not one of you greeted Me either, so why should I return something that I have not previously received from you?!"

[4] After all, this custom does not exist among us in Galilee, and certainly not in My case! For you always allow yourselves to be greeted and honored beyond measure, because the world elevated you to masters. But in My own way I am also a very special Master; why then was I not greeted politely?!"

[5] O believe Me, I as a boy know very well whom I have to greet; but to you I absolutely owe no greeting! My Roman can give you a deeper reason, if you really wish to know it. But today is also an after Sabbath, on which, as on the Sabbath itself, according to your laws all greeting and honoring are strictly forbidden, because even that profanes the Sabbath and soils a man for the whole day. Why then do you ask something of Me that is contrary to your law?!"

[6] Hereupon the temple officials were silent and looked at each other in amazement, and the young Levite said: "My high master, this remarkably fine looking Boy is really quite unbearable! The best of the matter is that He actually knows about everything, and at the same time is unquestionably right!"

[7] The Chief Priest said to the Roman commissioner: "Noble judge according to law and order! This boy referred us to you to obtain a reason why he did not greet us. Would it be agreeable to you to make it known to us?"

[8] The judge: "O why not? It will be my greatest pleasure to do so! But I am not sure if it will give you any particular pleasure!"

[9] All of them said: "Just tell us! For today we are in a good mood and shall bear many things that otherwise we would scarcely tolerate!"

[10] The judge said: "Well then, now listen! This Boy is the very same wondrous Boy of Nazareth Himself whom yesterday He seemed only to represent! Now how do you like this story? Whoever bends a hair on His head, will have to expect my deepest anger!"

[11] When the council members heard this, they started to tremble with fear!

[12] It was only after a while that the Chief Priest said: "Why did you not tell us already yesterday? Had we known it, we would surely have spoken quite differently to You and have given You quite different answers, which surely would have pleased You more than those of yesterday!"

[13] I said: "O this I know; but since My concern is not hypocrisy but truth, I therefore acted as I did! And if today I still had been the one I was yesterday, I again would not have heard one true word from you, as during the night, for fear of the Roman judge, you consulted very cunningly among yourselves, how you would agree to absolutely everything concerning the Messiah being on earth, in order to soften Me, and through Me perhaps the judge too, because of the matter with Zacharias.

[14] Since, however, I am not the defender of the wondrous Boy, but the wondrous Boy Himself, a so sudden and unforeseen turn of affairs has confused your senses and frustrated your evil plan; and now you stand there full of fear and anxiety, and are at your wit's end. Say, how do you like things now?"

[15] All of them were speechless with amazement, and the Chief Priest said with a seemingly friendly mien: "Well, my dear wondrous Boy, as you seem to know everything, I would now like to hear from You which one of us really thought out such advice?"

[16] I said: "The very same to whom I Myself suggested it! He is the youngest among you, and was also born in Galilee: his name is Barnabas!"

[17] This answer was again a flash of lightning to the Pharisees, and great fear fell upon them; for many of them had an unclean conscience, and they were afraid of the disclosure of many of their secret vices in the ears of the strict Roman.

[18] The Chief Priest whispered into the ear of a Pharisee: "Let us return the money to Simon, and the conference with the Jehovah-be-with-us-boy, Who yet will land us into the most unbearable embarrassing situation, will be at an end! Or else we will not ask Him any more questions! If He questions us, we will give Him an answer by which even Satan shall not be any wiser! No, the boy by no means shall have outranked us! Just look at this young customer! Yesterday he was one person, and today he is another!"

[19] Thereupon a Pharisee, wanting to be very cunning, took the Chief Priest aside and said: "Do you know what? We no longer owe speech and answer to that boy prodigy! The one for whom the money was paid, is not the one of today; for the one of today no one has paid and thus we no longer owe him speech and answer! What do you think?"

[20] The Chief Priest said: "Friend, only a God could have inspired you with such a thought! When the need is greatest, help from above is nearest! The meeting and permission to talk shall herewith be declared as annulled, because the boy of today is another than the one of yesterday, for whom alone payment was made!"

[21] With that the herald of the temple quickly stepped forward and said with all the pathos of his temple office: "With the authorization from the very highest High priesthood of the temple of Jehovah, I declare this conference and concession (permission to speak) as completely annulled as the boy of today is no longer the one of yesterday for whom the heavy tax was paid. And no more answers shall be given to this completely different wondrous boy for whom no tax was paid, nor to any one else!"

[22] But the judge arose, looking very serious, and said: "The session remains, and you will speak! The boy of today is exactly the same for whom the generous tax was paid, only the moral characteristic personality has unexpectedly changed. However, according to our laws, this clever circumstance does not change anything of the boy's right, and therefore my valid sentence is: The session remains unchanged for

today and tomorrow, whatever happens! Ask or reply, it's all the same! Dixi (I have spoken)!"

CHAPTER 13

[1] After this serious sentence by the Roman judge, all of them reluctantly returned to their seats, and remained silent for a long time. Since no questions were put to Me,

[2] I stepped among them and said: "Listen, as you no longer deign to put a question to Me, I shall take the liberty of putting a little question to you: Tell Me – but quite openly – what would you do if I were in all seriousness the promised

[3] Messiah around whom the main discussion centered yesterday?"

[4] An older morose chief temple zealot said: "Boy, boy! Be careful what you arrogate and discuss in the temple of Jehovah, this holy place! Be aware of too great a misconduct!"

[5] I answered him: "Rather should you and all of you take care that you do not turn the House of the Lord into a den of murderers! But in no way do I desecrate the temple by asking what you would do, supposing that I really was the promised Messiah, seeing that anyone, without sin or fear, may put such a question to you! And you may just as well give Me a conditional answer, as I have only put to you a conditional question!"

[6] Here the old Talmudist and great Kabbalist, called Joram, stood up and said: "With God all things are possible; but we men must be very careful to accept such a highly important promise only as true when all circumstances regarding the fulfillment of the promise are accompanied in the manner mentioned, and are clear and evident in the astonished eyes of everyone.

[7] Well, my dear lad, regarding Your birth, You partially have a few verses in Isaiah on Your side; but how many other things had this prophet prophesied about the promised Messiah-to-be, which does not apply to You as little as it does to me, although I too am a descendant of David and also a distant relative of Your father Joseph, and I am the biggest contributor that the temple pupil Mary became his wife.

[8] Now, for more than eleven years I have not seen this worthy couple again, and You Yourself, obviously the first born of Joseph's second marriage, not at all. Therefore I know of You just as much as I learned yesterday from Your own mouth and from our Levite Barnabas, who is also from Nazareth.

[9] Well, Your special abilities, which far surpass, according to authentic information, everything ever performed as an open miracle through never so perfected a power of will and faith, would certainly be of the kind directing special attention to the performer himself; but we are nowhere near any final assertiveness

as to the meaning of these miracles, although – as I said before – as a clear thinking man and priest, one cannot leave them unnoticed.

[10] In any case, the Messiah will also be a man like us; only His qualities and abilities will be of divine nature. Well, judging from Your childhood qualities, they are of course of the kind that lead us to expect something enormous of Your adulthood later on; but behold, I am already a very old man with a lot of experience, and quite often had noticed the rarest of abilities in the most tender youth, saying to myself: ‘In this or that child, Jehovah surely has awakened for us another great prophet!’ However, when such children had grown older, all their brilliant qualities vanished completely as if they had never existed, and the person became ordinary just like myself, who only knows what I have with difficulty learned and experienced through hard work over the course of many years!

[11] With me as well as with innumerable other men, the verse of the Scripture has thus been fulfilled: ‘In the sweat of your brow shall You eat your bread!’ And the same will perhaps happen in Your case, my dearest cousin – but perhaps also not – such things we men can never decide beforehand as definitely settled. Man indeed thinks many things, but God directs! Now, my dear loveliest young cousin, You may again make Your remarks, and I will very gladly answer You!”

[12] I said: “I certainly like you most of all your colleagues, and this night you already spoke for Me a good and clean word to the High Priest, through which his eyes were opened a little about the personality of Satan, so that he at least – and truly for the first time in his life – got an idea of the most important doctrine of correspondences, and thereby began to comprehend that deeds like Mine cannot possibly be brought about by the aid of an evil force and power.

[13] You will see from this, that not even what you discussed so quietly and secretly with the chief priest is hidden from Me, and thus you will of course also understand that I know perfectly well what the same Chief Priest, who is now very much embarrassed, is thinking. He is in great fear of being betrayed by me in something inconvenient to him; however his fear is futile.

[14] Yes, if I were to execute My deeds with the help of Beelzebub, the Chief Priest would already have been betrayed, and also condemned long ago, but because I do all My deeds only through the power and might of God within Me, who in all eternity wills only good and never anything bad, the Chief Priest does not need to fear Me; for as I am concerned, not a single hair of him shall be harmed!

[15] But we have now spent the time talking about many useless things, and have left aside the actual main subject in its further development.”

[16] Here Joram asked: “In what will this actually consist? Just speak quite freely, and we shall be just in our judgment, having discovered quite a lot of justice also in You!”

CHAPTER 14

[1] I said: "Here I stand before you as the true 'Maher-shalal-hash-baz'¹ a name of the son of a propheticess in Isaiah. Yesterday we spoke of the coming Messiah. I Myself was represented to you as such, and according to these texts which are most precisely applicable to Me in the Prophet Isaiah. However the matter was dismissed by you.

[2] Yesterday I only spoke of Myself as a second person, but today I Myself stand in front of you without the slightest fear, neither of you nor anyone else in the world, since I am only too well aware of the eternally unconquerable strength and power within Myself, which truly is not of any foreign origin but is My very own. I now take up the same topic again, and ask especially you, Joram, what you think of it! But also you should now speak freely without holding back or fear! Truly, not one hair of yours will be harmed!"

[3] Said Joram: "Yes, my dearest and most lovely cousin (You will not be offended calling You that, for I am really a close relative of Your father) it is and still remains a very delicate matter to say: 'You are the Promised One!' And under certain circumstances it would also be quite risky, since there are examples of children who in their tender youth showed many extraordinary talents and abilities, frequently causing the greatest astonishment among many people; yet in later years they became very ordinary people, leaving no trace of the talents and abilities of their youth!"

[4] Now, such, even if not probable, must also by us be considered a possibility, and therefore a complete acceptance that You are the hidden promised Messiah, would be a little premature, and being a surprisingly wise boy for Your age, will not disagree with me! But in view of Your birth, Your descent and Your never before abilities, it would in my opinion equally be senseless to irrefutably deny that You are the Promised One, for You can just as easily be the One than not! Therefore in my opinion, it will be right for You as well as for us, to wait and see what time shall bring us! – Now tell me whether I am right or not!"

[5] I said: "According to worldly reasoning you are evidently right. But the human heart carries a still deeper and more illuminated criteria; this could tell you if I am a boy of the kind, who, in later years will lose his abilities. If I have the power to create and to destroy according to My own discretion, why would I wish to destroy Myself?!"

[6] I tell you: The existence of all things depends solely on My inner Spirit. Therefore I do what I want, and it must happen as I want, as you were told of Me through the mouths of other witnesses, and not only by Me. But if so, how is it thinkable that I could ever lose the qualities and abilities known to you?! But if I cannot do that, what am I then?"

¹Isaiah 8:1-4, meaning: robbery soon, quick loot

[7] Joram said: “Yes – well – this is still only an assumption, but by a wide margin no proof! The same You say of Yourself I could also say of myself. However, since this would be a little too bold, and never ever resembles me, I would either be laughed at, or put under restraint as being mad! Now, You are an intelligent boy at an irresponsible age, and already from birth seem to have had a great poetic talent, and therefore one only smiles at such witty outbursts.

[8] Well, well, You otherwise dearest boy! How can anyone ever say of himself: ‘Through My inner Spirit, everything there is, has been created?!’ This can only be done by the eternal and infinite Spirit of God who, in His Being, is omnipresent! With that You have gone a little too far with Your Messiah-idea. Let us just remain comfortable with our feet on this earth and cultivate it with the right zeal, so to give us sufficient food, then we will be better off, than to make something of ourselves which is impossible and can never be!

