

GREAT GOSPEL OF JOHN

Volume 10

Received through the inner word
by
Jakob Lorber
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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

The suggestion of the Roman to spread the Lord's teaching as fast as possible

[1] Then we went outside again, to the shore where we were in the morning.

[2] After staying there for a while without exchanging words, **the Roman** came to Me and said: "One and only true Lord and Master, full of the purest love and wisdom and godly power, a special thought came into my mind now. There is no greater bliss, happiness, and thus also desire for the people on this Earth than to spread Your teaching with its living, wonderful power among them, and this in the shortest possible time. And according to me, this would be not too difficult.

[3] Look, You are almighty. One thought from You, filled with the almightiness of Your will, and there will be no more temple of idols and no more images of idols. If these most important pillars of the old, dark and evil superstition are done away with, and as fast as lightning on all places of the Earth at once, that will certainly frighten the people and they will soon begin to think about how and why that happened and about its meaning.

[4] Then the many who are well and truly knowledgeable about You and Your Kingdom should go to the people who are on the one hand frightened and on the other hand surprised and who ask for the reason of the phenomenon, and teach them in Your name. And wherever they meet sick people, they should heal them in the same manner as the already send out disciples have healed the sick men in Joppe who are present here now. And I think that, in this exceptional manner, Your teaching will be spread the fastest and surest way to all men. Men cannot accomplish that because they do not have the means for it, but You have the means with which a very great work can be quickly accomplished. Would that not be possible, or would it be contrary to Your wisdom and order?"

[5] I said: "Yes friend, if I only would be a man and would think and reason your way, that would seem a good idea, but as the eternal Master of all existence and life, I see and reason quite differently than you. Therefore, I cannot accept your advice.

[6] If I would destroy at once all the temples that are built by men, I firstly will have to completely wipe away their priests from the face of the Earth. But priests are also human beings, endowed with a free will and destined to develop themselves and to establish the spiritual life in them. Among the pagan priests there are also a great number who personally search in secret already for a long time for the truth of the life of the soul in the beyond. Therefore, it would be inappropriate to destroy them just because they are pagan priests.

[7] Now if all pagan temples would be destroyed at once, together with their idols, and the priests would remain, then they would explain such phenomenon to the people as the wrath of the gods, and they very soon would force them to pay unaffordable and

cruel offerings. In many places the priests are doing this already now anyway when the people do not offer as much as before, by destroying one or the other temple at night, and loudly proclaiming the wrath and vengeance of an insulted god to the people, after which the people become even more dark, superstitious, and more difficult to convert.

[8] Besides, miracles and all kinds of signs are not the right, true means to convert, especially for a people who are still too little awakened in the spirit. They easily take away the freedom of man and force them with irresistible force to believe without doubt what is presented to them to believe. However, in this time there are, especially among the priests, all kinds of magicians - like they existed in former times and also will exist in the future - who perform all kinds of false wonders and signs. But from where will the people have the insight and the clear ability of reason to distinguish between the false wonders and signs from the real and true ones?

[9] If I would give you the capability to perform real, true signs among the gentiles, but the pagan priests would perform, just like the former Essenes, false signs before you that look just alike, then how will you then prove to the blind people that only your signs are the real ones?"

[10] **The Roman** said: "Yes, yes, Lord and Master, You are completely right. Only by the light truth can the people in time come to the true, inner freedom of life.

[11] In order to prove Your divinity it is from Your side certainly necessary to perform signs and wonders for us blind gentiles, which cannot be done by any human being, at least if we can recognize the old skills of the magicians. And so You are entitled to perform, besides Your teaching - which is already a great wonder in itself - also other signs and wonders so that we more clearly can see that Your words are not human, but divine. But when Your teaching will be proclaimed and taught by Your disciples to the other people, just as You taught Your disciples, it will also be accepted as the purest, living truth from the Heavens, and it will be understood and actively observed. And the greatest wonder will be performed by the teaching itself because the people who will faithfully act accordingly will reach in them what is promised by it. But it will of course take a long time before this holy teaching will genuinely reach all people on Earth. But You are the Lord and knows best where, how and when a people is ripe for Your teaching."

[12] **I** said: "Yes, friend, this is how it is. And now I have given you a more correct idea than before with your immediate destruction of all idols and their temples."

CHAPTER 2

The right way to spread the Kingdom of God for the spiritual development of man

[1] If you put a grain of seed into the soil it still will need time to germinate and to

gradually develop into a completely ripe fruit. This is of course a matter of patience for a farmer if he, after sowing and until the harvest, he has to wait almost half a year. He certainly would also prefer to sow today and already reap tomorrow. And look, as with God all things are possible, God can also easily accomplish that, but then the spiritual development of man would be in a much worse state than it is now. Man, who is eager for profit, would continually sow and reap, but the lazy one would sink deeper into an ever greater laziness. This is obvious and easy to understand. Therefore, the order in all things on this Earth as determined by God is for the spiritual development of man still the best and the most efficient.

[2] That which from time to time has to exist quickly does really not need half a year from its initial beginning of its existence until the full, actual result, like for instance the wind, lightning, rain and still all kinds of similar phenomena that, if necessary, must also happen directly according to God's will. But other things in which men have to be involved need just like with man, their own time. And this is also the case with the spreading of My teaching, which exclusively is only brought and given by Me for the people in this world, in this time and also in the future."

[3] Then **the Roman** said: "O Lord and Master, I perceive now very clearly that on this Earth, for the sake of men, everything must be and must exist as it is and as it exists now. But when I think that man can only acquire the true, eternal life of his soul by having faith in You and by acting according to Your teaching, and that for this reason billions of people, who will hear nothing about You and Your teaching for a very long time, will certainly suffer damage to their soul, then I become afraid. And only from that point of view I desired that Your teaching should be spread as fast as possible."

[4] I said: "Such desire is in itself a real and true honor for your heart and is a true joy for My heart. It is true that only I am the door to the eternal life of the soul of every person. The one who believes in Me and who lives and acts according to My teaching will receive the eternal life.

[5] Yesterday on the mountain you have seen the soul of your father and the souls of different people that you know, and you even talked to them. And you also have seen the useless existence of a lot of souls in the beyond. I say to you: that the gospel is also preached to them by My numberless angels. Those who will listen to it, accept it and conform themselves to it, will also attain to the bliss, but not as easy and quickly as on this Earth where man has oftentimes many very difficult battles to fight against the world, against his flesh and against still a lot of other things - even if that is only for a short time - and by which he learns all possible patience, self-denial, meekness and humility.

[6] Therefore, do not worry too much for anyone in the great world in the beyond, for God's love, wisdom and great mercy rule everywhere, also in the great world in the beyond. Those who will grab these and comply with it and conform themselves to them will not be lost. But those who will not do that here, neither in the beyond, to him applies the rule that to the one who wants himself the evil that harms him, no injustice is done. Are you, friend, satisfied with this very clear explanation of Mine?"

[7] **The Roman** said: “Yes, Lord and Master, with this explanation I am now completely satisfied, for they satisfy all demands of a person’s reasonable mind, and it is fully a true comfort for our souls. Therefore, all love, honor and praise are due to You, now and in all eternity.”

[8] Our Roman was completely satisfied with this, and after that he only asked Me few questions of that kind.

CHAPTER 3

The healed Roman judge converts his friends

[1] One of Marcus’ servants came to us with a message for the Roman from his several friends in the big bath and cure resort. They were concerned and took information about him, because according to them he stayed too long outside of the bath resort, since they thought that he was not yet healed.

[2] Upon this, the Roman asked Me what he had to do now, for he did not want to make Me known to the other guests in the cure resort.

[3] But I said to him: “You can talk in confidence with your friends about Me, and tell them how you were physically healed.

[4] If they will believe, then they also will improve, but if they will not believe completely, they will not improve. If they personally want to see Me and speak to Me, then try to dissuade them, in which the servant of Marcus will support you. If despite that, they still want to speak to Me, then let them come here, but do not tell them anything where the Jews, Pharisees and other priests are present.

[5] Now you can go with the servant to the cure resort, so that your long absence will not attract too much attention.”

[6] After these words of Mine, the Roman stood up and went with the servant to the cure resort.

[7] Arriving there, his friends and acquaintances saw him immediately, ran to him and assailed him with a thousand questions.

[8] But he (**the healed Roman**) said: “Just give me some time, and look at me first a little more attentively, and tell me then what you think of me.”

[9] Then they all looked at him very attentively, and **a Roman**, who also came from Tyre, said: “But by Zeus, you look perfectly healthy. How were you healed outside while you health condition yesterday could in no way expect such fast and complete healing?

[10] Did you perhaps find a better doctor in Marcus’ house than the three doctors of the cure resort, or *did you find* a new healing spring that was maybe kept secret until now? Tell us in detail, so that we also can go outside and be healed just like you.”

[11] Then the Roman told them everything he had heard, seen and experienced.

[12] When his friends heard all that, they shrugged their shoulders, and **one of them**

said: "Friend, these are things that are almost more difficult to believe than our mythical idolism.

[13] I heard already many things from the mouth of trustworthy witnesses about the exceptional deeds and works of your new God, who however is born, just like we all, from a woman and who is a man from flesh and blood, and who will die, just like we. But the old conviction that I received from the books about all those many great, famous men was confirmed again - also concerning this God-Man of yours.

[14] Deifying a great man, who is famous in one or the other field, is so very old that its origin cannot be determined anymore. And it became already an old proverb among us that there can be no great, famous man without God having breathed upon him. And this is certainly exactly the same for your new God of whom they said that He is a Galilean.

[15] He is a Man with undoubtedly exceptional talents and powers which He developed in one or the other ancient famous school, and now He performs fabulous things which are miraculous to us laymen, and all honor is due to Him for that. But if for this reason He represents Himself before us human beings as a God, just like the sages from the ancient times, is a vain matter. No one with a natural sound reasoning will ever completely accept this. I very gladly would like to let myself be healed by Him and give Him also the reward that He desires for that, but to immediately accept and honor Him as the one, only true God for that healing, that, friend, cannot penetrate in me, despite His teaching which is truly very pure.

[16] If someone can believe what you told us here about Him, *accepting it* as a certain truth, good, let him believe it and live and die as happy as possible in his faith. As far as I am concerned I probably will never share that happiness with him."

[17] **The Roman judge** said: "You all are, just like me, men who are awake and with much experience, and thus you could be more open to the truth of all truths than you are now.

[18] There are people everywhere who believe in one or also several divine beings, but no one can claim to have ever seen such divine being at work among the people, or personally experienced in an undeceived manner what I have experienced here.

[19] If you cannot believe from me now that such a man, to whom all powers and elements obey and whom the geniuses from the Heavens miraculously serve, is a God and must also infallibly be, then it is only now that I understand how difficult it will be for His pure divine teaching to be accepted by the people of the Earth.

[20] Have you perhaps ever seen a more real God, so that you can say now that He - of whom I told you in details about all the things He Himself is saying and doing - is not a real God? In short, you may believe now whatever you want, but I will stay with my belief for my whole life. And through this, I will receive the eternal life of my soul all the more truly because I feel it now deeply in myself and will feel it even more clearly in myself in the future.

[21] Who will and can be a true God first: an invented god about whom unfortunately we have numerous ones who are all dead and about whom we men never experienced

any miraculous action, or a living Man for whose almighty word and will all the powers of the Heavens and this Earth are bowing in total obedience?

[22] I think *that the one* is *God* of who was prophesied by all Jewish sages that are not unknown to us, *saying* that He would come as the Lord in flesh and blood in this time to the people, and give them back what they have lost because of their laziness, love for the world and lust for power.

[23] And now this God-Man is here, and He teaches and works completely according to the old promises. Why actually would I, just to please you, not believe the greatest salvation of my life, which you cannot believe for very shallow reasons? I truly pity everyone whose eyes of faith cannot be opened now."

[24] After these words of the judge, the others did not know what to reply, for he was enlightened by Me in his heart and always presented to them the most convincing evidence to the contrary.

[25] Only on the third day he succeeded to make them believe, after which he then took them at noon to Me, and I also healed them. Then they were filled with faith, and they praised the efforts of the judge that he brought them also to the greatest salvation of life. The whole forth day they and the judge stayed with Me and let themselves be instructed in everything, by which our Raphael was again very busy.

[26] The fifth day they traveled in the morning after the morning meal full of gratitude and faith and with a complete healthy body back to their families - some of them to Tyre and others to Sidon.

CHAPTER 4

Raphael saves Persians and Indians

[1] During those five days that I spent with Marcus, together with the now known and completely converted Romans, nothing of importance happened. We made small trips nearby, at some places I healed a few sick people, and on the second day Marcus went on My word on a fishing trip and caught a lot of fish.

[2] On the early morning of the sixth day a ship neared the bath resort. As usual, before the morning meal we were together on the shore of the lake and watched the various morning scenes and appearances. Raphael explained these to the disciples and to Kisjona and Philopold who were still present, and they all, except Judas Iscariot, experienced very great joy on that.

[3] The ship that came close to the shore had Persians and even a few Indians on board, and it really fought against the high waves. The skippers were Gadarenes and knew that our shore was full of reefs. That is why they navigated to and fro 200 paces from the shore to see where and how they could come close to the shore with less danger. But because the rather heavy morning wind did not lie down, the skippers

signaled to the shore that they were in danger and needed help.

[4] Now Marcus asked Me what could be done, if for one or the other reason I did not want to perform a miracle.

[5] I said: “These Persians and Indians with their animals and magician equipment can still experience some fright by the waves until we will have finished the morning meal. When we will then come back to the shore, it will become clear how the ship can be helped.”

[6] Marcus was satisfied with that, and then we went directly home, to the well-prepared morning meal.

[7] After one hour we all went back to the shore and saw the ship in the same need and trouble. Only now I gave a sign to Raphael to bring the ship to the shore. In order not to attract attention to the arrivals, he now climbed into a rowboat and rowed quickly to the big ship.

[8] When he came there, **the skippers**, being very surprised about his courage, asked him: “What do you, weak boy, want to do here actually? Did you come to help us? This will not be of much use because you do not even have a rope or a hook in your boat. With what do you want to attach our strong, big ship to your light rowboat and help us then to bring it into save deep water to the shore?”

[9] **Raphael** said with a strong voice: “Just leave that to me. If you will entrust yourselves to me, then I can and will help you, but if you think that I am too weak for that, then let yourselves be helped by someone else in this strong surge!”

[10] **A skipper** said: “Then show us what you can do and how strong you are, and immediately, now that we ask you, or else we will soon perish.”

[11] Now Raphael took one of the protruding beams of the big ship and drew it with arrow speed to the shore. And since by doing this, but also by his will, as if pushing a great mass of water to the shore, the bottom of the ship did not touch the shallow ground, and thus did not suffer damage.

[12] The skippers and travelers were extremely amazed about the young man with such completely incomprehensible strength, and who dealt so playfully with the power of the elements as if he was dealing with a drop of dew that was hanging on a stalk of grass, and a very soft morning breeze instead of the water of the lake and the hard wind.

[13] When the skippers were now on the shore that was peaceful and safe, they praised the courage and the good will of the young man and especially his exceptional power and ability in using them, which was according to all of them really miraculous, and they asked him how much they had to pay him as a reward for that.

[14] **Raphael** said: “I personally do not need your reward. But if you meet someone who is still poorer than you yourselves mostly are, then show him love and mercy.”

[15] All this was astonishing to them, and even **the strangers** said: “Truly, this is a remarkable young man.”

[16] This event had caused a great scene, and all the servants of Marcus came to the shore to see what kind of great and unheard-of things had happened again.

[17] When it was explained to them in more detail, **they all** said: “Yes, yes, when Heaven and Earth will be united by the Lord, miracles are almost natural appearances, but once the Lord will return to behind all the stars, there will again be a great lack of such great and exceptional events among the people on Earth.”

[18] Then the travelers put their luggage on the shore, and they informed how they could continue their trip over land to the big sea. This was also explained to them, and on My sign our Raphael took it upon him to help them further on their way without betraying in the least that he was more than a normal human being. Nevertheless he told the travelers in Tyre in whose company they had been, *in the place* where he saved them in a miraculous way.

[19] When the travelers heard that, they wanted to return to know Me personally, and they offered Raphael large amounts of money for that. But then Raphael disappeared very suddenly from their sight and he was with us again.

CHAPTER 5

The Lord's trip to Gennesaret

[1] It was now already the eighth day that I stayed resting with Marcus and My disciples. And Marcus and also the disciples asked Me why I had spent these days in almost complete rest, which they did not experience with Me before.

[2] I said: “We have worked now for almost two and a half years every day without interruption, and My teaching is already spread far and wide. Therefore, it was now also the time to take a real Sabbath's rest here. And besides that, you received the time to write down many things.

[3] But from now on there will be no more rest. We really will come into the time of the great storms, and within hardly half a year the greatest storm will come. It will kill the Shepherd, and many sheep from His flock will be scattered into the world. And they will be persecuted from one end of the world to the other for the sake of My name. Only when this will happen you will entirely realize and come to know why I have rested here now for a few days.”

[4] These words of Mine brought them all in a sad mood, and also **Mary** said: “Lord, all power has been given to You, also over Satan. Let these storms not come upon Your head.”

[5] I said: “These are things that I alone can understand. Do not say anything about it anymore, because death and the judgment of the world and its matter must be conquered forever.”

[6] Then no one said anything anymore. And since I had said that after the midday meal at the table, Marcus wanted to give instruction to bring more wine to make Me

more cheerful.

[7] But I said: "Friend, just leave it, we all have enough.

[8] However, let a good ship be prepared, for in one hour I have to go to Ebal in Gennesaret. Whoever wants to accompany Me there is free to do so. My disciples can accompany Me, and also Kisjona should come with Me to Gennesaret, as well as Mary and Philopold."

[9] After these words, they all stood on their feet, and already within one hour we navigated to Gennesaret. The trip over the Lake of Galilee lasted about three hours, and then we reached the rather big bay of Gennesaret, which we already know and which was also called 'Lake of Gennesaret'.

[10] When we reached that bay, we saw Ebal's fishermen who were just busy catching fish for our Ebal, but since the early morning they still did not catch many fish because of the rather strong surging water.

[11] When our ships came close to them, we held back a little, and I asked the fishermen if they already had made a rich catch.

[12] And they (**the fishermen**) said: "Friend, our work goes very badly today. The lake was very restless for the last few days, and then our work goes always badly and is meager. The fish containers of our lord are already empty, and already now he has to bring fish from other places in order to somehow satisfy the always many guests. If ever you travel to Gennesaret, the service of fish will be very meager for you."

[13] I said: "Throw your nets one more time in the water, then you will be satisfied with the catch."

[14] When I had said that to the fishermen, **several of them** recognized Me and said: "Hail to us, and all glory and honor to You! O Lord and Master, forgive us our blindness, for we should have recognized You at first sight, for You have already blessed our village a year ago with Your holy presence. Yes, on Your well-known almighty word we certainly will have a rich catch, and Ebal and his whole house will see right away who the great fishing Master is here."

[15] Then they threw their nets into the lake and caught so many of the best fishes that they hardly could put them into their ships and rowboats.

[16] When they finished the work, there was a great rejoicing among them with which they praised Me, and they navigated before us to Gennesaret. Ebal waited there with his men on the shore for them, for he strongly hoped for a rich catch because he had many guests. And this morning he was all the more hoping for a rich catch because his daughter Jahra had a clear dream in which she saw Me and My disciples and friends coming over the water, and because of that the fishermen would have a blessed catch.

[17] When after half an hour the fishermen came to the shore of Gennesaret, and **Ebal** saw the rich catch they made, he immediately said with raised hands: "O my daughter, that pious soul had a true vision. This is a blessing of my Lord, of my God. All glory and all praise go to Him for that."

[18] Then he asked the fishermen if they had perhaps seen Me nearby on a ship or somewhere on the shore.

[19] **The skippers** pointed immediately to the ships that were still at some distance on the lake and said: “Look, there He comes with His disciples and friends. Hail us and the whole village, for He visits us again.”

[20] When Ebal heard that, he called immediately his wife, his children and his old, loyal servants and instructed them to take care of the table. Furthermore he said that the new dining hall should be well prepared for Me and for those who came with Me, and that only those could come there whom I would chose.

[21] On these instructions of Ebal they all left quickly and went to work to execute what he had commanded. However, he himself, together with Jarah, stepped into a little ship and navigated to meet Me. When he and Jarah saw Me from afar and next to Me My mother Mary whom they already knew, and Raphael, Kisjonah, Philopold, John, Peter, James and the old Marcus who also escorted Me to Gennesaret, they raised their hands with exceeding joy and greeted us very kindly with the usual signs. When they were close to us, there was no end to the loving greetings. Ebal and Jarah stepped both into the ship to be with us and told the skippers to navigate their ship back.

[22] A lot of things were asked, and I Myself told Ebal briefly about the most important moments of My activities after the time when I left Marcus the first time, and he and Jarah greatly rejoiced about that.

[23] While we were talking, we reached the shore of Gennesaret and came to the fishermen who were still very busy to put their fishes in the fish containers.

[24] Only now **Ebal** said to Me: “O Lord, forgive me, since I was truly drunk from joy I almost completely forgot to directly, openly and loudly thank You for the great gift of the fishes of which I was already in great need.”

[25] I said: “Friend Ebal, just leave that, for you surely know at what I am looking and to what I am listening with man, and there is nothing else that is needed between us. So be very cheerful and remain from now on as you have been until now, then you will from now on rejoice in My love, mercy and friendship. But let us go now to the new dining hall where we will continue our discussion.”

CHAPTER 6

The meal with Ebal

[1] We went to the hall, and all were surprised about the size, the beauty, the cleanness and the comfort of the building that was build by a Greek master builder. Then we went to sit at the big table where easily about 100 guests could take place, and Ebal instructed immediately to let bring a right quantity of bread and wine, so that we could take a small meal before the actual main meal would be ready, which also did not take long. At the request of Ebal we took some bread and wine, and soon it

became lively in the hall.

[2] Our Jarah, who could again hardly leave Me, spoke now with mother Mary and with Raphael. She asked a lot of things to him that she had seen and heard in her dreams, and he explained it very kindly to her. And Mary was very surprised about the wisdom of Jarah and cherished her dearly. And Ebal, who sat at My right, informed about the names of some of the disciples whom he did not know, which I also told him.

[3] After spending a little hour together in a very friendly way, the other children and servants brought already the excellently prepared meal, which we partook immediately.

[4] When the children and servants of Ebal put all the food on the table, they came to Me and greeted Me heartily and thanked Me that I had shown once more the love to visit them personally. I put My hands upon them and strengthened them, for which they thanked Me again and continued their work, because this time they had many foreign guests to serve who stayed here also for their health, for since My first stay here the formerly unhealthy place Gennesaret was changed into a cure resort, especially the pasture that was blessed by Me.

[5] When we had finished the good midday meal after more than one hour, Ebal asked Me what I would do in the afternoon.

[6] I said: "My friend, soon there will be a tremendous work before us which will keep us very busy till the falling of the night. You yourself will glorify Me greatly for that accomplished work. But let us now still rest for a while in the dining hall, for this time we should not have to look up the work that awaits us. It will find us soon enough."

[7] Then we all still rested at the table for about half an hour, and the disciples were wondering among each other as to what would come next, which the Lord Himself called 'a tremendous work till the falling of the night'. Some thought that probably annoying Pharisees would come up again, or that maybe sent-out Herodians were again spying on him or on John's disciples who were also, as it was said, a thorn in the eye of the lustful fox.

[8] When the disciples were still wondering among themselves about what kind of tremendous work it would be which I had announced and of what it would consist, a very anxious looking servant came hastily into the hall.

[9] **Ebal**, who of course knew the servant very well and whose anxious looking face he immediately noticed, stood quickly up, walked to him and said: "Benjamin, my old, loyal servant, what kind of bad news are you bringing me? For I cannot read anything that is good in your restless eyes."

[10] **The servant** said: "Ebal, my lord and commander, I do not have the impression that something bad is coming up, but it will not be very pleasant, neither for you nor for the present guests. You surely know the new Roman captain who was transferred only a few weeks ago from near Bethlehem to this place. So he is a new broom here, and in order to increase his reputation he really wants to clean up. Through his all-seeing spies and observant watchmen he heard about the arrival of this eminent group and he thinks that he had to be immediately informed about all those who arrived here, from where they came, why and to where they will continue their trip, and if everyone can

legitimize himself personally or one person for all the others.

[11] Well this report was not done this time because of the great, general happiness about the coming of the Savior whose arrival we all greatly desired for already a long time, and that is why with the proud Romans all their devils broke loose at once. He is waiting for you outside and wants to speak to you.”

[12] When **Ebal** heard that from the mouth of the old servant Benjamin, he really was irritated and said: “No, it is really strange in this world that even for the most honest and submissive people there can never be a complete happy day on which such really evil worldly demon wants to embitter their life that is already filled with worries.”

[13] I said: “Friend, let go your irritation about this. If this world would not be a trial place of life ordained by God, where every human being should continually exercise himself, in all patience, meekness, humility and love unto his complete spiritual rebirth by extreme self-denial, then I Myself would not have come to you to precede you with the best and most life-real example. If the people of this Earth want to become children of God forever, in the manner of Raphael whom you know well and whose example you can follow, then in this only short lasting trial life they should also accept - with all patience and dedication to the will of the all-wise Father - the means which are determined by God to reach this highest goal of life.

[14] Therefore, go outside and negotiate with the Roman captain, so that you would be the first to be convinced of the tremendous work that is ahead of us today till the falling of the night.”

[15] **Ebal** said: “In Your name, o Lord and Master. I will immediately see what will come of it.”

[16] Then he quickly went outside to the captain who was waiting for him with already great Roman impatience with several of his subordinates.

CHAPTER 7

The Roman captain and his soldiers disturb the meal

[1] When Ebal stood before the captain, at once he raged at him with angry glowing eyes as follows (**the captain**): “Is this your manner to obey my orders here, and do you still not know what the one can expect who does not obey the laws of Rome? Why did you this time neglect to immediately report to me about the arrival of a considerable number of strangers, so that I could have checked by these my servants whether those who arrived can and may be accommodated here for a certain time.”

[2] **Ebal** said on this: “Stern lord and commander, since you applied your laws here with a strictness that we, inhabitants of this city, are not used to, I never received a rebuke from you for not having obeyed your will. Also this time I did not act out of bad will against your ever difficult to bear regulations in neglecting to report to you of the

arrival of the people who are no strange guests but who are my since long known honest best friends. It was only because of my great joy about their arrival that I forgot to fulfill my duty of which I am fully aware now. And I think that my request to you will not be in vain when I ask, for this one time, for your merciful indulgence.”

[3] **The captain** said: “The law knows no mercy and no indulgence. You broke my law - either because you forgot it or out of bad will, which is the same to me - and therefore you simply have to be punished. Exclusively because you are an eminent and prestigious citizen of this city I will not convert the punishment into a physical sentence but into a sentence of a considerable amount of money. And if you will not comply with my just demand, I will imprison your children as hostages and you will not have them back again until you will have paid the demanded amount up to the last cent. The punishment is 1.000 pound of gold and 10.000 pound of silver, and must be paid to me within three hours. Now you know what you have to do, and I am ready with you now. And now I will perform my duties on your arrived guests. So bring me immediately to your new hall.”

[4] Ebal became very discouraged because of the merciless and unreasonable monetary punishment of which he by far did not possess the demanded amount, but at the same time he intensely trusted on Me. He trusted that I would certainly help him. And in this trust he brought the captain and his dark assistants immediately to us in the hall, of which the captain let also the outside be well guarded by his soldiers.

[5] We still were sitting very cheerfully at the big table when **the Roman** walked into the hall with a truly authoritative face, glowing from anger and with great rudeness and arrogance he asked immediately very fiercely to us: “Is every one of you his own lord or is there one lord for everyone, as this is often the case with travelers?”

[6] I said: “I am the true, only Lord for everyone. What else do you want from us, except from the inhuman sentence of amount of money which you spoke out against our dear friend Ebal but which is not grounded on any Roman law? Do you perhaps also intend to demand the same punishments from us?”

[7] **The captain** said: “Those over whom You are Lord are free from punishment, but You, who seem to have little respect for me, since You made a reproach against my measurement of sentence, will within three hours hand over the same amount of money which You find too inhuman for Your friend Ebal and of which You think that it is not grounded on any Roman law. I really will show you Jews and let understand that the laws of Rome are indeed grounded. I have said, and you know what you have to do.”

[8] I said: “But what if we firstly cannot satisfy your very unjust demand, and secondly will also not satisfy it? For where is it written that a Roman captain has the unconditional right to commit extortions in a friendly country in the same manner as in hostile countries?”

[9] Just show me your authorization which comes from the emperor himself or from his supreme governor Cyrenius. If you do not have such authorization you will have to deal with someone who carries before your eyes the supreme authorization in Himself.

And if I would not have it, I would not speak to you like that.

[10] You are here now as a proud, hard and almost unbearable commander, but there are still others who stand above you, and those whom you are suppressing very inhumanly will certainly be more justified by them than you. So show Me your instructions from the emperor himself or from the supreme governor, otherwise I will show you My authority.”

[11] These serious words of Mine made the captain startled, and after having thought about it for a while he said (**the captain**): “A written authorization I do not have, because a Roman captain in my position does not need any. But everyone stands under the oath of loyalty to the emperor and the exclusive welfare of Rome. If I bear those two points in mind, no one can call my severity to account. But do You have Your supreme authority?”

[12] I said: “Do not desire to know it beforehand.”

[13] **The captain** said: “Do You perhaps think that a Roman is a fearful hare who will immediately run for a sly Jewish fox? O no, a Roman is like a lion who will chase all animals without any fear or fright.”

[14] On this, he gave one of his servants a sign, and he opened the door by which immediately about 30 soldiers ran in who were armed to the teeth.

[15] When these positioned themselves in a certain order around our table, **the captain** said with a very dominating voice: “Look, specially authorized Jew, this is my effective authority which will imprison you as long as you will not comply with my demands. Do You know this kind of authority?”

[16] I said: “Yes, My proud, very blind Roman, together with your assistants and soldiers, this kind of your authority I know already for a long time, but this time it will not be of any use to you, for since you have now shown Me the full sharpness of your teeth, I will show you also My complete authority, but only as much as a sun’s particle of it. Then it will be completely clear to you that you are not My lord, but that only I am and will forever be your Lord.

[17] Look, the space of this hall is high and wide. The ceiling is largely seven man’s height high, and is about twenty long and twelve wide. Now I want, with My complete inner authority, that you will float with your sharp weapons halfway this hall freely into the air. And then you will see how useful your sharp and lion-like authority will be. And until you will completely give up your unjust demand to Ebal and Me, your foot will not touch the firm ground. Now let it be as I said.”

CHAPTER 8

A wonder of the Lord disillusions the Roman

[1] When I had said that, they all floated on the predetermined height in the air of the

hall. And since every one of them lost every point of support, and lost therefore also their balance, most of them hung upside down in the air because of their strong sprawling movements. And a wind that swirled in the hall through the high windows of the hall drove them from one wall of the hall to the other, and neither one of them could help the other. Some tried to throw their weapons at us but also these got stuck in the air.

[2] When the captain and his assistants had been in that unprecedented position for almost half an hour, I asked him: "What do you think now of My complete authority? Do you not think that the lion of Judah is more powerful than your sharp Roman authority, which you also called a lion that chases all animals and which is not like a hare that will immediately run for a sly Jewish fox?"

[3] On this, **the captain** shouted from the air at Me: "I beg You, head of all magicians or half or complete God, free us from this extremely unbearable condition, then I will completely give up the spoken out punishment, for I see now very clearly that all power of even the greatest empire on Earth cannot compete with You. Free me from this pitiful condition, then I not only will completely remit the punishment which I imposed on *both of you*, but I also will no more interfere with you in the least and keep silent about this matter as an Egyptian pyramid, and you can all stay in this city as long as you want and I will force none of you to leave this place."

[4] I said: "Listen, I can see through your heart and see that you still are not completely serious with your promises, but since I certainly know My power better than you know yours, I will hear your request. And so the earth's surface will again be a fixed point of support for your feet."

[5] When I had said that, they all stood upright in the air and descended very calmly to the earth's surface again which was the floor of the hall.

[6] When they were on solid ground again, the captain sent his soldiers immediately away and commanded also the guards who stood outside of the hall to return to their habitations and encampments, which also happened immediately. But he himself stayed with two of his highest secondary leaders with us in the hall. He went to sit at a small side table and let them give some bread and wine. And now he said to Ebal (**the captain**): "You and that almighty Man can surely allow this to us in return for the complete remittance. If you would have told me something about the power of this very exceptional Man, then I most certainly would have made much more human demands on you. But who could ever have suspected that among these men who are your old friends according to you, there is an almighty magician who is equal to the gods?"

[7] What applies with us Romans is that when something happens in the middle of a fierce battle as a sign from the gods, then the battle is completely finished.

[8] I had great fear in the air of your hall, by which I became completely weak, and that is why I want to strengthen myself again here. And secondly, to no one's disadvantage, in good and complete seriousness, I would like to know that Man of wonders better. I think He will find me worthy for it since I will no more stand in His way as a threat. Thus, bring good wine and some bread and salt for me and also my two

servants.”

[9] Ebal arranged this immediately, and the three were excellently taken care of, and they ate and drank. After they somehow recovered by the wine from the fright and fear for Me, they talked louder and more daringly, and the captain wanted already several times to stand up from his chair and walk to Me to start a conversation with Me, but his two servants dissuaded him, for according to them it was not advisable to start a conversation with great magicians before they themselves wanted it. So the captain remained quiet and ordered some more wine.

CHAPTER 9

The resurrection of the flesh

[1] Since it was almost the end of the day and we spent quite some time having all kinds of useful discussions at the table, the disciples asked Me if it would not be a good idea to go outside for a while.

[2] I said: “The most difficult part of the work is still waiting for us, and this is more important than the environment outside which is not very attractive here in Gennesaret. But if one of you wants to go outside, he is free to do so, but I will stay here.”

[3] When I expressed Myself like this, **the disciples** said: “Lord, where You stay, we stay also. For only with You it is always good. Without You there is judgment, ruin and stern death everywhere.”

[4] I said: “Then stay where the Kingdom of God and its eternal spiritual life rule, for I Myself am the Truth, the Kingdom of God, the Revelation and the eternal Life. Whoever believes in Me will receive the eternal life when I will wake him up on the youngest day. I will also stay in the one who will stay in Me in faith and in love, and in whom I stay has already the eternal life in him and will never see, feel nor taste death. So stay here with Me, and by your love, in Me.”

[5] Now **Ebal** asked Me: “Lord and Master, most of the Jews believe also in a resurrection of the flesh in the Valley of Josaphat. But I find this somewhat strange. For firstly only the smallest part of them are buried in the Valley of Josaphat, and secondly what will happen on that mysterious youngest day with the bodies of the people who never heard about a Valley of Josaphat and thus died in other, very distant places, who were partly burned and who were partly maybe just like with us Jews directly buried in the ground? And finally, thirdly, what will happen on the youngest day with those who were swallowed up by the sea and other waters and who were devoured by wild animals? When, according to our time measurement, will that youngest day come, which the Pharisees describe to us as horrible?”

[6] Lord and Master, You can see that these things cannot be accepted by even the most common human sense. Only the darkest superstition, which never thinks or

searches for anything, like the most common and most inferior Jews, as well as the gentiles as such, can accept such nonsense. However, they are harmful for a reasoning human being and they remove the faith which one has in a pure godly revelation, in the immortality of the soul after the death of the body, and also in the faith in a future resurrection of the flesh on that particular youngest day. What should we think about that now?"

[7] I said: "Certainly not like the Pharisees are teaching you. Because the body, which serves the soul as an externally acting instrument, will not be resurrected in the Valley of Josaphat, neither anywhere else on this Earth on a specific youngest day to be united again with its soul in the form that it served the soul here for a short time.

[8] For truly, the resurrection of the flesh consists of the following: under 'flesh' must be understood the works that the soul has accomplished with its body.

[9] The Valley of Josaphat means the condition of the inner rest of the soul if his actions were always justified. That rest, which is not disturbed by any worldly love or lust and the passion that goes with it, and which can be compared to a completely quiet water surface in which you can clearly see the reflection of far distant and near regions, is then already the first beginning of the true youngest day of the soul, of his resurrection by My Spirit in him and at the same time also of his resurrection to eternal life.

[10] In that condition, the soul can then already see the good fruits of his works and rejoices in it more and more. And that seeing is the true resurrection of the flesh.

[11] For it is written: a mortal and perishable body is sown into the earth, and it will resurrect again as immortal and imperishable. If you associate this with your material body you must of course completely come into great confusion, but if you associate this with the good works of the soul, which are his true body, then by this you will come to the truth. For look, every good work that a soul has accomplished with his body to his fellowman on this Earth will pass away and dies already after the act, just like any other thing on this Earth, because when you have satiated a hungry person, quenched a thirsty person, clothed a naked person and freed a prisoner, then this noble act does not last, but it lasts only for the short time of the action itself. After that, it will often be forgotten by you, just like by the one to whom you have done this act. And thus, it is buried, and it is sown in the earthly kingdom of forgetfulness as something mortal and perishable. But on the true youngest day of the soul, as I have shown you, that act will everlastingly be resurrected by My Spirit in the soul. However no more in the form of the perishable earthly act but in the form of the eternally lasting fruit.

[12] And how will this look like? Well, in the beyond it will become like an eternal and most beautiful housing environment of the soul, provided with the best and richest of everything, and where in extreme happiness he will raise himself from one completion to the other.

[13] So as this is the situation of the works of a soul here, they will later on serve him as a housing environment in the beyond. And look, this is the true resurrection of the flesh. Believe this and keep to it, for this is how it is, and absolutely not otherwise."

[14] **Ebal** said: “Yes, that sounds quite different than what the blind Pharisees were gibbering before the people. Also the sound reason of man agrees completely with this, and a new, great light is rising for it. Thus, of the flesh, which served the soul here, not the size of a sun’s particle will be united with the soul and resurrected in the beyond to eternal life?”

[15] **I** said: “Not as an element of the soul who lives eternally by My Spirit, because innerly he will become pure spirit himself. But for what concerns the profile of his outer form and in particular his clothing, the soul-etheric particles of his earthly body will again be united with him in spiritual purity. But of the coarse organic body, not even the size of one atom, because the destination of that body is the same as all other matter of the Earth, as this also is dissolved in ever better nature spirits, and as it was also initially arranged with much less pure nature spirits that were on a very low level of judgment.

[16] The nature spirits that are already leaving the coarse matter can in time also become human souls. But once your soul will be in that Valley of Josaphat you will understand more of this. Therefore, let us not say anything anymore about this now.

[17] Although the captain and his two servants listened very attentively to your questions and the explanation that I gave you, they nevertheless understood nothing of it. Therefore, they soon will bother us with their Greek wisdom. So we will very patiently and quietly wait a bit for their attack on us.”

CHAPTER 10

The Philosophical questions of the captain

[1] When I said that to Ebal, **the captain** stood immediately up from his chair and came with a friendly face to Me. When he was close to Me, he said: “Great and mighty Master in the mysterious sphere of Your art and science by which You have subdued all secret powers of nature, I listened to your conversations with great attention and have concluded that you all belong to that Jewish religious cult which contains many good things, but besides that, also a lot of very bad things out of which slowly the many abuses of your priests have developed in a much worse degree than with us gentiles, as we are called by your fundamentalists.

[2] But no matter how, You, very mighty Master, seem to be much deeper initiated in your religion than the otherwise also very wise Ebal. Only, I do not understand what You meant to say when You said that only You are the basic principal of all existence, life and survival. Being the Truth and the eternal Life. Whoever believes in You and loves You, would never see, feel or taste death. And also that You are the One who will resurrect the souls to eternal life on the youngest day, and more of such things.

[3] Is that only Your wise manner of speaking or are You Yourself this or that

mysterious 'I' who presents Himself to us men as the basic principle of all existence, life and subsistence. I am not a leek in the old Greek wisdom, and You also can speak to me from Your wisdom which I now gladly would like to know better."

[4] I said: "Then come with your two subordinates to sit at this table. Then we will see how far you can be led."

[5] Then the captain called his subordinates at once to our table.

[6] When they were with us, I said to the captain: "Tell Me now openly what you want to know from Me. But do not speak about what I just discussed with friend Ebal, because your reason cannot understand that."

[7] When **the captain** heard this from Me, he was greatly embarrassed and he did not know what he actually should ask Me. After having thought about it for a while, he said: "Perfectly mighty Master, in what kind of school, which I certainly do not know, were You formed?"

[8] I said: "In My highest own *school*. And this from eternity, because before there was any existence in the endless space, was I, for what concerns My most inner Spirit, and I filled the eternal infinity."

[9] When **the captain** heard that, he looked at Me very surprised and said: "Is Your inner *being* than greater than Your outer *being*? Your speaking is confused. How must we understand that? What do You mean by that?"

[10] I said: "The full truth, but since there is until now no truth in you, you also cannot understand this first truth. But listen, I will reveal you more.

[11] Look, in the beginning of all beginning and for the existence of all existence was the Word. This Word was with God, for God Himself was the Word, and everything which is and which fills the endless space, about which your wise men spoke, was created by the Word, and without that Word, nothing *was created*.

[12] Now the eternal Word took on the flesh out of Himself and came now as a human being to His people in this world, and those who are His do not recognize it. And you are also a human being and do not recognize the eternal Word in Me because you are blind of heart. Did you not read the prophets of the Jews?"

[13] **The captain** said: "I have read them, yes, as well as many others, but who can understand them? Your priests do not understand them, how can I as a Roman understand them? They wrote as incomprehensibly as You have now spoken to me about Yourself.

[14] I can see that I will never receive complete clearness with You. Let us, if You like, rather speak about other things. Please tell me, wonderful, supreme mighty Master, in which country were You actually born, and to which people do You belong for what concerns Your body?"

[15] I said: "Look, here next to Me sits the mother of My body. Speak about that with her."

[16] Then the captain turned to Mary, and she told him everything, extensively and very precise, from her conception until My 12th year, and how miraculous it always was with Me.

[17] This story made the three Romans greatly wonder, and they did not know what they actually had to think of Me. For they no more believed already for a long time in their gods, and still less in the God of the Jews. They completely lived according to Epicurus, and a deity was for them an absurdity. But now they discovered divine qualities in Me, and they did not know how they could combine this with someone who in their opinion also lived and existed temporarily as a human being.

[18] Therefore, **the captain** asked Me: "Great Lord and Master. Tell me if You will also die for what concerns Your body, or that You will continue to live forever."

[19] I said: "There is only a short time left. Then I will, as I am now, return from where I came, and those who are Mine will be with Me forever."

[20] **The captain** said: "Then who are those whom You call Yours, and where is the place to where You already in a short time will return?"

[21] I said: "Those who are Mine are those who believe in Me, who love Me and keep My commandments. The place however is not like the places on this Earth, but it is the Kingdom of God which is now established by Me among the people and in the heart of the people.

[22] That Kingdom of true, eternal life cannot be reached along the broad roads of this world, but only along a very small path, and this is called humility, patience, self-denial with all temptations that come from this world, and complete dedication to the will of the one, only true God."

[23] **The captain** said: "Where can it be known what God wants, and what are Your commandments actually which those who are Yours have to follow?"

[24] I said: "My will is God's will and My commandments are God's commandments. Whoever does My will, and who will thus keep My commandments, will walk on the good way to the Kingdom of God. Do the same. Then you also will walk on the right way to the Kingdom of God."

[25] Then the captain stood up from his chair, walked to one of My disciples and asked him what he thought of Me.

[26] **That one** said: "We all think of Him what He told you Himself. He is the Lord, and we are His disciples. In Him lives the fullness of God. Apart from Him there is no God."

[27] After these words, the captain left the disciple and returned to Me.

CHAPTER 11

The objections of the captain against the divinity of the Lord

[1] Then the captain went to sit down on his chair again and asked his two subordinates in the Roman language for their opinion about Me, this after all the things they had heard.

[2] **One of them** said: "It is difficult for us to form an opinion about this. We experienced the extraordinary power of His will up there in the air, and we need no other proof that there is divine power in this Man, otherwise He certainly could not have lifted us up in the air and keep us there without any visible means. However, we all lost our faith in an almighty divine Being too much, because our gods seem to be entirely insignificant for the sense organs and for the reason of every thinking man, and now we suddenly meet a real God in the form of a man and do not know what to think of Him now. I think that this cannot be understood in one time.

[3] However, we heard already many things in Bethlehem and also near Jerusalem about this Man, and we thought that He either could be a God Himself or else a rare great magician, like they originate for instance from the school of the Essenes. But what we ourselves experienced here now goes much further than our previous speculations. All magic ends here, and instead of that, there is an unmistakable divine power and almightiness.

[4] Together with that, there is firstly that trustworthy story of His mother, how He bodily came into this world, and about His life, and that He never had to learn anything in some school because He already came into this world equipped with the highest wisdom. And secondly, what He claimed about Himself now. And I myself cannot help it but to consider Him in full earnest as how He represented Himself to us, even if it is for us Romans in an inconceivable manner, and also what the man, with whom you just spoke, testified about Him. This is my opinion, and I think that I am not mistaken."

[5] **The captain** said: "I do not want to say that you are wrong in general, but in the background I still have some important objections. If that Man can solve these, then I will also share your opinion and remain with it."

[6] Then the captain turned again to Me and said: "Great Lord and Master, I am now almost at the point to accept You as these who are Yours have accepted You, but I still have some considerable objections. Once these are solved then also I will be won.

[7] These objections of mine are the following: thus in You lives the fullness of an only true God? If that is so, then why did You let all those numberless people wait so long for You?

[8] You say that only those who are Yours, who believe in You, love You and keep Your commandments will receive the eternal life in Your Kingdom of God. If that is so, and if everything that exists is created by the power of Your eternal word, just like all men who unfortunately lived at any time without having known You - which could not be their fault - then what will happen with those people who never could have known You? What will happen to the eternal life of their soul in Your Kingdom of God? For they could not have believed in You, could not have loved You, neither could they have kept Your commandments, because they were not able to know anything about You.

[9] Look, these are my well founded objections. Please solve these for me, then I also will firmly believe in You, love You more than one of those who are Yours and keep Your commandments, for I am a true Roman and not a Greek whose loyalty is not firm. But I also am someone who will not so easily accept and believe something which is

not indisputably proved as a diamond-hard truth. Thus, solve my doubts.”

CHAPTER 12

The continuous efforts of the Lord for the people

[1] I said: “Friend, you adopted this and that by reading the Greek philosophers, but you never understood the books of the old Egyptians, and you only briefly read a few fragments of the Scripture of the Jews since Moses. And also these you never understood.

[2] Look, the One in Me who is now speaking to you, spoke also like this to the first human pair of this Earth and gave them the same commandments which I now again give to you people who have completely forgotten the one true God and Lord. However, the people who were gifted with a completely free will, let themselves all too easily be blinded by the world and its tempting spirit. They fled away from God and did whatever they pleased. By that, their souls became darkened and their heart became hardened.

[3] I always sent messengers from the Heavens to teach the blinded people, but only a few paid attention to them. The great mass of people did not want to hear them or know about them.

[4] From time to time, by My Spirit, I awakened men and younglings who taught the people and who made every effort to bring them back to the old truth. Only a few listened to them, and still less people reacted on it. The great mass of people however, persecuted them, tortured them and even killed them.

[5] I also did not refrain from visiting a too degenerated people with great and small chastisements and judgments. However, also these brought only a few to a short time of improvement, but all too soon, again the evil worldly spirit came instead of Me.

[6] When at the time of Moses, the Israeli people received again laws from Me on the Sinai in the desert, under lightning, thunder and fire, they first listened with fear and trembling to My good words that could be heard from afar, but when the preaching lasted a longer time, the people became partly used to it and did not care much about it anymore. Another part had enough of My continuous teaching and asked Me to reveal My will only to Moses instead of to the whole people. They would hear and obey that will from him. However, in the mean time the people wanted to leave Mount Sinai because it was too turbulent there and they wanted to build their dwelling huts in a valley that was far away from there.

[7] After much begging, it was permitted to the people. But it did not take long before the people forgot Me and the great events on the Mount Sinai entirely, molded a calf from the great quantity of gold that they brought from Egypt, danced around it and gave it godly honor.

[8] I showed this to Moses, sent him to the people who really did not think of Me anymore, and let them be greatly chastised in the manner as Moses described it later on.

[9] Then the people did indeed return to Me, but there were always many who let themselves be tempted by evil worldly lusts to transgress some of My commandments and so to sin against My regulations.

[10] Temporary punishments had to be set up by Moses for the transgression of My commandments and regulations to put order among the people.

[11] When the people were later lead out of the desert into the Promised Land and took it into possession as if from My hand, they were almost completely ruled by Me through wise judges who were continuously in contact with Me. And under My personal rulership they became big and mighty, and their prosperity was greater than that of no matter what other people in the world.

[12] Then they became proud and they looked at the luster of other people who were dominated by a worldly king in a tyrannical way. The vain worldly luster blinded the people. They wanted the luster also, became unsatisfied with My government and wanted a worldly king by the judge Samuel who was filled with My Spirit, and so they committed the greatest and most insolent of all sins.

[13] So the people fell ever deeper, although I never failed to admonish them by awakened prophets who were filled with My Spirit, to better their lives and do penance, clearly showing them the consequences which they could expect because of their hardness. And this is how I have dealt with this people until now. And now I have come Myself, clothed with flesh.

[14] But now look at the very great number of Jews who are hating and persecuting Me and are trying to grab and kill this body of Mine instead of accepting Me and believing in Me, since I make Myself known everywhere as the One whom I certainly am through unheard-of miracles and signs which are beyond any doubt.

[15] But if from My side, at all times, everywhere and unceasingly, I took care of the people's spiritual development in the manner as I briefly showed you now, then how can you, a Roman gifted with great intelligence, ask Me questions as to why I came only now to you few people to establish the Kingdom of God which is the Kingdom of eternal life?

[16] You can travel to all the countries that you know and where the inhabitants have still somehow the ability to accept My teaching, and investigate whether even at this time they know about My presence here and My activity.

[17] In many countries and kingdoms that you still do not know, the better men received inner visions of what happens here now. Only truly animal men who live very wildly in the most hidden corners of the Earth cannot receive any message about Me because they are by far still not capable to understand it, but in time they also will be taken care of.

[18] And so you see that the question that you asked Me was totally useless. If you still want to ask Me questions, then do ask better things which will be more useful to

you than what you have asked Me now.”

CHAPTER 13

The captain asks for an explanation about the nature of the Earth

[1] When the captain heard what I said, he was thinking deeply, as well as his two subordinates, and now it took some time before at the whole table someone talked to his neighbor. I Myself kept silent also, but all eyes and ears were directed on Me.

[2] Finally a strong blast of wind broke the silence, and at once the captain asked Ebal what that was, for he had the impression that it thundered. His companions also thought to have heard a thunder.

[3] **Ebal** said: “Here at the lake, and especially in this bay such phenomena are really not rare in this time, but this blast of wind which appeared so suddenly and which seemed to be a thunder could mean something greater because of the supreme presence of the Lord over all things in Heaven and on Earth. But what it is, He will know best. I cannot tell you anything more about this.”

[4] When Ebal told this to **the captain**, at once he turned again to Me and said - now with the full courage of a Roman soldier: “Supreme Lord and Master, I concluded from Your words that in You really lives the highest Spirit of the one only true deity. Without Your will nothing can happen, originate, work, exist and perish in Heaven and on this Earth. And if something happens, originates, works and exists, You certainly will know in Your eternal Spirit of eternity the reason and the cause as to how You want to realize Your wise intensions. Also this blast of wind will for You certainly not be strange or unknown. Then how did it originate and for what purpose?”

[5] I said: “Yes, My friend, a long time will still pass away before you will understand from where the wind comes from, how it originates and for what purpose, for as long as your ideas about the form and the nature of the Earth are totally wrong you will never be able to understand how the wind originates, where it comes from, where it is going and why it originated.

[6] First you have to well know the ground and the earth’s surface that carries you. Only after that you can ask for the cause of the phenomena on this Earth.”

[7] **The captain** said: “Lord and Master, who except You would and can explain the true nature of the Earth to me? You surely know what ideas we have about our Earth, and I also discussed a lot with your scribes about the nature of our Earth and did not receive any better information. On the contrary it was still more unclear and confused.

[8] Also with the Essenes - who know everything and can do everything - I discussed about the nature of the Earth, the moon, the sun and the stars, but the explanation that I received was not one hair better than what I already had.

[9] You certainly can give me the best explanation about this Earth, about the moon, about the sun and also about the stars. I and my two companions ask You for this. For I realized already for a long time that our opinion and our old, memorized ideas of the Earth, as well as the stars in the sky cannot be right, because the phenomena that are connected with it can absolutely not or difficultly be explained by all kinds of superstitious additions with which anyone who in all things searches for and thinks about the truth is badly served. O Lord and Master, we ask You for it once more.”

[10] On this I said: “Look, the sun is already going down, and there will be too little time to entirely satisfy your desire.”

[11] **The captain** said again: “O Lord and Master, if this matter is not unpleasant for You, we want to listen to You for the whole night with the greatest attention and quietness.”

[12] I said: “Well all right then. Just look at this apparent young man here. He is one of My real servants for already a long time. Let him fulfill your wish. In what he does and says you will recognize My power in him.”

[13] Then I gave a sign to **Raphael**, and he quickly stood up, walked to the three and said: “It is not necessary to explain all this again for all the others who sit here at the table, because they are already completely initiated in everything, but for you I want to do it according to the will of the Lord. Let us go outside in the open, so that we can be finished sooner.”

[14] On this, our captain and his two subordinates stood up from the table, and with burning curiosity they went with Raphael outside.

CHAPTER 14

Raphael as a teacher in astronomy

[1] Raphael took them outside to the lake at a big open space that was used by the Romans as military training field where no one was there at night.

[2] Arriving in the middle of that space, **Raphael** said to the 3: “There are always two ways to come to a big and important understanding: the first is the long, boring and difficult way by means of wide-ranging explanations and discussions which will and can almost never come to an end. The second, short and efficient way is by means of examples. And this I want and can apply to you now.”

[3] **The captain** said: “It will not be easy to give us striking examples of what we still do not have any idea.”

[4] **Raphael** said: “Let me take care of that because I have the power for it, given to me by the Lord. So be very attentive to what you will see now. I will first show you the whole Earth, meaning its surface, exactly as it is now, and put it big enough before your eyes, so that it will be easy for you to see.”

[5] When Raphael had said that, a little Earth globe, with a diameter of still two and a half men heights, was floating before the eyes of the extremely amazed Romans. It was so well illuminated by its own light that despite the advanced twilight everything on the surface was very well distinguishable, and known places could also immediately be seen and recognized for what they were.

[6] Also, the Earth globe turned around its axis, but much faster compared to the real Earth in order to see it faster. All the continents, a great number of isles, all the seas, as well as all the lakes, and streams and rivers, and mountains and valleys could be seen realistically. And what the three knew, they also recognized for what they were.

[7] When the Romans had very carefully viewed that Earth globe for almost one hour, by which Raphael clearly explained to them everything with a few words, giving them a correct idea of the Earth, **the three of them** said: "O what are men still blind, and what kind of ridiculously foolish ideas they have of the Earth that carries and feeds them."

[8] Then **Raphael** said: "Look, as by this example you have received the right knowledge about the whole Earth, faster than when a geologist would have explained it to you with many words, no matter how clearly, so I will also make clear to you the relation of the Earth to the moon, the sun and the other planets. We will put the Earth globe now farther away from us in the air, and the moon, as its companion will be represented before your eyes here at a proportional distance."

[9] When Raphael had said that, the moon - proportionally represented as a small ball - was brought into existence before the amazed eyes of the Romans, very clearly and easily recognizable.

[10] First the side that is always turned towards the Earth was carefully viewed, from top to bottom, and also explained when necessary, and only after that, the back side, where also a correct explanation was not lacking.

[11] Then **the captain** said: "This is a sad world compared to our Earth. The people, who live only on this side, as you just explained, cannot reach a great wisdom because on such a small, extremely meager world, their perception of the things which God has created is very limited. And because of their order of day *and night*, which is entirely unlike and different compared to that of the Earth, they also have almost no time to carefully view, study, compare and draw the necessary conclusions from even the little things on that small world. I suppose they are mostly similar to our apes?"

[12] **Raphael** said: "Then you are greatly mistaken, even if it seems to be so according to your reason. I would not like you to associate with a moon inhabitant, because then your inner wisdom would certainly fall short.

[13] Although you people of this Earth have much outer experience, and thus also much outer knowledge, but you are lacking the inner knowledge of life, and that is indescribably more important than all that outer market-screaming, vain trifle.

[14] On the other hand, the moon people are strong in the introspective life in which they also very well know you, the inhabitants of this Earth. But they only rarely have any pleasure in you because by your outer judged mentality you withdrew too far from the inner truth of life. They say of you that you are dead souls. Now if this is the case

with the inhabitants of the moon, they certainly are on a higher level of life than your earthly apes.”

[15] **The captain** said: “If this is the case with the inhabitants of the moon then I will of course immediately withdraw my opinion, and through you I ask them many times to forgive me.”

[16] **Raphael** said: “Never mind, and let us return to our subject. After the Earth, we well came to know the moon. But now what about these two celestial bodies in relation to the sun? Before I will let you completely understand this, I briefly must make you acquainted with the planets that you know at least by their names.

[17] Although there are a few planets which also belong to this sun that gives light and warmth to the Earth, and which receive its light and warmth from it, just like the Earth, I will limit myself to only the planets of which you know their name, and will present them to you in their true form one by one before your eyes. So there is Mercury, the planet that is closest to the sun.”

[18] The three Romans saw this planet at once and admired the many things that were similar with our Earth, and Raphael gave detailed explanations.

[19] When the three were soon ready with Mercury, Venus was next, and then Mars, to which the three looked at in the beginning with some uneasiness, but when they saw that it was only a planet which was quite similar to the Earth instead of their god of war, they also were quickly used to that. After Mars came in proportionate size the big Jupiter with its four moons, about which the Romans were very amazed. Raphael explained briefly to them what was most important about which they highly praised his might and wisdom. Then he let Saturn appear, about which the Romans were even more amazed compared to all the other planets before. And Raphael took more time to explain this exceptional planet than with any of the former *planets*, with exception of our Earth.

CHAPTER 15

Raphael explains the relation of the planets to the sun

[1] When Raphael had shown all the planets that were mentioned to the Romans in the manner described, he furthermore said to them: “It is not enough for you to know that the conditions of these stars are quite different from what you totally erroneously thought. You also should very clearly understand the relation of all the planets, which you have seen now, to the sun. So pay attention now.

[2] I will put the sun very small before your eyes. Firstly you can see here a rather big ball with a diameter of one man’s height surrounded by a powerful, white radiance. This ball which represents the sun may not be surrounded by the full strength of the light of the sun, otherwise you will not be able to look at it more closely. So let it be sufficient

for you to know that this ball represents the sun.

[3] Look, the radiance, which surrounds the ball, is the own atmosphere of this celestial body which completely surrounds it. The real sun, which in its entirety is about 1.000 times 1.000 times greater than this Earth, has a radiance that is a lot more powerful. But be attentive now, I will open up this radiant surrounding for a few moments, so that you will be able to see how the actual solid sun globe looks like and also that it was created by the Lord for still a lot of other reasons than only to illuminate and to warm up the other celestial bodies.”

[4] Then the three went closer to the ball - to the place where it was uncovered, and they watched it with great attention. Raphael gave detailed and easy to understand explanations.

[5] When the three had received, and also understood, a very correct overview of the sun in hardly a quarter of an hour, of its arrangement, its living environment and its activity, influence and relation in respect to the other planets of which they could recognize the corresponding arrangement in certain belts, **Raphael** said: “Be very attentive now, for now will come for you Romans the actual main thing. Once you will understand that, you also will be freed from the wrong belief by which you think that the Earth is the center, and that everything - the sun, the moon and all the stars - move around the Earth and must travel every day trough your sea, which according to you reaches from one end of the sky to the other.

[6] There is our sun ball, and look, I will first line up in a straight line from the sun ball, *and* in their right proportion and distance, all the planets that you know.”

[7] Then the Romans saw first Mercury, after that Venus, then the Earth, and one after another the other planets, all in the right proportion and right distance, and they had to walk of course quite a distance along the flat shore of the lake before they came to Saturn. Besides that, they discovered in a still greater distance two illuminated points that looked like planets, and they asked Raphael what they were.

[8] **Raphael** said: “I told you in the beginning that, besides those planets that you know by name, there still are a few others. But these are of no concern to you now. In later times they also will be discovered by some wise people and will be described in detail.

[9] Between Mars and Jupiter you also can see a great number of illuminated points that look like planets. Also these are of no concern to you now. In time also these will be discovered by those wise men and be described in detail. If you later want to know more about these, then speak to the disciples of the Lord about them, for they are initiated in all the secrets of the visible starry sky. Also in Kis with the great toll renter Kisjona, who is present here now, you easily will find a Greek with the name Philopold, who is also here now, and besides that also a few highly placed Romans even in Rome who are initiated in all those things. You can learn many things from them.

[10] But we will leave this to rest now and return to our sun ball, so that I still can show you the movements of the different planets around the sun.”

[11] Now the three returned with Raphael to the sun ball.

[12] Raphael placed it high in the sky, so that all the planets could circle around it. It was still visible in the middle of all the planets, and the planets circled around it in the corresponding proportions, but in a short time. Raphael divided the time of one hour so well that for instance Saturn only needed one hour for its complete circuit, and all the closer planets moved in proportionate, mathematically accurate shorter spaces of time, as well as the moons around the bigger planets to which they belonged. This was an exceptionally amazing spectacle for the Romans - and this all the more because Raphael explained all those movements precisely and very understandably.

[13] When Saturn returned again at the point where it began to move, **Raphael** let everything disappear again and said: "Now we do not need the examples anymore since they have accomplished their good service for you. If you understand and also realize this matter from its true basis that this is the only way it can be and not otherwise, then we will return to the house of the righteous Ebal."

[14] The Romans were satisfied with that and walked now very happily with Raphael to Ebal's house where they all met us at the table where we cheerfully partook of the evening meal.

[15] The first thing they did was to thank Me for everything they had learned in such a short time by that wonderful young man.

[16] I said to them: "Now come and sit with us, eat and drink and strengthen yourselves. Only after that we will talk with each other again."

[17] At once, that is what the three also did, and they refreshed themselves with fish, bread and wine.

CHAPTER 16

The conditions for receiving wisdom

[1] After we all had physically strengthened ourselves, the captain asked for Kisjona and Philopold.

[2] I said to him: "See the men here at My right side. The first one is Kisjona and the second is Philopold. You will often have the opportunity to speak with them. But I know about all the things you would like to speak with Philopold, for which it is however not the right opportunity and time now. So rather delay your intention until another time. You saw and learned a lot today to eliminate your old pagan superstition. Reflect on that, so that it will stay in your memory and in your heart, and that you will not lose it again when you soon will return again to your worldly things and activities.

[3] What you and your companions came to know now, the men of the ancient times knew also, but when their descendants spent more and more time with the things of this world and became proud and were lusting for power they soon forgot the old wisdom, did not pay attention to it anymore and thought that it was not necessary

anymore to know such things to sustain life. According to them it was sufficient when only certain wise men knew about it. The people on the other hand should only care about their flocks and their fields, gardens, pastures and prey hunting and not about the things at the sky. Look, because of that, the people and their leaders became dumb and blind, not only in these *things* but also in other things, and finally they fell into complete dark superstition - as this is still the case now - and they drew back from the truth and fled for its light.

[4] In addition to all wisdom, man can also take care for what he needs for his body, but everyone should especially take care for what concerns his soul and the spirit of life in the soul and be concerned about that. For no one was set on this world for the sake of food, drink or for trying to be important, but for the life according to the order which God faithfully revealed to him, and this only for the purpose which God set before him.

[5] Now that you have received here the since long lost truth concerning the things of Heaven, digest in your soul what you have received. Once you will have strengthened yourself in this you can look after something further with Philopold."

[6] **The captain** said: "Yes, Lord and Master, You are right in all things. I realize now how many and great things I have received by Your mercy from this wonderful young man what concerns the visible sky. Once I will have ordered all that in myself and will also have made drawings of it - what I can do well - to teach others, I will look after further things."

[7] I said: "You are right in this, but the best thing is mainly to search for the Kingdom of God and its justice in yourself by living and acting according to My teaching. The one who has found that in himself will truly also receive the rest as a free extra gift because the spirit in man is from God, and when this has become lord in man, it teaches the soul in one hour much more than what you can learn from even the most wise teachers on Earth in 1.000 years.

[8] My Raphael, who is a completely pure spirit - what you can believe from Me and remember - has shown the three of you in what kind of short time he can teach you things which men with all their cleverness and with all their zeal and searching, investigating and thinking cannot know in more than 1.000 years in that kind of purity and truth. In this manner, a soul can learn from a spirit in one moment endlessly much more than men among each other with their natural reason. Remember this well and act accordingly."

[9] **The captain** said: "Lord and Master, the basic principles of Your teaching are known to me. Namely that firstly one should believe in You and also recognize the one, only true God in You. Then to also love that recognized God as the best and most perfect eternal Being above all and one's fellowman as oneself, and that one should also observe and keep the commandments of Moses.

[10] Well now, what concerns Your demands, these should be easy to keep, but Moses has prescribed a great number of laws, precepts and regulations which are firstly difficult to remember and to understand, and then also difficult to observe and to keep.

[11] Must all those laws, precepts and regulations also be kept and faithfully observed by every person who wants to bring Your Spirit in himself to full rulership, and thus wants to receive Your Kingdom and its full justice?"

[12] I said: "If you recognize in Me the one, only true God, believe in Him and actively love Him above all and your fellowman as yourself, then you have fulfilled by that also everything that Moses and all the prophets have taught. For concerning the duties of men in relation to God and each other they said with their many words nothing else than what I have told you in those few words.

[13] But then it means that you as a Roman captain should not, on your own authority, immediately demand from someone like Ebal who blamelessly offended against your regulations that came from your blind zeal, such great fine in gold and silver that - with exception of Jerusalem and the temple - almost the whole of Palestine, Samaria and Galilee could not bring together. Because in such demand there is not one spark of neighborly love or justice of the Kingdom of God in man, for from such demand appears not even a spark of your Roman justice, and that demand gave evidence that you hardly know its basic principles.

[14] If you want to live and act according to My teaching, you must in the future strictly change your sharp regulations which you made on your own authority, because with such regulations you still are very far away from true neighborly love, and thus from the Kingdom of God. And the knowledge that you now have from the Earth, the moon, the sun and the other planets will not exalt you in itself. For everything that you can see with your physical eyes in the great, visible space has only value for the Kingdom of God in man when it is also seen from that point of view and spiritually enlightened. In itself, as matter, it has no value for the whole man, but has only an extremely fleeting and transitory value for the body. That, My friend, I say to you, so that you would act accordingly."

[15] **The captain** said: "Lord and Master, I thank You also for this very true and good advice that I certainly will also follow as far as this is possible for me. For the sake of the order I will have to look very strict, but in my heart it will look different. And I suppose that this will not be wrong in Your eyes, o Lord and Master?"

[16] I said: "O not at all, but be only strict according to the real laws of Rome which show a lot of alleviations for certain small offences. A soft judge in this world will also be judged softly by Me in the other *world*, and the merciful person will also find mercy with Me. In short, with the same measure with which you measure, will also be measured to you."

[17] The captain took this at heart, and now I said to all those present: "With this, a heavy work, of which I told you before during the midday meal, is well ended, and we count three new disciples. But since it is now already quite late at night, we will again give our limbs the necessary rest."

[18] Then I stood up with a few disciples and I went to another room to rest, and so did also Mary and Jarah. However, the others remained seated and discussed with each other about Me, My teachings and deeds.

CHAPTER 17

Raphael explains his power

[1] The group to which also our Ebal, Kisjona and Philopold still belonged, stayed almost until the morning at the table, together with Raphael who also stayed with them. My James the elder was the main speaker because he knew Me well, already since My birth, and he was the one who was most of all close by Me. And Raphael on his part explained what seemed to be mysterious to the others.

[2] Close to the morning, **the captain** asked Raphael: "Now that we have heard so many splendid and great wonderful things from your mouth, maybe you would like to be so kind to explain a little for us three Romans as to what kind of being you actually are, and what kind of substance it was out of which you have formed the visible sky so beautifully with all those countless things that were on it."

[3] **Raphael** said: "In the first place, I am in every respect a human being like you, but with the important difference that I can change this body that you can see now, into my pure spiritual being, and that I have lived and was active as a human being of flesh and blood on this Earth for many years in loyal dedication to God the Lord, already almost 4.000 years ago - even before the flood of Noah.

[4] However, now I am a citizen of the Heavens of God, and His servant and helper forever. My power is God's power. That is why I can do everything what the Spirit in me wills. Now if you know this, you also will know out of which substance I have formed the visible sky before you.

[5] There is no other substance in the whole of infinity than only the will of God. Everything you see, hear, feel or perceive by one of the sense organs, are the thoughts of God, and when He wills, they also exist at once.

[6] What God as the original eternal Spirit can do in Himself and by Himself, the Spirit of God in man can do also. For God Himself is in Himself the purest Love. Thus in Himself *He is* also the purest fire of Life. Thus *He is* also the purest and brightest Light, and thus in Himself the highest Wisdom, and by that also the highest active Might and Power everywhere.

[7] The perfectly wise order of this highest might and power is the eternal law to which all things have to conform. This law rules also over the body of man. However, to the soul of man a free will is given, and the law is revealed to him so that he would accept it and conform his will to it and would live and act accordingly in order to become in this way completely similar to God, which is his destiny.

[8] However, in this world of development, only a very little part of the law of the divine order has been entrusted to the soul to observe. If he is loyal in that small part, he also will be set over great things, but not before he has come to such great skill in the small part of the law of order - which has been revealed to him - that it has become completely his own as if inborn. For otherwise he cannot attain in himself to the inner

awareness of his free independence and can thus also not discern all the things that the divine will can do in him and through him.

[9] I do not need to give you any further proof of what I, who am also a man, can achieve through the full power of the divine will. Once you will have come to a great skill to observe the divine will, which you fully came to know here, and also to deny yourself of all the lusts of the world that seduce you, then you also will be aware in yourself what kind of power your soul has received.

[10] But only practice will make the master. If man practices too little, he will eternally remain a bungler and cannot be used for anything great or exceptional. Or would you as a Roman captain who are very well experienced in the art of war, entrust an important position to someone before you will have convinced yourself that he knows all that is required for that post?

[11] God does not need to test man in all manners and put him to the proof to convince Himself if he is already capable for a great and important position, for He always knows very clearly how much progress a soul has made in his inner life's completion. But let the soul examine himself to know how far he has progressed in all self-denial for what concerns the enticements for the lusts of this world, how far he entirely has become one with the chosen and actively observed will of God and if he is still a bungler or maybe already a master, and then God the Lord will not hesitate to make the power of His will known in him.

[12] Just look at several of the disciples of the Lord. If they would like to do something from the will of the Lord that already became very mighty in them, one or the other could also perform something which would certainly not seem less miraculous to you than what I have performed for you. But their real love for the Lord and their true humility before Him tell them: 'O, what are we still weak disciples compared to You'. And therefore they still wait until the Lord will tell them: 'Go now into the world, teach My will to everyone and perform works in My name.' Then they will, wherever it is necessary, also do the same signs that the Lord is doing now Himself, and which also I am doing from time to time by the will of the Lord in me.

[13] However, the power of the divine will, will not be poured into man like for instance the milk with a child, but he should, with his own willpower, which is completely free in man, as it were draw it to himself with force.

[14] That this is so and not any different, is obvious from the fact that the Lord Himself, for whom all things are possible, teaches His disciples, draws them to Himself and shows them what they should do to make His will the same as their own will, which will then be their possession forever.

[15] What the disciples, who were chosen by the Lord Himself, should do in order to be completely like Him is what every other person should do if he wants to receive the power of the divine will in his soul.

[16] I have very clearly shown you now out of which substance I have formed the things of the visible sky for you, but do take care now that in time you all will become what I am now. The 'how' I have shown you. And now you still can give your bodies

some rest for a short time, for we will not have to wait long before the morning will come.”

[17] After these words of Raphael, the three Romans stood up, thanked Raphael for this lesson, and with full of good intentions they went home where they found everything in perfect order. But they all three rested little, for in the spirit of their natural reason they were still too busy, and they did not know how they could combine their worldly profession with My will, which they heard from Me and also from Raphael.

[18] With much talking from each side, the morning was fully there, and the captain had to command his soldiers for that day. The soldiers were silently surprised that the captain, who was otherwise very strict, gave only very meek and friendly orders, and they thought that something very special must have happened. But of course they wisely did not show that they noticed the meekness of the captain, for they preferred of course an easy service than a hard one.

CHAPTER 18

The question of the captain about the killing of animals

[1] When it had become fully morning, but still a short while before sunset, I was already outside with a few of My disciples, and also Raphael was with us. Shortly after, also all the others followed. It also did not take long before the three Romans came.

[2] We were at the shore of the lake and watched the play of the waves, and the disciples washed their feet and hands with the clean water. The three Romans wanted to ask Me a few things and they therefore stood near to Me and Raphael.

[3] But I said to them: “The day has still ten full hours, and a lot of questions can still be asked during that time. But now we will very quietly enjoy the morning.”

[4] The three were satisfied with that and they washed their face with the water of the lake to freshen up and strengthen their eyes, which somehow lacked the nightly sleep.

[5] So we stayed completely peacefully close at the shore of the lake for about one hour and went then to a small hill that was elevated towards the south above the water surface. From that hill we had a beautiful view to the west, and at the shore, on a rather big surface that was overgrown with much reed and reed pipes, a few water birds could be seen that were searching for their food in the water and were also greedily eating it.

[6] Now **the captain** could no more keep silent. He quickly went to Raphael and said: “Listen, wise and mighty citizen of a better world than this Earth. Generally I am very satisfied with the often beautiful arrangement of this Earth of ours, how it is formed and how the plants are ordered, but what concerns the animals, in the kind of circumstances in which they live and are active among each other, absolutely not.

[7] It was taken care of that all the plants and vegetation would take their food from the soil, from the water, from the air and from the warmth of the sunlight, and so they

would excellently flourish. Only the animals, and for a great part also us human beings must catch animals, kill them and eat their flesh in order to feed our body.

[8] Look, this makes the heart and the mind of man unmistakably wild. This is what I noticed in Rome all too often with the often terrible bullfights and other fights of wild, devouring animals in especially built and arranged cages. For in Rome and also in a lot of other places such fights with animals are kept to ever stir up the eagerness for war and the brave fighting spirit and keep it alive, especially for the soldiers and the citizens.

[9] And from who did men learn that wild waging of war where no trace of the love for God and of the love for fellowman can be found?

[10] Here, look down there in the water. What did those poor fishes actually do wrong that they often are caught out of the water and eaten up by thousands by the greedy water birds? Can all those numberless different sorts of animals in the air, on the Earth and in the water not feed themselves just like the tame house animals with the also numberless different sorts of plants? Must all kinds of flesh eating animals of prey search their food in the flocks of the meek animals and thus provoke men to a wild battle by their cruelty which is implanted by the might of God?

[11] Men had to invent artificial weapons to fight against the devouring beasts. By that he learned how to fight, kill and conquer, but did he by that win anything to make his heart and mind nobler as God advised him?

[12] Now look, I very often thought about this subject and was not able to receive even a half satisfying solution from any wise person for this true sphinx's mystery. Everywhere it was said: 'The wise gods will know why they have allowed all this.'

[13] Yes, this is certainly so, but did men win anything by that for their heart and mind? Yes, for the hunting, fighting and waging of war they won a lot, and then also to give laws to rule and to be often as cruel as a hyena in their justice regarding those people who sinned against their laws. But for the rest, really not many good things appeared from the fact that they learned to fight - first against the wild animals and very soon after that also among each other.

[14] You are wise and powerful from the Spirit of God in you. Teach me now also in the right manner about this matter which seems very important to me."

CHAPTER 19

The captain asks for the purpose of the struggle in nature

[1] **Raphael** said: "You have asked me a very important question, and I certainly would also be very well able to answer you, but you have much too little penetrated into the sphere of the pure spiritual, and in this way you would not understand the full truth.

[2] But I can assure you that firstly the disciples of the Lord are fully instructed about that for already a long time, and besides them, also many other people, Jews and gentiles, and secondly that also you will come to a clear understanding about this. There will be opportunities today where you will also in this respect be able to glorify and praise the love and wisdom of the Lord.

[3] Believe me that the Lord came precisely to this small hill so that at the sight of the water birds which eat the small fishes your old objections about the love, goodness and wisdom of a true God would come up. You came up with this, as I also knew a long time beforehand. And so, at the right time you will be given a correct light in this matter.

[4] Friend, life in itself is a struggle. Who, as a good and pious person, can proceed to the highest, free spiritual life if he did not first very earnestly have to fight for it? But by what else should man fight, other than by the dangers that surround him on all sides? And these were put and allowed on this Earth by the Lord so that man should recognize them and would fight against them until he would overcome them. But now enough about this, after the morning meal there will be more of this.”

[5] When our Raphael had said that, a messenger came to tell us that the morning meal was ready, upon which we left our little hill and went to the house of Ebal to partake of the morning meal.

[6] After the morning meal we went directly outside, but to another bigger hill from where we not only could see the bay of Gennesaret but could also view a big part of the Lake of Galilee. On that hill the Romans had some kind of stronghold in order to watch from there every movement that was considered unusual on the lake and on the not unimportant bay of Gennesaret. For that reason Roman guards were always set out on that hill and they would not easily allow anyone to come there, except when the captain himself or another commanding subordinate as leader would be present in a group that wanted to visit that hill.

[7] Since the captain himself was with us now with two of his subordinate officers, we did not have the least of trouble to make use of that beautiful hill.

[8] Several open tents were placed there, provided with benches which the captain put in order to make use of them, and he also let a couple of new tents to be set up for us.

[9] When we took place in the tents, it was quiet for a while, and they all looked at the scenes in the shore and in the bay.

[10] Suddenly **the captain** saw several big eagles flying from the higher mountains to the lower shores of the lake and said: “There we have again some uninvited guests from that height, at the same time as always, to get a very tasteful morning meal at the shores of the lake.

[11] Although the water birds are also animals of prey that feed themselves with fishes and all kinds of other water animals, but they nevertheless seem more gentle to our mind, and their robbing and killing of innocent water animals does not make such disturbing impression on our heart and emotion than when a mighty eagle shoots down from the sky like an arrow to one of the many water birds, grabs it with its claws and

carries it then to some rock, devours it there and eats its flesh.”

[12] While the captain was still expressing his human reflections, an eagle threw himself down in a field of reeds at the shore of the lake and grabbed a big pelican that was satiated with fish, and that made of course a great spectacle in the air because he was grabbed by the sharp claws of the eagle.

[13] It did not take long before the other eagles followed the example of the first one, which made **the Roman** so angry that he walked to Me and said: “O Lord and Master, did You not see or did You not want to prevent that those greedy birds of prey attacked the more gentle water birds in a manner that is crying to Heaven for every human being with better feelings? Can such terrible scenes, which daily occur often in the world of nature, contribute to make the human heart more gentle and urge him to active neighborly love and mercy?”

[14] No, then I will remain with my old basic principles that I heard a few years ago from the mouth of an old wise Greek in Alexandria: ‘The whole Earth is a nest of robbery and a valley of tears for the noble man. For everything that he sees and that happens to him is loaded with the eternal curse of the gods. It is nothing else than a continuous existence and a miserable and quick coming into existence, and a cruel death is always the result of the existence. And must man, who is tormented most of all in his existence, still live a completely good, noble, humane life and continuously honor the cursing gods? But how can he do that when he sees only a cruel raging of the whole nature around him? So let man also, for the curse that is cast also over him from the gods, become like a lion, a tiger or an eagle and revenge himself on his fellow creatures – no matter if they are human beings or animals. Let him try to become a king and enjoy his life that is short anyway, despite of the gods.’

[15] Lord and Master, I do not say now that that wise Greek has expressed a real and true principle for the well being of men, since I have found a very different life’s principle with You according to which I also will live and act from now on. But say now You Yourself if the whole natural man – especially in a land where it swarms with all kinds of animals of prey – can as a result of his observations and experiences finally come to another basic principle for the human life on this Earth, even if he basically has a good mind, as this can often be well observed with children who are still under age.

[16] Let us look at the countries where it swarms with all kinds of animals of prey, and the people who must continuously hunt them to prevent of being devoured by them. How are these people? They are just as wild as the animals that surround them. They rob and kill, and you cannot find any love and even less real mercy among them, and no desire or tendency to a good ordered, peaceful activity.

[17] On the other hand, if we look at a people that I once met in Armenia. In the country of that people, a former wise king exterminated very zealously as many wild animals as possible by many very skilled hunters. And also the eagles and vultures were not spared. They were only allowed to keep the gentle and useful house animals. And farming was the main activity of that people. And I say to You, o Lord and Master,

that I hardly met a more gentle and peaceful little people on any continent.

[18] During the daytime and at night you can travel in that country over all big and small roads, without being afraid to be attacked by a wild animal and even less by a predatory person. And in whatever house you enter, no matter how simple it may be, they receive you in the kindest way. And with all love and kindness they serve you with everything they possess in that house with whatever man needs.

[19] And to whom should the people of that mentioned country be grateful for this excellent, good, kind and gentle way of development of the mind? To that wise king who purified his country of all wild animals of prey.

[20] For You, o Lord and Master, it would be even much easier to purify the whole Earth of all wild animals. And then the people, who would not have to fight with lions, panthers, tigers, hyena's, bears, wolves, foxes and still many other wild beasts, would, with a good education, soon look like the mentioned Armenians."

CHAPTER 20

The most important reasons for the variety in the creation on Earth

[1] I said: "My friend, in a natural, worldly respect you are of course completely right, and little could be objected against it, but in the field of the soul and the spirit, which is completely unknown to you up till now, you want something from Me which is completely against every order on this Earth.

[2] Look, on a celestial body where it is the people's destiny for what concerns their soul and their spirit to become perfect children of God, everything must be exactly arranged as it is arranged on this Earth.

[3] Although your eye can see and your reason can recognize nothing else except judgment, persecution, robbery, murder, death, decay and perishability, but it is not as you imagine these things, but quite different.

[4] Firstly the laziness, which is an inevitable attachment of the matter of the body, is the greatest enemy of the soul who must become more and more awake and active, for only through that can he become completely similar to the Spirit of God in him, and thus become similar to God. And the hotter the countries are where people have built their houses, the more they are threatened by this first enemy of the soul.

[5] If in such countries there would not be all kinds of animals that are troublesome for man, and if he did not have to take care for the nourishment of his body, then he also would not take care for the development of the powers of his soul. He soon would look like a sea polyp or like the roots of a tree that have nothing else to do except to suck to them the nutrients that are suitable to them, from the water, from the soil and from the air through its organic-mechanical system.

[6] Look, this is the most important reason why all kinds of things were created for

man on this Earth which will wake him up to various activities – firstly for his body, and then also for his soul, which is the most important.

[7] For what concerns the second reason, every thinker can easily discover this for himself. Just imagine the Earth as a completely uniform big globe. On its vast surface there would be only completely the same brooks, lakes and seas. No mountains, no other animals than sheep, no birds except chickens, and no other water animals than only precisely the same kinds of fishes everywhere. In the same manner on the earth's surface there would only grow one kind of grass as nourishment for the sheep, as well as only one kind of fruit to feed the people and the chickens. Furthermore also only one kind of fruit tree and one kind of tree to build a simple dwelling hut. And so there also would be only one kind of stone everywhere, as well as only one kind of metal of which men would be able to make the simplest utensils for their livelihood.

[8] Now say for yourself how much progress the people could make in the development of their concepts, ideas and imaginations in such a world.

[9] I do not have to explain to you how extremely meager their reason and mind would look like, while they have to become more elevated and purer. But I point your attention on the very poor state of development of the soul and the spirit of the living human beings on Earth who live in regions where there are no mountains in the wide environment, where only here and there some uniform grass on the ground is growing, and furthermore some meager shrubs that are pining away at the shores of a few ugly brooks and lakes that look like pools.

[10] Such regions are not unknown to you. What does the development of the spirit of those inhabitants look like? Look, for the greatest part they are wild. And why? Because they cannot come to any development of their concepts, ideas and productive imaginations for the development of the reason and mind, because of the lack of an as great as possible variety of the things and creatures that surround them which are necessary for the higher development of the soul.

[11] On the other hand, look at those people whose country is richly provided with all imaginable varieties, and you will discover that they have developed. If not in the sphere of the deepest inner life of the soul and spirit, then nevertheless in the sphere of the outer mind, reason and imagination, which man needs if he wants to pass over to a higher development of the inner life of the soul and spirit. For if you want to climb a mountain for the beautiful view, there firstly has to be a mountain, and when there is one, then while climbing you should not be satisfied with the half height of the mountain – although it will already give you a very wide view – but moreover make the effort to also climb the highest tops in order to enjoy the full view from there.

[12] So also, once men whose reason, mind and imagination are greatly developed, should not be satisfied with this half height of life, but make the effort to reach its full height.

[13] You will understand what I want to tell you with this. And here you have a second reason why God has provided this Earth with such great variety of all things, creatures and phenomena, of which you up till now, with all your Alexandrian development,

hardly know the smallest stroke of the little alpha¹.”

CHAPTER 21

The substance of the soul and his gradual liberation from matter

[1] There is however still a third reason which is already known by all My disciples, and you also will come to know this more precisely in the future than it can be explained to you now, for your inner reason would not be able to grasp this. But as an indication, I can tell you this for now: that everything, and still more, that the Earth contains, from its center up to far above the highest region of the air, is soul substance. But that substance stands for a certain time until it is liberated in very different conditions of judgment, from hard to soft. And because of that, it becomes, for the physical eye as well as for the feeling of man in this world, visible and tangible, as completely dead matter, harder or tender. To these belong firstly all kinds of stones, minerals, different soils, water, air and every still unbound matter in it.

[2] Then there is the whole kingdom of the plants, in the water and on the ground, together with its transition to the animal kingdom. In that kingdom, the judgment is already milder, and the soul substance stands already more in the stage of a certain liberation compared to its former hard condition of judgment. The soul substance that was formerly as if chaotically mixed together is now, for the sake of the development of intelligence, sorted and formed as independent entities, and so you can see a great variety in this second kingdom.

[3] While the soul substance had to go through a greater sorting in the second kingdom because of its special development of intelligence, it must be brought to an ever greater unification of separate intelligences in the third kingdom of the animals – which has a much greater diversity – in order to come to a clearer and freer individual intelligence. That is why in that animal kingdom numberless soul substance particles of all kinds of different small animals combine to one bigger animal soul, for example that of a bigger worm or an insect.

[4] Once they have lost their material casing in which they were closed up, numberless different kinds of insects unify again to an animal soul of a bigger and more perfected kind. And this continues up to the big and perfected animals, which are partly wild and are later partly gentle – and only after the last unification of those animal souls will arise the human souls who are provided with all possible intelligent abilities.

[5] When man is born in this world and still has to carry a body for the sake of his complete liberation, then it is extremely wisely arranged by God that he as a complete soul cannot remember all the necessary former conditions in separate forms of

¹The first letter of the Greek alphabet.

existence that he as transition had to go through. He can remember them just as little as your eye can see and distinguish the little separate drops of the sea. For if this would be given to a human soul, he would not be able to bear the unification of so endlessly different particles of soul substance and intelligence, but would try to dissolve himself as soon as possible, just like a drop of water dissolves itself on a red-hot iron.

[6] In order to preserve the soul of man, every remembrance *of former forms of existence* must be completely taken away by the arrangement of the body that encloses him, until the time that he becomes innerly completely one with his spirit of love from God. Because that spirit is as the glue by which all those endless different soul particles of intelligence are solidly unified with each other as an eternal indestructible complete being. Then they will shine through, recognize and understand each other in all clearness, and they will glorify and praise God's love, wisdom and might as a perfected being that is similar to God."

CHAPTER 22

The composition of the human soul

[1] But that a human soul, and correspondingly even his at first very clumsy body, are put together in this way, everyone who thinks and feels more deeply will more or less be able to assume from the many indications that he can discover with himself.

[2] Take the great many various notions and ideas that a soul can develop out of himself with only little training, and which he also can imagine – correctly or less correctly, that is for the moment the same – if he would not be as if put together, like a unity that contains everything in itself, he would as less as an ox or a donkey be capable to design the construction of a royal castle and build it according to that design.

[3] If you consider all the various animals in the air, like the insects and birds, as well as the animals on the solid surface of the Earth, and those in the water, then you will discover with most of them the capability to build something. Just look at the bees and other little animals in the air that more or less look like it. Look at the very various nests of the birds, and the ants and still other insects in the soil, the spiders and the caterpillars. Furthermore all sorts of mouse, the beaver that builds a precise hut, the foxes, wolves, bears and still a great number of other animals, and see how they build and arrange their habitations very efficiently for themselves. Look furthermore at the various animals in the sea, especially the crustaceans. Then you will see with them such great capability to build that it often even very much amazes the best architect.

[4] Now, every animal, from the smallest to the biggest, has of course its own very simple building capability that is typical to the intelligence of its animal soul. It moreover knows the building material and always uses it in its own way and manner. But in the

human soul a very large number of all those animal-intelligent building capabilities are present, and from them, he can, as it were through a silent awareness, put also a very large number of concepts and ideas together, and so he can create completely new and great forms.

[5] And so man can, when he is somehow developed, personally invent all kinds of houses in a very large variety, and countless other things, and also accomplish them with his will, reason and zeal. Could he do that if in his soul all those various capabilities would not be present in the manner that was described? Certainly not, for even the next most intelligent animal after man has no imagination and has therefore also no all-embracing talent to give form to things.

[6] Now you say by yourself: 'Yes, but why must a human soul actually acquire those abilities by means of such a long and weary way?'

[7] And I say to you: the eternal, best and most wise Master Builder of all things and beings knows best of all why He has planned it that way on this Earth for the development of a perfected human soul, and My word in this should be sufficient for you. When you will be more perfected in yourself, you will also realize the reason for your long and weary way.

[8] You Romans, the Greeks and the Phoenicians and also the Egyptians believed in the migration of the soul, and still believe in it today, just like the Persians, Indians, the Sihinites on the other side of the high mountains in the vast, big and far east, and another large people that live further to the east on big islands that are surrounded by the greatest sea of this Earth – and also still many other tribes on the vast Earth. But the truth, which was very well known by the first fathers of the Earth, is distorted everywhere and completely wrong because in course of time very imperious men stood up. They were teachers at first but later became priests full of greediness and lust for power. Because the true facts about the migration of the souls would not yield any offerings and interest to them, and that is why they let the human souls migrate again in the animals and let them suffer in those animals, out of which suffering only the priests could deliver them in return of great offerings."

CHAPTER 23

The decline of the pure doctrine

[1] 'But' you say now to yourself, 'how could a people who already possessed the truth be so foolish to allow those evil and deceitful priests to make them dumb and blind?'

[2] I say to you: nothing was easier than that. The old, true wise men disappeared from the Earth in the course of time, and already during their earthly life certain magicians and fortunetellers came to the forefront who confirmed their teaching with

all kinds of wonders that were shown to them by an evil spirit and were considered as divine proof by the blind people who were completely ignorant of those deceptions. And in this way the people – who are very fond of wonders everywhere – could be easily completely drawn away from the old truth. And the false sages, to their own advantage, could always make them firmly believe no matter what they wanted to teach them.

[3] Many of such magicians, out of whom soon priests and false prophets arose, knew, and still know now, the art to for instance fake their voice so that from a distance the people heard it as if it came from a tree or from an animal.

[4] They imitated the sound of the voice and also the accent of known people who died, by which it seemed as if that voice came from a tree, stone, spring or also randomly no matter what animal. And this so much deceitfully real that every present person had to say: 'Yes, that is the soul of our well known deceased one who was moreover an old, good and truthful person. What could he have done wrong against God that his soul must now languish in a camel and must certainly suffer a lot?'

[5] Who was faster to give an answer than that magician-priest who could fake his voice? Soon the scared audience heard the following sentence from the camel: 'I with my whole house wanted to stay strictly with the doctrine of the old fathers, and by that I despised the new sages and prophets who are awakened by God. Thus I have sinned and I am now banished for ten years in this camel to suffer unbearably. Believe the new prophets of God and give them as penance for my sin an offering that they want from the treasures that I have left behind, then they will ask God for mercy for me and I will be freed from my great torment, and later you will be free from it after your physical death.'

[6] After such answer from the camel it is very understandable that very soon the blind people left the old truth and believed firmly in the doctrines of the false prophets.

[7] And as it was before, so it will happen again after Me if not every caution will be taken with the spreading of My teaching, which is the only perfectly true one.

[8] Look, this is how polytheism, the whole heathendom, the completely wrong belief in your soul migration and in many thousands of other terrible stupidities came into existence.

[9] Even when many real teachers were always sent by God among the blinded people, they accomplished little, because the free will – without which man would become an animal – must be left untouched for the human soul of this Earth. Thus patience is needed to bring mankind, and surely most of them in another world, to a better light.

[10] But woe, once all false teachers, priests and prophets who still very well know the old, pure truth themselves, but who are always persistently withholding that teaching from the people because of their greediness and lust for power – they later will not escape My wrathful administration of justice.

[11] They also have a free will for a certain time on this Earth and they also can do what they want, but once they will go too far, then I Myself will pour out, as a very bright lightning, My light of the eternal truth of all things over the people on Earth, as I have

shown and taught you now Myself. Then all false teachers, priests and prophets will lament and will try to hide themselves from My enlightened men and from the power of My light. But their trouble and great efforts will be completely in vain, for the enlightened nations will chase after them with fiery whips from one end of the Earth to the other as *if they were* wild, devouring animals, and they will not find any save inn where they can be accommodated, and their kingdom and dark dominion will completely come to an end forever.

[12] With this, friend, you have besides the third reason, which I showed you as clear as possible for your understanding, now also many other things, which not only you but also all the others should well take at heart.”

CHAPTER 24

The suggestion of the captain to unmask the false prophets

[1] The captain thanked Me wholeheartedly for My patience and the trouble I had taken, and said: “O Lord and Master, although everything of what You have explained to me now is not yet as clear for me as it probably is for all Your disciples, I still penetrated that much into the spirit of truth that I look at this Earth now with very different eyes than ever before in my whole life.

[2] But one thing came into my mind when You explained how the new false teachers, priests and prophets will for earthly advantages easily and quickly turn the people away from the old, pure truth by all kinds of deceit, of which the ignorant people can of course not know its nature. If such villains out of pure self-interest will begin to work with the people in this way, then an exceptional sign from the Heavens will certainly be a very effective way to shut the mouth of those false teachers forever. For instance, if that falsely speaking camel – the spiritual man who continues to live in the beyond – would appear to all of them, very recognizably and with a serious looking face and would testify against the false teachers in a way that everyone can understand, it would be extremely difficult for those false prophets to further do anything against a people that is enlightened again from the world in the beyond. What is Your opinion on this?”

[3] I said: “On the one hand, many things can be said about it, but on the other hand very little of any importance. For look, firstly the method that you now suggest to Me has been used at all times by all nations with a more or less positive effect.

[4] As long as some nation was for the greatest part still loyal to the old truth, and *only* here and there part of that nation became too worldly, leaving the truth more and more, your methods had often very beneficial results for 2, often three generations. In the fourth generation however, who was still more concerned with the pursuit of worldly treasures, and who, out of their own free will, switched over to the love of the world, the

methods that were used became fables, and only few partly believed in it.

[5] When those methods were used again, they already had generally little effect and they were just ridiculed and mocked by the prominent ones. And the false men of wonders, who also knew the skill to work for the wallets of the lazy great and prominent ones, had already the advantage. And so it went further downwards for many ages with the different nations because of their own fault.

[6] Look, the method that you suggested to Me to exterminate all that is false among the people, is now in the very best way in Myself from the highest Heavens and already for a long time actively present with the Jews who still are most familiar with the old truth in the purest way. And several times in Jerusalem and in many other cities and places it has performed signs that were only possible to God, and it has taught the most enlightening truth from the Heavens. Just go and investigate how many people have repented from their old errors and sins by this very best method.

[7] But if the very best method can accomplish so little by which by necessity the free will of men must be preserved, then how little will another spirit from the big world in the beyond be able to accomplish?