[9] If one day the Messiah will come, He will only come to us as a perfect man but never as a God! But it is the custom with you half Greek Jews, and therefore half heathen, to immediately elevate people with special talents to gods or view yourselves as such. But this shouldn’t be like this, and it is a great sin against God’s commandment which says: ‘I am the Lord your God. You shall have no other Gods but Me!’ But in Galilee this law does not seem to be taken too seriously, otherwise it never would occur to you to think of yourself as God!

[10] Now, in future abstain from such talk, and with all your extraordinary talents and abilities, remain faithful to the ancient and only God, and let the heathen be heathen, and you will live well on earth! What is the great strength of a giant against the unified power of thousands of men, not to mention the strength of a boy?! If, however, David says: ‘O Lord, all men are nothing in comparison with You!’ – how can it occur to a boy to say he is God in his spirit by whom all things have been created?! – Don’t you agree to have exaggerated enormously by saying so?!”

[11] Here the Chief Priest said: “Well, this was for a change to a healthy lecture, coupled with rare moderation! – It is right and true, because it is written of the Galileans that no prophet shall arise in their country, those half heathens rather like to make themselves into gods! And this boy seems to possess the best talents for it! Yes, my dear Messiah boy, it is not so easy to pull the wool over our eyes! This may work in Nazareth, but it does not go down with us in Jerusalem!”

CHAPTER 15

[1] I said: “According to your way and perception you have spoken quite well, as your thoughts and ideas do not reach any further than your breath. But if you were able to think more broadly and deeply, you would also look at Me with different eyes, and also judge Me quite differently. Since you already take exception with what I told

you about My inner Spirit, then explain to Me what kind of spirit spoke through the prophets!"

[2] Joram said: "That was the Spirit of God, the very same by which all things were created!"

[3] "Good", I said, "if it was the Spirit of God which spoke through the prophets, why then should My inner Spirit not be God's Spirit, since I do far greater works through It than all the prophets, starting with Enoch, have ever performed?! For they were limited to work in a certain sphere only, but I am not limited, and do what I want, and it happens as I want! But if so, how can My inner Spirit be different from the one through which prophets spoke?"

[4] Joram said: "Yes, yes, very well, it could easily be so, if only You were no Galilean! But as things are, it is written in the Scriptures, that no prophet arises out of Galilee, and therefore You must agree that we may not and cannot equal Your inner spirit to the one of the prophets!"

[5] I said: "Am I then born in Galilee?! Bethlehem, the ancient town of David, is My birth place! Look it up in your records and tell Me if otherwise! Or was perhaps Isaiah not a real prophet because he also came to Galilee, and prophesied there near the old town of Caesarea Philippi?! See how blind you are, and how unsubstantial is your reasoning!"

[6] It is correct that as said in the Scriptures that no one born in Galilee can be awakened to become a prophet. Since neither My foster father Joseph nor My bodily mother Mary and also I are not Galileans by birth, but as foreign immigrants are living in Nazareth for only nine years, why then should I not carry the true divine Spirit within Me, just like any other prophet?!"

[7] Said the Chief Priest: "But is it not also written: 'Behold, I send My angel before thee that he may prepare the way of the Lord, and level the path for His feet!', and that Elijah would come before Him and prepare mankind for the great coming of the Messiah? Is this the case with You now? Where is the Angel of the Lord, and where is Elijah?"

[8] I said: "For men of your kind, who cannot see the forest for the trees, neither the Angel of the Lord, nor His prophet Elijah were there! However for those who do see, all this happened already twelve years ago! But you have neither seen nor recognised the angel who spoke with Zacharias, nor his so wondrously conceived son. Because what does not take place for you with fire, lightning and thunder, you do not notice!"

[9] When Elijah in his rocky cave, was summoned to note how Jehovah would pass by in front of the cave, at first a fire passed before the opening, but Jehovah was not therein. Then a mighty storm passed by, but Jehovah was not therein either. Finally, a scarcely noticeable rustling passed before the cave – and behold, Jehovah was in it!

[10] And see, this is how the great prophet announced the present coming of the Messiah!

[11] You expect fire and storm, having passed by you many times before, but Jehovah was not therein. Now, the soft rustling passes in front of you, in all truth containing Jehovah, but your deaf ears and blind eyes do not notice it, neither will you notice it, except at the end of your lives, when, however, it will be too late, and will no longer be of any great value to you!

[12] Now give Me an answer to this, according to your temple wisdom!"

CHAPTER 16

[1] Now Barnabas asked the Pharisees permission to speak with Me as he had a good idea. It was granted to him, and he began to speak as follows:

[2] "Listen, You my dear little godly Messiah from Nazareth in Galilee, however, not implying much! You have now given us a few minor proofs, that even we, with our stuffed-up ears and our blindfolded eyes, are beginning to see that You are the Promised Messiah, but with this insight, we can't make head or tail of it! What are we going to do now? Or what ought we to do now?"

[3] This day is already coming to an end, and in spite of being the Messiah, You have only one day left with a purchased right to speak! Therefore I think it might be time for You to tell us Your instructions as to what from now on, seeing that we have recognised You, has to transpire with us and the temple. Will everything remain as it is, or will it all be newly arranged? You are now the promised Messiah, brought to us by the wind, which can no longer be disputed, but what now? Speak and act now, you young divinely human Messiah – of course from above!"

[4] I said: "It was really not necessary to have opened your mouth so widely to make such a bad joke, thereby showing that you so eagerly want something but lacking the material and spiritual means for it! You resemble Balaam's Ass (donkey)! However, since you have put the question to Me as to what, from now on, shall happen to you and the temple, I really must give you the right answer.

[5] Behold, thus it is written: 'But when the Messiah shall come, He shall not do away with the law – not one iota of it – but will fulfill it Himself to the utmost!' He will not abolish the temple and its servants, however, chastise its unlawful perversity. And swell-headed braggers of Levites wanting to be wise, He will set a mark as a grateful acknowledgment for their bad and untimely wittiness!

[6] Is this discussion about Me and the Bible texts irrefutably concerning Me, a joke to you? Or else prove to Me that I am not, to a hair's breadth, the same of whom all the prophets did prophesy! If, however, you are seriously unable to do this, how dare you to scoff Me? Just wait – I too have a question for you, which you will have to

answer Me! If you do not answer the question to my satisfaction, you will become a real Midas² of the heathen!

[7] Tell Me, shallow buffoon, what does the name 'Jerusalem' mean?! What is hidden in it? Being a Levite and a Pharisee to be, you must know that from the Books of Moses, and also from the Book of Enoch titled 'The Wars of Jehovah' (see the Household of God) which Noah saved from the Deluge, and I now have the full right to ask you the explanation, for the correct understanding of this name matters a lot! Speak!"

[8] The young Levite did not have the slightest knowledge about the ancient Hebrew tongue! He therefore asked me for some time and patience, which I granted him. He now slipped away to an old scribe to see if he would be able to help him out. But he did not know either, and thus sent him to the Kabbalist Joram. But also he shrugged his shoulders apprehensively, and after a while said quietly to him:

[9] (Joram said): "Yes, in the very old books a kind of etymological explanation exists about it, and the Kabbalah also provides an explanatory reference, but in such mystical terms, that the Song of Solomon is real child's play in comparison! I myself have understood neither the one nor the other, and therefore cannot possibly help you out of your predicament.

[10] By the way, I need to tell you, that you should have spoken to the Boy with much more forbearance because of His most eminent intelligent sharpness and also because of the authority of His high Roman protector; the more so since you are the one who provided us with more reliable information about His extraordinary nature!

[11] Have you not noticed that He knew, word for word, everything we discussed about Him in all secrecy during the night? I did not say anything about it at the time, but for myself I found therein a formidable sign of the presence of a spirit in this Boy, for whom there evidently exists no difficulty in testing the hearts and kidneys of men.

[12] I therefore advise you to ask this extraordinary boy for forgiveness for blatantly insulting Him, otherwise I cannot be blamed for Him playing a downright mischievous trick on you! Go, and follow my advice!"

[13] Said Barnabas: "Well, He has of course the right to talk, and He also cannot stand a joke, therefore it is best to ask His pardon! But that no one can parse the name of the city is truly something peculiar for us officers of the temple!"

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

²Midas was a Phrygian king. Whatever he touched he turned into gold: ass's ears were bestowed upon him because he preferred Marsayas to Apollo.

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

[16] I said: "Good for you that you have approached Me in this way, or else you would have been marked in a way that you would not have liked! The marks however with which your head would have been adorned now lie at your feet; pick them up and learn from it that, firstly, I chastise everyone's wanton mockery, and secondly, the place where the greatest seriousness of life is at stake for all mankind for all eternity, one should refrain making empty and miserable jokes! Now look at the joke which I would have played on you for your bad wittiness, only then will I grant you your second request!"

[17] Hereupon Barnabas bent down and picked up two very natural and perfectly formed donkey ears, lying in front of his feet on the floor. He was even more horrified, as there was no trace whatsoever that they had been cut off from a real donkey for this purpose.

[18] Some of the onlookers present, especially our Simon and the Roman judge, burst into a loud laughter, while all the temple officials felt quite uneasy and began to ask one another how this was possible by natural means. They guessed this and that but could not find even remotely a proper explanation.

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

[20] The Boy, however, already gave us a very remarkable proof of His abilities when He told me, word for word, our secret discussion during the night and openly and aloud revealed to us the secret thoughts of the Chief Priest. To him who is able to do one thing, is also capable of doing something else in the very same manner, however inconceivable it may seem to us!

[21] Infallibly something extraordinary is hidden behind this Boy! In my opinion, in time, He could become a quite perfect Messiah!"

[22] Said the Chief Priest: "You are talking like a blind man about the splendor of colors! How often have Persian magicians surprised us with their magic deeds and thought-reading is nothing new to us! Who does not know the Greek oracles! They were able to guess thoughts so quickly that eventually hardly anyone dared to come near them anymore!

[23] Yes, my dear fellow, such important matters must be viewed with quite different eyes, and must undergo a much deeper scrutiny! Only when everything has been most carefully examined, one can – but always very cautiously – begin to form a somewhat better opinion! There can, however, be no talk of a full confirmation, until

all the circumstances and facts have been fully investigated, leaving nothing to be desired.

[24] This, my dear Barnabas, should serve you as a lesson; for it has been an old weakness of yours to be so credulous, in spite of all your otherwise very estimable knowledge!"

[25] Barnabas said: "No, this I never was! For, had I been credulous, I would not have attained all the various profound knowledge, which can never be obtained by credulity. I know how to verify occurrences or phenomena, and can most certainly distinguish an alpha from an omega; but here all my reasoning falls short and all my many and wide ranging experiences have fallen into the Jordan!

[26] I know the magical powers of the Persians and those of many others too, but there is not one of them who could call into existence, out of thin air, a pair of perfectly made donkey ears; the cleverly thought-out oracle-sayings of Dodona as well as those of Delphi, are only too well known to me. But among them I never found anything like what this Boy did to me, as well as to Joram, namely repeating, word for word, what we had most secretly discussed among ourselves!

[27] I therefore abide by my outspoken opinion, and frankly repeat: There is more hidden in this Boy than all of us will ever be able to comprehend! I do not explicitly want to declare that he is infallibly the hoped-for Messiah because of his extraordinary qualities; but clearly rather he than any of us gathered here!

[28] But now my dear, lovely, young fellow countryman, I would still like to hear your explanation as promised of 'Jerusalem' and 'Melchisedech' before it gets too dark!"

[29] I said: "Since you have spoken so well on my behalf, I will do so. But first hold the two donkey ears at the tips between your fingers in your hands and lift them up a little, and we shall see if the Persian magicians can do the same!"

[30] Barnabas did this, and I spoke: "Added to these ears, let there be also a living and completely healthy body of a donkey!"

[31] Instantaneously a well formed donkey with skin and hair, was standing among the delegates!

[32] All were terrified of My miraculous power and made an attempt to flee.

[33] But the Roman judge and Simon did not allow this to happen and said: "We must keep to the time, and the wondrous Boy will still explain the two words!"

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

CHAPTER 17

[1] But I said: "To show you the power I possess and to take away from you the fear of this unnatural animal, I command that it vanish as if it had never existed!"

[2] At the same moment the animal was gone, so that not even the smallest hair remained. All were even more astonished about this and did not know what to say about it.

[3] Only the feisty Roman judge said: "No, listen you, my dearest Boy, either Zeus or some other chief divinity must be living inside of you! If you wanted to, you could also destroy a natural animal, or indeed the existence of a human being?"

[4] I said: "O yes, not only that, but also the whole earth! But My intention, not recognized by anyone, is: To maintain everything and destroy nothing. But for you to see that I'm not just a vain boaster, and bring about what I say, fetch Me a stone, as large and heavy as you like, and put it on the table!"

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

[6] I said to it: "Be dissolved, and return to ether, your primeval element!"

[7] And the stone was gone, not leaving one tiny dust particle behind.

[8] Said the Roman: "This, my esteemed friends, can only be possible to a God, but never to a man with even the greatest talents! I am convinced now that it is by far better to live with you, my dearest Boy, in the best friendship, than in enmity!

[9] What use would all our many legions be to us Romans, against you?! You only need to wish, and they would suffer the same fate of the stone, and in the moment of your willing, they would no longer be there, but would be dissolved into air and ether! And therefore I declare that you are infallibly a real Messiah of your people, and that no power ever enters into a fruitless conflict with you!"

[10] I said: "As a Roman, never lose any sleep over it! For I have not come into this world to make a prince of Myself, and to found a worldly empire for the Jews, but only to bring the divine Kingdom of God to all mankind who are of good will, and to destroy the empire of Satan, who is death upon earth! Therefore, every earthly empire can easily exist, even more so if it would incorporate the Kingdom of God, which I will create upon earth, in its constitution!

[11] Therefore, all fear of My divine power should leave you, for I shall remain subject to you until the transmutation of My body, when I shall return from whence I came. But now, at the close of this day, we will illuminate the two words!"

[12] Said Barnabas quite gladly: "Well, all praise to the Lord! Only words again but no more miraculous deeds – they make one feel eerie!"

[13] I asked him: "Why eerie? You have quite often marveled at Persian, Indian and Egyptian miracles, and you have never shuddered at them; why now?"

[14] Barnabas said: "Because all those were performed in a way I could understand, while Yours are based on nothing else but the power of Your will! And this makes an enormous difference!"

[15] I said: "Well then, to this I still need to make another comment before going over to the explanation of the two words!"

CHAPTER 18

[1] The Boy Jesus: "It is now exactly two years since you were going about the streets of Damascus. At the same time, some 27 magicians arrived from India. They made great announcements of how they would affect the greatest miracles in the large grove outside of town, on the third day after the new moon.

[2] Among the numerous announcements were these: 'Five of the chief magicians will, with their little fingers and without any physical effort, pull out a stake heavier than a thousand pounds, and driven into the earth more than 7 feet deep – thus more than half its length – and then let it freely float about in the air for several moments. The same they will then also do with a rock more than ten thousand pounds in weight (a weight not to be moved by a hair's breadth by hand by three hundred of the strongest men). Finally, a camel, perfectly dead, is going to be made alive for a few moments and as a conclusion, even a statue shall be made alive for some moments.'

[3] Upon this announcement nearly the whole of Damascus was present on the day as indicated in the great grove, in order to marvel at the miracles as announced. You were one of the closest near the magicians, observing everything very precisely and were completely taken aback by astonishment.

[4] The many preliminary performances were already known to you, but when the main actions were carried out with the most surprising precision, with mouth and eyes wide open, clasping your hands over your head, you called out aloud: 'This is unheard of! This has never been seen before! These cannot be men, they can only be gods, to whom veneration should be paid!'

[5] Your exclamation, of course, was made mainly because of the many respected heathens who were present in great numbers at the performance; however, secretly within yourself, you thought of Beelzebub, and therefore you also started to feel quite uneasy!

[6] But now you also say that you feel quite uneasy about My miracles! What difference then do you find between My miracles and those seen by you two years ago in Damascus?"

[7] Here Barnabas became very embarrassed, and only after a while said: "But tell me, you dear incomprehensible Boy, how can You know this? As far as I know, you were not in Damascus at the time, nor anyone else from your region! Except to a few colleagues of the temple, I have never told anyone about these strange miracles. How did you get to know my deeply hidden secret?"

[8] I said: "Be at ease about it – because I know absolutely everything, but I do not allow this to be a hindrance to anyone. Everyone is and remains free to act according to the law, or against it. The consequences never depend on the power of My will but on the order and the sanctity of the given laws in nature, as well as on the moral sphere of people among each other.

[9] But the how and whence I am able to know all this is a secret which only will be revealed to the world some twenty years later, as well as about all My other miracles. If you believe that the Spirit of the Messiah lives in Me in all fullness, you would soon be able to comprehend how and whence I came to such never before seen capabilities. But if you cannot accept and believe this, you will have to wait until the said time! Then you will certainly understand it but never be able to imitate Me!"

CHAPTER 19

[1] Barnabas said: "But You dearest marvelous Boy, about the two words 'Jerusalem' and 'Melchisedech' we would like to hear something from You still today!"

[2] I said: "Well, thus pay attention to the separate roots of the old Hebrew tongue: Je (this is), Ruh or Ruha (the dwelling place), sa (for the), lem or lehem (great King); Me or mei (My), l'chi or lichi – read litzi (countenance or light), sedek (seat).

[3] You know of course that the forefathers pronounced the vowels between the consonants, but because of a certain piety (out of respect and veneration for God whose name 'Jehovah' was built from the 5 vowels) did not write them down. With such more than a thousand year old words, one therefore must understand how to put the vowels between the consonants, and the true notion of such an old name becomes self-explanatory from its roots. Well, are you now satisfied with this explanation?"

[4] Said Barnabas: "Yes, fully and beyond all measure! But how do You know about such secrets?"

[5] I said: "One case is like the other and all rests on the glorifying power of the Spirit of God from above in Me! But how this is possible, you will not be able to comprehend for a long time to come!

[6] See, you also read the Scriptures, but you do not find anything divine therein, since you regard them as purely man made. Thus, the work of man written down to more easily rule their fellowmen. The Egyptians are supposed to have done this through their gigantic and mystical structures, and the Hebrews through their mystical writings. However, for the true education of man in these times, neither the one nor the other is suitable any longer, as proved and recognised long ago by all truly worldly-wise men!

[7] Now see, this is your very own innermost personal true creed! But I tell you: Whoever beholds the Scriptures with your eyes, will never find anything divine in it

and continues to remain a worldly materialist, who sometimes will have a sense for extraordinary things and phenomena, if carried out in front of his eyes. But he will never profit from it for his spirit, because every still so great a miracle, is only regarded as an amusement delighting his senses!

[8] Truly, such men greatly resemble the swine which devour everything, but still remain just the same old unchanged swine, to whom everything tastes equally well, be it dirt or the finest wheaten bread.

[9] Therefore, such men who are lacking a higher spiritual faith, should not read and thereby desecrate the Scriptures given to man by the Spirit of God to be considered a divine word, for it is written: 'Thou shall not pronounce lightly the Name of the Lord (Jehovah)!'

[10] But I say and add thereunto: Every word from the Spirit of God equals the name Jehovah! Whoever reads it as if it was man made, is a punishable vain user of Jehovah's name. But who reads it with great reverence in his heart, and believes that the Scriptures are of divine origin, will soon and easily find the divine in it, to awaken and vitalize his spirit!

[11] If you – and also you others – would believe within yourselves that the Scriptures are of divine origin, you would long ago have recognised Me for what I really am, and how I bring about My miracles, but because you believe the Scriptures to be only a human production, and completely useless in this present time, it is impossible for you to acknowledge Me as who I really am. And since you cannot acknowledge Me as such, also My deeds must in the highest degree be incomprehensible to you!"

[12] Said Joram: "My dearest Boy, there You are apparently going too far in Your assumption! For behold, although there might be a few among us who do not believe in the pure divinity of the Scriptures, yet there are others who still hold on to it and believe and therefore also hope for the coming of the promised Messiah and His Kingdom, and once they get to know You better, will not oppose You being the promised Messiah, of whom the great Prophet Isaiah gave the greatest account of all.

[13] Unfortunately, the prophecy in Isaiah is kept very mystical, and one cannot so easily discern the personality of the Messiah, but, on the whole, there is a lot in Your favour! Of course, some of it does not apply to You and eventually even less so to a real Messiah – even coming directly from heaven! And thus, You exceedingly wise Boy, will easily realize that even for a firm believer, the good Messiah – quite honestly speaking – is still a great uncertainty and that it is truly a very challenging matter to properly and clearly find Your way with this!

[14] The subject remains always more of a legend born from the long fostered wish of the people, and on this the Romans saying may not be so wrong: *Ubinam vanis invectis superlativum tradit gens, nihil quam aquam haurire!* ('Whenever people hand down exaggerated stories based on trivial rumors, it means nothing more than drawing water' or 'one cannot rely on legends'). It is a very similar case here with the

Messiah! There may of course be something to it, but possibly also nothing – and thus one would scarcely manage to draw a single healthy drop of water out of the old well of Jacob! What do You say to this, You dearest Boy?”

[15] I said: “Which sections out of the Prophet Isaiah do not entirely fit the Messiah and especially not Myself?”

[16] Joram said: “Well, my dearest young friend, for this I must first fetch the book. I do not know the verses by heart, for one reads them very seldom and therefore one forgets many things, especially from the sphere of the Prophets! But just wait a little, we shall have the matter at once!”

[17] I said: “Do you know what?! Since it is already evening, let us leave it till tomorrow. And since no one had anything to eat to strengthen his body from early this morning till now, we will close our session, take supper, and then continue our discussion tomorrow!”

[18] All agreed at once to My proposal and we left the conference hall and went to the inn already mentioned.

CHAPTER 20

[1] I, the judge and old Simon went to the aforesaid inn we already had spent the night before and which was generally used by the Nazarenes when visiting Jerusalem.

[2] For it was an old custom that each town of the whole Jewish state had an inn in Jerusalem bearing the same name. This was done so that anyone, from Jerusalem or from any other town, had anything to settle or wanted any information about a specific town, he only had to go to the inn of that name and be assured to meet there daily one or more newcomers from the town with the same name as the inn, to conduct his business.

[3] As time went on, this custom has also been adopted in Europe. In former times the signboards of the inns served a similar purpose; nowadays, there is of course scarcely any trace of it left.

[4] I have only added this, so that later on it will be easier to understand, how my foster parents, on the third day – the day of their return – towards evening, could have found Me quite easily, seeing that they immediately inquired about Me at the inn ‘Nazareth’, where I had been staying at night.

[5] Tonight, the temple officials had for the greater part gone to rest after supper. Only Joram and Barnabas took the Book of Isaiah and tried to locate any verses not specially applying to Me or any other Messiah. But as time went on, they too were overcome by sleep and went to rest.

[6] Night passes like a moment for the weary and this was also the case here. The temple officials would have liked to turn around once more but the day, already

grown quite bright, summoned them to keep awake and apply themselves to their task which did not please them at all on that day, not even Joram and Barnabas because they could not find any really striking passage in the whole Book of Isaiah which could have compelled Me to silence.

[7] While they were searching, Joram said to Barnabas: "It is just as if bewitched! Other times I straightaway have a couple of dozen passages fitting the purpose at my fingertips but now I have been searching already for an hour, like a tired raven for its nest, and find nothing, nothing at all!"

[8] Said Barnabas: "Don't let that trouble You at all! If the Boy absolutely wants to become the Messiah in accordance with His extraordinary abilities – should He retain them until adulthood – well, let Him remain so! It surely does not matter really so very much. If, however, His abilities should forsake Him later on, He will perhaps Himself give up this idea! Nevertheless, take the book with You, for we still may need it in the course of the day. We now have to go to the conference hall, for most of them will already be assembled there!"

[9] Thereupon both of them got up, and quickly went to the conference hall.