[8] Besides, it is a hard task for every greatly blessed spirit in the big world in the beyond to have to appear visibly again in this world. If he does this out of his free will, then it is also allowed by Me, but no spirit will be forced to do that.

[9] Especially for a less perfected spirit it is not less difficult to return from the beyond to this world – especially among sheer worldly men – than if you would like to return in the body of your mother, which was the first and most oppressed world of every human being, and would like to order or accomplish something there. With this, you can more or less compare the life's situation of the spirits in the big world in the beyond with the living human pilgrims on this oppressed Earth.

[10] A small circle has enough room in a big one, but when it is the other way around it is difficult. Understand this well."

[11] They all thought a long time about this, and I took some rest.

[12] We still stayed for two hours after noon on that hill. A lot of things were still discussed and also actively shown by Raphael to the Romans, and were later written down by the captain and also by his subordinates. Then we went home again and partook of a meal.

[13] I spent the afternoon resting. However, the disciples still had a lot of questions of the captain to answer. But John and Matthew wrote things down and made short notations of what they had seen and heard. Also My James the elder made notes for himself, which he only put in order after a few years. The captain took also the opportunity to make notations in Greek for himself, which also he put them more in order later on.

[14] I still stayed with the disciples for about eight full days in Gennesaret, and more strangers came there from near Damascus and also from other cities who came to know Me and accepted to believe in Me.

[15] All the other things that were taught and done there do not have to be mentioned

anymore word for word, since up to now it had been extensively shown about what and how the people were taught by Me and by Raphael who also stayed visibly and actively with Me in Gennesaret during that time. For they were not only very clearly and completely truthfully taught in the things of the Kingdom of God on Earth but also in all kinds of the natural things and their phenomena. So they left their old superstition because they realized and understood their old errors.

[16] In this way, soon a very great community was formed in My name in Damascus, as well as in other places, and My name was praised in the whole wide environment.

CHAPTER 25

The New Testament. The whore of Babel. The spiritual circumstances in the ages after Christ up to the second half of the 19th century. The spiritual change by the shining-in of the divine Light.

(A nota bene, dictated on August 11, 1862. Continues up to chapter 30)

[1] Nota bene: a clarification now for the present time.

[2] Already 500 years after My earthly life, most of the messages of all the things I have done and taught during My physical life on this Earth in the whole Jewish kingdom were partly no more available and mostly again mixed with the old nonsense, especially for what concerns the explanations of things and phenomena in the natural world – so much so that no one could discover the pure truth in it anymore.

[3] Although many quite the same records, mostly made by Greeks and Romans, were preserved, partly in the ten cities in the long and wide Valley of Jordan (the approximately 60 cities also belonged to it, which in My time, but also already before that and after Me until the time of the destruction of Jerusalem and its surroundings, were all mostly inhabited by Greeks and Romans), partly in Essaea (of which however already 1200 years ago no trace could be found because that group was too much persecuted by pagan Roman Christians), but mostly in the great library in Alexandria.

[4] But just look at all those devastating wars and great migrations of people in half of Asia, the north of Africa and almost the whole of Europe. And this because already very soon after Me the people, especially the leaders of the communities, distorted My teaching and mixed it with the old nonsense because the purest truth from the Heavens produced too little profit for them – as the prophet Daniel, and shortly after Me My disciple John on the island Patmos in his Revelation that I gave him, have shown.

[5] Then with Me it was like this: Good, since you prefer the old, worldly filth instead of My purest gold from the Heavens, and since by that you look more and more like dogs who return to what they have vomited, and also like pigs who speedily run back to the pool where they so often greatly dirtied themselves, the gold from the Heavens will

be taken away from you for a long time. In your distress, darkness and need you will languish for Me, and death will become again a great terror for you on Earth.

[6] And so it happened up to this time. Almost all the cities and places, where records about My many works and teachings were largely available, were destroyed and devastated. Only the small gospels of John and Matthew, to serve as ethics for the people of good will, are still somehow linguistically correct and preserved as real documents about My works and teachings. Also the writings of Luke, and Marc – as far as he briefly wrote down for himself what he heard from Paul – *were preserved*, as well as several of the apostles' letters, of which however also many were lost, and the Revelation of John, although also with a few linguistic errors, which does however not diminish anything of what is most important for those who are lead by Me.

[7] Concerning the other teachings about the things and phenomena and their characteristics, only few were preserved until this time – here and there and much hidden. And wherever something was found from the time of the Romans and the Greeks, it ended up in the monasteries, but it was never told to mankind that was languishing in the dark – not even the size of one stroke.

[8] Solar and moon eclipses, comets and other very natural phenomena were not profitable for the priests when it was explained according to the truth. They very soon were changed into forerunners and declarations of punishments that I imposed upon the people so that by that the people who were made frightened would massively make pilgrimages to the temples, which soon came up as mushrooms from the ground, to lay down many rich offerings at the feet of the priests.

[9] There are still many important records from My time that can be found in the catacombs of Rome and in the papal castles of Spain and Italy and in some places of the German kingdom. But also now, because of the great greediness and the lust for power and splendor of the whore of Babel, she will not show anything of it to the people, and this out of fear and great worrying that this would greatly betray her now and that she would have to give a strict account to everyone of the reason why for so many ages she withheld the truth from the people. Since that humiliating reason is surely very clear to every thinking person, it truly is also not necessary to explain it further.

[10] How short is the time since the four gospels and the 'Acts of the apostles' of Luke, the letters of the apostles and the Revelation of John were strictly withheld from the people? And in several countries they are still withheld to them.

[11] How strongly did they resist against the light of My bright flash of lightning of the sciences that again would clearly illuminate from the east to the west everything that is on the Earth, and this already 300 years ago. And its light is shining ever more brightly, so much so that in this time even the most secret and hidden rooms of the formerly so great and mighty whore of Babel are open as if on bright daylight.

[12] One could justly ask and say: Yes, how long will that whore of Babel be able to go on?

[13] Then I say: That is a small-minded question. Look at the light of My flash of

lightning that becomes brighter and mightier every day. How can the old dark, pagan Babylonian wonder-nonsense, which deceit has been put into the light in the smallest corners and holes, still go on along with the thousands, now completely mathematically proven truths of all skills of sciences and technique which can be freely used and are accessible to everyone?

[14] She can still stand as long as there are still a few old superstitious women alive – kept very dumb from former times – and a few hypocritical fanatics who want to believe the fables of the priests, and as long as those rulers still possess any means to protect the throne of the whore. But this can and will only last for a very short time because it has been taken care that the means of such rulers will be taken away – as they were already taken away from many – and who are now without country and people and must watch how their old activities, efforts and dark works go up in smoke and vapor.

[15] Just say: can the night rule on Earth when the sun is already high above the horizon? And this is now already the situation on Earth. The light became too powerful. And the rulers who formerly adopted all darkness so much – for the sake of their thrones and their indescribable good life – begin to understand their great powerlessness in the invincible power of this light. If they want to survive, they must now adopt a friendly attitude towards the light which they formerly hated so much. And if they unnoticed want to adopt the old darkness again, the people will realize it. They will then refuse to obey them and will bring them into great embarrassments and drive them away from their thrones of rulership, as there are already many examples of it now.

[16] My will cannot be resisted. Although I leave the people continuously their free will where it concerns the details, but in general I am the Lord, and I do not consider the mighty of this Earth. The time of the light is now here and can no more be stopped by any earthly human power.

CHAPTER 26

They threw away the Cornerstone. Its time has come. The end of the false prophets.

[1] Now has also come the time of the Cornerstone that the construction workers, especially those from Babel, have thrown away. The one who will now stumble upon this stone will be smashed, and the one on who the Cornerstone will fall will be crushed, as this will now happen soon and very soon to all those who will put the Cornerstone aside and want to follow the whore of Babel. O, how will they soon lament and wail. But the rejected Cornerstone will not help them.

[2] I have seen with great patience the game of the pigs for a long time. Like the pig-

keepers who kept their pigs in Gadara during My earthly life. But there were two very seriously possessed men in the old basalt² quarry – for Gadara was an old mine city.

[3] With whom can those two possessed men be compared who were restrained with chains and ropes in the big old quarry? When I came, they broke their chains and ropes into pieces, ran at Me and said: ‘What have we to do with You before the time?’ Look, those two can be compared with the mean, old spirit of worldly *pursuit of gain* in which a legion of other evil spirits are staying.

[4] But since those spirits recognized My serious will, they asked Me to allow them to move into the pigs. And the two were free and glorified Me, although the Gadarenes asked Me later to leave them because they were too afraid of Me. And so, in the future, the real spirit of the world and his activity will also glorify Me because it was freed from the legion of its evil, selfish spirits by the power of My light. Although they moved into the pigs, they nevertheless came to ruin in the sea.

[5] All the ultramontane³ servants of the whore of Babel belong to the pigs, because of their dirty, selfish and imperious strivings which they showed very openly and loudly by their concordats⁴ and missions, breves⁵ and curses. And already since the time that the whore of Babel ruled over the nations and their kings, the legions of evil spirits moved into the aforementioned pigs that jumped into the sea. And at this time most of all. That is why their downfall is sure.

[6] The sea means their stubbornness to persist in the old darkness and the light that they persecute and curse everywhere – *this light* in all the branches of science and technology that I now let flow from the Heavens to everyone.

[7] Look, that is the sea into which the pigs are driven by the bad spirits who moved in them for already a long time and in which they will find their sure downfall.

[8] They dug a pit for My original light from the Heavens to hide it from the eyes of the people and to keep them in darkness to their worldly advantage. But I freed the light, and now they fall into the pit they dug, in which My heavenly original light was meant to suffocate and go to ruin.

[9] Since this is now happening before everyone’s eyes and at everyone’s obvious desire it is senseless to ask when this will happen.

[10] It is easy to realize that this cannot happen in one moment, as less as the night can suddenly make way for the full day. And in this world everything needs its own time. And no man, no matter how great his talents and abilities may be, can be a scientist or an artist in one day. And no fruit of a tree can suddenly be ripe and enjoyed. But once the trees are full of sap in the near spring, and the buds are strongly swelling, then this is certainly a sign that the warm spring and the blissful summer are very close. Some periods of light frost in between can then not make a great difference

2Basalt: fine-grained volcanic rock (dark gray, dark green, brown, reddish or black in color).
Rock that solidified from a molten state.

3Ultramontane: beyond the mountains (Alps).

4Concordat: agreement between church and state.

5Breve: writing of the pope that proclaims denominations and favors.

anymore.

[11] What the prophet Ezekiel has prophesied in the 14th chapter about the punishment of Israel and Jerusalem is now referring to all the works of the false prophets: it will and must be destroyed.

[12] Of what the works of the false prophets consist and who the Pharisees of the present day are, does not have to be explained any further to every clear thinking person, because everyone knows the old enemies of the light, of the truth and the love from Me.

[13] When I Myself told the apostles not to judge, damn or curse anyone, so that the same that comes from Me would not happen to them, then who gave them the right to judge, condemn and impose the most terrible and awful curses on those who, stirred up by My Spirit, have searched and still search for the pure truth? Therefore, they themselves will be thrown into that pit that they dug for the many millions of innocent people. And therein will their evil works also be judged, relentlessly and without any mercy, and they will receive their reward.

[14] Look at all the continents, then you will see how the works of the false prophets of the whore of Babel are hated on Earth by almost all those people who are somewhat more mature, and how their missionaries are received and respected. Certainly not as you can read in the deceitful papers that serve the whore of Babel, but quite differently. Only with very immature and wild people they still can stand for a short time. But once they very soon show their greedy and imperious tendencies, or when they show from under their sheep's clothing the wolf that can be easily recognized, the success of their mission is over and they have to take care to escape from there and save their skin.

[15] How often did they not send their most daring missionaries to China and Japan where there is much gold, silver and other treasures. As long as they did not lay off their sheep's clothing they were tolerated, and they attracted many to them, for the sake of the pretended teaching of heavenly peace. But as soon as they – as it is custom to say – were getting warm, and their sheep's clothing became uncomfortable to them, thinking that they now could act freely in their true, inner appearance, they were immediately recognized for all the things they actually wanted, and they were grabbed and were given their well deserved reward.

[16] When they received the news in Babel about their deserved terrible fate, they were declared holy with great glamour and glitter, even though I Myself have said and taught that only God is holy. But to such holy ones I can only say: 'I do not know you and have never known you. So go away from Me and seek your salvation and reward with those in whose name you have preached and acted. For you never preached and still less acted in My name, for since your childhood you never accomplished a deed of true neighborly love as I have taught, because you never believed in Me but only misused My name to your worldly advantage. And therefore you cannot expect any reward or mercy from Me. Thus go to those that you have served, and ask your reward from them.'

CHAPTER 27

The impossibility of more religious wars

[1] And this is now also the case in this world. In the so-called holy city it already swarms with several hungry holy ones, and they do not know anymore what to do with them and what small paradise they still could give them on this Earth, because despite their cursing threats they cannot command much more than a few square miles, since the kings of the awakened nations and still less the people themselves do not want to be commanded by them.

[2] Then what else can those lazy and hungry holy ones do, except to leave their holiness and to search and accept other services that were not holy enough for them before, in order not to starve as holy ones.

[3] Do you think that in the present situation great religious wars will follow? That would be the case if the man in Babel would still possess his former power over kings and nations and if the greatest part of the people would still be as dumb and dark as 300 years ago. But presently the followers of the old, once so mighty Babel became very small, and the people are already too enlightened by My flash of lightning. Even the most simple country man with his whole family does not believe anymore that the devil activates the steam machines on the sea and on the land for the sake of a soul that is sold to them, or that the devil jumps and dances to and fro through the wires of the telegraphs, bringing the desired messages from the faraway countries and places to the prominent and also to the simple ones.

[4] How many are there who still seriously believe in the so-called wonder statues? Where can you still find a country where the so-called magicians are burned as sorcerers, dragging the readers of the Bible and other spiritual books and writings before a relentless inquisition court that will torture them to death? Which person that is somehow educated still attaches any importance to some remittance of sins, to all those empty and unspiritual so-called religious ceremonies, sanctified water, incense, sanctified images, clocks and bells, wax candles, relics, requiem masses and expensive funerals, fasting *days* and *norma-days*⁶ and still a lot more of such things?

[5] They still go along with those things for the sake of the outer law that already became very weak, but out of 1,000 hardly ten still believe in it, and not as serious as this was unfortunately the case for a long time during the former dark times of superstition.

[6] If this is the case now for everyone, and not otherwise, then how could one consider a big or even general religious war?

⁶Norma : Latin word (= rule, directive). Important ecclesiastic feast days on which public amusements were forbidden.

[7] Those who are really dark would like to stand up against the many enlightened ones, but there are too few of them. And if the enlightened ones would be attacked, they know that they certainly will always and ever be victorious over the few and completely powerless dark ones.

[8] But despite that, there will be all kinds of battles and small wars for the humiliation of many dictators who want to stop My light. For from now on I will have no more patience or consideration with all those dictators. This you can believe since I announce this to you Myself.

[9] Look at the kingdom in which you live. It still has a strong Babylonian attitude – especially for what concerns the dictators – and this for certain reasons which you can easily imagine. They must now gather all their power, and help their ‘holy father’ on the old throne – if they can and will *do that*.

[10] Yes, if they will still doubt any longer to give their nations what is lawful from Me – since the pure truth will make and must make everyone free now, according to My Word which should only be followed – they will also share the fate of the one from whom they expected their salvation up to now. They do not have the financial means which are very necessary for a more powerful help. And if they still will rely on an imagined help from the side of a seven times sanctified altar and its image that performs wonders, they will soon lack every other power. Just let them watch the consequences of their dark concordat, and all the foreign countries will say: ‘If you loyally bound yourself so much to our generally hated enemy of the light and neighborly love, then we can make no more friendship alliances with you. Let those help you now in your need and loneliness, for whose sake you forgot all your old friends and who you favored – so much so that you gave more than half of your power into their hands, this to your very great disadvantage.’

[11] Think about it yourself, and see if in your country the extremely bitter consequences of that thoughtless act are not in this way loudly spoken out from everywhere. Then such mistake should very soon be corrected, otherwise that malicious general fire that brings death will come also⁷.

[12] When all the means are lacking to preserve a house, and when their friends and even the better relatives turn their back to them and do not want to hear or know anything to preserve such house that has been neglected for already a long time, then how will that house be able to stand as a strong house, even in the old manner?

[13] Yes, it can strengthen itself and become strong again, but to do this there is firstly needed an unbendable, firm will to do away with everything that is old and moldered, laying a new, firm foundation, and repair the whole house as well as a firm roof by many good workers,. Then everyone will see it and they will say: ‘Look, now this house, which formerly became totally useless, has regained true value, and we can trust its foundations, rooms and roofs.’

⁷This possibly refers to the concordat of 1855 which gave the church far-reaching authority in school, education, marriage and so on. The consequence was a war between Austria, France and Italy in 1859 and a war between Austria, Italy and Prussia in 1866.

[14] If they would take the matter into their hands in this way, they would not lack all kinds of good friends from the outside and still more from the inside. But who will ever trust a house of which no one knows anymore who actually dictates the law to the lord of the house so that he can still look like a lord of the house for a while.

CHAPTER 28

The future of the ceremonial church

[1] What is the use of sowing a new piece of cloth to an old, worn out coat so that the repaired spot would cover the naked skin, protecting it against the wind for some time. But then, when only a little storm comes up, it will easily tear away the new piece of cloth from the old, worn out coat, and at the same time also a part of the coat. Then who will cover his naked skin against the cold? So make a completely new and strong coat for yourself right away as long as you still have the means for that, and do not waste in acquiring new pieces of cloth to repair the old and utterly worn out coat, which is not profitable. Then, when storms will come up, they will no more be able to do any harm to your skin.

[2] Which real innkeeper wants to put new wine into old sacks? What will happen to those sacks when the new wine will ferment in it? The wine will tear the sacks, and the unwise innkeeper will lose the sacks as well as the wine. An unwise ruler who shoves a new constitution into an old one can expect the same. By necessity, the new one will cause the ruin of the other, and the ruler will lose everything by that: his constitution, his country and his people, as there are already several examples of this now in Europe, and soon others will follow.

[3] I say to you: whoever will still make eyes at that certain man who calls himself pious, and will talk to him with a snake's tongue while My light from the Heavens becomes more and more intense, will soon be completely deserted and will stand alone. For I want that the long lasting courting⁸ of Babel will finally come to an end. From now on, everything will be new and different, and My Word that I have spoken to the apostles and to a lot of other people, must now arise with new strength and might, and then last until the end of times of this Earth. Everyone must come in the sun and warm themselves in the light of My teaching from the Heavens. And those who sincerely acknowledge and love Me must have, from the cradle to the grave, a continuous very visible relationship again with My angels and so also with Me, just like it was during the first times.

[4] Now you also ask what will happen in your country, when the old sacks will burst because of the new wine that will forcefully be put in and the wine be spilled. I say to

⁸Courting: to seek the affection of.

you: surely a thousand times better than now when almost no one trusts not even his most honest brother out of fear for all the misery and need that can come from that long and costly hesitation, while he always says: 'You never know what will happen.'

[5] The moment that the wine sacks will burst, the great consumers will no more exist, and the state will take care that those who loyally served the state and the people for a long time with their spirit and mind will not lack anything. But the more than a quarter of a million streetwalkers and loafers without merit – mostly from the side of the clergy – will no more receive their great income and pensions⁹, but on the contrary they will be strictly forced to pay the debt of the state, because that will be respected under all circumstances, so that the one brother would not make a complaint to the other.

[6] Under all circumstances I am again in charge now. And so no more chaos can exist to the disadvantage of those who adhere to Me. This year I still will have a little more patience with the country under which laws you live, but not much longer – even if many of My old friends would still live in their body and in great love and faith. Those who follow Me, and the new enlightened ones, will surely be saved, but all the others will be chastised.

[7] Now you say of course within yourself again: 'Yes, Lord, all this is all right, for once the rulership of some people is spoiled and mischievous, the people must receive another one that fulfills the physical and especially the spiritual needs of the people. But as long as the old temples of idols, which are called houses of God or churches, still exist with their servants, and perform their service, and may still preach the great working of their clerical submission to God to the still many blind people, especially in the pilgrimage places and monasteries, a new rulership of the people – whether it exists from a new constitution or from a new ruler – will always be in danger of gradually relapsing again into the old darkness. And this all the sooner when the servants of the temples have to live from the income of their clerical work. If they then still have to exist for a certain time as teachers of the people, then let them be paid just like any other civil servant. But they never should want or accept any payment from no one for their service to the church. Then the works of the temple servants in exploiting the people, cheating and stealing will certainly be very clearly stopped. And the pilgrimages, wonder statues and relics and still a lot more of churchly miscarriages and abuses will soon be put to an end.'

[8] On this, I say that on the one hand your opinion is completely correct and right, and for a while it would also do fine because the so-called spiritual man would undeniably be more engaged in teaching the people for which he is paid than in clergy ceremonies which are no more profitable to him. But if he would perform his cleric service without payment, the blind people would consider him to be even more important because of his merit for God, and in this manner they would automatically fall into their old superstition, still worse and deeper than before. What would give him a

⁹In the years 1868-1874 the concordat laws were changed into state laws. As a result of this, many clergy authorities became jobless.

great and magnificent prestige to the people, the spiritual man would not represent it as something that has no merit for Me but as something that is extremely pleasing to Me. And in this way he would strengthen the people into their old superstition and make a new throne for the great rulership of the whore of Babel that nears its complete end now.

[9] So let the clergy exploit the people. Let the still blind people make pilgrimages and pay expensive masses. Let them do their confessions, go to church, organize exaggerated expensive processions for their deceased ones, let those clergies chase inheritances and sell expensive exemptions and remissions of sin. Let those Babylonians do even worse things, then also the most blind one will soon come to his senses and say: 'No, such religion can only be deceit, because those who are most convinced of the pure teaching of Christ and who should act accordingly, show by their deeds that they themselves attach no importance to that whole teaching, they do not believe in a God, and thus they are simply false prophets. They only care about their belly. They often take away the whole possession of the people by all kinds of deceit. And if this is not sufficient, *they take it away* by some kind of lawful coercion which is allowed to them by the state. And they do not even give one thirsty soul a sip of water of all the things they simply robbed away. Therefore, away with all those false prophets. Away with those devouring wolves in sheep's clothing, and away with everything with which they tormented, deceived and robbed the poor, blind people. Away with the temples, altars, secret images, relics, clocks and all useless cleric utensils that do not have any spiritual value for life. From now on we will examine the whole teaching of Christ ourselves, and let it be explained to us by true teachers who are enlightened by God, and then we will live and act accordingly. And the true teacher will not be hungry or thirsty at our table, and he will also not have to walk around on bare feet.'

CHAPTER 29

The future of the states of Europe and America

[1] Look, this is how things are now in Italy that was still dark until recently. This is how it was in the German kingdom many years ago, as well as formerly in England and in Northern America that – through hard battles – purifies itself even more at this time from all the tendencies that resist My initial teaching. There they often say: 'But Lord, how can You allow the Confederates, who want to keep the slaves, to win important victories against the very humane Unionist?'¹⁰

¹⁰Confederates: southern states of Northern America that separated themselves in 1861 from the American Union (Secession) and united as a confederation. The Unionists represented the Union of the northern American states. These two parties waged the so-called Secession War from 1861 until 1865 by which the abolition of slavery was only one of the motives.

[2] But I say: with the Confederates not everything is sin what seems to be sin, and with the Unionist not everything is virtue. And so, both parties are now pulling out the splinters and beams from each others' eyes, and the one sweeps before the door of the other, which should not be the way according to My teaching.

[3] However, when the one as well as the other party will first free their eyes of the splinters and beams, and will sweep away the dung of their house floor, the two parties will soon and easily understand each other and will come to an agreement.

[4] Such big and also small arguments – between nations as well as between individual people – happen always when they do not observe My teaching which says that no one should say to his neighbor: 'Come here, then I will take away the splinter from your eye.' Then the neighbor says: 'What do you care about the splinter in my eye while I can discover a whole beam in your eye? First clean your eye, then only you can help me to clean my eye.'

[5] There were already a lot of such battles and there still will be several more of them if the people will not actively and completely adhere to My pure teaching.

[6] But this story in America will not last long anymore. In Southern America, where the Babylon is still much more present than anywhere else on Earth, a big judgment will soon break loose, because the Babylon must be transformed everywhere into a new Jerusalem, and the pigs of the pagan Gadarenes must go to ruin in the grave of their night.

[7] I think that I have shown you more than enough now as a 'nota bene' for this time. And everyone who can somehow count will easily come to realize what the situation is and why this is happening, and that by necessity they soon must produce their result.

[8] So you should not ask Me for the year, the day or the hour, since all these things are already clear for everyone, and everyone must certainly see the very near end of the night when he sees the little clouds on the horizon that are brightly illuminated by the sun.

[9] Just let those people who possess some power in one way or another try to forbid the grass and all the herbs, bushes and trees to grow again in the springtime, to make new buds, to become green and to bloom, and to prevent all this, or to command the wind and to prescribe the free flash of lightning its way, then they soon will be convinced how great their powerlessness is as a result of their folly.

[10] Once I have spoken out something and want it to happen, it will happen as certain as the sun must come up every morning and go down in the evening. I actually do not have to tell you anything further, although I still can see a question in your mind in relation to France, as to what this kingdom, which is now in earthly respect very powerful, will do regarding the present, general flowing of light. I say to you: to go against My will, will certainly be hard and impossible.

CHAPTER 30

The order of development

[1] That it (France) shows itself now pro forma¹¹ as the protector of Babylon, while it is actually its enemy, is very true, for by that it will hold back other states with their rulers, who are still very much in favor of Babylon, to put with their combined force the old night back again on its high throne to enslave their people even more than ever before. For only very little of a free, good will is left with the old rulers towards their people. What they are doing now for the benefit of the people is enforced by the circumstances. If they could do away with those *circumstances* through some beneficial method, they immediately would start to sing another and actually very sad song to their people, and the people would again have to dance to the pipes of the old Spanish inquisition, which would certainly not be desired by anyone anymore.

[2] To destroy in one blow all the present circumstances, which are still floating between good and evil, would mean the destruction of countries and peoples. Therefore, everything must have and go through a certain time in this world. As long as the new must-wine is not very well fermented and thus did not remove all impurity from itself by its own activity, it will not become a pure and spiritual wine.

[3] If someone wants to build a new, good house, he only should completely destroy the old house after he has constructed the new one. For if he would immediately destroy the old one, then where will he live and who will protect him against all kinds of discomfort during the time that the new house is build? Then it is wiser to carry an old, no matter how worn out and repaired coat out of need until a new one is ready than to walk around naked. And so, according to My very good order, the one thing must always come from the other after it can last and be durable.

[4] During the time that I gave My teaching on Earth to the people, paganism was largely spread into all direction in all kinds of forms and appearances, and My teaching was only a bright morning star in the great pagan night. The morning star became soon easily covered by the very thick clouds of the pagans, so much so that the people could hardly and difficultly guess its true position. Some said: 'Look, here' and others: 'Look, there'. And it happened that they took other stars for the morning star and honored them greatly. And so, for the formerly supremely powerful paganism it was very easy to melt together and unify the morning star with themselves, and in this manner to present themselves as the only, true, old morning star to the people who asked for the morning star about which they repeatedly heard.

[5] The morning star that is in this way deformed and covered by clouds performs also wonders before the blind people while only the name of Zeus was changed into Mine. And the people were satisfied, and the old paganism remained, with very little

¹¹Pro forma: done as a formality.

changes. But still, My teaching remained intact and well preserved with a few *people*, despite all persecutions. The noble seed that fell into good soil took root, well and strong, flourished and bore good fruits, although in secret, unnoticed for the blind eyes of the whore of Babel.

[6] The morning star became a sun that completely comes up now, and the clouds of paganism will never more be able to cover that sun so that not even someone with weak eyes could take the day for the night.

[7] The light of My flash of lightning has become mighty and will never more be pushed away by the pagan night. How? That I have clearly shown in this 'nota bene'.

[8] I want to end this writing¹² to admonish with all My love each of My friends, not only to read this, but to take it well at heart and to believe that I am the One who have revealed this out of My free mercy to My friends to comfort their heart and enlighten the reason of their soul. And in return I do not wish anything else than only your sincere love and thus also a living faith.

[9] He who can and wants to do something special, out of love for Me, for My always earthly poor and now already old helper¹³, I soon will reward him manifold, amen. This say I, the Lord, the eternal Life and the Truth.

[10] And now in the next writing we return again to the gospel. We still will stay half day in Gennesaret, then we shortly will travel through the ten cities."

CHAPTER 31

THE LORD NEAR CAESAREA PHILIPPI (*continued*) The doubts of the Lord's followers

[1] As it was said in the former writing, I still stayed half day in Gennesaret, from the early morning until more than one hour after noon.

[2] At that time I especially blessed My friends who were still present here, the old Marcus, Kisjona, Philopold and also Mary. She first went to Kis with Kisjona and Philopold, stayed there for some time and went also again to Nazareth. There she told My brothers everything that she had heard and personally seen and experienced of My teaching and works about which My brothers were very surprised, as were also some other old acquaintances and friends of Josef, of Mary and of the three brothers who were carpenters at home and who took care of the house.

[3] But despite the fact they believed in Me, **several of them** shrugged their shoulders and said: 'He really performs great things, and His teaching is completely true, pure and good, but if He will resist the temple servants too much and witness

¹²Meaning Writing nr. 297 (Grosses Evangelium Johannes) of the original handwritings of Jakob Lorber.

¹³Jakob Lorber.

against them, and act with all His divine might and power against them, He will go to ruin, for their attitude towards Him and His followers, who are certainly already widespread, is, as we have heard, relentless and malicious everywhere.

[4] Although He has many good friends and followers among the gentiles who completely believe in Him, but among the Jews there are still very few, and even those take Him mostly for a great prophet and do not want to hear or know much about a Son of God, even when to Him and with Him everything has been fulfilled that the prophets prophesied about Him.

[5] Now it easily could turn out that He will have to share the bad lot of John the Baptist, and then the few Jews who still believe in Him up to now will immediately turn around and will turn again to the Pharisees out of great fear for the temple, and help them to persecute those who are His followers up till now.

[6] Although, up to now He still was able to stand *firm* everywhere and could powerfully resist all those who persecuted Him, and we also hope and firmly believe that He, by means of His divine nature and being, and according to the power of the divine wisdom that fills Him, He very well and without further disturbance will complete the work that was started. But the world is false and evil, and its children are dark and very malicious. And up to now they always knew, and certainly still know, the art of turning around all that which God has revealed by the prophets for the sake of the people – no matter how true, good and wise it was – and to change it into their own evilness. And this they do in such a way that even the from nature better and more enlightened people in the many false and evil things, were no more able to see what was ancient, purely divine, true and good, and thus they had to stay in the false and evil of the world.

[7] Well now, our divine Brother Jesus has already begun to let a mighty light shine through the terrible darkness and maliciousness of the Pharisees and their loyal followers, in such a way that also the gentiles with many hundreds are sunning and warming themselves in His light. But in this world the possibility is still imaginable and present for our Brother that His justified zeal will come to a sad end.”

[8] Many agreed on these words, but not Mary and a few of her male and female friends.

[9] And **one of them** said: “Listen, if He Himself wants it and will allow it, it surely can happen that the evil ones will be able to assault His body. However, certainly not to their supposed advantage, but to their downfall, which is very clearly shown by the old and more recent prophets about the Messiah. So let us not unnecessary and needlessly worry about Him, for He knows best and most clearly what He has to do for the true well being of all men. We want, will always, and under all circumstances believe in Him and deeply honor Him as the Son of God.”

[10] Everyone was satisfied with this, and after that, they still talked a lot about My teachings and deeds by which then many in Nazareth believed in Me, more truthfully and firmer than before. For even My three brothers who stayed at home did not take Me for that which I was, while they could have known it. And because of that unbelief I

did not visit Nazareth so often. And when the citizens of Nazareth asked Me – their well known son of Josef the carpenter – from where I could have received that wisdom and power, I told them: a prophet is nowhere least respected than in his homeland. Then I left from there with My disciples and did also not personally come back to Nazareth.

[11] But after that discussion with Mary about Me, their faith in Me was strengthened, and many glorified and praised Me in My personality as the prophesied Messiah who came into the world and as the son of David.

CHAPTER 32

The prayer of the Lord

[1] As already mentioned, I did not stay long anymore in Gennesaret after I blessed My friends, whom I named before, and had taken leave from them, but I stood up with My disciples and went further down the road, accompanied by Ebal, Jarah and the three known Romans to the ten or actually 60 cities that were partly spread in the valley of Jordan itself and partly on the mountains and hills close by and further up.

[2] When I had reached a first, rather high and separate hill outside of Gennesaret with all those who were with Me, I turned to those who accompanied Me and said: “You have accompanied Me until now out of great love, because you well know and believe who was in Me with you and whom you have accompanied. Stay from now on in My love in this way, then from now on I also will stay in that love in you, with you and in your midst. And whatever, in this world, you will ask the Father in Me, will be given to you. But do not ask for the idol things of this world but for the eternal treasures of the Kingdom of God, because all the rest that you need to live in this world will be given to you anyway.”

[3] On this, **the captain** said: “Lord and Master, how should we pray in a for You well pleasing manner and thus that we also should not ask in vain for something which is justified? For man can come into many different kinds of needy situations in this world and can then only turn to You with a real request for help. But then how should he ask and pray?”

[4] I said: “Pray in every need and adversity with natural words in your heart to Me, then you will not pray in vain.

[5] But when you ask Me something, then do not use many words, and absolutely no ceremonies, but pray very quietly in the secret love chamber of your heart:

[6] ‘Our loving Father who lives in Heaven, Your name be sanctified always and forever. May Your Kingdom of Life, Light and Truth come to us and stay with us. May Your only holy and righteous will be done on this Earth among us people, in the same manner as in Your Heavens among Your perfected angels. But on this Earth, give us our daily bread. Forgive us our sins and weaknesses, as we will always forgive those

who sinned against us. Let no temptations come over us that we cannot resist, and free us in this way from all evil in which man can fall as a result of too strong enticements of this world and its evil spirit. For to You, o Father in Heaven, belongs all might, all power, all strength and all glory which fills all Heavens from eternity to eternity.'

[7] Look My friend, in this way everyone should pray in his heart, then his prayer will be heard if it was meant in all seriousness. But not only with the mouth, but truthfully and lively in his heart, for God is in Himself a purest Spirit, and so He should be worshipped in the spirit and in the full earnest truth.

[8] If you do see and understand this, then act accordingly. Then you will live, as well as everyone who will do the same."

[9] After this short speech of Mine they all thanked Me. I blessed them once again and let the still visible Raphael go. He shot upwards as a mighty flash of lightning into the infinite space. The Romans were startled and looked up for a long time, so that perhaps they still might see his form, which was however no more possible now.

[10] Then I also took leave from those who accompanied Me to this hill, and continued with My disciples upon the hill over the fruitful plain that started there, and went further along the plain. Within a few hours we reached a small, old city in which the citizens were mostly Greeks and Romans. Among the gentiles lived also a few Jews who went completely downhill and were pining away. They had a small inn for themselves which they also had to use as synagogue.

CHAPTER 33

THE LORD IN THE MOUNTAIN CITY PELLA

The Lord with the innkeeper in Pella

We stopped at that inn, and the innkeeper came to meet us and apologized that he could not accommodate us, for firstly his inn was far too small to take us in, and secondly his food provisions were so low that it would not be sufficient for us. But there was a Greek inn in the center of the city that was provided with everything, and there we would find a good accommodation.

[2] I said: "I knew this already before you were born, but I did not come here for the sake of the gentiles but only for the sake of the Jews, and if they absolutely do not want to accommodate Me, I still will know what to do. So let us see the space of your inn and your synagogue."

[3] **The innkeeper** looked at Me astonished and said: "Friend, who are You actually that you plainly speak to me with authority?"

[4] I said: "If you would know who I am you would say to Me: 'Lord, I have a son who suffers from gout, at which many doctors have tried their art. For this reason I became

poor, and my son suffers every day worse pains. Help my son, for all things are possible to You.’ But you do not know, and therefore I told you now.”

[5] When **the innkeeper** heard this from My mouth, he thought by himself: “How does this stranger, who never saw this mountain city Pella before, know that my son suffers from gout and that his suffering becomes worse from day to day?”

[6] Only after that, he turned to Me and said: “Lord, I clearly can see now that You are not an ordinary man, and if You can heal my son, also I will put everything into action, despite my poverty, to show my gratitude to You and Your companions.”

[7] I said: “Then bring Me to your son, then he will be better.”

[8] Then the innkeeper brought Me to the room of his sick son. And around the lamenting and wailing person his mother and sisters were mourning and asked God to finally free the sick person from his suffering.

[9] Then **the innkeeper** said to his family: “Stop your wailing, for look, there is a foreign Doctor who can and will help my son, and I firmly believe that only He can do that.”

[10] **Those who were mourning** said: “If that Doctor can do that, then God the Lord has heard our prayers.”

[11] I said: “Yes, yes, He has heard them. And now I say from My own power that lives in Me: you who suffers from gout, I want you to become healthy – and do not sin anymore, for you came to suffer because of your secret sins.”

[12] On these words of Mine, the son became immediately completely healthy, and I said that he should leave his bed and that the mother should prepare something for him to eat, but fresh and pure. This was done at once, and the innkeeper and his healed son did not know how they should thank or even worship Me in the right manner.

[13] But I said: “Do not worry in your head and heart as to how you should show your gratitude towards Me, for I only look upon the heart, and I know what goes on in there now. But show Me now your inn and the little synagogue.”

[14] Now the innkeeper did not object anymore to fulfill My wish and brought Me to the rooms of the inn that were finally big enough for us.

CHAPTER 34

The Lord in the school in Pella

[1] Then he brought us to the synagogue where a few Jewish children received from an old rabbi some dull teaching of the Scripture.

[2] I said to the rabbi: “Friend, in this manner you will rather make heathens out of these little ones than Jews. If you yourself are so poorly grounded in the Scripture, then what must these children learn from you? Give up the teaching and do something else,

so that a better teacher can take and occupy your place.”

[3] **The rabbi** was greatly offended and said: “Friend, I was chosen here as rabbi by the community. They are satisfied about me, and You as a stranger should not concern Yourself as to how I am teaching the children. We live here among gentiles, and therefore, besides our Scripture, I also have to teach my scholars the manners and customs of the Romans and Greeks, and also actively recognize the good therein so that they would not call me to account. For we were placed in this world, and besides God – who does not let any manna rain from the sky anymore – we also must serve the world if we want to live from it.”

[4] I said: “It is because the Jews were more and more forgetting God, just like you, and were starting to serve the world already at the time when He still let the manna rain from the sky that God let them also come into the hard slavery of the world and they had to earn their meager bread in the sweat of their face. And because the Jews are becoming now less loyal to God than the gentiles, also the little light that they still have will be taken away from them and be given to the gentiles.

[5] How can you be a rabbi that is pleasing to God when today you teach before the Jewish children Jewish *teachings* and tomorrow in this same synagogue you give pagan teachings to the gentile children and let yourself be paid for it?”

[6] **The rabbi** began to take Me for a little prophet because I showed him things which according to him no common person and stranger could otherwise know, and he said: “May God give me to live without it being necessary for me to ask my bread also from the gentiles, then I will immediately give up my service to the gentiles.”

[7] I said to the rabbi: “Friend, ten years ago you were a very wealthy man in Ephraim as a Jew, and you had food and drink in abundance. Then why did you at that time choose more for the gentiles than for the Jews?”

[8] Look, since you have done that without it being necessary, God let you go down and let you come here in this gentile city as a rabbi for the gentiles. The fact that since a couple of years you also became a rabbi for the Jews, was not accomplished by the poor Jews who live here but by the gentiles who are friendly to you, and these also removed the former purely Jewish rabbi from this city.

[9] But I tell you that in the future this cannot go on. You should become completely a Jew like you were before. Otherwise you will be removed from this city in a few days, and a worthier person will take your place, for I came to sweep up this city so that it will become a safe refuge for all those whom I will call My followers when already in about 50 years the dark Jerusalem will be destroyed up to the last stone by the Romans. Think well about what I have told you now, for I have received the power from above to tell you this.”

[10] Then the rabbi still wanted to answer something but the innkeeper took him aside and told him what I had done for his son. Then the rabbi said no more word, let the scholars of the synagogue go home and left the synagogue. He immediately visited the completely healed son of the innkeeper, and he was extremely amazed about this. Then he went at once to all the Jewish and gentile houses that he knew and related

what had happened in the Jewish inn, after which many came to the inn to convince themselves of what had happened there.

CHAPTER 35

The evening meal in the inn

[1] Now when many saw the innkeeper's son whom they knew well and who had been so ill before and was now completely healed, even the gentiles were seized by so much fear of Me that they did not dare to ask for Me.

[2] And even **a Roman captain** said: "There must be higher beings *at work* behind that Doctor and His companions, for we men were never able to accomplish that without any medications."

[3] I was already in the inn with My disciples, and on that day no one of the many who came to the inn was able to see Me. And this all the more since the evening had already set in.

[4] When the people returned to their houses – being fully amazed and also partly out of fear of Me – **the innkeeper** came to us and said: "O great Lord and Master, everything would now be fine, good and in order if I would have enough food provisions for all of you. Wine I do not have at all, but I will let it be ordered from the Greek inn. I have some wheat *bread* and barley bread and also some smoked lamb. If you are satisfied with that for today I would be very glad about it. I will take better care of everything tomorrow to the best of my ability."

[5] I said: "Friend, we did not come here to eat and to drink, but we will be satisfied with what you have. Do not worry about the wine and do not make unnecessary expenses, but go to your cellar, then you will find there your empty wine sacks filled with wine. For the One who was able to heal your son is also able to fill your empty wine sacks. So go now with your children to the cellar and bring us several carafes filled with wine.

[6] Full of believing amazement the innkeeper took immediately several carafes. He cleaned them, called then all his children as well as his wife and told them what I had said to him. Then they hastily ran to the cellar, and how great was their amazement when they found their formerly empty sacks filled with excellent wine.

[7] Then the carafes were immediately filled and brought to us, and again, the innkeeper, his wife and his children did not know how they could sufficiently thank Me for this. Besides, the miracle was less important to them now, but more so My will that I wanted to make them so happy, for after the healing of their son they did not doubt in the least that everything was possible to Me, whatever I wanted.

[8] But I said to them the same as after the healing of their son: that I only look at the heart. And then they left the room full of joy.

[9] **The woman** said to her husband: “You know, that must be a great prophet. Could He perhaps be the prophet Elijah who should once come back? Therefore, we must serve Him with the highest honor and respect.”

[10] **The innkeeper** said: “Take care now of the table. Whether He is Elijah or even someone higher, or finally the promised Messiah Himself is for the moment not important. What is important now is to satisfy these wonderful guests.”

[11] Then everyone went to work to prepare the food, and the innkeeper brought us bread and asked us to eat it, what we also did. Soon after that, the very well prepared food was set on the table, as well as several lamps by which the dining room was very well illuminated.

[12] We ate the food, and the disciples talked among each other about the history of the Israelites, about the first time when they came out of the desert into this countryside, and about the wars they had to wage against the Moabites and later against the Philistines. The innkeeper related also a few things of what he knew about the origins of the old city of Pella and about the adventures that happened to the city. But I rested and spoke little.

[13] In this way, a couple of hours went by, and then I said to the innkeeper who brought a good resting bed to Me: “Never mind. We will stay here at the table and will take our rest for the night here.”

[14] That was not unpleasant to the innkeeper since he was poorly provided with resting beds. And he himself did not want to leave us and stayed the whole night with us at the table. The night went by very calmly, and no one was disturbed in his rest.

CHAPTER 36

The Lord and the Roman captain

[1] In the morning the innkeeper was the first on his feet and he organized everything for the preparation of a good morning meal, at which his wife, his children and his servants and maid servants were fully put to work. Immediately after that, we also stood up from our resting chairs and benches at the table and went outside for a while, for we had a really great view from this city over a great part of the beautiful Jordan valley and over the wide, large and still very fruitful plain.

[2] However, that morning was not as quiet as the night, for when we returned to the house for the morning meal, we saw before the house a great crowd who were for the greatest part gentiles. The already mentioned captain and also a few of his subordinates did not lack, neither did the old rabbi.

[3] They all inquired diligently about the miracle of the healing of the son who suffered from gout. They told them how it happened, about which they all were extremely amazed.

[4] Then **the captain** said with a serious face: “You know what? Someone who is capable to do such things without any help of external means is a God and no more a human being. I have seen several times wonders that were done by certain magicians but I soon discovered how they did such wonders, but who can discover here how this Man healed the sick person?”

[5] Others made the remark that what I had in common with the other magicians is that I also was escorted by a big group, just like the other magicians, and that it finally could not be known what exactly the reason was for that.

[6] But **the captain** stayed with his assertion and did not let himself be confused and said: “His companions will never be capable to strengthen His word and His will, for when a sick person is healed, like the son of the Jewish innkeeper, nothing can be accomplished by a certain agreement or by a secret cooperation. If we would all agree with one another here to firmly fix our will that my eldest daughter would become healthy, who is bedridden for already three years with an incurable disease, then we will accomplish nothing by that. But when that Man would want that all by Himself, then my daughter will certainly be very quickly as healthy as the son of this innkeeper.”

[7] That is how the people spoke about Me before the house of the innkeeper while I with My disciples sat down for the morning meal, for we came again into the house unnoticed through the people to the back side, and the personnel and the children of the innkeeper received instruction from him not to betray My presence, except when someone would receive order from Me to do so. They also were not allowed to tell the people anything about the miraculous existence of the wine.

[8] When we finished the morning meal I said to the innkeeper: “Let now the captain with his subordinates, the old rabbi and the innkeeper of the Greek inn come in, then I will speak to them.”

[9] Then the innkeeper went immediately outside to bring the message to those who were mentioned.

[10] They immediately followed the call, and when they were with us in the room, at once the captain asked the innkeeper where I was.

[11] **The innkeeper** brought him to Me and said: “I will always bow my knees for the One who sits on that chair.”

[12] And **the captain** said: “Also I my friend.”

[13] Then **the captain** bowed deeply before Me and said then: “Great Master, a unheard-of miracle You only have performed in this house, and with this You proved to me that You are not a human being like us but must be truthfully a God. If that is what You unmistakably are, then show us the great mercy to tell us what we actually must think about our various matters of belief.

[14] I have examined everything: our doctrine of polytheism, the views of the old Egyptian, Greek and our Roman philosophers. Furthermore, I have studied in detail the Jewish doctrine of the one God, all their prophets and sages. These latter are however difficult, and for the greatest part even completely not to understand because they are using an all too fantastical, often completely incoherent language, and are using

images which they themselves might have understood and grasped but apart from them certainly only very few. I also discussed with many from the far morning lands about supernatural things, about their concepts of God and about the manner in which the human soul continues to live after death, and this I also did with the people in the southwest and northwest of Europe.

[15] But what did I discover out of all that? I say it honestly: everything except that which I sought, namely a truth that can convince me and that I can understand.

[16] The belief in one or also several invisible divine beings is present everywhere, but how different *they are*. It is not necessary here to represent the almost endless mess of all those supernatural fantasies of the people regarding their concept of God and the continuance of the life of the soul after the death of the body, but it concerns here only the real life's question: which doctrine has the truth? Are all those people right who believe in many gods in different ways, or those who believe in one God?

[17] If we consider the laws of our Roman justice, which are good in all respects, and thus the most useful for the subsistence of the communities of people and even nations, then the most valuable still seems to be our polytheism, that is of course very distorted but which has finally laid the foundation for our wise and really righteous state laws. But the Jewish doctrine of one God, which has great similarities with the initial Egyptian doctrine, seems nevertheless to stand much closer to the truth of life, although it is now much more distorted among the Jews than ours, for one has only to take a close look at the extremely godless and unscrupulous doings of the Jewish priests in Jerusalem to realize and to recognize that they are much more dumb and evil than our different priests in various forms.

[18] You, divine Man of Wonders, can certainly give me in a few words the right light of the truth."

[19] I said: "My friend Pellagius, captain over this city and three other cities, Abila, Golan and Aphek. I came here especially for you, for I surely knew that you already for almost 30 years have zealously searched for the truth, but could nevertheless not find it.

[20] But since you have searched for the truth as only few of your people and rank *have done*, I, the eternal initial Truth have come Myself to you. So in Me you have found the full, clear and pure truth, and My light will enlighten you so thoroughly that you yourself will become a light for many others.

[21] But your eldest daughter Veronica is sick, and no doctor can help her. If you will believe it and wish for it, she certainly will be better."

[22] Completely overwhelmed by joy, **the captain** said: "Yes Lord and Master, full of divine power, I believe that, as maybe few in the whole of the Jewish kingdom. And as her father I also wish, with all the power of my life, the healing of my daughter, but I am not worthy that You, Holy One, would come under my gentile roof to heal there my daughter who is already close to death.

[23] And that I fully believe Your words, proves already the fact that I was not surprised when You, who are a stranger and have never visited this region, knew my

name, which I received from this city as a token of honor, and knew about my authority over the three cities, which You also named, and now also the name of my sick daughter, for my mind said that You are a God and that everything is possible to You. Therefore, I believe that my daughter will most certainly be healed if You only speak one word over her.”

[24] I said: “Truly, I did not find such faith in the people of Israel. Therefore, it will be done according to your faith. Now send someone to your house and let your daughter come here, who is already healthy, so that she can be strengthened with this wine and this bread.”

CHAPTER 37

The healed Veronica thanks the Lord

[1] When the captain heard this from My mouth, he became extremely cheerful and joyful and sent immediately one of his subordinates to his house. He found the daughter still in her sick bed but so completely healthy that she looked very fresh, fit and in great health, and because she also was, she wanted to leave her bed. But her mother held her back because she thought that this sudden improvement was a last flaring up of her life’s forces after which an equal sudden exhaustion of all her life’s forces would follow and with that also a sudden death.

[2] The subordinate told the mother now about the sudden healing of the son of the innkeeper who was now completely strong and healthy. *And that* only a few moments ago, on the faithful request of the captain, that same wonderful mighty Doctor also healed her daughter from all her suffering, without any medication and only by His incomprehensible almighty Word.

[3] He said that the mother should believe that, and that she should let her completely healed daughter come out of her bed and bring her immediately to the Jewish innkeeper where the wonderful Doctor is staying with several of His companions and also the captain. *He said that* the daughter should take there some wine and also food to strengthen her more.

[4] After these words, the mother let Veronica leave her bed.

[5] She did so, fast as an arrow, and dressed herself as beautiful as possible, for she wanted to appear before Me as pure and beautiful as when she had to appear before a king.

[6] Now when she was completely dressed and adorned, she also took a beautiful golden cup with her to honor Me with that.

[7] This is how she came to us, escorted by her mother and the subordinate. And her first question was (**Veronica**): “Where is my Savior, my God and my Lord?”

[8] I said: “It is I. Come here and strengthen your heart with the wine and the bread

from the Heavens that I have put on this table.”

[9] When **Veronica** heard this from Me, she fell before Me on her knees and said: “O my good, lovely and divine Savior, how can I, a poor, sinful gentile, thank You for the overly great and eternal undeserved mercy that You have shown me, in such a way that my gratitude can be pleasing to Your divine Heart?”

[10] I said: “Stand up now, come and sit at My side, and drink and eat, for by that, your heart and soul will become stronger still. After that, we will talk in all the love and the tenderness of the Heavens of the only gratitude that is pleasing to Me.”

[11] On this, the now very beautiful **Veronica** stood up and put down the golden cup before Me and said full of emotion, but also with Roman dignified earnest: “O You most glorious One of all the glories, You Lord of all lords, You King of all kings, You God of all gods, please do not despise this jewel of mine. I know and feel in my soul that it is too unworthy to You, but consider that it is a heart that loves You and that was healed by You that offers this to You. And therefore, please do not despise it.”

[12] I said: “Yes, what is offered to Me with such a heart, will also be accepted by Me. And I will now drink the wine out of this cup. And there you have My cup, out of which I drank. You drink the wine out of this.”

[13] Then **Veronica** took My cup that was only made of pottery, drank out of it and then said: “O how many kingdoms is this cup more valuable than the one I have dared to offer You, for now that I have drunk out of this cup I do not only feel that I have drunk the most strengthening wine for my body but also the power of the eternal life of my soul.

[14] O, drink you all with me out of this cup if you still doubt about the eternal life of your soul. Then you will be strengthened for the eternal life.”

[15] Now she filled the cup and gave it to her father who had still not tasted any of our wine. He emptied it completely, then he kissed the cup and put it down again before the daughter while he thanked Me.

[16] The captain was really surprised about the extremely good quality of the wine and said also that he was now aware that he had a soul who felt an eternal subsistence of life in himself and that he was extremely happy about that. Then also his wife, his subordinates and finally the Greek gentile innkeeper drank *the wine*.

[17] When the latter had tasted the wine, he asked at once to the Jewish innkeeper (**the Greek innkeeper**): “Where did you buy this wine? For as long as I live and am now an innkeeper myself, I never tasted such wine. For special guest, if they want, I also have very good wine in my cellar and helped you with it already several times, and you can say that I never offered you anything bad. But I never had this kind of wine. Where did you buy it? Tell me, so that I also can buy it.”

[18] **The Jewish innkeeper** said: “Friend, you probably will not be able to do that, for such wine does not grow on the whole Earth. Did you not hear what the great Wonder Savior said to the daughter of our righteous captain as to from where the wine came? Look, from the Heavens of God. However, not from your fantasy god Bacchus, but from the Heavens of our one and only true God whose messenger is most certainly this

exalted Wonder Savior. This is how it is and not otherwise, and it will be difficult for you to buy with your money that kind of wine in this region.”

[19] **The Greek innkeeper** said: “Then how did you get it?”

[20] **The Jewish innkeeper** said: “That is what you should not ask me but the great Master for whom all things seem to be possible, and I also believe now what the captain and his daughter said about Him. So speak with the Master, for I, a weak man who is still full of spiritual blindness and foolishness, do not know nor understand anything.”

[21] Then the Greek innkeeper kept silent.

CHAPTER 38

The Lord warns the rabbi

[1] But the old rabbi, who so far did not dare to taste of the wine, came to Me and asked Me for permission to also have a drink of the wonder wine.

[2] I said: “Although you are more gentile than all the other gentiles, without considering that no one can serve two lords who are each others enemies, because he secretly must be the enemy of the one or the other and must by that still do for each one of them what is required from him. Or can someone serve God and the mammon of the world at the same time? And still, you have done that for a long time. Thus, change your heart and drink of the wine of truth, so that your soul may be enlightened.”

[3] Then the rabbi took also a cup full of wine and drank it to the bottom.

[4] When he had the wine in him, he also burst out in a great eulogy about the wine and My power, and at the end of his eulogy, swinging the cup up high that was filled once more, he said (**the rabbi**): “Yes, You are indeed the One for who all the Jews and also the gentiles have waited so long. Therefore, hail You, Son of David, and hail also all men on Earth through You. Honor to God on high and honor to You, His Son.”

[5] I said: “Now your words were good, but if you will cry out once more ‘Hail the high gods of Rome’ death will not be far away from you. To be truthfully a friend for all men, whether they are Jews or gentiles, is good and right, and is also My will, for I also let My sun shine and radiate over the Jews and gentiles in the same measure. But to still strengthen men in their error, who languish for the truth in their old blindness, instead of guiding them to the way of the original light out of true, pure and selfless neighborly love, is worse than being a thief and a street robber. Remember that, old, ambiguous teacher who often taught the God of Abraham, Isaac and Jacob to the Jews with fervent zeal, but immediately after that, you went to the school of the gentiles and then spoke lowly and scornfully about the God of Abraham, Isaac and Jacob and made Him ridiculous. Be either a complete Jew or become a gentile if you find greater satisfaction

in the heathendom for your chameleon-like¹⁴ soul.”

[6] **The rabbi** said: “Lord, be forgiving and merciful to me, a great sinner against You, and forgive me my many and big sins.”

[7] **I** said: “As far as I am concerned, they are forgiven, but see to it also that they will also be forgiven by the people to whose souls you have caused much harm for the sake of the reward.”

[8] On this, **the captain** said to Me: “Lord, I will arrange this matter for him, and he will have understood now himself what he will have to do in the future. But I think that we will not need a gentile priest anymore in the future. It will be the same if our children will be taught in reading, writing and counting by gentile or Jewish teachers, and so this rabbi can continue to teach our children in these three subjects. However, what concerns religion, I will take care of it myself that our old polytheism will be changed as soon as possible in a monotheism. But now I ask You, divine Master and Lord, and from now on our God, that You should show us, who were gentiles up to now, the right way that we should go in the future, for until now we are still standing in the old darkness.”

[9] Then I preached about the Kingdom of God on Earth to them, and taught these gentiles in all things in the same manner as I had done in other places.

[10] That teaching lasted seven full hours, thus almost until three hours after midday. And they all believed in Me – also those who were outside of the house, since they heard My words through the open windows.

[11] Only after I had finished My preaching, the midday meal was served, at which also those had to participate who had become believing outside.

CHAPTER 39

The disciples and the Lord teach the inhabitants of Pella

[1] After the meal that lasted more than one hour, I walked with the captain around the city and healed all those who were sick. And more and more people followed Me. But My disciples stayed in the inn and taught the Jews.

[2] Close to the evening I came back with the captain to the inn where the disciples were still in full discussion with the Jews. These finally accepted Me as the promised Messiah, but could nevertheless not understand why I came into this world in such discreet appearance whereas the great king David spoke as follows about Me: ‘Make the gates wide and the doors high, so that the King of Honor can come in. Who is the King of Honor? It is the Lord Jehovah Zebaoth.’

[3] They, the Jews of Pella, did however not know that at My arrival in this world, in

¹⁴Chameleon-like person: person who frequently changes his ideas.

some cities a gate was widened and a door heightened.

[4] My teaching and the signs I did corresponded indeed with what especially the prophet Isaiah and the prophet Ezekiel prophesied about the promised Messiah, but, according to them, My appearance among the people in this world did not correspond with what the prophets had prophesied about the Messiah. And so the disciples had a hard time with the Jews.

[5] When I came into the room with the captain, his subordinates, his wife and his healed daughter, as well as the healed son of the innkeeper, there was a silence among the Jews and they looked at Me to see whether they could notice anything about Me that was exceptional.

[6] But I said to them: "Peace be with you. What you search about Me and try to find out, will at no time come with outer splendor, but is inside man.

[7] Yes, the Jews should have widened the gates of their hearts and heightened the doors of their souls at My arrival, but for already a long time they did not pay any attention at the call of David. That is also why they came into the Babylonian captivity and became slaves of the gentiles, out of which slavery they never will be freed if they will persist in their old stubbornness.

[8] But there are the gentiles. They have immediately greatly widened the gates of their heart at My appearance, and heightened the doors of their soul unto far above all stars. Therefore, the light of the Jews will be taken away and be given to the gentiles."

[9] When I had said that to the Jews, some of them were offended about that, but the gentiles praised Me greatly for this.

[10] On this, **the captain** said very loudly to the Jews: "What are you sitting and examining there?! Can you still not believe after all the Lord has done for us! Withdraw into your dark rooms and stay in your old night of every doubt and do not hinder us in this room that is too small anyway!"

[11] On these words of the captain that sounded very commanding, the more unbelieving Jews withdrew and went outside. But the Jews who were more believing stayed and still wanted to discuss with the disciples about a few things.

[12] But I said to them: "You have heard the full truth from the mouth of My disciples, and there is no other more extended truth. Believe it and act accordingly, then your hearts and souls will be enlightened, still wider and higher.

[13] Go and investigate outside and see how many gentiles I have made healthy this afternoon and how many I have freed from all their suffering, so that you can be enlightened by the gentiles, and not the gentiles by you. It is true that the light went out from the Jews but the gentiles saw and recognized it earlier than the Jews. Therefore, they also will keep the light, and the Jews will have to receive it from them if they want to have it. So you also go outside now and let yourselves be enlightened by the gentiles."

[14] When the more believing Jews heard that from My mouth, they went immediately outside to the rejoicing gentiles, and they heard how these highly glorified and praised the God in Me of Abraham, Isaac and Jacob, and they were not little

surprised when they heard this from the mouth of the gentiles and from those who were sick and were healed. Then most of the Jews believed also, went home and discussed with each other about all the things they had heard from the disciples before and what I had said to them. The glorifying words of the gentiles made their hearts wider and the thoughts of their souls higher, and they came to understand what David had meant with his psalm.

[15] But we partook of the well-prepared evening meal and discussed with each other about all the things that happened that afternoon.

CHAPTER 40

The Lord with the captain view the dawning morning on a hill

[1] After the meal, the captain, his wife and his daughter Veronica thanked Me for everything that they were able to achieve through Me.

[2] I said: "On the one hand it is your faith that helped you, and on the other hand I through your faith and through your quickly ignited love for Me, and with that also for the One who lives in Me and whom you will still come to know more clearly when My Spirit of eternal truth and wisdom will soon be poured out over you. But now you also should go home and rest until tomorrow. But then come back here and we still will discuss about many things with each other."

[3] Then the captain and all who were with him stood up, gave Me all honor and went to their homes. There they still discussed with each other for a few nightly hours about all the things that had happened during the day.

[4] The old rabbi and the Greek innkeeper stayed with us until midnight, and in a corner of the room they discussed with each other about the unbelief of some Jews who should be the ones to stand closer to the truth.

[5] Finally **the rabbi** said: "That also confirms the statement of the prophet: 'For worldly wise men and the intelligent it will remain hidden, and to those under age it will be revealed.' Of old, the children of the light sat always by the full dishes with the bread of light from the Heavens, and they did not have to suffer hunger. But because they never had to suffer hunger or thirst, they forgot the high quality food from the Heavens and returned to the disgusting food of the world, as I unfortunately had done also.

[6] But the gentiles who hungered for light noticed how the chosen children of the light turned more and more their back to the Heavenly food, and they came to take possession of the full dishes. They read our books with great zeal, and in that manner they satiated themselves already beforehand with our bread from the Heavens. And that is why they are now much stronger than we, and have recognized the Lord much easier and with greater certainty than we. But He also will be recognized by us Jews."

[7] The Jewish and also the Greek innkeeper agreed with the rabbi and went then to rest.

[8] I rested also that night with the disciples at the dining table until the morning.

[9] In the morning I stood up from the table and let the disciples rest. I quickly went outside, to the other end outside of this city. Nobody in the house knew where I had gone.

[10] Only a servant of the captain saw Me walking through the city and told it quickly to the captain who was already awake. He dressed himself quickly and hurried after Me in the direction that the servant indicated to him.

[11] When he arrived at the mentioned end of the city, he saw Me on a hill. At once he climbed upon the hill to Me.

[12] When he was near Me, he bowed deeply before Me and asked what made Me decide to make a morning trip without any disciples to this eastern side of the city Pella.

[13] I said: "Be patient a little more, then you shortly will come to know. Let now first the sun come up above the horizon, then I will reveal why I have chosen this spot for this morning."

[14] Then we took place on a flat basalt rock from where we very peacefully could view the events of the morning.

[15] Clouds with golden edges floated over the horizon, and seen from our spot, very few mountains with a height of any importance could be seen because the land became partly already much flatter from our city towards the far Euphrates desert. However, the sunrise was more beautiful there because it rose in blood-red colors as if from the deep, and colored the high mountain tops in the west, which also the captain highly praised as a beautiful scene of nature.

[16] He only asked Me how I, who at every moment can have endlessly much greater beauties of Heaven at My disposal, could be pleased at this earthly natural beauty.

[17] I said to him: "Friend, if the Master Himself cannot be pleased in His works, then who can be? Or do you think that the Master would have created all these works if He would not have clearly seen them in His Spirit already a long time beforehand while He was extremely pleased with it? But if you see that I am pleased with this morning scene, then its reason will now surely be clear to you."

[18] **The captain** said: "Look, o Lord and Master, if I now think about Your answer, which is clearer than the most clear drop of water, then I am surprised about my own stupidity that something like that did not come into my mind, which is apart from that not weak, for I not only firmly believe but am also fully convinced who the One is in You who immensely mercifully is standing before me."

[19] I said: "Do not worry about that. For the world is arranged by Me in such a way that everything must very gradually unfold and develop itself. Look at the existence of the day, look at the development of the plants, the animals and finally still more so of men. Then you easily will understand for which reason not everything at your first

arrival in My Kingdom cannot be as clear yet as it later will be for you when My Spirit will expand itself more and more in you and when in one moment you will grasp and better understand things than had been possible to you up to now after years of thinking. So you can be completely at ease about this now because you are already on the best road. So let us continue to watch the scenes of the beautiful morning.”

CHAPTER 41

The disciples search for the Lord

[1] Then we watched the different phenomena of the morning, I explained them to the captain who was extremely grateful for that and was very surprised, for many things of the old mythical elements of the imaginative heathendom from his early youth were still hidden in him, of which he could not fully rid himself in one moment.

[2] But what happened in the mean time in our Jewish inn this morning?

[3] When My disciples woke up and were missing Me, as also the innkeeper with his family, they all became afraid and seriously wondered whereto I could have gone all alone this morning, and why.

[4] **Peter** said: “But you know that, as long as we are with Him, He always used to go outside every morning before sunrise. He surely will come back at the right time. So let us not be anxiously worried about Him.”

[5] On this, **James** said: “Although you are right, but I also know better than anyone of you – since I was always near to Him from His childhood and went along with Him – that He also sometimes likes to hide Himself for a short time from those who are His loved ones, and that He then likes to see when they will seriously search for Him, will find Him and will express their great joy about that when they found Him back. So we also should search for Him this time, and very zealously.”

[6] Now also Judas Iscariot wanted to make a controversial remark, but **John** sharply interrupted him immediately with the words: “You were, are and remain a disciple of Him who still did not absorb a spark of the spirit of truth. You are for the greatest part an imagined sage and with this you are lying to yourself and to many others. So you better keep quiet and let those speak who want to speak in His Spirit and who can do that through His mercy.”

[7] Then the rebuked disciple did not say anything anymore and went alone outside where he met a few Jews who asked him if I was in the house and what I was doing.

[8] But **the disciple** said: “Go and search for Him yourselves, for I did not receive any command to tell anyone anything about Him.”

[9] Then the disciple went further and watched the old city of which the houses were mostly built with black pieces of basalt, for there was little wood available in this environment for construction.

[10] The disciples who stayed in the house, discussed further with each other as to what they should do. They finally all agreed with James and wanted to search for Me.

[11] But a servant of the captain – but not the one who saw Me early in the morning walking before the house of the captain, but one that was sent by his daughter – asked for Me and the captain to know if he was perhaps with Me, since he left the house very early and very hurriedly. But this servant could not receive any information from the disciples.

[12] Then **James** said: “Hey, it is as if a flash of lightning went through my soul now. Since the captain left the house so early, he saw the Lord walking and he followed Him. One of his servants will know in which direction he saw him leaving the house. Let us go there, then good news will be given to us.”

[13] After these words of James, they all stood up and went to the house of the captain. There they soon met the servant who was on guard and he told them in which direction he saw Me and then also the captain going.

[14] When the disciples and also the innkeeper heard that, they went immediately further in the same direction and came soon on the spot outside of the city where I was together with the captain.

[15] But since I and the captain were sitting on a block of basalt of which the back side hid us, those who searched did not see us that quickly.

[16] But **James** said: “Let us now go upon this rocky height, for from there we surely will be able to see far and from there we certainly will see the Lord walking somewhere.”

[17] Then they all climbed up, and when they came completely on top, they soon saw Me and the captain.

[18] They all were very happy to have found Me. Only **Simon Judah** walked towards Me and said with a friendly face: “But Lord and Master, look, we were anxious and sad because we did not know where You had gone this morning. If You would have told us something about it, we all would have gone with You at once as we always *do* and we would not have had to worry about You. We ask You not to do this again to us in this environment that is strange for us, but if You would like to go somewhere alone according to Your wisdom, then tell us to stay alone, then we certainly will never go against Your holy will. For look, we love You above all, and therefore we become worried when only for a few moments we do not know where You are and what You do.”

[19] I said: “Come now, I would have told you if I would not have known beforehand that you would search for Me and certainly find Me. Besides, it did not harm any of you that I have strengthened your love for Me again. But I had to do something alone with this new friend and so I walked alone to this place.

[20] This city and its environment will be a refuge for those who believe in Me at the time of the great humiliation of Jerusalem, as I already pointed out to you, and that is why already now a good foundation has to be laid here for a strong community in My name by this friend who has authority over many gentiles. And with this you know now

also why I wanted to be completely alone with the captain.

[21] But if My absence of only a few moments made you now already so worried, then what will you do when I will leave you with My body for a longer time?"

[22] **Simon Judah** said again: "Lord and Master, we well know what You want to say to us by that. If it must be so according to Your decree, we will bear Your absence, which will be very sad for us, in the hope that all the other things that You have revealed to us will also most certainly be fulfilled. But that no one of us wants to be close to that time, this You can read in our hearts. But always only Your will be done."

CHAPTER 42

The captain comforts the disciples

[1] Then the captain said to the one to who I just said what would happen to Me in Jerusalem, and that he should not be offended about it when he will hear about it: "Friends, also I know now what makes your heart so sad. But if this is the only way to break the stubbornness of many unbelievers in Jerusalem and to make them seeing and believing, I cannot help but to glorify, praise and love our Lord and Master and God even more, for only the highest and purest love of God can bear this from His created beings. Our human love would not be able to do that.

[2] Besides, the Lord will be in our midst again after three days, and will fill us with His mighty Spirit, and in this manner He will stay with His followers until the end of this Earth. So I think that we have all reason to rejoice about all the things that He has determined and that He wants to bear for the possible salvation of all men. For those fools, who are full of blindness, can in their wild rage assault the body of the Lord and also kill Him, if He will allow it for the improvement of the blind ones – feeling obliged by His love for us men – but who will be able to kill the eternal, almighty divine Being in His body? It will revive His exalted body again, and on the third day He will be again with us just like now, so that we can be extremely joyful about this.

[3] Friends, if I would allow the least of doubt in myself about that, then on my intervention, 100,000 of the bravest soldiers would stand already within two weeks before the walls of Jerusalem, because I am captain of the first and highest rank and have received all authority from Rome, and within a few weeks not one stone would stand upon the other. But because the Lord first wants to accomplish the greatest wonder in that godless city, there will be always time enough for the destruction of that evil city, for if the people would still not repent after that greatest sign of the Lord by their evil but still free will and as a result of their love for the world and their self love, which is also possible, then we Romans will come and preach a completely different gospel to them with the sword – the gospel of the kingdom of the devil and all his furies.

[4] Then it will be no more: 'Peace be with you', but: 'Death will come over you, because you did not want to recognize the time in which God the Lord Himself personally visited you.'

[5] So let us be cheerful and joyful, for all that the Lord wills, does and allows is so endlessly good that we cannot imagine. We can very cheerfully go home now and partake of a very well-prepared morning meal, if this is well pleasing to You, o Lord?"

[6] I said: "Sure, because the servants of our innkeeper did their utmost best to prepare a very good morning meal for us. Also your wife and your daughter went very soon after the departure of the disciples to the woman of the innkeeper to ask for Me, and they very zealously worked together to prepare the morning meal. So we can break up and go slowly to the inn. But let us make a small detour outside of the city to go there, so that not too many people in the city would notice us, who would then massively follow us."

[7] That seemed a very good idea to the captain, and we took the suggested way.

[8] Along the way, the disciples were surprised about the wisdom of the captain, and **Simon Judah** said: "This was also not given to him by his flesh and blood, but *by* the Lord. However, in one time more than to us since the time that we are with Him. But the Lord will know why."

[9] I said: "Because in one time he came to Me with more than you since you are with Me. But when after My glorification My Spirit will fill your heart, you also will be lead into all wisdom."

[10] With this, My disciples were also satisfied, and they all became very cheerful, because the words of the captain had a good influence on them that lasted with them for a longer time, but of course, it gradually lost its strength again.

[11] Now we reached our inn where the disciple Judas Iscariot was in discussion with some Jews. When he saw us, he went into the house and let the Jews alone because the smell of the food attracted him already very much.

[12] Also the few Jews wanted to enter the house, but **the innkeeper** said: "Friends, you know about the little space of my inn, so stay for the time being in the front garden, and if you need something, it will be brought to you. After we will have finished the morning meal, there still will be time to present your request, but give us some rest during the meal."

[13] Then the Jews stayed in the front garden and ordered some bread and wine against the payment of six pennies.

CHAPTER 43

Veronica's morning meal

[1] We went to the dining room where the daughter of the captain came to meet Me

very kindly and thanked Me for the mercy of being worthy to see Me once again and to put the food before Me that she had prepared for Me.

[2] I commended her and went to sit at the table. And the daughter set a golden platter with a few very well prepared fishes before Me, and a white wheat bread and the golden cup full of wine. For the others, a completely roasted calve was set on several platters before the disciples.

[3] According to Roman custom, cooked beef with a very seasoned smelling broth was served for the captain, his also present subordinates and his wife and daughter. And the morning meal tasted extremely well to all of them, and the wine and the bread were not spared.

[4] Veronica asked Me if the fishes that were prepared by her tasted good.

[5] I said: "Just look at the platter and see if I had left anything. Every food that is offered in love by men to Me, tastes good to Me. You prepared these fishes *that are* of the noblest kind from the Lake of Galilee with the fire of your love, and that is why they tasted extremely good to Me.

[6] Although I do not need to receive food for My body from you men, but I nevertheless accept it out of love for them. For they can give Me nothing that I have not given them before, but if, with true love, they give Me back what I gave them before, I also accept it with all love and great joy of heart as if they had given it to Me from their possessions.

[7] This is also the case when you give something to a poor person out of love for Me, for when someone gives something out of true love for Me, and from that for his needy fellowman, I accept it completely as if he had done it for Me Myself, and I will reward him here and in the beyond.

[8] Remember these words of Mine very well and act accordingly, then you always can expect My full love. But you also liked very much to eat such fishes. Why did you not prepare a few also for yourself today?"

[9] Somewhat shy, **Veronica** said: "Yes, Lord and Master, I would have done that, but there were no more in our fish tanks. And even those four that I gave You must have come there by a miracle, for the servant himself, who takes care of our food, told me so when I asked him for fish. He thought that there would be no more fishes left at all, but when he went to see anyway and saw the fishes therein, he said: 'Truly, this is a miracle, for already for a couple of months no fishes could be seen or discovered there.' And I believe that servant, because I never caught him lying. So these fishes are thus really a miracle, and so I truly gave You, o Lord, only what You have given me before."

[10] I said: "My dear Veronica, it may have partly happened with your fishes as you think now, for they are My gift anyway, even if it was not such a miracle as you asserted. Your fish tanks are already very old and has many corners in which such fishes can easily hide for a long time to appear then at a certain moment, which was then also the case with your fishes, but that they hid until today and that no one could discover them, that was My will.

[11] But if you are very fond of such fishes, then send a servant to your fish tanks, then there certainly will still be a few. And when you will find them, then prepare them for the midday meal for Me, for you and also for the others. We all will have enough.”

CHAPTER 44

The importance of the Lord’s teaching in relation to His deeds

[1] When Veronica, the captain, his wife and his subordinates heard what I said, they went, without wasting another word, quickly to the fish tanks that were near a spring on the land of the innkeeper and which the captain had rented from the innkeeper because the innkeeper never had fishes anyway – and they found all the fish tanks filled with the most noble fishes.

[2] Full of amazement **they all** came back quickly and said: “O Lord and Master in Your Spirit already since eternity, this is a real miracle, and we all see now very clearly that no one on Earth can give You anything which he did not receive from You first. All thanks to You for this gift as for each other *gift*, for You only are the miraculous eternal Giver of all gifts, and we, all too often ungrateful men, are the main receivers. Therefore, to You only *we give* all thanks, all glory, all praise and all our love.”

[3] I said: “Well now, although this is good and just, but do not make a sensation in front of the people.”

[4] **The captain** said: “Lord, we will never do or undertake anything against Your will, but allow me to write a secret letter about this to many of my friends in Rome, for these things should not remain hidden for the brighter men that I know.”

[5] I said: “Friend, Rome has been taken care of already, and your friend Agricola and also several of his companions know Me much better than you do now, but in My name you can take care of this community that I entrusted to you. Then My reward for you will not fail.

[6] But do not talk there also too much about the signs that I have performed on special occasions, but all the more about My teaching by which all men are called for the eternal life in My Kingdom. For nobody will be blissful by only My miracles, but only if he believes in Me and lives and acts according to My teaching.

[7] Although one can be forced to believe by My signs – which is not very useful to his soul – but the one who recognizes Me by My words, who believes in Me and lives and acts according to My teaching from his completely free will that is not coerced, stands much higher in My Kingdom than the one who came to believe in Me and My teaching by My signs. Remember this well and do not make a big sensation of My signs.

[8] The one in whom the spirit of truth will prevail, will also recognize the truth of My words without any outer sign and will become entirely free in that truth and will reject

everything that binds him.

[9] My teaching will remain and will never pass away throughout eternity, but all the signs that I have performed, and will still perform, will in the course of time, as any other historical story, for the greatest part here and there be preserved from mouth to mouth, with many changes and falsifications, and will in later times be hardly believed by the enlightened people, or not at all. But by the pure truth of My teaching, the people will become easily aware, also in much later times, of who the One was who gave that truth to the people. So do not make too much sensation of My deeds, except those of My love.”

[10] This had a good influence on the Romans who otherwise attached great importance to signs and wonders, but by this lesson of Mine they came to see things quite differently and better.

CHAPTER 45

The objections of the subofficer

[1] A petty officer, who was also an educated Roman, said after some deep reflection: “Lord and Master, although I can see the truth of the wise advice that You have given us, but I still would like to make a small objection.

[2] If at the spreading of Your teaching we cannot make a sensation of Your signs and deeds that can only be done by a God, then You are in the eyes of the usually natural thinking man a very wise teacher of the people who draws out of the best intelligent basics and gives the best teaching to his fellowmen, but by that You still will not be a God. For with all the nations that we know, especially those from ancient times, there have been wise teachers who instructed men in all kinds of useful things and who also educated them in the perception of a God, which became however very distorted in the course of time.

[3] Those teachers were for their office surely also instructed by Your Spirit, but by that they were not directly You Yourself. And so it was quite possible that their teachings were not considered as a living word of God but were only seen as a wise human word that came from the experience and attentive observation of nature and its changing phenomena of many men in many ages, which was used in various ways in practical life for the benefit of men.

[4] The miner learned about the metals and how to work with them, the farmer grew grain on the fields, the gardener pruned the fruit trees, the grapevines and still other fruits and medicinal herbs, the shepherd took care of his flock in an ordered manner, they built better houses and finally big cities, and man also clothed himself more and more efficiently.

[5] All these useful things for life, and still much more, came thanks to several very

wise teachers, and surely, we ourselves still owe them many thanks, for otherwise, without them, we still would be like the extremely rude and very barbaric hordes of the Scythes who live with their wild herds in the holes of the Earth and in old, hollow trees, who do not really have a language but howl like the animals in the forest and have not any idea of a divinity, neither have they any other kind of development.

[6] A wise teacher did certainly never arise among these people. And that is why they are still in a condition that is little different from that of the wild animals. Once one or more wise teachers will arise among them, they also will gradually reach a higher human level of development. But no matter what kind of wise principals of life such teacher will set up for his people, bringing his people to a higher level, will he by that be an only true God like You? And will he be capable to heal the sick only by his will and by his living word, fill empty wine sacks with the best of wine and the tanks with fish in one moment?

[7] So there is an enormous difference between the people being taught about everything by an awakened human teacher or – as this is here now very obvious and unmistakably the case – directly by God Himself.

[8] That is why, according to my human intellectual opinion, men should not only receive Your very wise and true teaching but also *know* that this teaching did not come as in ancient times through the mouth of a wise person, but directly from the mouth of God, who according to His eternal decree has physically assumed the human nature and form. And also that these deeds, which can only be performed by God and of which thousands of witnesses can testify, have very clearly proven that He is not a human being, but according to the full and undisputable truth the only true God Himself.

[9] In order to let the blind people understand and make it clear to them about the actual truth of life, of which they still by far do not have the least of notion, Your miracles cannot and should not be kept secret, but one should proclaim them faithfully and truthfully as to how, where and by which occasion they were performed by You, and be proclaimed to the people together with the teaching of salvation.

[10] I do not want to directly assert that one should pass on to people absolutely everything that You performed in the many places where Your divine feet have walked and *that You have* visited, but the most important deeds should not be forgotten.

[11] Whether the people who will live much later will entirely consider them as pious historical myths, will in my opinion not be very harmful to the truth of Your teaching. Because to those who will discover the divinity of Your personality in the teaching, Your deeds will also be true and very understandable. But those *who will not accept* Your teaching because of the deeds that You performed in our presence, because they will seem perhaps too incredible to them, will also without knowing Your deeds find as little the truth of life in Your teaching as up till now the temple servants in Jerusalem and the Pharisees in other places. Lord and Master, am I right or not?"

CHAPTER 46

The importance of the truth

[1] I said: “You should not have used so many words here, then I also would have understood the good will and the pure attitude of your very clear mind. But since you have spoken, it is also good for the sake of the others, because you spoke very well.

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

[3] And no sensation should be made of those deeds – although I also performed them out of love for the people – that were done to convince them more quickly of the truth of My teaching, which is only necessary especially in this time, but not in future times in which My word will already perform signs by itself. For this would soon increase people’s desire and make them long more for all kinds of wonders than for the influence of the true life which My teaching has in man. And people who are eager for wonders will also more easily and sooner be dissuaded from the actual, inner truth of life by false wonders that are performed by false teachers and prophets, than those who will carefully examine everything and who will only keep for themselves what is good and true.

[4] To all those who, without doubting and actively, will firmly adhere to the truth of My teaching, I will give the power to perform all kinds of signs of pure love in My name anyway. In this way, My word will perform wonders of itself, which will certainly be more useful for the spreading of My teaching than if you would relate to the people all the many thousands of signs that I have performed.

[5] If out of the living spirit of My word, the gift to perform signs will be given to you, you should not publicly make a big scene out of it, for by that you would do much more harm to the good cause of the truth of My teaching than be useful. Because everything that is imposed and forced does not awake My Spirit in the soul, or only partly here and there.

[6] Only the free, personally chosen and not enforced truth, which is the actual light and life of My Spirit of love in the human soul, can do that. So perform wonders as few as possible for those people who thirst for the truth if you do not want to make half dead believing dolls out of them.

[7] However, if you have performed one or the other sign before people who are experienced in all kinds of worldly sciences, then do not neglect to show them the cause of the success, so that by that, also their faith in Me will be more alive. The cause however, is always only Me, and without Me no one is capable to perform anything that is truthful.

[8] As to how it should be explained to people with an already clearer spirit and stronger will, no one of you should crack his head on that, for if someone of you will need it, then it also will be laid in his mouth, word for word. Because those who love Me and keep My commandments, I Myself will in the spirit of all truth go to them and reveal Myself to them. Then they will hear from Myself of all the things I have taught and done in this time.

[9] For if you would want to have them written down in books, with all the circumstances and additional events, you would need more than 1,000 writers for as long as 100 years. And if then everything would be written down in the almost countless many books, who would read them all, while being directly able to act according to My teaching which he could hardly hastily read in the many books, even in several hundreds of years? With this, you will all realize now why you should not make a great sensation of the signs that I have performed. The truth will work for itself.

[10] If you have understood this, then let us go outside, then I will strengthen you and tell you about all the things which still have to happen today.”

[11] Now they all praised My wisdom, stood up together from the table and went with Me outside, upon a hill near the city of Pella.

CHAPTER 47

The question of the captain Pellagius about possession

[1] When we were all on the mentioned hill from where a part of the Lake of Galilee as well as the cities Abila, Golan and Aphek could be seen, I laid the hands upon all those who were present and gave them the power to heal all kinds of sicknesses and to drive evil spirits out of those who were possessed by laying on their hands in My name.

[2] After this action, **the captain** asked Me: “Lord and Master, I have seen and observed people on several occasions who behaved and moved very strangely. For some time they were very calm, and when I asked something to them they gave very intelligent answers, and no mental disturbance was apparent. But suddenly they were seized by some invisible power. They twisted their whole being, started to rage and behaved badly by all kinds of awful slandering, even towards people of good reputation and against the gods or about the one God of the Jews and against the prophets, and they hit themselves terribly with their fists. And if one wanted to forcibly chain them, they burst out in a horrible laughing, and the one who touched them fared badly.

[3] In the old mine city of Gadara, not far from here, I have known two men against who a whole Roman legion could do little or nothing. They stayed in the old quarry and were a big trouble for the travelers and also for the inhabitants. When they were caught and bound with chains and ropes, it was to no avail, for once they were seized by that

secret power, they even tore off the strongest chains and ropes in one moment, hit themselves and also others who dared to approach them, and when they were surrounded by soldiers, these were so much thrown at with stones that they quickly had to flee to avoid of being terribly mutilated. And when sharp arrows were shot at them from a distance, they laughed, for even the most skilled and best trained archers could not shoot one arrow near to them.

[4] I suppose that these men were possessed by very evil demons? Who and what are those demons, and why is it permitted that often the most innocent people, yes now and then even innocent children are tormented by them?"

[5] I said: "About all the things you ask, My disciples and also several of your friends in Rome and also elsewhere are already completely instructed, and at the right time this will also become clear to you. In the mean time let it be sufficient for you to know that now I gave you the power to drive out such evil spirits of men by the might and the power that exists in My name. What you have asked Me now, you first of all will come to know from those whom you will heal, and you can learn many things from My disciples who witnessed that I healed the possessed ones in Gadara."

[6] When the captain heard what I said, he as well as all the others thanked Me for strengthening them, except Judas Iscariot who did not come with us on the hill but was roaming around the city at that time to beg for a so-called tip from all those whom I had healed – an activity that was not new or rare with him, for he was and remained a real thief and was never satisfied. Also no one asked for him, and no one missed him.

CHAPTER 48

Two possessed men are brought to the Lord

[1] After they all had expressed their thanks for the might and power I had given them, two citizens came from the city to us on the hill. One was the known Greek innkeeper and the other, his neighbor, was a Roman. He was a smith and also practiced now and then the healing of sick animals and at times also of sick people, especially half fools and epileptics, and sometimes with good healing results.

[2] Right at that morning two young men, between twenty and almost 30 years old, from the nearby city of Abila were brought to the inn of the Greek in order to heal them there by the smith, and according to the smith they had a threefold epileptic disease. The smith immediately tried his methods, but they did not work, and then the two really began to rage, expressed the greatest insults against the smith and also the innkeeper and they threatened to harm all their activities, and their body and possessions.

[3] Then **the innkeeper**, who was terribly frightened, said to the smith: "The great Lord and Master must certainly still be here. He must be filled with all divine power and might, because otherwise He would not have been able yesterday afternoon to

completely heal so many people who had diseases that are otherwise incurable. Let us go and find Him. We can ask for Him in the Jewish inn.”

[4] On this, they went immediately to the Jewish inn, asked for Me, and they were told and indicated where I was. So from there they came hastily to Me and told Me everything that happened to them that morning.

[5] And I said to them: “These are not epileptics but these are two very severely possessed persons. In the one are five evil spirits and in the other, who is the eldest, even 17. Bring them here, then they will be helped here.”

[6] **The innkeeper** said: “O Lord and Master, that will be quite difficult because those two are totally uncontrollable and so strong that twenty strong men would not be able to hold them, and they also do not allow anyone to approach them.”

[7] I said: “As they were brought to you by their family members from Abila, so they also can be brought here by those same family members. Thus go and bring them here.”

[8] At once the innkeeper and the smith went back to the house and told it directly to those who brought the two possessed persons from Abila to Pella, and they tried to bring the two possessed persons to Me.

[9] But at first they did not want, and several well distinguishable **voices** came out of the mouth of the 2, who spoke thus: “What have we to do with the Son of the supreme God? Must we let us be tormented prematurely by the power of His will and word?”

[10] But now **the innkeeper** said: “If you absolutely do not want to go, you will be forced by his almightiness, and your resistance will be useless.”

[11] Then **all the evil ones** cried out from the 2: “We surely know that we can never oppose His will, but we nevertheless want to resist it as long as it will be possible!”

[12] Now **the innkeeper** said: “Listen, you evil spirits, who have the insolence to defy the almighty will of the Lord, now the Lord wants it – stand up and go!”

[13] When the innkeeper had said these words, where I perceptibly supported his will with Mine, the two stood up, and at once, without any resistance, they let them be brought to Me by their family members who followed the innkeeper and the smith.

CHAPTER 49

Pellagius heals a possessed person

[1] When they came to Me, **the innkeeper** said: “Lord and Master from eternity, here are the 2. It was not easy to bring them here. They only could not resist against the power of Your will.”

[2] I said: “It is good that they are here, so that you will be able to well know the difference between so-called fools, epileptics and people who are truly possessed by evil spirits.

[3] These belong however to the already very severely possessed, and men can only free them of the actual Philistine spirits that they possess through praying and much fasting. But here neither praying nor fasting will be necessary.

[4] The youngest who is only possessed by five spirits can be freed of his spirits by any of you because you are strengthened by Me, but the eldest who is possessed by seventeen spirits cannot be freed of his evil indwelling by any of you without My special power of will, because for this purpose, the faith of you all contains still too little true living divine power. This you will only receive when you will be completely permeated by My Spirit – which is not the case with you now.

[5] But now I assign you, Pellagius, for the youngest. Lay your hands upon him in My name and say: 'In the name of Jesus, the Lord, I command that you will all go out of this man, visibly for us, and this in the form that is common to your old, stubborn evilness.'

[6] If you will do that, friend, the five demons will immediately go out of this man and leave him forever. So go and do it."

[7] Then the captain went to the possessed one and did as I had advised to him, and the five evil spirits went out of the man in the form of five hazy snakes with bat wings and flew for some time around our heads.

[8] And **a voice** was clearly heard by us all that went out of the spirits and sounded like this: "Lord, almighty One, when will the deliverance from our hard captivity dawn?"

[9] I said: "When you will change your will. You spirits know the truth, and the light of life is not strange to you. Then why do you still hang on to the old lie and its works of rigid stubbornness for already 1,000 years, according to the time of this Earth? Change your will and beg for forgiveness and mercy to the One who is Lord over everything and will be for eternity from now on, then deliverance will also dawn for you."

[10] **The spirits** said: "Lord, that is what we want, but You give us another and better will, and show us like that Your forgiveness and mercy. Deliver us from the old evil of the lie and its works, for also we are descendants of Abraham, although we come from Esau."

[11] I said: "It will be given to you as you yourselves want. Go now again to where your love and will attract you."

[12] **The spirits** said: "Lord, we do not discover in ourselves any love, neither a will. So let happen to us as You want and according to Your mercy, for we are fed up with our will and our love."

[13] I said: "Then ascend to the region of this Earth where purer brothers will guide you further."

[14] When I had said that, the five spirits received human forms, as if formed from light vapor. They grabbed each other and floated then away in the form of an ever more transparent little sheep cloud. Then it quickly disappeared and was no more visible.

[15] **The man** who was freed from his five tormenting spirits came to Me and said: "O Lord and Master, I thank You in the first place because You freed me of my great

torment, but I also acknowledge as a heathen that from now on I will no more believe in any of our many gods and worship them, for You only are the God of all gods, men and creatures of this Earth, and all demons must bow their knees for Your name! Therefore, all honor, all love and all praise goes eternally only to You!

[16] And what I have said now aloud, I also swear in front of all men and all gods to whom still numberless people adhere and sacrifice, but who are nothing and who have no power or authority.

[17] However, if there still would be some higher god against whom I may have sinned by this open confession, then let him sling a flash of lightning at me from the Heavens and kill me.”

[18] His family members, who were still heathens, were frightened because of the young man’s oath, and they expected that Zeus would be very offended and would certainly destroy the one who was freed by *slinging* a flash of lightning from the Heavens.

[19] But since there was no flash of lightning, **the young man** said to his family: “Why do you expect a punishment from a place from where no punishment should be expected? For there is no Zeus, and even less a flash of lightning in his power or hand, neither did it ever exist.

[20] Look, the One here, before whom I kneel down in gratitude, is the true and almighty Zeus. If He would say that now at once 1,000 times 1,000 flashes of lightning must come down from the clouds or from the cloudless sky to the Earth, then they also would come down and destroy what He has destined to be destroyed.”

[21] I said to the freed young man: “Stand up, My son, and remain with your new faith, then you will never more be harmed. But let us also free your brother from his seventeen tormenting spirits.”

CHAPTER 50

The Lord drives out seventeen spirits from a possessed person

[1] When I had said that, the heathens who were present were seized by fear and great fright, for they already had great respect for the five spirits.

[2] But I stood quickly up from My place, went to the possessed one and said with My hand held up: “I want it. So go out of the inward parts of this man, visibly before all who are present, for you have no right to possess and to torment him.”

[3] Then they shook the man a few times, so that he fell on the ground, but he quickly stood up again when the evil spirits went out of him in the form of little, black crocodiles.

[4] However, these looked much more compact *and* could not lift themselves into the air but crawled around on the ground. They finally directed their mouth at Me and

furiously screeched at Me (**the spirits**): “What have we to do with You? We do not know You and could never go against Your laws on Earth because they never existed. With what right do You want to chastise us now? Why did You chase us out by Your superior power of this our habitation that we conquered with difficulty?”

[5] I said: “Were you not there when I gave the laws on the Mount Sinai? Who urged you at that time to defy Me, to mock Me, to make a golden calf and then to worship it instead of Me? You were the greatest troublemakers then and convinced many people to turn their back on Me. How then do you say now that I am completely strange and unknown to you and that I never gave you any laws according to which I can now rightly command you?”

[6] That what happened to you at the time when Moses came in the valley to you, and who in justified zealous anger smashed the stone tables of the law, should also happen to you now. So go away from here, for no salvation will dawn for you for a long time.”

[7] Then they hurriedly crawled away from us along the steep slope of the hill to a swampy cleft that was densely overgrown with all kinds of weeds, and they howled and screeched wildly.

[8] Then **the captain** said to Me: “O Lord and Master, that cleft will be a disaster for all the inhabitants of this place if You will not purify it from those seventeen evil demons, for even I became afraid of these truly bestial spirits. So please let them not stay in that cleft.”

[9] I said: “Just wait awhile until I am ready with the healed person, then we will see how this cleft can be purified.”

[10] On this, also the second healed person fell on his knees before Me, thanked Me for the healing of his torment that lasted already several years, and he made then the same confession of faith which his brother had done before. Then he asked Me not to forget the request of the captain, for also he could not look anymore into this dirty cleft without disgust.

[11] I said: “A little more of the right patience, for we still will see whether one of the seventeen will come back in another form and dispute with Me. For also these spirits still have a completely free will.”

[12] **The captain** said: “Lord and Master, what is actually the reason that those spirits became visible for us in the form of the very horrible animals that I know? Although the first five finally changed their appearance, but those seventeen retained their horrible, ugly appearance in which they became visible for us, and they also went away from here in that same appearance. Why do those spirits become visible before men in such form?”

CHAPTER 51

The nature of the five spirits that were cast out first

[1] I said: "Because that appearance corresponds to their inner evil greedy love. Although the winged snake corresponds to a certain degree of worldly cleverness and can be compared with the subtle stratagem of a commander, but when you look at that cleverness more closely you will find very little neighborly love in it, but instead of that, you will discover extremely great selfishness, imperiousness and unrestrained pride. And look, that inner condition of a soul appears in My supreme light of truth in a form that corresponds to it completely.

[2] Just imagine a winged snake – they still exist in the nature in some places in the middle and the south of Africa and also existed in these parts of the country at the time of the Philistines during very hot years. It is already difficult to fight against a snake without wings – because of its secret cunningness – and for a common man it is still better to run away from it to confront its cunningness.

[3] However, in case of a winged snake, also running away from it does often not help, but only iron clothing and a sharp sword in the hand of a well trained warrior. And that iron clothing is here the power of My love in you. The sharp sword is here My word. And the truth of My word, which can overcome everything, is the well trained warrior and a true hero of all heroes.

[4] From this you can well conclude now why the first five spirits had to appear here before Me in the form of winged snakes, for at the time of the war of the Jews and them, they were very cunning commanders, and they had no other goal except their own advantage, gain and fame, because each one of them tried to establish a kingdom for themselves.

[5] Now the man they tormented for a few years is a descendant of their race. They discovered in him a great talent of commander, still very dormant, and they crept into his inward parts to awaken that talent, even with the hope of bringing him later on the throne of Rome. But they could not succeed in this because in the manner they proceeded with his body they only weakened the capabilities that were dormant in his soul, and did not make them alive.

[6] It was allowed to try out their will on this man to convince themselves that their plan was futile and foolish and could not be executed by their dark cunningness.

[7] But because they recently went too far in their anger with this man, it was also time to set him completely free from them.

[8] All this was foreseen, and it was good for this man, and also for the five spirits, because this is how this man could find Me, and with Me he found the eternal life of his soul. And the five spirits were at this opportunity healed from their old foolishness, which means their meaningless lust that could never be realized, and they have now taken the way in the schools of humility of the already better spirits. That is now briefly

all for what concerns the first five spirits.”

CHAPTER 52

The background of the seventeen spirits

[1] What concerns the appearance of the seventeen spirits: that corresponds to the insatiable greediness of the animals in which form they had to visibly appear here.

[2] When I first dictated the laws for the people of Israel to Moses on the Mount Sinai, with flashes of lightning, thunder, fire and smoke, Moses desired – on My command and referring to My presence – a suitable soberness for the greedy people so that their souls could better accept the truths that were proclaimed to them from the mountain.

[3] But the people asked Moses, and through him also to Me, if they could retreat from the mountain in a faraway valley because of the great fear and fright for the continuous flashes of lightning and thunder and the fire and the smoke. It would stay there completely sober – and *asking* if Moses with his brother Aaron would only settle the important things with Me.

[4] When a great part of the people asked and insisted, the desire was granted. That great part of the people went immediately with all their belongings to a valley that was quite far away from the mountain. For a few weeks they observed Moses' request quite well, but when Moses stayed away for a longer time the people forgot him and Me, slaughtered calves and sheep and took meal after meal.

[5] Then one of those seventeen came forward and tempted the people, because with the help of others he molded a golden calf, asked the people to assemble and said: 'This is our most important food. It is thanks to this that we are alive in this meager desert where our flocks can hardly find enough food. Let us highly honor this valuable symbol and worship it. Prepare now meal after meal and let us be joyful and cheerful around this symbol. Then you must choose us as your commanders, then we will be able to lead you to a fruitful land more quickly than Moses who has completely forgotten us with his ark. In Egypt we learned from the cunning crocodiles what we have to do to catch a good prey. So follow us, then we will not lack abundant meals.'

[6] And look, many let themselves be seduced to do what these greatest troublemakers advised them.

[7] However, when a crowd was dancing around the golden calf I sent Moses to them. Urged by Me, he became inflamed in a justified zealous anger and broke the stone tables of the law. Immediately after that, winged snakes came as if glowing, which was in accordance with the justified zealous anger of Moses, and they bit the renegades, and the one who was bitten, had to die. The first among them were our seventeen spirits who wanted to acquire fruitful lands and fat roasted meat with the cunningness and greediness of crocodiles. And for this reason they still had to appear here in the form that corresponds to their character.

[8] This man is not a descendant of the 17, but already since his childhood he used to eat a lot, and because of that he later became a real glutton. And that bad attitude gave the seventeen evil spirits access to enter his inward parts.

[9] But it was to his advantage. Since at first they urged his body to eat even more, his stomach soon lost the ability to consume the food, and the man could then hardly digest anything anymore, so that one was surprised that he could survive with hardly any food. Because of that, he also lost his great gluttony, and by that his soul became more spiritual and stronger in himself. And since his body and still more his soul were restored in the right order, it was the right moment to free him from his tormenting spirits.

[10] At the same time, that twofold possession had still another great advantage, namely for the inhabitants of Abila who lost almost their whole faith, for they were for the greatest part followers of the doctrine of Diogenes – thus stoics in the highest degree – and did not believe in the survival of the human soul after the death of the body.

[11] Well now, the possession of these two awakened the belief of many in the survival of the soul after the death of the body, although not completely, but still certainly for half. And now after what the two *formerly* possessed ones and their family members have experienced and seen, it will be easy to completely free the inhabitants of Abila from their already deeply rooted stoicism.

[12] And so, for everything in this world that is allowed by Me, there is nothing that is not for the well being of men. And you, My friend, will very well realize that, just like the others who are present.

[13] Since you also know now the situation of the seventeen spirits, we will now wait and see whether not one of them will return.”

CHAPTER 53

The Lord admonishes the leader of the spirits that were cast out

[1] When I had finished that rather long all-explaining speech in relation to possession, for which they all fervently thanked Me, suddenly a black smoke arose from the already known cleft – as it often arises from the chimney of a potter – crawling toward us, and soon it was very near to us.

[2] When it was ten paces away from us, I said very loudly: “Unto there and not further! Unveil yourself and show yourself in your form!”

[3] Then a very rough form of a man appeared out of the black smoke, visible for all those who were present. The form was as brown-black as that of a Moor and carried a golden calf on his arm as if he wanted to show by that that it was still his god and his love.

[4] However, with a loud cracking I let a terrible flash of lightning descend from the sky in the form of a winged snake. It hit the golden calf and destroyed it in an instant.

[5] Then **the form** began to stir and twist, and finally it brought out the following words: "Lord, why do You not let us enjoy unhindered what our love wants? For we never asked You to create us and then to torment us at Your pleasing for thousands of years and whole eternities long. But now that You have created us, which we did not want, and also breathed into us a love and a free will, why do You punish us if we act according to our love and our will?"

[6] I said again with a very loud voice: "Who in the whole eternal infinity can prescribe Me, the only Lord, full of all power and might, what I have to do!? Only My eternal love prescribes Me what should happen, and My eternal and endless wisdom is the collaborator of the almightiness of My will and brings it to order!

[7] Through My righteous helper Moses I set you free from the hard slavery of Egypt when you had to kill your firstborns! I gave you food in the desert, and no one suffered hunger or thirst, except some of you who in the land of abominations indulged too much in gluttony which is very destructive to human souls! I advised them to be sober, for the salvation of their body and especially for the salvation of their soul!

[8] Why did you desire to separate yourselves from Me when on the Mountain of knowledge I wanted to change you to become My children!? Because you did not dare to guzzle in My light! Then you went away to guzzle, and to worship – instead of Me as Father – a dead golden calf that was made by your hands!

[9] Who actually breathed that urge in your love!? I certainly not, but you yourselves, by your free will, without which you would be animals and would never be able to develop yourselves to become My children!

[10] But since you turned away from Me by your free will, then why do you not again raise yourselves against Me by your will that is *still* free!?

[11] You think that I torment you!? O, absolutely not! Every devil torments himself by his wrongness and stubbornness when he resists against My wise order and thinks that he can change it according to his malicious love!

[12] I remain the forever one and the same unchangeable Lord over the whole sensorial and spiritual world! With the pure love for Me, and from that for his fellowman, every man and every spirit can achieve everything with Me and receive everything from Me, but with a kind of violence or pride, eternally nothing, for I am the most violent among all the violent and the mightiest of all the mighty!

[13] But I am also the meekest of all the meek ones, the best of all the good ones and the most merciful of all those who are merciful. The one who will come to Me in true, remorseful love, asking Me for mercy, I will not withhold it from him. But the one who will revolt against Me after he came to know Me, will eternally not find salvation, but will only throw himself into an ever greater misery!

[14] Let every evil spirit and every devil remember that! I am the Lord, and besides Me there is not another one! And now go away from here!"

[15] When I had said that, the spirit left immediately, and soon after that, one could

see seventeen dark hazy clouds ascending from the cleft and were driven by the wind to the north.

[16] I said to the captain: “Look, now also the wish of you all has been fulfilled, because those seventeen dark bundles of hazy clouds were the seventeen evil spirits. The one who was here told the other sixteen what he had heard here, and then they decided to leave these regions forever and to decide with each other in the wild north what they will do. For in these regions they would be too much irritated by a certain corresponding influence by the things of this world, and would not be able to turn into themselves, contemplate themselves and see their sinful ugliness. So these seventeen spirits will still improve, but before that time will come, a lot of summers will still have to push away the winters on this Earth.”

CHAPTER 54

The dangers of eating impure food

[1] The captain said: “O Lord and Master, do tell us also where such spirits are mostly staying on Earth, so that we more easily can avoid these ominous places and regions. For if one comes in such regions, and he has something in common with such evil spirit it could easily happen that he is seized by him and finally even taken into possession and be harmed, which is truly not desirable.”

[2] I said: “Friend, the one who actively believes in Me and loves Me by doing the works that My love in him is showing him, should not be afraid of that. But men who are still greatly adhered to all kinds of pagan superstition should fear such spirits everywhere and at all times, and they are also already more or less surrounded by them or even possessed *by them*, for all impure passions of men are stimulated and influenced by spirits who were formerly, during their whole life, controlled by the same impure passions and who surrendered to these with lust and greed.

[3] Such impure spirits – partly spirits who already lived in this world, but mostly nature spirits who were never begotten in a human body to live in – are everywhere: in the air, on and in the Earth, in the water and in the fire, in stones, metals, plants, animals and also in the blood and flesh of men. That is why people should not eat the flesh of suffocated or impure animals.

[4] Although, in case of need, the flesh of impure animals can also be eaten, but it first has to be well cleaned, marinated with salt and good herbs, dried by the fire and then smoked with good herbs, in order to free it from the impure spirits.

[5] The flesh of animals of prey is harmful to human beings, even with all the precaution measures that I advised you, because the impure spirits can never be completely removed from them.

[6] So also, men should not drink water from impure springs, and they should keep

their wells clean, as Moses strictly commanded the Israelites in My name.

[7] The one who – as far as his body is concerned – will live according to the instructions of Moses will always and everywhere be spared of being possessed by evil and impure spirits. And this all the more sure if he actively believes in Me and My fatherly care, and who will start, do and end everything in My name. But without that, he is at each moment exposed to a thousand dangers of all kinds, unfortunately as a result of his own laziness, ignorance and foolishness.

[8] If I would not protect, by My angels, those who already from nature have a better attitude and will, there would be only few people on this Earth who would not be possessed. But men should not rely too much on that because My angels do not restrain the will of men. This is also for you something to think about.”

[9] When I had finished that, they all thanked Me and praised My wisdom and power. And the inhabitants of Abila asked Me if I also would like to visit their city, for they would announce Me there.

[10] I said: “You still can do that but I do not say precisely the time and the hour when I will come to you. But I also will come to you. Now you can go back home. But first take some bread and wine with your innkeeper. And eat only the flesh of pigs after you have prepared it as I advised you.”

[11] Then they all thanked Me once more and went then to the city with the Greek innkeeper and the smith.

[12] We still stayed on the hill for some time, and the captain and also the other Romans asked Me many more things, and I removed their doubts.

[13] So it became fully noon, and a messenger from our innkeeper, who stayed with us, came on the hill to invite us for the midday meal. And we stood up and followed the messenger.

CHAPTER 55

THE LORD IN ABILA

The trip to Abila

[1] When we came to our innkeeper, a great number of people stood before the entrance of the house. They once more wanted to see Me and speak to Me since they themselves were witnesses of My deeds and also heard already a few things about My teaching.

[2] But I sent them to our captain Pellagius and told them that they would receive My complete teaching from him.

[3] The captain promised them that he would instruct them in everything.

[4] The people were satisfied with that and they slowly dispersed. We entered the house where the midday meal stood already on the table. We partook of the meal and

were meanwhile full of good memories.

[5] When we soon finished the meal, and I had announced to all those who were present that in one hour I would depart with My disciples to Abila, the captain asked Me if he, together with his subofficers and Veronica, could escort Me to that city and also to the other places and cities that were under his command.

[6] I allowed him, about which he was very glad, and he immediately took preparations for the departure.

[7] We left the house of the innkeeper one hour later and he also escorted Me a long way outside of the city, together with his healed son, the Greek innkeeper, the known smith and the veterinarian.

[8] When I had taken leave of the four outside of the city, I also gave the power to the smith to cast out evil spirits with men, for which he could not stop glorifying and praising Me.

[9] Then with a rather fast pace we traveled over a good main road to Abila. And one hour before sunset we reached that city which was not so small.

[10] That city also was mostly inhabited by gentiles. Only ten Jewish families lived in that city and were poorly accommodated, and they had to serve the gentiles and live from them. All ten families had only one ancient and deteriorated house to live in. Therefore, in that city they did not have their own inn and no synagogue.

[11] When we came near the city I said to the captain: "Now go with your companions before us into the city, and let the ten Jewish families know that I will come to them and will stay overnight with them. All the rest will become clear later on by itself."

[12] When the captain heard what I said, he walked immediately with his followers before us, went directly to the Jews and told them what they could expect.

[13] However, **the very poor Jews** said to the captain: "O high ruler in the name of the emperor, that would be all good and fine but where can those more than 40 people find a suitable accommodation in this deteriorated house? There are enough deteriorated rooms but who wants to live there? There are more than enough frogs, vipers, salamanders and scorpions, but one cannot accommodate people there. What concerns our own rooms, we hardly have enough room for ourselves to live in, especially at night, and it would be difficult to give in addition to us a decent accommodation to a few people more. And we cannot take care of them at all since we ourselves are extremely poor.

[14] And so try to dissuade that great Lord and Master – about whose miraculous deeds we have already heard – from finding and taking accommodation with us for the night, for there are several well equipped inns in this city."

[15] Then **the captain** said: "I will tell Him your need, of which I surely know, but I also know beforehand that I will not be able to dissuade Him, because once He has decided and said something, happens. He already will know your awkward situation and your need for a long time, and He most certainly comes to you to help you and to bring true consolation, but not to torment you or to burden you with great worries. So

kindly meet His will, then you will find great love and mercy with Him.”

[16] **The oldest one** of the house said: “Yes, yes, let Him come as He pleases. When He is here, it will be obvious to Him at once what our situation is. We are all truly glad that He wants to come to us, but we are sad because for such mercy we cannot offer anything in return.”

[17] While the captain was still talking with the eldest, I already came with the disciples before the Jewish house, which was an old cracked castle and was located on a height outside the city wall.

[18] The captain saw Me at once. He quickly came to Me and wanted to explain the situation of the Jewish house and its inhabitants.

[19] But I said to him: “Friend, spare your words, since I know everything for already a long time. But indeed – as you already indicated to these people – I precisely came to them because I very well know the situation of their house and themselves. So let us go immediately to the eldest.”

CHAPTER 56

The Lord in the house of the ten Jewish families

[1] Escorted by the captain, I went to the eldest of the house, and there where also a few heads of family present who were worried and who looked at us to see what we would do after seeing that the house was an old ruin.

[2] When I came to **the eldest**, he said: “You are welcome with us, Lord and Master, but what we can do in return for the great mercy that You are showing us will certainly not be welcome to You. Look at our house. And our clothes will clearly let You see our situation without having to say anything further about it.”

[3] I said: “Peace be with you. I know what your situation is, but your misery is for the greatest part your own fault, for by laziness and by having almost no more trust in God, the only Lord and Giver of all good gifts, no one will make much progress on Earth.

[4] When you still had the means and the strength, you did nothing to improve your old house. You also did not bother about Jehovah and became acquainted with the blind teaching of the Greek sages by which you became much more miserable than you ever were before.

[5] Now you became even slaves of the gentiles, and you rather must beg them for a little bread in return of hard work instead of being able to say to them: ‘We have deserved it in the sweat of our face.’ For it is difficult to serve those who do not believe in any God nor in the survival of the soul after the dead of the body, and thus they also do not believe in a reward in the great world of the beyond, and so they also do not have neighborly love, and they are even enemies of their own life.

[6] Now in your greatest need you remembered the ancient Jehovah and begged Him for help, and that made Me come to you to help you, in front of the many very blind gentiles who also gave up the belief in their gods for the sake of their Diogenes. I am

doing this so that they also will see that the ancient God is still alive and that He helps the one who believes in Him, who keeps His commandments, and expects, in a truthful and unshakable trust, the right help from Him.

[7] Let Me see your old, very crumbling house, then we will see if we can stay overnight here and if what is damaged can be repaired. After that we will examine your provision rooms to see how much provision there still is.”

[8] **The eldest** said: “O great Lord and Master. This house must have had many big and smaller rooms before, but we hardly were able to use seven of them, and even these are already heavily damaged. All the others are still full of all kinds of vermin and are mostly not even accessible anymore for humans. Also our provision rooms are for the moment in a very miserable state. Only one can still be used for half, but even that one is empty, except for a few moldy breadcrumbs. But let us follow Your will and still go and see, so that You, o great Lord and Master, can see with Your own eyes that this is our situation in the land of Gad and Ruben, whose descendants we are.”

[9] Then we walked through all the rooms of the big house, and it all looked like the elder had described.

[10] However, when we were in the outer and last room, I said: “Now you will come to know God’s power in Me, who am also a Son of man as far as My body is concerned. Look, we penetrated through debris of walls, pieces of pillars, thorny shrubs and all kinds of vermin up to this room. And now we will walk back through royally adorned, beautiful rooms that are provided with everything and in which one can well spend the night. I want it, and so be it.”

[11] I hardly had said that when the whole house was already completely changed, and when we then walked through all the rooms and chambers, nowhere any damage could be discovered.

[12] **The Jews** of that house slapped their hands above their head and cried out in great joyful amazement: “That can only be done by the One who created Heaven and Earth! Therefore, all glory to You, o great God who gave such power to a human being!”

[13] Then we visited the provision rooms that were also filled with everything men need to alleviate their hunger and thirst. Then the amazement was even greater, and from sheer astonishment they could not speak for a long time.

CHAPTER 57

The testimony of the eldest about the Lord

[1] After a while, **the eldest** spoke the following words: “No, no, no, this is unheard-of! Moses and Elijah, the two greatest prophets, did great things, yes, greater than a human being with the most pure reason is ever capable to grasp and understand and

which even the most believing mind could hardly believe. But what are all those wonders that were done by the two named prophets according to the will of Jehovah – by whose Spirit of power they were filled – compared to this miraculous work? All the prophets, the big ones as well as the small ones, have said: ‘The Lord wants it, and the Lord speaks.’ But You, o great Lord, said: ‘I want it, and it will be’. And in one moment happened what You wanted. That is why You are more than Moses and Elijah.

[2] Your ‘I’ is the Lord Himself in its fullness, and now I as a gray man have seen my salvation in You, and I would like to say now: ‘O Lord, Lord, let Your old servant pass over into the great world of the beyond in peace. For You are the promised One out of Yourself. Your eternal Spirit has spoken from the mouth of the prophets and predicted Your descend, and You, who are the eternal Truth and Faithfulness Yourself, have kept Your word and came in a body of flesh and blood to us sinful men to lift us up again, Jews as well as gentiles, who are also children of Noah and who also once formed one people with the pre-Abramites under the great Supreme King and High Priest Melchisedech of Salem. Therefore, all honor and all glory goes to You, o Lord, Lord, Lord.”

[3] I said: “Well now, this is good and truly so. That your sunken faith has been lifted up again in one moment by this deed of Mine, is surely very understandable, as well as the fact that you immediately recognized Me, but in the future you first should make your faith alive by the works of true neighborly love. Otherwise, in My eyes, it will be worthless for the life of your soul. For I only came to you people because of My extremely great love for you, and so you people can only come to Me again – and in this way to the eternal life of your souls as My real children – through the love for Me and your fellowman. That you should remember well.

[4] It is true that the faith in Me is a living light from the Heavens, but only through the works of love. Just as a light that shines in the night will extinguish if it is not continuously fed by oil, so also will the initial most unbendable faith extinguish without the continuous works of love.

[5] Through this miracle, that was easy for Me to do, I not only lifted up your completely lost faith in your soul, but I also stirred up your love for Me. And in the light of that true, eternal flame of life you then quickly and easily saw who the One in Me was who came to you.

[6] And now that you immediately and without much difficulty and preaching have seen this, you also should act according to it, so that you and your descendants will stay in the living faith by the works of love in My name.”

[7] **The eldest** said: “O Lord, Lord, this work will make a big sensation in this region of the 60 cities, with the few Jews as well as with the many gentiles, and also in this city as well as later on in the other cities. If the people will come from all sides to this place and will see that our house that was crumbled for already so long was suddenly changed in a real royal castle, and will ask us how that happened, then what answer should we give them?”

[8] I said: “Do not worry about that, for when you will have to give an answer to the

people about this deed and talk about Me, it will be laid in your mouth what you should say. You can send the very intrusive crowd to the captain and his subordinates, who saw it all happen, then they will receive the right explanation, for these men know Me already very well and know that nothing is impossible for Me.”

CHAPTER 58

The spiritual correspondence of the renovation of the crumbled castle

[1] But so that you also will know why I have now raised up this old crumbled castle again, where in former times kings have lived, and *why I* have as if completely constructed it anew, pay attention to what I still will say to you:

[2] In the first place, the new construction of this old castle of kings corresponds to the fact that I have made the completely crumbled faith in the one, only true God everywhere alive again.

[3] Although there are still a few weathered, broken and crumbled pieces of faith left of the old castle of faith, but they do not suit anymore as the life's house of My love and mercy for the souls of My children as they were at the time of the King of Salem. They only suit a house for those whose mind entirely looks like the vermin that continuously inhabited this castle for a long time and in many forms.

[4] So the castle was a true image of the condition of the faith in God and in keeping His laws, and this in and around Jerusalem.

[5] Without a complete improvement and turning back to Me, I will visit that city and everyone who is on its side, even more terribly than when I visited Sodom and Gomorrah at the time of Lot. And with this I especially point out to you the second reason why I have raised up this castle now and constructed it completely anew and have provided it with everything.

[6] When My judgment will come over the godless ones in Jerusalem and the whole environment, and My few faithful ones will flee, they also will come to this place. Then accept them, and make thus the faith, which has been newly raised up now in you, completely alive by the works of love in My name.

[7] Although you, old people of this place, will not physically experience the judgment *that will come* over the city Jerusalem *and* that will be allowed, but the young ones among you and their children will experience it. And when it will happen, then think about what I have told you now.”

[8] Now **the eldest** said with deep respect to Me: “O Lord, Lord, great and extremely glorious is Your name. A few months ago we saw at night a very strange phenomenon of light at the firmament of which the images filled us with great fear and fright. At first there were big pillars of fire that apparently reached to the stars. The pillars came miraculously together and ascended, and because we did not see anything of it

anymore, we thought that it was a very rare phenomenon of fire but still of a natural kind. But soon after that, the whole sky was glowing. We saw the city of Salomon and great warlords that besieged that city and they finally devastated it completely together with the temple.

[9] Later, already more towards the morning, there was again a phenomenon of light completely in the west. No one of us could decipher what that meant. But the middle phenomenon was very similar with what You, o Lord, Lord, have announced to us now about Jerusalem. It certainly must be related to the prediction that You have made now?"

[10] I said: "That is right, My friend, but we will not further talk about this now. Instead of that, prepare an evening meal. I already took care of all the rest."

[11] **The eldest** said to Me: "Lord, Lord, maybe our earthly commander, the wise captain, could give us someone who knows the art of cooking, for we did not cook anything for already many years. We do not have a fire, and in this environment there is also no firewood for the fireplace. That is why it is threefold almost impossible to prepare an evening meal for You and for those who are with You, even though all the big and small provision rooms were greatly filled with all kinds of supplies by Your mercy. Firewood and fire were probably also provided by Your mercy, but to what use if no one of us can cook and prepare food?"

[12] I said: "Old man, I like your honesty, because for what concerns your art of cooking you have spoken the full truth. But the captain has already given his daughter and two of his subordinates the instruction to prepare for us and for you all a good evening meal in the big kitchen where there is also a fish tank that is now full of fish."

CHAPTER 59

The castle of Melchisedech

[1] But there is also a big cemented cellar, made of basalt stones in this castle. Did you never discover or see it?"

[2] **The eldest and two of his nephews** who were almost as old as him, said: "Yes, there once must have existed a cellar full of the best wine, and also other treasures must be hidden in it, but no one of us has ever dared to go into the subterranean spaces and investigate amidst all kinds of malicious vermin and other evil powers. And thus no one of use knows the real, exact entrance to the mentioned cellar. Where and how can we enter it? *I suppose that* by Your power, also that, just like all the rest, will be in excellent condition now?"

[3] I said: "If you believe that, sure. But since no one of you knows its entrance, follow Me and I will bring you to the cellar."

[4] Then the eldest and ten of his family members followed Me with one of the many

torches of wax that we took from the kitchen, and we also lighted it there. A gallery led from the mentioned big kitchen to a big door that was made of a plate of basalt. I showed them how the door could be easily opened, and I Myself opened the big and heavy gate. When the gate was open, large stairs became visible at once, along which we could easily come into the very spacious, big cellar.

[5] When we were in the cellar, about which those poor Jews were again extremely amazed, we found a large quantity of big and small containers of stone and also a still larger quantity of drinking utensils made of stone, ceramic, silver and also gold, about which the poor Jews were of course extremely surprised and they did not know whether also these things were created by Me in a miraculous manner or if they still dated from primordial times, which could be suspected from their appearance.

[6] And I said to them: "All the things that we have found here come from the time of the great King and High Priest of Salem. This was on Earth His castle, which – just like the mountains with their many extraordinary caves and holes – was not built by human hands, but by that same power by which it is now constructed again, for only I am the true King of Salem and High Priest Melchisedech from eternity.

[7] But take now the carafes and fill them with wine of which you have here a very big quantity in the big containers."

[8] Now the poor Jews were very joyful and took the drinking utensils, but they did not know how to take out the wine from the big containers of stone that were completely hermetically closed with heavy plates of smooth stone.

[9] Then I showed them at the bottom of the containers a somewhat protruding opening that was closed up with a plug. They pulled the plug with ease out of the opening and at once, an old, excellent wine flowed out into the drinking utensil that was held under, and its very strong smell indicated immediately to all those who were present – also to the captain and one of his subordinates – that this was an old, excellent wine.

[10] When all the drinking utensils were filled, and one after the other was carried in the big dining hall *and put* on the table, and those who served the wine were with us again while we stayed behind in the cellar, I said to the eldest: "Look, although this wine was also pressed from grapes that were grown in this land, but it is almost as old as this castle. This is a wine of tithes that was brought as an offering by all the kings over whom the King of Salem ruled, and it had to be saved until now, so that I, as completely the same King, and those who believe in Me and follow Me, would drink now from that old wine of tithes.

[11] As long as this castle will exist in My name, also this wine will not exhaust. Nevertheless, 300 years after My ascension, this castle and a big part of this city will be so much destroyed by the power of our adversaries that one will no more recognize the place were it is standing now. But that is not important, for I am building now a new castle for Myself in the hearts, and once that it will be strongly established it will never more be destroyed.

[12] So all these old memorials will then also completely disappear, so that men

would not commit idolatry with them. But until almost 300 years after My ascension this castle will still be standing, and this wine will not exhaust. And all this will serve as accommodation for those who will flee from Jerusalem, and it will strengthen them.”

CHAPTER 60

From the time of the King of Salem

[1] Now the eldest asked with full respect: “Lord, Lord, if one reads it like this, that mysterious King of Salem was already there soon after Noah stepped out of the ark and began to cultivate the soil. His children could not have multiplied so quickly in such a short time so that at the time of the King of Salem large numbers of other smaller kings were already on Earth who brought Him the tithes as an offering? Like many other things in our books, this sounds very mysterious and cannot be understood by our mind.

[2] And You also said that You would ascend. What is that? To where will You ascend, and when? Lord, Lord, explain this some more, so that finally we also will be able to explain it in Your spirit of truth, love and life to our descendants, so that they will believe us when we tell them that You Yourself, o Lord, Lord, were the one who revealed such strange things to us.”

[3] I said: “What concerns the time of the King of Salem: He was there already since eternity, before any created being, and thus also before Noah. But what concerns the earthly time in which He Himself, in the form and personality of an angel from the Heavens, taught men about Himself and about their destiny, He was there from time to time during the life of Noah and talked with him, but the system of an actual king and high priest was only established a couple of hundred earthly years after Noah left the ark, and Noah himself and his three sons experienced that time. At that time the Earth was again densely populated, and the many progenitors of small nations induced the name king, brought every year their offering to Salem and were taught by the King.

[4] When the people spread themselves more and more over the wide Earth, they forgot the King of kings and separated themselves from Him. Also those who lived close to Him did not go to Salem anymore. Then the King left the castle also and visited only seldom a few patriarch who remained faithful to Him, like for instance Abraham, Isaac and Jacob, and later all the great and small prophets and now in flesh and blood also you.

[5] What concerns My ascending, it has a double meaning. The first will, counted from now on, take place in less than a year. The second however, will be accomplished in every person who truly believes in Me, because the spirit of My love will ascend in his heart and will guide the mind of that person into all the wisdom of the Heavens.

[6] However, My personal ascending will take place shortly after this body of Mine will

arise from the grave, and will in this way pass into My divine Being, three days after it will be killed by the hands of God's enemies.

[7] As you have heard that Elijah formerly ascended visibly and as in a burning chariot to the sky, so I also will visibly before many of My friends, ascend from the material ground of this Earth to the visible sky. And from then on I will not walk around like now personally visible among all people – good ones and evil ones – and teach them, but I will only in the spirit, very perceptibly, and repeatedly also visibly, walk among, and teach and guide those who believe in Me and who love Me above all and their fellowman as themselves. For in the heart of these people I will build for Myself the mentioned new castle and will take up My residence in it.”

CHAPTER 61

The evening meal in the old dining hall

[1] Those with whom I will live will then also perceive Me, and I will teach and guide them Myself. And so the ones who really love Me will always be taught and guided by Me, and they will have eternal life in themselves. But the heart-castles of those who separate themselves from Me, like in the old time when the kings separated themselves from the King of Salem only out of love for the world, and did no more give Him what they had to give Him, will also be left by Me. And as it was in the time of the King of Salem, when He left this castle together with all the angels who served Him, and when as a result of that there were all too soon all kinds of conflicts, envy, jealousy, and because of that also wars among the nations and their kings, so it will also be in the future among those whose heart-castles I will leave. Then one nation will rise against another and try to subdue it.

[2] Therefore, the one who will stay in My teaching and love, in him I will stay also. And truly: out of his loins will flow living water, and the one who will drink of that water will no more thirst in eternity.

[3] My teaching and its divine wisdom in it is the true, living water. The one who will drink of it, his soul will soon be filled with all wisdom and he will be satiated forever. And then he will nevermore thirst or hunger for a higher truth or wisdom.

[4] And so, now I have explained to you, My old Jew, what before still seemed dark and incomprehensible to you. But do not think that you are already now introduced into all truth and wisdom. That you will receive when I will have risen in the spirit of all truth and wisdom also in your heart and will then have ascended to the Heaven of life of your soul.

[5] And let us now leave this cellar and go to the dining hall, because the evening meal is already prepared, and we will partake of it and strengthen our limbs with it.”

[6] After these words of Mine we left the cellar and we soon came in the big dining

hall that was brightly illuminated with 100 lamps, while only a while ago it was still such a ruin that no one could have noticed that ever a big dining hall had existed there.

[7] two big tables of stone resting on strong pillars were set up in the hall in the right manner and beautifully covered with the finest byssus¹⁵. Around each of the two tables a right number of comfortable chairs were put down, and both tables were well provided with tastefully prepared fishes, bread and wine.

[8] So we sat at the tables that were set for us, and the owners and inhabitants of this castle sat at the second table that was ordered for them, and we all ate and drank in moderation.

[9] Many things were discussed during the dinner, and the captain asked Me how he should handle the situation with the Romans and the Greeks the next day when they would all too soon discover this miracle. Because then they would ask so many questions as was never seen before.

[10] I said: "When someone will come, then tell him the truth. But tell him also that he should keep all this to himself and should not run to the nearby cities and places to make Me known prematurely.

[11] In order that this miracle would not be easily noticeable from the outside, this castle did not change much on the outside but only on the inside. And so also you should not make a big sensation of what I did. I Myself will visit some of the better gentiles tomorrow, and one hour after midday I will go from here to Golan with My disciples, to where you can also go with Me.

[12] When you will come back here at a specific time, you can make My Word known to these gentiles, and then this miracle that was done by Me can serve for you as proof, so that they would recognize the One who has done this and then live and act according to His will."

[13] When the captain heard this from Me, he promised that he would in every respect strictly behave according to My will.

CHAPTER 62

The noise before the house of the Jews

[1] While we were all sitting at the table, there was a noise outside in the street. Several workers returned home from their daily work, saw the house well illuminated – which was otherwise with these poor Jews almost never the case – and wanted to see what had happened in that ruin. So they called the Jews, whom they knew, that they should come out to tell them what had happened, because the rooms that were in a bad shape were brightly and festively illuminated.

[2] But I said to the captain: "You go outside now to the noise makers. They will

¹⁵Fine linen cloth of ancient times.

recognize you immediately and realize at once why the house is now so illuminated. Then they will immediately behave quietly, go home and not ask anymore why this house of the Jews is now so illuminated.”

[3] This is what the captain did, escorted by one of his subordinates.

[4] When he came to the noise makers, he said very loud and in full seriousness (**the captain**): “What do you want from the poor Jews while I and a still much greater Ruler are busy with them? Should I perhaps not let the house inside be illuminated for me at this hour of the night for your sake?”

[5] When the workers heard this from the captain, whom they recognized immediately, they apologized that they did not know, asked to forgive them and went then very quietly home. But they told their family immediately what they had seen and heard, and on this, they thought about many things and asked to and fro and guessed what it could mean that the captain with a still much greater ruler had taken residence in the miserable house of the Jews. But no one dared to go out of the city to the house of the Jews and see what was happening there, and so we had our rest throughout the whole night.

[6] When the captain with his subordinate came back to us, he related how he had done it, and that it worked well. Only, he was afraid that he would be run over early in the morning by the very complaining Greeks, and he wished that it could be prevented as much as possible.

[7] I said: “Do not worry about that. Also tomorrow we will find a way to keep the nosy ones far away from the house. But since it is now already quite late at night, we will go to rest. I will stay here and rest at the table. However, let the one who wants a bed go to the many bedrooms. There he will find a great number of resting beds.”

[8] All those who sat at My table preferred to stay just like Me at the table until the morning. Only the Jews did not stay at their table but went to their old rooms that were now however also completely changed. We let the lamps burn throughout the whole night to illuminate the rooms, so that a few nosy ones who still dared to go very quietly at night to the house of the Jews to listen at some distance what was happening in the house, would be scared. And when they saw the lights, they did not dare to come near to the house from fear to be discovered by the captain or even by one of his subordinates and then be punished.

CHAPTER 63

The true celebration of the Sabbath

[1] So we all rested undisturbed until the morning of a Sabbath, which was however not especially important to these Jews, for they were more inclined to be a gentile than a Jew. Nevertheless, the eldest came already early in the morning asking for Me, to

know if I and My disciples were strictly keeping the Sabbath, since it was appointed by Moses as a day of the Lord that had to be strictly hallowed.

[2] I said: “To hallow the Sabbath according to the precepts of Moses is right and good for every Jew, but from now on every day is a day of the Lord, and the one who does good deeds for his fellowman according to My teaching hollows truly the Sabbath. So you do not have to behave differently today, now that it is Sabbath, than on any other day.

[3] Man has the same needs for his body on a Sabbath than on any other day and has to fulfill them as possible. He only should refrain from heavy servile work in exchange of a salary. However, if he can by that do anything useful for one or more of his fellowmen, the Sabbath will not be desecrated by that, even if he takes on no matter what heavy servile work, and I will bless him for that. But if such opportunity does not come up, it is good to rest on a Sabbath and to occupy ones mind with the things of the spirit. For with the heavy work of a working day, the soul is not well capable to think deeply in himself about spiritual things and to raise himself to God. And for this reason, Moses had ordained the Sabbath.

[4] But that it is not allowed to eat or to drink on a Sabbath after sunset and also before sunrise, and that he also may not do good physical deeds for his fellowman, like the Pharisees are teaching in Jerusalem and also in other places in the synagogues, that is nonsense which indicates that the teachers themselves never understood or observed the teaching of Moses. And by teaching such things, they have totally distorted the spirit of the teaching of Moses and the prophets for the Jews. So you can do today as you have done *before*, then you will not violate the Sabbath for Me.

[5] You only should not perform the lowest job for a meager salary for the gentiles, not today, or on any other day. But if they also will accept My teaching and will consider and treat you also as their fellowmen, you can perform for them also, in all love and brotherly friendship, all kinds of good services, so that there will be peace and unity among you. With this, you know now everything what concerns the true sanctification of the Sabbath.

[6] Even the wisest gentiles say that it is better to serve a fellowman – when the conditions ask for it – than to go to the temple and serve a god there who does not need the service of men for Himself. And so, the only true God never needs the service of men for Himself. But what He needs is that, out of love for Him, and from that same love, men would perform good deeds among each other.

[7] For love is the true fertilizer for the soul for eternal life, and God created humankind for the purpose that they should develop into eternal life. True religion, the only one pleasing to Me, consists thus mainly that people should serve one another mutually in My love. And if this is the religion that is most pleasing to Me, then the Sabbath will never be violated by that.

[8] For it was written by a prophet in the time that the Jews were adhering too much to the outer ceremony – like the Pharisees are doing now: ‘Look, this people honors Me with the lips, but their heart is far away from Me.’

[9] Thus, from now on, serve Me only in your heart and abandon the dead ceremony, then you will sanctify the Sabbath every day in a manner that is most pleasing to Me. Did you understand this now?"

[10] **The Jew** said: "Yes, o Lord, Lord, and that is why we will sanctify the Sabbath according to Your meaning."

[11] Then the old man went at once to his family and explained to them how I wanted to have the Sabbath sanctified, with which they all completely agreed. Then they soon began to prepare the morning meal at which Veronica was again very helpful to them.

CHAPTER 64

The question how to teach the superstitious gentiles

[1] And we went outside this castle to a hill that was still higher than the one on which the castle was standing and from where we had a beautiful view in all directions. From there we could also see a large part of the valley of the Jordan, and on the other side to the east in the faraway plains of the Euphrates a large number of mountains and surrounding places. From here one could see as far as Jerusalem, but this time this region was completely covered in a thick morning haze so that one could not distinguish any of the Judean places.

[2] **The captain** made the remark: "Lord and Master, it seems to me that the thick haze above the places and fields of Judea are characterizing that people, whose heart and mind are surrounded by a still thicker haze than the one that is now hiding their fields from our eyes?"

[3] **I** said: "Yes, friend, so it is. That is why also many find death in the very dense haze of their errors and all kinds of sin that result from it. But let us put such reflections aside now and direct our eyes to the rising of the sun, for we will see again a beautiful sunrise today. Therefore, we will all rest for a while now and enjoy the sunrise."

[4] Then they all kept quiet and enjoyed the beautiful, continuously changing scenes of the morning, for the morning was in this region always more beautiful because of the distant horizon in the east. Usually before sunrise a lot of rare meteors were formed there. Its reason in natural respect was the extensive volcanic soil. The superstitious gentiles and the people of those regions thought that such phenomena were the demigod companions of the goddess Aurora who always cleared the way for Apollo.

[5] Now it was the moment to take away that foolish belief from the gentiles and to show them the true cause of such phenomena and explain it to them understandably. That is what I did here with the captain and his subordinates, and they also began to understand why I actually took them early in the morning on this hill.

[6] When they were instructed in everything, and also had thanked Me very much for this, a **first subordinate of the captain** made the remark: "It finally will be very difficult

for especially the common people to dissuade them from their superstition, for according to the teaching of the pagan priests they only see all kinds of spirits and gnomes in every cloud and every hazy form, in the ascending of the smoke from the kitchen, in the burning and more or less crackling of the wood, and they expect, depending on their movement, happiness or misfortune.

[7] For finally, with all those many phenomena that are often very rare, there is something spiritual about it, for no phenomenon can come to an outer visible existence without a deep inner and thus first cause of existence. And to make this most important cause understandable and illustrative for the people, the old sages personified it in a corresponding image. But that image is now of course only understood by very few people, and instead of that, they keep the phenomenon itself for the most inner and first cause of existence. So it is difficult to make such people understand in a convincing way, that what they see is not what they see or for what they are taken it, but – in this or that manner – a necessary outer form of appearance of a most inner, first and for the physical eye never visible cause.

[8] But now there is still another question that comes up, and that is: whether is finally not better for such people not to take away their superstition in one time? For although in this way they will lose what they had, but as to what they receive instead they cannot so easily make it their own with a full, convincing clearness. And because of that they can all too easily turn to materialism, as this has been already the case with so many Greeks and Romans, which is very dense and extremely difficult to wipe out and which the inhabitants of this city truly do not lack. Lord and Master, what do You say about this?"

CHAPTER 65

The art of teaching

[1] I said: "I can say nothing differently than what I have said to you and My disciples: teach them before anything else to know the one, only true God and His Kingdom of eternal love and truth, and teach them, by your example, to act according to the teaching that you have received from Me. Then they will be raised by My Spirit in them to all truth and wisdom.

[2] That all phenomena, on the whole Earth as well as with man, have a most inner and spiritual, living cause, I have shown you sufficiently in Pella. But it is therefore not necessary to let them know and make them familiar with it right from the beginning, but only the main thing which you know very well. Once that has taken root, all the rest will be accomplished easily and as of itself.

[3] You should not busy yourselves to explain the phenomena in the natural world, especially not in the beginning. Firstly because even for you it is not completely clear

yet, and in the second place because the true salvation of life of a human soul does not depend on the knowledge of this. However, teach the people only to really believe in Me and to live and act according to My will, as you know it. Then I Myself will take care of all the rest. Because the one who keeps My commandments and who actively and truly loves Me above all, to that person I will come Myself and reveal Myself to him in everything, according to his understanding.

[4] Because the talents are differently distributed by Me among human beings, so that each one can serve his fellowman according to his own talent in the neighborly love that I commanded. Therefore, for the moment you should less concern yourselves with the development of special talents for the people, but only with the main teaching that you have received from Me. Of all the rest – as already said – I will take care Myself.”

[5] When the subordinate heard this from Me, he thanked Me and did not ask Me anymore concerning these things.

[6] During this instructive opportunity, the sun had already completely risen above the horizon, and a messenger came from the house to tell us that the morning meal was ready. Then we stood up and went to the house.

[7] Arriving at the house, it simply seemed to be besieged by several citizens of this city, for they had heard that the captain had been busy the whole night in the house of the Jews, and in return of a reward they gladly wanted to know from one of the residents of the house what actually happened there. However, when they saw and recognized the captain and his servants from a distance, they immediately gave up their actual siege of the house and went back a little so that we could enter the house unhindered.

[8] We soon partook of the well-prepared morning meal, and no one was especially concerned with the citizens of this city who watched the house.

[9] Soon after that, the mayor of this city came and waited for the captain.

[10] When he announced himself by one of his servants whom he took along, the captain asked Me if he should let him in or not.

[11] I said: “Just let this man come to us, for also he will become an instrument for Me.”

CHAPTER 66

The mayor of Abila

[1] After that, the captain let the mayor come in, and when he entered our big and beautifully arranged dining hall he asked him at once what he wanted.

[2] **The mayor**, who was a very intelligent man, with great experience and who very well knew the house of the Jews before, from the inside as well as from the outside,

said fully amazed: “High ruler, in name of the great and mighty emperor in Rome, the greatest and mightiest city of the whole world, because I heard that you were here, certainly because of urgent official matters, it was not more and not less my sworn holy duty to wait for you and to ask you very submissively if you perhaps would need my services. And so I am standing fully surprised here before you, and I already think in advance that you hardly will need my services, for you were capable to secretly change the fully ruined house of the poor Jews into a true palace without even telling me or asking for my help. Therefore, also this time I will be completely useless to you. But if you nevertheless need my help for something, then even with my life I am at your service.”

[3] **The captain** said: “You may stay here now, because this time you still will have to serve me in many ways. But sit down first and drink a cup of the oldest and best wine that comes from ancient times and was found well preserved in clean containers of stone in a cellar that was completely buried.”

[4] **The mayor** sat immediately next to the captain, took the cup and tasted the wine first. When he was completely convinced of its quality, he drank the wine from the cup with big gulps and said: “I already tasted many drinks of the best wines that I know but a better than this one never flowed over my lips. O captain, in every respect you are generally known as a great man and a hero without equal who is honored and respected by many because of your actions, but forgive me if I make here a small remark: if this is only your work, then you are more a god than a human being. Because to royally restore that old castle in such a short time while I did not notice it, this can only be possible to gods, but never to human beings, no matter how hard they work and how much insight they may have. For even the best and most skilful construction workers would certainly need more than ten years of fulltime work for the restoration of such a ruin.”

[5] **The captain** said: “Your remark is completely correct. But it does not apply to me. On who, that you will soon come to hear, and only after that you will be of service to me – but drink now.”

[6] Then **the mayor** let his cup be filled once more and drank it to the last drop to the honor of the wonderful Restorer of that old castle, who is gifted with true divine power. Then he said: “High ruler, now I would – if you like – convince myself and see if the whole castle that must have had a lot of rooms before, according to its very large space, is in the same good architectural condition as this big dining hall that was previously inhabited by all kinds of vermin.”

[7] **The captain** said: “This we certainly can do if it suits the One among us, whom you still do not know.”

[8] **I** said: “It suits Him completely, for it is only by great signs that the gentiles – especially the hard stoics like this mayor is one of them – can be converted to the faith in the one, only true God and Lord of Heaven and Earth of eternity, for whom all things are possible and who by His word has created everything out of Himself and gave them their form.”

CHAPTER 67

The captain instructs the mayor about the Lord

[1] When I had said that, we stood up from the table and went through all the big and small rooms as well as the very big cellar. And the mayor was so much amazed and surprised that from sheer awe he hardly dared to speak.

[2] Only when after a couple of hours we came back in the big dining hall and took place around the table, he said (**the mayor**): “Only now I believe that there is a God of eternity, meaning only the One in whom the Jews believe – but still very weak – and whom they worship from time to time and for whose honor they spend one day in the week. Because such things can only be possible for the One who has build – out of Himself by His eternal powerful word – the wide Heaven and this Earth which no human being has yet fathomed, and who build, adorned, brought to life and populated it with numberless plants, animals and human beings in a big variety. O captain, let me know that God better.”

[3] **The captain** said: “See there the Man who sits at my right side and who speaks with my daughter, whom He miraculously healed from a very malicious disease in Pella. I do not have to tell you more for the moment. You will receive more details and extended information later.”

[4] Then **the mayor** looked at Me more closely and then said softly to the captain: “He also looks like a human being, and regarding His clothing He looks like a Jew from Galilee. But He must be an extremely pious Man and be completely devoted to the great God of the Jews, because the great God exalted Him to such unheard-of power, as it must also have happened with other very pious Jews in former times.”

[5] **The captain** said: “Partly you are right, but by far still not completely. But in time everything will become clear to you.”

[6] Now I turned to the captain and said: “Now you can teach him more, for he will understand it.”

[7] Then the captain taught the mayor about Me, even to the amazement of My disciples, and he understood and grasped everything, and there was no more doubt in his soul.

[8] When **the mayor** could well perceive now who was in Me, he stood up, went with full respect to Me and said in full devotion: “Lord, Lord, You only are the One in whom I from now on will really believe with my whole house without any doubt. But please tell me also what I should do to make sure that my faith could possibly also pass in a short time into the hearts of other people. For my attitude is now such that I immediately would like to make all other people as happy and satisfied as what made me extremely happy and blissfully satisfied, which will of course often not go as quickly with our weak

human strength as we wish and would like to see happen. But *with* You, o Lord, Lord, all means are already known since eternity, and so only You can reveal them to me.”

CHAPTER 68

Love and patience, the two greatest virtues of man

[1] I said: “Love and patience are the two greatest things for everything in this world, as well as in the eternal infinity. You truly do not lack love. That is why I let Myself be found and soon be recognized by you, but you still lack the right patience that has to be in harmony with love.

[2] Do today in My name only as much as this is possible for you, then the next day will tell you what you should do to achieve a noble purpose. Because look, in this very big *world* for you people, nothing can be so easily broken over the knee than an old moldered piece of wood. For if it would be like that I never would have taken on flesh and blood, would not have come to you people as a human being and teach you Myself, with great difficulty and extremely great patience, the things of My Kingdom.

[3] Every person has his completely free will, and this has to be considered and respected before anything else. So it would not be so good to directly show the people this great miracle that I performed, in particular those who did not yet occupy themselves intensively with the doctrine of the stoics. But they should be instructed about My existence that has no beginning and no end in the spirit. That means about the one, only true God. After that, it has to be made clear to them what My will is, and that the one who will comply with that will, has reached *the right goal*.

[4] And when the people will accept that without any outer pressure – whether it is physical or moral – and seriously begin to live according to that teaching, then you also can talk to them about My special signs and about My omnipresence, and that will strengthen them in their faith and will make them act accordingly.

[5] But the hard stoics you can begin to convert them with the signs that I performed, for they who despise life and wish to be dead and not exist, can bear a harder push without them suffering any harm to the freedom of their will.

[6] However, do not talk immediately too much about this sign here, for in this city live two people that I healed in Pella, of which the captain and his subordinates know well the details, and those two healed ones will surely give a good testimony about Me. Only after that, you can begin to speak about what happened here.

[7] Do what I have told you now, with all love and patience, then in this manner in My name you will have a rich harvest of people for My Kingdom of Life.

[8] Because look, the lord of a vineyard let come two workers in his vineyard and promised each one of them the same very great reward. Then the two hired workers divided the vineyard among each other in equal parts.

[9] The one worker wanted to show the lord that he was very zealous and active in order to later receive a good reward from him, and he worked without pausing or resting. So he soon was ready with his work. But by the great haste and impatience his work was for the greatest part very messy, and the vineyard produced a meager harvest for the lord.

[10] The second worker gave himself the time and reflected well on each grapevine how it should be treated to give a rich harvest to the lord. So it took longer for him with his part than his fellow worker, but when the harvest came, his part was greatly filled with the most beautiful grapes.

[11] And when the lord gathered the harvest he greatly praised the second worker and gave him his reward. But to the first worker who worked with great haste he gave no reward because he rather damaged the vineyard than accomplishing any profit.

[12] Do also remember that when you want to accomplish a true useful work in My vineyard of human lives.

[13] The people are the grapevines and have to be treated differently according to their different nature and character. Thus, do as I have shown you now, then you will reap good fruits in My Kingdom and receive an excellent reward.

[14] Especially teach the people only about the truth, then you will free them of everything that captures their souls and you yourselves will by that experience and enjoy the blissfulness of the greatest freedom in your heart.”

CHAPTER 69

The midday meal and the departure of the Lord

[1] They all thanked Me for this lesson, and the mayor stood up from the table to leave because he saw that the eldest had given his personnel instruction to put the midday meal on the table. But I asked him to stay and to partake of the midday meal with us, and he stayed and ate with us.

[2] When he saw the noble fishes, he asked the captain if and when he perhaps had given the fishes from Gennesaret or Gadara to the Jews.

[3] But **the captain** said: “Friend, not I did this, but only and solely the Lord for whom everything is possible, of which you were able to convince yourself enough today. And so these fishes are also a sign of His divine power and glory. Eat them, and strengthen yourself with them – your body and in the heart of your soul.”

[4] Then the mayor took a fish and ate it immediately, since it tasted extremely well to him, but he did not take a second one because he already felt completely strengthened with that one fish.

[5] A lot of things were still talked about during the meal, about the phenomena and the things in the natural world, and the mayor experienced great joy on it.

[6] The conversation was also about dreams, and I Myself explained to them the inner world of the dreams and showed them the divine, creating power that is still not developed in the soul, and that he can attain to his highest development and perfection by faithfully acting according to My teaching.

[7] **The Greek** experienced also a great joy on that, as well as the captain, and he said: "O, the people know all together nothing, and they are nothing compared to You, o Lord, Lord."

[8] I said: "That is why I came to you in this world, to show you the way on which, while walking on, you can attain to that perfection in all things that I unchangeably and immutably possess from eternity. I am all in all, and everything is in Me and from Me. And so you also will be with Me as My children.

[9] I say to you: no eye has ever seen, no ear has ever heard, and in no human thought has it ever come up what kind of blissfulness is prepared for those who love Me and who faithfully keep My commandments. So be sober, zealous in all things that are good and true, and be active with all the love and patience, so that My Spirit can awake and rise in you and will show you, in the clearest light, the inner divine world in the heart of your soul. For in this lies hidden an undiscovered extremely blissful eternity for the outer man, and no one except Me knows the way to it. But I have shown you that way. Therefore, follow it, so that you can attain to the divine world in yourself."

[10] After these words of Mine, **the Greek** said: "This is a very deep inner wisdom, but I could not completely understand it, for I certainly am still completely an outer man in everything. That is why I will try to gradually put off that outer man completely in order to understand the inner *man* more and more. O Lord, Lord, be and remain helpful to me in this heavy task. For only with Your help can man, who is poor and weak when he is on his own, attain to everything, but without that help eternally to nothing else than death, which everyone must once experience – a destiny which will really not help to make a deep thinking man cheerful and happy. And that is also why no one has seen us, adherers of Diogenes, walking around with a happy face.

[11] But from now on, now that I personally have seen and spoken to the Creator and the Lord of Life and all things and have convincingly heard from His mouth that there is eternally no death for man, I became very cheerful in my heart. O Lord, Lord, keep me in that cheerfulness, because a sad person cannot have any pleasure in a good work."

[12] I said: "If you do your part, I will do Mine. But do not desire too much cheerfulness of life as long as you are still walking in the flesh, for then the soul can easily go astray into the worldly and the material, and then he will only find the way to life very difficultly in the right perfection.

[13] Bear joy and sorrow with the right patience and in full dedication to My will, then later in My Kingdom you will be adorned with the crown of life.

[14] But now My time has also come for this place, and I will leave you now and go to another place where there are also many dead whom I want to awaken to life. You, captain, are free now to accompany Me to Golan."

[15] **The captain** said: "O Lord and Master, I would like to accompany You much

farther if this would be pleasing to You, for in this springtime, as far as my work is concerned, I have the time for it. But to the places that are under my command, I certainly will accompany You because I have to review them anyway. My subordinates will therefore also go with us, as well as my daughter. And so we can go on our way now.”

[16] Now also the Jews of this house came, thanked Me deeply moved for the wonderful mercy I had shown to them, and they asked Me not to leave them with My help in case of necessity.

[17] I promised them that I would stay with them in the spirit if they would stay in My teaching. The captain promised them also that he would protect them, and also the mayor *said the same*.

CHAPTER 70

THE LORD IN GOLAN

The arrival in Golan

[1] When all this was taken care of, we stood up from the table and went to Golan. However, we made a small detour outside of the city in order not to provoke unnecessary sensation in the city. And on that way, also the mayor escorted us, because for the moment he also wanted to avoid the many questioners who were waiting for him. On the other side of the city, on the way to Golan, the mayor had an old friend. He visited him and so he said goodbye to us, and we peacefully continued our way.

[2] The way from Abila to Golan was rather difficult, and only close to the evening we reached the mentioned place. When we arrived before the gate of the city we met several Jews who lived in this city and who spend the time in having a walk. Because according to the strict precepts of the Sabbath they were not able to do this earlier, for it was only allowed after sunset.

[3] When they saw us coming and recognized us as Jews, an elder came to us at once and asked us from where we came and if we did not know that a real Jew could not violate the Sabbath, also not because of a necessary trip in the country as long as the sun was still in the sky and shining.

[4] Now **the captain** went to the elder and said with a serious voice: “There are not only Jews but also we, commanding Romans, are with and amongst them. Your laws are of no concern to us, and if we want and think it is necessary, the stupid Jews must do on a Sabbath what we want. You do not have the right to hold up one of your fellow believers in our company and to ask why he is doing or not doing this or that on one of your Sabbaths. For here, and still over a much greater territory, I am the commander in name of the emperor, and I have the sharp sword of justice in my hand. Whoever will

dare to act contrary to this – whether he is a Jew, a Greek or a Roman, and whether it is on a Sabbath or another day, is the same – he will feel how sharp it is.”

[5] When the Jews recognized the captain and heard those remarks from his mouth, they were greatly frightened and asked him to forgive them with the excuse that they did not see him among the arriving Jews and Greeks and so did not recognize him, for if they would have seen and recognized him they certainly would not have held up the Jews and questioned them because they traveled on the Sabbath, for also they themselves were always loyal subordinates of the Romans and had great respect for their wise laws.

[6] Now **the captain** said: “This time it will be forgiven to you, but in future do not ask anymore to the Jews, also when they arrive here on a Sabbath, why they do not appropriately celebrate that day. For if you will once more do that in your blind zeal I will know how to chastise you for that. And now move on, or return to your dirty houses.”

[7] Then the Jews bowed deeply before the captain and withdrew quickly into the city, for they thought that in a short time perhaps 100 soldiers would follow the captain, and they did not want to meet them. So they thought that it would be wiser to return to their houses.

[8] When the Jews were returning to their houses, the captain asked Me where I would take residence for the night in this city.

[9] I said: “Friend, there is a Jewish inn on the other side of the city. We will go there and spend the night. The day of tomorrow will show us what further things will have to be done. So let us go to that mentioned Jewish inn.”

[10] As the night was falling we went through the rather big city and so we soon reached the mentioned inn.

[11] When we arrived at this inn, which was not so big, and were standing there, the innkeeper came directly to the porch and asked what we wanted.

[12] I said: “When travelers arrive in the evening before an inn, they want accommodation for the night. And this is what we also want.”

[13] **The innkeeper** said: “Friend, there certainly must be about 40 of you, and hardly enough space can be found in my house for so many people. There is a big Greek inn further up. There you will easily find a good and comfortable accommodation. Besides, my wife who is good in the kitchen is unfortunately sick. And my two daughters who were also somehow not well today cannot do that, even if they were healthy because they are lacking the necessary strength and knowledge. So I can only give you a very meager accommodation while you can receive everything you need in the inn further up.”

[14] I said: “This I also know, and already for a long time, but I precisely want to stay overnight in your inn, so that you would receive from us what you need. Let us stay overnight with you.”

[15] When the innkeeper heard that, he said: “Yes, if you want to be satisfied with my inn where all things are meager, you surely can come in to see how my inn looks from

the inside. If you are pleased, you also can stay. I can give you some wine and bread, and also a few tables and benches around them that are mostly of stone, but the resting places are rather sparse.”

[16] Upon this, we entered the inn at once where we found a rather large dining room and also many tables, chairs and benches, so that we all could easily take place.

[17] The innkeeper instructed right away that lamps should be brought in the dining hall, and he was not little surprised when he also saw the captain Pellagius in our midst, whom he knew well. Now he apologized even more for his poverty by which he, as he said, could only serve such guests very badly. And today also the Sabbath had to be kept on which it was not allowed for the Jews to properly prepare for the evening.

[18] But **the captain** told him not to worry and said: “If I wanted to have a good and most pleasant accommodation for the night I could have stayed in the castle that is always at my disposal, but because I endlessly care more about this company than all that vain and perishable worldly splendor, also I will stay with my daughter and my first subordinates with you. And I also stay with you because, before we came to the city, the one true Lord and Master, who is for me all in all, loudly expressed His wish to stay precisely today for the night in your inn.

[19] Who that Lord and Master actually is, you will come to know, by which you also will find salvation and keep it for yourself and your whole house. But let now some bread and wine be set for us on the table.”

[20] Now the innkeeper called immediately his few personnel, and ordered them to set bread, salt and wine on the table, which happened right away.

[21] We immediately took some bread and wine, and the innkeeper himself, who had a very respectable appearance and who was moreover a righteous man, partook of the served evening meal.

CHAPTER 71

The Lord heals the sick woman and the two daughters of the innkeeper

[1] After we had sufficiently strengthened ourselves with bread and wine, and **our innkeeper** became more talkative, he turned to Me and said: “You undeniably seem to be the Lord and Master with whom – according to the words of our captain and commander – I and my whole house will find our salvation and will also keep and preserve it forever. How will that happen? You look like a Galilean according to Your clothing. How and in what are You then a Lord and Master?”

[2] I said: “Let your sick wife now be brought here and also your two sickly daughters, then I will heal them in the same manner as I healed the captain’s daughter whom you see here sitting at his side. And if I will not heal your wife and daughters, no doctor in the whole world will heal them. So act now according to My words, then you will see

the power and glory of God in Man, whom I am.”

[3] **The innkeeper** said: “Although I am a firm *believing* Jew and I keep the law, but honestly speaking, I became somehow weak in the actual faith. And this for two reasons: firstly our prophets have predicted all kinds of things for the benefit of the Jews, and also a Messiah who would come with great power and glory and would reestablish for all times of times our declined and destroyed kingdom. But up to now only very little has come true of all those predictions, and if something came true, then certainly only the bad things came true, and the good things will probably have to wait until the end of times. And under such bad circumstances based on experience, it is difficult to stay strong in faith.

[4] Secondly we Jews must live among the gentiles and socialize with them, and mostly they have no faith at all and mock us if we want to talk to them about our one true and only God, for these gentiles are for the greatest part worldly philosophers, do not believe in their gods and neither in the immortality of the souls, and with a skilful eloquence they show the nullity of all the old matters of faith. To them there is no God, but only all sorts of powers in nature. These create without ceasing according to their specific basic laws, and they destroy again after a short or long time what they have created.

[5] So You see, dear Lord and Master, that our old faith is really at its limit. But this time I want to believe firmly that You certainly will heal my wife and my two daughters, and my sick wife as well as my daughters¹⁶ must be brought here immediately.”

[6] Then the servants of the innkeeper brought soon the wife in her bed to Me in the dining hall, and the two daughters came themselves, escorted by the innkeeper who put them near to Me and said to the three of them (**the innkeeper**): “Look, this is the Lord and Master who will miraculously, and in a to us incomprehensible way, heal you. Believe it and ask Him for it.”

[7] The woman and the two daughters did this in a very moving way, and I said on this: “Your faith helps you, and I want it. So stand up and walk.”

[8] At that same moment, the wife and also the two daughters felt that they were completely healed and strengthened, and the wife left her bed, tried to walk and felt no pain in any part of the body or any weakness. Also the two daughters did this and felt the same as their mother.

[9] So all three of them came immediately to Me and thanked Me deeply for their healing, and so did also the innkeeper who was extremely surprised about this miraculous manner of healing.

¹⁶Literally: the sick wife as well as the daughters.

CHAPTER 72

The innkeeper and his wife are surprised about the miraculous power of the Lord

[1] After a while, he said to his wife and two daughters (**the innkeeper**): “Since you were now healed by this wonderful Lord and Master, you also must show your gratitude that you owe by going to work. Go to the kitchen and prepare for all a better meal than I could offer them. Take the best from the storeroom and prepare it well.”

[2] The 3, together with the other servants, went joyfully to the assigned work.

[3] And I said to the innkeeper: “Friend, you could have spared that trouble to the healed ones, because to us the very good bread and also the excellent wine are sufficient. But since the three started the cooking and frying with great joy, they also should finish it.”

[4] I hardly had said that when **the woman** came very joyfully back into the dining hall and said to the innkeeper: “But what happened during my severe sickness – which lasted for half a year – without my knowledge? The big and the small storeroom are overflowing with all kinds of good food. There are large quantities of lentils, beans, flour, oil, tree fruit, big grapes, several of the biggest pots of honey, dried and smoked fishes, and the bread baskets are full with the nicest loafs of bread. Also the smallest storeroom is overflowing with milk, butter, cheese and fresh eggs, and still more things, with salt, good herbs and roots. When did all that come into the storerooms? I asked the children and the servants, but they could give me no explanation, but they thought that you alone would know. What happened?”

[5] **The innkeeper** was in turn very amazed and said: “If this is what it looks like in the storerooms, I am again starting to believe in the old miracles, and then the manna rain and the falling down of the quails are not a fiction, but truth. I believe that this Lord and Master, who healed you, will know best who has filled our storerooms, for a master who can heal sick people only by his word will also be able to accomplish other things.”

[6] Then also **the innkeeper** went to see his storeroom and saw that everything was as his wife told him before, and he said: “That Man must be of a great ancestry. Either He is a great prophet or He is a magician who is thoroughly acquainted with the powers of nature and has acquired His knowledge in Egypt or somewhere else.”

[7] **His wife** said: “When He healed me I saw a very bright light coming out of His head, and His whole Being was surrounded with a shining light, and this will surely never be the case with a magician. Something very great and exalted must be hidden behind that Man and maybe also behind those who are with Him. Maybe He finally is – who can tell – even the promised Elijah who precedes the Messiah, or maybe He is the Messiah Himself.”

[8] **The innkeeper** said: “You could be right in this, because the one who can accomplish this by the power of his will, must be strongly filled with God’s eternal Spirit.

That all this came here in the house in a supernatural wonderful way stands clear before our eyes, and we only can deeply thank that great Master. But take care that a good and rich meal will soon be prepared.”

[9] Then everyone went to work in the kitchen, and the innkeeper came in deep thoughts back to us in the dining hall.

CHAPTER 73

The nature of the Kingdom of God

[1] When he came back to us, he looked at Me for a while from head to feet and said then (**the innkeeper**): “My wife is right, because You, o Lord and Master, are either the promised prophet Elijah who will precede the Messiah as it is written in the Scripture, or You are finally the great Messiah Himself. For when He comes, He will not be able to do greater signs. If someone can do things which are only possible to God, in him the whole truth of God’s Spirit must live. Although Your body, o Lord and Master, is the same as that of a human being, Your soul is full of divine power and might. Therefore, this power and might in Your soul is glorified and praised above all.”

[2] On this, I said: “Good for you and your house that you have recognized this in Me. But only those will be blissful who will do and fulfill the will of the Father in Heaven who sent Me in this world.

[3] I and the Father are one. He who sees and hears Me, sees and hears also the Father. Without Me, no one can see or hear the Father. Thus he who believes in Me and lives and acts according to My teaching will receive the eternal life from Me.”

[4] With full respect and awe for Me, **the innkeeper** said: “Then what is Your teaching? What should one do to receive the eternal life from You?”

[5] I said: “Who now believes in Me and who is not offended because of Me, and who moreover keeps the commandments given by Moses, has already the eternal life in himself. For I do not give you another law which Moses had also only received from Me, and gave it to the people.

[6] Acknowledge God, love Him above all and your fellowman as yourself, then you will fulfill the whole law, and with that the will of the One who speaks to you now. Its result will be shown in your soul. Do you understand this?”

[7] **The innkeeper** said: “Yes, o Lord and Master, and in all the weakness of My faith I still have faithfully observed the law of Moses, and from now on I still will observe it more faithfully. But because it is also written that the Messiah will establish a real Kingdom of God on this Earth which will have no end from now on, the question is: how, where and when? Will Your throne be established in Jerusalem or somewhere else, and when will this happen?”

[8] I said: “My Kingdom, which I now establish among the people on this Earth, is not

a worldly kingdom but a Kingdom of God without any worldly pomp and splendor. It has nothing outwardly but is inwardly in man. And My city, My strong city and the castle where I live is a pure heart that loves Me above all. Look, this is the case with the establishment of My Kingdom on this Earth.

[9] All who wait for the establishment of a new Kingdom of God on Earth with outer pomp and splendor are in their blind hope seriously mistaken and are misleading themselves, for such will never be established on Earth in the living truth out and in Me.

[10] False prophets will do that under the leadership of My name, but I will never live or throne in such kingdom. Look, this is how it is according to the full truth with the establishment of My Kingdom on this Earth. Do you understand this?"

[11] **The innkeeper** said: "Yes, o Lord and Master, now I also have understood that. But many who cling to the world will not understand that and will wait for an outer big worldly kingdom. But because such will never truly happen on Earth, according to what You said now, many will also stay in their old blindness full of judgment and death.

[12] However, please be also forgiving and merciful to the blind, o Lord, and do not leave us who have recognized the truth, but keep us in the living truth of Your Kingdom on this Earth, so that we can always live and act according to Your will."

[13] I said: "That was a good prayer, and it will certainly be heard and granted. But now there is already the prepared evening meal, and we will partake of it."

CHAPTER 74

The innkeeper and the captain are instructed

[1] Now the servants opened the door and brought the well-prepared foods on the table, and also more bread and wine, and so we partook of the meal. Also the innkeeper refreshed himself at our table. And his wife and his children, who were sitting at another table, ate and drank also with great joy and did not turn their eyes away from Me.

[2] After the meal, the woman and the children came to Me to thank Me for the mercy I had shown to them.

[3] But some disciples became somehow irritated because of the long-lasting gratitude of the woman and the children, and they made signs to indicate to them that they had shown enough gratitude.

[4] I surely noticed this and said to the impatient disciples: "How often did I perform signs in your presence, and how often did you satiate yourselves at My table, but I only received little sincere thanks from you. Just let these children have their joy. Truly, the grateful babbling of a child is much more pleasing to Me than the many wise words from the mouth of a learned person, which is a delight for the reason, but which is not very profitable for the heart. Truly, I say to you: the one who will not profess Me before

the world, I will also not profess before the Father in Heaven. So let these children have their joy.”

[5] When the disciples heard this rebuke from Me, they controlled themselves and let the children have their joy. And I praised the children, put My hands upon them and then let them go. Then the woman went with the children again to the kitchen where they had to prepare many things for the next morning.

[6] I still taught the innkeeper till the middle of the night about several things, to which also the captain with his subordinates and Veronica listened with great attention.

[7] **The captain** said: “Lord, I listened to You in Pella and Abila and I well remember all the things that I have heard and seen from You, but now I openly must confess that You spoke now very clearly to the innkeeper about things that were completely strange and new to me, and I cannot thank You enough for this, o You dear Lord and Master, because now I have a much deeper insight than before in the secrets of Your endless big creation, from the smallest to the unfathomable biggest.”

[8] I said: “Yes, My dear friend, I still could tell and reveal a lot of things, to you and to all these disciples of Mine, but you would not yet be able to bear and understand them. But when I will send you the eternal spirit of truth and will have penetrated into your souls you will be exalted into all wisdom.

[9] That I could talk now to our innkeeper about so many things that were still strange and new to you is because this innkeeper is very well acquainted with the Scripture, but not so much in the pure understanding thereof. You also know many things from the Scripture of the Jews, but not as this innkeeper. That is why I could talk to him about things that were strange and new to you. If you will read, with the right attention, through the whole Scripture that reaches almost up to these days, you still will come across many things that will seem very new and strange to you. Then you will examine them with your reason but will not find and recognize the meaning of the hidden inner truth. But with the Spirit, which I also will send to you, you will recognize the inner meaning.

[10] However, if you still want to have a deeper understanding about the things of the natural world, then visit your colleague in Gennesaret, then you will hear a lot of things from him that are still strange to you now. For I always teach the people according to their ability to absorb things and according to the things about which they have reflected already many times but to which they could not come to any truth despite all their efforts. And so this is why I always come as if with something new, but actually it is nothing strange or new but something that was already there but not yet recognized or understood by the people.”

[11] The captain and all the others who were with the captain understood this, as well as My disciples. It was only now that the disciples understood also deeper why I taught, besides the main teaching which was of course always the same, also different things to the people in different places, in such a way that they could understand it and which were more or less necessary for them.

CHAPTER 75

Prediction of a coming storm

[1] When I also had finished this clear conversation with the captain, **the innkeeper** said to Me: “Lord and Master, we have stayed awake for half of the night and this was a very great blessing for my house, but if now one of all those present want to go to rest, then please tell me, o Lord, and I will immediately do everything to fulfill Your wish.”

[2] I said: “Friend, it is alright. We will stay as usual at the table to rest for the whole night. If you want to go to rest in a more comfortable way, you are of course free *to do so*, but we will stay here.

[3] However, for this night it is advisable not to use too much time in sleeping, but rather to stay awake, for in less than one hour it will show that it is necessary and wise that we are awake. This region is in this time mostly exposed to great storms and earthquakes, and something similar will soon come this way, and then it is advisable to stay awake and to watch to see in which direction the storm will go.”

[4] **The innkeeper** said: “But Lord and Master, full of divine wisdom and power, You surely are also Lord over every evil power which always comes from the evil devils in Hell or are at least very often visibly sustained by them. Only one almighty word from You and no storm can come.”

[5] I said: “In a certain way you have spoken correctly but only as far as your knowledge reaches in the things of the natural world.

[6] It is true that such storms are now and then also sustained by the devils, but this cannot prevent the divine love and wisdom to let the natural storm break loose. For in the Earth are still resting numberless nature spirits who must in the course of time all come to salvation, and since this region is extremely rich in such raw nature spirits of all kinds and sorts, it is also completely within the order to let the nature spirits, who became mature, brake loose to arise in a somehow more free existence. And it is undeniably better to let these nature spirits burst out into smaller groups than to hold them back, after which then many groups would burst out in one time and would then inevitably cause very great devastations. This has already been the case in some places on Earth where such spirits, after they were held back for a long time, have devastated whole lands when they finally had burst out, and they are now still there as deserts where nothing grows and where nothing will grow for a long time.

[7] So you can understand why I have to let burst out the storm that I just announced. However, no one should be afraid of it, but it is better to stay awake during a storm than to sleep in a bed.”

[8] The innkeeper was satisfied with this explanation.

[9] But the disciple **Simon Judah** said to Me: “Lord and Master, You said here that it

is better to stay awake during a storm than to sleep in a bed, and You slept once during a big storm when we were on the Lake of Galilee, in a terribly staggering ship, so that we had to wake You up in order not to perish. You also were immediately awake and threatened the monster storm, and at once the hurricane was quiet and there were no more waves on the water surface. The skippers and a few other people who were with us in the ship were surprised and said among each other, with their eyes directed towards You: 'See, who could He be that the wind and the lake obey Him?'

[10] I surely can see that it is much more advisable to stay awake during a storm but until now I still cannot completely see why You slept at that time, precisely during the worst roaring of the storm."

[11] I said: "I slept at that time for the sake of you all, to put your still somewhat little faith to a small test and to strengthen it through that. Besides, I did not say to the innkeeper that it also would be advisable for Me to stay awake during the storm that will soon brake loose, for I am not the One for whom My advice should serve as a guideline for his live and existence, but I give all kinds of advices and lessons only for the sake of you people, so that you can conform to them and would become perfect in everything. If I would want it, I also could go to sleep from the beginning of the storm until the end of it since I did not give that advice for Myself. But because of your faintheartedness, also I will stay awake with you."

[12] When Simon Judah heard this from My mouth, he did not ask any further, for he and also all the others understood now what I had said to them. And they all waited now with great tension for the breaking out of the storm.

[13] **The innkeeper**, who despite My presence became more and more afraid, said to Me: "O Lord and Master, should I also not wake up those in my house who must be asleep now?"

[14] I said: "Just leave it, because it is sufficient now that we are awake. However, the storm itself will wake up the inhabitants of this city and drive them out of their houses, and on this opportunity we still will have a lot to do."

CHAPTER 76

The nightly storm

[1] I hardly had said these words when a first mighty blast of wind came up, after which directly also a little earthquake could be felt.

[2] After that, a heavy rustling and roaring came up that sounded as if it was half an hour of walking away, but it became more violent from moment to moment. Very soon it came close to the city and it woke up many inhabitants because of the terrible howling, rattling, rumbling and thundering. They went out of their houses into the streets and squares of the city from great fear to be buried in their houses that were in danger of

collapsing.

[3] Despite the raging hurricane, many of them hurried to the open field, howling from fright and fear. And when the wind became heavier, several of them returned to the city and said to their neighbors that it was much more difficult to be in the open field than in the city behind strong walls.

[4] Many of them who were running before our inn were surprised about our courage and persistence. And a couple of neighbors of the *innkeeper* came to us in the dining hall and shouted to the innkeeper that he also should go outside because the earth was now and then so terribly shaking that it could be feared that soon all the houses would collapse one after another. For all Jewish evils and pagan furies must have broken loose, for otherwise it could not be understood that after such calm day such stormy night could arise.

[5] **The innkeeper** said: "Dear neighbors, my house is already very old and has experienced already many of such trials, and hopefully it also will withstand this one. I trust in my God and Lord who is almighty and full of love, and He will not allow that my house will be damaged by your devils and furies that broke loose."

[6] **The two neighbors** said: "Ah, do not tell me about all those gods, whether they are of the Jews or the gentiles. To what advantage is it to them to completely senselessly torment poor, weak mankind during the night? We Romans have called out to all the gods, and several priests are loudly screaming, and also the Jews of this city are crying out in their synagogues to their Jehovah for help, help, help, but the storm and the terribly trembling of the earth do not stop but are getting worse by each moment. Then it is: man, help yourself as good, as much and as far as you can, for the gods do not listen to your begging and do not consider your fear and need."

[7] **The innkeeper** said: "Friends, if your faith and trust in a god is so weak, then you can of course do nothing else expect to help yourselves the best you can, but my only true God and Lord has clearly shown me that this storm would come during this night over this region for very wise reasons and that I do not have to fear it. And look, as it was foretold to me, so it also happened, and that is why I have no fear.

[8] For you always speak out your proud proverb: 'Si totus illabatur orbis, impavidum ferient ruinae'¹⁷. How do you show now the truth thereof?

[9] I am a believing Jew, trusting and constructing on my only true and living God, and I never have bragged about such courage, but instead of that I always live in the right awe for God. And look, He is giving me more courage and true self-control than your pretentious courage-proverb. If you would do as I, you also could have quietly stayed in your houses."

[10] **The two neighbors** said: "Friend, although you are right, but it is not our fault that we do not have your faith. And concerning your faith, we will discuss about that tomorrow, if we will survive."

¹⁷Latin: 'If the whole world would collapse and its pieces would fall down on me, I will remain fearless'.

[11] The two saw now also the other guests in the weaker lights of the lamps in our hall, and they wanted to ask the innkeeper who those guests were, but their women and children called out to them from the porch from fear and fright, and the two went outside again into the streets, and they looked at their houses to see whether they were damaged. They could not see any damage in the weak moonlight but they nevertheless did not dare to go into their houses because the earth's surface was still perceptibly trembling from time to time.

[12] The innkeeper asked Me how long the storm would still last.

[13] I said to him: "One more hour, and this time no one will suffer any damage. But you have spoken correctly to your neighbors, and they also will be joined to us tomorrow. But now we can rest until the morning, and the morning will give us much work to do."

[14] Then they all slept soon and rested until the morning that was hazy this time.

CHAPTER 77

Outside after the storm

[1] Being completely strengthened, we woke up in the morning, and when the disciples saw that it was a very hazy morning they asked Me if I would go outside also on this morning.

[2] I said: "We often have experienced such hazy mornings and hazy days, and then I still went outside with you. So, also this morning we can spend one hour outside. On this hazy morning I want to perform a sign for the gentiles who do not have any faith, so that they can more easily be converted to the faith in one, only true God, and that is why we will go outside also on this morning. But he who wants to stay in the house can stay."

[3] **They all** said: "Lord, we will not leave You. We will go where You go, and we always want to be with You."

[4] I said: "Then stand up, and we will go outside."

[5] On this call of Mine they all stood up – also the innkeeper – and we prepared ourselves to go outside. And when the innkeeper had given instructions for the morning meal we went outside on the large road that went along the inn.

[6] When we were outside on the road, we saw a large crowd of people who lay on the large road, because the people did not dare to spend the night in their houses.

[7] The storm and the rather powerful earthquakes had completely calmed down but everyone was afraid that it would start again. That is why they did not dare to return to their houses and they spend the night in the open air.

[8] We also met the two neighbors of the innkeeper who visited us at night during their great fright when the storm was at its worst but could not recognize us because of

the darkness in the dining hall.

[9] When they saw the innkeeper and next to him also the captain, whom they knew well, they walked to the innkeeper and the captain, greeted especially the captain and his subordinates and said that they were lucky that they had come through the night without having suffered any damage.

[10] The captain responded to the morning greeting and asked the two if they had spend the night outside just like the other inhabitants of this place.

[11] **The two** answered: "High commander, we did not have the courage for that. Although we were in our houses until the storm broke loose, but when the earth's surface started to shake we left our houses, just like almost all the other citizens of this city, to find protection outside for the sake of our life and the life of our family members.

[12] If our old houses were made of wood, like most of the houses in Galilee, Judea and still other regions that are rich in wood, the storm and the earthquake would not have driven us outside, but since our houses are build from stones that can be found nearby and can easily brake, and that can easily collapse with a heavy earthquake, it is obviously very advisable to leave the houses as fast as possible during such heavy calamities and to go outside."

[13] **The captain** said: "Then how about the protection of the gods for which most Greeks and Romans have a great esteem?"

[14] Look, I was in this Jewish inn without any fear or fright under the protection of one God in the fullest faith and trust in Him. If you also would have such faith and trust, you certainly would have stayed in your houses without any fear or fright to be overtaken by any discomfort while you moreover still know that the houses have withstood already a lot of storms and maybe even greater ones. Only a firm faith and a true trust in the one true, almighty, extremely wise, extremely good, all-knowing and all-seeing God will protect you against such fright and fear. The one who does not have such faith and such trust, will, during all stormy phenomena that always happen on Earth, be exposed to all possible torment and pain, and the greatest of all when his last hour will inevitably stand before the door. Do you understand this?"

CHAPTER 78

The captain speaks about how one should seek God

[1] One of the two said: "High commander, we see that you are really very right. And happy and blissful can every man be praised who can firmly believe and trust like you, because he certainly will very well bear every discomfort that can happen to him on this Earth, and he is always fully comforted in his mind.

[2] But how can we obtain such faith and such trust? Look, up there on the largest part of our main road are our first priests of Zeus and Apollo, and not far away from

them, two Jewish rabbis. Our priests show us through their conduct how little value they attach to the gods for their own salvation, and so also the Jewish priests show that their faith and trust in their one and only true God is not one hair better than that of our priests.

[3] Oh, as soon as all danger of a possibly following nightly storm is over they will immediately appear and will dynamically begin to preach about the gods who are angry because our faith in them is weak, and that our offerings are much too little, and they will say that if we will persevere in our unbelief and will continue to bring too little expensive offerings in the temples of the gods, the gods will become even more angry and will make a dessert of this whole country.

[4] Maybe even today they will begin to wail in this manner in their temples, and they probably would already have started if a clear morning would have shown them that they do not have to be afraid for a returning storm, but the very hazy and still threatening morning is still holding them back.

[5] And it is also the same with the priests of the Jewish God. They also must already keep loud preachings for repentance and offerings if the very dark and ominous morning would not have kept them away from entering their synagogues to only wail to their own advantage.

[6] Look, high commander, we can very clearly see the already long existing deceits of our and the Jewish priests, and with every somehow dangerous opportunity we experience that the priests are the first who run away and are clearly showing by that how little faith and trust they possess regarding the gods they praise so highly. If in the army the generals run away for the enemy, from where should their soldiers obtain their courage? But if the gods, seen in light of the reason, mean as good as nothing to the priests, then what must and can they mean to us?

[7] And so, high commander, it is really very difficult for us, even impossible to obtain a firm faith and trust in our gods, or in the one God of the Jews. And therefore we cannot be blamed for our old proverb according to which everyone should help himself, and if he cannot do that then the gods as well as his fellowmen will let him down.

[8] But you, high commander, have spoken a good and true word to us, and after all, a God as you described to us must exist. But where is He? How can one truly find the way to Him?"

[9] **The captain** said: "For a worldly person this is of course not as easy as so many worldly intelligent people might think, and they say: 'If one or several gods exist, they should make it easy for us people to find them if they want to be known and honored by us – as all the priests are strictly imposing on the people everywhere. And if the gods will not let themselves be found by the people, quickly and easily, then they do not want to be known and honored at all, or they do not exist at all, and then all searching is useless.'

[10] But I say to you that this is not so. For firstly, there is since eternity only one, sole true God, and that God wants people to search Him, find Him, be known and honored by strictly keeping His commandments that He gave to us for our salvation.

And secondly, since there is a God who can very well be perceived in His works by everyone who somehow wants to make the effort to search, man should also zealously search that God with a true love's desire, but not from today until tomorrow like thoughtless children, but from day to day with an ever increasing zeal and diligence and with a growing desire to love Him, and then God will let Himself be found by such seeker as He let Himself be found by me and many others.

[11] And when He let Himself be found by one or more people who search for Him in the right manner, He will tell such faithful seekers what they further should do according to His extremely wise will and how they should live in order to stay in His love and mercy and to be awakened for the eternal life of their soul.

[12] And such a person will even under the most threatening circumstances on this material world of trials not become weak or waver in his truly living faith and trust, but he will endure everything without much fear or fright, with all patience and in full dedication to the divine will that he knows. And finally he will thank God for everything because he can see that God has decreed all circumstances in this world only for the real salvation of men. And the one who has found God in such manner has certainly found his highest and most valuable treasure of his life.

[13] And since that is the highest and most valuable treasure of a human life – which you can understand now – it is certainly well worth to search for such treasure with the greatest zeal and seriousness until it is found.

[14] People are making every effort to pursue and seek worldly, perishable treasures and goods. The one drills into the mountains to find gold, silver and precious stones. Another one dives into the deepest of the sea to find a few pearls. A third one sails on a bad ship over the wide, stormy sea to sell his goods from his own country in a foreign country for a few pennies more. And so the one is busy with this and the other one with that, and no trouble is too great for it as long as he can get hold of some perishable advantage for his life. But why do people not also want to take the trouble to search for the highest treasure of life while they know that those who sought that treasure with true zeal have also faithfully and truly found it?"

CHAPTER 79

The good intentions of the neighbors

[1] One of the two neighbors said again: "Yes, high commander, you are completely right in all your loving words, which are a real guide for searching the supreme treasure of life, and with that we will also start to search for it, since a certain inner trust in us shows us already now that we will not search in vain.

[2] But up to now it was never possible because on the one hand our priests were pushing us and on the other hand we had the opportunity to observe Judaism in which

we only found very little theosophy and a still greater wilderness of all kinds and sorts of superstition than with us. So we took the middle way, observed the nature, found laws in it and lived according to them for ourselves, although we outwardly went along with our cult of the gods for the sake of the state laws, of course only reluctantly.

[3] So, as already said, it was for us – but also for many others who were completely of the same opinion – up to now totally impossible to search for the supreme and most valuable treasure of life. That which cannot be searched, because all the necessary means are lacking, cannot also never be found.

[4] But now, by your goodness and true mercy, we received a way that is certainly reliable. And based on that, we will also start to search for the supreme treasure of life, and will not rest until we have found it, for it is well worth it to search for such treasure because the eternal existence of the soul depends on it.”

[5] Now I said: “Know that a completely serious will to do a work, by which a very high and really excellent goal of life can be achieved, is practically already the work in itself, because the accomplished work, in its full extent, will come all the sooner once the decision has been taken – this according to the seriousness of the will of the one who starts to accomplish a work. Your commander has already shown you the right way and given you the right means.”

[6] **The former speaker** said: “Friend, You already seem to have found that supreme treasure of life, for You speak completely in the spirit of our high commander. According to Your clothing You are a Galilean. Also the others look more like Galileans than Judeans, and from the Galileans we know that they are not exactly great heroes in faith. But this does not matter, because also amongst the Galileans there may be people who have already discovered the way to search for the supreme treasure of life, who have searched for it and also found it. So we are very happy with you all, because the fact that you could have stayed this night full of terrors in a house that could have easily be destroyed, is our proof that you, just like our high commander, have also found the one, true God who can excellently protect you in all dangers.”

[7] I said: “Your are right, but we cannot speak about this further here because the crowd assembles more and more around us, for they saw the captain and are therefore very curious to know which orders he wants to give here on this early morning. So let us go to an open space outside of the city from where we have a large view. There we will be able to discuss further about this subject.”

[8] The two neighbors thought that this was a good idea, and they went, together with their family members, with us outside of the city where there was a rather high hill upon which was an old ruin that was once used by the Philistines as stronghold.

CHAPTER 80

The aftermath of the storm and the earthquake

[1] When we were on the mentioned hill, we saw in the east, at a distance of a few hours walking, in several places smoke coming out from the ground, and here and there a flame was flaring up, but only for a few moments and it did not last as the smoke.

[2] We watched this natural scene for a while.

[3] When we were as if satiated from the view, **the captain** came to Me and said: “O Lord and Master, look, the nature spirits are still not resting, and as I experienced already many times, those smoke and fire phenomena after a storm as we experienced tonight, will often last for several days, and even more often for a few weeks. And by that, one can now and then clearly feel the Earth’s vibrations which will not exactly make the weak human mind cheerful. Why actually do these consequences of a great storm have to last that long?”

[4] I said: “Friend, in Pella, where you are actually residing, you have a rather big fish pond that you let construct for a lot of money. If you want to breed good and healthy fish in that pond, you have to drag the mud out of it from time to time. To do this, you have to empty it completely. When the main drainage of the pond is opened, the water will first flow out of the pond with great force through the opened drainage. But gradually it will flow out less strongly, and at the end you can see the water only dripping out, and then you can start to clean the pond. Yes, why did you actually not install a kind of draining system that when you open it, all the water of the pond can flow out in one moment?”

[5] Look, friend, everything in the world happens within a certain order that depends on time without which nothing can happen, and if here and there something will not happen within the right order of time, it will proportionally always result in some interference.

[6] You shortsighted people are taking care of a certain order in your actions and work to be sure to reach a goal that you have set, and you say that fast and clumsy work is good for nothing. Would God, the eternal Foreman of His great works, be perhaps less wise and intelligent than you people? So let everything happen as it happens, then it will be all right.”

[7] The captain was satisfied with that, and he thanked Me for this lesson.

[8] Also **the two neighbors** of our innkeeper heard these words of Mine with great attention, and they said to the innkeeper: “It seems that this Galilean is much wiser than our captain. Although we did not really understand what it was all about, but it is very clear to us that for the captain – who certainly very well knows the one, only true God – this annoying phenomenon lasted too long. But this Galilean showed him with a

brilliant example the order that God always follows in all His actions, and why. And look, the captain thanked the wise Galilean very much for this lesson.

[9] But what can this Galilean be more? For although our captain is a very good and righteous man, he does not easily say 'Lord and Master' to someone, and certainly not to a Jew. Then why does he give Him so much honor?"

[10] **The innkeeper** said: "Although you do not understand this now but the time will probably soon come when you will understand it."

[11] Those words made the two neighbors of the innkeeper even more curious as to who and what I actually was. But they did not dare to ask the captain and certainly not Me about this.

[12] Now a rather hard wind from the east came blowing in our direction, and it did not take long before we had to bear the strongly smelling smoke of sulfur and pitch. And the captain, his daughter and his subordinates, as well as a few of My disciples, for who that smoke was unpleasant, asked Me to command the wind to blow the malicious smoke of sulfur and pitch into another direction where there were no people, or if we otherwise could retreat to the inn in order to avoid suffocation.

[13] I said: "Just look behind you at the city, then you will see a crowd of curious people thronging up because they want to see and listen what we our doing here. And in front are the pagan priests and also the two rabbis and a few Jews who halted us at our arrival. Those are more unpleasant to Me than the smoke of sulfur and pitch that blows from the east.

[14] This is exactly why I let this wind come up in order to get rid of those troublesome hearers and listeners. Look how they already begin to return to the city because they are afraid that the matter will become worse. Most of them will return to their houses, and then we will have a greater freedom for our actions."

[15] However, there were a few inhabitants of the city around the hill who went out of the city with us, and the captain wanted one of his subordinates to sharply indicate to them that they also had to return to the city.

[16] But I said to the captain: "These are better souls. They should stay here as witnesses for the others."

[17] Also the captain agreed on that, and those who stood around the hill stayed.

[18] **The two neighbors** of our innkeeper were more and more surprised and said to him: "Just listen friend, this is a very remarkable Man. In a certain way, He commanded that maliciously smelling smoke from the east to float this way in order to drive away those guests who were massively thronging up to us, and when the captain wanted to send away the people who were lying down around the hill, and who are, as we know, poor but real honest souls, that Man did not want to know about it. And the captain who is otherwise never that complying obeyed Him on His word.

[19] He also knows the character of the people from afar, He keeps the good ones, and in a miraculous manner He drives away those of whom we also know that they are not good people, who, apart from themselves, have never shown any good deed to anyone.

[20] Truly, a remarkable Man that Galilean. He must know God much better and closer than our captain who is otherwise very wise. Well then, we surely are very curious as to what will come next.”

[21] **The innkeeper** said: “Think about what that Man told you in the city outside of the inn. Then you soon will come to know better and more clearly the point where you are now.”

CHAPTER 81

The words of the neighbors about the power of the Galilean

[1] On this occasion, all the people, who by a malicious curiosity were driven to us from the city, had returned to the city.

[2] When the environment was thus cleansed, I commanded the wind with a loud voice – so that those who were on the hill could well understand it – that it should carry the smoke of sulfur and pitch no more to us but away from us to the deserts of the Euphrates.

[3] And immediately the wind turned so that in a few moments we were freed from the smoke.

[4] When **the two neighbors of the innkeeper** noticed this, they said to the innkeeper: “Now it is clear that this Man must be in very close contact with a true God and can make use of His supreme power whenever He wants. This is now completely true beyond the least of doubt. But how, where and by what can someone attain to such contact?”

[5] You Jews are right after all that you believe in only one God, because that one God will surely be the only true One who, by the power of His supreme wise will, created everything we can see with our eyes and observe with our other sense organs.

[6] But how come that you Jews make so little effort to know more closely that only true God of yours, and arrange your actions according to His will that is known to you, so that also you can be in such contact with Him as this greatly to be honored Galilean has achieved and who is also a Jew?

[7] If you know the ways to reach that invaluable goal – a treasure of all treasures – and you nevertheless do not make the effort to acquire it but pursue the perishable, dead treasures of this Earth, often even more than we blind gentiles, than you are very pitiful fools.

[8] We do not want to count you among those series of Jews as we have in our city and whom we know very well. But also from you we know that also regarding your only true, one God you also were not without doubts. The best part of you was that you were no hypocrite as the others of your tribe.

[9] But it is strange of the other Jews, and especially of their priests who act and

preach as if it depends only on them what God is allowed to do. And still, as little as our priests, they also are not capable to achieve anything which looks like pure divine power.

[10] This, friendly neighbor, is for us now all the more a mystery because this Galilean convinced us that He must be in a very close, intimate contact of power with the one, only true God, because otherwise the wind would not have obeyed Him as a soldier *obeys* his commander.”

[11] Now **the innkeeper** said: “Friends, you are completely right when you are surprised about the power of God and that you talk and ask without ceasing about our Jewish foolishness and blindness. But now that we talk with each other, the others keep silent, who can say more about this true subject than we, and this is also not wise. That is why we will talk another time about all those things and will now let the others speak and act.”

[12] The two neighbors agreed completely on the remark of the innkeeper and they asked nothing more, but waited until I would do or say something.

[13] Now **the captain** said to Me: “Lord and Master, look, the people down there around the hill do not know what they should do now and what they should think of You. Would it not be time to send one of my men down to give them some explanation?”

[14] I said: “Just leave that for the moment. I will first perform another sign, and then we will return to the inn. Then these people will also return to their families in the city and relate to them very zealously what they have heard and seen. Through that, they will really think, seek and guess among each other, and then it will be the time to gradually show them who the One was to whom the elements obey.

[15] But now I want to make the very gloomy morning completely clear, and the nature spirits who are still active here and there, I will let them rest, for they really have been freed enough up to now.”

[16] On this, I commanded the vapors on the ground and the dense clouds in the air to disappear and to let the sun shine and glow.

[17] And immediately happened what I commanded. At once it became a very beautiful and sunny morning, and a clear view of the whole environment could be enjoyed.

[18] But out of the cracks and ridges of the earth’s surface that were formed at night, flames were still shooting up – although at a rather far distance from us – that, despite the clear morning, were not so pleasant to the surprised gentiles down the hill.

[19] A little half hour later I commanded also these fire spirits to go entirely to rest, and they extinguished, and no flame could be seen anymore shooting out from the earth’s surface, no matter in which direction the people were looking, not close by, neither in the distance. Also the wind was lying down, and as far as the eye could see, the earth’s surface was completely cleaned up.

CHAPTER 82

The return to the inn

[1] Now they were really surprised, and the gentiles down the hill asked each other who and what I was, where I came from and what My relationship was with the captain since I did not wear Roman clothing.

[2] Some who were more acquainted with the theosophy of the Jews than their neighbors thought that I was a prophet, for these kinds of half divine men did also such things. Others thought that I was a great magician who was dressed like a Jew. Still others contradicted that because they did not see any magician signs and no magic wand in My hands. And still others thought that I was a demigod in human form who also revealed himself to the always strictly righteous captain, and now, in order to increase his credibility, I did these signs that no man can do.

[3] And so, among these people were still a lot of other opinions about Me, but not one of them dared to come upon the hill to us to ask someone who I was. But we stood up from our somewhat formless stone seats and prepared to return to the inn.

[4] When the gentiles saw this, who were still around the hill and guessing about everything, they were seized by fear for Me, and they quickly went before us to the city and went also immediately into their houses where their families were already waiting for them. One can imagine that they could hardly stop asking questions and explaining.