CHAPTER 21

[1] When both of them had also taken their places, the discussion of the third day began.

[2] After a sign from the Roman who became very sympathetic towards me, it was My turn to speak and turning to Joram I said: "We are now assembled in this conference hall for the third day! It depends now on you to show Me, as already proposed yesterday, which verses out of the prophet Isaiah do not apply to Me or, for that matter, any other coming Messiah as suggested by yourself!"

[3] Said Joram: "Yes, my dearest Boy, that would be all right, but the wording of the verses have long since slipped my mind and it would truly embarrass me now to look up the exact text, especially with You, since with Your gigantic memory, You seem to have the whole Scripture word for word imprinted in Your head! Therefore, let us drop the matter, and I say: 'In consequence of all we have seen and heard from You, we will let You pass as the promised Messiah who has already come! But to look up all the numerous passages in the Scriptures would take up too much time and effort!'"

[4] I said: "No, My friend, that will not do! You are only looking for an easy way to get rid of Me. Be there a Messiah or not, is indifferent to you, for as long as you can live well and collect heaps of gold, silver and all kinds of valuable precious stones for yourselves! But the question now is of the greatest seriousness: Am I He or must you still wait for another?"

[5] If I am He, the Kingdom of God has already come unto you, then you will know it from the Scriptures what you have to do, provided you are good willing! If,

according to your opinion and proved so by the prophet, I am not He, well, then you may persist in your old sins, until death becomes your final fate! But since the looking-up of suitable verses takes so long and is too much of an effort for you, give the book to Me and I will save you both the time and trouble!"

[6] Thereupon the Chief Priest said: "Of course You are going to look up all those texts fitting You best!"

[7] I said: "Very well, then you look up those for Me, matching Me the least!"

[8] The Chief Priest: "Well! This will not take long! Give me the book!"

[9] The book was given into the hands of the Chief Priest and he began to search in it with an air of importance but after a while could not find anything suitable. Finally, he thought to have found something, for his face began to show a certain kind of satisfaction, but in the background also the chief priestly haughtiness began to mount higher than the crest of an angry turkey cock. With a certain autocratic expression he put the open book in front of himself on the table and triumphantly literally boring into the verses with his forefinger, spoke:

[10] (The Chief Priest): "There! Come here, You young Messiah of Galilee, read that passage, and tell me if that also matches Your person!"

[11] I said: "Why are you calling upon Me to read the text out of your book?! The Spirit living inside Me, knew it long before it was written down by Isaiah! And you have just opened the very right one for My victory over you – verily, I could not have selected a better one!"

[12] Hereupon the Chief Priest arose quite angrily and said with burning rage: "What do You say? You knew about this text even before the prophet wrote it down?! I warn You, Galilean Boy, against excessive wantonness! You are only twelve years old and yet You pretend to have known this text before the prophet?! Are You then out of Your mind?!"

[13] If You speak of Your soul or Your spirit – which is always one and the same – it is certainly not possible for it to be older than its body, which, according to the testimony of Moses, had to be present before the soul could enter it!

[14] Does not Moses say: 'God formed the first man out of clay, and breathed a living soul into him through his nostrils?!' Is this not a clear indication that everyone's body, being the completed dwelling of the soul, must exist prior to the soul itself?! For what and where would the soul be without the body?! Therefore, consider well, You young Galilean, where You are standing, and before whom!"

[15] I said: "Except from the fact that you are a chief priest through worldly protection and not through a higher spiritual calling, and in consideration that we are assembled here in the old conference hall of the temple, I'm telling you straight to your face, that your assessment about spiritual matters is much worse than a blind man's opinion about colors!"

[16] If God breathed a living soul into the completed body of Adam through his nostrils, the soul clearly had to be in God beforehand and could not have been

anywhere else because God is infinite in His Being, and nothing can, strictly speaking, be outside of Him!

[17] But God, since He himself is eternal, cannot contain anything temporal or transient or something only emerging, but what is in Him is eternal like Himself. He can only give His eternal great thoughts and ideas a kind of apparent existence outside of Himself, for them to gain an intrinsic independence; and when He does so, it is a moment of creation emanating from Him. And only then, for this, through His power and wisdom freed thought-of-God being, as if placed outside of Him, time begins, or better, a state of permitted self-activity for the acquisition of a permanent independent existence as if outside of God, although essentially still in Him.

[18] But if so, why should I not have been there in spirit and in God, before the Prophet wrote his texts from God?!

[19] Besides, you are still greatly mistaken, if you think that spirit and soul are one and the same! The soul in man is a spiritual product from matter, because the spiritual content resting in matter is of a bound nature waiting to be freed. But the pure spirit has never been bound, and every person has his spirit assigned to him by and from God, which maintains, executes and directs everything in a person to be, but only unites with the actual soul into one entity, if it (the soul) out of its own free will completely embraced the recognized order of God and thereby has become pure spiritual itself.

[20] But with you, this transition is still far from taking place as you have just demonstrated by not having the slightest idea of your own spirit, without which you could not live for one moment!

[21] But I know My Spirit, and I have long been one with it, and can therefore command all nature, because the Spirit is truly a Spirit of God and can never be another, for there can be no Spirit other than God's Spirit. Now you and all of you, think about this a little and familiarise yourselves with it, only then will we go over to the text which supposedly does not apply to Me!

[22] But to you, Chief Priest, I give the advice that you keep within the limits of moderation towards Me, or else you may soon have provoked the Power of My divine Spirit too much against you! What I am capable of, you already experienced yesterday, therefore you already know what will happen to you if you transgress your limitations. For I have a dearly purchased right to speak in matters of Jehovah, as it was primarily negotiated. It is already terrible enough that one must buy a right to speak, measured by hours, from you supposed to be servants of Jehovah, and it would be still worse, if, after all, one might not make use of the agreed procured right!"

CHAPTER 22

[1] Hereupon the Judge said: "You dearest Boy, coming straight from the Heavens! Already now You are wiser than all the wise men who ever lived upon this earth! What will become of You?! Yes, You are by all means the true Messiah (Mediator between God and man)! For never before has any wise man so clearly outlined the differences between matter, soul and spirit with such few words as You have done! Truly, this teaching alone deserves a special reward for there has never been anything like this!"

[2] I said: "Just let it be, noble friend! What reward could you really give Me which I could not at once return to you a thousandfold?! Truly, I tell you, whoever shall do good to one of his fellow man out of true, pure Love of God and man, he will do it to Me, and he shall be repaid a thousandfold. But equally so will it be with everything wicked and evil that anyone does to his fellowmen!"

[3] The Judge said: "What would You define as wicked and evil that one should not cause one's fellow man?! I very much would like to know this because being a judge, I often come into a situation where I have to do very wicked and evil things to my fellowmen, of course very often against my will. For our law is rigid as iron and knows no exceptions; not even for your own children! Therefore, give me some firm guidelines!"

[4] I said: "If you had made the laws, you could also change them, but they are an old, well-weighted will of the people, and you are appointed to justly punish the sinners against this will of the people. If you conscientiously and justly apply what the law prescribes, you thereby do no wrong but only good!"

[5] For everyone who lives as a member of a great community of people, must subject himself to the laws of order and adopt them as his own rules of life. If not, thereby standing alone and clearly the weaker one, he must necessarily accept the bitter consequences of being a recusant against the general law of the people.

[6] And the judge appointed by the people, or its ruling representative who is a king or even an emperor, who strictly and justly applies the law known to him in every detail, cannot do otherwise than good, for he is cleansing the field of human seed from weeds. If you do this, you are fulfilling your duty, and you are a benefactor of the order-loving and solicitous people.

[7] You as a judge see to it, that especially someone gone astray should not be punished too harshly by the law but rather be rehabilitated, is a virtue out of heaven in your heart, since you are fulfilling the eternally true principle of neighborly love which says: 'What you reasonably not wish that one should do to you, do not do to your fellow man!' With that you are righteous before God as well as before the people and need not concern yourself at all about what is good and what is evil!

[8] Had those, now sitting upon the seats of Moses and Aaron, also acted in the same way, they would never have been conquered by you Romans. However, since they no longer remained loyal to the old laws, equally given to all mankind, but made laws for themselves according to their own desires, God consequently turned His

Face away from them and placed them under the sharp rod of correction of the heathens, where they will remain because of their great and crude obstinacy.

[9] You are a heathen and recognise Me. These are Jews and should be children of Jehovah but they do not recognise Me and hardly will! Why so?! It seems to Me like a prophet once said to already deaf ears: 'He came unto His own, and His own did not recognise Him nor accept Him!' May it be as it is, I now have shown you the right state of things, and it is time to look more closely at those texts found by the Chief Priest, which are said not applying to Me."

CHAPTER 23

[1] Thereon the Chief Priest pushed the book towards Me and said: "There, read it Yourself and be convinced!"

[2] I took the book and gave it to the Judge, showing him the passages and asked him to kindly read them out aloud so that no one can say that I had read the texts in My own favor. The judge could do so quite easily, since he was well versed in most of the Oriental tongues and especially knew how to read the ancient Hebrew writing a great deal better than all the temple officials together.

[3] The Judge gladly took the book and read as follows; "Unto us a Child is born, a Son is given us, whose reign is upon His shoulders; and His name is Wonderful, Counselor, Strength, Hero, Forever Father, Prince of Peace, so that His reign may expand and there be no end to peace upon the throne of David and his Kingdom, and that He may set it up with judgment and righteousness henceforth to eternity! Such will accomplish the zeal of Zebaoth!" The judge asked the Chief Priest if the texts had been read correctly.

[4] With a deep bow the Chief Priest answered in the affirmative.

[5] The Judge continued to speak in My name, and said: "According to my opinion, you have looked up a passage which applies to this young, dear and wise boy more than hardly any other.

[6] How a virgin will bear a Son whom she will call Emanuel, we already have – at least to my subjective judgment – discussed at length that there is no longer any doubt in my mind that this Boy, announced by the prophet, is indeed the Son of the virgin well known to you according to your own avowal, and is, I believe, called 'Mary'.

[7] And if I am not mistaken, not very long ago Captain Cornelius told me with great enthusiasm and inner compassion about the miraculous birth of a boy at Bethlehem in an empty sheep stable – since no better lodging was available – and the hardship this memorable family had to endure. And also that he often made inquiries, but had not been able to hear anything about them since their departure from Egypt!

Unfortunately, he had to travel to Tyre on matters of state, or else he most certainly would have been sitting here!

[8] Therefore, as to the prophesied birth of this Boy, it is settled, and there can be absolutely no contra before the judgment of a healthy and pure common sense!

[9] Now, as for the saying that He shall eat butter and honey in order to understand and choose what is good and reject evil, I understand this to be a metaphor according to the language of correspondence of Ancient Egypt, which perhaps means – judged only according to my opinion – as much as: ‘He shall be filled with all love and wisdom and shall recognize what is true, pure and good and what is evil’.

[10] That He is capable thereof, as no other learned and wise man in the world, He just now has demonstrated the clearest proof to you all; and thereby He surely has in Himself the greatest amount of spiritual honey and spiritual butter, as He sufficiently has shown to you wisest of the temple; and that you can still learn a lot from Him but certainly not He from you! This more than adequately shows how much butter and honey He already has partaken of up to now?!

[11] On the whole this proves all the more clearly that He really is the Emanuel foretold by the ancient Prophets, born of a virgin, and that henceforth no virgin upon earth shall never again bring forth such a son!

[12] In the whole vast Empire of Rome, I have never known a twelve year old son, only remotely resembling Him in any way – not to mention His incomprehensible qualities of working miracles – and therefore I believe, that the second passage of the prophet selected by yourselves, applies equally well to Him as the first passage, which He presented to you in the very beginning as a so-called preliminary question.

[13] Yes, in Him there surely has been born to us immortal men a child of all children and a son out of the womb of the gods – as we Romans are accustomed to say – whose inconceivable reign He carries upon His very own shoulders, not requiring any assistance!

[14] By listing the names as mentioned, the prophet clearly refers to only His qualities; and tell me yourselves if there is only one that is missing!

[15] Is He not prodigious in His intelligence, His speech and His deeds?!