[5] When the mentioned gentiles were in the city, we also left the hill and went slowly to our inn where the already prepared morning meal was waiting for us.

[6] When we came into the city, we met the pagan priests who were already very busy telling the people that it was only thanks to them that the city had been spared from destruction. The day that looked really terrifying in the morning and full of threatening danger had suddenly changed into a beautiful day, cheerful for every human mind, by the gods who came into a milder mood by their priestly, secret prayers and promises. And therefore, the inhabitants of this and also of the other cities must in return make effort with all zeal and without delay to provide the temple with abundant offerings.

[7] Also the two Jewish priests did not make less effort to work on the Jews in their synagogue. But neither the gentiles nor the Jews showed a great willingness to do what the priests wanted from them.

[8] We still kept watching before the inn for a while to see what the priests and the people were doing, and **the two neighbors of our innkeeper** said: "Were we not right when we said just a while ago what the priests – who do not have any faith themselves – would do when the day would become so clear that no afterstorm was to be feared? The day became completely clear in a twinkling of an eye by the Galilean who is unmistakably gifted with divine power, and we barely entered the city when we met the priests who are busy with the most selfish activities while they were so terribly fearful

during the storm last night and were without any faith and trust in divine help.

[9] If actually those who on this Earth want to be the representatives of the gods – whether of several gods or only of the one, only true God, that is for the moment not important – are the first to leave and run away during a danger in which they should show that they are the strongest in faith, how can any somehow clearly thinking person during a nice and calm weather attach any credibility to their words?

[10] We can very clearly see now that no one else but only the priests, by their very great lust for power and greediness, have inevitably taken away every true faith and every living trust in a God who controls everything and who is almighty.

[11] But once the poor people have lost all faith and trust, who will then lift them up again to the true faith and the ancient trust in a supernatural divine help?

[12] This is not easy for people, or totally impossible. But then the One, or the many gods, should take up the work, for only through great signs can totally blind people be brought back to the faith and trust in the help of a divine Being.

[13] Only now we understand clearly why you did not let you drive out last night of the inn by any fright or any fear of danger, for when you accommodate someone in your house to whom all elements obey in an instant because He is greatly filled with divine power and might, it is easy to believe and to trust. But in whom did we have to believe and trust? In our half broken statues of stone that represent god? In the protecting spirits of our house or in the priests who by their great fright and fear were the first to run away from their houses and temples and looked for protection on the square and who would not go back in a temple for any price?

[14] So we also looked for protection in the open because our representatives of the gods also preferred to look in the nature where protection can be more easily found.

[15] But this great Master in true divine power and wisdom should show these shouting priests who is the Master. Then our true faith and trust in the one, only true and living God will soon be different. Also the two Jewish priests would soon think differently and maybe return to the old faith of the first fathers.”

[16] Now I said to the two neighbors: “Go now with your family to our inn and partake of the morning meal with us. And let those priests lament, for they will receive little from the rich of the abundant offerings they ask, and the poor who were with us around the hill will be able to explain how the One looked like to whom the whole nature of the Earth obeyed, and then there will still be time enough to make an end to their practices.”

[17] The two neighbors were very satisfied with that. They called their families, went with us to the inn and partook with us in a good mood and very cheerful of the abundant and well-prepared morning meal.

CHAPTER 83

The captain asks how he should handle the priests

[1] When the good wine had made their tongues looser, they were all the more in the mood to talk, and they revealed things about which even My disciples were very surprised.

[2] While the two were discussing about very good subjects, also one of the two rabbis came to us in the dining hall to strongly show our innkeeper that also he, as Jew, should bring the God of Abraham, Isaac and Jacob an offering because the pious prayer of His two servants in this old city of Golan persuaded Him to protect all his possessions from destruction.

[3] This representation of things by the rabbi made one of the two neighbors simply burst out from vexation, and so he quickly rose from his chair, went to the brutal rabbi and said (**a neighbor of the innkeeper**): “Friend, did not one of your old wise men or prophets at some occasion predict that the time will come when no more lying or lazy priests will be tolerated?”

[4] Are you really not ashamed as priest to appear with a very great lie before us men who are devoted to the truth?

[5] When and where did you pray to your God to spare the possessions of this honorable neighbor and friend of mine?

[6] Look, we saw you and your colleague, who is precisely like you, in full fear and fright on the big square at night, lamenting and with chattering teeth, and you both sought out a place that seemed the safest to you.

[7] Why did you actually not stay in your synagogue of which you yourself say that God exalts your prayers from there? Did you pray for the well being of your people at the strong wall at the square?

[8] O, we know you as clear and well as our own idol worshippers, and we say: we do not want to have anything to do with you anymore. Go away, otherwise a very mighty One among us may force you to go away.”

[9] Now the rabbi saw the captain, said no more word and left our inn quickly.

[10] On this, **the neighbor** said: “All praise to the one, only true God of the true Jews, for we are rid of one of the dirtiest atheists.”

[11] **The captain** said: “Yes, yes, he ran away like a thief, and his colleague will avoid¹⁸ to visit us, but our pagan priests who will have heard by now that I am staying here, will probably not avoid to visit me. If they come, how must I as a Roman captain behave? For in the name of the emperor I must be the protector of the priests, but how must I do that, now that I have come to know the one, true, living God, *that I* love Him above all and despise and hate our polytheism and their priests above all, which is full

¹⁸“avoid” has been added.

of errors and shameful deceit?”

[12] I said: “Not so My friend. Look, also the priests of your gods – who of course actually never existed, but only originated from the fantasy of men who wanted to rule over their fellowmen – have to be considered in this time to be much less guilty of the existence of dark paganism than those who preached paganism in the beginning when men were still fully believing in the one, true God, and were for this reason converting more extensively and more people through false signs.

[13] They do not believe in their gods themselves but they nevertheless keep the people into the old superstition, in the first place to earn their bread with the people, in the second place because they do not possess the truth, and in the third place because they are also compelled to do so because of the state laws and also because of their oath that they gave to a supreme priest on the name Pantheon¹⁹ in which all your gods are included.

[14] But if this is how your priests are, you surely will also perceive that they are not so much to be hated but to be pitied. So try to bring them also on the way of the truth. And when they walk upon it, take care that they will receive another work. Because it is the same for the emperor, whether one is Jew or gentile, as long as he will give him his due. And so you should not be worried for what concerns the emperor that he might perhaps call you to account because of a few priests of Zeus and Apollo who turned to the true Judaism that lives in God.

[15] Besides, through My doing, the most important rulers in this part of the world have turned to the living Judaism in their heart for already many years. Like the supreme governor Cyrenius, his youngest brother Cornelius, the statesman Agricola in Rome, and several men at his side – although only since half a year and a little longer.

[16] Since the men that I mentioned now, and still many others, did not yet have to endure hard measures from the emperor, you all the less will have to fear it, because I assure you of My special protection if you will stay loyal to Me. And I have also given you the power to heal the sick and free the possessed of their tormenting spirits in My name. And you do not need anything more at this time.”

[17] When **the captain** heard this from Me, he became very happy from joy in his heart and said: “Lord of my existence and life, all glory, all honor and all thanks go to You only for such great mercy that was never deserved by me. We will all execute Your will – like Your angels in Heaven are doing – and Your holy name will always be highly glorified and praised.”

¹⁹Greek for: (temple for) all the gods.

CHAPTER 84

The importance of love

[1] These words of the captain made **the two neighbors** extremely surprised, and they said to the captain: "High commander in the place of the great emperor, now we also thank you and our righteous neighbor, because you confirmed in us what we already secretly thought outside on the hill but did not dare to say aloud. This Man, whom we called a Galilean because of His clothing, is the one, only true God, not only of the Jews but of all men and all creatures. To Him only are subdued all mights and powers of the Earth. And the moon, the sun and all the stars glorify and praise His eternal wisdom and might. He is in Himself the eternal first Spirit, and God showed Himself for the sake of the blind people on this Earth as a perfect human being to show us that He, as the only One from eternity, is the Lord over everything that contains the Earth and the Heavens, which are His work, just like this Earth.

[2] O, what are we now endlessly happy that we can see and recognize Him now in our form. Our priests may come now, then we will show them their Zeus."

[3] Then the two neighbors fell before Me on their knees and wanted to worship Me, but I let them stand up and listen to My words, which they did. And until midday I instructed them about My will and explained to them many other things. And they became My servants.

[4] After I well instructed the two neighbors of our innkeeper about everything that was at that present time necessary for the salvation of their soul, and which they also well understood, they thanked Me with all their heart. And **the one**, who was the better speaker, said: "Truly, with such instruction about God, whose fullness lives in You, o Lord and Master, and about the destiny of men on this Earth, whose true form and characteristics You very clearly described to us, not one of the great signs that You performed here would have been necessary. And we recognized You only at Your Word, for we very soon became aware in ourselves that each one of Your words are alive. And as a fire from the Heavens they flowed through everything that was dead in us and awakened them to life. And this was much more convincing to us than the signs, although extraordinary and exceptional, but which nevertheless showed a certain similarity with the signs that are performed by many magicians and priests with the help of completely natural means which are well known to us, and which always harmed the free will and the reason of men more than it ever was beneficial, no matter where or when.

[5] But still we thank You, o Lord and Master, also for the great signs that You have performed here, and also for the beautiful, clear day that we have received through Your divine power, because the signs that You performed here will only have a permanent good effect in the future when we will work on our very blind people, whether they are superstitious or stoics who reject every belief.

[6] There are enough witnesses here, and we have now also the courage to fight against all the powers of the night and darkness among the people and to conquer in Your name. And You, o Lord and Master, to whom all might and powers of all the Heavens and this Earth are subdued, will certainly not forsake us during the battle for the living truth that we heard from Your holy mouth.”

[7] I said: “Of this you can be completely sure. And now I give also to you, who are My good friends now, the power to heal the sick in My name through the laying on of your hands, no matter of what kind of sickness they may suffer, and drive out evil spirits from those who are possessed. And being thus equipped by Me, you can fight against the lie and the black deceit, but always carefully and wisely, and then the palm of victory will not be left behind.

[8] But all the things that you do and will do in My name, you should do out of love in order to awaken and to bring alive the love in the heart of those whom you won for My Kingdom.

[9] Once the love is strong in their hearts and full of life, and they want to show you love in return, allow it with a glad heart, for only the mighty love and the love in return will bring each other to life and will awaken a perfect new life.

[10] But in the beginning, since you are the first who are filled with the true love from Me, you only should begin to work with that love. For if someone wants to take a good woman, striving for the hand of a young woman, and goes to her parents to express his wish, but does not show any love for the young woman neither for the parents, but only takes immediately information about the extent and value of her treasures, will he ever win the love of the young woman and her parents? I think that he hardly will reach the desired goal by that because the one who does not have love will also difficultly find a love in return. But the one who searches with all love for a love in return will also find it. And once he has found it, he should not turn away from it when it actually comes joyfully to him.

[11] Look at Me, and take you all an example on Me. I came here uncalled out of pure love for you, and have also immediately shown you all love without asking anything in return, but since you recognized Me, and are now coming to Me with all love, I accept that love from you with a joyful heart, and I do not despise to eat and drink with My disciples at your table. If I would not do that, would that make your heart joyful? Certainly not. Thus, show first love to the people without asking anything in return, and if the people in turn come to you with all love, accept from them what they offer you, but always with measure.

[12] If you will act like that, you largely will soon have spread My Kingdom on this Earth among the people and will not have to suffer any need.

[13] As pride, anger, envy, stinginess, greed, and more of such sins, stir up the same with other people, so will true, unselfish love stir up itself with other people. Thus, do everything out of love, then you will by that sow the seed of love in the hearts of other people, and that will soon become here, for them and for you, a blissful harvest, and even more on the other side, in the other, eternal life of the soul, by My Spirit of love in

him.”

[14] They all understood these words of Mine very well, and they promised to execute them in the spirit of the full truth.

CHAPTER 85

The pagan priests defend their behavior on the stormy night

[1] While they were very cheerfully talking with each other about this teaching of Mine, two of the more important pagan priests entered our inn to greet the captain, whose presence they heard from those poorer people who assembled that morning around our hill. But they especially came to our inn to come to know the Man in Galilean clothing, for they had heard from the poorer people that on that hazy morning the mighty elements obeyed His word and will.

[2] When they entered the dining hall, they immediately bowed deeply before the captain and said (**the priests**): “Forgive us, high commander in the name of the great and mighty emperor by the almightiness of the gods and their most important servants among men whom they choose and appointed by their invisible active will. If you have for us also a new command from the great city of Rome, of the emperor and the gods, be so merciful to make it known to us in the manner and the time which seems most suitable to you, so that we can comply with it.”

[3] **The captain** said: “This time I do not have a new command, not for you, neither for the people, for our laws are established, and up to now none were added. But something came to my ears about you that does not make me happy.

[4] Why do you deceive and lie to the people and want to extort offerings from them for your own physical well being, because you pretend that it is only thanks to you that the angered gods did not change this city and the whole environment into a desert and that the hazy and still ominous morning was suddenly changed into a clear day. You very bluntly announce such things to the people who saw that you were the first to run out of your temples and houses during the storm and earthquake, and saw you looking for protection in the open air. Are you thus establishing the faith of the people or are you destroying it?

[5] If the people can see nothing but the greatest fright, fear and a complete lack of trust and faith with the priests who always let themselves be honored and glorified as loyal servants and friends of the gods, and who should be the most brave and courageous, how can they, once the danger is over, still believe any of the words of such priests – as you have shown yourselves already several times as they say – while the people know very well out of experience that they themselves do not even possess a spark of faith and trust in a higher divine power? And how can such priests stand before the people afterwards and lie to them in a rough and bold manner?”

[6] On this, **one of the two pagan priests** said: “Forgive me, high commander, but in this sphere of ours you did not give a completely right judgment. It is indeed true that on many dangerous situations a priest should always show to the wavering people the greatest courage and a great firm trust in the possible help of the highest gods in order to inspire them to have courage and to awaken faith and a firm trust in their mind, but at extremely dangerous occasions also the priest should show the people that he fears the gods when they reveal their anger by the terrible raging of the elements.

[7] Although a priest is a mediator between the gods and men, but he is no Lord as the immortal gods, and this he will never be, for also a priest must die, just like any other human being, and thus he also should fear the gods.

[8] As long as the gods are clearly showing the people that they exist and are almighty, through lightnings, thunder, strong winds, terrible rains, hail, snow and heavy cold weather at unusual times that damage the fruits of the Earth, then a priest can still stand with a greater courage before the people that became fearful, comfort and strengthen them, and awaken and establish faith and trust in them. But sometimes the gods reach with their power to the foundations of the Earth, shake it to and fro and threaten then to turn everything upside down – and then, also the faith of a priest has the right to shake together with the surface of the Earth.

[9] Although he can try to make the gods milder through prayers and suitable promises, he can show at the same time that he also is only a weak human being and who always must fear the gods.

[10] Look, high commander, since this is how things are, we really did nothing wrong during that night of true terror to indeed show the people our justified fear for the almightiness of the gods. But since the angered gods became milder again by our priests because of the promises that were made to them, it is now the time to inform the people what they should do, together with us, to entirely fulfill the promises that we priests faithfully made to the gods, without reluctance or punishable neglect, for otherwise, at a future occasion, by which the gods could even be more angered, we hardly can hope for any mildness. For only seven times do the gods have patience with the most important weaknesses of men. The eighth time they hardly will show anymore indulgence or patience.

[11] And because we emphatically made it known now to the people, our actions are certainly good and just regarding the gods and those of the people who still possess some faith and a good will. And it cannot be said that by that we made the people's faith and trust in the gods weaker.

[12] I think, high commander, that with this short explanation I have sufficiently justified our behavior. I have said.”

CHAPTER 86

The captain instructs the priests about the uselessness of pagan worship

[1] On that, **the captain** said: “Although you have spoken very well now, and your words were very intelligent, but for me they only have very little value because their content and the truth in yourself are standing far away from each other. Because look, firstly you yourself do not even have a little spark of faith and trust in the gods, which I could very clearly prove to you as well as to all your colleagues from my experience. And since you yourself have no faith at all in a god, your speech is for me nothing else but a useless bragging of words without any value.

[2] And I do not say this to you with the purpose of punishing you and your colleagues for your behavior, but I want to make it clear to you that you will not accomplish anything that is good with all your apparent wise shouting to the people, of which the better part thoroughly perceived your intentions already for a long time. Especially in this time when the clearest truth about the existence of an only true God, about the manner in which one should worship Him and about the very obvious destiny of man is spreading very clearly among the Jews. And a lot of the better gentiles are already turning to the new faith of the Jews and found therein real comfort and a very good and firmly established reassurance.

[3] You certainly must also have heard about it. But then why did you not yet try to prove it for yourselves? And why do you stubbornly persist trying to make the people believe what you never believed yourselves, but still want to convince the people with your empty shouting?

[4] If you are convinced in yourselves that our gods do not mean anything and you do not believe in them, then search first for the truth yourselves. And when you have found it, do not withhold it from the people who are only thirsting for the full truth. Then you surely will be more useful to the people and to the state than with your empty shouting.

[5] Make from the idol temples houses to accommodate the poor and the sick, and do also not turn your back on the foreigners. Then you will find the true, living mercy from the one, only true God, who will certainly be more useful to you than all your dead earthly treasures that you extorted from the people through your insane shouting at occasions like tonight.”

[6] On this, **the pagan priest** said: “High commander, now you have completely spoken the truth, and this is precisely how things are with us. But to whom should we turn to find that living truth that will be more useful to us and the people than the possession of all the treasures of the whole Earth? And when we have found the truth and will have instructed and converted the people according to that truth, then what must we answer our supreme priests if they would call us to account for the fact that we turn the people away from that which they are teaching and what they want to have,

and convert them to the pure Judaism?”

[7] **The captain** said: “To whom you should turn in order to come to know the pure, living truth and the one, only true God and thus also His will, I can show you the very shortest way to that.

[8] Look, here at my right sits the Man who can show you the pure truth in all its fullness, and He is also in Himself the One to who obey all the powers and might of Heaven and Earth. If you acknowledge that and will really understand it, it will become clear to you by itself what you will have to say to those who will ask you why you turned to the true Judaism with the people who were entrusted to you.

[9] We Romans are very tolerant what concerns the various religions, and we do not refuse anyone the manner in which he imagines some deity, believes in it and trust upon it. You know that as well as I do, for although the Romans have conquered many nations in Asia, Africa and Europe and made them subordinates of Rome, they nevertheless always left the teaching concerning the gods of those people untouched. And they also erected temples in Rome for the strange gods. So in this respect, Rome is tolerant and you have nothing to fear from that, and even less here in Asia since the Judaism is the ruling religion here.

[10] I have shown you now the way to the pure, living truth, and you may now do what you want.”

CHAPTER 87

The priests are questioned by their colleagues

[1] After these words of the captain, the two priests looked at Me from head to toe, and **one of them** asked Me: “Who are You actually, since our commander gave a testimony about You that one can truly only give to God? Speak about Yourself, and we will believe You, whatever You say.

[2] Are You perhaps the One about who our poor people told us outside, who commanded the winds, the clouds and the fire from the hill Talba and that they obeyed Him?”

[3] I said: “Yes, I am the One indeed. The testimony of the captain is true. Comply with it. All the rest that you and your people will need, you will hear from this innkeeper and his two neighbors.

[4] If you will act upon it in full faith, you will awaken the eternal life in yourself and you will keep it then also forever. For I Myself – although in your eyes I am a Son of man – am the Way, the Truth and the eternal Life. Whoever believes in Me and acts completely according to My teaching, will, what concerns his soul, live eternally, even if he, for what concerns his body, would die many times.

[5] Concerning My teaching – which is very short and easy to understand for

everyone – you will hear from those whom I indicated to you. And now you can go back to your colleagues outside and tell them what you have heard. They should not extort the people anymore to appease non-existent gods, for if they will continue with that I will release once more the powers of the Earth, and then they will see how they will fare.”

[6] When the two pagan priests heard this from Me, they said no more word but bowed deeply before Me and before the captain and went quickly outside on the large road to their colleagues who were still telling all kinds of stories to the people about the gods, and in this way they received many coins.

[7] When the two came outside, their colleagues saw them, went to them and asked very curiously what they were able to achieve with the captain and what I was all about.

[8] But **the two** said: “You, our dear friends, listen. The matter is of the greatest importance, and later in our house we will extensively speak about it, but here on the street is not the place to talk about such things.

[9] But the Man, of who the poor told us that all might, powers and elements of the Earth obey Him, seems to be more than only a human being. And He very decisively told us that we should immediately stop to collect expiatory offerings for the gods that are nothing, otherwise we will have to endure from Him something that is still worse than what we had to endure tonight. So let us immediately stop collecting and go to our stronghold. There we will deliberate what we should do further. Because the matter of that exceptional Man must be really very important, otherwise our captain, who puts everything to the test, would not be so devoted to Him and give a testimony to us that one can only give about someone that is very clearly recognized as God. But let us not talk further about this here.”

[10] These words of the two priests were very touching to all of them. They stopped collecting and went to their stronghold. And a few of the more important citizens went with them with great expectation.

[11] When they arrived in the stronghold that was adorned with all kinds of idol statues, **one of the two**, who was with Me in the inn, climbed in the preacher’s chair and said: “Now be so kind to hear me. I will tell you as brief as possible what I have heard in the Jewish inn from our wise captain and then mainly from that exceptional Man, and what we all should take at heart, because a human being to whom all might and powers of the Heavens and the Earth obey, is certainly more, greater and more respectable than all our gods of who no one can say with any certainty that they ever existed or are now really existing, except in the temples that are made by human hands.

[12] No one has ever experienced that one of our many gods has performed a real miracle. That which was done in front of the blind people by calling up some god, was not done by the god that was called upon, but was – as we well know – only done by a priest who was skilled in the art of magic with the means that were at his disposal. Without such means no one has ever – as far as we know – performed a miracle, not

even the Pontifex Maximus²⁰ in Rome.

[13] But if that Man, about whom I am speaking, commands without any tangible means, only by His word and by His will, all the powers of the Heavens and the Earth, and they obey Him, then such a Man is entirely the only true God. Then everything what we indicate with the word 'god' is nothing else but a making of the human fantasy that from now on should be no more accepted as really existent by any clearly thinking and truth-seeking person.

[14] This is a necessary introduction of what I have promised to say and to tell you. But before I tell you what I heard from the captain and then from that God-Man, maybe you wish to say what you think about this God-Man."

[15] **They all** said: "Continue your speech and tell us what you heard from the captain and especially from the God-Man, because of all the things whereof you are convinced that it is the full truth, we also are convinced that it is the full and complete truth. So come to the main point. We will listen to you with the greatest attention."

CHAPTER 88

The conclusion of the priest

[1] Then the speaker, as he promised, told in detail of what he heard from the captain and from Me. And they were all extremely surprised of what he said. And when the speaker related precisely about all the things he heard in the inn and also about what he discussed with the captain and with Me, **they all** said: "If this is so, then we have of course no other choice than to believe that the God-Man is truly a living God, and no other being can be accepted or honored next to Him. And when we hear His teaching, and by that also His will from the mouth of the captain or from the mouth of another one who knows about it, we will make it our law of life and will strictly act according to it.

[2] And we will forever do away with our teaching about the gods and the myths, as well as the statues and images. And we also will instruct our children in the new teaching, but your priests will mainly take care that everyone will hear this new teaching, understand it well and strictly observe it for what concerns the part of the law.

[3] But now it is time for all of us to go to the God-Man and bring Him our first and as high as possible worship that only belongs to Him, and with that, also our thanks for the undeserved mercy that He gave us by coming to us and to visibly making Himself known to us."

[4] They all agreed with that proposal. They left the stronghold of the priests, went to our inn and wanted to enter immediately.

²⁰Supreme priest in Rome who was responsible for the religious matters in the kingdom.

[5] Since the captain – as well as all those who were in the inn – heard from Me what had been discussed in the stronghold of the priests, he asked Me if those who arrived should be allowed to enter the inn where the space was limited, or that it should be made clear to them to wait outside until I wanted to go out to meet them.

[6] But I said: “Let all those who are burdened and loaded with all kinds of darkness come to Me, then I will revive them all. Those who want to come to Me, for them the door will be opened, and they will find the One in Me whom they sought in vain for so long and whom with all their worldly wisdom could not find. Where I am, there is also room for those who love Me and seek Me.”

[7] When the captain heard this from Me, he himself went to the door and opened it, as those who arrived were waiting at the door, deliberating among themselves who of them would be the first to enter, for when the company in question arrived at the inn with the intention to enter, a little fear came over them, and none of them dared to open the door first.

[8] But when the captain himself opened the door, those who arrived bowed down before him, and the two priests asked him if they could come in to show honor and thanks to Me for the mercy that I came also to them in this old and very remote city and let Myself be recognized by the blind people as the one, only true God.

[9] **The captain** said: “The Lord is pleased with you because He surely knows what decision you all have taken in the stronghold, and so you can now enter the inn.”

[10] After this answer of the captain they all walked with the deepest respect into the dining hall, bowed very deeply before Me and the two priests gave Me a well-phrased speech and ended it with the gratitude which they all thought they owed Me and which they wanted to give Me.

[11] When they had finished their speech, I stood up, blessed them and said: “Happy all those who come to Me and recognize Me as you now. For the one who recognizes Me, has thereto already received the light from Me, so that He can recognize Me and then actively believe in Me.

[12] This light is with you now only a little flame in your soul. Only after you have received My teaching and by that also My will, and will act and live according to it, your light, which is now only little, will become like a sun, and only then you will come to the full truth of life and existence and awaken the eternal life in yourselves.

[13] The innkeeper here will give you the teaching that he received from Me, and his two neighbors and his personnel will be real witnesses for you, and they will tell you many things which you do not know yet. Once you will know them you will receive complete insight about Me.

[14] But go now to sit at a table and take some bread and wine and strengthen your limbs, after which we still will discuss and settle a few things with each other.”

[15] Then the pagan priests, with a few prominent citizens, went to sit at a free table. Bread and wine were immediately offered to them and they ate and drank very cheerfully, for they were already hungry and thirsty.

CHAPTER 89

The gratitude of the priests

[1] After the wine had made their tongues more movable they talked among each other about all kinds of known wise men from ancient times and gave their opinion. Once they had this *opinion*, then again they had another opinion. They finally came also to *the subject of* the Jewish wise men and prophets, and the first priest knew a lot about Moses and Isaiah whom he considered to be the two greatest wise men of the Jews. But he did not like the often too concealed language, thinking that it was generally a mistake of most of the old wise men that they rarely spoke and wrote clearly and openly to the people, and that precisely for that reason the people turned to many wrong ideas which could never have started with a clear and unconcealed manner of speaking.

[2] While they were still discussing among each other, I gave a sign to James the elder to give them a correct clarification since they had a wrong opinion about this, for this disciple was very well acquainted with, and well understood the correspondences between the spiritual and natural things.

[3] Therefore he went to the priests of the gentiles, greeted them and explained to them the reason why Moses and also the other wise men and prophets only spoke and wrote in this way and could not have spoken and written differently.

[4] The priests and also the citizens understood this well and quickly. They praised the disciple for this and gave Me the honor and sincere thanks, for I had given also to a human being such deep insight in purely godly things.

[5] Then the disciple returned to his place, and the opinion of the pagan priests and the citizens who were with them, about the manner of speaking and writing of the old wise men was now completely different. And they put forward many good things, about which also our captain was very surprised. He went to them, spoke with them and told them openly also a few things he knew about Me, about which the pagan priests and present citizens showed their great joy.

[6] The captain gave also as clearly as possible and in brief some specifications about the true form of the Earth, the nature of its movement and its size, as well as of the moon, the sun, the planets and the rest of the stars. And those who were instructed in this manner were very joyful about it.

[7] **One of them** said: "If this is the case and not otherwise, then in how many errors are countless people still deeply buried, and when will it, also in this respect, become clear and bright to them?"

[8] **The captain** said: "Friends, we will leave this only to the Lord, for He only knows best in which time He has to give a greater light in all things to a nation. But from now on, the correct, bright light, according to His will, will be very quickly spread among the

people who are of good will. And with this work we ourselves will not keep our hands lazy.”

[9] **They all** said: “That we will never do, because now we truthfully know what we have to do, and for who and why.

[10] O that long spiritual night that kept our patriarchs so long captive with iron shackles, and now also us. All honor, all glory and all thanks to the Lord, the only true God without beginning or end, in who all might and powers are united, for He humiliated Him so deeply to envelop Himself in a body of flesh and blood to deliver us from the old night of death. For someone who lives in the greatest error and complete spiritual blindness about all the things and phenomena that surround him, is finally, seen in the right perspective, in a much worse condition than no matter what kind of animal, and could be considered as good as dead.

[11] Only after being awakened in the spirit will he be alive, and will he, with his pure knowledge of God and love for Him, stand before Him, highly exalted above all other material creatures.

[12] Our life was up to now only an idle dream. Although the dreamer may feel a confused existence, but he cannot have any true awareness, and therefore cannot perceive or understand anything truthfully.

[13] Our dreamy condition has now come to an end by the mercy of the Lord. We are awake and are now living in reality. And how blissful life is wherein one comes to full awareness of being really, truly alive, and that he can also not lose life anymore if he stays with the right love in the One who He is eternally the first life of all life Himself, without beginning or end. O, how happy are we already feeling now in the full presence of God, the eternal Lord over all things. And although the heaviness and the judgment of our body is still pressing upon us, how endlessly happy will we feel when the Lord will soon also free us from that burden.

[14] But first we must awaken as many as possible of our poor fellow brethren from their deadly sleep and idol dream to the life of the spirit, for that which has made us so happy must, by our efforts in the future, make many thousand times thousands of people happy.”

[15] After this good speech, the speaker himself was completely moved and could no more speak because of his tears.

CHAPTER 90

How true disciples of the Lord should behave

[1] Now also I stood up from My chair, walked with a friendly face to the pagan priests and the citizens of this city and said: “Listen, if you will in My name, with the right unselfish neighborly love, spread My light and Kingdom among your brothers and

sisters who are still languishing in deep darkness, you yourselves will be more and more enlightened and your life will become more and more perfected, and only from then on things will be revealed to you of which you have and also cannot have any idea yet.

[2] Stay from now on faithful to this intention, and do not let it be pushed aside by the enticements of this world. Then you will stay in Me and I in you.

[3] Try first to conquer the world within yourselves, then it will also be easier for you to conquer it in your brothers. No one can give his fellowman something which he does not first possess himself. If someone wants to awaken love in his brother he must come to him with love, and if someone wants to generate humility in his fellowman he must come to him with humility. In this way, meekness will in turn generate meekness, patience patience, goodness goodness, and mercy mercy.

[4] Take you all an example on Me. I am the Lord over everything in Heaven and on Earth. In Me is all might, rulership and power, and nevertheless, with all My heart I am full of love, humility, meekness, patience, goodness and mercy. Let all of you be the same, then one will clearly see that you are truly My disciples.

[5] Love one another mutually as brothers, and do what is good for each other. Let no one exalt himself above another, wanting to be the first, for I alone am the Lord. You all are only brothers. In My Kingdom only he will be the first who is the least and always willing to serve his brothers in all that is good and true.

[6] In Hell, on this side and on the other side – the kingdom of the devils and all malicious spirits – the haughtiest, proudest, greediest and most dominant spirit is the first and a torment for the lowly and the small ones. They are eager to keep the others more or less in some kind of humility, obedience and submissiveness. But in My Kingdom it is not so, but it is as I have just told you.

[7] Look at the big ones of this world, sitting on their thrones and ruling over the nations. Who is the one that can near them except with great submissiveness? If someone would dare to near a ruler with an authoritative attitude, what would be his fate?

[8] Look, such is also the order in Hell. But among yourselves, My disciples, it should not be so, but only as I have shown you.

[9] The big ones of the world want to be begged a long time before they would do a good deed for someone, as if it is an exceptional mercy, but you should not want your fellowmen to beg you first before doing a good deed for them, for you can ask God, the true Lord and Father of eternity, for all good things, and you will receive them, but brothers among each other should not want to be begged first.

[10] And if a humble, poor brother asks something from his richer brother, the richer one should not withhold what the poor one requested from him to do, for the one hardheartedness will awaken the other, and this is not My Kingdom.

[11] What good would it be for man if he would say and confess in himself: 'Lord, Lord, God of Heaven and Earth, I believe without doubting that You are the only, eternal, only true, all-wise and almighty Creator of all material and spiritual worlds, and

all that lives, thinks and wills, lives, thinks and wills only from You.’

[12] I say to you that this would not be useful for the true salvation of anyone’s soul. Such faith is only beneficial for someone’s soul if he will joyfully do what I advised him to do, because someone who kindly and willingly does My will, will do tenfold more with the little that he can do than the one who wants to be begged a long time and who then praises himself about the deed of love he did for his fellowman and boast about it.

[13] Do as you have heard now from My mouth, only by that it will become really clear in you that My words are truly God’s words. By that you will awaken My Spirit in you and will guide you into all the wisdom of the Heavens, will cleanse you for eternal life and make you true children of God.

[14] And now you know enough for the time being to attain to the eternal life of your soul. You will hear more about this – as already said to you – from this innkeeper and his two neighbors, and only after that *you will hear* that which is most perfect by My Spirit of love in you. Did you all understand this well?”

CHAPTER 91

THE LORD IN APHEK Departure to Aphek

[1] The speaker said: “O Lord and Master of eternity, we all understood it very well, because You spoke to us in a pure, well understandable language, but we also realize that we are still very far away from the real goal of life and that we still will have many a battle with ourselves and with the other people of this world.”

[2] I said: “Your words are very correct and just, because for the sake of My name you will have to endure many persecutions and slander of the world. But do then not loose your patience and courage, and fight with all love and meekness against the enemies of the truth and of the light from the Heavens, then you will acquire the crown of victory.

[3] Only, do not give up the real love in your heart, for it endures everything and will finally conquer everything. If you will act and walk in love together with Me, you will be able to walk over snakes, salamanders and scorpions, and their poisonous bites will not be able to harm you. And when they will give you poison to drink, it will not make your bowels sick. And I, the Lord, say ‘amen’ on this, so it is and so it will remain for everyone who truly stays in My love.

[4] But the one who will also, besides My love, make eyes at the world from time to time, will also not be safe for all the damage of the worldly poison.

[5] If someone really loves Me and keeps My commandments that are light, I will come to him when he always very actively wishes and desires it in his heart, and I will reveal Myself to him and give all kinds of power and might to him to fight against all

malicious spirits of the world and Hell, and then they will not be able to harm him. And now you know still better what you can expect from Me.

[6] The one who will not forsake Me, I also will not forsake, and the one who will fight together with Me against the world and Hell, can also always be sure of victory.”

[7] When I had said that to the pagan priests, they all thanked Me with great enthusiasm in their heart for this teaching and the promise that was directly connected to it. They stood up from their seats and wanted to go to their stronghold to put everything in order there to proclaim My teaching and Me in a worthy manner to the gentiles.

[8] But I said to them: “Friends, for what you already want to do now, there still will largely be time enough tomorrow. Stay here for now and partake of the midday meal with us, and strengthen yourselves with that.

[9] I Myself will leave from here after the meal with My disciples and your captain, and then you can continue your conversation about Me with the innkeeper and his two neighbors, and prepare yourselves how you already some time tomorrow can talk about Me to the inhabitants of this city and its environment.”

[10] When the pagan priests and the several prominent citizens heard that from Me, they once more gave thanks for this proposal and went to sit at their table again, where the well-prepared food and a right quantity of bread and wine were immediately put on it, and soon also on the other tables. I also went to sit at our table again, and we all partook of the meal in a cheerful mood.

[11] Immediately after the meal I stood up with My disciples, as well as the captain with his daughter who was in the kitchen during the time that we spoke with the pagan priests, where she very actively participated with the preparation of the midday meal.

[12] The innkeeper brought once more his wife, his children and also his personnel to Me and asked for My blessing. And I blessed all those who were in the house, also the pagan priests and the citizens and of course also the two neighbors with their whole family for which they all thanked Me very emotionally.

[13] Then I said to the captain: “Now we will go to Aphek, but not along the main road but along a footpath in order not to cause a sensation with the inhabitants who have settled themselves along the road.”

[14] This was good to the captain, and in this manner we left for Golan and reached the mountain city Aphek towards the evening.

CHAPTER 92

With the Roman innkeeper in Aphek

[1] The way from Golan to Aphek was rather difficult because we had to cross over a deep canyon that came out into the Jordan Valley, which took us a couple of hours.

[2] When we reached the mountain city Aphek towards the evening, **the captain** asked Me: “Lord and Master, where will we actually take accommodation for the night in this city? For as far as I know, this city has no Jewish inn at all, and furthermore there are also no Jewish citizens. Maybe a few Jewish housekeepers can be found here, but, as already said, no Jewish residents. I also have a well-arranged stronghold house in this city. If this is satisfactory to You, would You then not like to sleep tonight in that stronghold?”

[3] I said: “It is true that you have a stronghold, and it is provided with all kinds of resting beds, tables, benches and chairs, but your provision rooms are empty, and you also have no wine, no bread and no salt. But we are tired, especially the already old disciples – except a few who are about as old as I am – and they all should be strengthened with some food and drink. Will this be possible in your stronghold house?”

[4] I know what you think now and say within yourself: ‘Lord, with You everything is possible’. You are right in this, but we did not travel to this city to only rest and strengthen our tired limbs with miraculous food but to spread My Kingdom of life also here among the gentiles.

[5] Therefore, we will not take up residence into your stronghold house but we will search and also find accommodation in a Roman inn in the center of the city. Soon exceptional opportunities will arise there to spread My Kingdom among the gentiles.”

[6] When the captain heard this from Me, he immediately agreed with Me. He only made the remark that the innkeeper of the mentioned inn was a fervent gentile and that in his otherwise spacious house it was swarming with all kinds of idol statues, so much so that it rather should be called a real pantheon²¹ instead of an inn. According to him there were also always several pagan priests present who want to impose themselves there.

[7] I said: “Look, precisely for this reason I choose that inn to stay for the night, and much will have to be worked on and accomplished there. So let us quickly go there, so that we can find accommodation.”

[8] Then we walked at a fast pace to the city and reached it before the closing time of the gate.

[9] When we arrived at the gate a Roman guard stopped us.

[10] But the captain came forward and demanded to speak to the one who commanded the guards. When he came, he recognized the captain immediately and ordered the guards to let us enter the city unhindered, because this was the demand of his captain.

[11] It was already quite dark when we arrived at the already mentioned inn, and the captain sent immediately a subordinate inside the inn to tell the innkeeper that he had to come to us right away, which also happened at once.

[12] When the innkeeper came to us, the captain asked him if he could give us a good accommodation.

²¹Greek for: (temple for) all the gods.

[13] **The innkeeper** said: "I will give you what I have, but with the necessary service for the guests who came with you, high commander, it will look quite meager this time, because more than two thirds lay down sick. The great fear which they had to endure during the heavy storm last night and the earthquake, and the fear that such disaster could come back, made mostly my female personnel unsuitable for service.

[14] Although our priests made every effort to heal them, partly by speeches and partly by other means, but up to now everything was in vain. Time will still be the best doctor for my sick male and female servants.

[15] Only an hour ago we all dared to enter the house, because during half of the night we were outside from obvious fear that our houses would collapse, which easily could have happened, for when the piled up stones are beginning to terribly yelp and rattle it is the highest time to leave the house and go to the open air.

[16] I say to you in all submissiveness, high commander, that more than three quarters of this city are still outside now, and thus also several of my best male and female servants. Only an hour ago a few had the courage to enter with me and my family into the house. *So it looks* very bad with the already prepared food for today, *but* I still can serve you bread, salt and wine.

[17] Yes, high commander, great damage was done to me last night. But what can a weak and mortal human being do against the almightiness of the immortal gods and their elements.

[18] The priests – actually I should not say this – contributed a lot to the confusion of the day for the already desperate people by their preachings about penance and offerings. Although now at the end of the day they strung their harps with better snares, but this is to little avail because the people still think that the gods are too little reconciled and fear that this terrible calamity will come back.

[19] And also this is again the fault of our extremely greedy priests because they impress upon the people that the gods, once they are that furious because of the licentiousness of human beings and start to shake the foundations of the Earth, they cannot be softened anymore by little offerings. They give in for a while at the prayers of the priests, but if then the people pay too little attention to the exhorting words of the servants who are inspired by the gods and will not immediately make haste to put almost all their possessions at the feet of the representatives of the gods – especially as much as possible gold and silver – then the gods will become even more furious than at first and will show the people their anger a hundred times more.

[20] Well now, our mountain city is mainly poor, and the people were by far not able to comply with the demands of the priests. That is why they fear that this great calamity will come back, and they cannot be brought back into the city for no matter what price.

[21] This is how things are with us. And you, high commander, will surely understand for what reason I can tonight only very scantily and meagerly serve you and your also certainly prominent company.

[22] So be so kind to enter my large house, and we will see what we still can do there."

CHAPTER 93

The thoughts of the innkeeper concerning the Lord

[1] After this very well-founded apologizing explanation of the innkeeper we entered the house and were immediately brought to the biggest and best decorated hall, which up to now had been illuminated very economically with only one lamp but was immediately better and sufficiently illuminated with several more lamps.

[2] Now the innkeeper noticed that we, the company of the captain, with the exception of his followers, were all Jews. So he asked the captain how he, who was otherwise not exactly known as a special friend of the Jews, was now traveling in their company, and moreover on foot. And how could he, a Roman innkeeper, who is an abomination to the Jews, be now capable to satisfy them?

[3] **The captain** said: "Do not worry about anything else now except to bring us the right quantity of bread, salt and wine. After that, all the rest will become clear to you.

[4] Then the right and sufficient quantity of bread, salt and wine was served immediately. We went to sit at a big table that was completely made of stone, and we took some bread with salt and after that we drank the wine.

[5] The innkeeper noticed however that the daughter of the captain, when I wanted to drink, served Me at once the golden cup of wine that was offered to Me in Pella, and that I put it to My mouth and drank of it while all the other people present drank the wine from cups made of pottery.

[6] The innkeeper and also a couple of his servants looked at Me from a little distance from head to feet and did not know what they had to think of Me.

[7] **The innkeeper** said within himself: "There must be something great about Him, otherwise our captain would not give Him such honor."

[8] When we all were sufficiently strengthened with bread and wine, I said to the innkeeper: "Look, innkeeper, a great salvation fell upon your house. Most of you Greeks and Romans are not unknowledgeable in the Scriptures of the Jews, and you know that the one, only true God, the Creator of Heaven and Earth and of all that was, is and will be, on it, in it and upon it, a Messiah was promised already since the first beginning of mankind by mouth of the prophets to the Jews, and through them also to you gentiles. And look, this promised Messiah am I, and I have come now only to you gentiles to establish and to spread the Kingdom of God among you.

[9] I was sent by God the Father from the Heavens, and the Father who sent Me, is the eternal Love, and My heart is its throne. It is in Me and I am in it. Therefore, in Me abides also all might, power and rulership over everything in Heaven and on Earth. I am the Life, the Light, the Way and the eternal Truth Myself.

[10] The one who believes in Me, who loves Me above all things in the world and lives and acts according to My teaching, and who loves his fellowmen as himself, will receive from Me the eternal life and I will awaken him on the youngest day.

[11] You just looked at Me from head to feet and said within yourself: ‘Something great must be hidden behind that Man, otherwise our captain would not give Him such honor.’ And look, you are right.

[12] But to convince yourself that I am indeed the one I told you, you should bring now all the sick people of your house here to Me, then I will heal them. Do you believe that?”

[13] **The innkeeper** said: “Lord, Lord, Your words have deeply penetrated in my soul and awakened a life therein that I never felt before, and therefore, everything that You have said to me must be true. So I believe without doubt that You surely will heal all my sick people.”

[14] On this, the many sick people were brought into our big dining hall. Some among them were tormented with malicious fevers, some by epilepsy, others by gout, one was blind, and two lost their ability of voice and speech from fear during the earthquake.

CHAPTER 94

The Lord heals the sick in the inn

[1] After half an hour when all the sick – about 30 all together – were brought into the hall, **the innkeeper** said: “Look, o Lord, Lord, here are the sick of my house now. If You want to heal them, please do so, then my whole house will believe in You and greatly honor and love You.”

[2] **I** said: “Then it will be done according to your faith.”

[3] After I had said that, they all were healed at once, in such a way as if there never was anything wrong with them.

[4] When they hardly could stop glorifying and praising My Being, and the healed ones were thinking that I was a god in the sense of their pagan teaching, they asked Me while they were on their knees if I would be so merciful to tell them if I were perhaps Jupiter himself or another god, so that they could then always express the greatest honor and gratitude to that god.

[5] But **I** said: “I am neither Jupiter nor any other of your series of gods who never existed, do not exist and never will exist.

[6] Go now all to your rooms and take food and some wine and strengthen your limbs. All the things that you should further believe and think of Me will be proclaimed to you tomorrow.”

[7] Then the healed ones went immediately to their rooms, and several of them walked to a few priests who were gathered in another hall of this inn and were still deliberating as to how they still could extort more offerings from the people. And they told them how they were miraculously healed by a Man who was according to His

clothing a Jew, but worked by His word and will as a true, living God.

[8] When the priests heard that about Me, and saw that the *former* sick ones whom they knew well, were now standing completely healed before them, they did not know what to do.

[9] **One of the priests** said: “Let us go ourselves to that peculiar Man, then it will appear what is behind Him, because the dumb people cannot form a correct opinion about such things. But let first one of us go there, test that Wonder Man and tell us then what kind of person He is. He is probably one of the Essenes who are very well acquainted with all sorts of sorcery.”

[10] Then one of them, a Roman who was well acquainted with many arts and sciences, came to us in the dining hall, greeted the captain, and then he directly asked for Me.

[11] **The captain** said very surly to him: “Here at my right side sits the One whose name we are not worthy to speak out.”

[12] When **the priest** heard that, he became less bold, turned to Me and said: “Forgive me that I take the liberty to ask You with all respect and modesty how You were able to heal the sick without any means. I also understand many things and have much experience, and therefore I know how to make an opinion about what a person can achieve who is well acquainted with the secret powers of nature. Without certain secret means no magician or priest has, as far as I know, performed a miracle that only the gods can do – if they truly and really exist. But with You it seems nevertheless to be so that You can perform deeds by Your word and Your will – and You do not need any tools for that?”

[13] How did You attain to such willpower, and how can also another person attain to this? For it is sure that with human beings there are great differences in willpower, and from that it can be concluded that someone who already possesses a strong will from nature, would, with a correct development of his will, finally be able to reach an amazing power, especially when he also would be completely acquainted with the secret powers, mights and abilities of the great nature.

[14] But where and how can one attain to such development of his will? Where and how did You attain to such willpower as almost never existed before?”

CHAPTER 95

The Lord explains the development process of the priest

[1] I said: “You also studied the Scriptures of the Jews, and this already in Rome, and *also* five years later when under the emperor August you were sent as a priest of Zeus, Mars, Minerva and Mercury to Thebes in Upper Egypt, where you also let yourself be initiated in the old mysteries.

[2] Beginning with Moses you especially concentrated yourself on the four great prophets. But since you still could not understand them despite your reading and thinking, again five years later, when as a priest for the people and the soldiers you were transferred to this place, you secretly went to a Jewish scribe and asked for clarification about that which was dark to you. But since that scribe was not able to give this to you, you gave up the Scripture of the Jews, just as you gave up your own scriptures much earlier.

[3] But you still kept the Scripture of the Jews in your memory, and so the deeds of Moses, Aaron, Joshua, Elijah and the other prophets must have shown you that it was only with the help of the one, only true God of the Jews that those men could accomplish such things and deeds which did not ever happen with any other people on the whole Earth.

[4] Now if you see Me also work like this, I certainly am also working through and with God. Are you Romans not saying yourselves that without divine inspiration no great wise man can exist? Then I also will certainly very strongly be inspired by the one, only true God of the Jews."

[5] **The priest** said: "Yes, yes, You could be right in this, and You are certainly more deeply initiated in the mysteries of your Scriptures than that scribe who pretended to be wise, of whom I tried to receive a true light and whom I finally left as being the wisest of the two of us.

[6] But You formerly could not have seen or known me, just as I also could not have seen or known You before. Then how do You know my secret ambition over quite a long series of years as if I shortly before had revealed it to You? As if I told You what I had done in secret and what I wanted to do, because I as a priest never betrayed to anyone what I had done or accomplished for the sake of my very own assurance.

[7] Therefore, how do You, who are a complete stranger to me, know what I have done in Rome, then in Thebes and finally here in Asia?"

[8] I said: "Look, also that I can do with the help of the one, only true God of the Jews, who is almighty and also all-knowing from eternity, without beginning and without end."

[9] **The priest** said: "I will not dispute that, and You surely will be completely right this time as You were right before. But still, it is strange that your one – and according to You the only true – God only seldom lets Himself be found or even be used by a Jew like You now.

[10] I honestly confess that I only have very little faith and trust, neither in the one or in the other deity, because the more one will search them with the greatest possible zeal, the more he is withdrawn from it, and it is truly more useful and sensible for a human being to never try to lift the veil of Isis than to throw himself into the darkest abyss of all imaginable doubts by such useless effort. It is better to remain blind and dumb like the apes than to search after some deity who probably existed or still exists nowhere else except in the fantasy of men who want to rule over other people.

[11] You may have found Your deity, but how and where? That You will keep for

Yourself, just like the elders have kept it for themselves, and they then enveloped their doctrine of one god or several gods in such deep darkness that no sun could ever illuminate them anymore.

[12] For I also am a human being, and I fervently longed since my youth to only one time come close to a deity. But why, up to now – while I am already close to 70 years – did still no deity come to me to grant me some special power? And why also not to those Jews that I know, except to You, wonderful Friend? That is why, Friend, I attach little importance to all the gods. The rest You can make up for Yourself.”

CHAPTER 96

The Lord teaches about the downfall of mankind

[1] On this I said to the pagan priest: “It was not totally incorrect in your speech to Me to say that certain deities only existed from the fantasy of men who wanted to rule over their fellowmen, and these had to work and fight for them so that such rulers could have a very good life and enjoy themselves.

[2] But look, in the beginning of time when men lived on Earth it was not so. Then everyone knew the one, only true God, and many thousand times thousands were instructed, guided and protected by Him. It was profoundly and thoroughly shown to everyone that of their own free will they should not let themselves be captured by all the enticements, because these would draw the soul in the judgment of matter and its death, and would make them deaf, blind and insensible for all that is divine and purely spiritual.

[3] But since God gave the greatest possible freedom of will to everyone to follow His advice or the attraction of the world, very soon many people let themselves be seduced and blinded by the world. By that they lost contact with God, because their inner sight became completely blinded by the bad love for the world.

[4] And look, only when a great part of the people were blinded by the world and forgot by that the only true God completely, the blind people began to make all kinds of gods for themselves that had to help these blind worldly people out of their great need – because they were visited by God with all kinds of afflictions in order to turn them away from the world – and this was done by payment of all kinds of offerings and by the prayers of the priests, out of which all too soon proud rulers came up.

[5] But they were not helped, because the one, only true God could not and might not help them, so that they would not have become even more blind and godless. For if God would have given them the help they wanted after they called upon their false and totally non-existing gods, that would really have been a true triumph for the greedy and extremely imperious priests, and the one who would have been helped would wear himself out in bringing offerings to make the priests and gods never become hostile to

him again.

[6] And look, the Jews, who are the chosen people of God – because out of love for Him their fathers resisted the longest not to let themselves be seduced and blinded by the world – have in the course of time also turned away from God and turned to the world just like the gentiles, and that is why they also became deaf and blind, and now worse than the gentiles, because these are again beginning to search for what was lost, and many of them have found it again completely.

[7] But for most of the leading Jews it still did not come into their mind to search for what was lost – the eternal truth. They feel very comfortable in their life of night. Although they feel within themselves that they are godless, they do not want to show anything to the people about this because of the rich offerings, and they are the most bitter enemies of the one who wants to give a true light to the people, show them the right way to God and who would truly help them to search and surely find Him.

[8] Therefore, the little light that those Jews still have, who are completely pining away, will also be taken away from them and given to the gentiles who are really longing for it.”

CHAPTER 97

The right searching for God

[1] You also said that you do not care anymore for any deity because you searched already for so long for a true deity and despite your zealous searching not one came ever not even a bit close to you.

[2] Although you zealously searched for yourself a long time for a true deity, you still did not see any. But you also should realize that you searched for the true deity only very one-sidedly and selfishly. You only wanted to be sure yourself that there is a true deity as a great life's friend for you and that the soul of man continues to live forever after the death of the body, but the people had to languish in their old foolishness and complete blindness and had to make offerings to you priests just like before.

[3] With the one, only true God however, a priest is not in the least given any preference compared even to the most insignificant person of the people. With God there is no hierarchy among men. To Him emperor and beggar are on one and the same level. Only that person will be favored by God who truthfully recognizes Him, who then loves Him above all, his fellowman as himself and who keeps the commandments of God as they were given by Moses, being humble in everything and who will not want from anyone something that is unjustified, that is in contradiction with the order and in contradiction with the will of God, neither with violence or cunningly, for all these deeds are an abomination in the eyes of God.

[4] But you priests always shamelessly lied to the people and deceived them. And

thus you surely will realize now why the one and only true deity did not want to let Himself be found by you despite all your searching, because He saw all too clearly that solely out of worldly considerations you would leave the people in the old darkness, as this was also the case with many priests in Egypt.

[5] These knew about the one, only true God, but the common people had to believe what they were impressed on them to believe. And since these priests behaved that way, God struck them also with blindness, and in this blindness you are still now and will remain for a long time if you will not turn away from the world and begin to search God, His spiritual Kingdom and its pure justice with the right and in every respect completely true motivation.

[6] Whoever will not search God with all love, meekness, humility, patience and complete self-denial, will not find the One who is the greatest value of life. And whoever will not search and find God in this manner can also not expect exceptional help from Him.

[7] Although God, in His immense love, takes care of all people, as He also takes care of all creatures in the endless big universe according to His eternal, unchangeable order, He only takes care in a special and exceptional way of those who truly recognize Him, do His will that was revealed to them and truly love Him above all in all their actions.

[8] You really searched the one, only true God for a long time with great zeal, but ask yourself now if you ever searched God in the manner that I have shown you now.

[9] I say to you: not the one who says: 'Lord, Lord, where are You? When I as Your creature am searching You and call upon You from the dark deepness of the night of my life, why do You not let Yourself be found, and why do You not answer me by saying 'Here I am?', will find God the Lord and come to Him, but only the one who searches God in the manner that I have shown you now.

[10] Look, you read Moses and the prophets, and you clearly saw what God wants from men in the spoken-out, well-known ten commandments, and you liked these commandments so much that you very often said within yourself: 'Truly, in the whole world there are no laws that are wiser, more suitable for the true happiness and well being of all men, and one can justly assume that they really come from a divine Being.'

[11] But if you could say this within yourself, why did it not come once into your mind to put these laws into practice with yourself? If you would have done that, you would have found God already, but you found all kinds of worldly reasons not to put these laws into practice, although you admired them.

[12] Let these laws from now on become deeds with you, indemnify everyone as good as possible what you did wrong to them, and have for the being the firm will to do this. Then you quickly and easily will find the One whom you sought in vain for so long."

CHAPTER 98

The Lord shows the right way to search God

[1] On these words of Mine, **the priest** said: “Truly, very wise Master, inspired by God, I possess a great fortune. Is it sufficient if I spend three quarters of it for good deeds to those who suffered some damage through me according to the laws of Moses – which from now on I want and will completely observe them all – and if I would perform with that *other* one quarter other good deeds of neighborly love until the end of my life?”

[2] I said: “Friend, that is more than sufficient, for look, God is in Himself the eternal cleanest and purest love.

[3] If someone wants to take a woman because he needs a woman, but has no love, and does also not search that woman with love but only with his dull worldly reason, do you think that such person will ever find a good woman who is full of love for him? He will find a foolish woman, yes, one who will not marry that man but only his gold in order to squander it with others, but no woman who is full of love for him. Therefore, the one who wants to find a woman full of love must also search her with love.

[4] Whoever wants to search and find God, who is the purest love, must also search Him with the purest love in his own heart to which no other love for the dirty world adheres, no matter how insignificant it seems. And if he will search Him in this way, he also will most certainly find Him.

[5] When you were still a young man, you were fortunate to be pleasing to a very beautiful and very rich daughter of a patrician. You also had a great love for her and you would have received her as wife if your great love for her would have been completely pure. But while that daughter, whom at that time was called a pearl of Rome, loved you very much without you noticing it more than necessary, it was her intention to be secretly informed about your love for her through ways that were unknown to you, and she soon discovered that you also had other maids for whom you also opened your heart.

[6] When the pearl of Rome knew about it, she soon turned away from you and showed no more love for you, and so she turned away her face from you.

[7] Then you became of course very sad. You still made a few futile efforts to regain her affection, and you also might have succeeded but you could not deny yourself and free yourself from your passion for the others by which you lost that pearl completely.

[8] And look, this is more or less how it is with God who is the eternal purest love. Only with the purest and completely spotless love you can and will find, see and praise Him and receive from Him the eternal life.

[9] It is for the one, whose heart is full of all kinds of worldly things, of course difficult to cleanse himself from them, but a firm will is a hard worker, and what seems impossible to you today will be tomorrow, and still further in the future, more and more easy to accomplish.

[10] But ask yourself now in your heart if what I have explained to you now, you also understood as you should.”

CHAPTER 99

The priest justifies his worldly life

[1] **The priest** said: “Truly, superhuman wise Master, I understood You well and realize now still better than before that You must be helped by a really existing, living God, for otherwise it would be absolutely impossible for You to be so accurately informed about the relationships during my youth while no human being in the whole of Rome ever knew about these things, and certainly not now.

[2] In everything that You said about me You were completely right, and I can say: not You, as a human being like me, but a God has spoken now through You.

[3] But think about all our human circumstances, and moreover about the relationships within the state that bind us with iron compelling chains that we, as the now existing priests, did certainly not make.

[4] Every human being who unconsciously and unintentionally comes into this world, and who already immediately after his birth has to be fed in order to keep his very mortal life and become a strong person according to the strict laws of nature, is – seen from a rational point of view – a very poor being.

[5] Once you grow up and come to a point where you can distinguish between day and night and red from green, the elders are zealous to give you an education which no child can determine for himself.

[6] After much learning you finally become an educated man and you have to choose a profession by which you can provide in your livelihood for your whole life. But you want to live not a bad *life* in the world but as good as possible because you just have to live, and so you choose, according to your capabilities, logically for a profession in which you can live more freely and better under the powerful chains of the state. And that was for me the profession of priest. I became a priest, no matter if that for which I stood was based on the lie and the cheating of the people or on the truth. In short, I had to be what I am still now in accordance with the laws of the state.

[7] Already since childhood the world and the best possible personal care were the first of which one had to be concerned. Besides, soon all kinds of other needs awakened in me, and having the means for it to also satisfy these needs – of course always in accordance with the laws of the state – you also satisfy them as much as possible. And no deity appeared from Heaven or from the Earth who would have said: ‘Just listen, priest, you live and act entirely against My will and My order. Live in the future like this and like that, or else I will chastise you in a terrible way.’

[8] Under such circumstances you become filled in your heart and mind with only

material, impure and non-spiritual love while on the other hand you are not urged by anything purely spiritual or divine, and outwardly you stayed at least as you could stay and finally also had to stay in accordance with the laws of the state. Although, especially at an older age, you gradually begin to ask yourself: yes, but is there actually one spark of truth in what you stand for and what you practice. All I teach and do is clearly and obviously lie and deceit. Is there no fundamental truth anymore on the whole Earth?

[9] I investigated, searched and investigated and searched continuously almost until now – and I found nothing. How could I ever come to meet a true deity with the purest love while it never wanted to reveal itself to me in one way or another? What does not exist, you also cannot love, whether it is a God or another object that becomes valuable by the imagination of men.

[10] And look now, very wise Master, can I help it that I finally still had to love that which was reachable to me in order to live a pleasant life, because to love the images of your own fantasy means, according to the natural pure reason, that you are a fool.

[11] So if I had to love the one, only true and living God above all for already a long time and had to despise and flee the pleasures of the world that are present for everyone's senses, then such God should have revealed Himself to me, or else my fantasy should have created one with great lively fervor. But neither the one nor the other happened, and so it was obvious that I could not exchange the world and its treasures and goods that feed and delight mankind and enjoy that for which I was born and educated, for a being that did not exist at all for me and did not exist anywhere.

[12] But no matter how, my heart is still filled with worldly things. If today, at this moment, a one, only true deity would reveal Himself to me and tell me what to do, my old world will be cast out of me at once.

[13] If only once that pearl of Rome would have made a true promise to me, telling me that she would be mine if I would do or leave this or that, then I would have been the man for whom no sacrifice would be too hard. But since such did not happen, I stayed with what was easier for me to reach.

[14] I see and know very well that all the people that I came to know already since time immemorial are living in great misery and confusion, and finally they also often die in full despair, but what is the use of all that seeing and knowing if no one comes to show them the full truth?

[15] Look, wise Master, You are really right in everything You told me, but also I am not wrong according to human reasoning. Can those poor people help it that they are born in all blindness in this world and that it was imposed on them to be educated among great lies and deceit? Am I right or not?"

CHAPTER 100

The former revelations of the Lord to the priest

[1] I said: “Although you are right in many respects, but in general you are completely wrong, because you accuse the deity of negligence and complete indifference towards the people – and that, friend, is not true, even if this is how it seems according to your reason.

[2] God always revealed Himself to the people, and thus also to you, already in Rome and still more clearly in Thebe, and once when you were sitting at the shore of the Nile when you heard a loud voice that said: ‘Read Moses, and live according to the laws that are written in it, then you will find what you are searching.’

[3] Then you began to read Moses again and also the other prophets, but still, for all kinds of reasons, you neglected to live and act according to the laws.

[4] A year later when you came again to that same spot at the river, you heard that same voice again and thought about it for a long time, but you still did not come to actions, for firstly you were a Roman priest and according to your idea you did not want to act against the laws of Rome because this could have resulted in a worldly disadvantage for you, although you knew that it was not forbidden for a priest to also believe in the God of the Jews. And secondly, acting according to the laws of Moses seemed to be too troublesome for you, and you finally thought that the voice was only an illusion that can easily happen. And you thought within yourself that, if anything would be true in that voice, it would let hear itself more often.

[5] And so you went on investigating and searching but you did not come to actions, and you could be compared to a master builder who draws one construction plan after another but when the construction has to be put into practice the trouble and the costs scares him off and he does not execute the construction.

[6] To think, reflect, evaluate, investigate or search are no actions, friend, but only the intention for an action, but since life is not an intention for an actual life but the actual and active life itself, the intention to live must also become an active life if you want to accomplish by that what you are searching for.

[7] Although you did something now and then, but that was too little to change your way of life, and so you always remained on one and the same spot. Only now, for the first time, you have taken the firm decision to become a completely different man, wanting to live according to the will of the one, only true God of the Jews whom I revealed to you, and therefore you will find an abundance of truth of what you searched for in vain for such a long time.

[8] You actually already found it, but you can be compared to someone who in the midst of a dense forest does not see the forest because of the trees.”

[9] **The priest** said: “Listen, truly very wise Master, how must I understand and interpret that?”

[10] I said: “Look there. There is an empty cup, but I want that cup to be full of wine, and you should drink that wine. Take it and drink, and then evaluate if a magician can also accomplish that.”

[11] When **the priest** saw that, and had tasted the wine that tasted very flavory, he looked at Me with astonishment and said: “Truly divine, wise Master, that was never accomplished by a human being. You must be in a very mighty connection with that only true God of the Jews, because Your will and the will of Your God seem to be completely one.

[12] The cup was totally empty and You filled it completely with an exquisite, excellent wine. I only tasted such wine once in Rome with the highest priest, and it was called ‘vinum olympicum’²².

[13] Since that was possible to You, You must be able to do many other things. When someone has come to such close friendship with God like You, he finally will also be able to make himself completely immortal.

[14] Yes, if I also had come into this world as a Jew, maybe I also could have achieved a high degree of unity with God, for I would not lack the will and zeal to accomplish that. But since I came as a gentile in the deep night into this world I never could find the right way, and so I always was stuck in the same night and could not receive a true light until now. But from now on it will be different.

[15] However, allow me now to go to my colleagues and tell them what I experienced here, for they also feel just like me what they lack.

[16] I said: “Then go and speak the truth.”

CHAPTER 101

The objections of the captain concerning the beauties of nature

[1] Then the priest went to his colleagues who were already waiting with fervent desire for his return. When he came to his colleagues he told them about all the things he had seen and experienced, and they were completely amazed.

[2] **One of them**, an old Greek, said: “What else do we need? That Man is a God. We will do what He has ordered, then we will live.”

[3] And so, that evening the gentile priests became My disciples in the city of Aphek, and the next day they declared their belief and gave their vow to Me.

[4] But we went to rest after the departure of the priests and rested well until the morning.

[5] As always, so also this time, I was outside already more than one hour before sunrise – this time with My disciples and the captain – and since it was a very clear

²²Latin for ‘Olympic wine’ or divine wine.

morning, we enjoyed from a hill outside the mountain city an exceptional beautiful distant view and many surprising beautiful morning scenes of nature.

[6] When the captain and also our innkeeper next to Me were really thrilled when they admired the beautiful nature, **the captain** said to Me after a while of blissful admiration: "Lord and Master, it hardly can be blamed on the people when they slowly began to love the world and finally became even godless, because what man can observe with all his senses in his initial clear natural condition will often capture him with an irresistible force, and even the most spiritual teachings and words cannot free him from today till tomorrow from the shackles that the numberless enticements of the world put on him. As today's morning is adorned with numberless charms, so it certainly must have been the case already many times before. And that people, at the view of such beautiful things, came to all kinds of strange fantasies is for me now very easy to understand, and that they came absorbed and rooted by it is also because of the too beautiful and ever changing scenes of nature.

[7] In order to withdraw himself from all the enticements of the world, man must possess a very high degree of heroic self-denial.

[8] I imagine that those people who do not inhabit and live in such charming regions of the Earth are probably more receptive for purely spiritual and therefore supernatural truths than people who are inhabitants of a too beautiful country.

[9] I am only looking at the old, very sad looking land of Egypt. As long as the people did not zealously cultivate it, a large number of spiritually awakened people were living there, but as soon as the zeal of the people began to beautify too much the sterile nature of that big country, they more and more lost their spiritual attitude, and soon the natural tendency prevailed. All kinds of images, and from this, all kinds of gods originated, and the spirit of man, which is his greatest possession of life, went completely lost. And Moses himself had to keep the people of Israel, who became too sensual, for nearly 40 years in an unfriendly desert, which was in natural respect really not pretty, in order to make them receptive for the inner godly-spiritual.

[10] Therefore, I am of the opinion that this Earth is largely too charming and too beautiful for the spiritual development of men.

[11] Of course, personally I indescribably like this morning very much, but I also feel what kind of charming mighty impression it must make on a healthy young mind."

[12] I said: "On the one hand you are right, but on the other hand not. For if I had not equipped men on this Earth in such a way that by their free will they had to develop their reason and their mind themselves and had to search My Spirit in themselves, I also could have let them rest as polyps in the dark abyss of the sea. But this is not how it can be done because man is a completely free being and has to develop himself.

[13] Look, this completely big and beautiful nature of the Earth is therefore very necessary for man for the development of himself, for without that nature, his thinking, feeling and experiencing would look very meager and he would not be on a much higher level than the kingdom of animals. But since the Earth is equipped with such great variety of all kinds of creatures, man must view this, being surprised and

delighted. And from that viewing and comparing of the different things of all the kingdoms in nature of this Earth, and so also of the always alternating days and seasons, and also of the stars in the sky, man comes by necessity to an ever deeper thinking and will begin by that also to search and to investigate the fundamental cause of the existence of those numberless many things. And when man has come that far, then I also will come to meet him and will reveal Myself more and more and ever more clearly to him.

[14] Therefore, My friend, it is very good that the Earth, on which men are called to become children of God, is in every respect equipped with great beauty and variety.

[15] But of course, man should not take up too much love for this beautiful world and not adhere to it with all his senses, for by that he will become materialistic in his soul and he will withdraw himself more and more from what he should achieve, and he will become blind, dark and evil in this short life for the test of his free will.

[16] How difficult it will then be to bring such men on the right track of life shows the experience of all times, and you yourself experienced it already many times and will still experience it.

[17] But now a few priests are coming to us with the one whom I taught yesterday, and they want to see and to know what kind of person I actually am, because the priest, whom I already taught, has illuminated a light with them and forced them to think deeply. Therefore, we will let those seekers come to us and let them find what they seek, namely the truth of life.”

CHAPTER 102

The request and the promise of the priests

[1] While I was talking about this with the captain, the priests were already with us and they kindly greeted us.

[2] On this, **the one who was already taught by Me**, said to his companions: “Look, here is the great and exalted miraculous Man, to whose will everything has to comply in all submissiveness, and in whose words are the deepest truth and wisdom. Therefore, we give Him all honor, all praise and all glory.”

[3] I said: “Friends, I did not come into this world to let Myself be honored, praised or glorified by men, but with the intention that all men would, by Me and in Me, find back and recognize the One whom they lost by their own fault and *whom they* entirely failed to recognize, and that they will know His will, and act and live accordingly. The one who really wants to honor, praise and glorify Me, must accept My teaching, and act and live by it.

[4] But as long as you will honor your iron, stone and wooden gods, you will not attain to the true light of life from God, will not recognize Him in Me and therefore you

also will have no part in His Kingdom which has come now in Me from the Heavens on this Earth.”

[5] On this, **one of them**, who was still much attached to the worship of many gods, said: “It will all be correct what You say, and as far as we are concerned we also would soon have abandoned our gods, but then what will the people do, and what will they say to us since we were the ones who convinced them with much persuasion and also with many signs that the gods really exist and we recommended them and urged them to honor these? The people are still very much attached to what they have accepted from their childhood, and it will be difficult to completely take away what they had and to give them something better instead.”

[6] I said: “All this depends on your will. Even a child understands the truth sooner than something which is false and thus a lie. Therefore, a grown-up person will surely understand the truth all the sooner and will make it his own with love. So now it only depends on your will, and then it will be My will that will help you to accomplish a good work in My name.

[7] But do not expect any coercion from Me, because for Me every human being has a completely free will and he can do what he wants. But woe later to the one who despite that he recognized the truth has nevertheless banned it out of him for the sake of worldly advantages, who did not act according to its fundamental principles but who finally even persecuted it with fire and sword. Truly, for him it would be better if a millstone would be hanged around his neck and be drowned into the sea where it is deepest.

[8] For *it is clear* that your gods and their images, made by human hands, mean nothing, and the manner on which you look upon it even a thousand times less, because that which still had some inner, spiritual, living meaning according to the old teaching of correspondences has been changed for already a long time into the most dense and darkest nonsense, and with that, also into the coarsest lie.

[9] When I now again bring you the full truth about the existence of the one, only true God, and make His will known to you, then give up also the completely meaningless gods and remove their images – accept the truth.

[10] And when you have accepted it, give it then also to those who hunger and thirst for it for already a long time. Then by that, they will not become your enemies but only your true friends, for if they did not persecute you when you solely taught them evil things, they will all the less persecute you when in My name you will give them good things for this earthly live, and even more for their life in the beyond.

[11] But what My name is and who I actually am, you will all soon come to know.”

[12] On this, **one of the gentile priests** said: “Listen, miraculous Master in the power of Your will and word, yesterday, shortly after Your arrival in our inn, You healed all the sick people of the innkeeper, of which deed we soon were completely informed and of which we now also believe that this is only possible with the sure help of a true divine Being. That You always can expect such help is easy to imagine and finally also to understand, and since that is certainly the case with You, we gladly would like that You

also here would show us a sign of the power of Your word and will. If we also will have proof of that, we will even today destroy all our gods, and in the temple of Zeus we will bring an offering to the one, only true God of the Jews in the manner of Moses and Aaron.”

[13] I said: “Such offering is truly never needed for the one, only true God, not only of the Jews but of all men, creatures and things. In all those offerings, in the inner, purely spiritual meaning, it was only I Myself who was represented and the Kingdom of God that I am now establishing, not for the flesh and blood but for the souls and the spirit of men on this Earth.

[14] But if I Myself am now walking here around before everyone’s eyes among you men, then the Scripture is fulfilled, and nothing is needed anymore that would have to represent Me in a manner that corresponds to Me.

[15] The new offering that is pleasing to Me is valid for the whole future and consists solely of that you people would believe in Me, love God in Me above all and your fellowmen as yourself by keeping My commandments.

[16] You should not build for Me any temples of wood, stone and of gold and silver to worship Me in it with all kinds of vain, meaningless ceremonies which were never pleasing to Me and will never please Me. The real temple in which you should honor Me should be your heart that loves Me. Only the gift of the one who gives Me in his heart by doing works of love for Me and for his fellowman will be valuable to Me, and I will reward him with the eternal and blissful life in My Heavens.

[17] You therefore should also not establish any feast day or workless holiday to honor Me, for every day is Mine, and you should think about Me every day and do good works in My name.

[18] And if you ask Me something, withdraw yourself in a little room and pray hidden, then I will answer your prayer – this is how the Lord God Zebaoth speaks to you men.

[19] Away with all temples, idols, with all feast days and with all those meaningless and worthless ceremonies, but instead of that, erect temples for Me in your hearts and bring offerings to Me of pure, unselfish love. Make up for the damage that was done by you to the poor, blind people who were for the greatest part lied to and cheated by you, then you will have part of the Mercy of God.”

CHAPTER 103

A miracle with a symbolic meaning for the priests

[1] You have asked Me to perform a sign, and therefore I also will perform one before your eyes, but you will not become blissful by the sign but by your faith in Me and by living according to My teaching.

[2] Look, here on this hill, which is completely bare and waste, there is still an old fig

tree that is withered for already fully 30 years. At that time a terrible thunderstorm broke out. The rain was streaming down from the clouds on the Earth and washed away the already meager soil from the rocky surface, and soon the grass and the trees withered away, for they could not be fed anymore.

[3] Look, this hill and its rather vast environment, and thus also this tree, can exactly be compared with your knowledge of the one, only true God. Without the true, inner knowledge of the one, only true and living God, everything is, and must be, dead and waste and barren for men. He withers and pines away because he cannot find any food for his soul and spirit because the storm of his worldly attitude has washed away from him the feeding and life-bringing soil which is God's living Word. So also, this tree, and all the grass around it, is withered and it cannot come to life on its own because there is no soil. And it only can do this with God's power that can create new soil that contains everything that is needed for the life of plants. And so I want that this whole region, and in the first place this hill, will be covered with about two ells high of fertile soil. Let it be!"

[4] When I had said that, the whole region and also the hill was covered with clearly very fertile soil by which the gentile priests were so surprised and upset that they began to shake, and **the one**, who was taught the night before, cried aloud: "Yes, I have found here the One whom I searched in vain for already a long time! You, o Lord, great, holy and mighty above all, are truly the One Himself about whom You said that I still would find Him! For only a God can cover by His word in one moment a desolate landscape with the most fertile soil! This is impossible for human beings!

[5] Hail to us that we finally have found You exactly as we have desired for a long time to find You! Now the fatal veil of Isis has been lifted before our eyes at one stroke! O, all honor and all love to You only, eternally great, only true God and Lord!

[6] O, forgive us our many sins that we have committed in our great blindness against You and also against our fellowmen! We want and will from now on, with Your above all mighty help, as much as possible make up for the evil that we have ever done! Be forgiving and merciful to us! Do not reject us sinners too far away from You, o You our God and our Lord!"

[7] I said: "You have well spoken now, but it was not your flesh and blood that inspired you but the Spirit of My word that you have accepted in your mind. You also are now covered with fertile soil just like this hill and this very wide environment, and what was waste and barren and could not produce any fruit for life, will become green everywhere and produce a rich variety of fruits that will really feed and completely satiate your soul for his eternal life.

[8] So remain active as you have intended, then you soon will flourish for the life of many, just like this hill and its whole environment will now become green by My word and will flourish. And as you were a man whose spirit of the truth of life had been dead up to now, so you will also – only by My word that you have accepted as a living Word of God and have taken up within you – be awakened to life to produce true fruits of life, like this fig tree will do now before your eyes while for fully 30 years it had been barren

and dead and where only the trunk and a few stronger roots and branches can be seen.

[9] I now want this hill, together with the whole environment, to become green and flourish to richly produce fruits, and for this old and moldered fig tree to become alive again and produce fruits for the enjoyment of the people and the birds from the sky. So be it.”

[10] On these words of Mine, the hill and the whole environment became green and flourished, and the fig tree became full of leaves and blossom and was also provided with many new branches and roots.

CHAPTER 104

The disciple Andreas speaks about the works and the words of the Lord

[1] That made our gentile priests completely speechless from sheer amazement upon amazement, for only now they realized very clearly who the One was in Me who was standing before them.

[2] Although **our innkeeper**, who was with us, saw the great healing sign that I performed the evening before and about which he was very amazed, it was only after the sign of this morning that he was convinced that I was not like a great prophet acting and working with the Spirit from God, but completely independently out of My own might and power. So he said to the captain who was also astonishingly watching with his companions: “High commander, this Man is not a human being that performs these unheard-of signs with the help of the one, only true God of the Jews, but in Him lives physically, visibly before us, the whole, eternal, endless fullness of the deity. For He said: ‘I want it’ and not: ‘This is how God spoke to Me, and this or that has to happen and exist.”

[3] **The captain** said to the innkeeper: “Friend, I already knew that since Pella where He went to and where He also taught and performed great signs like here, but I never saw a sign like this one before, although a few that looked liked it and which loudly and clearly said to me: ‘See, this is in a most wonderful way the Lord Himself.’

[4] Although He says: ‘I was sent by the Father into this world,’ but He is the One who sent Himself by His love for us men into this world to be from now on not an invisible or incomprehensible God and Father for us, but well visible and understandable, so that in the future we can really believe that He is the only true God and that no other God or Lord exists or can exist apart from Him.

[5] In Him lives the original existence of all existence, the original power of all powers, the original might of all mights, the clearest self-consciousness of all the consciousness of all the creatures of the whole eternal infinity that is filled with His works. And so, in Him lives also the highest and eternal unfathomable wisdom. And

see, all this I do not only believe as usually a person believes a truth that he heard, because apart from the fact that he believes it, he still investigates it with his reason and wonders if that great truth will also be complete when it is fully connected with its separate parts and how one could be completely convinced about it. But I am completely and fully convinced of all those things, and I am prepared to give my life for this perfect and deep conviction.”

[6] **The innkeeper** said: “High commander, I still cannot be as deeply initiated as you are in this very holy mystery, but I believe now without doubt everything that you said now, and I hope that also I and my whole house will become completely convinced about it. Therefore, all honor and love is now to the one, visible God before us.”

[7] As the captain and the innkeeper spoke, so also spoke the priests and also the disciples among each other.

[8] A priest went to a disciple and asked him if I often performed such signs.

[9] **The disciple** said: “Go to all the places in the whole of Galilee, Judea, Samaria and still other regions in the south and north, and from the east to the west, and investigate there, then they will tell and show you what the Lord has done.

[10] Many signs like this here were performed, and all the regions where we passed through with Him are full of His deeds and full of His honor, for no one is like Him, neither in Heaven nor on Earth. But He does not want us to speak much about the great signs that He did to confirm the truth of His teaching of which you already know the main points now, because the signs will become old and will perish in the future, as everything is perishable and changeable in this world, and when after many years they will talk about it, the people will not believe it and will not grasp it. But His words will not perish but will exist eternally as the truth of all truths in all the Heavens and on the whole Earth and in the big world of the spirits.

[11] So He only wants that this word of life, which is brought from the Heavens to this world, be proclaimed to all men and that they would receive the living faith in Him by acting according to that word.

[12] If the people will do that, they will be awakened and strengthened by Him in such a way that in His name they will perform signs themselves as we also have already performed a lot of signs in His name by laying our hands on all kinds of sick people by which they became completely healthy. This sign will become only useful to you if you will live and act according to His teaching.

[13] Such sign can be considered as an exceptional great miracle if the people who personally witnessed it did not really know who the One is who performed the sign, but once the people have recognized who the One is who performed the sign, the sign as such is no more a miracle, for then they will realize that for God, the eternal almighty One, nothing is impossible.

[14] What is this Earth except the word and the will of the Lord from His love and wisdom? What are the moon, the sun and all the numberless stars with everything they carry and contain, while they are – as we know for sure – also celestial bodies of which most of them that we can see with our eyes are incomparably much bigger than this

Earth that carries and feeds us?

[15] If it is possible for God the Lord of eternity to call to life such great works only by His will, be it in one moment or based on His love and wisdom during longer periods of time, then it will just be as easy for Him to cover a small spot of bare surface with fat soil by His word and His will, and to let grow such fruits according to its kind as the condition of the land requires according to the order that was established by Him.

[16] You Romans, who are very intelligent and have much experience, can easily realize and understand this, and so you also will realize and understand that it are not the signs that the Lord performs now that are the main thing for us men, but His word and His teaching that shows us the way to eternal life. The word from God's mouth is therefore for us everything in all. Through that, we will eternally exist and live, and we will be there where He is, and we will perform works by His word and His will in us."

[17] When **the priest** heard that from the disciple, he said: "Friend, you are already far advanced in the wisdom of God, and now I am not surprised that you, the old disciples of the Lord, were after this unheard-of great miracle much less surprised than we gentiles. But what you told me now I will remember as well as if the Lord Himself had told me, and I thank you for your friendship and your patience."

[18] After that, the priest went back to his colleagues again and spoke with them about what he had heard from the disciple whose name is Andreas.

CHAPTER 105

The miraculous morning meal

[1] Now a messenger came from the city to tell us that the morning meal was ready, but he hardly could say a word from sheer amazement about the totally changed environment. Therefore I said to the innkeeper why that man – a servant of the house who also had been healed by Me – came to us, after which we went immediately to the city. The priests followed us very closely into the city because the love for Me, that was awakened in them, pulled them with great force to Me.

[2] When we all entered the house of the innkeeper and immediately went to sit at the table, **the chief priest** saw that I partook of the morning meal and he said to Me: "O Lord, Almighty and most Wise One. It is also a miracle that You want to eat earthly food since everything that is called food on this Earth is also a work of Your word and will. You also could say here: 'Let this table be set with very clean food and drink from the Heavens,' and then will happen what You wanted. For look, our pagan food is in the eyes of a strict mosaic Jew unclean, and still You eat it with Your disciples to Your heart's desire."

[3] I said: "Look, for the pure everything is pure, and thus certainly also for Me. Wherever I meet people who are full of good will and are by that also for the greatest

part pure of heart, also their food will be pure, for I Myself purify it for everyone, and then no one will be soiled by it.

[4] But since you already believe that I, by My word and My will, can cover and order a table with clean food and clean drink from the Heavens, you can sit at the next table, and then will happen as you believe.

[5] And when the table will soon be supplied with food and drink, you can eat and drink without fear or shyness, for such food and drink will strengthen you and make you very courageous in the battle against the prince of the night and of the lie and deceit before gentiles and Jews.”

[6] Then all the priests went to sit at the mentioned table that at the same moment was covered with the finest byssus²³ and provided with the necessary tableware. The platters however were still empty before the surprised guests, and there was still no wine glittering in the crystal cups. And I said to the priests: “Look, your table is now already equipped with the purest food and the purest wine from the Heavens. You still cannot see it with your eyes and cannot taste it. Nevertheless, everything is already there.

[7] But now I want that the spiritual will be covered with the material, and there you can already see all kinds of food and the best of wine. And now you can eat of it and drink the wine.”

[8] Now the priests did not know at all what they should think, and they exhausted themselves in glorifying and honoring My name.

[9] Then they ate, and they could not stop praising the good taste of the food that was all prepared in the Roman manner. And also the wine was to them so exceptionally outstanding that they all said never to have tasted such wine before.

[10] Our innkeeper was then also very desirous to taste something of the miraculous food on the table of the priests.

[11] But I said to him: “Friend, be not all too eager for it, for what you eat at our table has one and the same origin, the same taste and the same power, for also this food is My word and My will.”

[12] When the innkeeper heard this from Me, he forgot his curiosity and in this way also he was completely satisfied.

CHAPTER 106

About the elimination of paganism

[1] When we and the Roman priests were sufficiently strengthened with the morning meal, **the priests** thanked Me loudly for this miraculous meal, and then they said: “O

²³Fine linen cloth of ancient times.

almighty Lord and only true God, we all believe now completely in You without any doubt, and we also have taken up the firm will to convert the other gentiles to this faith. But we see also that this will not be an easy task because especially the common people are still much adhered to the pagan gods, and they worship and honor their images.

[2] Here in this city, you can hardly find a house that is not completely filled with protecting spirits of the house and a thousand other complete and demigods to which also partly belong those protecting spirits of the house as a name patron if they belong to the name of a family, and they are also worshipped as such.

[3] Well now, to remove all those images of the dark paganism at one stroke by our speeches and teachings about You, will be very hard to us. But for You, o Lord, Lord, it would be easy, because You only have to will it, and then all those meaningless images of idols of the whole city, no matter of what material they are made, will at once be no more there, and then it will be easy for us to bring the people on the right track of light and life."

[4] I said: "I could of course do that, but then your work for Me and My Kingdom on this Earth will not be easier but only much more difficult, because a very hard and extremely darkened mind and the free will of men are not so easily broken by new signs and wonders as you think. For if My signs that I have performed in Jerusalem had accomplished that, then all the Pharisees and scribes, together with the high priest would be already with Me, and they would be My disciples. But they are too darkened and hard, and they hate and persecute Me everywhere as an agitator and deceiver of the people.

[5] I also could destroy the temple and their ways of delusion in one moment, but that would not improve the dark and hard people in the least but will make them more stubborn in their great maliciousness. And so I will let the temple remain for some time and I will let the pride and imperiousness of those that live there and their worshippers remain until they will turn against Rome, and that will be the end of Jerusalem, its temple and its inhabitants.

[6] Therefore, you also should let remain what is old with the otherwise kind-hearted inhabitants of this city and environment, just as long as they themselves will be enlightened by the light that you have received from Me, and until they themselves will realize that their images of idols are meaningless. And then those who are enlightened will be the ones themselves who will destroy the old deceptions, because for the moment it is sufficient that only the images in the mind of the people are terminated and destroyed. When that is accomplished, the rest will follow by itself.

[7] But to first destroy the old monuments of faith and to only afterwards enlighten the extremely startled and shocked minds and hearts with the new light would be the same as when someone would let completely break down and destroy his old house before he made a plan for himself of how the new house will look like.

[8] Where does he has to live in the mean time till the new house is ready? But once the new house is built, it will be easy for him to break down the old one and to let it

disappear.

[9] If I now would destroy all your images of idols in one moment by the power of My word and will, it would, even this same day, inevitably cause a revolt of the people which you hardly would be able to suppress, no matter how loudly and sharply you would preach in all the alleys and streets about the great wrath of the insulted gods. Because the people would finally very angrily ask how they could have sinned so much against the gods – while they continuously were showing the same readiness to make offerings and were virtuous – that they even took away their images which the people have always highly honored.

[10] The people would finally accuse you of greed – which is something that they very well know about you – and the people would say: 'Listen you priests, not the gods but you have done this. Bring us back the gods, or else you will fall a prey to our justified wrath.'

[11] And look, under such circumstances you hardly will be able to spread My teaching and the faith in Me among the gentiles.

[12] So first build a new house for them, then they will help you to destroy the old one completely. But for what concerns the gods in your houses which are mostly made of noble metals like gold and silver, melt them, sell the metal and divide the money among the poor who will then certainly not despise you.

[13] My Kingdom that I establish now on this Earth, is a Kingdom of peace and not a kingdom of discord, persecution or war. And so you should also spread it in peace among the people, and by that not make use of a sword.

[14] But once My teaching will be spread among the nations with the sword, it soon will look very miserable on this Earth. The blood will flow in streams, and all the seas will take on a sad color. Therefore, be all peaceful workers in My name and avoid all dispute and quarrel. Work only by My love in your hearts, for in love lies hidden the greatest power and might.

[15] Remember that although your paganism is an old, molded and lifeless tree, it still has so many strong wooden parts and almost stone roots that it will not let itself be cut down in one blow of an axe. But in time, with the right wisdom, patience and perseverance it nevertheless will have to yield by the many blows of the axe. The sharp axe, which I am giving to you now, is called wisdom. Even the darkest and hardest resistance will finally have to yield to that axe.

[16] This is My will. Act accordingly, then by My love in you, you will reap golden fruits for My Kingdom.

CHAPTER 107

Neighborly love

[1] When the priests received this directive of Mine, they were very glad, thanked Me for it, left the table, except one who was some chief priest, and went to their room which was also, as already mentioned, located at that moment in the house of the innkeeper, and it was big and strongly built. And they deliberated among each other as to how they would handle this case in order to proceed as quiet and peaceful as possible.

[2] But the priest who stayed with us, talked with the captain about the selling of the golden and silver images of idols since they did not have the possibility here to first melt them and then to sell them as metal. There was also no goldsmith in the whole wide environment that could buy such metals and then use them as it would please him.

[3] **The captain** said: "I will do everything for you in everything that is approved by the Lord and Master, but He first will have to mercifully speak out about it and say what is really the right thing to do. For from now on our will must be His will in us."

[4] On this I said: "Do as you see fit. The main thing is that the produce will benefit the poor in an efficient way and manner, which you will be able to evaluate by My Spirit in you.

[5] Wherever possible, make up for every wrong that was done by you, as I already mentioned. Then by that, you can expect My mercy in your soul. If you cannot make up for an injustice that you did to someone, then you still should have the good will for it and turn to Me in full faith, then I will not leave your just prayer unanswered.

[6] But let it also be said to you all that someone who did not make up for the very least of harm that he caused to someone, will not enter My Kingdom. For what you do not want that others would do to you, do that also not to your fellowman.

[7] But when someone causes you harm, so that he sins against you, admonish him with all meekness and forgive him. If he improves his life, it will be to your benefit. If he does not improve his life, then do not condemn him for that but turn again in your heart to Me, and also then I will not leave your just prayer unanswered.

[8] Everything that you do, do it with all love in My name. By that you will become children of God and heirs of the Kingdom of Heaven, and there will be no end to your happiness, for it will continue forever.

[9] If you all have understood this well, then act accordingly, especially you yourselves, and teach also your fellowmen to live by it, for in this way you will be able to spread My Kingdom, which is not of this world, better among the people, and by this you will later receive a great reward in My Kingdom, because what I promise you, is and remains eternal truth."

[10] On this, **the captain** said: "Lord and Master, I certainly realize the eternal great

truth of all Your words and lessons, and I also feel deeply in myself that it should be among the people as You have shown us. But nevertheless, there are among the people a lot of evildoers, like thieves, robbers, murderers, adulterers, those who violate boys and girls, among the Jews as well as among the gentiles, and we have very severe laws to relentlessly punish such criminals with all severity as a frightening example for the rest of mankind.

[11] Well now, such criminal is surely also our fellowman and he also could possibly improve his life after some time if we would keep him alive and would teach him what is only good, true and just, and if we also would send the smaller criminals to a good school and would teach them the truth instead of keeping them for a long time imprisoned in dungeons.

[12] But as long as we have our relentless laws, this wish of Mine can only remain a pious wish, for if I myself could be made guilty of a crime, then I also would prefer that they would treat me according to my pious wish instead of being condemned without any love or indulgence.

[13] With the judge it is never: 'What you do not want that others would do to you, do that also not to your neighbor' – so our fellowmen – but there it is: 'I condemn you according to the law.' And not the least of trace of any love or mercy can be found in it.

[14] Now I myself am a high judge in this region, which You, o Lord and Master, know well, and I had to imprison a lot of criminals. Must I now also show love to them instead of the severity of the law?"

[15] I said: "Wherever it is possible, you certainly will do a very good work with this. The one who, physically and spiritually, will free the prisoners from the chains of the devil will also be freed from the bands of eternal death.

[16] The one who is judge and who judges the blinded people with meekness and righteousness, will later also be equally judged by Me. With the same measure with which you measure, will also be measured to you.

[17] The one who is merciful will also find mercy with Me. The one however who is a severe judge will also find a very severe judge in Me. For it will exactly be that same severity with which he has judged his fellowmen, that will later be his own judge.

[18] So everyone carries his own future judge within himself. Let this be your guideline, My friend Pellagius."

[19] With this, he was completely satisfied, and we went then again outside, but to another side of the city Aphek.

CHAPTER 108

The promise and admonition of the Lord

[1] The hill where we stayed in the morning was located on the east side of the city.

The place where we went to after the morning meal was located on the west side outside of the city, and the hill was higher. That hill was formerly completely bare, but in the morning that one was also covered with fat soil and was richly provided with all kinds of grass and fragrant herbs.

[2] When we arrived at that hill, they were all surprised, and **the innkeeper and the Roman priest** said: "See now how far the divine power and might are reaching in all its fullness. This morning, o Lord, we saw that by Your word of power You made the eastern side of the city green, and we thank You now again that by Your power, You, o Lord, also thought about the western side that was even more rough and bare.

[3] This part outside of our city, from where we have a beautiful and wide view to the west and the south, was only seldom visited by our inhabitants of this city because of its very unrefreshing bareness – and certainly never in the hot summer because the black stones were always heated up by the sun in such a way that one could really not walk on them.

[4] Now, by Your immense goodness and mercy, o Lord, also this dry and waste part outside of our city, which is also very big, has been changed into fertile land. And our flocks that are now very weak and that we only could keep alive in the lower valleys, will find a rich pasture and will also soon greatly multiply by which we will be able to show the poor and also the strangers more good deeds than had been possible up to now.

[5] O Lord and Master of eternity, without beginning or ending, now the whole wide environment of this city has been changed by Your mercy into a true Elysium, and the view gives us great joy. But one thing we still would like to ask You for this region.

[6] Look, this whole region is poorly provided with water and has only very few springs. But for You, everything is possible. Would You also provide this region with several good, pure springs?"

[7] I said: "Also this you will receive at the right moment. But for you, our innkeeper, I will let a big spring come into existence on this hill, because it belongs to your possession, and which will sufficiently provide this whole city with water. But for what concerns this whole wide environment, springs will come up by itself in the winter for which you will not have to wait long, and they will supply this region with water.

[8] But take care that your faith in Me and love for Me and your fellowmen will not dry up, and become dry in your hearts, for if that would happen with you or with your descendants, then also these springs will dry up, and this whole wide environment will become even more dry than it had been up till now.

[9] When this region was given to the Israelites during the time of Joshua and the judges, it was as fertile as now, and it also remained so under the first kings of Israel. But when later envy, jealousy, persecution and wars existed among the tribes of Israel, and the Jews turned away from Me and forgot Me more and more, I let this region be destroyed by great thunderstorms and storms in the whole environment, and all the zeal of the people who came to live here was not capable to make these fields fertile again.

[10] Now I have changed this region into a fertile one, and there, at the top of this hill, you can already see a big spring coming up. And your zeal will know how to gather the water and to direct it to the right places. But stay in the love that you promised Me, and do not leave the faith that you have in Me. Then I also will stay with you with My blessings.

[11] What you will ask the Father in My name will also be given to you. And wherever only two or three of you will come together in My name, in full faith, I will be among you in the spirit of My love, might and power. What you then will ask in full trust, I also will give you, if what you ask will be beneficial for the salvation of your soul.

[12] But if you will ask for the vain things of this world, then they will not be given to you, as you also would not give a sharp knife into the hands of a child to play with it, no matter how hard he would beg you, since you know well that your children would quickly and certainly harm themselves with the sharp knife.

[13] You also are still more or less inexperienced in spiritual things, and I am the One who knows best of all what you need to attain to eternal life. Therefore, seek first My Kingdom and its justice. Then all the rest will be added to you, for I always and eternally know what you need.

[14] However, if in the future you want to ask Me this or that, then ask Me something that is just, good and true.”

CHAPTER 109

The almightiness of the Lord and its limitations

[1] **The innkeeper** said: “O Lord, that I and the priest have asked You to provide this region with water, was it unjustified, not good or untruthful?”

[2] I said: “No, not at all, but if in the future you would ask Me for purely earthly things, then according to My order it would not be so justified, good and true, because the too big earthly advantages are always disadvantages for the soul.

[3] However, I did not come for the sake of the body, but only for the sake of the soul of man. Therefore, you should only ask Me for what is really and eternally to the advantage of your soul. For to what advantage would it be for man if he would win all the dead treasures of this world, but because of that would surely suffer the greatest disadvantage to his soul? How will he be able to save him from death and the judgment of worldly matter?

[4] You say within yourselves now: ‘Lord, all things are very well possible to You, and also the matter of this Earth is Your work.’ You are right in this. Nevertheless, I say to you that with man not everything is, nor may be, possible to Me, for if everything were possible to Me with man, it would not have been necessary for Me to come as a perfect human being to you in this world and to teach you with My very own mouth.

[5] For I gave a free will to man, and showed to his reason what is true and good, and also what is evil and malicious, so that he would examine, give direction and develop himself. For only by that he will be a man and not an animal that is kept by My power and judgment, having to act according to My coercing laws as they were laid in it, having therefore no freedom, self-determination and no entrusted independence within itself.

[6] Apart from his body, man has received no coercing law from Me, but a totally free *law* in his will and a completely unlimited reason by which he can examine, test, understand and remember everything. And what he has then recognized as true and good, he can take as guideline for his actions.

[7] Thus, you also examine everything, keep what you have found to be true and good, and act and live by it, then you will develop yourselves and be always and eternally My true beloved children, and you will be just like Me, free and independent.

[8] So if you completely adopted My will that you know now, and if by that you also became strong in the living faith in Me, then also the whole creation will be submissive to you, just like it is to Me. And you never more will be able to transgress or sin against My eternal order, which is the foundation of all that originates, is and exists. Out of that, will also exist the true and extremely blissful eternal life of your soul, and where I will be, you will be also as My beloved children and you will work like Me.

[9] For man to attain to the highest blissfulness, he must give direction to himself according to his completely free will and unlimited reason and understanding, and determine and develop himself according to My will that I revealed to him. And I cannot and may not restrain his free will with My almightiness or force him to act like with another creature that is still judged, which all of you will thoroughly and truthfully realize now.

[10] So with man, not everything is possible for Me, as you erroneously imagined, because I cannot intervene in the completely free will of man if man has to become and remain man forever according to My eternal and unchangeable order.

[11] If you well understood this, then it also will soon become completely clear and understandable to you for which things you should mainly ask Me. And if you ask Me, in full trust, for something good, it will also be given to you in the right measure. So always ask for the things that are beneficial for the true well being of your soul, and only very seldom and little for the things that are beneficial for your body.

[12] However, with this I do not mean that you may not pray to Me for help when you are in physical need. Yes, moreover I say to you that if you will show physically good deeds to your fellowman out of love for Me and in My name, that you will be richly rewarded with spiritual goods for the salvation of your soul, and if you will stay in Me, by the works of love in the living faith in Me, you will receive My power to heal the sick by laying your hands on them, and to free those from their torments who are possessed by evil spirits – and there are many, especially in this time.

[13] But you only can accomplish these things if you have a full and truly firm faith in Me. In short, with Me you will be able to accomplish everything, but without Me nothing.

Therefore, stay constantly in Me through love and through faith, then I will stay in you with My love, truth, power and might.”

CHAPTER 110

The captain asks about Hell

[1] After those detailed words, they all thanked Me because I taught them with great patience about such important matters, and they promised Me firmly that they immediately would put that teaching into practice in their lives, even if it would cost them many battles.

[2] **They** said:²⁴ “Because no good and big matter for the sake of men’s life can be attained without effort and many battles. And here it concerns the attainment of the highest goal of life of men, and thus it is all the more important not to avoid the effort, work and battle.

[3] And we Romans are not the ones who avoid battles, and we do not fear an enemy, and that is why in a short time we will be victorious many times. Firstly over our own weaknesses that are our closest and often most persistent enemies, and then also easily the enemies outside of us, if You, o Lord, will not leave us with Your mercy. Not even if we, who are still human beings of this Earth, would come into some situation of life and would fail and fall.

[4] But do not let too great temptations come over us. For this we ask You now in the joyful hope that You will not leave this request unanswered.”

[5] **I** said: “Look, this Earth and the whole visible sky with everything that it contains will disappear, but My words and My promises will eternally not disappear. I will also never leave your justified prayers unanswered. But in this time, the Kingdom of God needs power, and only those who will pull it to themselves with power will fully possess it. Therefore, a lot of inner and outer battles will be needed to completely attain it.

[6] But do not fear the enemies who can indeed kill the body of a person but they cannot harm the soul. If you want to fear someone, then fear God who can cast an evil soul into Hell.

[7] Now **the captain** came forward and said: ‘O Lord and Master, since You mentioned Hell – the place, as the Jews believe, where the evil souls will eternally be tortured by the worst devils, while also the gentiles know such place of horror that is called Orcus²⁵, or also Tartarus – please explain to us also what is it about Hell, in a way that we also can understand, where is it, and who will come into that place of horror after his physical death?’

²⁴‘They said’ was added.

²⁵Orcus was a god of the underworld, punisher of broken oaths.

[8] Because now that we very clearly heard from Your mouth what kind of bliss people can expect who will live and act according to Your teaching, I believe that it is not less necessary to also get better acquainted with the fate of terror of those who on this world are definitely and incorrigibly Your enemies and adversaries, so that we also can tell and show them how, where and what they can expect for that in the beyond, to possibly bring them more easily back from their evil wrongness and win them for Your Kingdom.”

[9] I said: “My friend, although you are right to ask Me this, it is too difficult for the moment to tell you something about this that you can understand, because your inner love-spirit of life has not yet completely passed into your soul. But I still want to tell you as much as you and the others can understand. So listen and be very attentive.

[10] Look, as Heaven is everywhere where good people are who are beloved by Me and pleasing to Me, so also is Hell everywhere where you can find despisers of God, enemies of all that is good and true, liars, cheaters, evil thieves, robbers, murderers, misers, people who are lusting for power and eager for worldly honor, and malicious, loveless fornicators and adulterers.

[11] If you want to know what Hell looks like, you only have to look at the mind, the evil love and the evil will of a person in whom Hell prevails,. By that you will easily realize what it looks like in Hell which is actually a work of such person.

[12] In Hell everyone wants to be the first, be the highest and most unlimited ruler and commander, have the highest power and rulership, possess everything, and everyone has to obey him and work for him for a very little salary.

[13] It is obvious that less truth can be found there to enlighten such malicious nonsense and very evil blindness and stupidity than in this world where an imperious tyrant will by an enlightened truth also not repent of the injustice that he cruelly caused to people, so that he would abandon his golden throne, would go and do real penance, realize his injustice and would try to make up as much as possible for the injustice that he caused to so many people.

[14] Just try to convert such brute, then you will soon be convinced how he will come to meet you.

CHAPTER 111

Why outer forms have to be destroyed

[1] If even the clearest light of the truth cannot give any result, then with what other means can we convert such people without imprisoning their free will with almightiness, which cannot be done in any other way than by the complete removal of the totally wrong, malicious self-love from such person? And taking away that love from a person means the same as to entirely kill and destroy the whole person. But this is not in line

with the eternal and unchangeable order, because everything – from the smallest to the largest, whether good or bad according to your human reason – can just as little be destroyed as God Himself, the initial eternal power and might and His love and wisdom from which everything originates.

[2] Transitions from imperfection to perfection are very well possible because – talking in a human manner – God wants by that to give free independence to His great thoughts and ideas. Those transitions however are not destructions but only apparent destructions in the most outer, material sphere. Only the material forms, in which the spiritual life force is temporarily slumbering and hidden, and that are as if separated and isolated from the universal, divine, spiritual Being, can be destroyed, but their inner being never.

[3] Therefore, for what their appearance is concerned, it must be possible for these outer forms to be destroyed, because otherwise spiritual perfection – that means the development of the free, independent individuality of a being – would be completely impossible. Because for you men, who are now also in a last material form, the visible and perceptible creation is also nothing else but the temporarily tied up thoughts and ideas that I – if necessary and based on My love and wisdom – can change how and when I want.

[4] However, I am not doing this by some whim in order to give Myself in a human manner a certain imperious pleasure, but I am doing this out of eternal necessity according to My eternal wise order of love to give My thoughts and ideas a most complete and freest and individual, real, true independence. If there would be another way – but there is no other way, nor can there be any other way, which you cannot completely realize or understand now – then I certainly would have preferred it instead of this way that you consider as being too long and in a certain way difficult. But the way that you know is and remains the only possible, and therefore also the only true and best way, because only along this way can My goals be completely achieved.

[5] Now if people on this Earth do not want to submit to this order of Mine and want to create for themselves, based on their reason and free will, another order of which they think that it is better and wiser – which often happens here and in the beyond – they must blame themselves when they come into ever worse instead of better conditions of life and existence. And when they finally went so much astray and are exhausted, they, unfortunately, cannot be helped in any other way except by the feeling of all imaginable tormenting situations which they prepared for themselves. And such feelings last until a soul turns into himself and realizes more and more that, because of his resistance against My order, his condition can by necessity never improve but only become worse.

[6] Look, My friend Pellagius, this kind of persistent resistance against My order out of free will, is the actual Hell with all its darkness, evil, wickedness and indescribable torments.

CHAPTER 112

The reason for sicknesses

[1] Look at a person in this world who is physically in very good health. It is because that person is very healthy that he misuses his health by all kinds of excessive sensual pleasure and unnecessary powerful performances.

[2] Although many real experienced men come to him and say: 'Friend, friend, do not misuse your health, for by such unnatural and unreasonable way of life you will soon and easily lose it, and once it is lost, no doctor and no medicine will be able to give it fully back to you, and you will stay a sick and suffering man for the rest of your life.' But the healthy man does not care about that and goes on with what he used to do.

[3] After a few years, a serious physical sickness comes over him, and at first he is greatly angered because the sickness is very disturbing to him. He calls doctors, and they succeed to heal him, although not completely, but sufficiently to make it bearable. After his healing the doctors tell him very seriously: 'Friend, be reasonable now and do not go back to your old way of life, otherwise a sickness will come over you again, much worse than the one of which we barely were able to save you. And then it will be more difficult to help you than this time.'

[4] The healed person follows this advice for some time, but then his lust comes up again. Again he lives contrary to the order of life, and although he already discovers clear warnings that he will become seriously sick again, he nevertheless does not care and continues to sin against his already weakened nature.

[5] So by necessity he caught an even more serious sickness and is in terrible pain. The doctors come back again and try to heal him. But this time they do not succeed that easily, and they advice him to be patient, for since he did not listen to their advice, he must now blame himself that by his old thoughtlessness he now caught a much more serious and long lasting disease.

[6] This person must now suffer for more than one year and becomes very weak and desperate. But after a year he feels a little better, and now he swears by everything that is holy to him that he will never again ignore the advice of the doctors and other intelligent and experienced men.

[7] Yes, this second experience made this man much more reasonable and more careful, and he becomes stronger. But once he feels completely well again, he thinks within himself: 'O, if I only once will give myself an old pleasure, this will certainly not make any difference.' So he does it once, and this time he comes safely through it. And since he came safely through it this time, he thinks again: 'Well now, since nothing went wrong, it certainly will not harm me a second and a third time.' And so he sins a second, third and also a fourth time.

[8] And look, the old sickness throws him on his bed again for a few years, and no doctor is capable anymore to help him as the first and the second time.

[9] After four long years of terrible suffering, it becomes easier for him, more because he became used to the suffering than because of the medicines. And only now he realizes that his terrible suffering is a mercy from God by which he could be healed of all his carelessness, and by that he was able to make his soul more pure and more pleasing to God, because by the suffering of the body, the soul of man becomes more humble, more patient and more serious, and he becomes stronger to master the sensuality of the flesh.

CHAPTER 113

How difficult it is for souls who went astray to repent in the beyond

[1] And look, the soul of this man, whom I have shown you, became more sober, more patient, more humble, and more pure because of the suffering and pain that he caused to himself by living his life that is contrary to the order. And he became stronger to work on his inner life and examined himself more seriously and deeper. Also the souls in the big world of the beyond are in time purified by all kinds of sufferings, experiences and also pain that they only caused to themselves. *Purified* because they begin to feel a real aversion to their wrong way of acting, and abhor them more and more deeply in themselves. So they completely change their love, their will, and with that also their thinking and striving. They turn into themselves as into their true spirit of life, and in this manner they gradually pass over, as if step by step, to a clearer and happier existence.

[2] However, in the big world of the beyond it is more difficult and more troublesome than in this world, and with a lot of souls who sank too deep in their life that was against My order there will be needed a for you unimaginable long time before they will find in themselves the way to My eternal and unchanging order.

[3] On this Earth, every person stands on firm ground, and he has a great number of good and bad ways before him and all kinds of advisors, leaders and teachers around him. With only a little examination he can easily choose for all that is good. So he also can change his love and his will, and in this way he can – acting according to My order that becomes more and more clear to him – become more and more perfected. But in the other life, the soul of a person has only himself and is the creator of his own world, just like in a dream.

[4] So in such world there can also be no other ways than the one which a soul, out of his love, will and fantasy, has made for himself.

[5] If his love and will are, according to My order, good and just – even if it is only for the greatest part – such soul will soon, after a few bitter experiences that he probably made on some way that is contrary to My order, of course choose earlier and easier for the way of the order. Then he will continue to walk on it, and so he will pass over from

his existence of fantasy and dream into a true and real existence, where, in the increasing bright light, everything will become more and more understandable to him – things that before could never come into his mind.

[6] And such soul, who already became purer because he improved his life, will then of course make a quick and easy progress. But on the other hand, a soul who lives in a world of dreams and evil fantasies – which originated from his own love and his own will, both contrary to the order, and where often hardly half way within the order exists or can exist – will have it very difficult on his way, a way which is hardly noticeably and which passes only half within the order. After a long time he will have it very difficult to choose a way in himself that passes completely within the order and that leads to the true light of life, and to raise himself entirely within My order on that way on which he still will have to fight against a lot of obstacles.

[7] Then how will a soul fare in the beyond who has not even half or a quarter of a way within My order, and who will thus also not be able to find one? Look, this is already the actual Hell.

[8] Such soul will pass on all his numberless evil ways of his dark world of dreams and fantasies and will even want to exalt himself to rule over Me.

[9] But since he not only will accomplish nothing by that, but will only lose more and more, he also becomes more and more angry, furious, and in an ever greater rage, more revengeful, and by that also more and more dark and powerless.

[10] Now just imagine the numberless, disorderly evil ways in the foolish fantasy world of such soul. When will he have experienced them all until he comes to a point where he will realize a little that all his attempts, strivings and efforts are useless and foolish, and awaken a certain desire and activity in him to in the future rather obey instead of wanting to rule over everything himself?

CHAPTER 114

The futile attempt to educate a tyrant

[1] Just consider the first mentioned imperious tyrant whose thinking and striving was only focused on conquering the whole world to make all other rulers his lowliest slaves and to let himself be honored and worshipped by all the nations on Earth as a God who commands everything. Gather a mighty army, attack his countries, take away all his cities and castles, finally imprison him and say then to him: 'Look, proud and very vain fool of a king, you wanted to conquer the whole world and make slaves of all the other rulers of nations, now you are in my power and you must conform to my will. But I do not want to be hard against you. I want to give you mercy as justice if you will humiliate yourself in your mind and will become a man who wants to do good to all his fellowmen and if you want to make up for all the injustice that you have often and unprecedented

committed against them. Although I will take you into custody and watch all the decisions you will take that reflect your thoughts and strivings. If I notice that you have completely changed, I have the power and the good will to bring you back to your kingdom and put you on the throne as a true ruler – this unto salvation, but never more unto disaster of the people who suffered under your tyranny.’

[2] And look now further on, My friend Pellagius. On this, your prisoner will promise you to do everything whatever you will ask him to do, for in return you promised to give him back his kingdom and his throne. But do you think that his mind will become entirely different? Apparently yes, but in reality certainly not, for if you will put him again on the throne, all his strivings will be secretly directed to take revenge on you. Because to humiliate an arrogant and proud king from the highest glittering throne to far below the level of beggary means the same as making a perfect devil out of him who can almost not be helped anymore in the kingdom of eternal darkness.

[3] If such person is completely filled with the greatest anger and irreconcilable revengefulness, whether he is a king or a slave, he cannot be converted anymore, nor can he be improved. It is best to suffer those kinds of people with all patience and to admonish them at some opportunity, as I did Myself by the mouth of My many prophets.

[4] If they do not care – as usual – a few sensitive chastisements should come over them, by which it will at least become half clear to them that they caused it to themselves. If despite of that, they do not change, they should be wiped off from the Earth, which is of course always only My decision because I am the only One who can most clearly see when the measure of abominations of such person is full.

[5] If you will deeply think about what I said and showed you now about Hell, it will become clear to you what Hell actually is, and how and where it is.

[6] As a good person – living virtuously and piously according to God’s will – carries Heaven as the Kingdom of God indestructibly in himself, so also, the definite adversary of God’s order carries Hell indestructibly in himself, for this is his love and his unwavering will, and thus also his life. Did you understand this well now?”

CHAPTER 115

A prophecy of the Lord about the Last Time

[1] Now **Pellagius** said: “Yes, o Lord and Master, we thank You all for this light, which is of course not suitable for making a good human heart joyful. But it is still good that an evil person judges and condemns himself, and entirely isolates himself forever from what is good.

[2] But if in this case, very mighty angel spirits would visibly be sent from the Heavens to such people and would clearly show their injustice and also confirm their

mission by great signs, then it would be very strange if they would not examine themselves and repent.”

[3] I said: “Yes, My friend, it is to your heart’s great honor to think like that, but the wish, that you have spoken out, was in this world – and now and then in the other world – oftentimes accomplished by Me, and for those who still could be saved, it often had the best and very lasting effect, but for those who were already completely hardened in evil, not at all.

[4] Just look at the story of Sodom and Gomorrah. At that time, angels really descended from the Heavens to Lot. And what could they accomplish? Read and you will find it. Read what happened at the time of Noah. Who, apart from Noah and his family, cared about it? What did Moses do in front of the tyrannical pharaoh? And this one became more and more angry and did not refrain from persecuting Moses and the Israelites, as badly and as long as possible till the sea drowned him and his army. Look at the story about Jericho. Great signs were done under *the reign* of Joshua, and apart from a whore, nobody cared about it. Then read the stories of all the big and little prophets, then you will see how little they accomplished with the actual hard sinners against God’s order.

[5] But let us not look at all the things that flew by in time on this Earth, but let us look at the great unique present time.

[6] Look at My disciples. Who are they? Mostly poor fishermen. Some are from Jerusalem and followed Me for already a long time now. But where are the actual great rulers of this city who also heard My words, and wherein, in the presence of one of the greatest angels from the Heavens, I, as the Lord Myself, performed great signs before their eyes, as well as the angel beside Me?

[7] What did it all accomplish? Look, that they now obsessively persecute Me in great haste and try to kill Me.

[8] I finally – as I explained to you before – will also let that happen to Me, that means to My body, and will resurrect on the third day, and I will go to all My friends and comfort and strengthen them. And still, those hard ones will not care about it but will also persecute My friends with the same haste. And this just as long till the measure of their abominations will be full and I will wipe them off from the Earth.

[9] In the future, until the end of the world, I will send My messengers from the Heavens, so that My word would not be destroyed and would not be too much slandered by the evil children of this world. But they²⁶ also will be more or less persecuted for the sake of My name, till the time when I will come back as a flash of lightning that from sunrise to sunset²⁷ will very brightly illuminate everything that does good or bad things on this Earth.

[10] In that time I will let a big sifting come over the whole face of the Earth, and only the good and pure ones will be saved.

²⁶The messengers.

²⁷Sunrise: east – sunset: west.

[11] From this you can see that I always and very faithfully have fulfilled your wish since the very first beginning of men. And I am certainly fulfilling it now, and I likewise will fulfill it until the end of times of this world. Nevertheless, the will of man will remain free, and every person will in every time have to endure the temptation of the life of the flesh, will have to deny all the desires and lusts of the flesh as much as possible, and will have to be humble and patient in everything, in order to truly preserve and complete My Kingdom in himself. For everyone who wants to come to Me, will have to be as perfect as I am perfect, and in order to become like that, I Myself came personally to you in this world and show all of you the way to it.

[12] So do not let yourselves be blinded and enticed by the world, by its matter and the lusts of your flesh, so that the judgment of the world, its matter and your flesh would not awaken in you, and with that the actual Hell, which is the true, second death of the soul.”

CHAPTER 116

The spiritual environment of the Lord

[1] These words of Mine made a deep impression on the soul of the Romans who were present, and **they all** said within themselves: “Yes, yes, He is right in everything, and we human beings are very important to Him, and we are no joke or toy of His divine power.”

[2] Then **the captain** said again to Me: “Lord and Master over everything, during Your explanation that was very important and full of divine content, You also mentioned that one of the most perfected angels from the Heavens traveled around with You for a long time, visibly before everyone, and he faithfully and truthfully testified that in You, the One, who was promised by the mouth of the prophets for already a long time, came into this world to the people, which also we gentiles knew for a long time. Is it maybe now also possible that You, o Lord and Master, would call here also for us an angel from Your Heavens, so that he would appear before us and we could see him?”

[3] I said: “O certainly, although the appearance of an angel will not make your faith in Me stronger than it is now.

[4] But I do not have to call that angel from some faraway Heaven as you think, for where I am, is also the supreme Heaven with the numberless multitudes of angels who surround Me forever.

[5] I will open your eyes for a few moments, then you will see My environment. And so My will be done.”

[6] When I had said that, they all saw how countless many angels were as if in wide circles standing, sitting and kneeling on light clouds while they all looked at Me, glorifying and praising Me.

[7] This appearance stunned the Romans, and they asked Me to close Heaven again for their still unworthy eyes. So I immediately closed their inner sight, and so they did not see anymore angels on light clouds, but next to Me they saw Raphael in his known form of a young man, clothed with flesh and blood.

[8] Fully amazed about the great charm of this young man, the captain asked Me who he was and from where he suddenly appeared.

[9] I said: "This is the same angel who is around Me for already a long time to furthermore awaken the faith when necessary and to instruct the people as visible as now, and who also performed great signs. If you wish, you also can talk with him, just like you talk with Me."

[10] Then the captain went to Raphael and asked him if he was always around Me to serve Me.

[11] **Raphael** said: "The Lord does not need our services, but we nevertheless serve Him in all love by serving you people according to His will, and by protecting you against the too strong persecutions of Hell.

[12] The more we have to do in the name of the Lord, on this Earth as well as the still numberless other earths in the endless space of creation, the happier and blissful we are. Do likewise, then you will become what I am and able to do what I can do."

[13] On this, **the captain** said: "I already know what you are, but I still do not know what you can do."

[14] **The angel** said: "What the Lord can do Himself, I can do. Although, out of myself I can do as little as you can do, but from the will of the Lord, which fills and forms my whole being, also I can do everything. Make you also the will of the Lord completely your own, then you also will be able to do what I can do."

[15] Then Raphael suddenly disappeared, and the captain took his few words well at heart.

[16] Then a messenger came from the inn who invited us for the midday meal, and we went immediately to the inn where the prepared meal was waiting for us.

CHAPTER 117

The citizens of Aphek admire the actual fertile environment

[1] After we partook of the well-prepared midday meal, at which also the gentile priests took part, who stayed behind in the inn, several other prominent inhabitants of this city came to the inn, and these still did not know anything about Me.

[2] And one of them said in full amazement to the innkeeper (**a citizen**): "Do you still not know that the whole wide environment of this city became green and blossoms? Could that be the result of the earthquake, or did the gods take care of this region as a result of the prayers of our priests and the offerings we voluntarily brought to them? It

really is not a joke, but complete seriousness.”

[3] **The innkeeper** said: “You are not telling us anything new, for we knew that also and are extremely glad about it. But we still know more than you. Go to my hill, which is in the west, outside the walls of our city, there you will see a new, abundantly streaming water spring with which our whole big city can be more than sufficiently provided with excellent water. So we will do our utmost best as soon as possible to direct the water to the city to fill our already completely dried up water tanks. We will not lack water and we will no more have to let our flocks search for their meager feed in the deep clefts and valleys. Go outside and convince yourself.”

[4] When the citizens heard this from our innkeeper, they bowed before the captain, whom they knew well, and they all went immediately to the mentioned place.

[5] When they saw the abundant spring, they were extremely amazed, and **one of them**, who still strongly believed in the pagan gods, said: “Listen, now before anything else, we should consult with the priests to construct a temple for Neptune on this hill as soon as possible, as gratitude for the great mercy and blessing that he showed us now. And also – to the great honor of that god – a personal Neptune priest should be maintained by us, and we then also want to and will build a big home for him near this spring.”

[6] **Another one** said: “We will do everything that our priests will tell us to do, for only they know what has to be done. We do not know that. Therefore, we will do according to our strength what they will decide in the name of the gods.”

[7] They all agreed on that, went into the city and said this also to many other citizens, for no one in the whole city knew about this miracle, firstly because it only existed a few hours, and secondly because this spot was rarely visited because of its already mentioned infertility.

[8] When also the other citizens heard about this spring, everyone, young and old, went to the place of the miracle and watched it till almost the evening, and thus we were spared from obtrusive people, and after the midday meal we could unhindered and easily make preparations to travel on.

[9] Before I left this place with My disciples, I told the captain and also the priests what the citizens at the well were discussing about with each other, and that the priests would know now what to do to prevent paganism from rooting deeper than was already the case with these gentiles by this event.

[10] Then **the captain** said: “That, o Lord and Master, we will know how to prevent with your definite continuous help. In worldly respect I am the only commander here, and I only am under chief Cornelius, who has his residence in Capernaum for the moment, and the supreme governor Cyrenius, who is usually staying in Tyre and from time to time also in Sidon.

[11] Since they both know You very well, o Lord and Master, and are fully standing behind Your holy task of life for the sake of our people and will thus not hinder the spreading of Your teaching, we do not have to be afraid to come across resistance during our work for the highest well being of men.”

[12] I said: “The work for My Kingdom will not be without resistance, but if you come across all kinds of small and now and then also strong resistance, then do not lose courage, trust or faith in Me, then you will not have worked in vain. For in this time – as I already told you – in which the might of Hell on this Earth has become very strong among the people, My Kingdom needs energy and great efforts, and only those who will pull it to themselves with energy will have it as their possession.

[13] Thus, also over you will come all kinds of trials and temptations, but when they come, then remember that I told you in advance.

[14] So be courageous and fight with wisdom and always with all love against the raids of the world in you and also outside of you. Then, with My continuous help, you will reap abundantly golden fruits for your work for Heaven, and your joy about it will be great and everlasting.

[15] Every good worker is worth his salary, and when the work is heavier and more difficult, the worker will be worth of a greater and better salary – which you surely can understand. But the one who does not want to work anymore because the effort is too much for him, can also not expect a salary and will then also not eat but suffer hunger.

[16] If the physical hunger is already such torment, the spiritual hunger will be a much greater torment for everyone who already ate from the bread of the Heavens but who then did not make any effort to obtain a greater provision of this bread so that his soul can live from this provision forever.

[17] The true bread and the true drink from the Heavens am I, in the eternal truth of everything that I taught you.

[18] Although you received a greater provision of this bread and wine, take care now you yourselves that it will not diminish. In order to strongly prevent this you should continuously be active in My name. My love will strengthen you and My wisdom will guide you.”

[19] After these words of Mine, we all stood up, and they all thanked Me with many tears for the instruction and for all the other blessings I had shown them.

CHAPTER 118

The Lord leaves Aphek

[1] After these many expressions of gratitude, the captain asked Me if he could escort Me further to the next place.

[2] I said: “Friend Pellagius, you have done enough so far, as well as all those who were with you. Now you can go back to your own region and do your work, as well as the work wherein I appointed you.

[3] If you go back to Pella, you will find much work to do. I will now travel on, only with My disciples, and we will find our way also elsewhere. So remain for a few days

here and support those priests in their task for My Kingdom, which will be difficult at first, but return to Pella after that.

[4] Soon strangers and also Jews will come to you. But do then not make a big sensation about My deeds, and do not make Me unnecessarily known before time.”

[5] When I had said that to the captain, I gave a sign to the disciples to leave the inn, to move on to the east and to wait for Me outside the city.

[6] Then the disciples took their belongings and went ahead, except for John who stayed with Me and went later with Me to follow the other disciples.

[7] I stayed behind for the short time of about a quarter of an hour for the sake of Veronica, to comfort her, for she became very sad because of My departure.

[8] When Veronica became cheerful again, I also left the inn and went – only escorted by the captain and My disciple John – after the disciples who left before us.

[9] They waited for Me at the hill we had visited in the morning, and when I arrived, the captain took leave of Me and went then with his followers into the city. We also moved on quickly, to the east, to another city of which the name is not so important.

[10] Many will now ask what influence My teaching had in the course of time on the gentiles in Aphek, what happened and how long it lasted before these gentiles accepted completely the faith in Me. Concerning this, it very briefly can be said that already after only one year, no gentile lived anymore in this whole city or in its rather vast environment.

[11] Although at first there was hard resistance, but since the people were very well instructed by the priests and also now and then by the captain, they soon realized the old errors and they felt very happy to know the pure truth, and I certainly did not neglect to give My power with words and deeds to every loyal confessor of My teaching.

[12] After My resurrection I also visited these places in particular and to the inhabitants I gave good comfort and the right power to work in My name.

[13] At the time of the great need in Jerusalem and in the whole of Judea, the city of Aphek served also as a refuge place for the fleeing Jews who completely adhered to My teaching, and all those who came here were well accommodated.

[14] In the course of time the captain himself established a community without making any worldly sensation, which later, when I called him to Me, carried also his name.

[15] After My resurrection he himself still lived about 30 years and was appointed chief over all the ten big cities between which were also many smaller cities which were all counted with the ten cities.

[16] This is a short overview which shows what happened with My teaching in these cities and places in the course of time.

CHAPTER 119

THE LORD ON THE WAY TO BETHSAIDA Meeting the caravan from Damascus

[1] Now we will return to ourselves, and see – but also as brief as possible – about our experiences from the time we left Aphek.

[2] When we were at a distance of about two hours walking from the first mentioned city, we met a very big business caravan that came from Damascus and was going to the coastal cities to sell their products there.

[3] However, when the caravan came instead of the bare region, which was well known to them, into the now flourishing, blessed region, they did not know their way anymore and thought they got lost.

[4] When we arrived at the caravan, **the leader of the caravan** came to Me because I was walking in front and the disciples followed Me, and he asked Me: “Look, good friend, we are businessmen from Damascus and we go to the coastal cities twice a year because we easily can well sell our products over there. We always take the road passing through Aphek, Golan, Abila, Pella and Gennesaret, and thus we well know the way. We impossibly could have been mistaken in taking a different road up to here, and we should be close to Aphek by now so that we should be able to reach it in a couple of hours. However, we know the bare region wherein the old city is located. That started from here where the road is very bumpy and goes through those black basalt rocks, and then we knew that we were in the neighborhood of our resting place for the night.

[5] But just look, this is no more a bare region. Everything is green, and along the way there are groups of all kinds of fruit trees while not even half year ago, when we came along this way, we hardly could see here and there a languishing thornbush. So, although we know this road for already so long we must have taken a wrong way somewhere, and now we do not know where we are and in which direction we have to go to be on the right way again. But you all must be well acquainted with this place and you surely will be so good and kind enough to tell us the right way.”

[6] I said: “If you made this trip for already so many times and you did not go wrong up to this spot, then it also will be the right way from here on since we ourselves went on this way and are actually coming from Aphek.”

[7] **The leader of the caravan** said: “Yes indeed, indeed, You must be right, good friend, because the location of the whole environment looks very well like the one we know. Yet, there are regions that, as far as their form is concerned, look like twins but are nevertheless completely different, and such regions can often be seen along the Euphrates.

[8] But I believe what You say, that we are on the right way to Aphek. But what did the inhabitants of the city do with this very big dry region – in the middle of which the

city was located with only a few orchards – to change it in such short time into such abundant and flourishing land? From where did they get that obviously very fat soil to cover the bare stones of the whole wide environment, and by what means did they bring it here?

[9] Although we know the Apheks and know that by far they do not possess the necessary means or sufficient working labor to do such work. And if this is the environment around Aphek – what I do not doubt now – then this will certainly not have happened in a natural way.

[10] If the Apheks were like the pious Jews of old, as there still are a few in Damascus, then it could be imagined that a great prophet had arisen, someone like Moses or Elijah, miraculously providing this wilderness with soil and then with all kinds of plants and fruit trees. But the Apheks in particular are hard pagans and infamous enemies of the Jews, and someone like Moses or Elijah would certainly not give such blessing to them in the name and the power of Jehovah, but He most probably would only do for them what Moses did to the hard pharaoh and Elijah to the pagan priests.

[11] So the changing of this quite big region is really a mystery, and it only amazes us more and more. Our intellect is really too little and too stupid to determine what happened here. Forgive us that we halted you here on this spot for longer than was necessary, and you are also travelers.

[12] But please allow me one more thing, dear and very attentive friend, to still bother You with a question, and this is: did you never visit this region before, when it was still a complete wilderness? Because I find it strange that you absolutely do not seem to be surprised that this region is now a very fertile land.”

CHAPTER 120

The Lord's words to the men of the caravan

[1] I said: “You surely will come to know more about the changing of this former desert into fertile land when you arrive in Aphek. We all know very well how it happened and we know the mighty cause of this changing, but the day comes to an end for us and for you, and there is no more time to explain it here to you.

[2] But let this be said to you: if the pharaoh would have repented from his paganism by the warnings of Moses in the same way as the Apheks have converted into the pure, true Judaism, the known plagues would not have been imposed on him, and all the deserts of Egypt would have become green.

[3] The Apheks converted to the one and only true God of which you soon will be able to convince yourselves in the big inn, and therefore they were like an old dry twig connected to the trunk of Abraham and became completely green and alive again. The God of Abraham, Isaac and Jacob is still exactly the same as He was since eternity,

and all things are possible to Him.

[4] He, who was able to call the whole Earth and all creatures into existence by His will, is also able to provide such little desert with fat soil and plants and all kinds of fruit trees. Since you yourselves are also Jews, you surely will be able to understand the meaning of My words.

[5] Although your Judaism also became already for the greatest part a worldly way of living. And also the old events, which you partly know from the Scripture, you banished to the kingdom of fables. Nevertheless, it is not as your worldly reason thinks, but really very different.

[6] In your purely worldly matters, with which the inner spirit has no connection, your worldly reason can form an opinion and decide, but in divine matters, only a living faith in God and the pure love for Him, and through that for the fellowman, can form an opinion and decide.”

[7] **The leader** said: “Truly, friend, you still are a real Jew of old of whom there still are a few with us, but despite their firm faith it still is mostly very infertile in the neighborhood of our big city, and the good Jehovah seems not to be very concerned about us, inhabitants of Damascus.”

[8] **I** said: “He is equally as concerned about you as you are concerned about Him.”

[9] **The leader** said: “But every year we send the required offerings to the temple in Jerusalem, and they are satisfied with us.”

[10] **I** said: “It is true that you are doing this and you honor God with your lips and cattle, but your hearts are far away from Him.”

[11] The true love for Him that was proclaimed by Moses and the prophets is not green and alive within you, and it is also very bare and dry in you, just like in the temple in Jerusalem. And so everything around your city is bare and dry, and with all the efforts of your hands you never will completely change the wilderness around Damascus into fertile land. You also do not need that because by doing business with everyone you are well providing your city with bread and all kinds of worldly treasures, but you are also withdrawing more and more from God while instead of that, as true Jews, you should come more and more close to Him in your heart.

[12] But if you yourselves became already sufficiently intelligent, wise and mighty in order to take care of your provisions, then God the Lord does also not have to be especially concerned about you.

[13] But travel now to Aphek. There you also may become somewhat greener in your heart than up to now. Then a desert that is flourishing will no more make you believe that you have lost your way.

[14] He who is not on the right way in himself, is also nowhere in this world on the right way.”

[15] When **the leader** heard these words from My mouth, he said: “Forgive me to have halted you for so long. However, I and the whole big caravan have gained much by it. You are a great and rare scribe of the good old style. If You would come to us in Damascus, it soon would become green and flourish in and around the city. But with us

the knowledge of the scribes is in a real bad shape and that is why also the faith is lukewarm, for where there are no good teachers, there can be no good disciples. But I thank You now in the name of the whole caravan for Your patience and the effort you made for me. Come sometime to us in Damascus, then You will be very well received by us.”

[16] I said: “I Myself in this person who is now speaking to you and as I now am will hardly go to Damascus, but you can be assured that I soon will send there a true disciple of Mine.”

[17] When I had said that to the leader, he thanked Me once more for the friendliness that I showed to him. The whole caravan moved then further on, and I also quickly moved on with My disciples.

CHAPTER 121

The Lord takes accommodation in an inn near Bethsaida

[1] It was before sunset when we came to a city not far from Bethsaida. I already taught and performed signs in that place and its environment before.

[2] The inhabitants of that place were mostly shepherds and fishermen, because all the mentioned places through which I traveled from Gennesaret were located as it were in a big half circle more or less near the Lake of Galilee and along the Jordan where the river was streaming from the lake to the south.

[3] The location of these cities and also their names are not so important, but the very important thing is what I taught, as well as what I did. Although, nota bene, in this time, the last mentioned became for the greatest part forgotten whereas many things that were transferred from mouth to mouth became so much deformed that not even one jota of truth is attached to it anymore. But that is not so important or actually not important at all, because as said, only the teaching, the truth of all truths, that was faithfully kept is the most important for life.

[4] We received a very friendly reception from the mostly very poor inhabitants of that small place, which we, as said, reached before sunset.

[5] There was also a small inn that was poorly provided of everything that an inn should need.

[6] No question of bread and wine there. The only *food* we could receive there were dried fish, a certain kind of roots, dried figs, pumpkins, hazelnuts and sheep's milk cheese.

[7] The innkeeper, a Greek, but a very good and patient man, had a rather big family among whom three sons who were all older than twenty years. These three went every week to the Lake of Galilee, which was a little day of travel away from this place. They caught fish there and brought them faithfully home.

[8] Also this time they left home more than two days ago to obtain the fish, but did not return as usual close to the evening of the third day after their departure, and therefore the innkeeper, his wife and also the other children were very afraid and worried that something might have happened to the three.

[9] The innkeeper told Me immediately about his distress and apologized for the fact that for this evening, if his three sons would not soon come home with a load of fish, he could offer us nothing else except some cheese and sheep's and goat's milk.

CHAPTER 122

The Lord reveals why the sons of the innkeeper stay away

[1] However I comforted the innkeeper and said: "Do not be afraid of that. Your three sons will arrive here within one hour via Bethsaida with an abundant load, for this time they caught so much fish that they and their pack animals could only carry them with great difficulty and trouble. But they borrowed two pack animals from an acquaintance in Bethsaida, and now the transport of the many good fishes goes much faster."

[2] **The innkeeper**, who was attached to Judaism, said: "May the God of the Jews give You that You speak the truth."

[3] I said: "Friend, if I did not know for sure that it is so, I would not have told you, for with Me the truth goes before anything else, and I am the greatest enemy of every lie."

[4] **The innkeeper**, being surprised about My self-assuredness, said: "Friend, are You perhaps a Jewish seer that You can know for sure certain things which can hardly be known in a natural sense? Because you all came here through Aphek, and that city is in the mountains that border the valley of the Jordan, far away from the place where the Jordan streams out of the lake. Bethsaida is still in the mountains where the large foothills are forming the shores of the lake itself, and thus You obviously cannot know in a natural way about my sons who are on their way home.

[5] But since You informed me with great self-assuredness of their situation, You must be a seer. If this is what You are, then tell me, in order to reassure me even more, how many sheep and goats I possess."

[6] I said: "Friend, if you would know Me, I would tell you that it is not appropriate that you dare to tempt Me. But since you do not know Me up till now, I want to answer your question.

[7] You possess 30 sheep of which two males and thus 28 females of which however only fourteen give milk, the other fourteen not. The cause of this is well-known to you as the landowner. And look, with your goats it is precisely the same. Are you now more convinced that I can also know the situation of your three sons?"

[8] **The innkeeper** said: "Yes, friend, now I believe Your words without any doubt, and whatever You will tell me, I will believe, for now I am fully convinced that You are

really a seer and therefore also a wise man of the Jews.

[9] Look, I and also my few neighbors came here about 30 years ago and settled here with the permission of the Roman court, for no one lived here in this old place, and so there were are no owners in the whole wide environment.

[10] About 50 to 60 years ago, a few impoverished Jews must have lived here, but because they could not get anything from the hard soil except for some roots, they left this place and must now have settled somewhere at the Lake of Galilee. What further happened to them, the God of the Jews will know best.

[11] We were and still are Greeks and we come from Tyre where we exploited a fishing business and by that we obtained a certain capital. We also would have liked to settle in a better environment, but our capital was too small for that. Through our zeal we still were able to partly cultivate this soil, good enough to feed us but only meagerly.

[12] In Bethsaida we soon became acquainted with an old, very wise Jew, who was a very wealthy man as well, and he helped us many times.

[13] That Jew told us that this region, which is now so dry, was formerly one of the most blessed. But when the Jews gradually left their ancient and only true God more and more and forgot Him, He withdrew His blessings from this soil, let heavy thunderstorms come up by which the fat soil was washed away from these rocky regions, and what was still spared from the storms was destroyed after the repeated and long-lasting wars. And so this formerly rich, blessed region became a real desert, and would also stay that way as long as men would not completely convert to God again.

[14] He said that nothing positive can be expected from the gentiles because their gods – that are only fantasy images of men and nothing else – will not help them, and they do not know the one, only true and almighty God of the Jews. They also cannot believe in Him, keep His very wise commandments and ask Him in full trust, like good children to their father, for His help and mercy. Since these things cannot happen with the gentiles, they can well imagine that they cannot expect any exceptional blessings.

CHAPTER 123

The faith and trust of the innkeeper

[1] After the old man had revealed this to us, I once asked him: 'Friend, we Greeks, who are considered godless gentiles by you Jews, are not very attached to our gods and we already initiated ourselves in the religion of the Jews in Tyre, and we also keep the laws of Moses as much as possible, with the only exception of the somewhat troublesome circumcision in which we really do not see much real benefit for men.'

[2] The old man said on this that the circumcision was only valuable for the born Jews if they would strictly keep God's commandments. According to him it was

sufficient for God that the gentiles would abandon their idols, would doubtlessly believe in the only true God, keep His ten commandments, love Him above all and their fellowmen as themselves. God would not ask any other offerings from the gentiles except of having true love in their heart.

[3] When I and still some of my neighbors heard this really very wise teaching of the old man, we decided to completely become Jews in faith and deeds but to stay Greeks for the world in order not to become subordinates of the very selfish, imperious and unmerciful chief priests who think immensely high about themselves by thinking that they are the ones they claim to be before the Jews, but when you see them in the true light it becomes all too clear that they are exactly the ones who by their actions directly transgress God's commandments.

[4] And now You, who are a wise Jew Yourself, will certainly not say that we Greeks are wrong to be as I have now explained to You. You all should really not be afraid of us Greeks – although we are poor, we are also Jews.”

[5] I said: “I know that you are Jews according to your faith and deeds, and I also came to you to give you real comfort and to strengthen your faith even more.

[6] And since you believe for already a long time in the one, only true God of the Jews, and glorify, honor and praise Him and also live and act according to His commandments, God must certainly visibly have blessed your household already several times, and for that reason He must have rewarded your faith?”

[7] **The innkeeper** said: “Listen, dear, wise friend, despite our firm faith there was actually no question of any special visible blessing for us up to now, but this does not matter, and our faith in Him did not become weaker because of that. But we also were not without blessings, for – although it was tight – we still always had what was necessary and never had to really suffer hunger or thirst, did not have to walk around naked or be without a home.

[8] Our small flocks remained healthy and provided us sufficiently with milk and cheese, and our little gardens, which we of course maintained very zealously, produced for our small needs more than sufficient blessings from God, and so we still did not have one single year of bad harvest.

[9] The fact that the storms, which passed through now and then, did not spare us is obvious, but we still did not grumble for that, for we thought: ‘God tested our faith, our love and loyalty and patience again and will compensate our damage that was caused by the storm with another blessing’. And this was then always the case, and also our gardens flourished again – although with our zeal – and produced what we needed.

[10] I also have to add that this region is only very seldom visited by exceptional heavy storm, and when it breaks out now it then, especially on the plains, then we noticed it less in our village than fully on top of the plains because this village lays in a lower part of our highland, as you all can see.

[11] And so we are always satisfied with the blessings of our dear Lord and God, and this satisfaction is also a true blessing of God. For what would it benefit us to possess everything like a king while God would punish us with a gnawing dissatisfaction which

can all too soon become a bridge to all kinds of big sins? Would that make us happier?

[12] And so You see, dear friend, although it may look ever so poor and deserted on the outside, and You might think that God has put His blessing far away from us, that this is nevertheless not the case, for we attach much more importance to the inner and outer blessings that are seldom visible than for our region to be a true Eden and the fried quails would fly in the mouth of itself.

[13] Friend, the one to whom God has given the golden satisfaction and real patience, has received more from God than when He – because of his faith, loyalty and virtue – would have given him a whole kingdom with immense treasures.

[14] If You truly intensely look at it, dear, very wise friend, then You will also realize that we are not without blessings from God. Am I right or not?"

CHAPTER 124

The Lord asks about the Messiah

[1] I stretched out My hand to the innkeeper and said: "Friend, such faith and such pure thoughts I did not find in the whole of Israel. That is why it will also happen that the light of the Jews will be taken away and given to the gentiles.

[2] You and your neighbors are already entirely on the right way, and I came to you to increase, to you and in you, the blessings of God, and also to let you see that your faith and faithfulness were completely good, true and righteous in God's eyes. But we will leave this to rest for now, for we will continue this conversation today and tomorrow.

[3] But did you not yet hear, My dear friend, that the Jews are waiting for their promised Messiah, and when He will come?"

[4] **The innkeeper** said: "The old man in Bethsaida read many things to me about this from the prophets, and he also explained it whenever necessary. But I think that the Messiah, who will be no less than God the Lord Himself, will probably not come to the Jews that can now especially be found in Jerusalem and also in many other places. And their heart is no more attached to God but only to the treasures and the goods of this world. And even if He would come, then they would not recognize Him anyway, for He certainly will not come with worldly splendor, but in all humility, love and patience – the way of life He wants from all people in this world – and then the very haughty Jews, especially the prominent priests, who have plenty of gold and noble stones, will certainly not accept Him as the true Messiah.

[5] But we already have our true Messiah in our hearts, and those who do not have Him there, will probably vainly wait for Him in their garments that are bordered with gold."

[6] I said: "You are again very right, and so it is indeed. But look, there are your three sons coming, heavily loaded with fishes. Send a few neighbors to meet them to lighten

their burden.”

[7] A few present neighbors heard this and ran to them at once. They soon met each other to the great joy of the whole village, and no one could understand why they caught so many fish, and they glorified and praised God for it.

[8] And **the innkeeper** said: “See now how God has clearly blessed us. Therefore all honor goes to Him.”

[9] After this emotional scene they immediately took care of the fish.

[10] The innkeeper was the only one in the village who possessed a spring and a small pond that formerly had been cut out in the stony ground. It received its water from the spring and served to give water to the small flocks of this village.

[11] When the fishermen brought living fishes home from the lake of Galilee, they were put in the pond, but when this was not the case – especially in the summer – the fishes were immediately cut, cleansed, well salted and then directly hung above their own fireplace in which they made a little fire and let it burn for the whole night. The good thing for this village was that there was a well maintained little cypress and myrtle forest close by that provided the necessary wood for the village, and so the inhabitants could dry their fishes and also other meet in their own good manner and keep it for a longer time till they ate it.

[12] But this time that work was not necessary because there was not one dead fish while the trip lasted for the whole day and the fishes had to be brought home in sacks and not in containers.

[13] They all were very surprised about that, and they brought the fishes to the little pond, and they soon swam around in it cheerfully. The innkeeper held a small portion at home in order to prepare for our evening meal.

[14] As the evening was becoming already quite chilly, we entered the house of the innkeeper who had a room that was sufficiently spacious for all of us.

CHAPTER 125

The Lord testifies of Himself

[1] When we were in actually the biggest room of the house and took place at a table that was very efficiently made of combined stones, the innkeeper and several of his neighbors came to sit next to us, and **the innkeeper** said to Me: “Listen, friend, who wondrously know really everything, Your wisdom is not of a natural kind for nothing seems to be unknown to You.

[2] You are a Jew from Galilee, and as we all are quite well acquainted with the Scriptures and teachings of the Jews – as I explained to You before – it is somewhere written that no prophet will come from Galilee, and nevertheless, You are a very great prophet, for if You would not be one, then how could You know that my three eldest

sons went to the lake of Galilee that is abundant with fish to catch fish and that they would come close to the evening, thus today, with a rich catch of fish?

[3] And it was all correct and exactly as You announced it beforehand, but to truthfully announce this You must be a great seer or prophet, and despite that, You are a Galilean from the land from which never a prophet can arise. How should we interpret or understand this?"

[4] I said: "Friend, although I spent most of the time in Galilee, I was not born in Galilee but in Bethlehem, and I was circumcised, as prescribed, on the eighth day after My birth, in the temple in Jerusalem. Based on this, I well could be a prophet."

[5] Yet, I am not a prophet but I am the One about whom the prophets prophesied that He would come to free all those who believe in Him from the bands of the old deceit, of the night of sin, the judgment, Hell and its eternal death.

[6] So I am the Lord and Master Myself and no servant. Nevertheless, I am now in this world to serve with My love, wisdom and power all men who have a good attitude and will, and to give them eternal life. For truly, I say to you all: all who believe in Me and who will live and act entirely according to My teaching, will not see, feel or taste death, but after the falling away of their body they will be changed in one moment and will be with Me in paradise, and there will nevermore come an end to their happiness.

[7] Now you know, My friend, very openly from My mouth, who you are accommodating in your house.

[8] Those who came with Me are My disciples, except one who is turning his eyes to the world, although he knows and also firmly believes who I am and what I have taught and done. What do you think of this now?"

[9] **The innkeeper** said: "Lord and Master, what must I, what can I as a poor, sinful man say to this? You are the Lord of all things and of our life. Please be forgiving and merciful to us poor sinners.

[10] Now that You have shown us mercy to visit us in our loneliness, we, uncircumcised Jews, also hope that in Your mercy You will stay with us and will bless us and our children."

[11] I said: "You will never be without it. If you will continue to have faith in Me and to love Me I will also stay with you with all My mercy.

[12] And now My friends, something else, more specifically about your poor condition of which I am very well aware.

[13] You have neither bread nor wine, and instead of bread you are using cheese from your sheep and goats, and *you eat* your dried fish.

[14] But I will change your little land, which is for the greatest part dry and waste, into a fertile piece of land, and in the future you will reap barley, rye and the most beautiful wheat, and you will be able to make good bread of it. But first, your storehouses will be provided with the mentioned three kinds of grain and your storerooms with more than sufficient bread.

[15] In the future you also will be able to plant vines on places that are suitable for it, and they will sufficiently produce wine for you.

[16] But for now, fill your empty vessels and sacks with clean water. This will, according to My will, change into wine, and by this you will immediately see that because of your faith and your true love for Me, I am and will also remain with you with My mercy, love and blessings. For I have found with you a faith as nowhere among the Jews, as I told you, before you knew with whom you were dealing in Me. Go now and do what I have told you.

CHAPTER 126

The dinner with fish

[1] Then the innkeeper and all the neighbors that were present stood up and did what I advised them to do. Since they themselves and all their relatives took immediately part in the work, it really did not take long before all the empty vessels and sacks were filled with clean water. When this was done, they immediately tasted the water and were extremely surprised when they had the best wine in their mouth, and they all praised God's power in Me.

[2] And so the whole poor village was abundantly provided with bread, grain, flour and wine.

[3] When they all had tasted the wine, they went to their storehouses and storerooms and found a very big quantity of grain, flour and bread, and the innkeeper found in his storeroom also a great quantity of pulses²⁸, of which he was a great friend.

[4] After a little hour they all came back to Me and they hastily wanted to thank Me for everything.

[5] But I said with a friendly face: "You may leave out the gratitude of the mouth, which is really not pleasing to Me, for the gratitude of your hearts is more pleasing to Me than the high song of Solomon which is sang throughout Israel with dumb hearts. Go now and put a good quantity of bread and wine on the table, then we will strengthen us."

[6] Then the innkeeper went immediately with his three sons that we know now, to fetch sufficient bread and wine, and we all ate and drank and strengthened our limbs that had become tired of the rather long journey. Also the three sons who became very tired of the long trip, and who were hungry and thirsty, ate their fill of the bread that was very tasty to them, and they also drank their fill of the wine.

[7] After we had strengthened ourselves with bread and wine, the woman and a few daughters of the innkeeper came, and the woman said that she already prepared a number of fishes in the Greek manner and she asked if she could put them on the table.

²⁸Peas, beans, lentils.

[8] I said: “Do not be shy for us Jews. We ate already several times Greek and Roman food and did not become unclean by it. For if the food, prepared in an old known manner and in the cleanest way for human beings comes into the stomach by means of the mouth – as needed and in the right quantity – it will not make man unclean. But that which comes from the heart through the mouth, like gossip, dishonor, slander and all kinds of lies, dirty language and all kinds of cursing, will make the whole man unclean. Thus, woman, put your fishes, that were prepared in the Greek manner, without shyness on the table, then we will surely eat them.

[9] Then the woman of the innkeeper went immediately to the kitchen and brought several fish dishes to the table, and the children brought the necessary tableware, of course *made* of very simple material, as poor people of such small village use to have.

[10] Then I put a fish on a plate of pottery that was before Me, divided *the fish* into pieces and ate it. My elder disciples did the same.

[11] But the known Jewish-Greek disciples from Jerusalem and the few disciples of John who were with Me did nevertheless not trust to eat the Greek fish. And the innkeeper asked Me if they were perhaps such strict followers of Moses, for they very well must know who I was.

[12] I said: “They surely know that, and they also are not such strict followers of Moses, but there are still a lot of old rusty habits in them, and that is why they do not eat fishes that were fully prepared in the Greek manner. But once they will be really hungry, then they also will eagerly eat such fishes.

[13] Now I am a true bridegroom, and they are My brides and wedding guests. As long as I am with them, they never had to fast or suffer hunger or thirst. But when I, the bridegroom, will be taken away from them, then they will have to fast very often and suffer hunger and thirst. And when they then will come to you, your fish will taste very nice to them.”

CHAPTER 127

The spiritual omnipresence of the Lord and the guidance of His mercy

[1] When the disciples of John and also the Jerusalemites heard Me saying that, they took the fishes, ate them and discovered that the taste was very good. They soon finished the fishes completely and thanked Me for My words. They also said that despite the abundant light they had received from Me, still much of the old Pharisaic dirt was in them which they were not yet able to remove.

[2] I said: “You will be able to remove all that old dirt in you when I soon will be no more bodily present in your midst. You are too much used to My personality and you know Me, and I am not an exceptional appearance to you anymore, but once I will be no more present among you in this visible and tangible body of Mine you will become

very sad and only then you will realize more fully who I was, am and eternally will be.

[3] Yet I will be personally with you, but only spiritually, not visible to your physical eyes but only to your heart by the real, true love for Me.”

[4] These words of Mine made My disciples to deeply think within themselves, but not one of them dared to ask Me anything further.

[5] However, **the innkeeper**, who became already very enthusiastic after the good wine, said to Me: “O Lord and Master, I know very well that You will not stay with us with this more than holy body of Yours until the end of our earthly life, as You also did not bodily fill our storehouses and storerooms abundantly with bread, flour and other fruits and change the water into wine, but *You did it* only by the power of Your divine will. And since we are still in a very sinful state, we would feel much too unworthy to have Your personality always in our midst, but do not take away Your mercy, Your love and Your blessings, o Lord and Master.

[6] We were gentiles, and we searched You – the one and only true God – in the books and Scriptures of the Jews, and we soon discovered that only the God of the Jews can be the only living One.

[7] We took trust in Him, kept His commandments the best we could, and look, we soon realized that the God of the Jews clearly began to remember us. He gave us the idea of leaving our fishing business and to settle here in this loneliness.

[8] We certainly did not find worldly treasures here, and not a crowd of people as this is the case in the cities where there is only business upon business and *where* deceit, lies and hypocrisy are committed and turn all people away from God the only Lord, and *where* people excite each other day and night, quarrel among each other and deceiving and persecuting one another. But we nevertheless found what we needed to stay alive, especially the peace in our mind, and also a good opportunity to become ever more acquainted with the one, only true God of the Jews, to always consciously keep His commandments and to raise our children according to His revealed order.

[9] And because we did this, God visited us also personally in You, o Lord and Master, and gave us the reward of our good efforts, and He convinced us all very clearly that our efforts were not in vain.

[10] Since You, o Lord and Master, were already so merciful to satisfy our ever greater longing for You and came to us personally at a time that we could not expect, we all hope now, with a firm faith, that according to Your holy Word You will never take away Your mercy, love and blessing, now that from now on we will keep Your well-known will much more faithfully than was the case up to now or could have been the case.

[11] Although we also will be sad when You surely will leave us with Your holy personality, but we would be more sad if You also would take away Your mercy, which You certainly will not do if, through our ways and through our love for You and also for our fellowmen, we firmly will stay with You.

[12] And do not let too great temptations come over us, o Lord, in which one of us could become weak in having faith in You and in the love for You. May Your holy will

stay with us and always be active in us until the end of our days, and after that in the beyond and forever.”

[13] I said: “O, when someone will pray to Me as you are doing now, not only with the mouth but also in his heart, I will always fully answer his prayer. But now again something else.

CHAPTER 128

About the spreading of the Lord's teaching and about blessings

[1] Look, innkeeper, and also you the other inhabitants of this village, you were all solidly instructed in My teaching because you really realize that all the laws and also all the prophets involve that man – once that God has been recognized – should love Him above all and his fellowman as himself. The one who will do this, will completely fulfill My will that I have always revealed to men. And by that, My Spirit will awaken his soul in him and guide him into all wisdom, as you all will soon experience within yourselves.

[2] However, there is still something else, and that is, that also all the other people have to be instructed in the same manner in this teaching in order to think, decide, act and live according to its spirit, for if a person knows nothing about a teaching he also cannot make it as a guideline for his thinking, *his* decisions, actions and life.

[3] But it is not an easy matter to convert people to the pure teaching of truth from the Heavens, to those whose conviction is based on all kinds of wrong ideas and those who know how to acquire worldly advantages from it. Because everyone has a completely free will, and so he always can think, believe, decide, act and live as he wants, and it will be very difficult to dissuade him from his big errors when these, as already said, will give him worldly advantages.

[4] And consider how many people on the whole Earth are still living in the greatest errors and are walking in the deepest spiritual darkness. Would it then not be much better for those people who are now placed by Me in the highest light of the truth of life, to bring all those people, who are in the old, barely imaginably many errors, as soon as possible also in that light in which you are already now?

[5] I can see in your hearts that you really cherish this wish, but where should you start executing this wish of Mine that was mentioned by Me for you and which you intensely feel? Perhaps by going directly on your way, proclaiming My teaching everywhere and bring My light from the Heavens in this manner to the people?

[6] Yes, My friends, that would be all right if there were not such big obstacles for this kind of undertaking, especially in this time in which the whole Hell settled itself with its power and evil influence over the whole Earth. For firstly the Earth is so big, and a person would need almost 1.000 years to only travel throughout the whole of Asia, Europe and only a part of Africa, to bring My teaching to all the sites and places where

people are living and to bring the people on his side.

[7] But now you say within yourself: 'Yes, for one person this would indeed be completely impossible, even if he would not have any other difficulty to overcome except for the size and the dimension of the Earth, but despite this one obstacle, what one person cannot do, many enlightened men can do. Let them be sent into all directions, then it will not take a 1.000 years before the light of life will be brought to all men.'

[8] I say to you that your calculation would be completely correct if one had only to cope on Earth with these obstacles, which are in itself purely natural and not hellish.

[9] But how to handle these obstacles of Hell? How to convert the almost numberless priests to the light of the eternal truth from the Heavens – those who are highly esteemed by their people and kings, who are greatly feared and almost considered as divine, and who by their magic tricks and erroneous teachings have already for a long time collected immense worldly riches and by that also a very great worldly power?

[10] Look, through the completely natural way, which I now have *shown* for the sake of the true salvation of men, this would be as impossible to Me as to each one of you, even with the very best and most serious will.

[11] However, to work with My almightiness would mean as much as to completely destroy all those people and turn them into animals, for animals do not need to be instructed for their judged natural life, for they all act according to their instinct which has been awakened and maintained by My wisdom and power according to their kind. And therefore, coming from themselves, they are not capable to come to a true perfection of their life. Only certain house animals can be educated above their natural state by the intellect and the firm will of man, so that these can be of service to him in a very crude and subordinate manner.

[12] If I now would treat all men in the same way, who are standing in these thousand times thousand errors, then what difference would there be between them and the animals?

[13] So what must be done to proclaim to all men the teaching that I have brought now anew from My Heavens to you who are of a better kind, and this with the best of success?

[14] In this case, time and patience should never be left out, as well as having the firm will to confess My name at every good opportunity to the people, no matter of what belief they are, and to make known My will to them. For the one who will confess Me without shyness or fear to the people with the purpose to enlighten them for their eternal salvation, I will also confess him in Heaven before the throne of the Father who is the eternal and pure love in Me.

[15] Look, here along this way that goes from the far morning land²⁹ to the many evening lands³⁰, countless people are traveling during the year to and fro. They seldom

²⁹Eastern country.

³⁰Western countries.

consume anything with you – apart from water – and they travel from here to Aphek, but when your little land will produce all kinds of fruits – much more than is necessary for your own needs – and when also your flocks will increase, you will be able to well accommodate many a traveler. And if he will ask you how this environment, of which he knew that it was bare, became so flourishing and rich, then take the opportunity and show the still blind traveler the light of the truth from the Heavens, and mention My name to him.

[16] And when he will accept your light and your faith, bless him in My name, then he will soon feel it and later in his country he will convert many friends, acquaintances and relatives to his faith, and thus he will be a good forerunner for the preachers of My teaching which I will send over there at the right time.

[17] When people from Bethsaida and also from other places will come to you and ask when and how your little land became so flourishing, then do the same for them as what I have advised you to do for the strangers: bless in My name those who easily will fully believe, then they certainly will become aware of that blessing.

[18] And let the blessing consist of laying on the hands on those who became believing, telling them, in your firm trust in Me and in your living faith in Me: 'God the Lord, who came to us in the Son of man Jesus and who testified through the power of His word and will that He is the promised Messiah, be with you, and through Him, peace to the people on Earth who believe in Him, who keep His commandments and are of good will.'

[19] If you will have spoken out this over the converted ones, they will soon become aware of My blessing and will also certainly become your true friends. But for those who only became half believing, do it only when in time they will believe completely, because a half faith is not suitable to receive My blessing.

[20] And now again about something else.

CHAPTER 129

The Lord explains the universe to oppose superstition

[1] Look, a little misunderstanding about the things of this world – meaning of this Earth – as well as of the different stars in the sky will inevitably soon result in a great number of other errors and untruths.

[2] In order that you yourselves would not fall again a prey to the old errors and to all kinds of dark superstition of the interpretations of signs on this Earth and of those false seers who read the destiny of men from the stars, you also should very truthfully know what the Earth looks like and how big it is, and how day and night occur.

[3] You also should know what the moon, the sun and the numberless other stars are. Because your perception of the Earth, of how day and night occur, of the moon,

the sun, the planets and the fixed stars and their movements, of eclipses, of comets and still other phenomena in the sky and in the air as well as in the water was up to now completely false, and it contains not one iota of truth.

[4] Therefore I want to give you a true light about these natural things. But this will not be easy without visible means, and so I will now, out of My omnipotent power, create such means for you and show you the form of the Earth and its movement, the moon, the sun, the wandering stars³¹, as well as the fixed stars and also the other phenomena in the sky, in the air, in the water, and on and in the Earth. So be all attentive now to see all those things and how they will be explained to you.

[5] And as I did already several times in other places, I called into existence a completely natural earth globe of such size that all the bigger objects on the surface were present – in natural proportions but very small – and I explained everything to them, briefly and as comprehensive as possible.

[6] I also did the same with all the other celestial bodies as I had done with the Earth. I showed what the fixed stars actually are, and the central suns and also the shell globes, and so also the comets and all the remaining first mentioned phenomena.

[7] This explanation lasted a couple of hours after midnight, and since I took care that their spirit passed into their soul as much as was necessary, they all well understood what was explained to them. And they could not stop to be amazed about the endless immenseness of My wisdom and power.

[8] After some time of being amazed, **the innkeeper** said: “Yes, great Lord and Master in Your divine Spirit of eternity, all this can only be known, and be shown and explained to us weak children of the Earth, by the One who is and always will be the eternal Foreman. All the things that we can give You as gratitude for this mercy that You are wonderfully giving us would mean less than absolutely nothing.

[9] Yes, if I now compare all my former ideas about the Earth and about all the stars in the sky with what I have heard now, I actually can only be surprised how people can have such totally wrong ideas about all those things. Moses and also the other great wise men of the Jews, who call themselves God’s people, must – besides much other wisdom in which they were always taught by God – also have had better ideas and knowledge in the field of what You, o Lord and Master, have shown us now. And still, precisely in this field there is even a greater ignorance among the Jews than among the Romans and Greeks who received their knowledge from the old Egyptians who understood many things about it, although they also thought that the sun is a planet that moves around the Earth.”

³¹The planets.

CHAPTER 130

Egyptian astrology and other errors

[1] I said: "Friend, the old Egyptians mostly knew these things, and this was also known by Moses and many other wise men. And Moses wrote a big book about it that was kept till the time of the kings. But for the priests, who chased after earthly goods, this knowledge was not profitable enough. That is why they turned to the Egyptian astrology and predicted from it all kinds of good and bad things to the blind people and let themselves be paid for it as much as possible.

[2] It was by their secret plots that they knew how to make their starry predictions to the people mostly come true. The one to whom they predicted something good, gladly paid more than what was asked from him, and the one to whom they predicted something bad had to turn to the priests so that they would turn to God to implore something better for him. But for that he had to give the required offerings. And so it was never to the disadvantage of the priests, whether they predicted something good for a person or something bad, although the bad was predicted much more often than the good because it was more profitable to them.

[3] From this you very clearly can see now why in course of time the priests mostly changed the natural truths into falsities and lies, for they thought that it would not make much difference whether someone believed one thing or the other about the stars, *for it would not be possible anyway* to go there and see if this or that was true.

[4] As long as they believed in a God and kept His commandments, it was enough. For what concerns the form of the Earth and the stars in the sky, it was better for them not to know any detailed or true knowledge.

[5] But in their worldly blindness they did not consider that a small error would soon and easily tempt man to a bigger one, and from that to a great number of all kinds of errors and untruths.

[6] And that this is now the case with many nations appears from the information that you have from all places concerning the measure of the people's blindness.

[7] Once the people will possess true knowledge about all the visible things of this world, the priests, who are lusting after gold and treasures, will no more be able to present their old stupidities as credible truths to them, and the old, evil night of the priests will come to an end."

[8] **The innkeeper** said: "O Lord and Master, I very clearly can see this now. But in not a lesser measure I also can see the great difficulty that will appear of itself when we truthfully will teach these natural things to someone who is rooted in those old errors. For firstly, without the suitable means which You could create from Your divine power, we only very difficultly and imperfectly will be able to show this to him, and secondly every layman will ask us from where we have received this knowledge.

[9] Then we will of course not neglect to call upon You, but still a lot of things will

have to precede before such a person will understand who You are.

[10] Of course in time very great things can be performed in Your most holy name, but in a very short time not much can be accomplished.

[11] But we will do everything that is possible, and we will truthfully tell the people about all the things that happened here and what we have seen and heard, and we also are convinced beforehand that our effort will not be in vain. Nevertheless, there will be many who will not believe us.

[12] But all this should not keep us in the least from proclaiming to the other people that You are the only true God, Lord and Creator of Heaven and Earth, no matter from where they will come to us.

[13] But one more thing, Lord and Master, would You not create from Your almightiness such means for us that would stay, with which we more easily will be able to show the other people the truth about all those big cosmic things from which we received such clear explanation from You?"

[14] I said: "O yes, nothing is easier than that, but not the kind that I made for you, but as if of clay, in order to keep it, and of course on a much smaller scale than those which I showed you in a completely natural way. The rest should be added by your reason and your wisdom.

CHAPTER 131

The necessity of being careful in teaching

[1] However, be always careful that no enemies of the truth would come to you as devouring wolves in sheep's clothing, and would borrow these means from you under all kinds of promises and would then not give them back so that your teaching to the people would not spread too much among them and the fortune telling would then not be profitable to the priests anymore.

[2] For when you will teach that I am the true Messiah it will not make much difference to especially the Jews in Jerusalem and your priests, for they will say: 'The gentiles may believe whatever they want, but we in Jerusalem will stay what we are and will not let us prescribe anything by the gentiles.'

[3] And your priests will say: 'These are very useful people to us who truly still believe in some god, because a whole army of no more believing worldly wise men have already grown over our head, and so we should be glad to still find people who believe in some god, for we can use them much better than all those pompous worldly wise men who do not want to give us offerings anymore.'

[4] But when you will explain to the people the true form of the Earth and also all phenomena – close by it, on it and outside of it – and likewise the moon, the sun, the planets and the other stars in a very understandable manner, and the different priests,

who now mostly live from fortune telling, will come to know about it, you will have problems with them.

[5] So be careful, and teach these things only to those people who became beforehand very strong in the faith in Me and in the love for Me. Then tell them the same as what I have told you now, then those who will comply with it will walk on an easy road.

[6] I say to you: more than 1.000 earthly years will pass before it will reach the great crowd of people of what I have told you now about the natural things of this world.

[7] However, the eternal life of men will not depend on all this *knowledge*, for they will *obtain it* through their faith in the one, only true God and through the truthful observance of His will. Nevertheless, it is to man's great advantage, meaning for his soul and spirit, if besides that, he also would be cleansed of all the old superstition, recognize God more clearly and more distinctly and therefore love Him more and more."

[8] On these words of Mine **they all** said: "We may explain a subject as good, and according to us, as completely correct as possible, but only You, o Lord and Master, are finally the only one who is completely right in everything. We clearly realize now that the spreading of this teaching about nature will be very questionable because it interferes too much with the earthly advantages of the priests, and we will not really hurry to impose this on anyone. But for this purpose we ask You to provide us with the necessary means, so that at a good opportunity we also in this matter will be able to highly glorify Your name.

[9] On this, I said to the innkeeper: "Look, here in your house you have very little space to efficiently store up such things. And so, after your good question, I have no other way than to add such space to your house in which the former mentioned instructive means can be orderly and efficiently stored up so that you can use them at the right time in My name.

[10] I already made it happen. So let us therefore walk through the little room next to this one. Then from there we will go through an open door and come into the mentioned new room in which everything is present that you will need for your explanations.

[11] Then they all stood up, young and old – except a few of My older disciples who were already very sleepy – and they followed Me to admire the new miracle.

[12] When we entered the so-called astronomical and geological room, which was four times bigger than our dining room, the inhabitants of this village were completely amazed. I showed and explained to the innkeeper the means, and he understood everything immediately and thought that everything was highly efficient.

[13] While they were greatly praising My power, love and wisdom, we returned to our room, and the innkeeper asked Me if he should prepare a good resting place for Me for the night that would still last for a couple of hours.

[14] I said: "Do not bother, for I will stay here at the table, as also all My disciples are resting here at the table. And the morning is already dawning and we will not need a

long rest for the night.”

[15] The innkeeper was satisfied with this and he went also to sit at the table. However, his neighbors went to their houses and tried to sleep, but their souls were still too excited, and thus they could not really sleep.

CHAPTER 132

The blessed landscape

[1] In the morning, more than one hour before sunrise, already a few of them came at the door of our innkeeper who could still not sleep, although he took for that purpose a few drinks of wine. When the innkeeper could easily recognize his neighbors from their voices, he quietly stood up from the table and went outside to know what his neighbors were doing before the door of his house so early in the morning.

[2] When he was outside, he was really astonished and said (**the innkeeper**): "But look, where are we actually? My house is still the same but the environment is completely strange. There are no more bare stones, everything is green and flourishing. And there upon the stony hill, where not even a poor thistle could come up, stands a whole forest of abundant fruit trees that moreover are filled with ripe fruits, although it is already late in the autumn. Now I really would like to go up there to completely convince myself of it. But all this is a holy miracle of the Lord, and we will only make use of it when He at our side will give us permission to use all this."

[3] All his neighbors, who were deeply moved, agreed completely with this.

[4] They walked around the house to review in detail their little piece of land, and when they saw a true Eden on all sides of their little piece of land, they could not stop praising My name.

[5] Finally I came outside Myself before the complete sunrise, and they all fell on their knees and thanked Me for that blessing.

[6] I soon calmed them down however, and advised them to go with Me upon the stony hill to see the rising of the sun and to also convince them in the big nature that My explanation of that night was completely true.

[7] We went upon the hill that, measured from the house, was about 300 handspans higher than the point from where the house was located.

[8] From this separately located hill we enjoyed a wide view, especially to the east, and we even could very well distinguish the walls of Bethsaida. We also could look into the direction of Aphek, but because of the rather big distance of a few hours walking not many things could be distinguished.

[9] However, the innkeeper looked first at the purely noble fruit trees of his hill on which we were standing now.

[10] When he had finished his blissful admiration, and the sun was almost coming

up, he also turned his eyes very attentively to the sunrise, and when the sun was rising above the horizon he said (**the innkeeper**): "Now I can clearly see that the big sun is really standing still, and that it is the Earth, which turns from the west to the east, that shoves its lands and places under the fixed sun."

[11] Also his neighbors saw the same thing as the innkeeper, and they all were very joyful that they could also see this now in the big nature for themselves.

[12] While we watched the morning scenes for one hour, a few travelers came already from the east along the main road that led to Damascus and still further to Persia. These travelers, small businessmen who carried all kinds of purchasable wooden and earthen kitchen utensils on their back, came from near Damascus.

[13] They stood still when they came to our small village, which they knew well because they traveled two to three times a year along this road and found regular customers for their very cheap goods in the 10, actually about 60 cities. And one of them asked another one if this was actually the village in which they did some business now and then.

[14] Since they were also in this region half year ago when it was still completely bare, they did not understand how these deprived inhabitants were able to cultivate this mostly bare land in such a short time and to such an extent – something that even the richest people with the greatest zeal could hardly do in ten years.

[15] One of them, **a Jew**, who adhered to the old ways, said to his companions: "If this region is the same as the one we know, then a miracle must undeniably have happened. In one of the prophets it is written that this land will once more become green, more specifically at the time of the coming of the promised Messiah. They say that in Galilee a Man from the tribe of David has arisen and performs miraculous things.

[16] But in this time one cannot attach too much importance to these miraculous things because we are really besieged from all sides with great numbers of miraculous men. For as long as only Jews possessed these regions unto far beyond Damascus, the foreign magicians could not come to them, but since all this now belongs to the Romans, they may come in from all sides and do their magic. And now and then they perform astonishing things of which we were already several times convinced.

[17] Probably not long ago some magicians traveled through this place and performed an exceptional good deed for these poor people. A couple of years ago in Damascus, a few magicians changed for a rich man a bare piece of land into a green pasture within a few days."

[18] **The others** said: "Well yes, something similar could have happened here. We surely will come to know more about it when we return."

[19] Then they moved on in the direction of Aphek.

[20] **I** told the innkeeper what these men had said to one another, and said further: "When they will come close to Aphek, they will recognize the place less than here and will not know where they are, because what happened here in your little land area happened near Aphek in the whole wide environment of hours walking. When these

people will come back, it will be easy for you to talk to them, for the information that they will hear about their Man from Galilee in the mentioned city will be such that they will no more mistaken Him for a pagan magician."

[21] Then we tasted several fruits on the hill, and they all tasted delicious. And then we went back to the inn where a well-prepared morning meal was waiting for us.

CHAPTER 133

The second sending out of the disciples

[1] When we entered the inn, all the disciples were also awake, and they asked Me to forgive them because they slept that morning.

[2] But I said: "Do not worry because I wanted it that way."

[3] Then they all calmed down, went to sit at the table and took with Me the well-prepared morning meal. This time the Greek fishes tasted good to everyone.

[4] After the morning meal I said to the disciples: "Only once, at the beginning of My work as Teacher, I have sent you out before Me into the villages and cities to tell the people about Me and My Kingdom, and I gave you the power to heal the sick by laying on hands in My name, and to drive out the devils and evil spirits, of which so many people are possessed. You left for a short time, and you know from where and when I called you back to Me again. And look, that sending out had a long-lasting good influence.

[5] We are now in the big region of Hauran, which forms the very rocky, eastern shore from almost the beginning of the Jordan to its flow into the Dead Sea. In this region, which was formerly greatly blessed, are the ten big cities, and in a short time we have prepared some of them with good result.

[6] But there are many through which we still have to travel, for out of the ten big cities we hardly visited three of them, namely Pella, Abila and Golan (for Aphek belongs to the smaller cities), and thus there are still seven big cities and a big number of smaller cities and other places left, and My time is running out.

[7] I have worked for more than two and a half years, almost completely alone without any rest or break, and now I want to take a break of seven days in this favorite place of Mine.

[8] John, James the elder and Matthew our scribe should stay with Me. The rest of you should divide yourselves into two groups. One group should go to Hippos, a little city which is not farther located from Aphek than this little village, and the second group should go to Edrei, which is actually also a little and not a big city, and which from here is located between morning and noon and can be easily reached within a few hours.

[9] In these two cities you will mostly meet Greeks and also Romans. In each one of these cities are several inns. Remain in the inn that will accommodate you and eat and

drink what they will set on the table for you.

[10] If you will really act in My name, you will be well accommodated everywhere. And when you will enter an inn, then say: 'Peace be with you. We came to proclaim to you the big Light of life from the Heavens of the one, only true God, and to make Himself known to you. If you will believe in Him, you will experience from us, His messengers, His divine power.'

[11] If they will take you in after those words of salutation, stay in that house and proclaim My name and My teaching.

[12] You will find a great number of sick people in the two cities and also in a few small places around it. Heal them, then you will reap a rich harvest in My name. But do not let yourselves be paid with money for your trouble, for as long as I am bodily on this Earth you will not need any money to live. However, if someone will offer you something out of pure love, you can accept it, even money, for there are poor people everywhere to whom in turn you can give it.

[13] You should be back after seven days. Then we will continue our way. Now you know what you should do, and so you can go on your way now.

CHAPTER 134

Simon Judah asks for leadership

[1] When the disciples had heard that, **Simon Judah** said to Me: "Lord and Master, now that we split into two groups, must not each group have a leader?"

[2] I said: "When did pure love and the full, clear truth from the Heavens ever need a leader?"

[3] Love, as well as the truth in its highest purity and perfection is in itself the most supreme. So much so that nothing higher could be imagined or perceived above it.

[4] And if that love and truth from Me is in each one of you whom I am sending out now in My name, then who of you wants or would like to be the leader of his brother? How would you measure your leadership if you say and deeply believe that only I am the Lord while also all the others say and believe exactly the same thing? If you accept and believe that, then who of you wants to be the first?

[5] If a good counter says and proofs that three completely the same things plus three completely the same things are together six of such completely the same things, and a second one, a third, fourth, hundredth equally good counters say and proof exactly the same, then ask yourself which one of them should be the most outstanding one, and which one of them should be chosen by the 100 equally good counters as useless leader above them, and why?

[6] Look, I alone am the Lord. All of you are among yourselves completely equal brothers, and none of you should be more or less, for every no matter how minor

leadership will stir up the satanic lust for power in the mind of the leader, and will spoil then all too soon the pure love and its resulting truth that is full of life. This was directly and clearly demonstrated by the first kings, and is now more and clearer demonstrated in the temple in Jerusalem.

[7] However, if one of you wants absolutely to be the first of My disciples, then let him be the last and the least of them, and the helper and servant of them all. For this is the order among My angels in My Heavens.

[8] Truly, I say to you: all those who will let themselves be called leaders, will have a hard time in the beyond, because the most difficult task in life for a haughty person – which almost every leader will ultimately become – is to humiliate his heart.

[9] Therefore, remain all completely equal brothers and let none of you ever want in the least to be more than the other. Then, from the fact that you love and respect each other as true, completely equal brothers, all people will see and know that you truly are My disciples.

[10] If you have understood this according to the full truth and have accepted it, then you can go now and act according to My will."

[11] When the disciples had received this clear answer from Me, they thanked Me for it and went immediately on their way. In those seven days they converted to Me many gentiles and also their priests in those mentioned places.

[12] Only those who went with Judas Iscariot to Edrei had a few problems because of his incorrigible lust for money. But since our Thomas was also among the group of those who went to Edrei, his selfish attempts were soon stopped, and the whole mission bared many good fruits.

[13] And what did I do during those seven days with the three disciples who stayed with Me and with the inhabitants of this village?

[14] In general, as already stated before, I gave rest to the limbs of My body that was also of flesh and blood. Nevertheless, these seven days were not spent in complete inactivity as one would imagine.

CHAPTER 135

The pond of the innkeeper

[1] That day, immediately after the departure of the disciples who were sent out, I walked with the three disciples and the inhabitants of this village over their little piece of land which they could consider their fixed property by the Romans and for which they did not have to pay taxes to Herod who was also feudal monarch over the Jews in this place.

[2] While we were peacefully and easily walking around the little piece of land in two hours, **the innkeeper** said to Me: "Lord and Master, look, outside of the borders of our

landed property, the extensive land, which is very bare and which has, as far as we know, no owner all around, is not in the least beneficial to anyone. If in the course of time we zealously would cultivate it outside of our borders and would use it, would we make a mistake by that?"

[3] I said: "Not in the least. What you zealously cultivate, you also can use, and no human being will call you to account for that. But it will cost you much effort and work, and from those bare stones you will reap a meager harvest.

[4] But also in this respect I will do something for you. However, at this moment be grateful with what I have blessed for you.

[5] Very soon a great number of travelers will arrive to you and will make you very wealthy, and then you will be able to make this little land fertile unto far beyond its present borders, and your descendants will find the necessary food there. But do not think too much about it yet."

[6] They all were satisfied with this answer, and we went to the already known little fish pond. It swarmed with fishes, with which all the inhabitants were very glad, although the pond was only the property of the innkeeper. For although all the inhabitants of this village formed some community and lived all together, their pieces of land were nevertheless marked according to the laws of Rome and everyone had precisely his measured part.

[7] The fish pond and also the springs belonged to the innkeepers' part of land. The water was meant to be used by the whole village, but not the little fish pond, and thus also not the fishes that swam in it. This pond could of course seldom rejoice in a big supply, but this time it contained a good supply.

[8] Therefore, at the pond I said: "Since only by My power and will, firstly the big quantity of noble fish in the Lake of Galilee was caught and was secondly brought here in sacks, completely fresh and healthy, and thirdly since these fishes in this pond will continually and abundantly multiply, be maintained and capable to abundantly provide the whole village, from now on, every house will have the right to take as many fishes from this pond as will be reasonably necessary. But to let the fishes have sufficient space when in time they will greatly multiply, we will enlarge this pond and give it the right and corresponding dimensions."

[9] I hardly had said these words when the formerly very small pond had the right dimensions, and all the inhabitants praised Me and glorified God's power in Me.

[10] We returned from the pond to the inn because it was already past noon. And we talked with each other about many things and circumstances in the life of men on this Earth. In the mean time we also took a small midday meal, and after that, we went outside again where it was nice to rest on the known hill.

[11] We rested for almost three hours on that hill.

[12] When the sun had almost set, the innkeeper saw a few people on the way from Bethsaida approaching the small village, and they frequently stopped and looked at the environment and did not know what to think. But they nevertheless went to the village and recognized the poor houses which they knew well. They reached now the inn and

asked for the innkeeper.

[13] When the innkeeper heard this from Me, he asked Me what he should do, for he would be bothered with a thousand questions and he did not know what to answer them.

[14] I said: "Go down to them now, and since they are Jews whom you know well, you surely can tell them in what time we are living now and about all the things that are happening in the world. After that, I will come to the house with My three disciples and speak with those 3."

CHAPTER 136

The innkeeper tells the guests about the changed land

[1] When the innkeeper heard this from Me, he went immediately with his neighbors to his house and welcomed the three arrivals.

[2] They immediately assailed him with a lot of questions about the cause of the astonishing change of this village and how it could have turned in such a short time into such flourishing cultivated condition.

[3] **The innkeeper** said: "If it were only I who would tell you that it was by a true miracle of God that this village turned into such cultivated condition, you hardly would believe me, but there are all my neighbors and there are my children and my wife, and they can all confirm it as witnesses. This probably must have happened extremely seldom among people on this Earth, and probably never in this manner. But there was also never a time like this on Earth in which the promised Messiah came really Himself as a human being of flesh and blood to us men.

[4] It is true that the great promise was only given to the Jews, but besides that, also to all the people on the whole Earth, and therefore also to us gentiles who already for a long time have the same belief as you have as Jews.

[5] See and listen: this Messiah who came now from the highest Heavens to this world, and who truly is God and man at the same time, also came to us and took care of our spiritual and besides that also our physical poverty. He blessed our desert and changed it by His almighty will into a fertile piece of land.

[6] He also richly provided us with everything that man needs to feed and to strengthen his body. Besides that, He also informed us, in a visible and for the mind very understandable manner, about the nature of our Earth and the phenomena in it and on its surface and in the air nearby, and also about the whole starry sky. And in this manner He freed us from the old, dark superstition of the gentiles and the Jews.

[7] But we cannot talk about this subject with you, because within your Jews there is still a lot of old superstition. But at a next opportunity we will be able to talk further with you about this.

[8] With this I truthfully told you now in which manner this little region of ours had suddenly become abundantly flourishing. And here you have sufficient witnesses standing before you. If you want to ask them, they will tell you the same."

[9] **One of the Jews**, who was an elder and scribe in Bethsaida, and who had spoken already several times with our innkeeper, said: "Yes, we must indeed believe from you that your village and piece of land was brought into cultivation the way you just told us because this could impossibly have happened in a natural way, considering the infertility of the soil. Because from where could you have taken the fertile soil to cover for the greatest part this bare, rocky piece of land which, as far as your part is concerned, must measure more than a 1.000 mornings, and from where could you have taken the great number of fruit trees of all kinds, and how could you have planted them here so that they are now big and full of fruits as if they were planted here 30 years ago?"

[10] So this is undoubtedly a perfect miracle of God, and therefore we want to believe that the Man who did this unheard-of miracle for you here must certainly be the promised Messiah Himself or at least a great prophet. But when was He with you and how long did He need to bless this part of land of yours, and where did He leave you?"

[11] **The innkeeper** said: "Friends, He came here with His disciples yesterday close to the evening. He sent out most of His disciples to proclaim His teaching. He Himself is still here with three of His disciples and He will stay here for another seven days. With this, I told you more than what you wanted to know from me.

[12] He directly will appear Himself. Then You can discuss and talk with Him yourselves about all the rest."

CHAPTER 137

The guests recognize the Lord

[1] When the three Jews heard the innkeeper say that, they became very shy and did not know what to answer and whether they should stay or leave.

[2] Only after a while, **the eldest** asked the innkeeper, who was then giving bread and wine to the 3: "What does He look like, so that we can immediately greet Him when He comes?"

[3] **The innkeeper** said: "Just take the bread and wine, and when He will come in, you will have no difficulty to recognize Him. If we gentiles were able to quickly recognize Him, then you as real Jews of old will recognize Him sooner."

[4] On this, the three took at once bread and wine, and to them they were equally clean and tasted delicious, and they asked the innkeeper from where he obtained that bread and wine, for they well knew that he was not able to serve this kind of food to them before.

[5] **The innkeeper** said: "I just told you that the Messiah richly provided us with everything, also for our body. The One who can make a desert to flourish by His will, will also be capable to provide bread and wine for us poor people who longed for Him for already a long time. You really are eating bread from the Heavens, as well as the wine that is also no fruit of this Earth."

[6] When the three Jews had also heard that, **the eldest** said: "Moses did also receive the manna from God for the Israelites, and the rock which he hit with his shepherd's staff gave immediately sweet, clean drinking water, but Moses did not receive such bread or such wine from the hand of Jehovah, and also the desert did in all those 40 years not become green for Israel and their meager flocks. Apparently, here is more than Moses, Aaron, Joshua, Elijah and all the other prophets."

[7] While the eldest said these words, I with the three disciples entered the inn and said to the 3: "Peace be with you. Do not feel embarrassed because of us, but eat and drink and strengthen yourselves with the wine, for you do not have such bread and such wine in Bethsaida and Gadara."

[8] When I said these words to **the 3**, they immediately stood up from their chairs, bowed deeply before Me and said: "Lord, You are the One for whom everything is possible, and You also are the promised great Messiah, the new great King of the Jews who will establish a Kingdom that no enemy will be able to take away from us anymore until the end of the world. Therefore: hail to You, the great Son of David."

[9] I said: "It is true that I am establishing an endless great Kingdom, but not an earthly one but a true everlasting Kingdom of God for the soul and the spirit of man. In that Kingdom, all those who will believe in Me and will live according to My teaching will have eternal life.

[10] You understand the Scripture to the letter, but you never understood it to the most inner spirit of the truth if you think that I as the promised One, who came now into this world as the Messiah, the eternal Son of the eternal Father, will establish for the Jews an everlasting kingdom on this Earth, where everything, even the Earth itself, is temporary and perishable. For not only this whole Earth, but also the whole firmament that you can see will perish. Then how could there be established an everlasting kingdom on this Earth for the Jews? Thus strengthen yourselves now, so that you may grasp and understand the inner spirit of the Scripture."

[11] After these words of Mine, the three looked surprised at each other, and **the eldest** said: "Hear, this sounds quite different from what they say in the temple in Jerusalem. What should we observe? The Pharisees and the scribes are teaching in the temple, sitting on the chairs of Moses and Aaron around the high priest, and they read and explain the Scripture to the people completely to the letter, but on the authority of their word and their will no desert becomes green and no bare stones are covered with fertile soil.

[12] This Master teaches quite differently and shows that we never understood the Scripture according to the spirit, and His statements contradict directly those of the temple, but on His word and His will the desert is flourishing and the stones are

covered with the right quantity of fat soil. So it is only in Him that the full truth can be found.

[13] Therefore, we want to stay with this Master and turn our backs to the temple for all times. So let us drink to the well being of all those who already did what we only are doing now."

[14] On this, the three lifted their cup and emptied it to the last drop.

CHAPTER 138

The confession of the eldest

[1] When they became very joyful, **the eldest** turned to Me again and said: "Lord and Master from the highest heights of the Heavens, You certainly must have visited also Jerusalem? Did they also recognize You in the temple, just as we did here? What did they say about Your coming into this world?"

[2] I said: "The great, extremely selfish blindness of the Jews in Jerusalem will not recognize the divine light and will also have no part in it, for the light of the Jews will be taken away and given to the gentiles.

[3] I already taught several times in the temple and performed miracles, and of all those who think highly about themselves, letting themselves highly be praised by everyone, no one believed in Me. And so it will come as a witness over them, that My light will be taken away from them and will abundantly be given to the gentiles, regardless of what has been written about them.

[4] Look at these gentiles, and talk also with the many gentiles of other villages and cities, and ask them what they think about Me. Truly, you will receive much light from them.

[5] Go to Jerusalem and many other Jewish cities and villages, then you will be very surprised about the most insulting sayings about Me. And nevertheless, I always taught the same pure truth of life everywhere and performed great signs. Now what should I do with this kind of wicked Jews?"

[6] **The eldest** said: "Lord and Master, do with them what You have done with the inhabitants of Sodom."

[7] I said: "Not yet, for there are still a few righteous ones in those cities and villages. But it will not take long anymore, because those few righteous ones, for the sake of My name and My teaching, will be persecuted by the blind and haughty, proud worldly people. So much so that finally not one righteous one in My light will be able to stay in such city. Then their measure will be full, and what will happen to them will be worse than what once happened to Sodom and Gomorrah. But let us leave this alone now and talk about something else.

[8] Tell Me, did you not hear anything about Me and My appearance? Because two

years ago I also came near Gadara and there I set the two very possessed men free of their many evil spirits who then took possession of a herd of pigs and jumped with them into the lake. And did you not hear that once near Bethsaida I fed several thousands of people in a desert with only a few breads and fishes, so that after the feeding, several baskets were left over with what they could not finish?"

[9] **The elder** said: "Yes, Lord and Master, we all heard many things about it, and we thought that the Man of Wonders was a magician who probably learned His wonders with the famous Essenes and whose name was Jesus, and they said that He was a Nazarene and actually the son of Joseph the carpenter whom I personally knew well.

[10] This was the opinion of the blind people at that time, and we also could not imagine anything else. For what else could we think of the son of a carpenter from Nazareth except that He was a very handy magician who knew the old teaching of the Jews and who presented Himself to the credulous people as a prophet in order to draw them to Himself with the purpose that was only known to Him?

[11] If we ourselves would have witnessed those deeds of Yours, we certainly would have had another opinion, even if You had been ten times the son of Joseph.

[12] But now we are witnesses ourselves of Your deed which no Essene can accomplish but only God. And even if You are now, as a human being, the son of Joseph – the carpenter from Nazareth – which You also must be, this will not in the least confuse our belief in You, and according to us You are and will remain the promised Messiah.

[13] Let this confession of ours not be displeasing to You, and do not withhold us Your blessing."

CHAPTER 139

Who is my neighbor?

[1] I said: "The living faith that you have in Me will protect you against this, and if you will show your faith in Me through works of true neighborly love, you also will be entirely aware that I truly am the promised Messiah, and you will then reread in the prophets and see that everything written about Me in the Scripture was accomplished by Me and everything confirmed in Me."

[2] **The eldest** said: "Lord and Master, to show neighborly love to the people would be all right if we only would know very clearly who actually our neighbor is."

[3] I said: "Your neighbor is every human being, friend or enemy, who needs your help in no matter what good manner that is in accordance with God's commandments. But it is obvious that you should not help anyone who acts against God's commandments, but should withhold him from doing it. If you will do that, you will practice neighborly love and your reward in Heaven will be great.

[4] If poor people come to you and grieve about their need, help them according to

your strength and ability, because what you will do for the poor I will consider it as if you have done it for Me, and I will repay you already here and even more everlastingly later in My Kingdom.

[5] When some true disciple and prophet in My name will come to you, accommodate him, listen to him and show love to him, for by doing so you have accommodated Me and you will also be worthy of the reward of a prophet.

[6] But soon a great number of false prophets in My name will arise. They will teach the people for the sake of their own wallet and will deceive them through false signs which they learned from the magicians. Do not accommodate such false teachers and prophets, even when they loudly shout: 'Look, here, or, there is the Messiah, the anointed One of God', but show them with love and earnest that they are and act against Me. If they will listen to you and will give up their wrongdoing, then you also may consider and treat them as friends. But when they will not listen to you and will not repent, then chase them out of the community.

[7] You will easily recognize a false teacher and prophet from his selfish works and deeds that are full of self-love, because from thistles you do not reap figs and from thorns no grapes.

[8] Be always full of love, meekness, humility, mercy, justice and truth to everyone, then I also will be like that to you. Do not become deaf or hardhearted to the voice of poverty concerning the spirit as well as the body, then I also will not be like that to you when in some need you will lift up your voice to Me. With the measure with which you will measure, will also be measured to you.

[9] If you – as I very well know – possess big earthly treasures and you lend it only with a good interest to those who can repay you at a fixed time, then you also have practiced a certain kind of neighborly love, but such neighborly love which rewards yourselves with a good interest will not be taken into account for a reward by Me. However, if you also lend your treasures to the poor without interest, of whom you know that they will not have it easy to pay you back, then I will be the One who will pay the interest and will repay your treasures, and no one will fall short with Me.

[10] Look at the inhabitants of this village, who were poor. They only could live very scantily, but when poor or needy people came to them, they were immediately accommodated and were taken care of as possible without repayment. I surely knew that and came to them now at the right time as the best Rewarder, and none of them will say that I came too early or too late. Do likewise, then at the right time I also will be your Rewarder.

CHAPTER 140

The parable of the landowner

[1] The Pharisees, the usurers who always know how to safely lend their large quantity of gold and silver against high interest rates to other big estate agents and usurers, and then spoil and maliciously squander their high lending interests to whores and falsely swearing adulteresses, and when poor and needy people come to them, they say: 'Turn to God, He will help you, for we are poor ourselves and must beg' – those will later have it very hard to give an account to Me.

[2] Such false servants of God, who preach to the people about love for God and fellowman which they themselves never practiced, are to Me the worst sinners and offenders and will receive their reward for it in the beyond from the prince of Hell whom they served, because such fornicators, adulterers, usurers, revelers, and with that the greatest blasphemer of God, will not enter My Kingdom. So do not take their example.