[16] What learned man upon earth could provide me with a wiser counsel than this true and purest son of the gods?!

[17] That He possesses a true omnipotence in every way, be it in regard to spirit or matter, surely no one can doubt who has heard Him talk and seen Him act!

[18] By His most audacious courage against you priests, well known for your haughtiness, allowing yourselves to be praised and worshiped beyond all gods, He clearly and sufficiently demonstrated His intrepid, heroic courage!

[19] How His eternal Spirit is one with the Spirit of God, He proved to you in such comprehensible manner and with such few words, that one really must have been struck with the blindness of all nights ever occurring upon the earth, for not recognizing from the very first moment, from where this wind is blowing!

[20] That He alone can give man the true, living inner peace and therefore is the truest Prince of all Princes of the earth, and can bring peace to mankind on this earth like no other Prince, I have already experienced myself!

[21] He alone can revive the ancient kingdom of seers and cognizance of David which you destroyed long ago, and He alone can found the reign to which all princes of the world shall be subject, irrespective their scepters and crowns; for the reign of the clearest cognizance always remains the most powerful upon earth, and can never be completely subjugated by any power! Wherever there is light and its all-penetrative effect, there also is a right judgment and the fullest and most open righteousness!

[22] And finally it reads: 'And such shall accomplish the zeal of Zebaoth!' Who else but this Boy, filled with the Spirit of God through and through, is the Lord Zebaoth Himself – something I realized from the very first moment! Why not you, seeing that this evidently concerns you more than me, a heathen?!

[23] O gods and o to all oracles of the whole world! How terribly blind, stupid and evil your hearts must be, for you to not see, grasp, and feel at first sight, from where this wind has begun to blow! Me, a heathen, have to tell you this!

[24] What would the Prophet, who wrote down such prophecies, say to your darkest obstinacy, if he could come to life and stand before you?

[25] Do you really have no shame, to appear so very blind and stupidly before the eyes of Him, whose will alone still grants you the foul, self-inflicted rotten life and its dark rule?! Could He not do with you the same as He did yesterday with the living donkey and the large stone?!

[26] And you are still thinking in all the world as to what might be right - either before a God whom you do not know and in whom you never believed, or before the world which has fattened you and expect you to become even fatter! All the while a most true God stands before you, equipped with all the qualities which the human fantasy can imagine a God must have, of course in the most sublime way!

[27] I would like to hear from you old boneheads, how you imagine a God should look?! You must have some idea of Him?! Speak – because now I command you to answer me!"

CHAPTER 24

[1] This sharp address by the Judge completely disconcerted our temple officials, and frightened them so much, that they were only able to stammer incoherently. The most composed was Joram, he therefore got up from his seat, bowed deeply to the Judge and said:

[2] (Joram:) "High, severe and most righteous Judge and ruler over the whole of Jerusalem and far beyond its borders! The real conception of the Being of God is a

delicate matter with us, since it is strictly forbidden by Moses to form any comprehensible idea, or even any vague image of Him! Therefore, you will not find an image in our temple promoting a visual notion of the Divinity by the external senses of man!

[3] Nevertheless, the Fathers – such as Abraham, Isaac and Jacob – had several visions in which they always saw and spoke to God in a perfect human shape like ours, although it is stated in Moses later on: ‘No one can see God and live at the same time; for God is a consuming fire and lives in an inaccessible light!’

[4] However, there was a time when Moses desired to see God, even if it cost him his life. But God said to Moses on Mount Sinai: ‘Hide thyself in this cave; I will pass by it! When I shall call you, come out of the cave and you shall see My back!’

[5] Yes, now, where in one moment the form of God is concerned and then again, even strictly legally speaking, by punishment no form at all is allowed, forming an idea or concept of God is truly a little difficult, or in time not at all possible anymore; although the human disposition longs for a formal god and, strictly speaking, one cannot judge the pagans too heavily, visualizing their Zeus as the most perfect person! We only have the word ‘Jehovah’, nothing more beyond this!

[6] Concerning myself as merely a person, this Boy is for me as for you, quite good and sufficiently powerful to be a God. But now think of the people who cling to the doctrine of Moses and the prophets! The temple is the ancient center of their bliss, where they bring all their wishes and hopes and believe to be close to their God, where through the ears of the High Priest and his aides their prayers are heard! All of a sudden take this away from the people and put this divine Boy in the place of the Ark of the Covenant and you quickly will have a general revolution on hand in the whole country!

[7] We are fools because we are forced to be it. Were this not the case, and if our life and the welfare and peace of the people would not depend on it, we would have long since stopped playing fools! Or do you think it is so easy, to present to the people something to be existing which in reality does not exist, something one cannot form a concept of, even with the best of intentions?!

[8] I regard the Boy the same as you do. But in front of the people, I must nevertheless continue the old foolery, without the smallest visible trace that privately I carry another faith altogether than the one I display publicly!

[9] Should the Boy overtime succeed to draw the attention of the people to Himself, as now with us, and they acknowledge and accept Him for what He is, He will have an easy task with the whole temple. But an ingrained matter where so many interests cross, cannot be pushed aside like an old chest which can easily and without hesitation be destroyed and thrown away, and replaced by a new one.

[10] That is my opinion, and I’m sure the whole temple agrees with me, and I hardly think that anyone will contradict me!”

[11] The Judge said: “Yes, against this opinion there is at present, of course little, or at least not much, to be objected. However, it can be argued, that, if you believe in

the mission of the Boy, you could draw the attention of the people to Him in a suitable manner, and show them what now has come into the world?!"

[12] Joram said: "This claim can be classified as reasonable and perhaps something can be done about it! But it will remain a daring undertaking which might cause us and to the good Boy a great deal of embarrassment!"

[13] Firstly, the Boy will for sure not remain in the temple, because perhaps today, or tomorrow, He will certainly be taken back to Nazareth by His parents, being a little too far away from here, to send the people there who ask about Him.

[14] Secondly, hundreds of thousands would begin to seriously question us, as to the reason why He, being the One announced by the prophets, is not residing in the only house befitting Him, which of course is the temple!

[15] And what reason could we give the people as to why He preferred Galilee and Nazareth to the City of God? Soon the people would say: 'City and Temple must be guilty of some serious wrongdoing; the matter must be investigated and atoned!'

[16] In short, whichever way we go to work, we would awaken great excitement among the people, which could bring us a lot of headaches. Therefore, it is my opinion that it would be more prudent to not mention it to the people for the time being, but leave the matter entirely to the Boy and to time!

[17] Whatever may happen, we at least will be prepared for it by what has taken place in these three days and we will prepare ourselves even more thoroughly! By the way, the Boy may now speak for Himself, and decide what He wants to be done; for it will be difficult to oppose His will!"

CHAPTER 25

[1] I said: "I am now here to announce to you that I have come to carry out the works of Him who sent Me, whom, according to your own confession, you do not know, but whom I know well, for He lives within Me in His fullness!"

[2] Moses desired to look upon Him and yet was allowed to see only His back, causing him to be dazzled for three days and his face became so radiant that he had to veil it when appearing before the people, because their eyes would not have been able to endure the brilliance.

[3] You, however, may now well look upon My face and no unbearable radiance will dazzle your eyes! Why? Because this flesh hides Him who lives within Me! Nevertheless, more is here now than was there! But you do not notice it, because before your eyes hang, and will still hang for a long time, the threefold blanket of Moses, for you do not recognise Him who has come to you out of the very highest heavens.

[4] You can easily speak to the Judge, for he can only lend you his hearing to listen to your nicely put words. But to talk with Me, however, is more difficult, for I also see

the most secret thoughts of your hearts, which sound very different from the words of your mouth! You are greatly repellent to Me, for washing yourselves clean on the outside, yet on the inside your souls are full of dirt!

[5] If the Judge, in whose heart there is no deceit, invited you to draw the attention of the people to Me, and to refresh them with the fulfillment of their hopes, why then are you searching for all kinds of trivial excuses, that this could not possibly be done?!

[6] I tell you quite frankly: It is you – and not the people – who do not want to do this, you yourselves are My worst adversaries! However, it doesn't matter at all; firstly, My time has not yet come and secondly, this very temple has been too severely desecrated by you, for Me to ever be able to reside therein! Verily, your prestige shall never be promoted through Me!

[7] You sulk because Moses forbade you to make a carved image of God. But it does not matter to you, elevating yourselves to be gods before the people, and teach them that God does nothing without you, and grants no other requests except if channeled through your mouths. Tell Me, did Moses also instruct you to do so?!

[8] Yes, yes, you ought to lead the people on the paths leading to heaven, for this is God's will, as ordered by Moses and his brother Aaron. You, however, do exactly the opposite and consider your position, God, the people and the temple as nothing else but as a very fat cow for milking, for which you claim to have the sole right from God!

[9] But I tell you quite frankly that God, whom you renege with every breath and every pulse throb, has never given you this right, and never listened to your mechanical prayers, not now, not ever!

[10] For if God had listened to your wild babbling and your raven-like croaking, truly, I should have known something about it! For what the Father knows, also the Son knows, or: What is known by My love, is also known by My mind! But of ever hearing your prayers, neither My love nor My mind knows anything about it at all!

[11] And yet you say: 'If you, man, do pray to God for something, it is of no use to you; however, giving us an offering, and we pray for you, only then our prayer is of good use to you! Only we priests may pray effectively but the people may only give offerings, and thus accompany our prayers by means of ample offerings!'

[12] In this way you drain the people twice; firstly, you take the tithe of all the fruit, and all the firstborn of the domestic animals, and ask for a large ransom for the firstborn of every couple; and secondly, you harass the people unceasingly for offerings and promise them in return long and lasting prayers, which you, however, never do!

[13] Since you reason within yourselves: 'If we pray or not, is of no use to the sacrificer anyway; useful to him is only the offering he brought to us with good intentions!' And you do not even do this, for which you have been paid for!

[14] To what or whom should I compare you? You are always against God and entirely resemble ravenous wolves, walking about in sheep's clothing, for the sheep

not to run away and to become easy prey, so that they can tear them apart with their sharp teeth! But just as your work is now, so will be your reward in the kingdom of souls! I tell you this, and you may rely on it, that for you My promise will not be in vain!"

CHAPTER 26

[1] In response to My speech the chief priest became angry and said: "Boy, who gave You the right to threaten us and the temple?! Did we make the laws according to which we have to act now?! As wise as some of Your former discourses were, as unwise it is now! Don't You know that no tree can be cut down with only one blow, and that it is a vain effort to change something that cannot possibly be changed! Just try to change the people Yourself if You can! The Jewish nation is already a very old tree and can no longer be bent like a young sapling!

[2] We certainly have no wish to doubt that you have a higher vocation from God; but then You must not tread with Your feet the old institutions originating from Moses – even perhaps also with some later additions required by the circumstances at the time – neither should You compare us, being their administrators, to ravaging wolves in sheep's clothing! For we haven't torn anyone; but if we have chastised any blasphemer of God, the temple and the adulterers, we did nothing more than was commanded by Moses. Can You then accuse us to have acted wrongly and against the Laws of God?

[3] If You speak with us, then place Your words on a better scale. If You find anything distressing about us or the temple then tell us with childlike, kind words, and we shall see what can be done about it! But with threats You will accomplish nothing with us!"

[4] I said: "With your kind, no one has ever accomplished anything, neither with gentle nor with sharp words so you will remain as you are until the end of the world! This is the reason why grace shall be taken away from you and given to the heathen!

[5] Look beyond the great sea to the continent of Europe! It is inhabited by out-and-out heathens, and only very rarely visited by a Jew. There is where the grace from heaven shall be transplanted!

[6] Some seventy years from now on, they will look for Jerusalem and the Temple, and shall not find the place where the city and the temple had been standing, and they will say: 'Ha, what does it matter about the old place where the temple had been standing? Let us choose the next best place and build a temple of Solomon and set it up as it was set up before!'

[7] Yes, thus will they speak and also act! But as soon as they shall begin to work on the temple, a powerful fire shall come forth from the earth and the workers and material will meet a hard fate.