[3] How can one of you say to his fellowman: 'In your need, turn to God who loves you above all. He will help you', when he himself does not believe in God and does really not love Him above all.

[4] The one who already does not love his needy fellowman whom he can see, how shall he love God above all whom he does not see? Love for God on the part of man is determined by the love for his fellowman. The one who says that for one's salvation it is only necessary to love God above all, but then closes his heart and door for his poor fellowman, is in great error because love for God is without love for fellowman eternally not thinkable and also not possible. So love your fellowman, because they are just like you God's children, then by doing so you will also love God above all.

[5] Look, once there was a very rich landowner who had a lot of possessions, and everyone who was in his service had a good life. That landowner had also many children whom he loved and whom he sent to worldly schools, so that they should become experienced men.

[6] But he only gave what was most necessary for them in the worldly schools, so that they would not indulge and become lazy and then unsuitable to manage his possessions.

[7] These children were not so well off in those worldly schools, and they often had a real poor subsistence and not seldom they asked strange people for alms.

[8] Some of the people they contacted said: 'Oh, you have a very rich father. Contact him, he will help you', and they did not give anything to the children.

[9] A few others thought however within their softer heart within themselves: 'We know that the father of these children is very rich and he would like to help his children who study here, but he must have very wise reasons not to do so, and these children with us are clearly suffering and in need and we will help them the best we can.' And what they thought they also did.

[10] After some time, the very rich landowner himself came to that foreign worldly city where his children had to acquire various knowledge and experience, and he took detailed information as to who showed love to his children.

[11] And look, the children brought their father to all the places where love had been shown to them, and the father rewarded the benefactors of his children a hundred times and took the greatest benefactors with him on his possessions and treated them as his own children.

[12] Look, here before you stands in Me that landowner. The poor in this world are truly My children everywhere. The rich however are mostly the children of this world.

[13] In order that My children would not indulge, I let them also in this hard – but for them extremely beneficial – school of life to suffer need. And in their need they come to the rich of the world. What these will do for My children, I also will do for them, and I will reward them already here manifold and in My Kingdom endlesslyfold³².

[14] So the one who has the love of the children by his love for the children, has also the love of the Father and has acquired by that the eternal reward. Do you now understand what it means to love God above all?”

CHAPTER 141

The Lord predicts His death and resurrection

[1] **The eldest** said: “O Lord and Master and true Father of men, yes, only now I understand for the first time what it means: ‘Love God above all.’

[2] So the one who truly loves His children and perceives the wisdom of the Father, loves God above all as the only true Father of all men. And so, neighborly love is the highest virtue of life in this world, and we will make effort to practice it everywhere with all our strength.”

[3] After these words of the elder, the woman of the innkeeper came to tell us that the morning meal was ready. The innkeeper asked Me if he should let *the fried fishes* be brought on the table that was *not* set yet.

[4] I said: “When I satiated a few thousand of people in the desert with little bread and fishes, there also was not a set table. If one can eat bread and wine from an unset table, then why not a few fried fishes? So let the fishes be brought on this unset table now, then we will eat them.”

[5] This I arranged especially for the three Jews, because a table that was covered with a completely clean tablecloth was still very important to them, for according to their law, a Jew who would take a warm meal from a table that was not covered with a clean

³²Although this word does not exist in English, this is the literal translation and shows a better meaning.

tablecloth could become impure.

[6] So **the three** looked at Me while they secretly thought within themselves: ‘What, do You not keep all the precepts of Moses anymore?’

[7] But I said: “Then what do you think? Did the Israelites in the desert also eat from tables with clean tablecloths when they ate the manna?”

[8] **The eldest** said: “Lord and Master, they certainly did not have that.”

[9] I said: “So then we also can eat fishes that are put on an unset table. What is pure to Me, let that also be pure to you. For it is also written that one should not eat bread with unwashed hands, and despite that, you just put the bread in your mouth in My presence with unwashed hands and you nevertheless remained pure for Me. And when you are pure for Me, then who will accuse you of impurity? Maybe a blind Pharisee in the temple in Jerusalem? Innkeeper, let the fishes be brought in, then we will eat them and remain pure.”

[10] With that answer of Mine, the three Jews were completely satisfied, and they ate the fishes with us without any further objection.

[11] These three Jews stayed another three full days with Me. And I and the three disciples, who stayed with Me, explained many things to them from the Scripture, especially for what concerns the creation and the prophets Isaiah and Ezekiel, and we put them also in the right light about the natural things of this Earth.

[12] On the fourth day they went to Aphek on My advice to also there convince themselves as to what I had done there for the gentiles who became believing. Before they took leave from Me, the eldest asked Me if they also should travel to Jerusalem to open there the eyes of the blind temple servants regarding Me.

[13] I said: “Leave this out, for when they do not want to listen to Myself and do not believe in Me despite the many signs that I have done before their eyes, they will even less listen to you nor believe your words. And they surely would throw you in jail and let you be chastised. So leave this out and stay where you are. Proclaim My gospel at a right opportunity to the gentiles and give them the light of the truth that I gave you. But do not add anything and do also not leave out anything.

[14] I gave it to you freely, so give it likewise freely to everyone who hungers and thirsts for it. However, do not throw these pearls to the real worldly pigs of men.

[15] But close to Easter I will go Myself one more time to Jerusalem, and then will happen with Me what I have explained to you in detail from the prophets. When you will hear about it, do not be offended and remember that I told you beforehand and that also through this the Scripture will be fulfilled up to the last stroke³³.

[16] When I will arise from the dead of the body on the third day, I will come again to you all, as I am standing before you all now, and then I will strengthen you all with My Spirit.

[17] So we will not see each other for a short time and then we will see each other again, and this will comfort you.

33One of the lines of a letter of the alphabet.

[18] Then I blessed the three old Jews and they went to Aphek as I mentioned before.

[19] It is obvious that these 3, when they came near the city, were more and more amazed about the great sign, and when they were completely in the city and in the same inn, and were also received by the innkeeper with great friendliness, the three as well as the innkeeper and all those who were with them could hardly stop glorifying and praising My name.

[20] And what did I do during those remaining few days in our lovable little village?

[21] Every day travelers came and took up accommodation with the innkeeper and informed zealously to know how this region could have been made that flourishing. Some things were told to a few of them, but to most of them not, because those travelers were mostly businessmen who had no sense for these spiritual things, and so no one of us made effort to initiate such purely worldly men into the truths of life. And also the inhabitants of the village realized that one should not throw pearls as common feed to worldly pigs.

[22] The seventh day arrived, and close to the evening My disciples, who were sent out, came all back in a good mood to Me in the village, and they hardly could stop to relate how for the greatest part they had done good things in My name.

[23] And I said: "You know that I know how you have worked, and so you are worthy of the reward to be My disciples, but now you should rest and strengthen yourselves with food and drink."

[24] Wine and bread was brought at once, and after that also fish.

[25] After the evening meal, the returned disciples went immediately to rest. However, I stayed awake until the morning with the innkeeper and the three disciples who had stayed with Me.

CHAPTER 142

THE LORD IN two OTHER CITIES

Traveling further

[1] We continued our trip in the morning after I first blessed the whole village.

[2] The innkeeper and several citizens went gratefully with us a long way and returned then home. And we went to a city that was about one day's trip away. It was only close to the evening when we arrived and were well accommodated in an old inn.

[3] Also in this city, which was mostly inhabited by gentiles, I stayed for a few days with My disciples. I taught the people about the Kingdom of God on this Earth as I did in the former cities and villages and confirmed My teaching with effective signs that were useful for people.

[4] Also here, most of the gentile priests were converted to Judaism, together with

many other people. Only with a few Jews in this city, who believed in the teaching of the Sadducees, it did not work as well as with the many gentiles who lived in this rather big city and who did business.

[5] After a few days, on a morning, while I was blessing also this city, we went to another one, more to the south, and we reached also that one close to the evening.

[6] Halfway, a few of My disciples were hungry and thirsty, for along this deserted way were only old, deserted wells and two also deserted inns that were inhabited by a few very poor shepherds who could offer us nothing else except some cheese and milk.

[7] There the disciples asked Me if I also would like to do a sign for them to strengthen their body.

[8] But I said: "I could do that if it would be strictly necessary, but if I can fast a little, why can you not do that? In the place that we will reach in a few hours we will have a lot of things to do, and it is better to arrive there soberly instead of somewhere else. In that place there will be a moderate strengthening for your body."

[9] The disciples were satisfied with that.

CHAPTER 143

The Lord in the poor inn of the basalt city

[1] Then we peacefully continued our trip, reached the city one hour before sunset and were welcomed by a traditional Jew who possessed an inn. At once we received bread and some wine which the inhabitants of this city itself knew how to prepare from wine grapes that were wildly growing and which was also very suitable for drinking.

[2] **The innkeeper** saw that the wine was for a few disciples not very tasteful, and therefore he said: "My dear friends, I surely can see that our wine is not very tasteful to you, but I nevertheless cannot give you another *wine* than the one which is the produce of our meager region. We do not have the means to let better wine be brought to this place, and so we thank the Lord that He gave us such wine with which we can better lessen our thirst on hot days than the people in the big cities who only drink the best wine to please their pampered palate. We live here in this city that is far from Jerusalem, not in the manner of lustful gluttons, but in the manner of poor shepherds, and with that we are healthier and more satisfied than the rich in the big worldly cities who think for the whole day as to how they can guzzle more abundantly but do not have time to think about God and to give the honor only to Him. So drink our wine, it will really not harm you."

[3] When the disciples heard this from our innkeeper, they praised his faithfulness to God, ate then the barley bread with pleasure and drank the wine with great joy, which was of course a little sour.

[4] When we had quickly strengthened ourselves in this way, the innkeeper asked us if we were perhaps businessmen from some region, what we were trading and how long we planned to stay here for our business.

[5] I said: "Friend, we are indeed some kind of businessmen, but we are trading in some merchandise that you cannot see now with your eyes, and so you might think that I am joking to you, but this is not the case but it is exactly as I have told you.

[6] My merchandise is truly invisible, and yet it has the highest value for every human being who wants to accept it from Me with a faithful and pure heart and will.

[7] But so that you can see of what My invisible merchandise consists, you should now bring to Me that one son of yours who is blind and lame. Then I will make him seeing and *his limbs* straight in one moment."

[8] When **the innkeeper** heard that from Me, he said: "Then You are a Savior, and making sick people healthy is Your invisible merchandise? Yes, if this is the case with You and Your companions You certainly will do good business here, for we are not lacking all kinds of sicknesses that cannot be cured by our doctors. I will immediately bring my blind and lame son here myself."

[9] Then the innkeeper went, brought the son that was asked and put him before Me.

[10] When he was on a bed before Me, I asked him if he wanted to be seeing and be no more lame.

[11] **The son** said: "Master, if You can do that – which I do not doubt – then give me such mercy of Yours.

[12] I said: "Then I will that you become seeing and straight at this moment."

[13] As soon as I had said that, the son was already seeing, and his whole body completely straight.

[14] And **the innkeeper**, hitting his hands on his chest, said: "No, this is not a normal way of healing. You must have done this by the Spirit of Jehovah, and You must therefore be a great prophet."

[15] On this, the healed son, who was very well acquainted with the Scripture, and especially the prophets, said: "Father, as far as I know, the prophets, who also performed miracles from time to time, never said: 'I will that this or that happens', but always: 'The Lord says, and it is His will that this or that happens, and it will take place if the people of Israel will not turn away from their sins'. But this Savior said: 'I will that you become seeing and straight', and look, in one moment I became seeing and straight in all my limbs of which the whole paralysis tormented me already for several years and partly also since my youth.

[16] If this Savior can accomplish all that by the power of His word and will, He obviously must be more than a prophet.

[17] The miracle which He performed now makes me really think of the meaningful word of a prophet who said from the Spirit of Jehovah like this: 'When the great Hero, the Lion of Judah, the King of Kings, the Lord of all the hosts will come into this world, the blind will see, the deaf will hear, the cripple will be made straight, and the lame will jump around like a deer, and all this He will accomplish by His power, and He will

establish a Kingdom that will not end.’

[18] Well now, all this corresponds with the manner of doing and speaking of this miraculous Savior, and I think that I am not mistaken when I declare that in Him is hidden the so often promised Savior who is expected by all true Jews with fervent desire.

[19] Already His first words that He said to me when I was still blind and lame in my bed made me so excited that I could not doubt anymore that He would heal me, and so I also do not doubt that He is the promised One. And since He came to us, a great salvation came to our house, and with that also to this whole place. The future will tell if I was wrong *or not*.”

[20] **The innkeeper**, the father of the healed one, said: “My son, you could be very right, for this idea came also in me. But let us not come to a conclusion too soon, for this good miraculous Savior will surely not withhold to truthfully tell us more about Himself.”

[21] I said: “I also will do that, and then you will greatly rejoice about that. But now, innkeeper, go and look into your storeroom to see if you still have a few fishes in reserve. You should let them be prepared in your manner and put them before us on the table, and you and your son will also satiate yourselves with them.”

[22] When **the innkeeper** heard My desire, he became very sad and said: “O wonderful Savior, we already were without *fish* for a long time, for from here to the Lake of Galilee is too far, as well as to the river Jordan, and not less to the Euphrates. Our two little brooks – we gather their water in a pond for our house animals – are not suitable to keep fish, and so, honestly speaking, we have not even one fish in this city.

[23] In former times, a few very big ponds with sweet water and abundant fish must have existed near this city. But as a result of frequent earthquakes, with which this region is hit every year, those ponds have lost their water, and with that also their fishes, and that is why we have no fish in the whole wide environment, and so I will not be able to comply with Your desire.”

[24] I said: “But in the big inner court of your house you have a well that contains sweet water, and next to it a rather big pond that is cut out in rocky ground and that keeps the water well. Why do you not cultivate fish therein?”

[25] **The innkeeper** said: “That You know about everything in my housekeeping I concluded from the fact that when You came into my house You immediately knew about the sickness of my son. And so this is also the case with the well and the pond of stone which is indeed capable to contain a large quantity of fish. But from where should I bring the fishes to put them in the pond? In all directions it is too far to bring living and completely healthy, fresh fish to this place and put them in the pond to further cultivate them. So since this would clearly be a useless effort, my pond remained the whole time without fish, and so for understandable reasons also my storeroom.”

[26] I said: “If you can believe, then go and look in your storeroom anyway. Then there certainly will be so many fishes that are already slaughtered and cleaned that there will be sufficient for tonight. And from now on your pond will always have a good

quantity of noble fishes.”

[27] On this, the innkeeper was very surprised, and he went to see about the fishes.

CHAPTER 144

The fish miracle

[1] When he came into the storeroom with his wife and a few of his other children, he found to his great amazement a whole basket of already completely cleaned fishes of the best and noblest kind, and so he ordered his wife and his children, who were very skilled in the kitchen, to prepare these fishes in the best way.

[2] But his wife did not know what to think of this miracle.

[3] And **the innkeeper** said: “Do not think about this too much now, because the man of God who was able to make my son healthy again by His word and His will, while all the doctors declared him incurable for already a long time, could also miraculously have put these fishes into our storeroom. Go you all to work now and see to it that it is quickly prepared. You will hear about all the rest later.”

[4] Then the wife and the children went to work to prepare the fishes, and the innkeeper came in full gratitude back to us.

[5] And **I** said to him: “Now, how about the fishes?”

[6] **The innkeeper** said: “Miraculous Master, everything is completely in order, but I suppose that these fishes did not come from any water of this Earth but were created by You. I can see now that my son, who was healed by You, was fully right when he stated that You are the great promised One. So You are, what Your inner Being is concerned, not the servant of someone who is higher than You, but You are equal to the Highest One, a Lord Yourself who has no equal on this Earth nor in the Heavens.

[7] You are, for what concerns Your Spirit, one and the same Being with God. That You walk now among us as a human being, must also be only Your will, because nothing can be impossible to You.

[8] It is true that it is written in Moses that no one can see God and live at the same time, but this statement must certainly have another explanation because father Abraham saw and spoke to God and did not lose his life by that, and so also father Jacob and still many others whom we know from the Scripture and they lived. Even Moses saw the back of Jehovah and kept his life, and we see You now and are keeping also our life.

[9] I am *of the opinion* that man can at no time see God in His endless and eternal initial existence and keep his life, for that which is finite can never understand the infinite with any sense organ and can also never measure eternity. Am I as a traditional Jew right in this or not?”

[10] **I** said: “Your opinion is completely correct and true, even though the eternal life

was also faithfully and truthfully promised to every person who would act and live according to the commandments of God.

[11] Look, as long as man lives on this Earth within time and space, he never can grasp or understand the eternity or infinity of the spirit, not with his reason and certainly not with any other physical sense organ, but when the Spirit of God, which is pure Love, will completely penetrate the purified soul of man and will in this way thoroughly enlighten the actual human being which is the soul, and will be awakened to life with eternal life, then he becomes one with God and will then also penetrate in the endless and eternal depths of God and he will be able to understand them. And this is how it should be understood when it is stated that a perfect human being will, in his spirit, see God from face to face.

[12] But we will not talk about this now, for there are already the prepared fishes with which we want to and will strengthen our body.”

[13] I hardly had said that when the wife of the innkeeper and his other children brought on several platters the really well prepared fishes inside. Then the children put down very skillfully, according to the custom in this place, a little platter of pottery, wooden forks and bony knives before every guest. Each one of us took a fish, also the innkeeper and his healed son, and so the fishes were quickly eaten and everyone was completely satiated with the warm food.

[14] When everyone had eaten as many fishes as he could eat, there were still several left on the big platters, and the innkeeper asked Me if he had to keep these fishes for tomorrow.

[15] But I said: “Those who prepared these fishes should also eat them completely, for every worker is also worth of his salary. So call your wife and your other children and let them clear the table, and tell them that they should eat in the kitchen what is left over.”

[16] The innkeeper did this, and the table was cleared.

CHAPTER 145

The lady innkeeper and her servants

[1] When the wife and the other children had done that and also heard that they should eat the leftover fishes in the kitchen, they were very glad because they were all very hungry.

[2] When they ate the fishes, a few servants and maidservants came into the kitchen to receive and eat their evening bread. These were at once very surprised and asked the lady innkeeper from where she had received those fishes in this region.

[3] **The lady innkeeper** said: “Strangers have arrived and they themselves provided these fishes. I cannot tell you more. But take your evening bread, and since there are

still enough fishes, I will also give each one of you some of these fishes for your loyal service.”

[4] The lady innkeeper did so, and each one of the twenty house servants, composed of helpers and maidservants, received so many that they barely could finish it.

[5] They hardly could stop being surprised, and they said (**the house servants**): “A special blessing from Jehovah must rest upon it, for you only gave us little pieces of fish with the bread, lady innkeeper, but the pieces of fish seemed to grow bigger all the time and we hardly could finish it, although it was so tasteful to us.”

[6] **The lady innkeeper** said: “Then always remain loyal to the house with all discipline and devotion, then the blessing of Jehovah will always remain with us in all things.”

[7] After this good remark of the lady innkeeper, the male and female house servants left the kitchen and went to rest because they all worked hard that day and had become tired.

[8] Then the lady innkeeper came to our room and related to us about the miraculous multiplication of the pieces of fish which she divided among the personnel for their zeal.

[9] **The innkeeper** said: “Listen, my ever pious and godly dedicated wife, for the One who is almighty, nothing is impossible, but we men can only always admire, glorify, love and praise the Almighty One and keep His commandments. God can do everything out of Himself, but a human being and also an angel *can do* nothing without God.

[10] Look, since our house has always believed in God, and kept, as much as possible, the old faithfulness in heart and deed among the many gentiles, He remembered us, came visibly to us in this Savior in a miraculous way and greatly refreshed our souls. So let us stay as we were and always act righteously according to God’s commandments that we know, then He will remain from now on with us with His mercy, love, mildness and compassion.”

[11] On this, I said: “You still are a real Jew *like* from the old time of Samuel and you are therefore also enlightened as a Jew should be. Nevertheless, you have a little fault, and this consists in the fact that you are closed and unfriendly to strangers who are no Jews. You are secretly an enemy of the gentiles, and this so much so that you would like to destroy them all if this would be possible to you.

[12] I know that you are like that because of your true zeal for a truth from God and because this was also the case with the old, true Jews, of whom was demanded to draw the sword against the enemies of God’s people. But this should no more be the way now, and also to all the gentiles My gospel should be preached that consists of the establishment of the Kingdom of God on this Earth to make all people blissful. For there will be times, and they are already there, that a lot of gentiles will stand much closer to God than a lot of Jews who glorify and praise God with their lips but whose hearts are far away from Him.

[13] Look, a lot of gentiles are searching now for the truth which the true children of God formerly possessed from Adam up to this time, and when they find that truth, they immediately recognize it, accept it with a very willing heart and come fully to a living

faith. And it is also My will, says the Lord, that also the gentiles – who languished so long without their fault in the deepest darkness of the very foolish superstition among the tyrants and their imperious priests with their craving for a good life – will be blessed by the faith in the one, only true God.

CHAPTER 146

The love for people of another belief

[1] Look, when I came into this world almost 33 years ago in a sheep's stable in Bethlehem, born from a very pure and pious virgin – with the name of Maria who was the only daughter of Joachim and the old Anna who at the time of the pious Simeon were always busy in the temple – it were gentiles who were the first that saw from afar that in Me something extraordinary had come into this world. They brought all kinds of offerings to Me – gold, incense and myrrh – and the most powerful commanders of Rome in Judea and over all the Roman lands in Asia and also Africa showed Me great love and gave Me every favor, especially during that sad occasion when the old Herod heard that in Me a very powerful King of the Jews was born and he wanted to let kill all male children up to twelve years³⁴. My earthly mother and My stepfather Joseph and his five sons, whom he received from a former marriage, had to flee to Egypt with Me, and the Roman commander Cornelius and his brother Cyrenius showed Me much love during that flight and took care of a good accommodation in a strange country.

[2] And look, this is what the gentiles, who are so much hated by the Jews, did for Me, while the Jews, that means the mighty ones, wanted to kill Me from fear that, at the time that I would grow up, they could lose their throne from Me which they leased from Rome.

[3] Now, if this is the case, then it is also completely correct that I, as well as every true Jew, should show the same love to the gentiles as they have shown Me already from My childhood. And the last two and a half years I always experienced far and wide during My trips as a Teacher, more faith and love from the gentiles than from the Jews who take Me for a false prophet, deceiver, agitator of the people and a magician who has an alliance with Satan, and they also assert to the people that this is what I am. And the more the simple Jews believe in Me, the more they want to kill Me.

[4] But I say to you that also for this reason the light of the eternal truth of the Jews will be taken away and given to the gentiles. The Jews will be scattered over the whole world and will never more possess an own country but will have to bear all slander and persecution as hated slaves among the kings of the gentile nations as a permanent

³⁴See 'The Childhood of Jesus', chapter 33:3; 17; 24-25. Herod's initial plan was to kill all children up to twelve years, but Cornelius knew how to dissuade him from it. However, the children up to two years could not be spared (chapter 41:2).

testimony of their unbelief and their total lovelessness. They will always wait for the promised Messiah, but in vain, for that Messiah am I and furthermore no one anymore throughout eternity.

[5] Therefore, you also should completely change your old attitude regarding the gentiles, then they will become your friends and will easily accept your true belief, because most of them do not believe anymore in their gods anyway but adhere to the teachings of their worldly sages and are by that very clever philosophers and speakers, and through them you will learn a lot of what you hardly will expect to find with them.

[6] People who are clever and discerning in worldly things, will also quickly and easily be the same in what concerns the spirit and its deep wisdom and philosophy of life. It only depends on how you treat them.

[7] The one who immediately will chop into them with the sword and the clubs of the old hate will certainly do bad business with them, but the one who will meet them will all meekness and love, will soon be carried on their hands and be shown all love in return.

[8] Look, this was your fault up to now which you should lay off in the future if you want to become a perfect Jew and perfected man just like Me.

[9] Does God not let His sun shine over the gentiles as well as over the Jews, which you certainly must have noticed every day? But if God, the Lord over all things in the world and in the Heavens, makes no difference, then also a true Jew should try to become completely equal to God, his eternal Father.

[10] However, you should not help them in the construction of for instance an idol temple, for this would not be true neighborly love and would be worthless to Me, but freeing the gentiles from all their old errors and giving them the old light of the truth is what is really very worthy to Me.

[11] It is the same when a poor gentile comes at your door to ask for alms but you do not give to him because he is a gentile, then to Me you have done nothing worthy for the eternal life. However, if you also take care of a poor, hungry and thirsty gentile and give him what he needs, then to Me you have done a very pleasing work of neighborly love, and I will repay you already here a hundredfold and later in the beyond eternallyfold³⁵, because true neighborly love in the heart of man – whether he is a Jew or gentile – is the only true spiritual element of life by which the whole sensorial world and all Heavens are kept in their order of existence. If man possesses and practices true neighborly love, he will live by that in the right order of God and will establish in himself the eternal life of his soul.

[12] So have from now on true neighborly love, for gentiles as well as for Jews, then by the power of My Spirit you will be awakened to eternal life and you will penetrate into the depths of My divinity. By that you will also truly love your God above all in Me. And this is all what I want from people in order to gain eternal life. The one who

³⁵Although this word does not exist in English, this is the literal translation and shows a better meaning.

possesses that love is to Me without sin and does not have to pray those long, empty and to Me completely worthless prayers of the Jews, will not have to fast nor do penance in sack and ashes. Did you well understand that?"

CHAPTER 147

Allowing abuses and degeneration among the people

[1] **The innkeeper** said: "O Lord and Master, I understood You completely, and it is totally clear to me now who the One is in You who is standing before me. My son, who has been healed by Your mercy and power, came directly after *his healing* to the right conclusion about You and recognized You as the One whom You also doubtlessly must be.

[2] From now on I will entirely lay off my old fault and will adjust my attitude towards Jews and gentiles precisely according to Your holy true advise.

[3] But for people like us, one thing is difficult to understand, namely why on this Earth the completely good and true must often be completely suppressed and subdued to the evil and false, and becomes only visible again, but only sporadically, when the evil and false itself puts – by necessity and out of despair – the sharp sword at the chest.

[4] How many thousand times thousands of people, who are languishing in the greatest need, darkness and multiple desperation, are not able to help themselves and sigh throughout their whole life. We, the few people who are still standing in the initial truth can only feel deep compassion for them but cannot help them, even with the best of will. Yes, someone who hungers we can satiate with our small surplus, someone who thirst we can give to drink and give clothes to someone who is naked, and also when it is necessary, someone who is sad, we can give some meager comfort, but with that, all our help is at its end.

[5] Only You, o Lord and Master, who knows all too well the need of all people on this Earth, can relieve the whole spiritual and also physical need of all people just as quickly as You relieved my son from all his suffering, but this is done only very seldom by You, as the Scripture itself teaches us.

[6] O Lord and Master, why actually must it be like that on this Earth? Are most people then really destined by You to fall and only a few for the resurrection?"

[7] I said: "Far from it. Not one human being is destined by Me to fall, but every human being will really be only a human being by his free will that is given to him by Me, and he needs to exercise *himself*, try *himself* and decide for himself as to what is good and true which I always faithfully revealed to him. But then it happens that people let themselves be captured all too soon by the enticements of the world in which – in a hidden manner – rules the kingdom of Satan. They gradually forget Me, despite My

continual warnings, ignore My commandments and finally trample them down. They change neighborly love into all selfishness, become lazy in all good works, and in this laziness they begin to think how they can manage to let all the other people work for them and let them blindly obey.

[8] With these kind of thoughts they all too soon fall into various deceitful arts, committing them against their curious fellowmen and they very soon present themselves, through all kinds of false magic wonders and mysterious words, as prophets who are inspired by God.

[9] The other people begin then to believe those loafers and think they are some sort of higher beings. They feel happy when they regularly can be with them and *when they can* bring them all kinds of offerings, and they finally ask the deceivers to put them under their protection.

[10] And look, under such circumstances those deceivers have already reached their goal. They become more and more powerful by their laziness and their deceitful arts, turn around My revelations to their advantage, become rulers over their blinded fellowmen and give them laws according to which mankind should finally only work for them, and if necessary also dedicate and offer all their possessions, blood and life to their tyrants.

[11] Always when this happens, the people are admonished and warned by Me by means of prophets that are truly awakened in the spirit by Me, as at the time of Samuel when the Jewish people also wanted to have a king like the surrounding pagan nations.”

CHAPTER 148

The cause of the illness of the innkeeper's son

[1] (The Lord) “Read Samuel and the Book of the Judges, then you will see how much I very clearly and explicitly warned the Jewish people against *having* a king. But what was the final result of all My many warning? I say to you: nothing at all. The people just wanted to have a king, and so they also received one as a just punishment for their incorrigible stubbornness.

[2] Could you blame Me for not wanting to help the people and preferred to let them go down? You surely will realize now that this was and never could be the case with Me, for to those who want it to happen, no injustice is committed to them, and when someone pays no attention to My many admonitions and he gives in to the lusts of the world and its flesh, I truly cannot do anything about it when he goes to ruin, as well as his fellowmen when they follow his example.

[3] Am I personally not in this world now Myself, teaching the blind people and performing signs which no one can do except Me? But go to Jerusalem and many

other cities, in Judea as well as in Galilee, and ask the prominent Jews what they think of Me.

[4] Look, they want to catch and kill Me because I show them their many and very severe and big sins. They do not want to give up their worldly mentality, neither their worldly honor nor their unlimited good life.

[5] Tell Me, is it My fault that those prominent Jews are incorrigible? You are of course of the opinion that I could let them perish and destroy in one moment. I could do that, but also the apostates are My children, and My love is patient with them and waits constantly to see whether finally one or the other would not come back to Me.

[6] So you will realize now that I, as the highest love and patience, am not doing that, so that finally, when the great judgment will come over the people, no one could make excuses, saying that I showed too little love and patience to him.

[7] I say to you: if Jerusalem will persist in its evilness and will therein increase instead of decrease, then counted from now on, not fully 50 years will pass before it and the whole land will fare much worse than formerly Sodom and Gomorrah.”

[8] **The innkeeper** said: “O Lord and Master, now I very clearly perceive that only You are highly wise and are right in everything. The people are always to blame for all the afflictions from which they are suffering in body and soul.

[9] But whose fault was it actually that this son of mine, who always had been my most recommendable and most pious son since his earliest youth, became blind and lame?”

[10] I said: “Look, friend, three circumstances that came together contributed to it. The first circumstance was that you had a too great preference for him. Whenever he was threatened by even a little headache, immediately all known doctors had to come to him to cure him. These have with their very strong means driven a rather heavy head catarrh³⁶ in his eyes and the son became blind.

[11] second circumstance: when your son became blind the doctors wanted to make him seeing again, used internally and externally strong, but completely wrong means by which your son became soon lame over his whole body.

[12] third circumstance: I knew this and permitted that it would come over you. And this for the *following* reasons: Firstly you then showed a greater love to your other children. Secondly you realized that a true Jew should, also during physical afflictions, always put *his trust* more in God than in the mostly blind and ignorant worldly doctors, for when no doctor can help, God alone can still very well help. And thirdly, I also permitted it because I well knew that I would come to you to give you a sign by healing your son, showing that I am the Lord and that nothing is impossible to Me.

[13] By that you will realize for what fault your son became blind and lame for a time.

[14] But there is still a secret, inner, spiritual reason which you still cannot understand now but which will become clear to you in the other life. However, you and your son may hear now from My mouth that neither you yourself nor your son originate – as far

36Inflammation of a human membrane affecting the nose and air passages.

as your souls are concerned – from this Earth but from above, that means from another one in the endless wide space of Heaven. Because everything that shows itself at the wide and deep Heaven as fixed stars, is one celestial body after another, and not one of them is without human beings, looking like all of you and *gifted* with reason. However, only this Earth carries My children.

[15] But do not ask any further about this. When you will be perfected in the spirit, your inner sight will also therein give you a greater clearness.”

CHAPTER 149

The two strangers from Nineveh

[1] When I had said that to the innkeeper, who was more and more surprised, he still wanted to say something, but at that moment two strangers came at the door of the inn. They knocked and wanted to be allowed to come in.

[2] The innkeeper asked Me immediately what he had to do.

[3] I said: “Ask your heart for the basic principles of true neighborly love, then it will tell you immediately what you should do.”

[4] The innkeeper thought at once of what I told him in My long speech and what his old fault was. He instantly stood up from the table and let the two strangers come into the inn.

[5] When both came to us in the room, the innkeeper asked them from where they came and what they wanted.

[6] **One of the 2**, who could speak some bad Hebrew, said: “O friend, we come from very far. Maybe you know where formerly the very big and mighty Nineveh stood. And we live two long day trips behind that known city in a more than miserable condition.

[7] We owed our tyrant of a king a few silver coins at very brutally imposed taxes, and we could nowhere gather that amount within the given time limit of only seven days. We asked for mercy and patience, but all in vain. They answered us that if one person would be given that mercy, then at the time that the taxes must be paid, soon all the people would come before the throne of the king to beg for mercy. Therefore no mercy. And they directly grabbed everything we possessed and they also did not spare our women and children and put them in captivity. After a lot of begging they finally gave us a time limit of three months to go and beg in order to gather the demanded silver coins and bring them to the cashbox of the king. If we could not do that, our women and children would be sold to Indian slave traders and we would be forbidden

to enter the country.

[8] Look, happy citizen of the wise rulers of Rome, this is how it goes under *the rule* of our tyrant, who besides himself and his royal household considers no one as a human being. And we have undertaken this far trip to ask you, who are certainly better fellowmen, for our silver coins, so that we can return to our country again without problems and free our women and children from the hard captivity. With this you know, happy innkeeper, now completely from where we came and what we wish and what we are looking for.”

[9] **The innkeeper** said: “If you have no further request you can soon be helped out of your need. But now there is still one question, namely if you are hungry and thirsty?”

[10] **The one person** said: “Both at the same time, for we came today from the region of the Euphrates and did not obtain any food or drink on our way. Around noon we emptied our water flasks that we filled very early in the morning with water from the Euphrates, and since then we were no more able to spot water anywhere.”

[11] The innkeeper felt very sorry for the two strangers, stood quickly up, brought them salt, bread and wine and told the strangers that they could sit at a table at once and strengthen them with bread and wine.

[12] Looking gratefully to the sky, the two reached immediately for the bread and also for the wine, and they quenched their thirst and strengthened themselves.

[13] And the innkeeper asked Me which religion they were actually confessing.

[14] I said to him: “Friend, at this moment it is still not the time for these two men that I should talk to them. So you only talk to them. I will come into *the conversation* later.”

CHAPTER 150

The religious situation in the country of the two strangers

[1] When the two had eaten their fill, the innkeeper asked them what kind of gods were honored and worshipped in their country.

[2] **The one person** said: “O dear friend, there is really not one specific deity, because our priests are continuously living in conflict among each other, and almost everyone of them has his own god, letting it perform wonders and shouting only about the power and glory of his god. But the king does not care much, because his gods are gold, silver and precious stones. All the other gods do not interest him.

[3] However, both of us still belong to the Jewish tribe, which established itself here and there in our country since the captivity under king Nebuchadnezzar, and therefore we are secretly followers of Moses, but of course without Scripture, without Ark of Covenant and without temple. The sky with its stars is all we have.

[4] We believe in the God whom Moses showed to our fathers, and we still keep the Sabbath and the other commandments, but the ancient Jehovah does not particularly

seem to remember us anymore.

[5] **The innkeeper** said: "I also am a Jew, and I can assure you that the ancient Jehovah has very much remembered you, because in your need He led you to this place. It will become almost completely clear to you tomorrow. But today you can rest and strengthen you further with bread and wine.

The former chapters in March 1863 were still written in Lorber's own handwriting. After that, came an interruption of about one year. It was only on April 11, 1864 that his annotations were continued. Since Lorber was bedridden for three months during his last sickness (gout with dropsy), he could not write down anymore himself what he heard and had to dictate it to someone else.

[6] The innkeeper reassured the two strangers, because besides more bread and wine to strengthen themselves, he also gave them the assurance that they would be taken care of in all respects the next morning. He then came back to our table and could not find the words to express his great amazement about what he heard from the two strangers about the priests and the king of their country.

[7] But I said: "Let it be so, for also among the Greeks, Romans and Jews in this time it is not any better. Also with them, the gods serve no other purpose than to blind the people through them as much as possible with the help of all kinds of magic, and to stir them on to make greater offerings. Although they do not have a *ius gladii*³⁷ and no *ius potioris et fortioris*³⁸, but the present rulers over the people like to see when the priests make the people really blind and superstitious, so that they – namely the kings – can force the people more easily to obedience and would not need a great number of expensive soldiers to do this.

[8] A ruler over the people is very little or not at all interested in whom God actually is. Although, now and then he outwardly plays along with the prescribed ceremonies to make the people believe how highly he worships their gods himself, but he himself stays, for what concerns his worldly life, an epicure, and for what concerns his faith a cynic or Sadducee who does not believe in the continuance of life of the soul after death. And as the ruler thinks within himself, so are also thinking the high priests.

[9] If he wants to start a war against some neighboring country, then the high priests know what they have to do to influence his people beforehand by the lower priests, *saying* that the coming war is the will of the gods and that the king, as representative of his people before the gods, cannot avoid to zealously follow their will that was announced to the high priests.

[10] Through this, the people are intimidated, so that they willingly and zealously pay the extra war taxes which the king needs, and they consider it as a great honor – if they are still strong – to join the war with the weapons in their hand.

37Latin for: the right of the sword – the right to decide over life and death.

38Latin for: the right of the powerful – the privileged one and the strong one.

[11] Look, my dear innkeeper, this not only happens in the country from where our two strangers came in their great need, but on the whole Earth. And a very long time will be needed before the peoples will realize that – since the time of Moses and the judges who came after him – they were, are and still will be for a long time, the human pack animals of the great and mighty ones.”

CHAPTER 151

God's judgments and its consequences

[1] (The Lord) “Of course now you think – as a few in My presence are thinking – that I have the power to make for all times an end to this kind of worldly mischief. You are of course right in this, but then firstly, the free will of man – who is, without distinction of birth or class, called to become a child of God – should be entirely taken away, and instead of his free reason and mind the human soul should be endowed with an instinct, just like the soul of animals, after which every human being would only be capable of doing what his instinct would drive him to do. And secondly I will have to make the whole Earth entirely different and let only the feed grow for such instinctive human beings, just like for the other animals. Moreover, I thirdly will have to let die out a lot of plants and animal species, for they only exist by necessity so that out of these the completely free human soul would develop in an almost endless series of stages.

[2] So you can understand – since you are a strict follower of Moses – that it cannot be different on this Earth. And if things were better than now, then surely it would not be necessary for Me to come Myself as a human being on this Earth to make the old faith alive again – at least for those who still kept the better attitude of the prophets of former times – and through them to convince also the other people that the scriptures and predictions of the prophets were not invented like the scriptures and predictions of the teachers of false gods.

[3] However, the whole human race on this Earth will still need more than 2.000 years to turn to a purer light.

[4] You know that after the flood of Noah the few people, who were left over, walked for a rather long time on a better way of light. But they were again soon attracted by the world and its matter wherein the actual Satan is. And already during the time of Abraham the godlessness of the people was considerably advanced. Count all those judgments with which I very painfully and sharply visited such nations.

[5] How long were such judgments effective? Generally three to four generations at the most. And after that it was like before, and even much worse. A Sodom and Gomorrah, a Babylon and a Nineveh could now almost be considered as a paradise compared to Jerusalem, compared to many other cities of the former Promised Land and also compared to many cities of the pagans.

[6] Also over all these cities will soon come one judgment after another, but their effect will be the same as with the former judgments. Many people will better their lives for a certain time, will repent and do penance, but when they will feel, earthly speaking, to be in an excellent situation, then soon laziness will come up again with them, and the smart ones will let themselves be served by the less smart ones for all kinds of false rewards.

[7] And once people will have reached that point, the darkening of their mind will start again among them. The sun of life will go down, and the full night will come up in triumph at the opposite side, and then once more it will take a long time before it will dawn again.

[8] And now you can, My dear innkeeper and friend, be satisfied for yourself and your whole house with what I have told you now about men's present condition.

[9] At some good opportunity you also can tell it to your trustworthy friends, and exhort them to be patient and to persevere in My name. And you also can assure them of My love and mercy, and that soon things will become lighter and better among many Jews as well as among the gentiles."

CHAPTER 152

The result of the spreading of the gospel. The return of the Lord.

[1] With this My explanation the innkeeper was completely satisfied, and he agreed.

[2] But a few of those who were present, especially **John's disciples** said: "Lord, if it always will be like since the time of Noah up till now, then the Earth is a breeding school for Hell instead of for Heaven. For what will be the use of proclaiming the gospel to the nations to convert them from their old darkness to Your light of life to real penance or turnaround if undoubtedly Satan will immediately afterwards continue his old game again?"

[3] Because apart from us who are Your true disciples, a lot of false teachers and prophets will all too soon arise and represent You as they like, and the people will let them be deceived by them through all kinds of deceitful arts and wonders of magic, just like at all times, in such a way that we, Your true disciples, will with and among them not be safe with our life.

[4] What will Your present coming down benefit the people in general? A few will believe in Your name in fear and trembling and will also secretly act and live according to Your teaching, but woe to them in this world when they will be recognized as such by the others. Then there will probably be no end to persecution until the small number of those who really confess You will be wiped off from this Earth.

[5] If the Israelites could make a golden calf in Your presence, honoring and praising it, then how much more will the present completely hard people and sinners of all kind

do that? Lord, are we right or not?"

[6] I said: "On the one hand yes, but on the other hand not, for from now on until the end of times I will know how to protect and keep those who really confess Me, so that the power of Satan will do them little or no harm at all.

[7] But take care that after Me you will not disagree among each other because I also have to leave your free will and your free understanding. If you will disagree, and the one recommends this and the other that as being better, then you will put the first foundation stone yourselves for the false works of the prophets, and it will bring about multiple divisions in the teaching that I have proclaimed to you."

[8] Now **the disciples** said again: "Lord, this will, as far as we are concerned, never happen, since we are witnesses of Your teaching and Your deeds."

[9] I said: "That is what you are, nevertheless, counted from now on, not one year will pass before you will take offence at Me, will deny and betray Me. Truly I say to you furthermore: when I as Your Shepherd will soon be beaten, you will be scattered as My sheep. I will gather you again after My resurrection and will, providing you with everything, send you into the world to proclaim My gospel to all people about the coming of God's Kingdom on this Earth. And you will have many adherents, and out of these adherents will soon arise followers who will follow your steps and will also teach in My name.

[10] Those who are called will not spoil anything, but besides those who are called, the many who are not called all the more, and then soon there will be quarrels and disputes among them, and each one of them will make it appear as if he speaks the full, pure truth. My teaching will soon become like a bait that the vultures will smell already from afar, to which they will fly and eat it up to the bones to satiate their body.

[11] The carcass will remain, but only few, who are wise by My Spirit, will recognize how the flesh, with which the bones were formerly covered, had truthfully looked like. But most of them will still gnaw at the carcass till they will starve.

[12] Then there will of course be many quarrels and gnashing of teeth on the Earth, and the people who were so long in darkness will in their night run after the unclear false lights, thinking that they will receive by that a real light, but the repeated extinguishing of such false lights will gradually make them realize that they were deceived.

[13] And look, then I will come back as a clear flash of lightning that will spread from the east to the west and will enlighten everything in, on and above the Earth. And then the time will come that the false teachers and prophets will achieve nothing anymore with the people who are enlightened by the flash of lightning."

CHAPTER 153

The question about the resurrection of the faithful on the youngest day

[1] At this, **Simon Judah**, who was also called Peter, said: “Lord, You told us several times that only the one who truly believes in You and will live and act according to Your teaching will receive eternal life, and that You will waken him up on the youngest day. Look, Lord, these are two promises from Your mouth which are still not quite clear to me despite Your multiple explanations.

[2] What will be the fate of those numerous people who still by far will not hear or know anything about You? Are they only on the Earth to fertilize with their bodies the vast surface of this Earth for a possible better human race?

[3] Because those people can obviously not receive an awakening by You on a youngest day, since they – without their fault – can impossibly believe in You and live according to Your teaching. And a youngest day is always something hard and mysterious in Your teaching, despite the many explanations that You partly gave about it. For at one time it seems to be a general day that will happen some time, and another time a special day for every person who will pass over to the great world in the beyond.

[4] But no matter how, I still do not understand why once more an awakening is necessary for those who are already living in Your name anyway.

[5] An awakening seems a necessity to me for those who are really dead, but once they are awakened, when and for what do they have to become more dead than before? Or will Your gospel only be preached to them after the awakening?

[6] Look, o Lord, give us now finally a complete explanation about this, so that we not always have to secretly think that out of 1.000 human beings that You have created, only one was created for eternal life and 999 for eternal death.”

[7] On this, I said: “Listen, My Simon Judah, it seems that on this point, about which you constantly doubt, you will never be able to have a clear understanding, even when being in full possession of My Spirit. I told you already several times that I still have many things to tell you, but that you cannot bear them yet – that means to perceive and understand them with your reason. That is why I will send you My Spirit and will pour it out over you all, and only that will guide you into all truth and wisdom.

[8] I only have to reach a little higher with My teaching, and you say: ‘Now You have opened Your mouth in parables and images again’, and since you are not capable to understand My teaching, you call it hard, *saying*: ‘Who can grasp and perceive it?’

[9] Do you not know that in relation to My teaching you are still like little children under age who are fed with milk because they still cannot take and digest any hard and strong food.

[10] When after Me you will go out to spread My gospel among the people, then you will do the same to them as what I am doing now to you and to other people that we

meet.

[11] Or what would you think when in a school for children a very wise scribe would come and give speeches about the most secret parts of the text of the prophets to his young and weak listeners – which of course would not be understood by any of the listeners? Would the very wise scribe finally not have to hear the listeners shouting: 'Highly learned and wise friend, teach us first how to read, *and* if necessary to write and to count, and see only then whether we are capable to understand anything of your high wisdom'?

[12] And look, such rebuke I finally would have to hear from you if I would represent My gospel in the pure Heavenly light. For if you already do not understand the things of this world that in case of necessity you can touch with your hands, then how would you understand anything if I would speak to you about things that are entirely from the beyond and Heavenly?

CHAPTER 154

The Lord explains His mercy

[1] That which you, My Simon Judah, have just asked Me, belongs for the greatest part to the beyond, and despite My multiple explanations you cannot thoroughly understand it, and you are secretly accusing Me of a certain unjust and tyrannical cruelty. That is not very nice of you, and this all the less since you know now who I am, and that it was not out of anger or vengeance that I assumed a body from your earthly flesh to personally and profoundly reveal Myself to you in all My greatness without making use of the mouth of some prophet to make My will known to you people.

[2] Do you not believe that I know much better the number of people on Earth who were not able to hear anything about Me, who are not able to hear and will still not hear about Me for a long time? Why should I judge and condemn them if without their fault they cannot believe in Me, while I, even among the many Jews who heard Me and saw My actions, never judged or condemned anyone, except a few for what their body is concerned who wanted to grab and kill us with brutal haste and eagerness? Then why should I judge and condemn those who are ignorant and innocent?

[3] There is not one nation on the whole Earth – because they originate from Adam – that since the first times does not possess a remainder of the teaching that was revealed to the patriarchs about the one and true God. It is known that later the priests and worldly rulers have, only out of self-interest, greatly concealed this one and true God and put in His place all kinds of idols in which the people believed and to which they also made offerings.

[4] And look, if the people would live and act conscientiously according to those different teachings, then to Me they would have no or little sin. It is true that they live in

the darkness of all kinds of errors, but when their souls will come in the beyond and will receive My light about everything, they will be in the same position as someone here who has to go somewhere at night and stumbles against all kinds of objects along his way, whom he at one time takes for people, for animals or for something else, but not for what they really were and still are.

[5] But when we let this nightly walker go along that same road in clear daylight, then he will certainly see those things, which seemed to him like strange appearances at night, for what they really are and it will be impossible for him to take them for something else. He finally will laugh about himself because he was so stupid to take a tree stump for possible a street robber, and a stone laying on the road for a hyena.

[6] From this you can easily see that such souls in that great world of the beyond will find their way much sooner and easier in My light of life than those souls who truthfully heard about Me and can easily see and understand that I am the Light, the Life and the Truth but whose worldly attitude and evil will does not allow them.

[7] If we let them go to the beyond they will flee and despise even more the light of life and truth over there, which they already despised here so much.

[8] So am I wrong when I say: 'I will also awaken these spiritual dead ones when they will step out of the flesh of this world and I will judge them and will let them find the reward for their deeds'?

[9] I certainly will not judge them Myself, but the eternal truth, which is also in them but against which they are greatly hostile, will judge them and will let them flee from My face. Can I be blamed in any way for that?

[10] Do even the wise laws of Rome not say: 'Volenti non fit iniuria'³⁹? Or should I perhaps, out of some kind of love for My adversaries, dispose of My eternal light of life and truth and put on the garment of lie and deceit? Hopefully no one of you would want that. But even for such souls who reject themselves, I have told you two comforting things: one time in the parable of the lost son and later, on a similar controversial matter like now, when I told you that in the house of My Father are a lot of habitations – but in order to express Myself here more clearly: a lot of schools for education and correction, where even the most rejected human devils from this world can be converted and improved.

[11] I think, Simon Judah, that from this you will quite clearly be able to see how you should understand what I told you already so many times."

³⁹Latin for: To the one who wants it, no injustice is done.

CHAPTER 155

The notion of eternity

[1] (The Lord) “The fact that I never talked to you about a general day of awakening and judgment, you will all remember – but I spoke to you about a special youngest day for every person, beginning the moment his soul leaves his physical, earthly cover of testing. However, not for everyone will that awakening immediately result in receiving eternal life or reversely eternal death, and the remark has to be made that you should not consider the word ‘eternal’ as an endless time that continues. Likewise, the infinity of My space of creation is not only related to that space which has no beginning or end anywhere, just like God Himself from whom that space proceeds and which is filled in all directions of the works of His love and wisdom and the power of His will.

[2] Eternity in the spiritual world corresponds to the period of time in the material worlds. Thus in the beyond, in the spirit, it⁴⁰ is what we call here time. But with this, it is absolutely not said that there will be no change in it, but it is only indicated that truth and life are forever and unchangeably the same. That which is false and untrue will therefore eternally exist in contrast to the eternal light of truth and life, without anyone being forced by that to eternally remain in that contrary condition, for you know that God, as the eternal love, wisdom, might and power can and will never be inactive, and that He will, out of Himself and throughout eternity, call creations into existence, will thus embody His thoughts and will lead them from His love and wisdom to a future independent existence by which in eternity there will be time enough and place enough in the endless space.

[3] And as long as any creation exists, a material object that is created will also exist for the divine pure spiritual, which in a certain way will, opposite to the pure deity, form the dark life’s object of test. But this does not mean that this dark object should stay dark and evil for the whole of eternity, as little as this whole Earth and the sky with its stars that are visible to you, will remain eternally the way you can see them all now, but it will perish, and in the course of the time of times it will be entirely dissolved, and instead of that will come a new creation. That is why I say to you already now: See, I make all things anew, and you all will be My helpers in the new creation.

[4] You are limited here, in time and in space. Nevertheless, there are eternal and infinite things in you. You do not completely understand this now, but once you will entirely understand how even in the smallest grain of sand there is something similar. For let one of you, who can count, try to divide a grain of sand in little pieces, and let him tell Me when he is ready with it. I think that this work will still last too long for every counter, even for the best one, because he eternally will not be able to come to an end. However, as infinity is present in even the smallest thing, so is also eternity.

⁴⁰eternity.

[5] So when I speak about eternity and infinity, you also should understand its right meaning, and not as your shortsighted worldly reason inspires you.

[6] Look, with this I have given you manly and solid food now, for I can see that some of you are already more or less capable to digest this kind of food.

[7] When you will go out into the world in My name to proclaim My gospel to the people, you also will have to present this to the children as milk-food. For if you will begin with teachings like these, the people will think that you are madmen and they will certainly not listen to what you will teach and say, about which you should not be worried at all, for it will always be put into the mouth as to how and what you should say. Then My Spirit will do all the rest to all who received My Spirit through you and who are reborn in it. And out of this will also exist the sign that My words did not come to you from the mouth of a human being, but from the mouth of God. And now, My Simon Judah, are you more enlightened than before?"

CHAPTER 156

The last judgment

[1] **Simon Judah** said: "Lord and Master, this time I very well understood everything that You have explained now – *better* than ever before. But I have to confess that I was almost crushed by Your too great wisdom. It is easy for You to talk about such endless big things, even easier than when a lord of a house talks about his household goods. But our earthly reason feels the whole weight of Your endless omniscience and its own complete insignificant ignorance.

[2] O Lord, You will have to pour out a great deal of Your eternal Spirit of light before we will be able to understand all the things that You have revealed to us up to now. I thank You for this great mercy that You are giving us now, but I nevertheless can also see that we will not be capable to also pass on to our disciples all those great secrets that You have revealed to us about the natural world, and besides that, those that are even greater concerning the spiritual Kingdom."

[3] I said: "This is also not necessary for the moment. But My Spirit will do it for many whom I will call for that purpose. And for the children of this time it is sufficient that people should believe in Me that I have come from God the Father – for what concerns this body of Mine – and that every human being will, through this faith, pass over to the true knowledge of God, to the true love for Him and for his fellowman and by that also to eternal life.

[4] And so you will be the trumpets that everyone will hear, also those who are in the graves and who are held captive by the sea because of their endless many foolishnesses and sins, and they will come out of the graves. And also those who were held captive by the sea will be freed and clothed with the garment of life.

[5] For he who will be awakened by the trumpet, will not be awakened for death but for life. However, the one who will not want to hear the blare of the trumpet will also not be awakened but will stay in the night of his grave and in the captivity of the sea until the time when this whole Earth will be dissolved by the fire. For just like at the time of Noah they will marry and will let themselves be married and will not care about the voice of My awakened ones whom I will pull away in one moment. And the others, with all their favorite ones, I will give to the fire that destroys everything to which those who will then be living and not-penitent worldly people will be the ones themselves who will have utmost contributed to its existence.

[6] And look, that will be a last judgment on this Earth which will soon after you know a small start. But you also should not think that this fire will brake out immediately in all places and spots of the Earth at the same time, but gradually, so that the people will still receive time and space to better their life.

[7] Now there is in you quietly the question again as to what will happen with those unruly souls. Concerning this matter, think only about what I just told you, namely that in the house of My Father are many habitations and schools for correction, then you will without difficulty be able to see what will further happen with such souls.

[8] But what I have told you now you should keep to yourselves, because the people as they are now cannot grasp or understand this. That is why the Jews, when they became more and more dark and stubborn at the time of the kings, could not understand anymore the last three books⁴¹ that were mentioned to you, and they discarded them as being apocryphal.

[9] The Essenes, whom you know, were able to possess them at the right time and obtained many earthly benefits for themselves, which was of course not My will, just as little as that the people –with the means of all the powers that I gave them – would indulge into all the fierceness of sins and would entirely forget Me. Nevertheless, the people got rich in all kinds of good and bad experiences and returned to Me at various times, and by that they prepared for themselves ways for improvement and to the light. And so, also by the Essenes there will be a right light among many people.”

CHAPTER 157

The Lord gives John and Matthew advice for their annotations

[1] On this, My **John** said: “Should I take note on my parchment sheets about that which You taught us so mercifully today, or not? It could be at least important for the world after us.”

⁴¹The sixth and the seventh book of Moses and the Prophetic book (see G.G.J. VI, 216:6).

[2] I said: “You can leave this out, for in that time I will, when it is necessary, let such things be revealed to the people of good will by the mouth of new awakened helpers, seers and prophets. And in that time, those who will be awakened by Me and who will be born again in My Spirit, will be guided into all the truth and wisdom that is necessary for them.

[3] However, besides the most important things of My work as Teacher on this Earth concerning the exceptional teachings and deeds that you have recorded in the lasting gospel that is written by you, you will also mention that I still have taught and said many things which are not written in that book. And even if they were written in books, the world – meaning the people – would not be able to grasp them. And this will be sufficient.

[4] For the rest, the fact that I will reveal Myself to those who believe in Me, love Me and keep My commandments of love, which you wrote down a long time ago, should be sufficient for everyone who will be baptized and strengthened by My Spirit from the Heavens.”

[5] When I gave this clear answer to John, he was completely satisfied with that, but the evangelist and scribe **Matthew**, who was also present, said: “Lord, I also assembled many notes with great zeal about Your teachings and deeds, and You did not say that these will also last.”

[6] I said: “Your notes will also last. However, the notes that you have written with your own hand will stay somewhere as Scripture, but they will not be very beneficial to the people with whom they will stay. But someone else, who will write in your name, will replace you, and his Scripture will last. And so you also can be satisfied and reassured.

[7] But since it is already late at night, we will give us some rest. The day of tomorrow will also bring its own.”

[8] The innkeeper came and stood with deep respect before Me and wanted to take us all to a bedroom.

[9] But I said: “Do this for the three pilgrims. We will stay the whole night like this at this table.”

[10] The innkeeper was satisfied with that and he took the two strangers, who were very surprised about My words which they did not understand, to their bedroom. They already rejoiced in the day to come to make further acquaintance with Me and My company and they thanked the innkeeper in their bedroom for his hospitality.

[11] We then rested as usual till sunrise, and we all stood up from the table by that time and went outside.

[12] A few hundred paces outside of the city there was a rather high hill that was about 100 feet higher than the already high level of land surface, and from that height we really had a beautiful and wide view over the great plains of the Euphrates. And to the west we could see a big part of the Jordan valley to the Dead Sea, a part of Jerusalem, Bethlehem and still a lot of other places up to the Lebanon.

[13] The innkeeper was not absent and came with us upon this hill, and he explained to us the things that could be seen in the east, in the south, in the west and in the

north, for he knew this region very well, and My disciples were discussing with him.

CHAPTER 158

The history of the basalt city and its environment

[1] When he finally also wanted to claim that the hill upon which we were standing was the mountain Nebo where Moses' earthly life ended, I said to him: "Now, My dear friend, you go too far with your knowledge of this region, because the environment of the mountain Nebo, from where also the misty environment of Jericho can be completely seen, is still a short day's trip further away to the south. But since you are so familiar with this environment, then tell Me also who the builder was of this black basalt city in which you live. Do you know his name?"

[2] **The innkeeper** said: "Lord and Master, I am not such an expert in history, but if I am not mistaken, it where the Gadites who build this city, for they say that from there, further to the north, the land belonged to the tribe of Gad, and further to the south, together with a part of happy Arabia towards the river of the Euphrates, everything must have belonged to the tribe of Ruben. However, the borders of these two lands seem to have greatly shifted during the evil time of the kings, and at the present time no one knows anymore exactly up to how far the tribe of Ruben possessed the land and up to how far the tribe of Gad. We still think that this city of ours is a work of that tribe."

[3] I said: "My dear friend, then you are in error for almost 1.000 years, because the builder of this city, as well as several other cities, was Edon, who still lived before Abraham and who possessed these pieces of land and a great part of happy Arabia up to the Euphrates and also a great part of the present Syria up to far beyond Damascus. So this city and several other cities were build by Edon and his descendants and are therefore not much younger in years than Babylon.

[4] Look, my dear *friend*, we are standing now on the hill where Abraham and Edon stood when they gave an offering in the faith of their heart and determined the borders of their lands. Everything to the west, as far as the eye can reach, belonged to Abraham, and the land to the east up to the Euphrates belonged to Edon and his descendants who later joined for the greatest part the descendants of Abraham. Look, now you know who the builder of these black cities was, which are strongly build, so much so that in more than 1.000 years from now on, the all destructing course of time will not really show.

[5] However, the inhabitants will in the course of time greatly decrease and be very poor because now the land is still fertile but then it will become a desert, and poor shepherds will only find scanty feed in the wet wintertime for their meager flocks. And they will not be too choosy to live there for a certain time, one time in this, and another

time in one of the many other cities.

[6] Nevertheless, this already very waste region will, up to the Euphrates, become green again and will become a blessed place to live for people who are of good will in My name.”

[7] On this, **the innkeeper** said: “Yes, Lord and Master, I also read a similar prophecy in *the book of* the prophet Isaiah. But when will that time come? There is nothing in *the book of* the prophet about this. Can You, o Lord and Master, indicate a more precise time to me?”

[8] I said: “Not the year, the day or the hour, for this depends on the doings of the people when they will again separate themselves from their worldly kings and will put themselves under My rulership, just like at the time of Moses and the judges. Nevertheless, I tell you with certainty that till then, not much more than 2.000 earthly years will pass.

[9] But in the part of the world that is now still very waste, which you call Europe, and from which the nations are ruling over you, that happy condition will come sooner, for in this old part of the world are still a great number of – understand it well – very hard stones that will not change so quickly and easily into fertile land. However, those hard stones can be compared to the equally hard hearts of the people which also can be changed with difficulty into fertile fields to receive My word.

[10] I say to you: before one tenth of the people of this big old part of the world will be in the full blessing of My teaching, the worst part of Europe will be more blessed in My teaching than the smallest and best part of this old part of the world, because a lot of fire will still be needed before the great number of people of this part of the world will feel the influence of the rays of My sun of life which will warm them up to eternal life.”

[11] **The innkeeper** said: “O Lord, then it looks very sad for us. That is why of course the great prophet could not tell anything with certainty about the time that this happy condition will return.”

[12] I said: “Yes, yes, My dear friend. Look, there in the faraway east, the sun comes up much sooner than in the faraway west. That is why, where the sun comes up much sooner, the night will also come much earlier, and this will be so till the sun comes up again. This is a very understandable, simply natural image for you, but there is also the spiritual behind it.

[13] In Me, the spiritual sun came up for you as first and most early, but therefore it will also set for you the most early. And when it will come up again, it will not come up from the west for you, but again from a very faraway east, because with Me everything happens in a certain order, and nothing happens contrary to that order, not materially, neither spiritually.

[14] You do not understand this matter yet, but soon the time will come that you will understand it.”

CHAPTER 159

What the sun actually is

[1] The **innkeeper** said: "O Lord and Master, I think that even the wisest angel-seraphim will in eternity not be able to completely understand what Your mouth is saying. But at this opportunity I have to ask You something special because today the sun is coming up so pure and beautiful – and this is very rare to see in this region from the east because of the many hazes that develop continuously on this immeasurable plain. Is the sun a fire of itself of which the flames illuminate the Earth so strongly that no one can ever make or see such enormous light on Earth?"

[2] The extreme heat of the sun, which it sends to us at the same time, makes us guess that it must be an extremely strong fire. But since it shines just as much during the winter as now, and since we cannot feel much of the heat of its supposed fire, a few people are of the opinion that it is probably not a real fire after all. We form a community here, mostly composed of Romans, Jews, Greeks, Arabs and Egyptians, and there are different opinions among us, and we nevertheless cannot make any sense out of them."

[3] I said: "In this way you will not make sense out of them for a long time because you all are surrounded of old by the deepest night of superstition. Whoever wants to understand it, should know that sunrise and sunset are only apparent because that which gives you the day and the night is caused by the turning of the Earth, which is no round disk as you think, but a very big ball. So the day and the night are nothing else but the result of the globe's rotation, and for each rotation the Earth needs a time of about 24 of your hours.

[4] And as the Earth is no round disk, but a ball, so is the sun, but 1.000 times 1.000 times⁴² bigger than this Earth. That it looks so small the way you see it, is because of its enormous distance from this Earth. Even if I would tell you the number of hours it is away from the Earth, you still would not have any idea, for you are not enough knowledgeable in the Arabian system of numbers. But imagine a distance of almost 44.000.000 hours – a couple of Arabians who live here can translate this for you – then you will have a small idea of how far the sun is away from the Earth. And it does not turn around the Earth to bring about day and night, and it also does not sink each day into the big sea – according to the superstition of the Romans and the Greeks – as if it would take a bath and clean itself and then illuminate the whole Earth again in the full strength of its light.

[5] The sun rotates around the sun in about 365 days, and this second movement of the Earth gives you a year with its spring, summer, autumn and winter.

[6] However, the sun as such is no fire, but what you can perceive as light is the

42A million times.

beaming of its atmospheric surface that is caused by the rotation of the sun itself around its own axis and even more so by its extremely fast movement around a middle sun that is much further away from it. These movements of the sun in the vast ether space result in a big electric action. Through that, its brilliance of light is the same as your flashes of lightning, but with a much greater intensity and with the difference that the enormous process of the flashes of lightning continues uninterruptedly on the air surface of the sun while a flash of lightning on this Earth develops only to a small extent here and there by an increased friction of parts of the air and will therefore flash only for a very short time.

[7] But there are also regions and certain spots on this Earth above which lightning matter develops to a much larger extent and will therefore greatly lighten that spot for hours.

[8] If someone wants to convince himself he should travel to those regions of middle Africa where the highest and most extensive mountains of that continent are located, and there he will see many of such electric appearances. But he will be even more discouraged when often electrical storms will come over these regions by which men can then better lock himself up in the deepest and darkest cellar because of the countless flashes of lightning and its cracking of thunder instead of admiring outside the lights of the dangerous, often numerous flashes of lightning.

[9] Yes, friend, not all natural phenomena on this small Earth are meant to inspire man such confidence to cheerfully bear and watch them without fear and trembling.

[10] But if strange natural phenomenal things happen now and then on this small Earth for you people, then how much more will it be the case on a big celestial body like the sun.

[11] Later in the spirit you all will be able to watch all this with the greatest joy and the greatest pleasure, but for your flesh this cannot be.

[12] With this, I have told you now what the shining of the sun actually is, and so I have given you a little spark of light. But what you cannot entirely understand now, in a thousand years and another few hundred years from now, My children in Europe, and still much further away, will calculate on their fingers, and this will greatly contribute to the decrease and finally the entire disappearance of the old, very primitive superstition. But for you it is sufficient to believe in Me and live and act according to My teaching. All the rest will be given to you at the right time."

[13] The innkeeper thanked Me for this explanation that was very surprising to him, and he told Me that it was very similar to a dream he once had by the spirit of the prophet Elijah – from whose close relatives he was a descendant – and it was similar to what I, the Lord, just told him.

[14] "In that dream", said **the innkeeper** further, "I had the feeling that I was high above the Earth and I did not see it as a round disk but as a big ball under my feet. Then I asked the spirit of Elijah what it meant.

[15] He said: 'This you will hear from the One who was and will be forever before me.'

[16] Then I woke up again and I was in Joppe where I was born, because I am living here in this city for only twenty years.”

[17] While the innkeeper was still speaking, a messenger came and invited us for the morning meal. And we left our mountain and went to the house of our very friendly innkeeper.

CHAPTER 160

The Lord predicts that the strangers will be accommodated by their king

[1] When we were at the table, also the two strangers showed up and went to sit very shyly at their lonely little table. But I called them to sit at our table and join us in taking the morning meal. They did so at once, but with a shyness that is common to poverty despite itself.

[2] However, I soon inspired courage and comfort into them by which they became more open and conversational, and they told us many things about their king and their priests.

[3] I said to them: “The last hour will soon come for your priests, but the present king will still be a good man to you when he will hear of Me in a few years. When you will leave this place and will come in your country and will have given the taxes to the king – not one, but tenfold, if he wants to accept it – he will become very kind to you and ask you how you were able to gather so much gold and silver. Then tell him in all modesty how far you went beyond the Euphrates, what you saw and heard and how you received the money.

[4] Then he will accommodate you and gladly speak with you about Abraham, Moses and the other prophets, and especially about Me, since I am the One – although also in a body of flesh and blood – of whom all the prophets have prophesied. I will shortly send messengers to him who will show him in the clearest light what they saw and heard from Me. And when the messengers will go to the city where your king takes residence, they will come to you first and you will bring them to the king.”

[5] Then we soon took the morning meal. And I said to them: “Now that you are comforted, you can stand up and begin your trip back home. Outside of the house you will find everything you need for your trip back home.”

[6] And they both gave thanks, stood up from the table and quickly took a glance into the alley through the door to see what kind of new things were there for the trip back home, for as no one had put a gift into their hand in the room, they were of little faith and therefore curious as to what they would find in the alley.

[7] When they were outside, they saw six camels of which four were heavily loaded with gold and silver and two were prepared for them to take them home and were also provided with as much gold and silver to very well provide the two with food till their

return in their country.

[8] The way to their own country was quite far away and unsafe at some places because of robbing nomads, but the two arrived safely without any problem. They immediately did what I had advised them, after which the king became very kind to them, appointed them as his managers and gave back their wives and children, safe and sound and dressed in nice clothes.

CHAPTER 161

The spreading of the Lord's teaching in Babylon

[1] A few years later, the apostle Matthew and his companion were very well accommodated by this king during their trip to India, and he stayed a whole year with him.

[2] And when he wanted to travel further to India with his companion, the king gave him a safe escort up to the borders of his kingdom. And so this apostle was among the first witnesses of Me to this king, and he wanted to convert people among the gentiles who were mostly servants of Baal in that city, which was still called Babylon at that time, although the old Babylon was located quite far away from this city and was like a great garbage dump.

[3] But **the king** advised him against it and said: "It is sufficient for me and my royal household to know and realize what we should believe and what this faith is all about. I and my son will take care of the rest, for I would not like you to be the prey of the limitless anger of my priests. Once they gradually will become extinct and when I will have arranged to no more replace them, it will be easier to deal with the people."

[4] The two apostles were satisfied with the king's remark and they did no more consider to spread My teaching among the people of this king.

[5] But seven years later came Peter with his son Marcus to this king. He was likewise very well received and he also made suggestions to the king to at least make My teaching gradually known to the city.

[6] **The king**, who loved Peter and also Marcus, dissuaded Peter from doing this since he well knew by which spirit his priests of Baal were inspired, and especially to Peter he said: "Look, we live here in a country where especially further to the east up to the great river Ganges, it swarms with all kinds of wild and devouring animals, and not less all kinds of poisonous weeds. However, where God the Lord let such animals and poisonous plants live in large numbers, the soil and especially also the air is filled with evil spirits and devils, and they run around like hungry and roaring lions, tigers, panthers and hyenas and try to find some human being to devour.

[7] The previous mentioned animals are fierce and very malicious, and they only can be hunted with great danger, but my priests of Baal are even a thousand times more

malicious, because each one of them has at least a thousand devils in him, and apart from me with my extreme severity and my soldiers who are mostly Jews, Greeks and Romans, no one else can go against them without problems, while I as king myself am only a vassal of Rome – which both of you will know – since the Roman kingdom reaches up to the Ganges after which the Indian kingdom starts of which still none of us knows the limits.”

[8] Although Peter liked the advice of the king but he nevertheless felt secretly the urge to discuss with some inhabitants of this city about My teaching and My Kingdom. The priests soon heard about this, and through their messengers they proposed to him to make known this blissful teaching also to them.

[9] For a long time, Peter did not want to be seduced by that, especially since his son and helper Marcus was seriously warning him against it and always said: ‘Let the king do the work for our case, we will not act against the will of the Lord if we follow the advice of the king here.’

[10] Nevertheless, after a couple of years, Peter went outside the city, as it were to walk, and there he met several beggars and sick people. He gave some money to the poor and he healed the sick ones by the power of My Spirit that lived in him.

[11] On this miracle, also several priests of Baal came among them. They recognized Peter and asked him very fervently to go with them a little further into the land.

[12] And he gave in to their many insistent requests and faithful assurances because they told him that in a near village lived a big number of sick people who could not be healed by any doctor. If he also would heal them, they and all the other priests would accept his teaching and destroy their temples with their own hands.

[13] After these words, Peter went with the priests and came after one hour indeed with them to a village with a great number of feverish sick people and possessed ones whom he all healed and where he even awakened a dead person to life.

[14] And **the healed ones** glorified Peter and said: “This man must be sent by the true God, otherwise it would not be possible for him to, only by his word, do for us which all our gods were never able to do.”

[15] This made the priests, who escorted Peter, extremely angry. They urged him kindly, but only outwardly, to still go with them and visit another small village which could be reached by going through a forest of myrtles and roses. In that forest they grabbed Peter, ripped off his clothes, beat him to death and hung him with his feet at a barren myrtle tree to which they attached a crossbeam at the bottom and attached his hands to it with ropes. They let him hang there and went then back to the city along another way.

[16] But because the king had the feeling that Peter stayed away too long, he ordered to search for him everywhere, inside and outside the city, and he only succeeded the second day to find Peter in the myrtle forest, dead and severely brutalized.

[17] The healed ones told him also how the priests of the city brought him very kindly to them, how he miraculously healed them and that he moreover awakened a dead

person to life. They also added that he then went with the priests further inside the country.

[18] This made the king very sad. He let Peter be buried with royal honor in the royal tomb and let also the myrtle tree be placed into the tomb.

[19] But the more than 2.000 priests in the city fared very badly. The king did not spare one of them, let them all be killed by his soldiers and let them then bring on more than 400 chariots far away to a desert where he let them be thrown out of the chariots to serve as feed for the many wild animals there.

[20] Then the disciple Marcus, with the help of the king and our two known managers, converted the people of almost the whole city to My teaching, and it did not last one year before the whole city, and soon after that, also almost the whole country, was blissfully converted to My teaching.

[21] On this occasion I informed you, My youngest disciples, where and how this first apostle for this world came to his end. Thus not in Rome, even less in Jerusalem, but in the new city of Babylon which later received the Saracen name of Baghdad.

[22] However I did not tell this to the disciples who were staying with our innkeeper in the city that you know, but only to you in this time. And now we can again take our former place, still sitting at the table of the innkeeper.

CHAPTER 162

The Lord blesses the bare region of the persisting shepherds

[1] The innkeeper asked Me to stay a few more days with him.

[2] But I said to him: "If you believe in Me, love Me continually and live and act according to My teaching, I will always stay with you in the spirit. But I will not stay long anymore with My body on this Earth, for My time is coming to an end, and I still have many things to do in other cities and villages. Therefore, I will immediately travel on with My disciples to the south."

[3] Then the innkeeper brought more new wine and fresh bread. We took some of it, stood up from the table and prepared ourselves to continue our trip.

[4] When I had blessed the innkeeper and his whole family, they all thanked Me. And the innkeeper walked with us for almost two hours at which opportunity I still revealed many secrets of life to him by which he was greatly comforted.

[5] Then he returned home and we traveled on for more than half a day to the south over very bare and desolate ground. We only met a few shepherds with their meager flocks, and they walked towards us to either ask for alms or in the worst case to force us.

[6] However, My disciples, who formed all together a big group of people, threatened them and told them to withdraw, or else something evil might happen to them. On

these threats, the shepherds, who gathered together and who were about 30 men, were also not very pleased, and they began to scold and rage against them. **A few disciples**, who knew the Arab language, understood this and they said to Me – even My John and the apostle Peter: “Lord, do You have no more flashes of lightning or fire against this miserable rabble? Let flashes of lightning and fire rain over these evil robbers like over the Sodomites.”

[7] I said to the disciples: “Altoran – this means: o children of thunder and wrath – should I punish these poor people even more than they already are? Do rather good to them instead of seriously threatening them, then they soon will give you a better testimony and better words!”

[8] Then I let the shepherds come to Me and said to them: “Look, poor users of this bare region, gold and silver we do not have with us, and I as the Lord least of all, and even if we would give you silver and gold it would not be of much use to you in this vast desert. But I can do something else for you which will be useful to you. Look, you and your flocks have little to eat and you also have almost no water. I have the power to bless your region, and then you and also your flocks will soon no more suffer want. If this is all right with you, I will do it.”

[9] **All the shepherds** said: “Lord and Master, if You can do that, which we do not doubt because You said so, we will unspeakably prefer this than if You would change all those lumps of stone into gold and silver while among these treasures we and our flocks would suffer famine.”

[10] After these words of the shepherds I lifted My hands, thanked and blessed the region, and immediately the whole region had sufficient grass and also springs, and the huts of the shepherds were provided with bread and salt.

[11] When the shepherds saw this, they felt down before Me and praised Me greatly and said that I was not a human being but a God, for neither Moses, whose name they knew, nor his followers would ever have been able to do this.

[12] Then they brought us milk and bread and we all took some of it, continued our trip among the many praises of the shepherds, and even from afar we still heard the loud rejoicings of these happy shepherds.

[13] On the way I said to My disciples: “What do you now think is best: doing good to those who want to harm you or to repay evil with evil? That is why in the future you should love your enemies and bless them, and do good to those who want to harm you. In this way you will gather glowing coals on their heads and make many friends by that.

[14] Do in all things as I do, then during your trips in My name you only will come across few stumbling blocks. But woe if you threaten those who come threatening to you and you want to immediately punish them. Then you will have to suffer much trouble on Earth. Love always engenders love, but anger and punishment again anger and vengeance.”

[15] The disciples wrote this in their heart and they promised Me to observe this until the end of their life.

[16] And I said to them: “Most of you will do that, but I also see a few among you who despite My advice will nevertheless at adverse circumstances make use of threats and punishment, but by that they will never make a good fruit completely ripe.”

CHAPTER 163

THE LORD IN THE CITY IN NEBO The Lord and the Pharisees before the city gate

[1] While I was teaching we came again close to an old city that was mostly inhabited by Romans but also by Greeks and Jews, and there we, as one use to say: were lucky or unlucky – no matter how one will name it – that we first met several Jews and among them a few Pharisees.

[2] **The Pharisees** recognized Me and said to the Jews: “Look, there must be that Nazarene with His disciples who at the last feast performed several so-called miracles, which He probably learned in the school of the Essenes after which He instructed the people in the temple that He is older than Abraham, and many other things.

[3] He was lucky then not to have been completely stoned, for we were very much irritated to see that He intended to present us as stupids before the people.

[4] At the same time He claims everywhere to be God’s Son, and His disciples and the people believe this from Him. And He does not care about the Sabbath. He is a glutton and a drunk and associates with toll collectors and sinners. But about us, who adhere to the precepts of Moses, He speaks with contempt everywhere, and at every opportunity He prospects eternal damnation for us.

[5] It is understandable that we cannot be friends with such person, especially since we know all too well from where He is, who His parents and His brothers and sisters are.

[6] But He certainly is not a fool, for He very well knows how to win the gentiles by His speeches and miracles – Romans as well as Greeks – in order to overthrow us with their help. But His plan will not succeed. And He should not come too often to Jerusalem, or else we will make an end to that divine sonship of His in a manner that truly will not be pleasant to Him.

[7] Now He commits His bad practices here in these gentile cities, certainly also with the purpose to set up the inhabitants as much as possible against us. But He will do bad business with that because Jerusalem will remain Jerusalem, even if a thousand of such sons of God like Him are against it.”

[8] My disciples could also fully understand these last words because at that time we were already close to that group. And they wondered about Me as to how I could tolerate and bear this.

[9] But I said to the disciples: “If you are so terribly offended because they give such

bad testimony of Me, then go to them and bind the mouth of each one of them so that they cannot speak anymore. I think that this will be a very difficult task for you. Anyway, it is easier for us to pass them by silently.

[10] Let the dogs bark, for as long as they bark they will not bite. But if they will attack us and bite when we pass by, then we will show them that our mouth is not without teeth and our hands not without nails.”

[11] These words of Mine calmed down My disciples for the greatest part, but inwardly they were nevertheless boiling, so that a few of them also liked to say something against those Jews and Pharisees which they would not have liked, but they controlled themselves and followed My example.

[12] We soon came close to them, did not look at all where they stood and passed them by silently.

[13] However, these Jews and Pharisees were driven by curiosity to see and watch what we would do in this city. And before we reached the city gate, two Pharisees came with a fast pace towards us just at the gate to prevent us from entering the city.

[14] One of them, whose name was Dismas, asked Me sharply what I wanted to do in that city, if I would stay or only pass through it.

[15] And I said to him: “Are you here perhaps a judicial city officer who is the only one who has the right to question travelers as to why they came to the city and can ask them to see their travel papers?”

[16] Then **that Pharisee** said: “I am not a judicial city officer but I am a chief of the Jewish community here and as such I also have the right to ask the travelers for what reason they came to this city, and especially You and Your company, for I know You from Jerusalem and know all too well that You are not a friend of us, and You do not keep our old precepts in the least, for we cannot and will not accept what You often loudly claimed to be before us and the people.

[17] We know that You can do many thing, can speak wisely and are capable to perform signs which bring all people to great amazement, but You are also our enemy and You try to bring us to ruin, us who keep the old laws. But take care to see if You will reach Your goal, for Your wonder signs which You learned from the Essenes will soon be perceived, and then it will appear what else You can do.

[18] You can deceive the gentiles with that, but not us who are ancient descendants of Abraham. But if You really can do something godly, then perform a sign before us, then we will believe that You can do more than all the Essenes and other magicians on Earth, and that You are really filled with the Spirit of God.”

[19] I said: “I performed many tremendous signs in your presence, never performed by a human being on this Earth, and you said that Beelzebub, the chief of devils, had helped Me. If you believe this – and it was in that same belief that also your forefathers stoned and killed almost all the ancient prophets because they also said that they had the devil and that it was with his help that they made predictions and performed signs – then how can there be any light in you to recognize the truth of My teaching and My deeds?”

[20] You have Beelzebub as father, and you teach and act according to his inspiration, which I very well can see. For this reason I came to you several times, to free you out of his shackles, but you prefer to remain servants of the devil rather than to become servants of the one and only true God whom you do not know and have never known. Then remain with your servitude. I will remain with Mine, and quickly I will reveal before the eyes of the whole world who you are and who I am. And let us now go, and may it go well with you in the name of whom you serve.”

[21] These words of Mine offended these Pharisees so greatly that they wanted to bring Me and My disciples immediately to the office of the judicial city officer.

[22] But I said to them: “I am the Lord, and I will do what I want. You better take care that you will not sooner have to deal with the judicial city officer.

[23] I came with My disciples to you very peacefully and I did not want to trouble any of you, not with a word neither with a facial expression, although I heard from afar what kind of lowly talk you had about Me among each other. I therefore would have had the right to call you to account as to whom gave you here the right in a foreign country to criticize Me with which neither Me nor any of My disciples can be pleased. And thus, I say to you one more time that I am the Lord and have the power to enter this city and not to let Myself be hindered by you. But if this will not be sufficient to you and you want to remain with your intention I will know how to act against it.”

[24] After these words of Mine, **Dismas**, who took this whole matter to heart, said to his very stubborn companion: “In God’s name, let them go. Let us simply return to our group, for I do not want to further interfere with such people who possess secret powers. If they act against God’s will, God will know how to chastise and to destroy them at the right time. But if they nevertheless act according to the will of the Almighty, we will not be able to do anything against them.”

[25] But the companion of Dismas did not want to listen to that and called the others, who slowly walked behind them to help them and to jointly bring Me and My disciples to the judicial city officer.

[26] I said: “Up till here and no further with your Beelzebub-rage against Me and My disciples! I will put up guards before you who will prevent you from entering any gate of this city! And those guards will also be the sign that you wanted to receive from Me! Hopefully you will see by that that I am truthfully a Lord over all creatures on this Earth and also a Lord infinitely far beyond, much further than you can ever imagine! I want it, and so be it!”

[27] At that same moment, fourteen big, angry lions stood before the Jews who were coming after us, and one of them grabbed the stubborn companion of Dismas and brought him back to his companions.

[28] But Dismas fell before Me on his knees and asked Me to spare him since he thought very differently about Me, and that he as much as possible spoke words in My favor already several times in the High Counsel, but that it was like pouring oil on the fire, and he recognized that he finally by necessity had to bark along with the dogs. Now his stubborn companions should bark against the lions, and these will probably

not be scared of their barking.

[29] I said to him: "Go before us into the city and bring us to an honest inn. After that you can go to the judicial city officer Titus and tell him that I wait for him in that inn."

[30] Dismas thanked Me, stood up and brought us immediately to an inn close by in this city.

CHAPTER 164

The wine miracle in the Roman inn

[1] When we entered, at once the owner of the inn, a Roman in heart and soul, came very politely to us, invited us to take a seat and asked us what we wanted.

[2] I said to him: "Although the day is already quite advanced and the sun is almost setting, and apart from some bread we did not take anything since this morning. Nevertheless, it is a little too early for an evening meal. Therefore, for the time being you can put some bread and wine for us on the table."

[3] **The innkeeper** said: "My dear friends, bread I have, as well as smoked meat of pork and sheep, and I still have milk in store, but poultry, fish and wine can only seldom be obtained in this city and are very expensive things on the table of travelers because from here to the deep Jordan valley it is firstly very far, and the few footpaths from here to that place are very difficult to access, and so we cannot bring anything cheap and eatable from the blessed western regions. Our soil is, as you noticed along the way, not very fertile because of lack of soil and also lack of water. Our city wells, which still contain water, are cisterns, and springs are far away from here. Before coming to the springs of the Arnon, one will not easily find another spring, and they are still far away from here. Therefore, I will give you bread and milk."

[4] I said to the innkeeper: "Give us rather water from your cistern instead of milk."

[5] **The innkeeper** did according to My wish, brought a big stone jar full of fresh water from the cistern and put a couple of barley breads for us on the table while he said: "This is the only kind of grain which can still abundantly grow here, but for wheat it is very difficult, for no matter how soon you sow it in the winter, the next spring it withers before it becomes ripe. That is why we have to obtain the wheat for our own use from Damascus, which city is far away from here, or we have to obtain the wheat completely from Babylon which is still further away from here than Damascus. But we have enough barley for ourselves, and besides milk and meat, it is the most important ingredient of our food. Therefore, you only can be satisfied with what I can offer you."

[6] I said: "Everything that is blessed by God is good."

[7] **The innkeeper** said: "I immediately noticed that you are Jews because you did not wish the good pork meat that we have, but I think, if there is a real God, that He also blessed the pork meat and not only the meat of chickens, sheep, goats and beef. I

am an honest Roman and keep the laws of Rome which I think are very good, although they were only made by men and not by gods.

[8] To what benefit is it for men to have certain divine laws which are always written in dark and incomprehensible words and are interpreted by the priests according to their own will and interest? So let the gods give laws for themselves as much as they like, we men who became wise through experience will give laws for ourselves which we can understand and keep, and we also have done that. Our most important gods are good, fertile years and the powers of the elements which have achieved such years. And now I wish that our bread and water will be tasteful to you and that you will like it."

[9] I said: "Dear innkeeper, put down a cup for each one of us, of which you surely will have enough.

[10] Then the innkeeper put earthen cups on the table, as many as we were sitting at the table.

[11] I also said to the innkeeper: "Take also a cup for yourself and drink with us."

[12] **The innkeeper** did so, supposing that he first had to drink his water to encourage us to drink it also. So he firstly filled his own cup and drank, but after his first sip he was surprised and he happily put it down at once and said fully amazed: "But what is this, my dear gentlemen guests? I only brought you water, and now that I tasted it, it is undoubtedly the best wine which I only drank once on the island of Cyprus."

[13] I said to the innkeeper, after that I also had filled My cup: "Now drink, just like we all, for from where you took that wine you surely must have more in store."

[14] **The innkeeper** said: "O yes, my dear gentlemen guests, my cistern is still more than half full, and if that will contain such wine instead of water, we will have enough wine for more than a year. But a miracle has happened here, and now I believe for the first time in miracles, although since My youth I never believed in it, even when in my young years I often enough have seen all kinds of miracles being performed by certain priests and magicians. Actually, my father was very familiar with such things, and for everything he gave me a good explanation, and so I, as an honest, well educated Roman, acquired a just disbelief in and disgust against all performances of wonders and magic. But a miracle has been performed with the water of my cistern. But how and by whom, that does not matter to me now. In time it will become clear because it is a good and not an evil miracle."

CHAPTER 165

The discussion about the wine miracle

[1] While the innkeeper was making his clever Roman remarks, our **Dismas** came already with the supreme judicial city officer, brought him to Me and said to him: "This

is the Lord who wants to see you and speak with you.”

[2] I said to the innkeeper: “Put another two chairs and two cups, for I actually came to this city to especially give these two people a complete valid proof of My glory.”

[3] The innkeeper did this immediately, and I poured out from the stone jar and filled the two cups and told them to drink.

[4] **They both** took the cups to their mouth and said: “O innkeeper, from where did you get this wine? It is very exceptional to receive wine from you, and actually the best emperor wine of the island of Cyprus. Tell us, from where did you bring it?”

[5] Somewhat shyly, **the innkeeper** said: “My lords, believe it or believe it not, but I honestly speak the truth and say: from the cistern of my house. These gentlemen guests asked for water instead of milk. I brought it from my cistern and put it with my own hands on the table, and no one touched the jar before I poured out this jar into my cup. But when I put the cup to my mouth, its content was no water, but, as you tasted yourself, the very best and most expensive wine from Cyprus. You know that I am not a believer of miracles, but this I consider to be a perfect miracle.”

[6] On this, **the supreme judicial city officer** said: “Let us go together with the jar to the cistern and taste the water immediately after taking from it, then it will appear immediately if you possess such miracle cistern.”

[7] Then the innkeeper took the jar that had become empty anyway and rushed outside with the supreme judicial city officer to the cistern that was located in the inner court of the inn.

[8] The supreme judicial city officer scooped the water with his own hands, tasted it immediately at the cistern and discovered that it became wine again.

[9] He joyfully brought the jar with his own hands to the spacious guest room, put it on the table and said aloud (**the supreme judicial city officer**): “This is truly a clear miracle as men on this Earth have never experienced. Such miracle can be done by God, but never by a human being.”

[10] **Dismas**, who had already emptied the second cup of wine and became by that very joyful and cheerful, agreed with the innkeeper and the supreme judicial city officer and said: “To what use is it for the other stubborn temple fools to have treated this real Lord of God’s glory with dark, rude brutality? Outside before the gate and watched by fourteen lions they probably will begin to sweat blood from fear and fright while we are here joyfully and cheerfully drinking the best of wine from Cyprus from the vineyards of the emperor and of which I drank a little only once, and here I can drink it with cups.

[11] Therefore, I also say and I confess that He, who was able to make appear by His willpower those fourteen lions at the city gate in a flash of lightning, and was now with the same speed capable to change the water from the cistern into the best emperor wine from Cyprus, is not a simple human being, but in Him lives really the fullness of the divine Spirit. And this testimony, which I have now spoken out, will follow me into the grave. And now I also understand all Your other miracles, which You, o Lord, have done in Jerusalem and also in other places.

[12] But those outside the gate will hardly ever understand this. Maybe during the

night those fourteen lions will chase out the devils that possess them, and then they will be more accessible for the divine truth than today. But You are the Lord and can do what You want.”

CHAPTER 166

The release and the conversion of the Pharisees who are watched by the lions before the city gate

[1] After these words, the supreme judicial city officer was really curious to know about the watch outside the city gate, and he asked Me if I would like to escort him outside, because he was very afraid of the lions.

[2] But I said to him: “Go unworried with Dismas to the city gate and none of those animals will do you any harm.”

[3] On this, the supreme judicial city officer and Dismas had full confidence and went with him courageously to the city gate.

[4] There, those who were watched by the fourteen lions, asked him to release them from this terrible burden.

[5] **The supreme judicial city officer** said: “Turn to the Lord whom you terribly slandered, for it is only up to Him to release you from this burden.”

[6] **The Jews and the few Pharisees** shouted: “Then ask Him to have mercy on us, and we will believe in Him.”

[7] They both came immediately back and told this to Me.

[8] I said: “Well then, do you also never repay evil with evil. Then those before the city gate will be released from their burden.”

[9] At that moment the furious watchers retreated, and those who were watched came in full faith to us and were quickly strengthened with the water from the cistern.

[10] When the Jews and the few Pharisees at another table not far from us had strengthened themselves with the water from the cistern, the formerly most furious **Pharisee**, who with Dismas wanted to hinder Me to enter the city, stood up and said: “Lord and Master, now I also believe that You are really the One whom all Jews and also the gentiles have waited for in vain.

[11] If You would have appeared in this manner, like most of the prophets have announced You, starting with Moses, we never would have had any difficulty to meet You in full faith. But You came into this world in such a manner that one could not suspect in the least that You are the promised Messiah of the Jews, and through them also of all men on Earth.

[12] As almost everyone in Jerusalem knew Your ancestry, because Your father and mother, and also Your brothers, were very well known, for how often did it happen that Your father, as a generally known skilled carpenter and furniture maker, had work to do

with us in Jerusalem and that You often worked with him and Your brothers as a carpenter. You suddenly appeared as the same carpenter amongst several disciples as Teacher of the people, taught in Jerusalem and gave a sharp testimony. Therefore, You will understand that our hatred against You had to greatly increase when at every time You appeared in Jerusalem You put us on the spot before the people and witnessed against us that we were no servants of God whom we did not know, but only devouring wolves in sheep's clothing and would therefore be servants of Beelzebub. That we thus would not allow the people to come to the light and thus also not to let them enter into Heaven, and that also we did not want to enter. And so there were a great number of such belittling testimonies which we heard with our own ears or that were truthfully reported to us by others.

[13] Therefore, every well thinking person will understand that we never could treat You friendly and that our hatred against You had to continuously increase because Your scornful words about us also increased.

[14] You moreover performed extraordinary miracles and You therefore, without difficulty, made the people to turn away from us, and our income diminished in general with 2.000 pounds of gold in two and a half years. And You also made the people to believe that You are the Son of the one living God by which You, to our great vexation, seriously gave the biggest blow to the old law of Moses, for it is stated: 'I alone am Your God and your Lord, in whom you shall believe, on whom you shall build and in whom you shall trust. Beside Me there is no God. Therefore, you shall have no other gods beside Me.'

[15] But You said that You are God's Son and that the only true God in Heaven is Your Father whom only You have seen and know, but no human being, and we, servants of the temple, least of all.

[16] In addition, David spoke quite differently about the coming of the Messiah than the way Your coming took place, since he said: 'Make the doors wider and the gates higher, so that the King of Honor can come in. Who is the King? It is Jehovah Zebaoth.'

[17] Now You will realize and understand with natural sound reason that You, being a carpenter in Galilee, despite all Your wisdom concerning the Scripture could not be considered a King, not even a prophet, for it is explicitly written that a prophet can never arise from Galilee.

[18] Lord, forgive me that I have now very frankly and openheartedly explained the reason why You are so hated by many, by far most of the Pharisees, high priests, Levites and also other Jews who adhere to the temple, and why also You Yourself made not only a bad impression by Your very extraordinary miracles, but by that You put them more and more against You. I previously also belonged to them, and just like my colleagues, I was of the opinion that You learned Your miracle doings from the Essenes whom we hate above all, *that* You wanted to bring us to ruin with their help and wanted to allow an extensive working sphere for the Essenes, and this because the Romans, who are our lords and permanent enemies, are fond of this sect and give them all kinds of possible privileges and advantages, for they very well and effectively

can use these Essenes for their imperious purposes.

[19] For we know how the Essenes perform their miracles, and we secretly learned a few things from them ourselves. And that is why we never were sweet and friendly regarding Your miracle works, for we also saw similar things from them. Because in our so-called blind anger we never wanted to take the time to critically compare Your deeds and those of the Essenes, and I honestly confess that in this old gentile city for the first time a real light has come up in me about You.

[20] The two signs which You have done here, put only now the signs which You performed earlier in their true light, by which all the other signs are completely non-important and are set in the background, and before our eyes they make You in full earnest the One who would come to us as David announced. For firstly, in this whole region there are no lions, because these animals are mostly only living in Africa and such beasts only very rarely stray away to Arabia and will soon return when they cannot find any food in the vast deserts. But at a sign from You, immediately fourteen of such beasts stood before us. This would already be very difficult if those animals would live in multitudes in the country. You, the Lord over all creatures, must really have created them. It cannot be otherwise.

[21] And when You can do that, then You secondly must also be easily able to change the water from the cistern of this innkeeper into excellent emperor wine from Cyprus, of which I only once received a little full cup to taste at a table *dinner* of our king Herod.

[22] Whether You know my name or not, that does not matter to me, but You certainly must also know it. But I give You here the assurance that I and all these companions of mine will never more vote against You at a meeting of the High Council. We hardly will be able to shut the mouth of the many others because we feel much too powerless for that, but, as said, we always will believe in You in our heart, no matter what will happen. And, as said, out of our mouth will never again sound a vote against You."

CHAPTER 167

The prediction of the Lord to Barnabas

[1] After this rather long apology of the Pharisee, whose name was Barnabas, I said: "I accept your apologies and your present confession as valid, and I forgive all your sins. And when I forgive someone's sins, they are truly forgiven, in Heaven and on Earth.

[2] You once will become a good worker in My vineyard, and in My name you still will have much to endure. And when this, what I am telling you now beforehand, will come over you, you will remember it, but remain without fear, for I will not leave you alone.

[3] In these days, the Kingdom of Heaven must suffer great violence. The one who will not draw it to himself with violence will not take it into possession.

[4] The time is short for Me to be among the people in this world as now and work among them. After that, I will be glorified in a, for this world, really very unpleasant and sad manner, and only then, for all those who believe in Me, I will establish an eternal Kingdom of life in which I will live, and all those who belong to Me will be where I am.

[5] Believe Me, that whoever believes in Me, lives and acts according to My teaching and loves Me above all and his fellowmen as himself, will already in this life receive the eternal life and will never more die, even if he would die, if this would be possible, for what his body is concerned, a hundred times, for just as I will continuously live from My own might and power, even if this earthly body will be taken away from Me, his soul with My Spirit in him will live continually, will be extremely happy and will rule with Me in eternity.”

[6] Everyone was satisfied with this promise of Mine, and upon this they believed.

[7] Since it was already evening, the innkeeper asked Me whether it was not the time to prepare a good evening meal.

[8] I said: “The most pleasant evening meal to Me is when I have found back and gained all these people from My tribe who were lost. But ask the others what they want to eat.”

[9] And **Barnabas** stood up and said: “O Lord and Master, also for us the best evening meal consists of the fact that You came to us and that we recognized You as the One whom You are. Besides, we have enough bread and wine. Then what kind of other physical food do we need?”

[10] Then I said to the innkeeper: “Go to your storeroom and see what you can find there which can be eaten by us Jews. Let it be well prepared and put it then before us on the table.”

[11] The innkeeper left the room and found on a big table, which was put there for the preparation of the food, a big quantity of fish that was already opened and cleansed by which he, his wife and his children of sheer astonishment slapped their hands above their head.

[12] **The innkeeper** returned immediately to us in full joy and said: “Me dear gentlemen guests, a third miracle! You know how difficult it is to obtain fish in this region, and look, the big table in the storeroom on which we prepare the food is full of very fresh, but already cleansed, noble fishes, which will be more than enough for us all for three days. They only have to be prepared, for which I already gave instructions, and then we will we satiated with a very rare food.”

[13] Then **Barnabas** and also **Dismas** said: “With God all things are possible, and it does not surprise us at all anymore since we have Him in our midst to whom nothing is impossible. For the One who could fill all seas, lakes and rivers with all kinds of fishes and other animals can also out of Himself make appear everywhere as many fishes as He wants. And we confess now that in this Man Jesus from Nazareth in Galilee lives physically the fullness of the deity. And he who believes otherwise is still far away from the truth.”

[14] I said: “Stay with this belief and let no one deceive you innerly, for by such belief

in Me you will stand justified before Me and I will give you the eternal life and awaken you on the youngest day.”

[15] With these words of Mine they were satisfied.

CHAPTER 168

The confession of faith of the supreme judicial city officer

[1] Now also the **supreme judicial city officer**, who sat next to Me at our table, stood up and said: “Lord and Master, You know that I am a Roman who is very familiar with all sciences. Otherwise they would not have appointed me as supreme judicial city officer of one of the biggest communities of the mountain Auran. As I had to dedicate myself since my youth in all kinds of knowledge and science in order to, after performing severe tests, become what I am now and still can promote, it is in a certain way obvious that already in my earliest years I was able to sufficiently know the complete emptiness and meaningless of our idolatry and despise it. And I preferred a wise man a thousand times more, whether he was a Greek or a Roman, than all our Egyptian, Greek and Roman demigods and full gods.

[2] Also the great emperor August greatly contributed to exterminate that old idolatry as much as possible. Instead of that, he himself greatly honored the true sciences, and at his palace in Rome he surrounded himself with scientists from all countries. And he banned the known poet Ovid from Rome for life, for he wrote in that same time under the name of ‘Metamorphosis’ a kind of teaching about the gods for which the priests secretly urged him against payment.

[3] August’s successor, under whom I was born and educated, had the same attitude, and since I rejected the gods so much, which was pleasing to the emperor, I already received such prominent position in my young years as I occupy now while I am still not even 30 years.

[4] But by throwing away all those idols, I also threw away the faith in the immortality of the human soul after death – and I thought that it was completely right.

[5] I did not become an epicure by that for what my way of living is concerned, but all the more for what my faith is concerned, which did not become completely clear to me by the reading of the books of many philosophers, neither by my various experiences.

[6] Yes, I also read with great attention the works of a Socrates and Plato, but their proofs of the survival of the human soul was as mute as they became themselves, for they could not find it in the whole known nature. If it were different, then these very highly esteemed writers would have given a very clear sign of their ideas that, as it were, continued to exist in the beyond and so that it could be recognized that they did not die or perish. Such sign would certainly be for us, searching and thinking men, a great benefit, for I believe that a soul who continues to live after death would at least

take care to let the spiritual works which he produced in his body have a positive influence on us men who still live on this Earth.

[7] But these great men who were highly esteemed in the whole world have died according to the worldly laws of nature, and after the death of their body they never gave the least of sign of what they taught and claimed to be true. Every hour of the day there are all the more and significant proofs to every man that the life of the soul will not continue to exist after the death of his body, because what we can see exists only for a certain time – for a longer or shorter time, this is actually not important.

[8] That which has once died and perished, has died and perished and will never again appear as the same. A plant that has died, withered and decomposed – although it will fertilize the soil – will never more appear as completely the same plant. And the one who says the dead are mute and give no more sign of life are right, and also he is right *who* says that everything that has died call out to us from the graves of decomposition the meaningful words: 'We were, we have perished and will be no more, except as an atom that fertilizes and multiplies this soil for a short time.

[9] I became so familiar with this viewpoint, which is truthfully very obvious, that I now have no more fear of death in the least but am only looking forward to it, because my present awareness tells me that before this existence of mine, eternities upon eternities have passed, and I never felt sadness or sorrow in myself for the fact that I was not a continuous witness of those endless long periods of time.

[10] However, the fate and the powers of nature called me to a self-conscious existence of which I never knew the reason and the purpose. They probably wanted to create in me, as well as in other creatures, a momentary admirer of their existence and works. But to what advantage is that finally to me and to what advantage is it to them? If the admirer ceases to exist, then together with him, all the rest cease also to exist, for whether one world exists or numberless worlds with their wonders, for him, who never existed himself or will never more exist, they do not exist anymore and they also practically never existed.

[11] For that reason I absolutely do not despise what I found in the world, but I consider it as something which is almost completely without meaning and value. What I value most is what is real, realistic and a complete non-existence, because when I am not, then I also do not think, do not want anything and am doing nothing, have no awareness, neither good or bad, and I therefore will eternally not owe anything to anyone, will not have to keep any law nor to fear any punishment from men and certainly not from the non-existent gods.

[12] Look, great Lord and Master, this was my – and also of my parents – complete confession of faith since my young years for which we have found irrefutable proofs and reasons in nature which says the same everywhere. The one who will fully keep these basic principles in his short active life will stay an honest man until his last hour, for he knows that he is a complete nothing and so he also knows that everything that surrounds him shares the same fate with him.

[13] When I came over to the Jews with such basic principles of faith and saw them

praying and make them do penance, I felt really sorry for them because they were so shortsighted. Just like among the gentiles a lot of superstition must be in them which makes their mind maybe somewhat happy but will on the other hand mostly greatly destroy it. And the creators of this superstition, as well as for all other nations on Earth, are certainly the group of priests who let them be well served and fed by the people for the deceit that they invented themselves, who are not concerned in the least for a people's salvation that comes from somewhere else, and think by that: 'When death has devoured you, then together with us, you will have enough of everything for eternity.'

[14] But I was not satisfied with that and I myself acquired the books of the Jews, read through them very attentively, and I must honestly confess that they were too mysterious to me and could not understand them. The best part of it was that they spoke about only one God who is very good and righteous, but several threats with eternal punishments that can be expected in the beyond are also not lacking, just like in the ancient teaching of the myths of the Egyptians, Greeks and Romans. So I put the books aside and said also: 'You also are a work of weak men of this Earth just like our idols, gods and the many books about them of which a lot can be found in the great library in Alexandria.'

[15] Great Lord and Master, this was my belief up to now, but now, in Your presence, for the first time I feel in myself – although caused by Your deeds and few words – that my belief is wrong after all. Therefore I ask You to give me a true light, especially for what You truthfully meant with Your awakening for the eternal life on a certain youngest day."

CHAPTER 169

The materialistic criticism of the supreme judicial city officer on the development of man

[1] I said: "I have known many believers like you whom I converted, for I prefer those a lot more than the so-called believers and the superstitious. That is why I will have no problem with you. But there are the fishes. I will continue this conversation with you after the evening meal.

[2] When I had said that to the supreme judicial city officer, the fishes, which were excellently prepared, were brought on various big stone platters into the guestroom, as well as all the tableware that was necessary for eating this kind of evening meal. We immediately took a fish on our plate and ate it quickly because it was completely prepared in the Jewish manner so that while eating it we had no trouble picking out the bones.

[3] It was so tasty to **the supreme judicial city officer** that he put another fish on his plate. When he also had finished that one, he said: "Great Lord and Master, life has

also its pleasant moments which death does of course not have, and these pleasant moments consist of the happiness of being now and then among good and wise friends, and secondly, when our stomach is hungry, to strengthen us with well tasting food, and after that with a cup of well tasting wine.

[4] Yes, under these circumstances man would of course prefer to live eternally instead of letting oneself be strangled to death after a short life by an ever miserable and painful death. In that respect I could and can never agree with the whole nature and its powers which always work in the same way.

[5] But since man has to die, why not let him die in a pleasant way – sweet and joyful to his whole being? But no, for this little, mostly very burdensome existence he finally must be tortured in a very unmerciful and humiliating way till he finally becomes worthy of the great mercy by one or the other almighty fate to stop his existence for all eternal times.

[6] This arrangement of the otherwise very beautiful nature is really something that must be highly disgusting, despicable and reprehensible to every righteous thinking man, even to the one who in one way or another still superstitiously believes in his flesh in an everlasting life of his poor soul. Such person would certainly also prefer to say goodbye in a more pleasant way to this pitiful world than *to die* in the usual manner.”

[7] I said: “So you are a sharp critic of creation and you are really not satisfied with the arrangement of all the existent conditions of life on this Earth? What else is not right, except for what you already criticized?”

[8] **The supreme judicial city officer** said: “Oh, great Lord and Master, if I would criticize all the things which are absolutely not righteous and fair to me based on the best laws concerning the arrangement of this world, I will have to speak a whole year. But as a friend of justice I want to be very short and will only touch a few main points. One will be able to imagine all the rest.

[9] Look at the miserable birth of man, which is in a certain way the crown of nature’s creative qualities. Why is his birth and his arrival in the world not at least similar to that of the animals, especially to the birds in the sky that already a few days after their arrival in this natural world receive the complete use of their life forces and they can rejoice in it till they reach their end?

[10] But no, man must come into this world more miserable than no matter what kind of animal, naked, without power, helpless like a stone that lies on the road.

[11] If his parents would not be compelled by some kind of instinctive love to take care of the new world citizen till he had the chance to become some kind of half human being, life and survival of every human being born in this world would be such that he would not even survive two days.

[12] I could be satisfied with 1, two or three years for the parents to take care of a newly born child, but often more than 12, yes sometimes more than twenty years till the child can develop himself to the point that he finally can progress in the world himself, is really too much and also too stupid, and this is absolutely not to the honor of the

creative quality of the active powers of nature, but rather the opposite in every respect.

[13] If it could not give men any better way of existence, it had better given up for all times to bring things into existence, for by that it obtained little praise from civilized humanity in the world. But I do not want to criticize this great nonsense of creative nature too much.

[14] If that nature wanted at all costs to have someone on this Earth in the form of a human being who can think and is self-aware with the purpose of knowing that Creator, praise Him and give Him the honor, then it or that Creator should make it possible for man to let him progress in his thinking at least as far as I did. Then he should come into a durable stability, and in that he should exist, wise, strong and healthy, just like the Earth exists while its most important parts are very little changing, just like the moon, the sun and the other stars.

[15] But no, after about 30 or at most 40 years, man reaches a similar point of view. On condition that his original life's forces are suited for that, which is however very seldom the case because almost all human beings will, already as a child, happily return from where they came. Man, who became stronger in every respect, will soon, after reaching the highest point in his life, become more or less sick, and if he is lucky to become perhaps 70, 80 or 90 years old he is therefore not to be envied because such old age is not a life anymore but only an already more complex sickness which will gradually bring him to death and non-existence, just like any other human being.

[16] What for? How can a creating, wise Power think that this is good, just and useful while every somewhat awakened human mind has to reject it as unwise and useless, and has to condemn it as something evil, bad and contrary to justice?

[17] My dear great Lord and Master, this is the most important argument on which grounds I have to declare every other reason of creative nature to create and bring into existence, objectionable and at the same time completely unwise. And finally I still have to praise those men who let themselves be lulled to sleep into a very dark superstition, for in this they can find a happy reason to revenge all the bitter suffering which they endured in this world.

[18] But even that happiness, which can be expected after physical death, stands under such thumbscrews of coercion and deceit that an honest man must be astonished about the conditions to come to that happiness because the possibility of not reaching that happiness forms a very large road, while the possibility of reaching that happiness is put on such steep, narrow very thorny path that he finally would prefer not to be happy at all rather than accepting the lifelong climbing up under all the torments and tortures of life.

[19] And now, Lord and Master, I finished talking in my real Roman and city judicial manner. Be so kind to say something better than I was able to tell You."

CHAPTER 170

The Lord asks the supreme judicial city officer a few questions to think about

[1] I said: “Yes, My dear judicial city officer, as a worldly ruler you spoke well, and every worldly intelligent man like you can only see it the same way. But despite that, you are seriously wrong for what concerns the life of men and all the other creatures.

[2] Judging according to appearance, which is always deceiving, you are of course right, but for what the inner truth of life is concerned, certainly not, because everything you can see alive in the world is in the sphere of its life a thousand times more indestructible than everything you can imagine to be indestructible.

[3] Your most important principle is that you do not believe that the soul of a person survives after the falling away of his body.

[4] On that point I can bring you to a complete different belief with only one appearance from the region of the beyond, but we still have time for that. I first want you to bring to a totally different conviction along another way.

[5] I will ask you now very short questions which you can easily answer, and your own answers will soon bring you to another view of the wisdom of the Creator, and then you will laugh about your present opinion.

[6] Tell Me, My dear friend, have you ever seen and experienced in your life that a real big idiot of a man, who can hardly speak and can even much less write, count and draw, is capable of making a plan from which under his personal supervision a royal castle can be build that would surprise everyone?

[7] You say within yourself: ‘No, the master builder must be well equipped with all knowledge for that, because without this he is impossibly capable to build such big royal castle.’

[8] Look friend, from this you must conclude that a human being or God who is capable of building a royal castle can be impossibly more stupid than the stupid I mentioned.

[9] Such big royal castle is of course an amazing task which is very honorable for its master, but do you not think that for the construction of a whole world like the Earth, considerably more wisdom and power is needed than for the construction of a majestic, artful royal castle?

[10] Now again you say within yourself: ‘Sure, but no matter how this power is called that created a whole world like the Earth with everything on it, above it and in it, it must have existed – and still must exist – being fully aware of its creative power and deep knowledge, for if it would not exist, its work, as well as man’s work, would all too soon become a complete ruin.’

[11] But if this creative Power, in the full possession of His great wisdom, was able to create such great work, He probably was not less wise when creating the apparent little

works of such celestial body. Or have you perhaps already seen that something, being dead in itself and non-existent, can create life out of itself?

[12] You say: 'No, this is unthinkable and even impossible on logical grounds.'

[13] Good – I say to you – do you perhaps think that less is needed to bring the smallest worm into existence and give it life than a whole Earth, the moon and the sun?

[14] I say to you: if you can bring the simplest little worm into existence, then you can also bring a whole Earth, the moon and the sun and also the other stars into existence. Because the visible, physical living machine of even the most insignificant little worm is in its organic structure so artful that you cannot imagine in the least. And if this outer living machine would not be so artfully and wisely arranged, then how could one put a substantial little soul into it and let him then use this living machine for his further development?

[15] And if the One who brought this little worm into existence, would not be a perfect Lord over all powers and all life Himself, then how could He bring this machine to life? And apart of being a Lord over all powers and all life He simply will also have to be eternal life Himself. If not, how could He bring that little worm to life?"

CHAPTER 171

The active powers

[1] (The Lord) "Did you ever see in your life an active power?"

[2] You say: 'Absolutely not. The action of the powers can always be perceived and felt but no one was ever able to really see them. We can see storms and hurricanes with great violent effect, but what power and violence are, we do not know. Also, a certain power must attract us men to the surface of the Earth, otherwise we would be able to lift up ourselves freely in the air whenever we wanted, which is however not the case as daily experience teaches us. This power works continuously but no human eye has ever seen what it looks like and how it works.'

[3] Good, now I ask you further: have you ever seen a transporter who brings the light from the sun to this Earth? Or did you ever see the connection with which the celestial bodies are connected with each other in such a way that they continually have to move at the same distance around their bigger celestial bodies? Or did you ever see those powers which are active in the plants as well as in the animals, producing all kinds of things?

[4] Look, all these things are very strange to you. Simple questions which you, beside your philosophy of justice, could have asked to yourself a long time ago and to which you might have received a much wiser answer than to your philosophic, critical clever *questions of justice*.

[5] Look, for various reasons no ever so artfully constructed living machine can be

created for an eternally long existence, because creating such lasting material living machines would mean for the Creator to infinitely divide Himself into many parts, become gradually weaker and make Himself unsuitable for further creation.

[6] But if He creates a living machine with the only purpose to make a spark of His initial life stronger and firmer, reaching an individual godly freedom and independence, and when it then will lay off the living machine to, through the love and wisdom in it, completely unite itself by that, in that case, not only nothing will be lost of the initial creative fundamental life, but the Creator and the creation will win by that infinitely much more, which can of course not be understood by you now.

[7] But when you will be reborn in your soul in the true Spirit of God it will become clear to you how the Love of God will become more and more powerful in itself by the love of His children for Him, as well as the love of God in the children.

[8] God was a pure and perfect Spirit since eternity, and He therefore can have no other will than that in the course of time all His creatures will become again what He is Himself through ways provided by the Creator. This with the only difference that they – before they were in a certain way called into a material existence – were nothing else than only big thoughts and ideas of the Creator. He then – with the power of His will and in the course of very long times – placed these, as if existing on their own, outside of Himself and gave them a covering in which they gradually should see and come to know themselves more and more, and in which they should let their sense of independence and freedom grow by My always penetrating power.

[9] Friend, if that seed would also not be within you – which you as an outer sensorial person can of course not know – you would not have criticized the Creator, for it was only the indestructible sense of life in you that unconsciously urged you. And I especially came to this region for your sake in order to show you in word and deed how far and how low you still are behind the pillar of life and light. We have used enough words on both sides for now, and for your sake we will also proceed to a few facts.”

CHAPTER 172

The life in the beyond. The inner spiritual sight.

[1] (The Lord) “You claimed that one cannot communicate with people who died. But you are very wrong in this.

[2] For people like you this is indeed hardly possible, because they are too worldly developed from the beginning. They have sharpened their natural sense of sight and understanding but by that they put their inner spiritual sight in the background. Their inner sight is somewhat like when someone put glass windows in his house. But he is outside and suddenly hears a loud noise in the house. So he immediately goes to a window and wants to see inside the house, but despite all his efforts he hardly sees

anything because the reflection of the daylight on the windows makes it impossible. So if he wants to know the cause of the noise he must open the front door of the house and all the doors in between and go inside to see what caused the noise. Or he must pierce a window and, if one is not enough, pierce more of them in order to better look inside and see what caused the noise.

[3] Regarding that landlord, if he would have been in the house instead of outside at the moment that he heard the noise, then he would have discovered the cause sooner and easier, but since he was outside, he could not be present at the moment that the noise occurred but only later, and in every respect less efficiently because the cause and the result were already gone. He then would have had to search with great effort and for a long time in all corners inside the house and finally find a broken dish from which he then would conclude that it fell on the ground by some movement from above, *that it* broke and caused the noise. But he nevertheless cannot be completely sure of what he suspects because the broken dish could also have been broken before. That is why, in spite of all this, his assumption is not sure but only a guess. And all this because of the fact that he was not inside but outside the house at the moment that he heard the noise.

[4] Look, with this image I want to bring to your attention that a human being who is only outwardly intellectually developed cannot hear or understand anything or only very little and unclearly of what happens within him spiritually.

[5] The body is the house of the soul, and the spirit in him is added to it by God, so that it will teach and awaken the soul in everything that is spiritual and to also make it possible to come in contact with it.

[6] But how can the spirit do that when the soul, being in full possession of his free will, is mostly outside of the house and refreshes and quenches himself at the worldly light? By that he becomes so blinded and sleepy that he sees and perceives nothing anymore of what goes on in his house.

[7] In time, when he is urged to it, he is willing to look around in his house and he becomes very worried about it. He sees that there are already deficiencies at some places, wants to fix it and make it durable, and then he finally unites himself with the matter of his inner and outer dwelling house.

[8] Then in his house he searches for the spirit that now and then wants to call him into the house by making noise, but often he does not hear the noise because of the worldly commotion. He now and then takes a quick look inside his house in which he however can only see few and unreliable things. After such small investigation he soon goes outside again where he likes it better than in the dark rooms of his house in which he saw nothing clear anymore because his eyesight was too much blinded by the outer light, and his inner hearing was too deafened because of the hard worldly commotion.

[9] However, at some places there are fearful souls, just like children, who are afraid for the worldly light and the worldly commotion. These prefer to stay at home and keep themselves busy with what they can find in the house. When they hear a noise, they can very easily look from the inside to the outside through a window that is not blinded

by an outer light, and they can quickly and easily come to know what caused the noise. And they can more correctly and sooner become aware of many things that also happen in the house compared to those who are outside the house.

[10] Thus, the spiritual ability to see and to hear is always in man and never outside in his worldly sense organs. So if you wish to speak with some soul and want to see him, it can only be accomplished within yourself, but never outside of yourself.

[11] If you would have stayed more at home you already would have had the same life experiences as many others who told you about it but whose story you always declared to be a light belief of self-deceit. By that you stayed more and more outside of your house, and only at rare moments you took a quick look into it. By that you always became more and more irritated, because as a result of the blinding of your inner sight by the light of the outer worldly reason, your ability to distinguish what happened in your house of life became less and worse. And you punished yourself because with your outer worldly light you considered, and still consider, the eternal death and the eternal non-existence as the greatest blessing for a being that was called into a self-aware existence.

[12] But look, I as a true Lord of life have the ability to put you back in yourself and to strengthen your inner sight for a few moments, and then you immediately will be able to be convinced of the condition of the soul after the dead of his body.

[13] Tell Me whom you wish to see now and speak to from your former times. Then that person will come immediately and speak to you and answer your questions, and you will also recognize him as the one whom you have known during his life.”

CHAPTER 173

Appearance of a spirit

[1] The **supreme judicial city officer** said: “Then let me see and speak to my father who died already twelve years ago and whom I greatly mourned because he was a very dear and righteous father to me.”

[2] I said to the supreme city officer: “It will happen according to your wish.”

[3] And look, at that same moment, the father of the supreme judicial city officer stood in the guestroom, visible for all those who were present.

[4] **His son** recognized him immediately and said to him: “So you really continue to live after the dead of your body?”

[5] **The father** said: “Now you believe it because I was forced to appear to you in this way by the power of Him who is with you, and you can see me now because He opened your inner sight. Why did you not believe your mother who is still living, and your three sisters who saw me and spoke to me shortly after my departure? At that occasion I revealed to them briefly that the life of the soul after the dead of the body is

quite different of no matter what people think in this short earthly life.

[6] The worst in this short time of life is for those who do not believe at all that the soul survives after the falling away of the body, because in the beyond, for a very long time, they still keep the belief which they took along from here and they still expect the eternal extinction which will and can however never come.

[7] The result of their wrong belief is also that they are lazy and slow to undertake something for their progress in the beyond. And so they live in the beyond – as I have heard – often a couple of thousand years, and they do not let themselves be dissuaded from their senseless belief by even the lightest spirits. So beware my son that you will not separate from the world with such wrong belief.”

[8] Then **the supreme judicial city officer** said: “Truly, father, it is you. For you spoke the same words to me as to mother and my sisters. I wrote them down and I am still keeping them as something holy, although I did not really believe in them up till now. I also wanted to see and speak to you myself, but I was not that lucky.”

[9] On this, **the father** said to him: “How could this be possible? Because no matter how often I came to you, you were never at home and you were always busy in the outer world and its light, and there it is impossible for us to appear to someone and teach him, because the way we are now, we are no more the appearance accomplished by another power, and so we are the power itself which is innerly active in all elements. Even though sensorial man can see those elements, but the active power, which is the actual true being in himself, can as little be seen by an outer person like you as no matter what other power that is active in the material world, unless he would return into himself in his true being and would by that open up his inner sight. And then he will also perceive the true being of the active powers, see them in their true being and also be able to contact them.”

CHAPTER 174

Experiences in the beyond

[1] At this, **the supreme judicial city officer** asked his father: “Then where is the place you are staying and what does it look like?”

[2] **The father** said: “In our realm there is certainly no place of which one could say: ‘Look this is it, or there, and this is what it looks like, and this is the way it is arranged’, for with us, everyone is the place himself where he lives, and the scene and characteristics of that place correspond in every respect to the inner characteristics of the person.

[3] According to an earthly calculation I am already quite some time on the other side and should have seen and experienced special things, but until now I did not see something that somehow corresponds with what this world believed, thought and

invented about the world of the beyond. I searched for the river Styx⁴³ and the skipper Charon⁴⁴ and found neither of them. For some time I also had a Tartarus⁴⁵-fear of a fury and of the three relentless judges Minos⁴⁶, Aeacus⁴⁷ and Rhadamanthus⁴⁸, but nothing of all that. I searched for the Elysium⁴⁹, traveled around far and wide as if through a big sandy plain, and look, no Elysium could be found. In short, I did not see or found anything or no one except myself and the very loose ground on which I stood.

[4] After searching for – according to an earthly calculation – about two years, during which I searched in all directions through that endless sandy plain, I finally saw someone at a great distance who seemed to be in exactly the same condition as I was. I quickly walked to that person and was soon close to Him.

[5] When I came to Him, I immediately asked Him: ‘You seem to be in the same condition as I am. Nothing but a sandy plain under our feet, and it seems that there is no end to it. A haze above our heads which is more dark than light gray, and besides that, we only can see ourselves and our footsteps in the sand. Also, there is no wind, and certainly no water or another object. According to an earthly calculation I am wandering around for about two years in this sandy desert and cannot find anything with which to satiate myself or to quench a possible thirst. I know that I left what was temporal and wander around as a real poor soul in this desert, which is truly very unpleasant to me. I really tried in this apparently spirit or soul world to seek and discover everything in which I partly believed in the world, but nothing of all that.

[6] After two years You are now the first appearance who are like me. Maybe You can tell me what can be done here and what can be undertaken to finally find a place that is more or less bearable, for I am tired of searching in this vast sandy plain and I do not like to make any more step forward or backward?’

[7] Then the person, who seemed to be like me and in the same condition as I was, said: ‘Yes, my fiend, there are numberless people like you in this realm who searched for many centuries for what you are searching. If you want to find something here, you should not do it in the same way as in the material world where one searches everything only outside of himself. The one who will do that here will eternally not find anything, for there is no other place or region here except himself, even if he would search it in all places of endless space.

[8] So you should return into yourself with your thoughts, with your striving and willing and begin to search, to think and to form yourself. Only then will you find a place that corresponds to your thinking, forming, willing and your love. So behave as if you do not see this sandy plain and this gray haze above you, but go into the fantasy of your inner

43Styx: main river of the underworld in Greek mythology.

44Charon: a son of Erebus who ferries the souls of the dead over the Styx.

45Tartarus: a section of Hades reserved for punishment of the wicked.

46Minos: supreme judge in the underworld after his death.

47Aeacus: a son of Zeus who became on his death a judge of the underworld.

48Rhadamanthus: a judge of the underworld.

49Elysium: the abode of the blessed after death in classical mythology.

mind, then soon everything will come into another form for you. I let myself be found by you to tell you this.'

[9] After these words, that person suddenly left me *and let me* standing on my sandy plain again. I took his words to heart and went into myself and began to think very lively, and as well as I could I drew in my fantasy a region and a place, and see, it did not take long to see my fantasy actually stretched out before me.

[10] It was a valley through which a brook was flowing. Left and right were pastures and also trees and bushes, and at a certain distance I also discovered a village made from simple huts of farmers, and I had the feeling that I should go to that village.

[11] But I thought by myself: 'If I will walk again, I finally will lose everything again that I created for myself with difficulty. Instead of that, I just will try to form such hut near this place. Then I very gladly will forever live in it and keep it.

[12] I imagined something like that, and soon there was the hut, surrounded by a garden full of fruit trees with which I was completely satisfied.

[13] I entered the hut to see in a certain way into myself what else there would be. Coming into the hut I saw that it was completely empty, and went even deeper into myself and thought about things upon which soon all kinds of objects appeared into that hut: chairs, benches, tables and also a resting bed, completely as I had thought.

[14] And I further thought: 'The table is there now but there is no bread, wine or other food on it.'

[15] While I was intensively thinking about it, there was already the bread and the wine on the table in sufficient quantity. When I looked at it I did not hesitate very long, grabbed quickly the bread and also the wine, for I was already very hungry and thirsty. And look, soon after that, I felt greatly strengthened, and my thinking and fantasy was much more lively and stronger."

CHAPTER 175

Guidance in the beyond

[1] (The father) "Then I walked out of my hut and saw that everything was like before. Then I thought by myself: 'All this is very good but I nevertheless am and stay alone. If I only could wish that former friend to come to me to express my thanks to Him for the good advice he gave me', and at that wish I looked into the direction of that faraway village that I mentioned before and saw that soon several men from that village came into my direction.

[2] They soon were close by, and among them I at once recognized also that friend who had given me that good advice in the sandy desert before, and He said to me: 'Awaken now in you a sincere feeling of love, compassion, mercy and charity. Then soon several men will come to you who are in the same condition as you were before.

Then share your bread of life and your wine of life with them, and they soon will become happier and will be your neighbors. But the one, who does not want to accept anything from you, let him go his way to find a place and a housing according to his wish. Then will happen to him as happened to you when you were searching. But you, continue to grow in love, mercy and in the living desire to do good to the poor blind ones as you are able. By that, you yourself will become richer and by that also happier.'

[3] Then those who visited me in my loneliness returned, and again I followed the further advice of my still unknown friend. And look, soon a big group of poor souls came to me, and I asked them if they saw or noticed anything.

[4] They answered: 'Up till now only an endless sandy plain under our feet and a gray haze above us.'

[5] I went into my hut and brought them bread and wine.

[6] A few of them saw the bread and the wine immediately when I said to them: 'Here you have bread and wine. Strengthen yourselves.'

[7] But many others did not see it, because they thought that I intentionally wanted to play a joke on them, and they continued their way.

[8] However, those who took the bread and the wine saw also immediately my hut and the very beautiful landscape, and they stayed with me. I taught them in the manner as I had been taught myself, and soon my former lonely hut was surrounded by a big number of other huts that were well arranged. And so I found and acquired my first village and my first company, and I stayed there till I extended my inner being more and more by the love for my neighbor.

[9] Soon after this extension, also the environment extended itself, became more lively and more beautiful, and I became happier and more enlightened in it, and the more the inner light in me extended itself and imagined something, it was also right there.

[10] In that condition I also began to think about my relatives whom I left behind in the world to tell them about my ideas, especially that an indestructible life of the soul exists after the falling away of the body.

[11] And look, soon after that, your mother and a few sisters came to me, and I could talk to them, just like to you now. They believed my words and they also told you, but there was no belief in you until now because you went too much into the hard and dead outer world with your whole thinking, loving and willing.

[12] I finally want to make the remark that this good friend, who was the first in the desert to give me that good advice, looks, for what His facial features are concerned, very much like this Lord next to whom you are sitting, and at His first glance I felt within myself the light idea that He is Lord of this and also of our world. As I am speaking to you now, it is not as if I am speaking from another place, but only from the place where I live. From this you can conclude that it is not necessary for me to leave the place where I am living in order to associate with someone in this world, but where I am and speak, the place is also with me.

[13] Apart from that, I also want to draw your attention that you, for what your soul is

concerned, are now also traveling around in the outer world on merely sand. And above you, that means in your mind, you have nothing else but a dark gray haze.

[14] But this Earth, and what you see on it and above it, is only a place that is created by the highest Spirit, just as my village was created out of me on a small scale.

[15] The love of the great Spirit, His extremely clear thoughts of light, His almighty will and His great mercy are the initial elements from which He forms and also maintains such wonderful places as long as He wants. So in this world you can see nothing else except that kind of place that came in a certain order into existence from the great Spirit. But it only remains visible to your soul as something that exists as long as your soul is covered with matter.

[16] When that covering will be taken away from you, you will be without a place, without any solid ground and without a certain light above you, except if you found the way to your inner being already in this world. Then of course it will be different in the beyond, because then everything, the place and what you need, will go with you to the beyond and you will not have to be informed by a friend as to how to obtain a habitation and company here with us. Remember that, my son."

[17] Now the son still wanted to talk further with his father.

[18] However, he said before leaving (**the father**): "For all the other things that you still want to know you should turn into your heart to the One who sits next to you, for He knows all things, in this world and in ours."

[19] After these words, the spirit disappeared.

CHAPTER 176

Questions about Hell and its spirits

[1] Now I turned to the supreme judicial city officer and said: "Was that the spirit of your father or not?"

[2] The **supreme judicial city officer** said: "Great Lord and Master, it was as much him as I am his earthly son, and he could not have been a phantom of my imagination because such phantom cannot speak so wisely with me, especially about things that are as strange to me as the things under *the surface of* our Earth. From now on I entirely believe in the indestructible survival of the soul after the falling away of his body.

[3] But one thing was strange to me, namely that my father, as long as he was there, did not meet any evil spirit of the gentiles, and still less some devil of the Jews. Nevertheless, it is said everywhere that the evil ones continue to exist in the beyond, and in their inextinguishable anger they are continuously busy to do evil. Then what do the places of these evil spirits look like? And why did my father in the beyond not see any of them yet?"

[4] I said: “Do not be a bit worried about that, or not at all. The evil spirits, who are called devils, are finally also returning into themselves, but there they will only find evil things, which is actually their love. Out of this, they also will create places for themselves that completely correspond to their inner character, and they gradually separate themselves into certain groups according to the degree of their evilness, and try to harm everyone. If they detect similar characters among the people on this Earth they soon find ways to approach them in almost the same manner as your father approached you. They then firstly take possession of the flesh and fill it with everything that one can only call bad and evil.

[5] They proceed softly in the beginning and try to pull the soul into the flesh. If this is done, the soul is already as good as lost for everything that is right, clean, good and true. And I Myself came in the flesh into this world to effectively put an end to this old mischief for the sake of all those who believe in Me and who will live and act according to My teaching. Look, I alone am the Lord over everything in the world and over everything in the realm of the spirits. Believe that, then you will live.”

[6] Then **the supreme judicial city officer** thanked Me for this teaching, but as an intelligent sharp critic he ended with the final question: “But Lord and Master, how were You able to look at such mischief without making an effective end to it already a very long time ago?”

[7] I said: “What you wish, was always done by Me, and it never happened that a somewhat good human being became lost. But humanity on this Earth was too immature for what is happening now, and even now they still are by far not ripe enough.

[8] But for the sake of the few good ones I took care of the world, and for them I want to establish a Kingdom in the beyond where they will be with Me and rule with Me eternally.

[9] In the big world in the beyond there are already numberless of better Jewish and gentile spirits like your father. When I soon will return to My eternal initial being, the right way to the perfect, eternal life will also be shown to all those better gentiles and Jews in the beyond. And all the evil souls will always have the freedom to better their life and to go on the way of the light or to remain in their evilness and let themselves be tormented by it forever, because for what they themselves want, no injustice happen to them.

[10] And so, in the beyond, the reward for the good ones will be good, but bad for the bad ones. Everyone will be in his youngest day after the laying off of his body, and I will awaken everyone and give him the reward out of himself as he was, good or bad.

[11] With this, the questions that you asked Me were more than sufficiently answered, and if I would answer you more profoundly, you would not understand it anyway because you all are – as far as your soul is concerned – still children, and you are not yet able to take solid, manly food. That is why you first must be nourished with milk, but when you will have become strong by that food, you also will be able to take stronger food from Heaven.”

CHAPTER 177

The idol images in the house of the innkeeper

[1] On these words of Mine, they all began to highly praise Me, even My apostles, and they said: “Now, o Lord, You have spoken very clearly and understandable again about hidden things, and we received a real light about the survival of the soul after the dead of the body and how things are over there. Everything that is and exists in this manner can only be placed into a clear light by You, o Lord, and for this we give You thanks from the deepest of our heart, spoken out loudly and sincerely.”

[2] On this, I said: “Eat and drink now the things that are still on the table. After that we will go to rest and see what the day of tomorrow will bring us.”

[3] Then they all ate and drank and talked much with each other about Me. However, I did not eat or drink anything anymore and rested in a way from the tiredness of the day. Close to midnight, also all the others became sleepy, and the supreme judicial city officer, the Pharisees and the Jews went to their houses. I stayed however as usual with My disciples the whole night sitting at the table.

[4] When the supreme judicial city officer left, he told the innkeeper that he absolutely should not ask any payment from us, for he himself would pay the bill for everyone.

[5] **The innkeeper** said: “Sir, supreme judicial city officer, you easily can command me on this point, because for what concerns this bill I am the only debtor, and all the guests are my creditors, for if they would charge me what they did for me, then I should have to pay a big amount to them. So do not worry, for at this occasion I am not an innkeeper but a human being and just like you a real friend of all that is good, true and exceptional. We will see each other again tomorrow.”

[6] Then they said goodbye, and also our innkeeper went to rest, but before he fell asleep, he still talked a lot with his wife and children about the appearance of the past evening.

[7] But his wife and children were still real gentiles throughout, and their bedroom was completely filled with Roman and Greek images wherever there was a *free* space. Some were made of wood, others of stone and again others of metal.

[8] **The innkeeper** said to her: “Listen, good and loyal woman, now that we had the chance to know the real, one and only true God – physically and personally –we will take these idol images in the morning and destroy them all together, for they never were useful to us and in the future they will be even less useful to us.

[9] When the innkeeper had said that to his wife, she first did not want to agree, but **his oldest son**, who was a freethinker, said aloud: “Father, this is what I already wanted to do together with you for a long time, but the belief of the women here is as stubborn as stone, and you cannot talk any sense into them, although they should

realize that all those idols are firstly nothing else but dead matter, and secondly they are made so badly and miserably that they are directly an offence against the human artistic sense, because such Diana from Ephesus does not look any different from a dried frog, and that Jupiter could represent anything.

[10] I still could bear those figures if they were products of real artists, but these figures, that decorate mother's room, are mostly products of Greek shepherds. Apart from keeping watch over their cattle, they make such figures of wood, loam, soft stone or lead. Then they let them be sanctified by the priests and finally fill them into big crates to give them, in return for a scandalous price, to certain image sellers who sell them further. Then they come into our regions, and our women have in their stupid piety enough money to buy this miserable junk from the businessmen. And the kitchen suffers from it because everything must be put on the table more scarcely and badly, and then the foreign guests have really no reason to thank for a good and abundant service. Therefore, it is better to have more fat and oil on the table for the guests than to have so many foolish and ridiculous idols in the bedroom.

[11] In a corner of the guestroom stands a half life-sized Apollo that is already so black and dirty that it must be disgusting for an honest man to look at it. I already noticed it for a long time and tomorrow I will clear up that miserable figure."

[12] **His mother**, halfly shocked about the intention of her son, said: "Yes, yes, just be careful that the priest of Apollo will not see you and then will punish you as profaner."

[13] **The son** said: "I am no more afraid of him at all, because the One who provided us miraculously with wine and fishes and who was also able to suddenly put down fourteen fierce lions before the Jews and their priests who wanted to hinder Him to enter the city, and which I saw with my own eyes, will also be able to protect me against the more than stupid Apollo-priest, and this all the more since our supreme judicial city officer is no friend of our gods and their priests.

[14] And that priest of ours is also intellectually as stupid as can be and cannot relate about anything else except about old, already more than a thousand times hackneyed fables of the gods. Besides that, he stuffs himself like a wolf and boozes like an ox, especially when he can get wine from somewhere. This is his apollonian wisdom. Should I be afraid and have respect for such person? Truly, then I will be ashamed to be a human being myself, and moreover a Roman."

[15] **The innkeeper**, who was very satisfied about his son, said: "Be calm now. We will see tomorrow about what can be done. We now will leave everything up to Him who is resting today in our house. He will take care of everything."

[16] Then it became quiet in the bedroom of the innkeeper till the morning. The innkeeper was one of the first to be awake, and he immediately came to us in the guestroom.

CHAPTER 178

On the mountain Nebo

[1] Since he saw that I was awake, he asked Me directly with all love and respect what I would need for the morning and if I needed fragrant water for washing.

[2] I said: “Do not trouble yourself, for if I wanted to wash Myself, I can have sufficiently fresh water everywhere. But nearby this city there is a mountain that is famous from the time of the prophet Moses, and I want to climb it before sunrise. In the old Hebrew language it is called ‘Nebo’, but you call it ‘Mons Mosis⁵⁰’. So do not order to prepare the morning meal too soon, for I want to stay there for about three hours.”

[3] **The innkeeper** said: “O Lord and Master, everything will be done precisely according to Your will, but allow also me and my oldest son to visit with You this mountain, which is especially memorable to the Jews, for it is not far from here at all. We can easily reach the very top in a little half hour.”

[4] I allowed this to the innkeeper, and he went to give instructions to his wife and the other children as to how they should take care of the kitchen.

[5] When he came back, the disciples were also awake, and also the supreme judicial city officer and the two Pharisees Dismas and Barnabas stood already at the door of the inn and wanted to come in. Also I was already at the door with My followers, the innkeeper and his son to climb the Mountain of Moses.

[6] The supreme judicial city officer and the two mentioned Pharisees asked Me very kindly if they could accompany Me. We immediately went on our way and a little half hour later we reached already the top of the mountain where the supreme judicial city officer had placed benches to sit there for his enjoyment. Those were mostly made of basalt blocks but were very suitable for that purpose. On the very spacious tableland he moreover had planted rosebushes and other nice-smelling little trees, and so it was very pleasant before sunrise to be on that hill, which was easy to climb from our side of the city, and to wait there for the sun to rise.

[7] Looking from this side of the city, the mountain was hardly more than 100 ell⁵¹ high, but towards the Jordan Valley it had a very steep descend of a little more than 2,000 ell⁵², and so from the Jordan Valley it looked like a high mountain, but from the east it was only a hill, and there were more of such hills along the Hauran region.

[8] We were now on the hill or Mountain of Moses and viewed the vast plains of the Euphrates and the desert that was completely clear as far as the eye could reach.

[9] Towards the south it was also clear, and one could see the famous mountains from the Bible, like the Hor where Moses, sustained by Aaron and his son Eleazer, had to pray for the victory of the Israelites against the hostile Amalekites. When he let his

50Latin for ‘Mountain of Moses’.

51About 70 m (1 ell = about 70 cm).

52About 1,400 meter

hands down, the Amalekites were winning. When he raised his hands again, the Israelites were winning. Also the mountain Hur could be seen where Aaron died, and further in the deep background also the tops of the high Sinai could be seen and its closest neighbor the Horeb.

[10] But to the west it was very hazy. Only at some places the high peaks of the Lebanon stuck out above the haze, and of the mountains in the north the top of the Hermon could be seen from where the Jordan begins.

[11] Nothing was visible in the Jordan valley because of the haze. This was very regrettable to the supreme judicial city officer, after which I made the remark to him that he should be patient for a couple of hours. The sun would drive away the haze and would also clear up this region of the Jordan of the bad fumes. "But now we will not look to that region, but to the one of the east."

[12] Now the Pharisee **Dismas** said to me: "O Lord and Master, the mountain on which we are standing now, is it the same as on which the great prophet Moses arose to Heaven as a flame of light and disappeared before the eyes of those who accompanied him, leaving his body behind, after which – as the Scripture says – on the one side the archangel Michael appeared and on the other side Satan as chief of the devils who fought for as long as three days with the archangel for the body of Moses, and on top of that, he also was victorious over the archangel and disappeared with the dead body of Moses?"

[13] Up to now the whole of our Jewish wisdom kept and still keeps quiet about this and they do not tell us why this happened. And even the many great prophets did not give us any explanation about this. Our cabalists⁵³ have therefore declared the whole matter apocryphal and consider it as a fable, but many old Arabian tribes say that it is true. What do You, o Lord, have to say about this?"

[14] Now **the supreme judicial city officer** said in My place: "But what difference does it make when the spirit of Moses is living among you and is saved anyway? Because the body is only a covering of the human spirit and it is not that important whether Satan or another spirit pulled it to him. If I had been in the place of the archangel I would have given Satan that pleasure sooner if he was that hungry for the dead body of Moses."

[15] On this, I said to the Pharisees: "The supreme judicial city officer gave you a very good answer, for I, the Lord of all life, gave another body to Moses already a long time ago instead of his sinful flesh. And Satan would have had no power over his flesh if Moses had never sinned in his former time in his flesh. But since he also sinned for what concerns his flesh – although his soul and his spirit purely originated from the Heavens – Satan wanted to take possession of what was his from Moses. But with that, he did not gain anything but rather lost almost everything for what concerns his power, and from that moment on he was no more allowed to appear before any mortal human being on the whole Earth, which was very harmful for his influence because

53Cabalist: a student, interpreter, or devotee of the Jewish cabala (Jewish theosophy).

from that time on many gentiles turned to the teaching of Moses, and the great oracle in Dodona⁵⁴ – a very important work of Satan to seduce the people on this Earth – was destroyed and it was not allowed to be rebuilt. Also the oracle in Delphi, that existed much earlier, fell soon after the fall of a city *called* Troy, and later on it was never completely rebuilt. But let us now not further occupy ourselves with these things, for they have no value for the inner man.

[16] It is better to know the one and only true God, to love Him above all and his fellowman as oneself.

[17] Now the sun will immediately come up, and then you will see many things that will surprise you.”

CHAPTER 179

The remarkable sunrise

[1] At that same moment a sun could already be seen, quite high above the horizon, and looking exactly like the real sun.

[2] The **supreme judicial city officer** asked Me: “Lord and Master, how could the sun have risen so fast above the horizon? We saw it only when it was already quite high above us while we cannot see any clouds that could have hindered us to see the sun at the moment it rose.”

[3] I said: “This is not a real sun but a reflection of the sun that is still under the horizon and visible in the mirror of a layer of the atmosphere that became completely at rest. But that sun will soon disappear when the real one will come up.

[4] Look, this image of the sun looks like the natural light of man’s reason that will also soon disappear when in Me the true sun of life will rise for them and which has already risen for a small part.”

[5] On this, the Pharisee **Dismas** said: “I am of the opinion that our sun that is shining now is even more deceitful than this false sun in the east, and I do not want to be a bad prophet but I nevertheless say: for us the false sun will also soon disappear and the real sun of the spirit and life will rise for the gentiles.”

[6] I said: “Yes, you are right in this, as it is also written that I will take away My light from the Jews and give it to the gentiles.

[7] Therefore, I say to you that I then also will abolish the Old Covenant and the Old Testament, and will establish a new one for the Jews as well as for all people on Earth according to the order of Melchisedech who was a King of all kings and a Supreme Priest of all supreme priests. That is why all kings and patriarchs had to give the tithe – even Abraham was not excluded.

⁵⁴Ancient sanctuary in Greece where the ‘earth mother’ was worshipped.

[8] And that Melchisedech was I, from the time of Noah till much after Abraham with whom the Covenant was concluded by the great promise that was made to him. And now I am here again as the same. But not to confirm and maintain the Old Covenant, but to make a New Covenant with all people, and then I also will remain King and Lord and Supreme Priest forever, entirely according to the order of Melchisedech.

[9] The old supreme priests had to sacrifice the blood of animals for the redemption of their sins, but that was only a representation of what soon will happen in another way. Because the old supreme priests had also to sacrifice for their sins, and then for the sins of the people, but they nevertheless remained in their sins, otherwise I would not have let My people for 40 full years in all possible affliction in the desert.

[10] Aaron and Moses offered every year according to the precepts, but this was no use to them, neither to the people who persevered in their sins. But I will now offer Myself only once for everyone, and those who will believe in Me will be justified and clean to Me, and no more sin will be found on them. And now you know what you can expect from Me.

[11] Moses still had to see, feel and taste death on this mountain. And on the place where I am sitting now, he called out in his last moments: 'Lord, You made a Covenant with us against death and against sin, and see, I must die here without being allowed to walk on the Promised Land of Life with my feet.'

[12] And a voice sounded above him: 'You will live, but not from the law of the old, but from the mercy of My New Covenant that I will establish with the people of the Earth.'

[13] And Moses was dissolved and taken up, not because of his merit but by My mercy.

[14] And now on this place I say to you, Jews and gentiles, that already now I have made, and will make even more, a New Covenant with you, which you will all experience in a very short time. The upcoming sun will give you a witness about Me that I did not tell you vain words from Myself."

[15] At that moment, the sun came up, and above it stood written in illuminated letters: 'Honor and praise to the one, only true God in the height of all heights and in the deep of all depths.' And under the sun: 'Melchisedech, the true King of kings and Supreme Priest of all supreme priests, the only true Father of His children in Heaven and on this Earth.'

CHAPTER 180

The degeneration of the Jewish teaching

[1] When all those present read this very meaningful inscription, they were very surprised and amazed, especially the three Romans and the few Pharisees.

[2] For **several Pharisees** had followed Dismas and Barnabas, and these said: “Yes, yes, it is wonderful to see what is written there. The Old Covenant with Abraham is finished and is no more valid and is not effective anymore, for we all know that the effect of the Ark of the Covenant has practically stopped for almost 30 years. Only Simon and Zachariah have known its usual power. The staff of Aaron did not become green anymore and the seven show breads were gnawed away to dust by the moths. Only the two stone tables are still left, but what was written upon it became every year more and more difficult to read, and therefore it was necessary to destroy the whole Ark of the Covenant already twenty years ago, except for the gold and the two big cherubs. And instead of that, a new one was made of the same wood by one of the first and best carpenters. And it was covered with gold, and the two cherubs were put on it again according to the form of the old one, and in the middle of the Ark a column of smoke rose up – or from time to time also a column of fire. The Ark had to be arranged in such a way that ignited coals could be put in it and incense and good smelling resin be placed upon it to form in this way a pillar of smoke, but *this was* filling the whole space of the Most Holy Place in all directions, so such so that it was hardly bearable there. And the pillar of fire had to be ignited with naphtha.

[3] The high priest of that time thought however that the newly constructed Ark would have the same effect as the newly build temple after the Babylonian captivity, but he was greatly mistaken, for the new Ark had no more effect at all. That is why the later high priests did not care to let the Most Holy Place of the new Ark of Covenant be visited, after payment of an imposed offering, by the Romans and Greeks, just like any other place, for no harm was done to those who came near the new Ark of the Covenant.

[4] For us Pharisees and scribes it was then also clear for a long time that the Old Covenant was completely finished. But we still have to keep the people in the old belief as long as possible, especially because we cannot replace it with a better belief for the people, and secondly to take care that the temple and its servants will continue to receive their income, without which neither the temple nor its servants could survive.

[5] And this is also the most important reason why this Lord and Master, whom we know now as the only true establisher of an eternal, new Covenant, was so much hated by the temple servants, because the temple servants could see that His teaching is full of divine power, but they also knew all too well that they would be completely finished as soon as they themselves would follow that new teaching and let it be completely accepted by the people.

[6] But this will be of little benefit to them in the future – which they well realize – because many from the people already know that the old Ark of the Covenant lost its power, and that the new one has no other power than what it receives from the clumsy art of men.

[7] We, who are still connected to the temple ourselves, cannot do anything for or against it, but we want to wait with blissful hope what this only true Lord of Heaven and Earth will do, and in the future we will persevere in the full faith in Him and in all love for

Him. We are all deeply convinced that He will take the best and most effective measures.”

[8] After these words, **the supreme judicial city officer** said: “I was also one of those who saw the new Ark of the Covenant in the temple, and by that I was convinced that the faith of the Jews in God is as useless as the faith of the gentiles in the idols. But the gentiles are more skilful in all kinds of magic and can successfully fool the blind people for a longer time, but that column of smoke and fire in the Most Holy Place in the temple in Jerusalem is badly done, and the priests in the temple take good care of themselves by making the blind people believe that the old Ark of the Covenant of Moses is still entirely effective. But once the people will come to know that this is no more the case for already a long time, then the priests in Jerusalem can better hurry to leave, otherwise they will not experience their best days with the people.”

[9] Then he turned to Me and said: “Lord and Master, You who gave us now more than sufficient very clear proofs of Your divinity, tell me if what I said is right or not?”

[10] I said: “Completely right, for no deceit can hold on for a long time, neither the night once the sun has risen.

[11] You can be very sure that the temple with its servants and the whole city of Jerusalem will in the youngest time be completely and for all time of times destroyed. Not one stone will remain upon the other. The Jews in Jerusalem can pray for only one thing, namely that their big flight will not come in the middle of the winter or on a Sabbath, because then it would be much more pitiful than in a better season or on a working day.”

[12] When I had said that, the scriptures above and under the sun disappeared, and the hazes in the Jordan valley were dissolving because the rays of the sun shone on the regions of the Promised Land.

[13] **The supreme judicial city officer** made the remark: “It is a pity that the inhabitants of Jerusalem were not able to see the sun and the words above and under it, for this really should have made them wonder about such phenomenon.”

[14] But I said: “Just for the purpose that they would not see it I allowed that all the regions of the Jordan be covered with a thick haze, because those who rejoice about the darkness should also receive their reward from it.”

[15] On this occasion we saw a fleeing gazelle that was chased by a jackal. In a short time the jackal overtook the gazelle and provided itself with a morning meal, and at about 500 paces away from us, it did not take long before it completely finished the captured morning meal. Then it went very slowly further to the south to possibly capture also a midday meal.

[16] But quickly, quite high in the sky, an Arabian giant eagle saw the crawling jackal. As fast as an arrow it immediately let itself fall down upon it from its height, and despite its resistance it carried it high into the sky. Then it let it drop on a place that was very stony everywhere. This clearly meant the death of the jackal. The eagle came down quickly, convinced itself that the jackal was dead, grabbed it with its claws again and flew with it southwards to a favorable spot where the jackal and the gazelle that was

eaten by it served the giant eagle for breakfast.

[17] After this short scene, **the supreme judicial city officer** said: “Lord and Master, this kind of scenes of eating one another among the animals, and the serious sicknesses that precede death of man were for me always an unwise and cruel sight while the arrangement by one or several gods should be considered wise. You surely will know why all this is and has to be so, but even with the best of will, people like us can hardly have a clear view about it.”

[18] I said: “This will become clear to you. After the morning meal there will be an opportunity to talk about it, but now we will see Moses for a while and also the angel who fought for his dead body.”

[19] When I had said that, Moses and the archangel Michael stood before Me, bowed down before Me and glorified and praised My name. Then they disappeared, and we stood up and went to the city where the morning meal was already waiting for us.

CHAPTER 181

The house gods in the inn are destroyed

[1] When we entered the guestroom of our innkeeper, we took place at the table, and the Pharisees and Jews at their table near to us. And immediately a good quantity of well-prepared fishes was put on the table, and bread and wine were added. We took the fishes and all the rest and ate them.

[2] After the morning meal we stayed sitting at the table, for I did not want to show us too much outside when it was not necessary because there were still many hard gentiles in this city who were very much attached to their temples and idols.

[3] Now the son of the innkeeper came to Me and told Me that his mother filled her whole bedroom with idol statues and that also in this dining room there was a very badly shaped Apollo which appearance has the opposite effect for everyone of what it had to represent and that he therefore would like this Apollo and also his mother's idols to be removed.

[4] **(The son)**: “Because now that we came to know You, o Lord, these idols are of no use anymore for this house.”

[5] I said: “You have a good mind, My dear son, but if you yourself will put your hand to it, it can cause problems and much hostility from your still blind neighbors. But I will support you, and this Apollo and the other idols will immediately disappear. Go to the corner and see if you can still find an Apollo, and then you can go to the room of your mother, and there also you will find no more idols.”

[6] The young man stood up immediately and went to the corner where Apollo stood and did no more find any trace of it. Then he went to the bedroom of his mother, and also the many hundreds of idols had disappeared. He rejoiced and immediately told his

mother who was working in the kitchen. But she got scared and said to her son:

[7] **(The mother):** “My dear son, all this is very well but think about our neighbors. What will they say when they visit us and will no more find any idol statue in our whole house?”

[8] **The son:** “Then let me talk to them and I will tell them that the Lord and Master, who performed such great signs in our house, destroyed all your idols with one thought. Then they will not be able to say anything anymore. We moreover have our strict and righteous supreme judicial city officer on our side, and then the neighbors will wisely be careful to express their displeasure to him.”

[9] His mother was satisfied with that information. Then she came with her son into the guestroom to thank Me for miraculously relieving her of something to which she was not really attached anyway.

[10] I said to her: “Go to your bedroom and you will find something that you will like much more instead of your former idols.”

[11] Then she returned to her bedroom and looked around, and on the place where most of her idols had stood, she found a case made of black ebony wood and provided with lock and bolt. She opened the case and saw that it was full of Roman silver coins of great value.

[12] She quickly came back and told it in front of everyone, especially to her husband and her son.

[13] And **the innkeeper** said: “This is much more valuable for our business than all your former idol statues. Nevertheless, the greatest value is always the word which we received from this Lord and Master, and maybe we will receive more of these if we are worthy. So let us not touch your silver coins and ask the Lord and Master to provide our heart and mind of that kind of spiritual golden and silver coins which we soon will use in the other life.”

[14] Then the woman thanked Me, went back to her kitchen and her personnel and there she took care of all the things that had to be thought about and done for the whole day.

[15] Immediately after that, **the supreme judicial city officer** said to Me: “O more than great Lord and Master of eternity. Since You promised this morning on the mountain Nebo to answer two more questions that I have asked – one yesterday evening and the second one this morning on the mountain Nebo when a jackal chased a poor gazelle, tore it apart and devoured it, and soon after that it had to suffer the same fate by a giant eagle – be so kind to give me some more light.”

CHAPTER 182

The causes of physical sickness

[1] I said: "For what concerns your question of yesterday, namely about the often long lasting and severe state of illness that precedes the death of the body, and also about the often very early death of children, this is only allowed by Me to improve the people, but this does not mean that it was a decision that came from the almightiness of My will.

[2] Look, the first men, who always stayed in the order and simplicity that was shown to them by My Spirit, did really not know about any sickness which precedes physical death. They mostly reached a very high age, became never sick, and they finally fell quietly asleep, and by that their soul did not feel any pain or fear of death.

[3] Their food was always the same, and not today this and tomorrow something different. They mostly lived from milk, bread and good, ripe tree fruit. This kind of dish was their food for their body during their whole life, and to quench their thirst, fresh spring water was used.

[4] For this reason the nerves of their body were always fed by the same good, harmless substances of the soul, and no bad, impure and therefore harmful soul substance could creep into the body. That is why those men always stayed strong and healthy, spiritually as well as physically.

[5] But in this time and also in the much earlier times, look at the many thousands of different delicacies with which people fill their stomach and belly, then it will immediately become clear to you how in this situation all kinds of unfermented and therefore impure, bad and harmful substances often take possession of the whole human body and gradually torture and torment it more and more. Because such various substances in a human body are then constantly coming into a fight which can be calmed down for a period of time after seeking protection by taking all kinds of herbs and roots that are known through experience and with which they appease the internal soul substance revolution.

[6] But such good health does not last long, especially for an old person, unless he for a long time sought protection by taking very simple food for his body. But this does usually not happen because when the people, for what concerns their body, become bearably healthier through a fortunately chosen medicine, most of them will soon like their old delicacies again, become then more sick than they were before, will begin to have trouble and will usually end in a painful way.

[7] Look, this is why Moses prescribed the menu for the Israelites who were delivered from the hard slavery of Egypt. Those who strictly lived according to it, remained healthy up to a high age, but very soon many wanted their Egyptian meat pots, and the result was that soon after that they became sick, weak and tired and had to end their earthly life with all kinds of physical sicknesses.

[8] Still more sadly in this respect is what happens to children.

[9] Firstly their parents have sinned here and there and have by that filled their body with a great number of bad and harmful soul substances, and thus the child is procreated by a sinful father in the body of an even more sinful mother. Question: how can out of such body come forth a healthy child?

[10] And secondly, it is especially during pregnancy that the mother is mostly craving for all kinds of delicacies, and her family members cannot think of a better service than to give in as much as possible to the desire of the pregnant woman.

[11] On this occasion, the child receives a second blow against his health. It is not sufficient for the child to come out completely sick from the mother's body, but immediately after that he must be nourished with an even worse mother's milk. This is the second, even harder blow against the basic principles of the health of a child.

[12] If a child withstood as fortunate as possible and so-called 'safe and sound' those two blows against health with all kinds of medicine, there is still a third blow against health. The child grows up of course, becomes cute and adorable for the people around him. Then he all too soon will be greatly spoiled and provided with all kinds of sweets, because such foolish parents cannot forbid anything to their darling. But what is the result of this? That the child will prematurely spoil and weaken his stomach and the necessary digestive organs, so much so that he will already soon catch all kinds of physical sicknesses and also die early.

[13] Many children die already in the body of their mother. A greater number *die* soon after birth within two to three years, but most of them from four to twelve years. The children who then still reach a riper age must firstly have clever and reasonable parents, must have followed a chaste and healthy life and did not get angry or vexed. In this way they still can come to a very good and bearable health and reach 60, 70, 80 years or older. But then their old age is in itself as good as a sickness which is still a result of the mother's body and comes mostly also from the sins of their youth.

[14] From this short explanation you can see that I absolutely was never the cause of the human physical sicknesses, but the people themselves, and this from the moment that they thoughtlessly and willfully left more and more My commandments and rules which I always gave to them, and they followed their reason and their will which became more and more darkened and confused by the evil spirits that are in the air, the earth and the water.

[15] The elders knew very well that the night outside is no friend of men, but nevertheless, they try to accomplish their big plans of speculation during the night. However, all this kind of excessive speculation is the same as theft and murder that – as you well know – are committed mostly during the night.

[16] The Earth is big enough to feed thousand times more people than the people who live now on the Earth. But greed, miserliness and the lust for speculation have bordered and marked the landed properties. And those who are most rich, miserly and powerful often took the biggest and best pieces of land into possession, and they persecuted all those who wanted to resist against it. And so it happened that many

possess thousand times more of excellent land than is needed for the livelihood of themselves and their family.

[17] On the other hand, many hundred of thousands had to go to the coasts of the sea to take out from there their bad and unhealthy food. By that, the navigation was invented, and men sailed far and wide along the shores of the sea and hunted recklessly for the treasures and riches that were hidden in the sea, and so very big nations live at this time at and from the sea, and all this was not the case with the first men on Earth.

[18] But when this is so – as experience teaches us – how can a somewhat reasonable person think by far that the nations in this time who greatly stepped out of the former order, can be and stay as healthy as those first men on Earth who, since the body of the mother, never stepped out of that order?

[19] The state of sickness which presently precedes the physical death of men is therefore nothing else than the result of the almost complete rejection of the ancient order, but is at the same time also a protector of the healthy soul still present in many, for it takes care that the soul will gradually separate himself from his bad flesh, will by that detach himself from the shackles of the bad soul substances of his body, and when these cause too much damage he can still in time separate from his body forever with the help of his better spirit of the beyond. After that, he will eternally not wish anymore in the least to enter a body again, except when he would have come out of his body entirely evil, and then, to bitterly revenge himself against the flesh, will try to enter the flesh of a human being who still lives on Earth in order to torture it in the most cruel and merciless way, which you could see and experience oftentimes from people who were possessed by evil spirits.

[20] And with this, My friend, I have more than sufficiently answered your question of yesterday. Now we will have a closer look at the chasing of the gazelle of today and more of these things.”

CHAPTER 183

The battle of nature

[1] (The Lord) “You may go around the whole Earth and you will discover, for what the outer appearances are concerned, nothing else but enmity amongst the creatures.

[2] Look at the sun, which is certainly the greatest benefactor of the Earth and all creatures, because by its light and warmth everything comes to life again and grows and becomes strong. The plant kingdom is like shooting out anew of the soil of the Earth and produces fruit within the order of every kind. The sap in the trees begins to flow again, they receive buds, leaves, blossoms, and then gradually the fruit ripens.

[3] A countless number of the most various winged insects have laid their eggs. The

light and the warmth of the sun hatch them out and they fill the air with numberless little and bigger creatures.

[4] This is the way of the birds, the fishes in the water and the numberless other animals in this element. And the other animals and the people even enjoy the sun. So it is, as I said, certainly the greatest benefactor of the Earth and its creatures, but at the same time also the greatest enemy of the Earth and its creatures.

[5] Because look, it does not take long for the sun to call everything to life on the surface of the Earth. After that, it increases in light and warmth, so much so that it kills everything again in the summer what it created during the winter and spring.

[6] Your region here is an example of this in itself. In the second half of the winter till the first half of spring, everything becomes green, and your region looks like a paradise. And what is it now? It is hardly half autumn and it is a steppe wherein you seldom can find anything green. Everything is withered and dead.

[7] And if you go to Africa, or the southern parts of Arabia, then you will need to travel many days before you will find something alive, because the heat of the sun kills everything that it possibly has brought to life in a winter.

[8] In the so-called temperate zones of the Earth, things are more praiseworthy, but then the winters last much longer than here, and the plants and animals do not thrive anymore in such abundance as they do in these warm regions of the Earth. And so you will see everywhere on Earth that the sun is on the one hand the greatest benefactor of the Earth, but on the other hand its greatest enemy.

[9] Even the sea in the hottest zones is little crowded by fish and other sea animals when the sun develops its greatest strength. They flee further to the north or more to the south, depending on whether the sun develops its greatest heat in this or that hemisphere.

[10] And look, as the sun is in relation to the Earth, all the creatures on Earth are more or less in relation to each other.

[11] This is for instance already the case among the elements. Is the water, next to the sun, not one of the greatest benefactors on Earth? Does not every farmer wish a blissful rain when his fields, pastures and gardens become dry? And when it comes, the whole creation is as if shouting from joy.

[12] But if there is, instead of a blissful rain shower, one heavy cloudburst after another, then no one on the whole Earth will praise its usefulness because by their mighty streams of water they destroy everything they come across, and then they leave a vast region of waste soil behind them of which men cannot make good use anymore despite often centuries of great effort.

[13] So also, the different winds are very great benefactors to the soil of the Earth and the physical health of all creatures. But when they degenerate in great storms and hurricanes they are not very useful but bring only damage, at least from the point of view of the human reason, because it is not capable to evaluate how effective these violent phenomena are for a great useful purpose.

[14] This is also how it goes with the plants among which many are noble, but more

of them are not noble, which you call 'weeds'. When someone has a clean field to sow his wheat and barley, those two noble kinds of grain will develop well and purely, but if an enemy would come during the night to straw a quantity of seeds of weed on the wheat and barley field, and the weeds would then come out between the noble grain, they would soon oppress and suffocate them.

[15] Apart from that, there exist certain kinds of plants that prevent other plants from coming up when they take possession of a big or small piece of land.

[16] And so you can see the same thing happening before you in the animal kingdom. The one animal serves the other as prey and food for what concerns his flesh. And man – a kind of animal himself as far as his flesh is concerned – is and remains the greatest predator. Because a gazelle or a sheep will flee when they see a wolf, a bear, a lion, a tiger or other devouring animals coming close, but man, when he is provided of all kinds of weapons that he invented by his intellect, does not flee for such vicious animals, but he greedily chases them to possess their fur, and will now and then also change their flesh into a well tasting piece of roast meat by the fire.”

CHAPTER 184

The purpose of the battle of nature

[1] (The Lord) “Your question is actually why I allow those enmities on a celestial body like the Earth. On this I say to you that apart from the Earth there are countless much bigger celestial bodies, and there you will find no or very little of this kind of earthly enmities among the created.

[2] Yes, then why exactly on this Earth? I say to you: because the people of this Earth are, for what concerns their soul and spirit, in a position to become children of God by which they then also will be capable to do what I can do. That is why it was said to the elders by the mouth of the prophets: ‘You are My children, and therefore gods, just as I, your Father, am God.’

[3] But to bring a soul into that position he must, as they use to say, after a long series of years, in a way be joined from countless soul particles from the kingdom of all creatures on this Earth. And this joining of those often endless many souls of creatures is that which the old wise men who knew about it, called ‘migration of the souls’.

[4] The outer material forms of the creatures destroy each other from both sides, but by that, many souls who live in those creatures become free. Those who are similar unite themselves and are procreated again in a material form on a next, higher level, and so on till man.

[5] And what applies to the soul, applies also to his spirit of the beyond, which is the actual procreator, further guider, developer and preserver of the souls up to the human soul, who only after that will enter into his sphere of freedom, and in moral respect he

will be capable to further develop himself.

[6] Only after the soul has raised himself to a certain degree of spiritual perfection, will his spirit of light and love of the beyond unite with him, and from that moment on man will be more and more like God. And when the body will then be taken away from the soul, he will already be a being who will be entirely like God, and out of himself he will be able to call everything into existence and also wisely maintain it.

[7] What I told you now, happens only on this Earth and on no other celestial body to such great extent as precisely on this Earth, and he who is wise will understand this for the following reason: because this Earth corresponds to My heart. And since I Myself have also only one heart and not several hearts, there also can be only one celestial body that was set out of Me which corresponds exactly to My heart, namely with its most inner point of life.

[8] You still cannot clearly realize it, and if I wanted to make it as clear as possible to your mind, we would be busy for more than a 1,000 years before you would come to understand My inner wisdom a little more clearly.

[9] But when you will become one with My Spirit in your soul, in one moment you will realize and understand more than you would do now yourself in a 1,000 years by means of difficult research.

[10] And since I am now here Myself, and all things are possible to Me, I will show you – for what concerns the soul – what happened to the chasing that you saw and watched today.”

CHAPTER 185

The example of a joining of animal souls

[1] (The Lord) “You saw how the giant eagle captured the jackal that had eaten the gazelle, how he flew high in the sky and then let it fall on a stony ground, on which occasion that predator met a certain death. But then it was grabbed by the eagle again and carried far to the south where the eagle had its nest and dwelling place between the rocks. When he arrived there with his prey, he let it fall down again from a great height because it became already too heavy for him.

[2] But the prey hit a rock face and fell down in a rather deep canyon of the valley. Arab shepherds grazed their meager flocks in that canyon, and they soon saw how the giant eagle – a known enemy of the shepherds’ flocks – flew lower and lower to pick up his prey that fell too deep in the valley.

[3] When the shepherds noticed this, they immediately stretched their bows and aimed at the lower flying eagle, and when, according to their calculations, he was low enough, they shot sharp arrows with their bows. And see, the eagle was well hit by three shepherds, fell down dead in the canyon and was taken by the shepherds as a

true trophy of victory. But the poor jackal with his gazelle still lies between the low rocks where he fell down and will only be eaten after some time by other predatory birds.

[4] And now look there, before the door stands already a human form as of a child, and waits for a next procreation so that he can be taken up in the body of a mother. And behind this soul's appearance you can see a shining form. This is already the soul's spirit from the beyond that will take care that this soul who still belongs to the kingdom of nature will at a next opportunity be cared for in the body of a mother.

[5] And now you also saw how from the three last already completed animal levels – of course after many thousands of previous processes – a human soul appears.

[6] Out of this, a male child will be born into the world, who, if he will be well educated, can become a great man. The gentleness of the gazelle will rule his heart, the cleverness of the jackal his mind and the strength of the giant eagle his reason, his courage and his will. His character will be mostly warlike which he can however temper by his heart and his cleverness by which he can be a very useful person for no matter what kind of office. However, if he will be a soldier, he will be fortunate by his courage, but he also will be a prey for the weapons of war of others.

[7] But to let you see the child directly from his birth, already next year your earthly neighbor will be his father.

[8] Now you know everything. I have told and shown you something which I did not tell or show any other person in that manner till now. But let us now take some bread and wine again and strengthen us after this rather long explanation.”

CHAPTER 186

The Lord seems to favor the gentiles

[1] My advice was followed immediately. We all took some bread and wine again, and **the present Pharisees** said: “Only now we believe completely that You are the Lord and the true Christ. For such secrets in the big nature can only be known to You and further to no other human being on the whole Earth.”

[2] And on this, **My disciples** said: “Lord and Master, now and then You showed us also such things in the presence of the people, but You actually never taught us so deeply about such secrets of nature, and You also did not explain them to us in such manner. It remains strange that You speak more openly among the gentiles than among us Jews.”

[3] I said: “Are you then still so shortsighted and do you not understand its reason? Since your birth, when did you become men acquainted with nature? You never examined one or the other phenomena. You let it go as it came, and you were completely indifferent whether finally a wolf will tear up and devour a sheep or that a courageous ram will finally knock down a wolf and kill him or let him hastily run away.

[4] You were always zealous in keeping the laws of Moses, but you were seldom or not at all concerned about the laws in nature, and so I knew that I had to teach you first and put it in the right light before you. All the rest that you need, you will at some opportunity gradually experience with Me.

[5] In the beginning it was difficult for many of you to consider Me more than a prophet, and you had a lot of objections. But now that it is clear to you – although not everyone of you in the same measure – that I am the true Messiah, the time has also come for you to further explain and reveal many other things on the subject of the nature of the Earth, but you only will understand and realize all those things when you will be filled by My Spirit.

[6] Then you will also realize that one cannot give these kind of explanations in this still totally dark time, especially among the Jews who do not have even a bit of understanding up to now, especially of the meaning of the first book of Moses. And the covering of Moses' face still covers their inner sight.

[7] That is why you will have done enough when you will have awakened your brothers to have faith in Me. All the rest, as far as necessary, will be accomplished by My Spirit in them.

[8] But the Romans are people who are well acquainted with the nature and have much experience and made observations. Therefore, such phenomena and also other things on the subject of nature should be taught to them, and they also can understand it and they have more light than you. I moreover say to you that the great light will soon be taken away from the stubborn Jews and be abundantly given to the gentiles."

[9] On this, **a disciple of John** said: "Lord and Master, these are words from Your holy mouth that cannot make us Jews happy but only sad, for according to the Scripture we are the chosen people of God, and You Yourself came forth from us. Now the gentiles will be favored and we will in a certain way be scattered among all the nations on Earth and possess no more country or home, and about the successor of king David, this also will come down to nothing."

CHAPTER 187

The love of the Lord for the Jewish people

[1] I said: "My friend, now you still speak and think like a blind man. The Jews were the chosen people of God, but did they also behave to be and remain that for which they were called since the time of Abraham? They kept the law outwardly in a very dry manner and praised God with their lips but their hearts remained hard and far from God.

[2] They were admonished many times by the mouth of many prophets and other wise teachers about how they should behave towards God, but did they act even a little

according to those admonishments?

[3] They were constantly fighting among each other and went to war to possess earthly goods. I once punished them for this with the Babylonian captivity by the sword of the very pagan king Nebuchadnezzar, and I let them there in all dishonor and need for 40 full years so that they would better their life. Yet, I did not leave them without prophets and teachers.

[4] When they bettered their life again, I allowed them to return to their country and rebuild the city of Jerusalem and the temple. And they once more became a people of reputation.

[5] But when they were doing well again, they gradually forgot Me, did not listen to the prophets and teachers but persecuted them and stoned several of them.

[6] When I saw that the Jewish people did again not heed My admonishments, I awakened the Romans. These came with a mighty army of war, conquered not only the Promised Land but moreover a lot of Asia, and they appointed hard feudal kings over the Jews and also over other nations, but they let them keep their scriptures and religion.

[7] Now I finally came Myself, went several times to Jerusalem, taught in the temple, and as Father I also wanted to protect the people – like a hen with her chicks – under the wings of My love, power and wisdom. But what did My appearance, My teaching and My deeds accomplish up to now? Nothing, except that they hate Me more every day, persecute Me in all directions and, as far as My body is concerned, they very seriously want to kill Me, in which the Jews will also succeed soon so that the judgment, which is threateningly represented to them by the Scripture, will be fulfilled to them.

[8] The Old Covenant will cease to exist, as the prophet Daniel prophesied, and a New Covenant will be made in which also all the gentiles will become heirs and possessors of the Kingdom of God, for the Romans have already conquered the Promised Land once but did not destroy anything in it. Shortly after Me, the Romans will conquer it again and will destroy it in such a way that of the many cities – Jerusalem not excluded – not one stone will be left upon another, and a short time after that, they will not even be able to determine on which spot this or that city had stood.

[9] So when I said here that the light of the Jews will be taken away and given to the gentiles, am I then unjust? Or you go and convert all the Jews for Me so that they believe in Me, then I will stop the last judgment for them, renew the Old Covenant and will from now on also uphold it till the end of times.

[10] But take care and see how you will fare with that undertaking. I tell you: even much worse than what happened to your teacher John who preached repentance in the desert for the forgiveness of sins, but was soon after that thrown into prison by Herod who let him later be beheaded on the request of the adulterous woman Herodias.

[11] Do you think that you will be better off if you would now convert in My name the high and proud Jews of their sins and show them their numerous vices?

[12] If you will look at this with your reason with only a little spark of light, you surely will realize that the measure of the sins of this people became full, just like the measure of the sins of the Hanochites at the time of Noah became full, after which the flood came that swallowed up all the enemies of God.

[13] Or are the Jews in Jerusalem now perhaps friends of God if they have nothing else in mind than to capture and to kill Me, God, their Lord and Father? Should we let such people subsist?

[14] Look, this cannot be for the sake of the many other chosen ones. That is why I will greatly shorten the time of the downfall of Jerusalem and its people and I will let the judgment come.”

CHAPTER 188

False Christs, false prophets and false wonders. Advices for the conduct of the disciples.

[1] (The Lord) “Yes many Jews will also believe in Me, and many already believe, but it will not take long before a great number among them will arise, and each one of them will write and proclaim another gospel about Me, as this is already the case in many places, by which then many false Christs will exist. Because these false spreaders of My teaching will say to their disciples: ‘Look, here is the true Christ, and I can know since I was His eyewitness.’ And another will claim the same thing about his Christ.

[2] And so, these false prophets will soon also cause great confusion among the gentiles because as Jews they firstly will more easily be believed than the gentiles who are awakened by Me, and under the expression ‘in My name’ they will also perform false wonders and signs. By that they will seduce many people and convince them about their false Christs.

[3] I say this to you now, so that you will know, when you yourselves will meet such false prophets, you will then not believe what they teach, but will witness against them in My name and warn the people against them, and punish the false prophets to keep them from spreading My teaching.

[4] If you will become lukewarm in those activities, you will be like the salt that has become powerless and useless. And if the salt has become powerless and useless, with what will we then make the food tasteful? So teach the peoples that they should especially heed the false prophets and should neither believe their words nor their signs.

[5] But you yourselves should not disagree, neither in words nor in deeds, but give to the people the full truth that never contradicts itself, just like you have received and seen it from Me. For if you will disagree among each other, and the one will say this and the other that, you yourselves will lay by that the seed of the disaster of discord in

My teaching and by that you will not be able to rejoice in much praise and reward from Me. But one will mostly recognize you as My true disciples if you love one another as also I have always loved you, and if you never will fall into disputes and quarrels which will very soon be the case with the false prophets. Then the one who proclaimed the false Christ will persecute the other with cursing and condemnation by which My teaching that I gave you will be broken into pieces as will also soon happen to Jerusalem and other cities where no stone will be left upon another.

[6] But I will know how to keep My teaching completely pure till the end of times. But woe to all antichrists in the course of time. They will not be able to perform their evil practices much longer than the Jews did to Me since the time of Moses up to Me, and I will visit them with a world judgment that will be even worse than the one at the time of Noah, Sodom and Gomorrah and many other cities and nations up to this time.

[7] But I will continually stay with My followers till the end of times and will come to them in different ways, one time here and then there, and I Myself will be their teacher in all things, for in that time I will also come as a flash of lightning that illuminates from the east to the west and which will enlighten everything that is obscure and dark on the Earth.

[8] Look, the strong light of that flash of lightning will destroy them, namely the adversaries, just like the light of a flash of lightning will kill the crabs when it shines on them. There is a similarity between animals and men who, like the Israelites, shun to walk on in My light and are constantly longing for the full meat pots of the dark Egypt. So a crab, that can more often be found in Egypt, has also the characteristic that it usually prefers to search for its food in the mud. And when from time to time it accidentally crawls to the light, it quickly makes a backward movement and will look for its dark mud again.

[9] Tell Me, are the present Jews in the Promised Land not exactly the same as the Israelites whom Moses set free from Egypt, and who, instead of going forward in the desert to reach the Promised Land, only wanted to have their Egyptian meat pots back and who therefore blamed Moses for leading them out of Egypt where they were so well off? Can such people not be compared with those ugly mud animals that cannot bare the light of a flash of lightning and are constantly moving backward instead of moving forward to search for their food?

[10] That is why I provided and determined for their final judgment that they finally would all die by the fire and the light of My flash of lightning.

[11] And so will be fulfilled what I already told you at some opportunity, namely that I finally will let the Earth be purified of its dirt by the fire.

[12] I think that with this I have more than sufficiently shown you the reason why the light of the Jews will be taken away and given to the gentiles.

[13] The Jews as such will continue to exist among the gentiles among all nations on Earth, and they will still hope for a Messiah who will however come no more. After that, they continually will look like animals, like dogs, because a dog will always return to what he has spit out, and a pig to the pool of mud in which he bathed and dirtied

himself.

[14] The triple covering before the face of Moses will hang before their eyes because they cannot bear the clear light from the Heavens and will therefore never grasp or perceive the inner meaning of the Scriptures of Moses and the prophets.

[15] Are you now satisfied with this well-founded explanation of Mine?"

[16] **The disciple of John** said: "Lord and Master, I have to be satisfied with this, for I very clearly can see that this is exactly so and as it will also be so in the future, as You have very clearly revealed to us all.

[17] Oh, who can change it when people misuse their free will so much and prefer to be led around by the leash of the devil and be deceived instead of following up Your advice to raise them towards all freedom and give them the eternal life in Your Kingdom.

[18] I only hope that You, o Lord and Master, will still keep a lot of means in store to also – in the course of the times of times – call from the crabs men into existence who will recognize You. For You did not let them come into this world to let them remain crabs for eternity for what their soul is concerned?"

[19] I said: "That which is reserved to the long-lasting times of the future lies hidden in the decree of My love and wisdom. It will however still take long times before the light of the last of the suns will be extinguished. Men will see many stars in the sky go out and see again others taking their place, but the actual crabs will therefore not have lost much of their ugly appearance. But to Me 1,000 earthly years are like one moment. That which cannot be accomplished in one long time, can maybe be accomplished in a next or in 1,000 periods of time.

[20] The one who wants to be helped will also be helped soon. But the one, who wants to persist in his stubbornness, let him persist as long as he wants. And if he wants to persist in it eternally, he is also free to do that. For also the internal material body of the Earth, as well as the endless many other celestial bodies, need its food to subsist, and it will take a terrible long time before one atom of the interior of the Earth will reach its surface again.

[21] Although you do not understand what I want to say with this: the lost son is already on his way back, but almost endlessly long times will still be necessary before he will entirely come back into the old house of the Father.

[22] On a small scale, every sinner is like a lost son, and over his true come back there will be greater joy than over 99 righteous ones who do not need penance.

[23] But the word that I speak to you is not only for this Earth but in a corresponding manner for the whole of infinity, for My words are not human words but God's words, and they are also heard by the numberless myriads of angels and are carried from the one end of My endless many creations to the other, and they will have their effect.

[24] This you also do not understand, but when you will be reborn in the spirit, you also will be able to look into the endless depths of My mercy. Be satisfied for the moment with what you heard now, for in this world I will not often say similar things anymore as those which I told you now. So keep it with and in yourselves till the time of

your inner enlightenment after which you also will be able to speak with people who are understanding and enlightened about all the things you heard from Me. But keep it to yourselves for those who are not understanding, and do not throw My pearls like feed for the pigs.”

[25] The disciples kept this to themselves, observed it when they spread My teaching and did not reveal many other things about Me, especially not to the Jews, apart from especially My suffering and dying and My resurrection, and that accordingly I was truly the Messiah. But even about these last events they were not completely in agreement with each other. This already became clear when after the news of the women, namely of Magdalena, about My resurrection, a few of My disciples believed, but others not and took the statement of the women for a fable, till I personally appeared before them, and it was still difficult to completely convince them that I had risen. On this occasion I told the disciples that they especially should beware of disagreements among each other. But with and among them it was the same as with other people: their spirit was willing but their flesh was weak.

CHAPTER 189

The difficulty of being a teacher

[1] While we were still together at the table, taking bread and wine, **Barnabas**, a Pharisee as you know, said: “Lord and Master, if You also would consider me worthy to spread Your teaching among the people, I would not leave out one word of Your teaching, neither add one.”

[2] I said: “You are a Jew, and by your great wealth you were able to become a Pharisee, since you could prove that you belong to the tribe of Levi, but you were raised among the Greeks and by that you acquired much of the Greek stubbornness, and in the course of time you will not get along well with another of My disciples, but I will say something to you all. Thus listen to Me.

[3] A true spreader of My teaching must be like a very experienced, compliant and highly skilful doctor.

[4] For instance, a doctor comes into a village where he is called to many sick people who suffer from gout and all kinds of feverish sicknesses. Now the doctor thinks to himself: ‘I already treated many such sick people and helped them with this and that medicine, and these sick people suffer from the same illness. So I will give them the same medicines, then they will become healthy.’ The doctor does this, and look, the sick people get worse by his medicines instead of better. They lose their confidence in him and look for another doctor. The doctor gets angry about this and says to himself: ‘These medicines of mine have helped already so many people, then why not them?’ He is offended and goes home.

[5] Soon came the second one who was called. He was wiser than the first one and took information as to how the sick person had lived, what kind of food he had taken and by which sicknesses he had been tormented since his youth. And so he took information on more things about which a wise doctor should inform. And based on these he adjusted his medicines – for this sick person this and for another one something very different. And look, that doctor, who took the trouble, soon healed the sick people in the whole village because he knew the art to adjust his medicines according to the different characters and qualities of his patients.

[6] And as a doctor can accomplish fortunate healings in this manner – if it really is not too late – so can a true soul-doctor do it also with the many soul-sick people in this world where one soul is credulous, the other one little inclined to believe, again another one proud, or misery, selfish and many more of such things. Now if the soul-doctor comes to such different sick people and will directly in a stone-hard manner proclaim the teaching that he received from Me, it will not be very useful.

[7] The one who cannot weep with those who weep, laugh with those who laugh, be cheerful with those who are cheerful, and serious with those who are serious, is still not fit to spread My Kingdom on Earth and looks in this respect like a countryman who, when he plows a field, puts his hand to the plow but always looks behind him to see how the furrows are, forgetting by that the plow is slanting because of too little attention of the plower, and he can do nothing else except to draw the plow back to the spot where he was still going straight and start plowing again.

[8] It is the same with the teachers who want to teach something to everyone in one and the same manner, regardless of what kind of character and what kind of natural qualities they may have. A few of them will grasp something of that teaching because the teaching was precisely fit for their capabilities. The others however will leave the teacher, being more ignorant and unqualified than before.

[9] And so also when you spread My teaching, you will have to be very attentive as to what kind of character those people have to whom you proclaim My teaching. Otherwise it will not be very useful.

[10] A credulous person will soon believe anything, especially when you confirm the teaching with a miracle. But remember by that: the one who accepts something new too easily, will also quite as easily let it go, especially when he is pressured by a temptation. You will have more work to do with someone who does not easily believe something, but once you win him, he will also stay with what he accepted. That is why you should make more effort for them than for credulous people. Do not trust them when they so gladly and without difficulty have accepted your teaching. For when you will come back to them again, perhaps hardly half of them will still keep your teaching, and the other half went back to their old, impure belief or followed one of the false prophets.

[11] So agree completely for what concerns My teaching. But for what concerns the lecture, you should first look as to what kind of children of the spirit they are, and only after that you can proclaim My gospel to them, and then you will accomplish good work

everywhere.

[12] Think also about the ancient Roman proverb according to which no deity can be formed out of a bulky and rotten chunk of wood and that a meek, fearful dove never brooded an eagle from its eggs. So, as I told you oftentimes, be clever as serpents but still full of meekness as doves.

[13] The office of a teacher is one of the most difficult professions, but blessed is the one who knows how to efficiently manage such office.”

[14] On this, **Barnabas** said: “O Lord and Master, now You very openly spoke the purest truth, for I also was a teacher before and experienced how difficult it is to deal with various people. Therefore, above all I will also take this advice of Yours to heart and transform it into deeds.”

[15] I said: “This you will do, but you also will be one of the first who will come into great conflict with one of My chosen disciples, and then you will separate from each other for a long time. I do not say when, at which opportunity or with which disciple, but when it happens, you will remember what I just told you now.”

[16] **Barnabas** said on this: “Lord and Master, since You know this beforehand, it should be possible for You to put the right obstacle in the way before such unpleasant event happens.”

[17] I said: “The most free men on the whole Earth are you, My disciples, and precisely you I do not want to chain in the least by My almightiness. For if I send you into the world to free other people in My name from their chains of the hard bondage under the law, then how can I send you as chained helpers? If I would do that, things would look bad for the people for what concerns their liberation and salvation, for in that case a new, heavier joke than the old one would be put on them, and My coming down here would be useless.

[18] But I awaken you as apostles and prophets of the new and not anymore of the old covenant, and by that I make you the first liberated ones on this Earth, so that through you My salvation will pass over to all people, in the right way and manner and in the perfect order of My eternal love, wisdom and power. Did you, Barnabas, understand this?”

[19] Barnabas said that he well understood it, and all of them said the same.

[20] I said to them: “Stay in Me, then I will stay with you till the end of times, and I will awaken each one of you in My Kingdom on his youngest day.”

CHAPTER 190

The priest of Apollo inquires about the Lord

[1] When I had said that, the priest of Apollo let the innkeeper know via a messenger that he and two other pagan priests would come to see how the God of the Jews

looked like and who was apparently staying under his roof.

[2] We told the messenger that this is a public inn and that everyone was free to come in.

[3] This Apollo priest and his two subordinates heard from the servants of the innkeeper that a God of the Jews was staying with the innkeeper, and who did many unheard off miracles that were never performed before.

[4] The messenger went immediately outside and told the three pagan priests that they could freely enter if they wanted.

[5] Then the priests did not hesitate long and came soon to us in the guestroom.

[6] **The Apollo priest** went immediate to the supreme judicial city officer and said: "Supreme judicial city officer, enlightened by my god Apollo, tell me who of these many Jews who sit at the table is the miracle working God of the Jews, so that also I can bow down before Him and show Him honor, for we priests of the gods of Egypt, Greece and Rome also honor the gods of other nations as they deserve it."

[7] The supreme judicial city officer looked at Me somehow questioning whether or not he should answer this imaginary chief priest.

[8] But I gave him a sign that he first should offer him a full cup of wine, telling him that it was the water from the cistern of the innkeeper.

[9] **The supreme judicial city officer** understood My sign and said to the Apollo priest, who looked unusually silly: "Here beside us is still a small empty table. Sit down. And here are also three cups, filled with the water from the cistern of the innkeeper, so that you first can quench your thirst with this best water of our whole city."

[10] Immediately three full cups were placed before the 3, and the Apollo priest who was not exactly a friend of water, tasted it anyway and discovered that it was not water but the best Cyprus wine that was only drunk at the tables of the emperor. So he emptied his cup at once till the last drop, and his two subordinate priests followed his example.

[11] When **the Apollo priest** had emptied his cup, he said in full amazement: "What? Is that water from the cellar of the innkeeper? This is one of the best wines of the island of Cyprus. When did a cistern ever have such water? That is not possible, you are joking with me."

[12] **The supreme judicial city officer** said: "Then let the innkeeper himself take you outside to his cistern and scoop it out yourself and drink it. Then come back and tell us if someone is joking with you. But you surely will not think that the innkeeper is so foolish and silly to let a few hundred sacks of the best wine come from Cyprus for a huge amount of money to pour them out of the sacks into his cistern."

[13] Then the Apollo priest stood immediately up, and **the innkeeper** escorted him with his two subordinate priests to the cistern. He put the pail into the hand of the chief priest and said: "scoop the water out yourself and taste it."

[14] The Apollo priest did so at once and he discovered that it was not water but excellent wine. His two subordinate priests did likewise and discovered the same. They advised the innkeeper not to leave such valuable water in the cistern but to fill many

wine sacks and to keep them for special guests who would gladly like to pay a lot for it.

[15] **The innkeeper** said: "I did not receive any order or authority from the One who changed the water in my cistern into the most delicious wine, and therefore it has to stay as it is."

[16] The priests could not oppose to that, and together with the innkeeper they came back to us in the guestroom.

[17] When they took their seat again, **the Apollo priest** said with a certain sadness to the supreme judicial city officer: "We never heard about this kind of thing from all our gods, starting from Jupiter to the smallest well nymph. We dealt with already hundreds of the most important magicians, and they were able to accomplish many wondrous things, but to change water into wine, this did not yet come up in any of them. Therefore I ask you to show me now the One from this rather big company to whom I have to show my greatest esteem and respect."

[18] On this, **the supreme judicial city officer** said with My permission: "The one who sits at my right hand is the Lord of all glory, the Master of all masters and the God of all gods."

[19] When **the Apollo priest** heard that, he said: "Then of all the gods He must be the unfathomable fatum⁵⁵ of which they themselves are dependent, just like the sun, the moon and all the stars and the whole Earth with everything on and in it. And I think that it is also written in an old Egyptian book that this unfathomable deity – namely that fatum – will once reveal Himself more closely to the gods and also to the people of this Earth.

[20] Today, at sunrise as usual, I gave my morning salutation for all the people to the god Apollo, but by that I was very surprised when I saw two suns rising one after the other. And I was even more surprised when above and under the second sun I noticed very clearly written words which I could however not read because they were written in Hebrew letters, and therefore I could even less understand their meaning.

[21] But I thought by myself that this must have a very exceptional meaning. And when I later took information everywhere whether anyone else besides me had seen this special sunrise, I came to the people of this inn, and they told me that the God of the Jews, escorted by several servants, took really accommodation here yesterday close to the evening and that He was still staying here. If You, o Lord, Master and God, are the One, forgive me that I also show you here my fullest esteem and reverence – although I am a pagan priest – and ask for Your divine permission to build a temple for You in our city on the highest top in order to always highly glorify you therein.

⁵⁵Latin for 'fate'.

CHAPTER 191

The true worship of God and pagan worship

[1] I said: "You can leave this out, for My temple is everywhere, especially in the heart of men who believe in Me, who love Me above all and keep My commandments.

[2] Look at the Earth with everything that it bears and contains, and also the firmament. All that is also My temple that I built Myself. Therefore, I do not need a temple that is build by human hands. But if you belief that I am the Lord, then turn away from your idols and your temples that are made by human hands. If human beings made their gods with their hands and built temples for them in which they offered and made promises to people who also offered, and they do not even possess the power to let grow the very smallest of moss plants out of the soil, then what power must your gods and temples possess that were made by them?

[3] But the priests possess a bad power, namely that of deceit, and the power to awaken a very dark superstition in the mind of the people. That power comes from the chief of the devils who knows how to darken the hearts of all men by means of his secret ways in order to then enrich and expand his kingdom with them.

[4] But woe to those who well know that what they teach the people is worthless but who nevertheless lead the people into darkness in order to let them work for them in the sweat of their face to acquire a very good worldly, effortless and careless life from the offerings that they want from them.

[5] I tell you that I will look after the poor deceived people, but never after those who deceive, for these know what they do but the others do not know.

[6] You yourself never believed in one of your gods, but you nevertheless forced other people to believe what was to you already for a long time a pure fable of the elders.

[7] If you want to save yourself from downfall, then turn your back to all your gods, instruct the people who were deceived by you about the one, true God of the Jews. Then you also will once partake of My Kingdom that is not of this world but of the spiritual world of the beyond of which you have no knowledge."