[8] Soon after several similar unsuccessful attempts, powerful heathen tribes from the East and South will penetrate and devastate this country, and you will be scattered all over the whole earth, and will be persecuted from one end of the world to another!

[9] This shall happen to you because you arbitrarily departed from the ancient doctrines of God, and in its place have constituted your own very worldly human ones, and have fattened yourselves with the great profits you gained through the manipulation of your man-made doctrines.

[10] Read for yourselves the Temple chronicle about what secretly took place here long ago, and you will find that from the times of the prophets, the things recorded would raise the hair on the head of anyone with the last sense of human justice!

[11] So far, all priests and prophets who seriously undertook to cast out these abominable man-made doctrines from the House of Jehovah were taken and stoned, because they wanted to introduce the Divine doctrines.

[12] How long is it, since the High Priest Zacharias, when performing a pure sacrifice in the temple, was strangled by your very own hands?!

[13] The people who highly regarded and loved Zacharias vocally demanded an explanation from you as to what had happened to the man of God, when a new High Priest was appointed in his place.

[14] You then lied to the people in a most audacious manner and said with a feigned appearance of veneration, that Zacharias had been praying in the Holy of Holies for the whole nation, when again the Angel of the Lord appeared whose face shone brighter than the midday sun.

[15] And the Angel had said to the astounded man of God: 'O faithful servant of the Lord! You have completed your earthly task and you have been found just before God! Therefore, you are now going to leave this earth and follow me, as you are with body and soul, like Henoah (Enoch) and Elijah, to the Throne of the Almighty God in Heaven, where a great reward is awaiting you!'

[16] Thereupon Zacharias was said to have looked towards heaven with eyes already quite divinely transfigured, and in the arms of the Angel instantaneously disappeared from the temple and from this earth!

[17] Moreover, you then placed a white stone at the invented spot with the inscription: 'The transfiguration of Zacharias, a man of God!' Thereby having yourselves whitewashed again before the people. Afterwards, together with the people, you then honored the man of God with all kinds of Psalms, whereas you have been his worst enemies and attacked him, and like thieves and murderers had strangled him between the great Altar of Sacrifice and the Holy of Holies, whilst he was praying there upon his knees!

[18] What happened to Zacharias, also happened to many a prophet and true high priests of the Order of Aaron! But afterwards, for the people's sake, you at once erected impressive monuments and zealously honor them up to this hour!

[19] Tell Me if it is otherwise! You keep silent, and are now dumb with fear for disclosing this to your face! You think yourselves of course safe from the arms of worldly justice, thanks to your position. Yes, Yes, worldly justice cannot reach you indeed, for there is no other witness against you except Myself! But I do not need the arm of the world's justice, neither will I Myself lay any hand upon you to chastise you. However, should you remain in your perversity, everything will happen to you as I have announced before! I have spoken, now you speak!"

[20] Hereupon the judge looked indignant and said to Me: "If you wish, I will give short shrift to these monstrous servants of God, for your testimony suffices me entirely!"

[21] I said: "Let it be! For behold, I would have more than enough power in My Will and could annihilate them in the shortest possible time. But neither you, nor the people, nor I Myself would have gained anything thereby! Now it is sufficient that we have cast a little light on their dark night. Sudden daylight would render them completely blind, and with them the whole of the Jewish people. This is what would happen now, if you were calling them to a sharp account because of their more than numerous and most gross sins. They will entangle themselves in the nets they have laid, and perish therein!

[22] Everywhere on earth, boundaries have been set for man, be it for good or for evil; in a like manner also boundaries have been set for each institution and also every nation. When becoming full of divine goodness, the people and their land shall begin to overflow with blessings; however, if a nation and their land become full of evilness, then without any pity, a strict judgment shall come upon it. The nation had played out its evil role, and the land shall turn into a desert, as it will be the case also with this country, in a time not very far off!

[23] Whosoever can and want to grasp this, let him do so! The time has now come in which it will be proclaimed from the rooftops, which kind of spirit they are, and their deeds shall be read from their foreheads! For from the same school where I have learned what I know, many future disciples of My love shall also draw their wisdom, and then also know what I know, and do what I do! But that time is not yet fully here. When, however, it shall have come, you will hear about it, and act accordingly.

[24] I have now spoken! Whoever has still anything to say, let him speak; for I shall only stay among you for a very short time, since those who fear to have lost Me, will soon reach Jerusalem and find me here!"

CHAPTER 27

[1] Joram said: "Dear Boy, we are really very sorry if we have offended You in any way, and that You now want to leave us so soon! Listen to me, You dear, divine Boy! For I still want to say quite openly a few words to You, and I think that You will not

interpret them unkindly, and when asking Your advice that You will not shut Your mouth before us and before me!”

[2] I said: “Then speak, although I know what you are going to say and what advice you need; speak your mind aloud for the sake of the others; it is more important for them to hear it aloud than for the two of us!”

[3] At that Joram stepped closer to Me and said: “That You are infallibly He who is promised to us and whose arrival is awaited anxiously by all Jews and in unison also by other nations – I have no doubts anymore; and what has opened my eyes most was Your absolutely precise knowledge of the most inner, wicked machinations of the temple, since of old!

[4] For it is so, and has been so for a very long time already, and because it unfortunately is like this, it was also the only reason why the considerable country of Samaria has completely separated from us, and that we are now not much better off with Galilee than with Samaria. For a long time already, there is nothing left of a spirit with us anymore. It is only by perforce politics that some small authority of the temple is maintained.

[5] I have been a compelled partner in the black discipline within these walls of Solomon; although aware of the evil, as a single man I could not do anything against it, for with us every effective resolution depends on the great council, where the majority of votes turns the fatal scale. On such occasions, as disclosed by You, I always voted against, but with my single voice this was not of great use to the condemned.

[6] I can see only too clearly that in such a state the temple cannot last longer than seven decades; and yet it is a great pity that this old, venerable institution must inevitably perish, and this even more so since the very close by Essenes and Sadducees are quickly beginning to get the better of us.

[7] But here the very serious question arises, as to what could possibly be done to preserve the temple for the next centuries! Within You, divine Boy, wisdom seems to prevail in all fullness and abundance which can give us, in my opinion, the only decisive advice.

[8] And finally, since You are said to be the Promised One – of which, as mentioned before, I for myself have no longer the least doubt – there still is something extremely peculiar about the Messiah as written by the very same Prophet Isaiah!

[9] Here you have the 53rd Chapter. It is very peculiar what is written there about the sublime Messiah who is identical with Jehovah and is actually the very same Being! Reference is made to His human nature and it is said that many will be offended by Him because His figure is more marred than that of other people and His countenance more than that of the sons of men. (Isaiah 52:14)

[10] And there, behold, it is further written: ‘He was the most despised and the least esteemed, full of pain and sickness. He was so despised that we hid our faces from Him; therefore we did not notice Him!’ (Isaiah 53:3)

[11] Truly, if I look at your quite perfect figure which is rather graceful, and if I also see now how appreciated you are, it surely does not correspond with the prophet at all! Or what did the prophet mean to say thereby?"

[12] I said: "Yes, this will be the final true sign, that I Myself am the Promised One! For everything that is said shall be done to Me almost to the letter. However, concerning My bodily shape, the assertion of the prophet bears no relevance. Thereby the prophet only expresses correspondingly the completely perverted disposition and mindset of the people of our time. In comparison to them, My disposition and mindset appear like an ugly shape which is stunted by all kinds of sickness and much pain.

[13] I shall be very much despised by the rich and prominent people of this world, and they will flee from Me as from a corpse, and if permitted from above, they will persecute Me like the worst criminal, as it is obviously already the case with your attitude against Me. For, being a child, and not standing in front of you under Roman protection, and the time of permission regarding My body would already have come, I would never escape out of your hands alive today.

[14] However, as your general attitude is now for the greatest part, so you will remain henceforth until one day the great Judgment shall come upon you, which the prophet Daniel foretold when he was standing in the holy place!

[15] But everything might also happen differently, if you would recognise your great perverseness and would repent, and be completely converted! But this will scarcely ever be the case with you, and thus My advice to you, herewith already given, is in vain! For you are too much attached to your earthly authority and your earthly treasures, and these will plunge you into judgment! It is not I who shall condemn you – although I could do so through My power – but you yourselves and your worldliness will bring it upon you!

[16] But now you think that I should give you good advice, so that you can hold a meeting about it and discuss how this might be announced to the people in a concealed manner? Yes, yes, you would discuss it, but your money and your worldly reputation would confront you and say: 'We will remain what we are, and will wait and see if the judgment will be forthcoming; for an institution as old and well established as this, will surely not be intimidated that easily by a boy from Galilee!' Then My advice will be rejected by the majority of votes, and you will remain the same as you are now, in fact much worse!

[17] Do away with all your piles of gold and silver, do away with your many exceedingly precious stones and your great masses of pearls; distribute much among the poor and the large surplus give to the Emperor, who alone has the right to collect the treasures of the earth and to use them in a time of need. Live only on what Moses assigned to you, repent your many evil deeds, and expiate your great sins through works of true neighborly love. Do not have secrets before the people but be true, just, and loyal in your speeches and actions! Always be steadfast in this and

do not oppose the persons who are awakened by the Spirit of God. Then the judgment shall be withheld and the temple shall remain until the end of the world!

[18] For God the Lord does not want man to become machines of His omnipotence, but He wants them as absolutely free, self-acting and independent children! He does not ever need your offerings and your prayers, but He wants you to recognise Him in your hearts, love Him above everything and your poor fellow man like yourselves. Do everything for them, that you can wisely desire to be done to you, and you shall regain all mercy from God, and you shall be pleasing to Him as a mother loves her dearest children, and He will protect you as a lioness her young, and will take care of you as a hen of her chickens!

[19] Are you able to do that? O yes, you could easily do it if you had the right will for it, but this you are lacking and have always been lacking; and just like all the prophets and seers who have preceded Me, I too have now spoken to deaf ears and hearts!"

CHAPTER 28

[1] Joram said: "I would not consider it a settled matter! Time will tell, and should Solomon be right by asserting that all in the world is vanity, it might transpire that one day also your prophecy might pass into the arms of vanity, and that we, nevertheless, might be implementing your most heeded advice! See, some of us are very sympathetic towards you! We are of course the minority of the temple dwellers, but more or less are the highest office holders with unquestionably an authoritative voice! What do you say to this?"

[2] I said: "It has been like this in this house many times before and at times even much better, and yet the better part never prevailed, but always the large majority, who always knew how to make the greatest noise! But I say to you, and everyone who thinks like you, but also acts accordingly – for despite the majority of evil, the single righteous shall not go unnoticed before the Face of God!"

[3] You in general, have made yourselves a new Ark of the Covenant, and have acquired a new vessel for keeping the 'Cursed Water', which never was advised by any of the prophets, and has been one of the worst inventions and implementation in modern times! Truly, this was unnecessary, regarding the Ark of the Covenant as well as the vessel! Why have you not rather renewed your hearts in God through genuine repentance, and transformed your old worldly attitude into true love and compassion?

[4] Truly I say to you: The old Ark of the Covenant, full of the Spirit of God, stands now before you in Me, and says it openly to your faces, that within your new Ark of the Covenant, there is not so much as a tiniest mote of any spirit of God, but surely a superabundance of the old, most evil spirit of mystification which emanates from your

hearts! And the 'Cursed Water' are the wretched tears shed over some worldly losses from which you had expected the greatest gains; and those who betrayed you to the Romans, whenever you were able get them into your claws have, for the greater part, most miserably died of the cursed water!

[5] But from now on the even thousand times cursed water will no longer avail you anything! It was of course once decided that those who betrayed the temple in divine matters and who were enemies of Jehovah – like the very evil Philistines and the dark heathens of ancient times – be given the ill-famed water of the Dead Sea to drink, and if the water did them no harm, they then should be considered innocent, whereas if their bodies swelled up, they were regarded culprits and left to their fate to perish of the consequences and effects of the poisonous water. But how long is it that this regulation had been altered into something completely different?!

[6] How many thousands have already perished as a result of your newer poisoned water, without ever having committed the very least betrayal of the purely divine of the temple to any evil heathen whatsoever! Why did you not take the deadly water yourselves since you have already many times secretly unlocked the Holy of Holies to the curiosity of the heathens – but of course for a substantial amount of gold?!

[7] See, this and many other things are taking place here in the temple; yes, this supposed to be the House of God upon earth, has become a true den of thieves and murderers. There doesn't exist any atrocity which has not been committed many times over in this temple! Do you really think that such a place would still be good enough to serve as a dwelling for the Lord God?! Truly, one should never go to war with the sword drenched in blood of one's brother; for an old curse is attached to it, and you will never be victorious with it!

[8] Yes, you might still purify your hearts, if you really wanted to, but these walls, never! Don't you have a law according to which a whole country, a house, a field, a domestic animal and a human being can become impure for ever by a gross sin against the Spirit of God? Why then not this temple in which at different times the greatest atrocities, crying out loud to heaven, have been committed?!

[9] But I tell you: Not only this temple, but the whole country has long since become unrecoverable, for it is defiled beyond all measure, and shall therefore in the near future, be trodden down by the heathen, and shall become a place to stay for robbers and ravenous animals.

[10] Therewith I have now blatantly laid bare My opinion before you, and you can do with it what you like! For I shall soon leave you, and what I have spoken I have spoken only to you and to no one else. Although I have always known who you are and will not speak about it to anyone, for it would be fruitless! But you might, if you wanted to, still change matters; however, these walls are not fit for anything any longer! Do you understand this?"

CHAPTER 29

[1] For a change the Chief Priest said: "Tell me then, You half God, half man of a boy from Galilee, where will You go now, so that we will not be able to see You for a long time? For I think, since You are a Nazarene and indeed the son of the well-known carpenter Joseph and his wife Mary, and I or someone among us will want to visit once, twice or three times a year those Galilean places, it should not be too difficult to see You there, since You are such a well-known person, and to continue discussing with You the reorganization of the temple! What do You think, young prophet from Galilee, with regard to this?"

[2] I said: "If your heart would accompany your words, intended only to annoy Me, I would still have given you an answer; but in this way you are not worthy of any other answer, but the one already given!

[3] You may come once or a thousand times to Nazareth, but you shall never again get to see Me and still less speak with Me. For I shall know a long time in advance when you are coming; but to where I go in the meantime, neither you nor any of your temple officials will know!

[4] I tell you, it is very difficult to search for and find Him who is omniscient! Yes, when the time of permission from the Spirit within Me, shall come, then you shall find Me again! Or if all of you follow My advice, then I shall not keep you waiting and shall Myself come to you; but then only in a manner I already have indicated!"

[5] At this utterance of Mine the chief priest no longer spoke, for he was secretly very annoyed that I paid no respect to him as Acting High Priest. But the others did not dislike to see it, since for them he was a forceful domestic tyrant.

[6] Thereupon Barnabas came up to Me and said: "Tell me, You wisest of boys! How do You understand the following texts of the 54th chapter of the prophet Isaiah? They are about the consolation of Zion and read:

[7] 'Fear not; for you shall not be devastated; be not confounded, for you shall not be put to shame, but you shall forget the fear of your virginity, and shall not remember the disgrace of your widowhood any more!

[8] For who made you, is your husband; Lord Zebaoth is His name, and your redeemer the Holy of Israel, who is called God of the whole world.

[9] For the Lord has left you in shouting, to become like a woman heart broken and like a young woman expelled, says your God.

[10] For a moment I have forsaken you; but with great mercy I will gather you.

[11] In the moment of wrath, I hid my face a little from you; but with eternal clemency will I have mercy on you, says the Lord your redeemer.

[12] For such shall be to Me, as the waters of Noah, when I vowed to no more pass the waters over the earth. Thus I have also sworn, not to be angry with you nor to rebuke you."

[13] See, these quite weighty verses of Isaiah seem to me, despite your threats about Jerusalem and the temple, very favourable and consoling! If you are able to also apply these texts to you, then we shall fully believe that you are in all seriousness the promised Messiah; and we will demolish the whole temple and build a new one on the pure mount Lebanon for all periods of time!”

[14] I said: “What so far was written about Me, could be made comprehensible to you; but concerning Me and My works from now on forward, will be most difficult, in fact impossible, for you to understand!

[15] For the ‘virgin’ who should not fear, who should not be devastated, and not be confounded to not earn derision, but should no longer think of the shame of her virginity and who should forget the disgrace of widowhood, is by no means Jerusalem and the temple; for truly the figuratively corresponding term ‘virgin’ could never be applied to it and even less so the ‘widow’!

[16] The ‘virgin’ which is mentioned there, is still to be created by Me; this shall be My new doctrine to man out of the heavens; and it is called a ‘virgin’ because it will not have been misused beforehand by a selfish whoring and insolent priesthood, for their vile worldly purposes.

[17] But this, My future doctrine, for a short time will also be called ‘widow’, because I shall be taken from her through your wrath and your vengeance, but only with the permission of Him who is within Me and nowhere outside of Me. But the husband of this virgin and widow, shall also be Me, because she is created by Me! But who is actually the husband who created the virgin and the widow, you can read in the prophets, as well as the promises given to her; for I am the husband, and the promises concern only the mysterious virgin.

[18] In much later times, as described by Daniel, also this purest doctrine will be greatly abused, but never the virgin herself, only the children and daughters of the children of the pure virgin, briefly widowed. Naturally, those shall not be participants of My promises, but only the certain ‘virgin’, descending from My mouth, and her numerous pure children!

[19] Behold, this is how the matter will transpire, forever and not otherwise! For with you and your temple I shall henceforth have no communion. I came to you to save you, but you have not recognised and accepted Me. In future you will come to Me when the evil shoe starts to pinch you; but then I shall no longer recognise nor ever accept you. Have you thoroughly understood Me?”

[20] Barnabas said: “Truly, to endure You with a gentle disposition, requires a lot of patience, for You become more and more incomprehensible, and as a matter of fact more rude! But let it be as it may; all the same we will wait and see how things are going to develop! The matter with You appears to me like lightning which produces a murderous strong light when suddenly flashing, and even makes the earth tremble through the accompanying thunder; but then it is quickly over, and afterwards it is darker than before.

[21] You know, You are in Your way evidently a phenomenon that has no equal, and in spite of Your obstinacy You have provided us with a lot of entertainment! Your talents, Boy, would be useful, but You should get quite a different and liberal education, and add a little more humanity to Your truly great and previously unheard of qualities; You then could become a person for this world like no one before You! But with Your unchanging harshness, You will make very few friends among the people on this earth! Should Your strange power over nature increase and have not to fear any enemies, You will surely be feared by everyone, but never loved or honored! I, however, would prefer to be loved rather than feared by all people! What do You think about this?"

[22] I said: "O yes, you would be quite right if all men were pure and good! But since the people on earth differ greatly, of which some are good and many others are bad, perjured and evil, it would truly be a very difficult task for a just and true man to act in a way to be loved by everyone! One would have to be evil with the evil, and good with the good, and behold, this is just as little possible as a kind of light which, at the same time, creates the greatest brightness, and the most dense darkness in the same place!

[23] I tell you: The true friends of the eternally steadfast truth of God will surely love Me beyond all measure; but people who trample with their feet the divine laws and truths, and live as if God doesn't exist anymore, should always fear Me! For such people and materialistic atheists should know about Me, that I absolutely cannot stand joking, and reward everyone according to his works; for I alone have the eternal perfect power to do so!"

[24] Barnabas said, smilingly: "But Boy, how can you speak about eternity and yet are scarcely twelve years old?! To what height is your Messianic zeal soaring? Remain realistic, and we shall be glad to listen to you!"

[25] I said: "Go, you are becoming loathsome to Me! Do I mean this body, which naturally only exists for twelve years upon the earth?! Did I not already yesterday give to all of you a sufficient explanation of the eternity of the Spirit which is, and works, within Me?! How can you reproach Me with an exaggerated Messianic zeal?! First comprehend a subject, and then decide if you can discuss it with Me; and this about things that are more unknown to you than the most distant poles of the earth!"

CHAPTER 30

[1] Then another elder rose and said: "Now, what do You know about the most distant pole of the earth? Tell me something about it, for I already once heard a Greek who had traveled much, mention it."

[2] I said: "I not only know about the poles of the earth but also very precisely about all the eternally distant poles of all the heavens of God! But to give you an idea about

it, I would have to be your teacher for at least a thousand years! Therefore this cannot be done. But I will tell you something quite different.

[3] To those who someday shall be within My doctrine, I will give My Spirit to make them the truest children of God, and shall guide them into all truth and wisdom, and truly, infinity itself will contain nothing natural or spiritual which shall remain unknown to them!

[4] Should you decide to become a disciple of My doctrine, you too shall taste the gifts of the Spirit of God, and shall get to know the poles of the earth better than you have known them until now!"

[5] The questioning elder looked quite surprised about this My answer, and took careful note of it, for he was not yet old, but one of the wisest among the elders. For the title 'elder' was often given to quite a young man, if he had the necessary means with respect to gold and also intellect. And of that there was no shortage with My inquirer. His name was Nicodemus who, later on, at the beginning of My teaching, secretly became in all seriousness My disciple, as is already known.

[6] This elder had secretly written everything I had said most deeply into his heart and paid great attention to it. He got up from his seat, came to Me and with the greatest friendliness pressed My hands and secretly said to Me: "Dearest Boy! Should you perhaps again come to Jerusalem, then privately pay me a visit and we two shall easily get along with each other! And if your parents are in need of anything, they should only turn to me! My name is Nicodemus."

[7] And I also clasped his hand in friendship and said: "Should you perhaps come to Nazareth, you, out of all your colleagues, will be the only one who will find Me. And if you are in need of anything, then come to us, and I will help you with everything you will ever need. For the rest, however, I accept your good will for the deed.

[8] Since you are at the same time the permanent head of all the citizens of Jerusalem, take care that on the part of the most imperious chief priest, who did not wish to honor Me, there are not committed too many persecutions both inside and outside the temple, forcing Me to bring about the judgment upon this city prematurely.

[9] Remember Me! My Name is 'Jesus Emanuel' and My spirit is called 'Jehovah Zebaoth'! Now you know where you are! Build on Me and trust in Me and you will not see death!"

[10] When Nicodemus heard these words from Me, his soul secretly exulted, but he did not let his colleagues perceive anything of it.

CHAPTER 31

[1] But now the Roman Judge rubbed his forehead and said with a very loud voice: "Listen now once more to me! From everything that I have observed and heard with attentive eyes and ears from this Boy during the last three days, it is tangibly clear that He is most certainly a different being compared to us, poor, exceedingly feeble and mortal people of this earth!

[2] As for His earthly birth, He is of Jewish descent indeed, and thus stands partly under the laws of the temple, and like any Jew also partly under ours. But I also realised that the spirit of this Boy really is the foundation of all laws, those of all states as well as the order of all communities and nations, and on top of it also of all nature, of all matter and of all spirits – laws that we will never be able to fully comprehend! At the same time He is a deeply wise and most righteous judge, and in His whole being there is not one atom of an even apparent evilness! How then can our laws in any way apply to Him, seeing that He is most clearly a Lord over all laws?!

[3] I therefore place Him free and heaven-high, exalted above all our Roman laws, and equally free above all your quite insignificant temple laws, and also declare therewith most solemnly, that this temple is much too unworthy for the reception of His holy personality; and as often as He may deign to visit the evil Jerusalem, He shall find a most kindly reception in my obviously purer palace along with the greatest honors that mortals can give to an immortal and almighty God!

[4] And should You come and visit me, I shall call out loud: 'All nations listen, the greatest and highest salvation has befallen my house and the ruler of Rome!'

[5] He shall take the salvation from you Jews and give it to us heathen; and still during His time, you shall be trodden under our heavy heels, and we shall strew dust and ashes upon this place where you allowed yourselves to be praised and adored as gods by the deceived people!

[6] I have now spoken out of my innermost conviction, and am now of the authoritative opinion, that we will now have to adjourn this session, since you truly sinister temple officials, cannot be brought to any better understanding! Why waste such holy words on completely deaf ears and hearts of stone?!"

[7] I said: "Wait a few moments until those arrive who have been searching for Me now for three days! They will learn it at the inn 'Nazareth' which belongs to the temple and will come here to look for Me. With them I shall again travel to Nazareth! Regarding the body, I must stay with those whom I have Myself truly and faithfully chosen for this purpose!"

[8] Said the Roman: "But how did it happen that You became lost to Your physical parents? In my opinion, they surely must have had to accompany You here, and I even remember now to have noticed at the entrance of the examination hall of the temple, an old and venerable man and a young but very pious looking woman at Your side! Yes, after paying the little tax, they left with all the others in the temple,

after which I lost sight of them; but then they must still have known that You could not have been anywhere else, but only here?"

[9] I said: "Dearest friend, see, this is quite simple: I wanted it to be like this, because it was My will and in My eternal order! For I tell you, this scene had been envisaged within Me already from eternity. Therefore, it could happen quite naturally!

[10] My physical parents expected Me, just like all the others, in the said inn, knowing well that I could not miss them. But as my foster father Joseph had to see a toolmaker from Damascus who handcrafted a few new tools for him, and knowing beforehand that these would not be ready so quickly, and my physically strong mother accompanying him to help carry them, he therefore instructed several relatives and otherwise well-known Nazarenes, that in case he would return too late with Mary, they should take Me with them as far as the next station, in order to avoid having to return to Jerusalem from the aforesaid toolmaker in case of a delay, for this would be quite a detour for them.

[11] So it was arranged and also carried out. Both of them stayed rather long and when they arrived at the station as mentioned, they met a number of well-known persons and relatives from Nazareth, but I was not among them. They suggested that I perhaps had already left with an earlier party to reach the next quite distant inn. My parents had no difficulty believing this and leisurely went along with the others, arriving at the inn only after midnight. Now, I was not there either!

[12] Early in the morning they walked to the next, considerably farther off inn, but also there they heard nothing about Me. From there they returned here, have already arrived at our inn, and to their great consolation have found Me by making inquiries, and soon will find Me here with a little reprimand!"

[13] The Roman said: "O, they must not give You any reprimand, I will object to that!"

[14] I said: "O let everything happen as it has been foretold by the prophets, and I will then give them also My opinion which will be very beneficial to them as human beings!"

[15] Here the Chief Priest still wanted to say something, but the Roman and our Simon did not permit it and once more declared the session as closed.

CHAPTER 32

[1] At this moment My parents entered this impressive meeting hall, led by one of the temple servants, and were secretly astonished beyond all measure to meet Me in such a very wise and highly honorable company.

[2] The Roman at once asked them if I was their Son.

[3] The parents answered in the affirmative with visible great joy, but Mary – less of giving Me a reprimand but rather showing off a little of her motherly authority before

the great worldly lord – said of course with the kindest voice in the world: “But dearest Son, why have You done this to us? For nearly three days we have searched for You with great anxiety!”

[4] I said: “Why so?! I already told you beforehand at home, that I have to do here what is the will of My Father in Heaven!”

[5] Thereat, both of them were silent, and wrote these words deeply into their hearts.

[6] After this the Roman told them in full detail what kind of being I was, and what I had spoken and done, and how all were surprised at the lofty wisdom and power of My speeches, as well as the incomprehensible power of My will, and how he, as one of the foremost powerful Roman authorities in Jerusalem, began to love Me beyond all measure; he also offered My parents to procure for them every possible advantage.

[7] For which especially Joseph thanked him most warmly and heartily, and recommended himself, if needed, as a carpenter and architect, upon which, soon afterwards, the Roman asked him to erect large buildings in and around Jerusalem. Joseph even received the order to make a new chair for the judge, according to Roman style, thereby earning a substantial amount of money.

[8] In the same way the very wealthy Simon of Bethany assured Joseph, while still in the temple, of his fullest friendship, after which we arose and prepared to depart.

[9] Here also the temple officials got up, bowed deeply to the Roman and left, except Nicodemus. He, however, most kindly accompanied us to the palace of the Roman, who absolutely insisted to be our host for the night, providing us with the most exquisite hospitality. I had to bless his family and all his children after which he said:

[10] (The Roman Judge): “Only now has the greatest salvation and the highest honor come to my whole house; for the Lord of all lords, the King and Emperor of all kings and emperors has visited and blessed my whole house!”

[11] It is easy to understand that My parents were most edified and touched by this, and they never forgot this moment.

[12] After that we were guided to the dining hall where an excellent meal awaited us – which in particular was very refreshing for My very hungry and tired parents.

[13] During this extended meal, Mary had to tell the Roman all about My conception and birth, and still many events of My childhood, at which he continually exclaimed in an enthusiasm of admiration:

[14] (The Roman Judge): “And these temple champions know all this and yet believe nothing!”

[15] After the meal we went to rest and on the next day the Roman arranged for us a very comfortable ride as far as Nazareth and provided Joseph with abundant money for the journey. Simon also accompanied us as far as Galilee, where he had to see to some business in a village. In this way we arrived quite safely back in Nazareth, which concludes the temple scene.

[16] It is known that I allowed little of My Divinity to be known until My 30th year, and thus the only right and true account of the Three Days in the Temple is concluded. Blessed is he who believes it and is not offended by it! Whoever reads it with a heart filled with faith, shall receive many blessings. Amen. I, The Lord, say this. Amen, Amen, Amen.

Jakob Lorber's epilogue.

13 January 1860

O LORD, above all else I, a poor sinner, thank You for this magnificent and sublime communication of grace that never existed before and of which I and also the whole world, am unworthy! Since You, O Lord, hereby gave us such supremely great and undeserved grace, o consent also to bless us, so that we may, filled with pure faith, love You in return with all our heart! Thereby forgive us our many weaknesses, make us strong in all love for You and our poor brethren, and let us always in Your most holy name refresh the hearts of the afflicted and suffering brethren! And, O Lord, in Your great love, remember also me, Your poor servant upon earth, and accept my most fervent gratitude for all the undeserved benefits that You most graciously continue to give me! O, in Your most holy Name, also allow my blessings united with Your blessings, to be of use to the numerous poor and needy and afflicted and upon all Your true friends and my benefactors! To You alone all honor and all our love in all eternity, and Your most holy will shall be done! In deepest contrition, your servant, most unworthy of Your grace.

Remark: The then Roman procurator Cornelius was actually secretly in Jerusalem although supposedly on a business trip in Tyre. For the high ranking Romans were clever people and often put their subordinates to the test by apparently taking a journey and delegating their authority to others. And this was also the case on the occasion of the boys' examination in Jerusalem. The Roman commissioner of examination therefore did not know anything about the secret presence of Cornelius, but Joseph knew about it through an inner inspiration, and thus secretly contacted him and also received what he was asking. And so it happened that Cornelius, well disguised, witnessed all the discussions taking place in the temple, whilst the commissioner believed him to be in Tyre, and could therefore openly proclaim him as being absent.

Jacob Lorber

– End –

CHAPTER 1: The custom of examining the children at the temple in Jerusalem

CHAPTER 2: The sensational intellectual Boy Jesus. The offering of old Simeon. The preliminary question. The speech of the younger scribe.

CHAPTER 3: The question of the boy Jesus to the scribes: "Who is the 'virgin' and who is her 'son'?" The good answer of the wise scribe.

CHAPTER 4: Repeated request of the Boy Jesus to have His preliminary question answered about Isaiah IX: 5,6. The objection of the acrimonious priest and the vigorous answer of the Boy Jesus.

CHAPTER 5: Speech of the head of the synagogue of Bethlehem, and answer of the Boy Jesus. The proud old Pharisee makes an unsuccessful attempt to interrupt.

CHAPTER 6: The young Levite expresses his approval. The contemptuous speech of the chief priest about the son of the carpenter of Nazareth.

CHAPTER 7: The answer of the Boy Jesus to the speech of the High priest. Of the mission of the son of Zacharias, and of the miraculous power of the carpenter's son.

CHAPTER 8: The threat of the High priest, and the strong protest of the Roman judge against it.

CHAPTER 9: The promise of the Boy Jesus to the Roman judge, and the High priest's wrath about it. How man himself can become the living Word of God and thus God. The refutation of the High priest by the Boy Jesus with the aid of the People's Catechism.

CHAPTER 10: The unsuccessful attempt of a scribe and of an elder to justify the High Priest and to maintain his authority. The postponement of the session by the judge to the following day. The Boy Jesus and Simon as guests for the night of the Roman in the inn.

CHAPTER 11: The night conference of the temple officials

CHAPTER 12: The meeting of the examining board in the conference hall on the second day. The unsuccessful attempt of the temple officials to raise the session.

CHAPTER 13: The continuation of the session. The question of the Boy Jesus to the temple officials: "What would you do, if I were the Messiah in spite of everything?" The cautious answer of Joram, the Talmudist, concerning the Messiah.

CHAPTER 14: The testimony of the Boy Jesus about Himself as being the real “Maher-shalal-has-baz”. Joram’s opinion: To wait and let time decide. Jesus’ hint about the omnipotence of God, within Himself. Joram’s non-committal answer.

CHAPTER 15: All kinds of objections raised by Joram and the Chief Priest, against the Messiahship of the Boy Jesus and their refutation.

CHAPTER 16: The question of the mocking Barnabas. The censure of the Lord and the counter question. The embarrassment of Barnabas and his apology. The miracle of the ass’s ears, and the living ass.

CHAPTER 17: The miraculous disappearance of the donkey. The miracle of the stone. The astonishment of the Roman judge at the miraculous power of the Boy Jesus, and the illuminating words of the latter about the coming of the divine Kingdom.

CHAPTER 18: The Boy Jesus’ story of the twenty seven magicians in Damascus. Barnabas’s embarrassment and surprise. The secret of the omniscience of the Boy Jesus.

CHAPTER 19: The explanation of the two words ‘Jerusalem’ and ‘Melchizedek’ by the Boy Jesus. The Holy Scripture is God’s Word. Joram’s hint as to the incomprehensibility of the passages in Isaiah referring to the Messiah.

CHAPTER 20: The second night at the inn. Joram and Barnabas look for suitable verses out of Isaiah.

CHAPTER 21: The beginning of the discussion on the third day. Joram’s unsuccessful attempt to break off the theme begun. The Chief Priest’s objection became apparent. He is refuted by the Boy Jesus.

CHAPTER 22: The Roman judge’s words of acknowledgment to the Boy Jesus, and His speech about the state laws of order, and the divine law of charity.

CHAPTER 23: The reading and explanation of Isaiah Chapter 9:5-6 by the Roman Judge.

CHAPTER 24: Joram’s speech about the being of God as an answer to the Roman Judge

CHAPTER 25: The caustic speech of the boy Jesus to the hypocritical temple officials as His worst adversaries. The abuses in the temple.

CHAPTER 26: The angry answer of the chief priest. The prophecy of the Boy Jesus about the calling of the heathen to be the children of God in place of the Jews, and about the destruction of the temple and of Jerusalem. The truth about the death of Zacharias. The measure of the Jews is full.

CHAPTER 27: Joram acknowledges the Boy Jesus as the Messiah, asks His advice and the explanation of Isaiah Chapter 53:3. The detailed answer of the Boy Jesus.

CHAPTER 28: The evidence of the Boy Jesus that the temple and the whole country are beyond being cleansed and rescued. The new Ark of the Covenant and the "cursed water"

CHAPTER 29: The teasing question of the chief priest. The repellent answer of the Boy Jesus. Barnabas's request for an explanation of Isaiah Chapter 54: 4-9, and its fulfillment through the Lord. Why the Lord is so harsh and repellent towards the temple officials.

CHAPTER 30: The question of Nicodemus about the poles of the earth. The answer of the Boy Jesus. The bond of friendship between Nicodemus and the Boy Jesus.

CHAPTER 31: The speech of the Roman judge closing the session, and acknowledging the Boy Jesus. The Roman's question about the staying away of the parents of Jesus, and His information concerning them.

CHAPTER 32: The arrival of Joseph and Mary in the temple. The return to Nazareth.

Jakob Lorber's epilogue.