[8] On this, **the Apollo priest** said: "O Lord, Master and God, that will be a hard task for us. For the people are still too much permeated by the old error that our gods really exist, and if we would instruct them the opposite, we will be in danger to be persecuted and mistreated by the people."

[9] I said: "If you yourselves believe in Me, that faith in Me will give you the power to also easily make the impossible possible."

[10] **The Apollo priest** said: "We have seen now that by Your will nothing is impossible. If You wish, You can destroy our idol temples in one moment. Then we will not have to give account to the people and it will then be easier for us to speak to the people about You. Because witnesses are not lacking here to testify what You are.

Firstly our supreme judicial city officer is a completely valid witness. Then the innkeeper and his personnel and also those Jews over there.”

[11] I said: “That could be done but it is better that you first instruct the people about Me on good opportunities, and that the people themselves turn their hands against the temple and the sacred forests around it, which are rather dry brushwood than important sacred forests.”

[12] On this, **the Apollo priest** said: “Master, Lord and God.”

[13] After this exclamation I said to him: “When you speak with Me, then call Me only Lord and Master, but call Me only God if you realize in yourself what the deity is. Now you can talk further.”

[14] And **the Apollo priest** spoke, saying: “But how did all those gods exist? I do not want to speak about the little gods, the secondary gods or demigods, neither about the female gods, but those male principal gods that, as far as we remember, were already worshipped by the old Egyptians. There must be something about it because these gods could not have formed out of nothing into the imagination of men. You, o Lord and Master, will certainly entirely know about this.”

CHAPTER 192

The origins of idolatry

[1] I said: “The first inhabitants of Egypt, as descendants of Noah, brought also the knowledge about the one, only true God into that country and worshipped the only true God for more than 700 years. A temple is still remaining, sculptured from a big granite rock and built by four consecutive leaders of the shepherds to honor the only true God.

[2] An inscription was carved into the stone wall completely in the back of that temple, with the following few words: ‘Ja bu sim bil’, which means ‘I was, am and will be.’

[3] According to this notion of the deity, the first inhabitants worshipped the one and really only true God – just like Abraham in this country – and the Spirit of God was with them and taught them great things.

[4] However, later on, these first inhabitants, who were taught by the Spirit of God, thought deeper about the personality of the deity, and this all the more as they became more familiar with the powers of nature.

[5] Each power that they discovered was represented as a specific quality of the one initial power in the deity. In order to better instruct the people about it, the powers that flowed from the one deity were represented more illustrative to the people by means of corresponding images. And so they said to the people that each one of these powers was also holy and deserved godly reverence since it resulted from the one and only true God.

[6] They appointed teachers and they also established schools, and in the beginning they were instructed about the main original deity, but later the teaching was changed to mostly the specific powers that came from the divine being. And so, soon after that, for every power, specific teachers were appointed and schools established where every student had to study first before he, after taking exams, was accepted into the main school.

[7] In time these teachers became priests of the separate divine powers or qualities, and thus every priest knew well what he had to teach.

[8] Only a few schools existed in the beginning, and when in the course of time the number of people greatly increased, not enough schools were available. So they built more schools and temples and provided these temples with the images that go with it. They constantly discovered more of those separate powers coming from the one deity, put up smaller schools and provided the temples again with new deities that go with it and that were corresponding images of the powers from the one, only true deity. And finally they set up easy teachings for the teachers and priests according to which it was sufficient to only recognize and honor only one such power that was represented in the temple, because by that they also would recognize and honor the original main God in all His separate outflows of power and activity.

[9] Therefore, the actual most important knowledge of the one and only true deity subsisted only among the more and more lazy and greedy priests. However, depending on their work, the people did only have to recognize and honor the many separate outflows of power of the one deity, and only a few were allowed to be initiated in the high schools about the deeper secrets.

[10] Also strangers came to Egypt from all directions and wanted to be initiated into the wisdom of the Egyptians. But although the Egyptians, meaning the priests, showed them around from temple to temple and from school to school, they only taught them by means of the temple images which were related to the one main God. Apart from a few lessons, the strangers took also the many images to their own country which they could buy for money, and they also built temples and schools for them for which they appointed teachers and priests.

[11] And look, this is how paganism and image idolatry came into being at that time, and the people were led to believe that they had done everything when they only truly honored one or several images that were presented to them in the temples and when they zealously offered to them according to their means.

[12] The one and only true deity was honored with a certain fear and shyness as the relentless destiny, and the Greeks built even a temple for that fate, and this with the naming: 'Dedication to the only God who is totally unknown to all men'. So no image was placed in that temple but only a circle that was covered with the 'Veil of Isis' behind which no one could or was allowed to look.

[13] And so you have received now in a few words a complete explanation from Me about what is behind the many pagan idol images."

CHAPTER 193

The origins of Apollo worship

[1] (The Lord) “You call yourself a priest of Apollo and you do not even know which individual power flowing from God was represented *by Apollo* with the first Egyptians.

[2] Look, already with the first inhabitants of that country the urge for a clearer division of time became stronger, for they realized that time was equally passing by during day or night and divided itself by the length of the day and the night.

[3] Also the day divided itself because the sun reached its highest peak in a half day, but they had greater difficulty with the night. Certain stars assisted them but they soon noticed that the stars did not come up and go down at the same time. So it was more difficult to divide time during the night than during the day.

[4] They first erected high pillars on rather big plains and observed the way of their shadow. With stones they marked the rising and the setting of the sun. Then from these two points they made smaller divisions on the line of the shadow, and this according to the length of time that one needed to travel a certain distance at an average walking speed.

[5] Such distance was then called a ‘field way’ and was about a fourth part of the present-day hour. The length of time of a field way was marked with little stones. Those of four field ways with bigger stones. The main pillar in the middle represented noon, and from there several rows of such stones were laid down in an easy to understand manner to measure the time, of course according to the position of the sun.

[6] The time meters on the fields were called ‘Sa-pollo’, which means: ‘for the field’, and this name was chosen to determine the time for the shepherds and other field workers.

[7] Such pillar was soon decorated with an image. In his one hand he held the sun, made of glowing bronze, and which the guard of the field time meter had to hit with a hammer on a long handle, and this with as many hits as the shadow was hours away from sunrise.

[8] From this, the shepherds and the field workers knew how late it was and what they had to do at that time.

[9] It is obvious that in the course of time the field image was also put in all kinds of different forms on the pillar to make the passing of time more illustrative to the people.

[10] With time the people were no longer satisfied with this instrument to measure the field time with which they could not measure the time during the night. They were more intensively observing the stars and discovered your known twelve star images and gave names to them according to the completely natural phenomena that occurred from month to month in Egypt, and among which also four human names appeared: the Waterman, the Twins, the Archer and the Virgin, and all those star

images they called the Animal Belt⁵⁶.

[11] The more the stars were observed, the more precisely they also divided the time of the night, and in the city of Diadeira (Diathira⁵⁷) they erected a huge Animal Belt assembled from man-made rocks that were cut out, and which exists up to this day and is admired by all astronomers as a great work of art.

[12] From this short explanation of Mine you will now easily realize and perceive the origins of your god Apollo and why the people made it the god of the sun and also the god of several arts and sciences. Then you will also understand that in reality an Apollo god never existed. But since time was considered by the elders as a main result of the divine power, also that image was moved to the twelve main gods while those twelve main gods were in itself and by itself nothing else but the twelve main results recognized by men of the one original divine power.

[13] From this you surely will be able to conclude how later the many other gods and idols came into being. And now you surely will know how you should teach your blind pagans, so that they can return to Me, the one and only true original Being, and the Existence of all existence and the Life of all life.”

CHAPTER 194

The admonition of the Lord to love and to be patient to spread His teaching

[1] At this, **the Apollo priest** said: “O Lord and Master, how have we pagans been indescribably blind and foolish up to now. The matter stands now so clear before me as if I myself had lived during the first times of the Egyptians and participated in it and contributed to it. But it is now also clear to me that much effort and work will be necessary to raise the many pagans to the sphere of the light of truth.

[2] I will make every effort within my small group, and I hope that I soon will have my little people ready. But the pagan countries and peoples are widely spread over the Earth. So a much longer time and a lot of courageous teachers will be needed before they will have destroyed the many idol temples.

[3] But trusting in Your help, that matter will be all right after a long time, because the best in our pagan religion is that the government does not force it upon the people, and every real Roman is free to believe what he wants or also not to believe and to live and act according to the teaching of the philosophers of which the Greeks and Romans have many.

[4] For the government it is enough to be a loyal citizen and accept its wise state laws. And the government is little or not interested whether you believe in this or that

⁵⁶Zodiac

⁵⁷Dendera, Tentyra, Tentora.

god and let everyone choose freely.

[5] No matter if I am a cynic, a follower of Pythagoras, Plato or Aristotle, or an epicure and act accordingly, I am free in all this. And also the teaching of Moses was never a forbidden doctrine of the state for us Romans. And therefore I believe that Your teaching, o Lord and Master, will be sooner accepted by the better pagans than by many Jews who do not understand their own teaching and who also do not have any knowledge about the active powers in nature, and what they do know they adopted from the gentiles.

[6] Therefore, I think that it will be more fruitful to proclaim Your gospel to a scientist than to those people who still do not know why the water from above flows always to the lowest region by the sea and why a stone falls down from above and not the way around. We Romans know this, although not thoroughly but nevertheless the most important part of it. I thank You, o Lord and Master, for Your wise lesson."

[7] On this, the **supreme judicial city officer** said: "O Lord and Master, on this opportunity I also gained a lot, and I know what I have to do to convert the pagans in the right manner."

[8] I said to him: "What you will do in My name, do it with all love and patience, for you should not proclaim My gospel with the sword in the hand. And I think that it will be very welcome to a lot of people when they are led from their long-lasting, deep darkness into the very clear light of life.

[9] Take an example on Me, for I also am among you with full of love and patience, I did not say one hard word to anyone and I forced no one to believe in Me, except by a few miracles that I performed out of love in your presence. You also will be able to perform such signs in My name, but if you can do that, be as sparse as possible with them.

[10] The old Greek, Egyptian and Roman wise men did not perform any sign and they nevertheless acquired a great number of followers. So it is better for everyone to accept My teaching by the power of the truth that is abundantly present in it, instead of only accepting the teaching after being compelled by several miracles. For I say to you: the letter, as well as any other sign of a *letter*, will not bring the spirit of man to life, but it is only the spirit of truth in the word that makes everything alive.

[11] I still could perform a great number of exceptional signs before your eyes, but it is better for you to stay with the word that I spoke to you.

[12] In short, My whole teaching consists of the following: recognize in Me the Spirit of the one and only true God, and love Him above all, and you, as brothers among each other, love also one another in My name as each one of you loves himself. More you do not need, for from this you will be raised by My Spirit into all truth and wisdom out of Me.

[13] I will soon leave this world for what concerns My body, but I will nevertheless stay with you in the power of My Spirit till the end of the times of the world. And what you will ask the Father – this is the eternal love in Me – in My name, will be given to you.

[14] But you should not be much concerned or worried about the things of this world, for I know what you need for what your body is concerned.

[15] Thus, before anything else seek My Kingdom in the love to Me and to yourselves among each other. All the rest will freely be given to you.”

CHAPTER 195

The omnipresence and almightiness of the Lord. The nature of the soul and the process of seeing.

[1] Now they all thanked Me deeply for this teaching.

[2] **The supreme judicial city officer** said: “Only now I entirely perceive that You are really the Lord and Creator of the whole material and spiritual world. I also wanted to ask You how You can work at a distance by the power of Your will while You are only personally with us now.”

[3] I said: “This body of Mine, which consists of flesh and blood just like yours and which is actually called the Son of God, is now indeed here with you and not somewhere else at the same time, but the power of the Spirit of God that goes out of Me fills the whole of infinity and works according to the fundamental will in Me, and this at the moment that the ‘let it be’ is spoken out by Me, which however I do not have to speak out loudly, but only My deepest inner Being. And so everything that you see is basically nothing else than My fixed, unchangeable will.

[4] This characteristic, about which the spirit of your father gave you good information, is also the possession of all pure spirits, and especially My angels who are always ready to serve Me, *but* in a more perfect degree than the less pure and still imperfect spirits.

[5] You cannot understand and perceive this yet because the world still imprisons your soul, but when your soul will be free by My Spirit in him, this now visible world will pass away for you. That means, you always will still be able to see it if you want, but the matter, which is now hard for you everywhere and the powers that abide in it will not be able to resist you in any way. And from your own inner being you will be able to create a world, which will be for you – as long as you want to keep it – an equally perfect foundation to live *in* as now My Earth forms for your body a foundation to live *in* and to be active.

[6] I can show you a small image, and if you will think about this in the right manner you will better understand what I just said to you now. For instance at night you have a very lively dream. In that dream you are completely self-conscious and you are always completely aware that it is only you who are dreaming and not someone else in your place. But you never had a dream in which you did not see any environment where you were and people with whom you often discussed, and this always according to your

insight and manner of thinking.

[7] Where is that environment in which you were in your dream, and where and who were the people with whom you spoke or had to do something else? Look, nowhere else than in yourself.

[8] If your soul feels for the greatest part free from the bands of your body, and this for a short time during the sleep of your body, he only can see what lies deeply hidden in him, as if outside of himself in the form in which it is in him. No matter what it is, the soul sees it in full reality before him and in his environment he feels as much at home as when he is awake on this Earth.

[9] The fact that he also can meet people in a dream, partly still living people and partly people who already died, is because the soul of every human being carries in a way an image on a very small scale in himself of all people who ever lived on Earth, live now and who will still live, as well as of the whole spiritual world, exactly as a mirror absorbs outer images in itself without those images being real. Of course, a mirror is only a very weak comparison because it is dead in itself and can therefore only represent dead forms of things that stand before it.

[10] However, the soul is a living mirror. Therefore, he can bring the images that are in him to life and deal with them and act as if they were actually real. Moreover he also has the invaluable advantage to be able to connect without difficulty to the real images via the images that came alive in himself.

[11] However, as long as the soul is still living in this world, this capability is still not perfect in him and he finally does not know himself what he should do with it. But once he will be entirely freed from this world he will be aware in an ever higher degree of what he should do with this capability.

[12] In this regard he is like a young heir who received a lot of goods from his father and does also not know in the beginning what the goods look like and for what he should use them. But in the course of time he will come to know all his goods and also receive the knowledge how to use them and what he should do to make them all useful.

[13] In the same way, this is what will happen to every more or less perfected soul, meaning that he will be more and more aware of what is deeply within him and how he should use what is deeply within him.

[14] With your physical eyes you can see the regions and people of this Earth, as well as all other dead and living objects, as if they were really outside of yourself, but I say to you: all that you see, you only see them in yourself. Your soul only deals with the images of the outer realities that are outside of himself, and not with the realities itself. Only your sense of touch deals with the realities.

[15] You can see a mountain far away, but you do not see the mountain itself, but only an image of it by means of your physical eye which is equipped in such a way that it can take up in itself the big images of reality – or things if you like – on a strongly reduced scale and make it immediately possible for the soul to see it by means of an exceptional artful system of the body.

[16] The body itself does not see anything, and if the body itself would be able to see something, its eyes would not need such artful system. Thus it only exists for the sake of the soul and not for the sake of the body itself. For if you would be able to see the realities in their true dimensions, as they were put out of Myself outside of Me, even a stone as big as a fist would keep you busy for more than a thousand years, for already on its surface you would experience such wondrous exceptional things that you would not be able to separate from it for many years.

[17] In the future, men will invent some instruments for the eyes by which they will see even the smallest things very magnified, and they will be greatly amazed of My power and wisdom. But they nevertheless will not become so advanced to see an ever so small object in its actual size in which it came into existence by Me.

[18] With such instruments they will be able to see the smallest animals, hardly visible for your eyes, and which can be compared to when you see now a very big animal with your eyes. But even if they would see the smallest animal in the huge size of an elephant, such magnification would hardly mean anything compared to the real, true size of such animal as it was put into the world by Me.

[19] This I have told you, so that you will better understand that the soul can see nothing outside of himself, but sees everything only in himself, and this in the size in which he can more easily view them.

[20] Once the soul will be united with his spirit, he will – if it will please him – be able to see everything in their true size. But I also say to you that even the most perfected angels in Heaven are really shying away from seeing the things created by Me in their true size, and by that to discover My eternal and infinite greatness in everything they can see, feel, think and understand. My dear friend, did you understand something of what I told you?"

CHAPTER 196

An image of the spiritual development of man

[1] The **supreme judicial city officer** said: "Lord and Master, it seems that everything in me becomes wider, and I see the big truth of Your teachings as well as the objects of this Earth in a hazy morning light, but there is still much haze in the lower regions, and I will have to wait for the rising of the sun of the spirit in me. That there must be an infinite greatness in You, even in the smallest of Your creatures, is more than sufficiently proven by Your teaching, because the fantasy and imagination of no human being can never reach that high or that low for us men to imagine such images that can only originate in the infinite wisdom and fullness of power of the one and only true Creator of all things."

[2] On this, **all those who were present** said: "Lord and Master, we almost feel

completely annihilated before Your greatness that You showed us with the greatest of ease by Your words, although only a small part of it. What will grow out of us if we will know You more perfectly in the future?"

[3] I said: "Out of you will grow what grows out of a mustard seed, which is a very little seed when it is put in fertile and life bringing soil. It soon will grow as big as a real tree, under which branches even the birds of the sky will take up residence. And that mustard seed will then be capable to gradually increase its fruit up to infinity – a quality that is not only present in a mustard seed but also in all other seeds.

[4] You are now still very simple seeds. My teaching that I give you is the well fertilized soil in which I sow you Myself, and when you will eagerly absorb the life's power of this teaching, you will also abundantly bear fruit in My Kingdom, for no eye has ever seen, no ear ever heard and no sense organ ever felt what those can expect in My Kingdom who believe in Me, love Me and keep My easy commandments.

[5] But it is already around midday and our bodies need also to be strengthened. So, My dear friend, provide a sufficient quantity of wine and bread and also fish for us to eat, for after the midday meal Me and My disciples will leave you and I will travel further."

[6] After I had said that, soon everything I asked for was there, and we cheerfully partook of a good midday meal.

[7] After the midday meal, which lasted about one hour, the innkeeper and the supreme judicial city officer, as well as the three Apollo priests, the two Pharisees and the other Jews who were present here, asked Me to stay with them till the next morning.

[8] And I asked My disciples and said: "If you want, we can stay here till tomorrow."

[9] **The disciples** said: "O Lord, You know that everything is right for us what is right for You. Let us therefore stay here according to the wish of Your new dear friends, for it is already more than one hour after midday and we hardly will reach a place from here further to the south."

[10] On this, **the supreme judicial city officer** said: "O Lord and Master, Your disciples spoke the truth about this, for from here to the next city, which is from here completely in the southeast at the springs of the brook Arnon, it is more than one long day trip, and between here and there stands only at some places a single, very poor shepherd's hut."

[11] I said: "For what concerns the distance it would be possible for Me to reach that city with My disciples, but since you wish in your heart to be with Me till tomorrow, I also will follow your wish. Therefore, I will stay with you till tomorrow.

[12] But this afternoon is very beautiful and pure. Let us therefore spend this time of the day outside, again on the mountain Nebo. So we will go there immediately."

CHAPTER 197

The ascend and descend of the angels

[1] When I had said that, everyone emptied his cup of wine after which we all stood cheerfully up and went to the mentioned mountain on which – as you already know – Moses, My first great prophet, died.

[2] Within a little half hour we were already on the mountain where the view was now more pleasant than in the morning, for it was now also clear in the whole western region and free from haze, and we could see the whole Jordan Valley and a big part of the Dead Sea and the whole region of the Mountains of the Lebanon, and of course also many cities, places and villages, as well as the old city of David, Bethlehem, and further up Jerusalem.

[3] There was a conversation of about an hour about the history of the Promised Land, and that it must have been one of the most blessed countries on the whole surface of the Earth.

[4] I finally said: “Yes, you are right, but soon things will look very different in this country. Some of you and your children will personally experience that this earthly paradise of the Jews will be changed into a desert. Because since this people did not recognize the time of their big trial and did also not want to recognize it, after the big time of mercy there soon will come another time of judgment, and many Jews will be driven out into the whole world, and many will also flee to you in these 60 old cities.

[5] When you will find people of good will, keep them with you and accommodate them. However, let the stubborn ones go their own way. I will bless the whole environment of this region of yours and make it fertile, so that you can keep big flocks and cultivate much barley and also wheat. You also will be able to grow vineyards and reap a reasonable quantity of good wine.”

[6] On this, the Pharisee **Barnabas** said: “According to Your word, o Lord and Master, the old prophet was indeed right when he said: ‘The region of Hauran will be trampled down by gentiles, but when the Lord of Glory will walk His feet on it, it will turn green again and become a fertile land.’”

[7] I said: “Yes, yes, so it will be, but not yet in general, because before this vast region of Hauran will entirely become a fertile land, a very long time will still be needed. But this highland will be fertile in the whole environment for a few hundred of years in those places that I visited and where I met fertile hearts of men. But when the hearts of men will become hard and dry again, also this region will look like the hearts of the people.”

[8] On this, the Pharisee **Dismas** said: “O Lord and Master, I also read in the Scripture that when You are on the Earth, the Heavens will be open and Your angels will float up and down and serve You. How should we understand this?”

[9] I said: “I think that this should not be so difficult to understand for you since you

yourselves saw Moses and an angel at his side this morning here. Besides, this part of text of the prophet has also another meaning which is actually the only completely true one.

[10] Look, the Kingdom of Heaven, which is actually the Kingdom of God, does not exist in its outer splendor for men, but it is inside man. And those people who have accepted this Kingdom of God within themselves – the Kingdom which I brought to them Myself – are in their heart, which is full of love for Me and their fellowman, firstly Heaven itself that is now open, and secondly the angels themselves, who ascend and decent between Me and them, serving Me in their love.

[11] Because what you call Heaven is as such no Heaven but completely world and was created by Me for the period in which the people must bear their test of freedom, but when you will have taken off your own world together with your flesh, this outer, now visible world will practically not exist anymore for you. Then you will be inhabitants of a much different world which not I created for you out of Me or out of yourselves, but which will be created for you out of yourselves, and this for everyone according to the kind of love that he has for Me and his fellowman. Just like you, My dear friend and supreme judicial city officer, have heard yesterday evening from the mouth of your father who died already ten years ago and whom I let appear before you.

CHAPTER 198

The appearance of angels

[1] But to show you that I, if I want, can also let Me serve by My angels who live in My Heaven – the Heaven that penetrates the whole of infinity – I will give you proof of that. Look, I want now that several exalted angels will appear here, and I will call one out of them to serve Me for a short time for your sake, for I Myself do not need the service of an angel or a man. And therefore I want that now immediately a large number of angels will stand around us.”

[2] I hardly had said that when we were surrounded on all sides by a whole legion of angels, some dressed in white, some in blue and some in red garments.

[3] When especially the former pagans and also the Jews and Pharisees saw the angels, they laid their hands on their chest and did not dare to speak from sheer awe for Me and the many angels.

[4] A few angels walked to them and said: “Dear friends and brothers, why are you afraid of us? Do we look so terrifying?”

[5] **The supreme judicial city officer** said: “O dear friends from the Heavens of God, this is not the reason, quite the opposite, so that I must confess that I never even dreamed of such beautiful human forms. The Lord, who stays with us, is clearly also your Lord. Otherwise you would not have suddenly obeyed His will, for I could have

called you with my will during the time of my life, and most probably not one of you would have appeared before me. But therefore, the Lord is and remains the Lord and is by that everything in all, and Heaven and Earth are subject to His will. Only the great blindness of men can and also will not recognize what kind of great mercy the Lord has shown to them in this time.”

[6] Now an angel came closer to the supreme judicial city officer – it was the archangel **Raphael** whom you know well – and he said to the supreme judicial city officer: “You have spoken rightly and truthfully, but that which is not there yet, will come more and more in the course of time, for believe me, that we, as you can see us here, and numberless many others who are like us, were never inactive, and certainly not in this time.

[7] We travel around the whole Earth and try the hearts of the people to see whether they are capable to accept in themselves the life bringing mercy of the Lord. When we find such hearts, we strengthen them, and when the word of the Lord comes to them, it is quickly accepted with great joy and full of faith.

[8] So I also came to you before and I strengthened you according to the will of the Lord, and when the Lord came to you now Himself, you quickly and easily recognized Him.

[9] We do not need to show ourselves to men while we perform this work, since we possess the power and the might from the Lord to be useful to men in such a way that the free will of man would by that not suffer any force or harm. However, now that you have recognized the Lord and have accepted Him in your hearts our visible appearance does not exert any force on your whole mind and you can speak with us as you do with each other.”

[10] **The supreme judicial city officer** said: “Dear and exalted friend from the Heavens of God, if in the future I would need your visible presence for something important in name of the Lord, and I would call you to appear before me, would you then really also appear before me?”

[11] **Raphael** said: “If it will be necessary, in the name of the Lord, always when you will call me, but I would only appear to you, and only to your fellowmen if my appearance would not compel their faith anymore. And you can trust what I have told now you. And today and the following night you will see, by permission of the Lord, that I will give you many proofs that I can serve you in many different things.”

[12] Then Raphael stepped a few paces back again, and I Myself asked to supreme judicial city officer and the others if they were sufficiently satiated by the presence of the many angels.

[13] And **they all** said: “Lord, Your will be done, for we all are convinced now that the prophets did not prophecy one little sign of a *letter* in vain about You. Every word about You was even literally and truly fulfilled up to now.”

[14] Then I firstly said to the archangel Raphael: “You will remain visible with us till I will give you a sign according to My will to go somewhere else.”

[15] And Raphael thanked Me for this task.

[16] Then I said to the many other angels: "You can go now again to where My will and My wisdom has assigned a work for you to do."

[17] On this, all the other angels suddenly disappeared.

CHAPTER 199

The activities of the angels

[1] But **Raphael** stayed and he suddenly dressed himself in a dark grey coat, and his feet were clothed with shoes. His head was covered with a Jewish hat that was made as usual of silk or camel hair in an arbitrary but typically somewhat light color. And so he was not a noticeable figure anymore to anyone.

[2] I said to the supreme judicial city officer: "Go to him, shake hands and greet him as a friend and brother, and convince yourself that also he has now flesh, skin and bones."

[3] The supreme judicial city officer did immediately what I had advised him and he was greatly surprised that this angel spirit was now entirely as an earthly human being among them. He asked Raphael to come very close to him, which Raphael did at once and he took place next to him on a lawn.

[4] Now also **the Apollo priest** went to Raphael, greeted him and said: "You will not be able to greatly rejoice in me, for I have been an idol worshipper as priest for a long time. Now I have also recognized the one and only true God and Lord, and as far as it will be in my power I will strive in the future to wipe away the whole worship of idols."

[5] **Raphael** said to him: "And I will help you, and if you lack power, I will support you with mine. You can trust on that, for I was already with you before you recognized the Lord, and I made your heart receptive. Later I will be with you again and do the preliminary work among you gentiles. For you can believe me that we are not inactive when the Lord Himself put His hands to the work. And we, perfected angel spirits, are so-called as if the fingers on the hand of the Lord, and those fingers are active with everyone at each moment as long as he undertakes a work with his hands. So trust the promise of the Lord and I will not forsake you. Do you believe that?"

[6] Then **the supreme judicial city officer** said: "Can you also do what the Lord Himself can do? But of course with permission of the Lord."

[7] **Raphael** said: "My dear friend and brother, this was still a very human question from your mouth. None of us angels from the Heavens are capable, just as little as you men on Earth, to accomplish anything out of ourselves. But I already told you that we are in a certain way the fingers on His hand and the executioners of His will. Therefore, we are free beings, as if not limited by anything, being an outflow ourselves of the divine power and we can therefore accomplish all that this power reveals and wills in us, and what we then accomplish is not our work but only that of the Lord.

[8] We are completely independent and also completely free in every respect, but since the greatest completeness exists only and solely in the wisdom and the will of the Lord, it is obvious that not only a human being but especially an angel spirit – who is actually also only a human being – will be more and more independent and free according to the measure that he made the wisdom and the will of the Lord as his own. I can even give you an earthly example of this. And so look:

[9] You are here a prominent supreme judicial city officer and you not only have authority over this one city but also over fourteen other cities. That power over the life and death of people was given to you by the emperor, completely free and without having to give an account. But how did you actually receive this significant earthly power?

[10] Look, I will explain to you. By your studies of law you clearly showed at the severe exams in Rome that you made the will of the emperor as your own, in such a way that you made your own will completely subordinate to the emperor's will that you came to know through the laws by which you then became a totally new man whom you were not at the beginning of your studies. Since you deeply absorbed the law of the emperor, and so also his will, so much so that your old, apparently free will was bound with fixed shackles and chains by the emperor's new will in you, you did not lose anything, but on the contrary you won a lot more, for with your own old will, you always would have remained a slave of the imperial will, but since you made the will of the emperor as your own, you yourself became completely free, can do what you want and you do not have to give an account to anyone. And if someone would not follow your will, you have from the emperor the *ius gladii*⁵⁸ in your hand, and by the power and authority of the emperor you can force the stubborn ones to be obedient.

[11] And look, the more you strive to fulfill the will of the emperor as accurately as possible, about which the emperor can be informed in a very short time, the emperor will give you a higher, and qua sphere of influence, a more extensive office in which you will be able to act even more freely than now. And so you constantly can work yourself up till you finally will be called to the palace of the emperor and will order and act from there as if you were almost the emperor himself. Now ask yourself how you received such great power – and the answer in yourself can impossibly be a different one than: 'I entirely denied my old human will, so much so that nothing is left of it, except that by that old will I very zealously strived to make the will of the emperor completely as my own.'

[12] And look now, it is exactly the same with us, perfected angel spirits. We also have our own, completely free will, yet it is infinitely more limited than the completely free will of the Lord Himself.

[13] And the more we make the will of the Lord as our own, as if it is our own will itself, the more free might, power and authority will be our own, and we can then also accomplish everything and bring forth what the Lord Himself can accomplish and bring

⁵⁸Latin for 'the right of the sword', or the right to decide over life or death.

forth.

[14] But now you will also realize yourself that we are not the ones who can do that, but only the Lord in and through us.

[15] If someone in your district has robbed and killed, and was then caught and brought before you, you will sentence him and also let him be killed. With this, you have acted rightly because you acted according to the will of the emperor, and by that you are just like the emperor *ex lege*⁵⁹. However, the robber and murderer acted according to his own will and by that he perished.

[16] Do you now understand how we also, angel spirits, possess the might and authority to do everything what the Lord Himself does, freely and without giving an account?"

CHAPTER 200

Proof of Raphael's power

[1] On this, **the supreme judicial city officer** said: "Listen, my heavenly, very wise friend, by your explanation it has become now so clear to me that I cannot and will not ask any further questions about it during my whole life, and from your wisdom, which is the same as the wisdom of the Lord, I also can see that you can do everything what the Lord Himself can do. Your help will therefore, if the Lord will allow, be very useful in all my work in His name."

[2] On this, I said to the supreme judicial city officer: "Well, My dear friend, how do you like My heavenly servant?"

[3] The **supreme judicial city officer** said: "Lord and Master, he speaks exactly as You Yourself could speak out of him, and from this I recognize very clearly that he must be a high servant of Your endless divine glory and majesty. I also believe without any doubt that by Your wisdom and Your will in him he can accomplish everything what You Yourself can achieve and accomplish, that means seen from my human point of view. And I am completely convinced that Your wisdom and Your will must extend endlessly much deeper and further than even the most enlightened intellect with which all Your angel spirits can see and understand."

[4] I said: "My dear friend, it is not your flesh that inspired you but your spirit out of Me from the beyond. So you also, strive to make My will as your own as you made the will of the emperor as your own, then you soon and easily will ever more unite with your spirit out of Me from the beyond, which is My love, wisdom and power, and then you also will be able to work as this angel spirit whose name is Raphael. You have of course not the slightest idea of what he can accomplish, but a few proofs will teach

⁵⁹Latin for 'above the law'.

you.

[5] Ask him – but something reasonable – to perform a sign before your eyes, in order to make you all realize of what My power and My will are capable of through him. Then he will not hesitate to be of service to you and to you all.”

[6] Then the **supreme judicial city officer** said: “O Lord and Master, I suddenly find myself so stupid and dumb among you that I really do not know now what kind of reasonable sign I can ask of him. It would therefore be better if You, o Lord and Master, would be so merciful to tell him what he should do to clarify our concept of his power.”

[7] On this, I said: “O no, My friend, not so, for My Raphael is filled with everything that I will and wish. And I will withdraw My special will and My power, so that he himself, out of his wealth from Me, which he made as his own, can work and will as he wishes, so that only after that you will be able to see what My Kingdom in all the angels and also in men – being totally free, as if independent out of itself – can accomplish, without it being necessary to lead My numberless angel spirits and also men on this Earth at the leash of My almighty will. So choose freely what seems right to you, then he will immediately execute what you want.”

[8] Now the supreme judicial city officer kept silent for a moment, rubbed with his one hand over his forehead and scratched with his other a little after his ear, for he still could not well determine what kind of truly reasonable request he should bring forward. He finally remembered what I promised him – still in the house of the innkeeper – that the region of this very poor plain would become green and produce much grass, grain, fruit trees and even vineyards. And he literally pointed this out to Raphael.

[9] **Raphael** tapped him friendly on the shoulder and said: “My dear friend and brother, with this you truly asked something very intelligent from me, and your wish will be satisfied immediately.”

[10] Then **the supreme judicial city officer**, who could not turn away his eyes from Raphael’s face, said: “No, no, my dear heavenly friend, it does not have to be done immediately. I am already satisfied when it happens gradually with the help of our poor human zeal.”

[11] On this, **Raphael** said: “Dear friend and brother, have you never heard that when someone asks something from a person and he gives it immediately, that he gives twice as much and still more compared to when he gives what was asked of him only bit by bit, according to whether he has spare time and opportunity?”

[12] **The supreme judicial city officer** said: “This is of course true, and we Romans have in our civilian law also such statement, but it is not always carried out in such a way.”

[13] **Raphael** said: “Dear friend and brother, this is how the citizens of this world used to do because men’s will and the power to carry it out are still full of many weaknesses, but for us, citizens of the Heaven of the Lord, this is no more the case, and what we wish and will is already there at the same time, and as perfect as possible. Stand up now and look at this region a little, then you will be completely convinced of the truth of what I just told you.”

CHAPTER 201

The changed region at Mount Nebo

[1] The supreme judicial city officer stood up and looked at the environment in every direction and did not recognize it anymore, for he saw a great number of very luxurious, completely ripe grain fields. Also pastures with densely grown grass which extended almost beyond vision. And around the city big gardens that were full of the noblest fruit trees. Also Mount Nebo, on which we were, had become completely green and the most beautiful fig trees and vineyards grew around it. He also saw, somewhat below the city, a rather big pond out of which streamed several brooks in different directions.

[2] When **the supreme judicial city officer** saw all this, he slapped his hands out of amazement above his head, as well as all the others – the innkeeper, the three Apollo priests, the Pharisees and the Jews – and he said: “O Lord, this is almost infinitely too much, and it really goes beyond all my imaginations. What will the people, who live in this city and in the rather vast region around it, say about this phenomenon? Impossibly another thought can come up in them except that one or the other god, who became merciful, had done all this by the prayer of one of his priests. But I will very soon inform the people as to how and by what all this came into being.

[3] But now I ask You, o Lord, not to perform a second sign, not for me, neither for this whole region, for this sign made me, apart from my great amazement, also very embarrassed. And probably even today and tomorrow there will be so many questions about this, coming from every direction, that we will not be able to give them the right answer.”

[4] I said: “This will of course be the case, but I will also take care that you will not lack the right answers, and all the people of this vast region will return home with joy and gratitude and will gather what has grown on each one his land. But with the help of your many subordinates you can make a law yourself to seriously urge the people not to make a sensation about it, because by that they will attract many greedy, jealous people from faraway regions, and they finally will have to take up arms to keep the greedy enemies away from the blessed borders of this region.

[5] And also you, My disciples and you Jews, should not make a sensation about it in the Promised Land, for many would not believe you but rather laugh at you and persecute you. Many others, weak Jews, would believe you, and through you, also believe in Me, but that belief would not have a firm basis for them because firstly by their own additions they would all too soon make it more sensational, just like they are doing with all their superstition, and secondly such manner of spreading it further would look much like the old superstition and would therefore only bring about a very doubtful belief, for when in the course of time, they later will come into this region to convince

themselves of the miracle, they would say that also the true diligence and zeal of men can accomplish that.

[6] But later you can mention it in a wise manner to those who already completely accepted My teaching and have by that entered My Kingdom. Those will believe you, but will also say: 'Yes, what can be impossible for the Almighty? If we have Him, we have everything through Him.'

[7] So remain in the first place with My teaching, and only after that you can proceed to My signs, which will in the course of time hardly be believed, no matter how true they are, because the reason of men will only stop criticizing these things when they can be initiated in the fundamental cause of its existence, and that initiation can for many not happen here on Earth but only in the beyond.

[8] Follow this advice of Mine, then you will by that make good progress on even roads. Otherwise you can come across many stumbling blocks. So good is good, but better is also eternally better, and the best is that which I am telling you."

[9] Then they all gave their word that they would loyally follow that advice, and the supreme judicial city officer asked Me if he also should inform the emperor about it.

[10] I said to him: "Leave the emperor out of this for the moment, but in a year you can inform My friend Agricola in Rome about it, and at the right time he will also pass it on to the emperor to your advantage. But for the moment it is sufficient to only instruct your district. And if a neighbor from the northern cities will come to you, he himself will tell you who has done this. You can inform the commander Pellagius about it, for in military aspect he is also in authority over this city, and he knows Me."

CHAPTER 202

Raphael's proof of his speed

[1] Then I asked the supreme judicial city officer if at home with his mother he did not possess something he would like to have here.

[2] **The supreme judicial city officer** said: "Yes, indeed, Lord and Master. But at the time that I was still in Rome it was so well hidden that despite our zealous searching we were not able to find it back. It is our old patrician letter⁶⁰, still from the time of Julius Caesar, in a golden case. It was very important to me. Not so much for my sake but rather for the sake of my younger brothers and sisters."

[3] **Raphael**, who sat next to him, said: "Look at this. Here is your old patrician letter. Look at it closely to see if it is the right one."

[4] The astonished **supreme judicial city officer** opened the case and found his

⁶⁰The letter probably stated that they were members of the privileged class in Rome (patricians).

patrician letter rolled up in it, which he knew all too well, and he asked Raphael: “Well, how was that possible to you?”

[5] **Raphael** said: “Look, among other things, it is also a quality of us that we can move ourselves from one place to another and return from there. And so at this same moment I was in Rome and am now back here.”

[6] **The supreme judicial city officer** asked Raphael again: “If I would not well know the case and also the patrician letter that is in it, I would think that you created it by your power, just as you made this region to flourish in one moment, but I either have to completely give up that thought or the genuineness of this case and letter.

[7] You told me that you, perfected angel spirits, have also the ability to move yourself in one moment from one place to another and return from there. Now I also believe that, but you were not one moment absent here, and that is why I am of the opinion that you sent to Rome another helpful angel spirit who is close to you and he also could have brought you this case fast enough.”

[8] **Raphael** said: “Oh no, my dear friend, I really did this myself. Look, just like all the other things for what concerns space, also time can be divided in very small pieces, and this in such a way that the period of time, which you call a moment⁶¹, can be divided in an endless series of still shorter periods of time. Such small piece of time means for you and your ability of understanding of course as good as nothing, but for us, perfected angel spirits, this is not so, for in such very small piece of time I can move myself numberless times from here very far away and return while you would never notice that during all that time I was even one moment absent, and those on that most distanced spot to where I went, would miss my absence as little as you. Do you know how fast a thought is?”

[9] **The supreme judicial city officer** said: “Yes, my dear heavenly friend, I can somehow imagine, especially from the teaching of the sage Plato.”

[10] Then **Raphael** said again: “What is the name of the place that you know more or less personally?”

[11] **The supreme judicial city officer** said: “Britannica, for I once traveled to that place, actually over the water, with my father who was then still living, which trip to there and back to Rome took more than two full years.”

[12] **Raphael** said: “How long would it take for you to travel to that place with your thoughts?”

[13] **The supreme judicial city officer** said: “Yes, dear friend, I am there and here at the same time in one moment, and even if I had to go in thoughts a thousand times further away, I believe that I would not need more time for it.”

[14] Then **Raphael** said: “Look, my dear friend and brother, that same quality which you possess in thoughts, we, perfected angel spirits possess of course in a much more perfect degree in the Kingdom of God in reality, and as a pure and free spirit you also

⁶¹Literally: ‘twinkling of an eye’ (the time of a twinkling of an eye), translated in English as ‘moment’.

will in the Kingdom of God possess this same quality as I have.

[15] Yes, my dear friend, the Kingdom of God extents endlessly in all directions. If we, perfected spirits, would not be able to move faster than you men on this Earth, things would look very bad in carrying out the will of the Lord on the very faraway places of His creations, but since time and space are for us perfected spirits no obstacles at all, also the order of the Lord in the whole of infinity can never be disturbed in the least. Do you understand this, my dear friend and brother?"

[16] **The supreme judicial city officer** said: "Well, a little better than before, but by far I still will not be able to fully perceive that mystery of movement."

CHAPTER 203

The shining stone of the sun

[1] At this **Raphael** said: "My dear friend and brother, look at the sun that is now already quite far in the west. How far do you think that star is away from here? I know that you do not know that, and even if I would give you the distance in your earthly way of measurement of the field way, you would not understand the number because you do not know the Arabian system of measurement and such big number cannot be expressed in your Roman figures. But you know how fast an arrow can cover a distance of 50 to 100 paces. It will not need much more than four moments, and so the flight of an arrow is the fastest movement on Earth that you know. Look, an arrow that is shot from the Earth to the sun would need for such trip from here to the sun a time of almost 50 years to reach the sun, that is if it would be able to fly that far and if the attraction of the Earth would not hinder it.

[2] If a person would walk, it is obvious that he would need a few hundred years. And how much time do you think I need to go from here to the sun and return?"

[3] **The supreme judicial city officer** said: "Yes, my dear heavenly friend, as I see it now, you will not need more time for that trip as from here to Rome and back."

[4] **Raphael** said: "You have answered correctly, and look, while I am talking to you now, I already went to the sun and came back. As proof I brought you a little souvenir from the sun."

[5] Then **Raphael** grabbed with his hand in the pocket of his coat, took out a stone that shined almost as bright as the sun and showed it to the supreme judicial city officer: "Look, such stones you cannot find on the Earth but you can find a lot of them of different size on the big celestial body of the sun, especially in its middle belt which you will also come to know later.

[6] The inhabitants of that big celestial body use such stones to illuminate their rooms that are dark inside, because the real celestial body of the sun is actually only dark. The light of the sun that you can see develops itself on its atmospheric surface and it

shines only externally in its full strength. Towards the real fixed celestial body of the sun it is hardly stronger illuminated than what you can see on the surface of this Earth.

[7] So take also this stone, then you can illuminate your rooms during the night for ten years, but after ten years the light will decrease more and more. But if you want to use it longer than ten years as light, then expose it every day to the rays of the sun. Then it will satiate itself with it, and it will serve you as light during the night instead of no matter what good lamp. But after 100 years, when this stone will be too much absorbed by the acid of the air of the Earth, it will be completely unsuitable to give light.”

[8] Then the supreme judicial city officer took the stone in deep awe, thanked for it, wrapped it in a clean cloth and put it in the pocket of his coat.

[9] This was of course also noticed by **My disciples** who secretly envied the Romans and they said to themselves: “We were already so long with Him but He never performed such wonders for us. As soon as He meets the Romans, He performs His greatest wonders, and we can only watch them among the gentiles, and He explains them personally or by the angel Raphael. But when once near Jerusalem our well known pious Nicodemus asked Him how the Kingdom of God looked like, He answered him: ‘As long as you are not reborn in the spirit, you will not be able to understand the things of Heaven, for you do not understand the things of this Earth which you see, then how will you understand the heavenly things that you cannot see?’ Why did He not also say this to the gentiles, and why actually to the Jews?”

[10] And so the disciples grumbled secretly among each other. And I stood up, went to them and said: “What are you secretly grumbling about among each other? Do I not allow you to be witnesses of all the things I am doing among the gentiles, and did I not show you, only two days ago, the reason why I can show and explain more to the gentiles than to you?”

[11] You are not in the least familiar with the science of nature, but the Romans have much and good knowledge about it and can very well distinguish the laws and relationship between the things in nature. But all this is lacking to you Jews, and this is already so since the time of the first judges who also knew how everything worked together in nature, especially from Moses’ two books that you rejected. And instead of that, you made a cabala⁶² where the content is worse than the content of *the writings* of no matter what pagan philosopher. But I do not hinder you to listen to such higher explanations and observe such deeds. How long will I still have to bear you till you will become more reasonable?”

[12] **Simon Judah** said: “O Lord and Master, please be patient with us. Again we can see that we have sinned against You again.”

[13] I said: “It is all right, but leave such grumbling aside in the future.”

[14] The disciples wrote this into their heart and from then on they were much more discreet and calm at each occasion, and I left them again and went back to the

62Cabala: modern system of Jewish theosophy and mysticism.

supreme judicial city officer and Raphael.

CHAPTER 204

The animal miracle of Raphael

[1] After that, the discussion was more about natural things, and in the course of the conversation our innkeeper made the remark that this region possessed now the finest grass of the whole environment that can hardly be found on any other place on Earth. But the flocks of the inhabitants of this city and environment were very small, and even if the flocks were 100 times bigger they still would find food in abundance.

[2] On this, I said: “Your flocks could also be increased in a miraculous manner but this would be even more eye-catching to the people than all the other things, because everyone who has now ten sheep in the field would be very surprised if his shepherd would suddenly bring home 1,000 sheep instead of 10, and the owner of the sheep would not even be able to give shelter to them because his sheep stable has only space for twenty sheep at most. So search and buy a great number of sheep and other animals. In two years, counted from now, they will multiply in a good manner. You can easily keep the grain when you reap it, for you have sufficient space for it, but you will hardly succeed in keeping the house animals, and therefore we will leave everything as it is now.

[3] You can see that rather big pond from here, and close to that one, there are another six with which the whole environment can be sufficiently irrigated. In the deep waters of the ponds you will also find a great number of fishes which the inhabitants of this city and environment can use for their livelihood. The fishes from the pond, which we can see from here, will however be the property of the supreme judicial city officer, the innkeeper, the Apollo priests and the few Jews, so that each one of you that I just mentioned will have the right to fish one fourth from the pond. But let no one do it excessively, but only as many as he needs, so that no one will disadvantage the other by being very greedy. The fishes in the pond are of a very noble kind by which the water of the pond will not get dirty.”

[4] Then the four parties thanked Me for this gift and vowed that they accurately would keep that precept. And the supreme judicial city officer would also take care to establish that same order for the other ponds and also maintain them.

[5] While several were still discussing among each other about this miracle as to how it was possible to immediately fill the ponds with fishes, **Raphael** stood up and said to the supreme judicial city officer and the innkeeper: “This is for the almighty will of the Lord in us as easy to do as to make a desert turn green in one moment, for it is the same to immediately call animals into existence, no matter of what kind, or numberless grasses, plants, kinds of grain and fruit trees.

[6] Because whatever a spirit – from the will of the Lord – imagines in himself and wants it to exist, it is there at once. But the thoughts of a pure angel spirit are of course much more different compared to the thoughts of a human being.

[7] Man can only think about and imagine the outer forms and make all kinds of fantasies about them, but what the forms from the smallest to the greatest must contain inside, and how they should be build to be capable of living, no man can imagine. And that is why he also cannot direct his will in such a way to bring the forms to life and make them active with the spirit of his will. But a perfected angel spirit can do that, and a less perfected one can also do that to a lesser degree.

[8] To speak with you in an earthly manner, my dear supreme judicial city officer, that difference is almost the same as between a sculptor who is formed in all the rules of the art and another person who is possibly also capable of cutting out a very imperfect image from a piece of wood – but what a difference between such image and the one from the hand of a skilled artist.

[9] And if there are already on this Earth such various degrees in the development of human beings, how much more will this be the case in the Kingdom of the spirits.

[10] Look, at present an elephant is the biggest but also the most intelligent animal on Earth and can, when he is well trained by men, be made useful for all kinds of servile work. There was a time when these kinds of animals lived also in this region.

[11] But since these regions became in the course of time more and more infertile by the many wrongdoings of men, that animal traveled further to the south to those regions where it could find the right rich food for itself. However, as a result of the departure of that animal these regions lost many important earthly advantages.

[12] But if you wish, my dear friend and brother supreme judicial city officer, I can provide you in one moment with a male and a female, and you surely will be able to find enough food for them. Now look down to the environment of the pond, and you will already see a male and a female there.

[13] Later you can send your helpers to them with a few breads. Then they will follow the helpers to your own stable which has enough space for these animals. Then mow the grass of the big field which is yours. Let it dry and bind it in bundles. Then let the helpers go out with the animals, and they themselves will bring the hay in the barn. And so you will be able to gradually train them for several other works.”

[14] **The supreme judicial city officer** thanked Raphael for this miraculous present and said: “A few of my helpers know very well how to train these animals, for they even brought such animals from India to Rome, and the emperor kept them a certain time to take care of these animals. After that, they were of service to my father and his servants who are also loyal to me here.”

CHAPTER 205

The surprised servants catch and tame the elephants

[1] After this conversation, the sun went under, and we stood up and went again to the city to our innkeeper.

[2] Soon we were back in our guestroom. Also Raphael came with us, and when we went to sit at the table the innkeeper asked Me if he also could set a table for the occasional guest Raphael.

[3] I said: "Of course, because for this time he is now also enveloped with a body that was taken from the air of this Earth, and he equally needs strengthening from the Earth just like Me, the Lord Myself. The food that he will take will of course be converted in a much different manner than for a natural human being, but this does not matter. In the same way he will also take food and drink with us, but considerably much more than us, for which you should be prepared beforehand. But let now bread and wine be set on the table, and only later the fishes and a well prepared, fried lamb."

[4] **The innkeeper** said: "O Lord and Master, a lamb cannot be because I do not have anymore. But I still have about 30 sheep. If the shepherd has driven them home already I can immediately order to slaughter the youngest."

[5] On this, I said: "Do not be unnecessarily worried about that. You will find in the kitchen an already slaughtered lamb that is ready to be fried. And so, not one of your 30 sheep will have to be slaughtered, for except of the male they are all with young and they will double your sheep flock within two weeks."

[6] Then the innkeeper took immediately care of the bread and the wine and went then to the kitchen to look at the lamb that was made ready to fry. He was not that much surprised anymore since he saw the other miracles, and this miracle was also very understandable to him. But his kitchen personnel was all the more surprised, as well as his wife, because while we were on the mountain she was in the kitchen garden to gather fragrant herbs for the fish that would be made ready in the evening, and she was really startled when before her eyes the kitchen garden, which was next to the inn and which used to look very meager, became suddenly green again and gave an abundance of everything that was needed for the house.

[7] The woman did not know how to explain to the innkeeper how she was confused, but after a while she thought that no one else could have accomplished that except the miraculous guest who was present. And she also, as well as all her house personnel, would now consider and honor Him as a true God, and this all the more because also the three Apollo priests had submitted themselves to this God. Then she immediately started to prepare the fish and fry the lamb.

[8] While we were strengthening ourselves in the dining room, the two loyal servants of the supreme judicial city officer, whom he had called on the mountain, came to us almost out of breath and related about all the things they had seen and experienced.

They were mostly surprised about the big pond that suddenly existed on the place where there was only a small spring before that gave only water on certain periods of time.

[9] **One of the servants** said to the supreme judicial city officer: “And, o strict lord, lord, another great miracle: two completely fully grown elephants are grazing near the pond. Those two animals will probably have escaped from a Persian or even an Indian caravan because of lack of food to satisfy themselves in this place where through a miracle of God all kinds of plants, grasses and trees are abundantly growing. Those animals are actually grazing on the piece of grassland that belongs to you and you have the right to take these rare and valuable animals into your possession. As it is known to you, we both very well know how to control such animals. If you wish we will go there and quickly accommodate them in your big stable. And once they will be accommodated there, we will see to it that they will never escape from us.”

[10] Then **the supreme judicial city officer** said: “Do it, I will know how to completely reward you for this.”

[11] Then the two servants instantly provided themselves in the inn with several barley breads, and with joy they went directly outside where the two animals were grazing. When they came near the animals, they talked to them in their own way. The animals became attentive, and the smell of the breads attracted them to the servants. At once they gave pieces of bread to them and went to the city while on the way, that was not far, they gave the two animals from time to time a piece of bread. And we soon saw from our guestroom through the open windows how the two very big elephants followed closely the two servants of the supreme judicial city officer as meek lambs. And in this way they were brought to the big stable while the many fellow servants, helpers and inhabitants of the city were surprisingly watching. In the stable they immediately provided a good quantity of food and water for the animals.

[12] These two animals stayed directly in the stable and allowed the two servants to take care of them. The other servants however, could not yet dare to come near the two animals. However, this became possible later.

[13] five years later our supreme judicial city officer received through intercession of the commander Pellagius and the supreme governor of the city Cyrenius a much higher position in the big city of Damascus where he protected the Christians, and he gave great privileges to them as much as he could. At this opportunity he gave these two animals and the two servants to the emperor as a present, about which he was very glad, and out of gratitude he entrusted to him, as well as to his descendants, supreme authority and personal management over that city where he did so many good works.

[14] I am mentioning this casually.

CHAPTER 206

The bliss of the perfected spirits

[1] Our evening meal could be prepared quickly and we began to eat. At this occasion we were in a good mood and cheerful, and My disciples had a lot of things to tell about all the villages and cities – about My teaching and deeds. Also Raphael received a good testimony from the mouth of My disciples, for they also discussed a lot about what he had performed in My company.

[2] The Roman and the supreme judicial city officer, as well as the innkeeper and his son, the two Pharisees and the few Jews liked it so much that the **supreme judicial city officer** said: “O Lord and Master, as far as I am concerned, if I could be continuously in this kind of situation on this Earth as I am now in Your company and in the company of Your heavenly servant, I would immediately give up the still much greater bliss of Your Heavens, for to be very close to You and to be able to speak with You I consider now as the highest Heaven.

[3] When we have You, we do not have to know in detail about the things of nature at all, for we already know that all this – from the smallest to the biggest and from the first to the last and from the alpha to the omega – are only Your fixed thoughts and ideas, brought to life by Your will and by Your Spirit.”

[4] I said: “What you said is very correct and true, and in Heaven it is indeed the highest bliss of all perfected spirits if they can be with Me, can talk with Me and go along with Me.

[5] But this very great bliss is actually not the result of My very modest and simple personality in which I am a human being just like you, and as spirit just like this first archangel Raphael. But the most important bliss of the perfected spirits comes from the fact that they ever more completely, clearer and deeper can recognize My endless many works that are without number or measure.

[6] Look, friend, it is almost like with people from time to time on this Earth who have a true sense of higher arts and sciences and are pleased with that. Suppose that you heard about a great architect and visual artist whose works were greatly admired by all people. When you hear that, you really want to personally come to know the great artist, and since the means for you to travel are not lacking, you soon go on your way to that faraway country where the artist lives and where he exposes and makes his works on a large scale.

[7] After some time of traveling you then reach the place where the artist lives. After that, with little trouble you soon come into contact with the artist about whom you made all kinds of great imaginations during your trip, like: ‘as a human being among other people he will make himself known in a special exalted appearance’. But when you meet him in his village, you discover that the artist is a very simple and modest man whose personality does not show in the least what lies hidden in his inner being. Then

you have a very friendly conversation with him but you also think by yourself: 'It is hardly possible that there can be such creative greatness in this very modest and simple personality about whom you were told such great things by the most intelligent men'. But you are nevertheless happy because you are convinced in yourself that you are in the presence of the greatest architect and visual artist, and that you can speak with him about all kinds of things that he made.

[8] Finally the artist says to you: 'Since you took the trouble to visit me and to personally come to know me, I want to take you to a very big city that is not far away from here, where you really will have the opportunity to enjoy my works instead of this house of mine that shows only little of me.'

[9] Burning from curiosity you go with the artist, who became very friendly to you but who during the whole trip still looks like a very modest and simple man to you. While you come closer to the big city with the great artist, and when already from a big distance you can see the most beautiful buildings, temples, palaces and castles, your fantasy about the artist who escorts you becomes greater, just like his works in that city become bigger as you come closer to the city. His personal simplicity disappears in the same measure as his inner, spiritual greatness becomes clearer to you through his works.

[10] When you arrive then completely into the city, the one construction miracle after the other – bigger, more artful and more daring – makes you really speechless from admiration, and your admiration for the artist who is escorting you becomes moreover extremely greater when you see that in that big city that all the people, big and small, are greeting him in a most kind and respectful manner.

[11] Now tell Me, My dear friend, if your former ideas about the artist did not change completely and made your mind happier after seeing his great works."

CHAPTER 207

The creation is inscrutable

[1] The **supreme judicial city officer** said: "Yes, Lord and Master, You gave a very striking image that I experienced in my youth myself – although not on such a large scale – for I traveled with my father, who was then still living, through the northern region of the actual Roman empire and came near Venice. There I saw a beautiful palace building that was almost finished and according to the rules of art, and there was also a strong desire in me to personally know the daring architect.

[2] Then I soon went with my father into his home and in his sculpture workshop, and with my father I met the architect in person. But he was also a very simple and modest man, a Greek who was born on the small island of Rhodes, and by far it could not be seen that he possessed the ability to *even* count the fingers of his hand one by one.

But once we spoke with him, it could directly be noticed that apart from the old arithmetics of Euclid⁶³ he was also familiar with several other arts and sciences, and I had then really a great respect for this great architect and artist.

[3] But now I still do not know, o Lord and Master, what You actually meant to say with this excellently chosen image regarding Yourself.”

[4] I said: “My dear friend and brother, nothing else except that your supposed great bliss in My company and that of the archangel Raphael has not yet reached the highest degree, and it will not reach it before you will come to know all My constructions and creations ever more closely and better. You know now that there is a tremendous great quality in Me to create, and you make the greatest possible imaginations about it since you saw me performing these few signs, but your imaginations will surely be much different when your inner sight regarding Me will become much wider and elevated by a deeper perception of My works. For only then you will see in an ever greater light what is truly divine in Me, although *you will* eternally never *see it* in the supreme final light that I Myself am in My inner being, for the reason that this is impossible for every spirit, created out of Me – even in his highest possible perfection.

[5] Now of course you think by yourself: ‘Then how? Because then the highest and perfected spirit will remain eternally nothing compared to You.’

[6] Yes, I tell you that you are right in this. Even though everything is possible to Me, but a second I, who would be exactly like Me, I cannot create, as less as a second infinite space or a second eternally lasting time. And so, also the most perfected angel spirit can finally never reach the complete strength of the light in Me, nor the borders of the infinite space or count the hours of the infinite length of time. Although he can make his imaginations ever larger about these three things, but he will nevertheless eternally never reach the end of it.

[7] You see the light of the sun and you consider its light already as the strongest what your imagination can grasp. Then how would it be if I would place before you at the firmament, instead of that one sun, suddenly 1,000 suns of the same size and strength of light? Will that light then not fall on this Earth 1,000 times stronger?”

[8] The **supreme judicial city officer** said: “O, Lord and Master, do not do that, for especially during the summer we have more than enough light from that one sun. If 1,000 suns would appear at the firmament, all creatures on this Earth would burn up in a very short time, and after that, also the whole Earth itself. For I already saw – actually in Alexandria – what the light of the sun can accomplish through an archaic hollow mirror. And by means of that one mirror, only that one sun was enlarged about ten to twenty times, and in the focus its effect is so destructive that it sets everything on fire. Then imagine the effect of 1,000 suns.”

[9] I said: “Well yes, you are right in this, and the Earth has more than enough with that one sun, but I only wanted to draw your attention that even the natural light can be intensified into infinity – then how much more the spiritual light. That is why it is also

63Euclid: Greek geometer (circa 300 B.C.) – founded a school in Alexandria.

stated in Moses that no created human being can see God in His inner reality and stay alive.”

[10] The **supreme judicial city officer** said: “O, Lord and Master, now I really become afraid in Your presence, for I feel more and more my complete nothingness and Your complete everything in all. And Plato was right when he said: ‘In a vision I saw the hem of God’s garment, everything was changed into light, and I saw myself in it as if completely dissolved into nothing. Only the love for the deity made me to keep my consciousness.’”

[11] I said: “The philosopher was right in this, but before his time, but from now on this matter will be different, because for this reason I surrounded Myself with a body to, in the future, no more appear before you as an unfathomable God who cannot be seen but as a human being with whom you can speak and go along with just like you do with each other, and by that I did not only make you My children exactly in My image but also My true friends and brothers.

[12] With this present of Mine you surely will all be glad, and it will not embarrass you when you will perceive that I, in My eternal, divine qualities, can never be reached.

[13] But there comes the fried lamb. Let us busy ourselves with that and leave all the rest aside for the moment.”

CHAPTER 208

The miraculous feeding in the inn

[1] The lamb was divided in as many pieces as guests were sitting at the table, and obviously the pieces were a bit small.

[2] **The innkeeper** noticed this himself and asked Me: “Lord and Master, this one lamb is apparently too small for the great number of guests. What do You think if I quickly would prepare another two or three lambs, because, as I have noticed, this one lamb is hardly enough for our great guest Raphael?”

[3] I said: “That will be all right, for as My disciples know, I once satiated a few thousand of people with very few breads and even less fishes, so that they all had more than enough, and after the meal a few baskets with pieces of leftover bread were gathered. And therefore we will have more than enough with this one lamb.”

[4] **The innkeeper** said: “What is good for You, o Lord and Master, is of course also good for me. Only Your will be done always.”

[5] Then also the innkeeper went as usual to sit at our table, but did not dare to take anything of the lamb for himself, for he was afraid that there still would be too little for the others.

[6] Then I took a piece from the big platter, put it on his plate and said to him: “Friend, believe what I told you. Before the lamb will be consumed we will be satiated more

than enough, and finally the leftovers will be more than enough for all your personnel.”

[7] Then all the guests were provided with the pieces of lamb and ate their fill. And the more they ate, the more they saw that their plate was fuller. Finally they all had so many leftovers that the pieces did not fit anymore on the big platter on which the lamb was set on the table, and another equally big platter had to be taken to put the other pieces on it to transfer them from the table to the kitchen. Then the two platters were taken away, and the woman of the innkeeper with her few daughters and the other kitchen maids could not stop being amazed that this one fried lamb could have produced so many leftovers. They all thanked Me and ate then from the pieces that were left over. And also for the following day there was a complete platter of leftovers.

[8] After we had eaten the lamb and were still sitting at the table with our cups full of wine, the **supreme judicial city officer** asked Me: “O Lord and Master, I understand now a little how You – and Raphael through You – can change a completely bare region into one that is rich in all fruits and plants, and how You were able to put down two elephants before me and – as happened yesterday at evening – fourteen fierce lions as watchers for the few Jews and Pharisees. It is also not completely unclear to me how You could have immediately changed the water from the cistern into the best Cyprus wine, for these are all things that are easily possible for Your omnipotence.

[9] For this is how I thought: You only have to think it and then to say with Your will: ‘Let it be’, and then, what You called into existence by Your will, is already there, completely finished. For this is what You also had to do when You called the whole Earth into existence out of Yourself, and together with that also gradually everything that is in, on and above it. And when everything was there what You wanted to have on Earth, ready and complete, it was equally possible for You to lay in all plants, animals and human beings the ability to procreate and to multiply, according to the kind of Your creatures that You brought to life.

[10] But with this lamb, things are quite different. There was only one lamb that was set on the table, already well prepared and fried, and when it was divided it became clear that the pieces would obviously be small for all the guests. But when a small piece was put to the mouth, it could not be finished because it was visibly growing in the hand of the one who was eating.

[11] How could the lamb that is dead in itself become bigger in an always well eatable state with his organism that was completely destroyed by the frying, just like a young cedar becomes bigger from year to year till it becomes a huge tree?

[12] This is not surprising for a cedar, for it has its organic, natural life, and its internal organism is arranged as such, but the organism of a fried lamb can, according to me, almost no more possess the ability to grow from the inside and become bigger. But since the lamb, which we savored, became so much bigger that we were not able to completely finish it, I must openly confess that I really do not understand this miracle of Yours.”

[13] I said: “Look, dear friend, these disciples of Mine are with Me for already so long and they saw such exceptional multiplications of food already several times, but they

are Jews, and none of them did not even once come upon the idea to specially ask Me about it. And they did not ask Me because in their still often real Jewish blindness they could not discover a difference between one miracle and another that I performed. But you clever Romans discovered a real difference in My miracles, and the sharpness of your reason makes it worth to further discuss it.”

[14] One of My disciples, whose name was **Philippus**, and who otherwise did not so easily open his mouth, said: “O Lord and Master, at some occasions we already so often wanted to ask You more about one or the other thing, which we also did sometimes, but this was never without receiving an admonition. And so from then on we preferred to let someone else ask it and we then listened to what You would say about it, and so we also discovered Your great light in a lot of things and did not have to expect an admonition from You.”

[15] I said: “If you would have asked Me these kind of things you would have come through it without any admonition from Me, just like everyone else, but you always asked Me about something which I explained already several times to you all, and that is why you forced Me to ask the question that was somehow unpleasant to you: ‘How long will I still have to bear you before you will become understanding?’

[16] But look here, with these Romans I am not forced to ask such question in return, because their cleverness discovers every difference that exists between the one and the other deed that I perform. I previously also accomplished a multiplication of food on a very large scale when I more than sufficiently satiated several thousands of people with few breads and fishes, and before your eyes I also performed a great number of deeds which our Roman would consider as more natural and understandable. Nevertheless, at that time you did not say: ‘Lord and Master, we understand that You filled our nets already several times with fishes, changed very bare regions to become fertile, and at the wedding in Kana in Galilee and in many other places changed water into wine, but how could You change so many breads and fishes, that are dead in itself, in such a way that many thousands were able to sufficiently satiate themselves by them?’

[17] Look, My dear friend Philippus, if you would have asked Me this at that time, you very surely would also have come through it without admonition from Me. But you did not ask Me anything because you do not make any difference between My deeds, and you throw them all in one bag, but our friend here, a real Roman of the purest water, found with the cleverness of his reason a real difference, and I also will explain this to him, without giving him, in return of his question, an admonition which appears to be so unpleasant to you all.”

CHAPTER 209

The process of digestion in the human body

[1] (The Lord) “My dear friend and supreme judicial city officer, on your sharp-witted question from your mouth, I will also give you a clear and sharp-witted answer.

[2] Look, there seems to be a clear real difference between the miracles that I perform, but basically there is none. Look, everything that you eat and take into your stomach to strengthen and enliven your body is not as dead as you think. It has three parts: firstly a material part that you can see and feel. And when the food is well prepared you can perceive a good taste, and already beforehand you can also inhale the nice smell with your nose. Look, this is the part that enlivens your body.

[3] When secondly the food comes into the stomach, they are in a way cooked for a second time, and by that, two main elements are formed of which one of them – the biggest, to nourish the body, its limbs and muscles through the blood that comes from those two elements – is led to all parts of the body that need to be nourished and strengthened.

[4] Once these two elements are greatly extracted in the upper stomach from what you ate, and are spread in your body, you become thirsty and you drink. By that, the food comes into the lower, little stomach that is divided into twelve parts. Here, by means of a special fermentation process, the etheric particles are separated from these little cells of the food that you took and are needed to give life to the nerves. That is why you also can call this element ‘nerve spirit’.

[5] The extremely fine ethereal, which we will call ‘substance’, is guided by the spleen along a very hidden way to the heart, and from the heart it passes completely purified into the soul of man. And so also the soul takes of what is related to him, and by that he is nourished and strengthened in all his separate elements that correspond completely to those of the body.

[6] This you can easily notice from the fact that the things you say and conclude are clumsy and disconnected webs of thoughts and ideas when you are hungry and thirsty, but when you first eat good, pure food and also drink pure, good wine, the things you say and conclude will in a very short time be of a much different nature. And this is because the soul is then also satiated and strengthened. If you would not take any food and drink for a long time, your thinking, speaking and concluding would be very poor.

[7] Once the food has delivered its important part to the body, to its nerves and to its soul, the actual impure part of the matter that you took to enliven your body, is removed from the body by the two natural paths. However, if a person becomes a glutton in every respect and has made his belly as his idol, then the food that was taken, as well as the too much wine that was poured into the stomach, cannot be completely separated in the two stomachs, which I explained. By that, still many more parts, which have to enliven the body, the nerves and the soul, but which were not extracted from

the food, come into the big belly and the intestines and for another part via the liver and the spleen in the urine bladder. There they will again cause fermentations out of which in the course of time will develop all kinds of sicknesses for the body, and which will make the soul lazy, dull and insensible.

[8] However, out of those bad elements, another bad thing will often result from that. Because when the bad, still unfermented nature spirits from the atmosphere of such person will clearly notice that in his belly and his lower body already a great number of nature spirits have gathered who are related to them, they will soon penetrate the body of such person and unite themselves with those similar spirits in the body.

[9] Once this has happened, things look already very bad for such person. Soon a number of difficult to heal or incurable diseases will seize not only his body but also his soul, and he, being made very weak and lazy in himself, cannot avoid that they pass into his sensual and suffering flesh.

[10] To avoid that a soul becomes completely materialistic, there are no other means than the big diseases of the body itself. Such a person loses then every lust for food and tries to remove the old filth from his body by means of drugs. Here and there he will reach a kind of healing but never completely, and such person only has to be a little forgetful and he will have enlivened his former tormenting spirits again, and his second suffering condition is then usually worse than the first one.

[11] But all this is not the only bad condition which man has caught because of his lust for food and drinking. A third much worse one comes with it, and this consists of so-called 'being possessed' by one or several really evil spirits who shortly or longer ago have really lived their life in a body of some person for the trial of their freedom.

[12] No earthly doctor can free people from this third evil, but only I and the one who received from Me the power and might for it."

CHAPTER 210

The most important food for man

[1] (The Lord) "So if man wants to stay completely healthy in body and soul, from childhood he must moderately nourish himself with pure food.

[2] Look at Me. I am also a human being for what My body is concerned, but I eat and drink always the same food and quench My thirst with pure, good and healthy wine, but always in the right measure. And what I eat and drink now before your eyes, I already ate and drank in My childhood years, as well as most of My disciples here who were almost all fishermen and lived from fish.

[3] When they had a surplus of fish they caught, they received money, and with that they bought the necessary clothes, bread, salt and also wine which they drank in moderation with water, and ask them if one of them was ever tormented by a sickness,

except the one who I do not wish to specifically indicate to you.

[4] I say to you: if people would have stayed with the food that was indicated by the prophet Moses, the doctors with their medicines would never have had any work to do for them. But they began to stuff their body – just like the pagans in the manner of the epicures – with hundreds of different so-called delicacies and by that, after a short time, they fell into all kinds of sicknesses.

[5] A good kind of fish that stays in clean water and that is prepared in the manner as we have eaten is the healthiest food for the human body.

[6] Where such fishes cannot be found, wheat and barley bread are in itself the healthiest food for humans, as well as the milk from healthy cows, goats and sheep. Among the pulses, lentils are in first place, and, like with the preparation of pulp, the big Persian maize grain. Only the flesh of a few chickens and doves, then of a healthy and clean bovine animal, and also of goats and sheep, in a completely bloodless condition, can be eaten as food – fried or cooked, but fried is to be preferred to cooked.

[7] However, the blood of animals should not be eaten by anyone.

[8] What I told you now is and remains for men the simplest, purest and healthiest food. All the rest – especially when it is eaten in excess – is harmful for man, especially when it is not prepared in such a way that the evil of the nature spirits is completely removed from it.”

[9] Now **the supreme judicial city officer** asked Me: “O Lord and Master, then how about the many kinds of very good tasting fruits and roots?”

[10] I said: “The eatable fruits must in the first place be completely ripe. In that condition they can be eaten with measure. But nevertheless, it is healthier when they are in a cooked, fried or dried form than raw, because by the boiling, frying and drying the bad and still unfermented nature spirits of life are removed from them. It is the same with roots.

[11] You know the fruits and the roots that are good for men’s consumption. However, the hungry and gluttonous people will not be satisfied with that, but they constantly still discover a great number of things to eat, from the plant kingdom as well as from the animal kingdom, and the results of this are the ever increasing, most various physical sicknesses.

[12] Based on what I have told you now, you will be able to conclude with little effort for yourself that for Me it is actually one and the same thing to, by My will, provide a field with some kind of grain, fill your granaries with already ripe grain or to put a prepared bread before you or anyone else, and also to multiply it if that were necessary. And so it is the same with all kinds of flesh, for if I can create living animals, it also will not be impossible for Me to create their flesh, to also prepare it and in this prepared condition to always multiply it as needed.”

CHAPTER 211

The Lord as the almighty Creator

[1] (The Lord) “Look, in the beginning I created only one big sun – immeasurably huge for your understanding – and when you watch the firmament at night you will see that it is strewn with mere stars. And look, all those stars, with the exception of the few wandering stars⁶⁴ that you know, are also suns around which celestial bodies like this Earth are moving.

[2] In addition to these stars that you can see at the firmament at night, imagine an enormous big space of more than 1,000 times 1,000. And look, all those many suns and other celestial bodies that are countless to you, came forth in the course of times after times from that one first created big sun. Of course not yet completely ripe and ready, but like seed corns from the ear of a stalk that have the capability to reproduce themselves.

[3] But now I ask you: who actually provided the matter that was necessary to further develop and produce the big celestial bodies?”

[4] The **supreme judicial city officer** said: “Who else but You, o Lord and Master?”

[5] I said: “If you can understand that, My dear friend, you also will realize that it must be equally possible for Me to multiply a too little fried lamb on our table and to make it bigger in the same manner as I was able in the course of times after times to let the numberless many suns and celestial bodies come into a visible existence from that one, extremely big first sun and put them powerfully and actively in their places according to their characteristics.

[6] Look, a stone is for you a completely dead thing, and if you would have a stone here, I immediately could increase it to enormous dimensions or also immediately dissolve the biggest stone, in such a way that nothing would be left for your earthly sense organs *to notice it*, or I could immediately change it into fertile soil.

[7] And it is the same whether I gradually produce everything on some celestial body according to a certain order, or very suddenly, in one moment, if that were necessary.

[8] The fact that everything is developed gradually and as it were one out of the other is especially caused by My love, patience and meekness for the people, in the first place especially on this Earth, and then also for those people who live on other celestial bodies that go through their test to live in freedom. Look, the whole eternal, endless space is My actual home, and in that home are also infinitely many dwelling places which you once will come to know in My Kingdom.

[9] Do you understand now, My dear friend, how it was possible for Me to make the fried lamb bigger and multiply it?”

[10] Being completely overwhelmed in his mind the **supreme judicial city officer**

⁶⁴The planets.

said: "O Lord and Master, I do understand this now of course a little better than at first, but I feel as if totally destroyed before Your infinite greatness and majesty. I still feel that I exist, but besides that I also feel that compared to You I am as good as nothing."

[11] I said: "Nevertheless, you are, just like any other human being, from Me and by Me also infinite and eternal. Do you want to be more? But as to how, you will be aware when My Spirit is awakened in you."

CHAPTER 212

The confession of Peter and his request to explain the parable of the sower

[1] When I finished this teaching, Simon Judah, who was named **Peter**, stood up and said: "Lord, we all thank You also for this great lesson, for only now I feel deep in my mind that for what Your body is concerned, You are the Son of God and therefore also really the Christ about who the prophets frequently prophesied, but also already before Moses, starting with Abraham, the great enlightened first grand patriarch of men. I really do not know anymore with what other question I could bother You, for everything seems to clearly float now like a great image before my eyes."

[2] Then I said: "Simon Judah, you have spoken rightly because it is so, but nevertheless you will flee with the other sheep when the Shepherd will be hit, because man must first show many proofs of his faith before he will be perfected and be like his Master. Remember therefore My words that it will also happen to you that you will completely deny Me before the world. You will repent again and strengthen your weak faith, but not out of yourself but out of My Spirit in you that will strongly pull you by the hair to it."

[3] On this, **Simon Judah** said: "Lord and Master, it is remarkable of You that You can never predict something really nice about us, while we were with You from the beginning, and for Your sake we left everything, like our fields, houses, wives and children."

[4] I said: "If I would have created and called you only for this world, I also could predict good worldly things to you, but since I called you only for Me and for My Kingdom in the beyond, why do you care when I cannot predict anything good or nice about you for what this world is concerned? Because you know that the actual bad and dark world will only love and make happy those who are like it. But when they are not like that, it will persecute and condemn them."

[5] But just like Me, you are not from this world but from above. Therefore, the world persecutes and hates us. And since this is so and not otherwise, I cannot predict for you, My dear Simon Judah, for what this world is concerned, anything else but the same as I have always predicted for you. Do you understand that?"

[6] On this, **Simon Judah** said: "O Lord and Master, I do understand it, but it is the

same with me as with our friend the supreme judicial city officer – we are completely destroyed by Your infinite perfection and Your personal presence.

[7] But now that I am speaking anyway, I would like to ask You for a further explanation about a parable of the Kingdom of God that You once gave us near Besetha⁶⁵. You gave us an explanation at that time that was very good, but the image itself, even with the best of my will I could not really understand it.

[8] The image or parable sounded like this: that the Kingdom of God, which is the same as the Kingdom of Heaven, is like a sower who went out to sow wheat on his field. While he was sowing, a part fell on the paths and roads. Soon this was partly trampled down and partly eaten by birds. So they did not germinate and did not produce any fruit. Another part fell on rocks and stones, germinated as long as they still had moisture, but this was soon not the case anymore, so that the seeds had no more food, withered and did also not produce any fruit. A part of the seeds of wheat fell between thorns and bushes, germinated, but were soon overgrown by the thorns and bushes, suffocated and did therefore produce no fruit either. Only a part fell in good soil and produced fruit a hundredfold.

[9] That was the image, o Lord and Master, that You told us. And when we asked You: Where and how?, You said to us: To you it is given to understand the secrets of the Kingdom of God, but not the others, as it is written in the Scripture: ‘They will look and still not see anything, listen and still not hear or understand.’

[10] After that, You explained the image to us and we were all very satisfied with the explanation, but till now not completely with the image itself.

[11] If You, o Lord and Master, meant us who are appointed to spread among the people Your teaching, which is the actual Kingdom of God on Earth, and the sower represented us, then Your image would be completely correct, but if You represented Yourself as the sower, the image seems again very strange to me, for I really cannot imagine a wise sower who would sow three quarters of his noble seed where experience teaches him after a very long time that paths and roads, rocks and stones, thorns and bushes are absolutely not suitable to sow noble wheat on it since such places can never produce any fruit. And the sower will certainly be wise enough to prepare first a field that is suitable for sowing before he will sow his wheat on it, so that it will produce a hundredfold fruit to him.

[12] But You, o Lord and Master, are as sower infinitely much wiser than all of us will ever be, and so I think that I would commit a big sin if I would take You for such unwise sower. But if You represented us, Your disciples, as that unwise sower, then, as said, Your image is completely correct, for there is still much foolishness and ignorance in us.

[13] Besides, You already warned us several times that we should not throw Your pearls – which are the same as the pure wheat and therefore also the same as the Kingdom of God – to the swine. And I think that with this image You also meant to say

65Possibly Bethsaida.

that we should not sow Your wheat on paths and roads, on rocks and stones and between thorns and bushes, because they will not produce any fruit there. Lord and Master, did I clear up Your parable in the right manner?"

CHAPTER 213

Proclaiming the gospel to all creatures

[1] I said: "Now My Spirit becomes finally active in you. For if you would have a better memory, you also would remember that later at a good opportunity I explained this image in such a way to you that at the spreading of My teaching you will not act like the unwise sower who also strew the wheat on roads, stones and bushes, but like the wise sower who sowed his wheat in good soil. Look, I already told you once that you should go into the whole world and proclaim My gospel to all creatures. Tell Me, Simon Judah, how did you actually understand that?"

[2] **Simon Judah** said: "O Lord and Master, with this Your holy question, You moved away a very big stone from my chest, because with Your appeal to us, came, at least in me, the ridiculous thought that You seriously wanted that later we not only had to proclaim Your gospel to the appropriate people who actually represent a good field, but also to the mountains, forests, lakes and rivers, to all the birds and all the animals that live in the air, all animals on Earth and even to all the fishes in the water. Because the creatures are all the things that are created by You, and if we had to proclaim Your gospel in the whole world to all creatures, my mind could impossibly think anything different than to literally accomplish what You assigned to us.

[3] It is not sure that in doing this work we could completely save our skin, especially with the devouring beasts of the desert. Your will is of course Lord over everything, and if we also would do it literally, we probably would have to fear less the fierceness and anger of those animals than the pride and selfishness of the worldly people. But it obviously would be very difficult for us to use a language that is also understandable to such creatures.

[4] They say that in the big India there are truly people who can talk to the animals, but I never saw anything like that, and therefore one cannot believe such fable. So the latter is according to me the wisest."

[5] I said: "Look, Simon Judah, if we view the image of the sower in relation to you and to you all, it will be clearer to you than before regarding his foolishness, for if you understood My symbolic call to proclaim My gospel to all creatures as you just said, you gave already testimony to yourself that your intellect as sower is still not so profound yet.

[6] And still, with this image I made a right and truthful call to you all. Look, if you proclaim My gospel to the right people, they will become by that wise and mighty in all

things by My Spirit in them, and then, with My power, they will also win the less suitable people for My teaching.

[7] I placed man on this Earth to be ruler and lord over all creatures – which however he is no more for already a long time, and he must on the contrary let himself be dominated by the creatures of this Earth. But if, by My Spirit, he will become again what he should be, he will be again lord and ruler over all creatures and be capable to let them serve him and be useful to him.

[8] Now if man will be able to accomplish that, is that not the same as to say: My gospel is proclaimed to all creatures? For if you, with My might in you, can order a lion, a tiger or a bear to go away to where his place is – as you saw Me doing already several times – it will be also clear to you that My word and will is understood by all creatures.

[9] Did I not tell you already several times that you all, if you would have faith without doubting, you could even say to a mountain: ‘Lift yourself up and throw yourself into the sea’, and it will happen as you said? And if My word in you is already understood by the mountains, then all the other creatures will certainly understand it also. But of course, for this, first the real wisdom of a sower is needed.

[10] And so My dear Simon Judah, now you certainly will understand the image of the sower more clearly than up to now. If there is still something else that you understood in the same manner as My call to proclaim My gospel to all creatures, come forward with it.”

CHAPTER 214

The images of pulling out the eyes, cutting off the hands and the eating and drinking of the flesh and blood of the Lord

[1] Simon Judah said: “Lord and Master, I still have something. Actually from the time of Your famous sermon on the mount, and honestly, I am ashamed to bring it forward because my foolishness will become clearer by that.”

[2] I said: “Well then, what did I say in that sermon on the mount that is still not well digested in your mind?”

[3] Then **Simon Judah** said with a little voice: “O, there was that speech about the pulling out of eyes and the cutting off of hands if one or the other should irritate us, for it would be better to be accepted into Heaven with one eye and with one hand than to descend in Hell with two eyes and two hands.

[4] I surely know, o Lord and Master, that You only meant this spiritually, but despite the explanation that You gave us, we still could not thoroughly grasp the spiritual and we still hung on for certainly three quarters to the always still somewhat strange sounding literal meaning, and we did really not understand how we should handle it to

just pull out the eye in case an eye should irritate us. Making one eye blind would be easier in every respect but to cut off a hand would in most cases be much more difficult, for firstly one does not always carry a sharp axe, and secondly cutting off a hand would be especially very difficult if in case I should have to cut off my right hand, because I am really clumsy with my left hand in this activity.

[5] I know, o Lord and Master, that I brought forward something very stupid and worth to be laughed at, but what is the use to say those things in Your sermon on the mount if I was not able to understand its true spiritual meaning, just like I did not well understand Your sermon in Capernaum in which You also explicitly ordered to eat Your flesh and drink Your blood because otherwise one could not receive eternal life and enter Your Kingdom?

[6] That parable was clarified to us by the clever innkeeper, which clarification was confirmed by Yourself to be good and true. And we were all completely satisfied with that, but we still did not succeed to understand the mentioned mutilation of the body. And when we will spread Your sermon on the mount further among the people, there really could be here and there weak people who could literally execute that teaching. The wiser part of the people would then call that teaching cruel and unwise and we will not reap many good fruits by that.

[7] It finally could happen that by that a completely weak congregation will become one-eyed and one-handed , and that very blind pious parents would perhaps out of precaution execute such mutilation on their children to prevent them later from being irritated by that one eye or that one hand."

[8] On this I said to Simon Judah: "Regarding this, you should go to My dear John who, already immediately after the sermon on the mount, was able to explain the spiritual truth of that image. And then you also will clearly realize that I did not command any physical mutilation with that but only to seriously watch over the always free will of man and his mind. Do you understand that?"

[9] Now **Simon Judah** said: "O Lord and Master, with Your last two words You have clarified the matter to me, and so I can leave brother John alone because it stands now clear before my eyes that the mind of man is the eye of the soul and the will the active hand.

[10] But man has two eyes and two hands and thus also two minds and two wills, namely a good and a bad mind and therefore also a good and a bad will.

[11] If the bad mind irritates the good one, one should recognize it and forever give up the bad mind, and so also one should do the same with the will. And it is of course also better to enter the Kingdom of Heaven with your good mind and will than go to Hell with two minds and two wills. For I believe now that if someone, according to the condition of his love for the world, will let himself be tempted to all kinds of actions, one time by his bad mind and his bad will and another time by his good mind and good will, is already an arch devil on this world. For if some other person, as a result of his early education, has only a bad mind and a bad will and who can therefore also not act any differently than badly, is basically not an actual evil devil but rather a foolish devil for

whom can still be prayed to You: 'Lord, forgive him and make him better, for he did not know up to now what he did.' O Lord and Master, be so merciful to tell me if this perception of mine is now good and correct."

[12] I said to Simon Judah: "Now your perception is good and correct, but you also will have noticed that it was not your flesh who inspired you to this but only My Spirit in you. Therefore, you also should try to completely get rid of your worldly mind and worldly will, then the heavenly understanding of the spirit and the power of the heavenly will, will be completely your own.

[13] If you still have something in connection with the teaching that I gave to the people, let it hear, for today I am disposed to make all things straight that seem uneven to you."

CHAPTER 215

How to apply the commandment of neighborly love

[1] Then **Simon Judah** said: "Yes, Lord and Master, there are still a few things which are not completely straight in my mind. But I think by myself: since that which seemed most uneven to me became straight very easily, in time the less uneven lines of my mind will become completely straight by itself."

[2] I said: "Then bring forward what still seems somewhat uneven to you."

[3] **Simon Judah** said: "Lord, this I want to do, but not so gladly, because with that I will show the other disciples that I am maybe in every respect dumber than they are. But since You wish it, I also will speak and humble myself before all my companions.

[4] Look, on the occasion that You taught us and the people about the love for God and the neighbor, You also indicated that we even should love our arch enemies and bless those who curse us, do good to those who treat us badly, and to the one who slaps us we should turn our other cheek instead of slapping him in return.

[5] I perceive that by this way of acting, the neighborly love that is taught by You, and Your advice to put it into practice, will assume its true heavenly form. For if we human beings have to do all that – namely to wish and will for others which under the same circumstances they also will do for us – then it is of course also completely justified to even love our enemies, pray for those who curse us and do good to those who treat us badly. But there are still a few things that are uneven to me. And this because in these cases self defense is completely set aside. We can apply this to people who are not going too far in their evilness against other people, but regarding people who stubbornly became true arch devils to their fellowmen, there should be a little exception in Your divine teaching.

[6] I am not talking about the slap, and I really would not mind if on some occasion someone would slap me not too hard, and if in the end he would like to give me

another one, to turn also my other cheek to him, so that there can be peace and unity between us. But what if my adversary almost beat me half to death with his first slap? Should I then not rather defend myself if this would be possible to me in one way or another, instead of letting this angry giant of a Samson beat me completely to death?

[7] I think, o Lord and Master, that in the teaching that You established about neighborly love – of course only according to the opinion of my worldly reason – there are still a lot of things that are uneven which are not so easily to digest by the straight stomach of our mind. I do not know if I spoke wisely or unwisely, but since I still believe that my worldly reason is of a better nature, because otherwise I hardly would have recognized You as the Lord and Master, I also am of the opinion that exactly this better nature of my reason can also recognize such uneven things.”

[8] I said: “You have asked a very good and right question, but I must nevertheless always make the remark to you that although you have a very sharp reason, you also have on the other hand a weak memory because of your advanced age. Therefore, you do not remember many things anymore of the explanations that I gave to the people on different occasions about the true neighborly love.

[9] It is in itself very clear that one should not behave too friendly in front of an arch evil person in order not to give him more opportunity to let his evilness grow and become always more evil than he was before.

[10] In this case, a continuous indulgence would mean nothing else than a true support for the too strongly growing evilness of the enemy. But for this reason I appointed at all times severe judges and gave them the right to chastise and to punish the people who became too bad and evil, this according to what they deserve. And that is why I also gave you the commandment that you should be submitted to the worldly authority, whether it is mild or severe.

[11] So if someone has such terrible enemy, he should go to a worldly judge and report it to him. Then that one will drive out the evilness of the person who became arch evil.

[12] If only physical chastisement will not help, it will finally help with the sword. And so it is the same with the slap. If you receive it from a less evil person who was tempted to it by a sudden impulse of his temper, *do not resist*, so that he will become milder by the fact that you did not slap him in return and you will then again easily become good friends again without worldly judge.

[13] If someone comes to you in full anger with a murderous slap, then you also have the fullest right to resist. Look, if it were not so, I would not have told you to also shake off the dust from your feet in a place over those people who not only do not want to accept you, but moreover mock you and threaten you with all kinds of persecution.

[14] O, be sure that with My preaching about neighborly love I did not abolish the might and the authority of the sword in the least, but I made it milder as long as the enmity among the people does not reach the degree which one could very rightfully call ‘hellish’.

[15] With the elders who lived according to the law of Moses and with most of the

judges it was said: 'A life for a life, an eye for an eye, a tooth for a tooth'. But as for you, you should not take such laws too literally. And *it was said* that you should not forgive your enemies more than seven times, about which I gave you already several times an explanation, which you also understood well.

[16] But as said, with that I did not abolish the law of Moses, the judges or the prophets, but I only made it milder, because they took those laws too literally and punished with the same severity also the one who caused some harm to his fellowman but which in many cases happened more accidentally than of as a result of his evil will.

[17] Since the judges adhered too strictly to the law, it also happened that the people in the time of Samuel, the last judge of Israel, wanted a king from Me because they were hoping that the laws would be milder compared to those among the judges. The people were greatly mistaken in this, especially with king Saul who chastised them even more severely than the former judges. But under David and also under Salomon things happened more humane than among the judges.

[18] But under the later kings, especially when the kingdom was divided among several kings, it became worse than under the judges. And when it finally became too much, there was no other possibility than to submit all the Jews and also many of their neighboring tribes, with whom the Jews were in continuous conflict, to the united power of Rome, because in worldly respect Rome had the best, wisest and most efficient laws. And look, then at once there was complete rest and order among the Jews as well as among their neighboring nations.

[19] But when the Jews will gradually become more rebellious and the priests of the Jews will more and more indicate that the laws of Rome are blasphemous and will curse the better Jews because they are friends of the Romans, then the Romans will rise again and enter this kingdom with great power and destroy it in such a way that no stone will stand unbroken upon another. After that, the Jews themselves will be scattered over the whole world, and then it will also happen what I told you beforehand, namely that the Jews should pray that the time of their flight will not take place in the winter and also not on a Sabbath, because then it will be worse for them than in another season or on a working day. That flight will be especially difficult for the pregnant women.

[20] In that time, two Jews will also sleep in one bed, the one, who is a known friend of the Romans, will be spared and the stubborn Jew will be rejected. So there will also be two others grinding in one mill. Also there, for the same reason, the one will be spared, the other rejected. The one who works in the field, let him not return to his house to take his coat, and the one who repairs the roof of his house, let him not come down from the roof into his house to take something. It will be better for him to jump from the roof to the ground and try to save his life by escaping, for if he will come down into his house, he will certainly lose his life. But if he will jump from the roof he can at best still keep his life and save himself by escaping.

[21] Look, My dear Simon Judah, I predicted already many times all these things to you and to many other Jews and Pharisees, and I am sure that in all these things you

will not discover any uneven lines.”

CHAPTER 216

The unfaithful steward

[1] **Simon Judah** said: “O Lord and Master, absolutely no more as far as this is concerned, but there are still two other things that are not completely clear to me, but I hope that by Your love and mercy, also these two little things will in a certain way be resolved by itself.”

[2] I said: “Name at least those two little things.”

[3] **Simon Judah** said: “O Lord and Master, this is actually not worthed, but since You want it. It is concerning Your praise about the unfaithful steward and the rejection of the guest at the dinner because he had no festive clothing. For in this, there are two things that cannot be understood. Firstly, how and where were the guests provided with the required festive clothing after they were picked up at the fences and alleys by the servants of the host and were pushed inside to partake of the guest meal? And secondly why that one poor devil, who was also urged to the guest meal by the servants of the host, had to be thrown out because he had no festive clothing? Look, o Lord and Master, that man who was thrown out and Your praise about the unfaithful steward are for me still two uneven lines which I was not yet able to put straight.”

[4] I said: “Did I not say to you at that time: ‘Be like the unfaithful steward and gather friends by the unrighteous mammon. Then later, if you were still to be without home, they will accept you into their heavenly homes?’”

[5] But so that you, Simon Judah, would well understand this, you should listen to Me, but with your two ears at the same time, so that the one ear would not let out what the other ear has picked up and will then stay behind in your heart. Look, every earthly rich person who possesses much more goods and money than he needs for his earthly livelihood, is compared to Me more or less an unrighteous steward because I am the only true owner of the goods, and the goods that he calls his own are all together unrighteous mammon.

[6] If he then will at least generously remember the poor when the nature of his sicknesses, which are My messengers, will very clearly say to him: ‘The Lord of these goods has many things against you regarding your unrighteous way of doing, and from now on you will be no more steward’, then he will make friends by giving generously to the many poor, and when he soon after that will leave, naked and deserted, and will go to them in My Kingdom, they will take care of him and generously reward him for his good work.

[7] Look, when I created the Earth I did not put border stones, I did not measure the Earth with a rope and I thus did also not say: ‘Look, this part belongs to him, the other

to another', but I made the whole Earth as a common possession for all human beings. Only in the course of time the miserliness, greed and lust for power of men began to measure the Earth and with force they determined: 'This big piece of land belongs to me, and whoever wants to serve me and work for me, will in a certain way receive a little piece of land by renting it, but despite that, I remain lord over the whole big piece of land.'

[8] And look, that was the first so-called patriarchic statute among the people, and no matter how unrighteous it was in itself, it was nevertheless the best and most righteous one, for when the patriarch was as usual a good and God-fearing man, then his citizens or small renters were also doing well at his side, for he took care of the general welfare of the big piece of land.

[9] Although he possessed for himself and his house many thousands of times more than he needed, and he was thus also an unrighteous steward, but he used his unrighteous mammon for only good purposes that were pleasing to Me, and by that he made many big friends among his citizens according to My will and satisfaction, and I also had to show him My pleasure and praise."

CHAPTER 217

The explanation of the parable of the unrighteous steward and the royal guest meal

[1] (The Lord) "So the patriarch Abraham, who was the owner of the Promised Land, was also an unrighteous steward, but you surely heard that in Salem, the place where he lived, he always had a big table ready where every day several thousands of poor and needy people were satiated, and so it became a proverb that the happy ones were those who were blessed to eat at the table of Abraham.

[2] Look, that is why Abraham was My favorite and I blessed him and his family manifold, which you can conclude from the fact that Abraham was the most important and greatest friend of the King of Kings and the Priest of priests, who was without beginning or end and whose name was Melchisedech, to whom he personally gave the tithe. And he was the only one among the many kings of that time who was fortunate of having the right to come to the residence of Melchisedech. And this Person once went personally to him, escorted by two angels, and predicted to him that his aged wife Sarah would bare him a son, which Abraham also firmly believed.

[3] But at the same time, Melchisedech revealed that the cities of Sodom and Gomorrah would perish. And He further revealed to him that finally He Himself would come from his tribe as a human being of flesh and blood to make all human beings truly blissful.

[4] But let us leave Abraham and Melchisedech to rest now, because the latter is now

personally sitting with you, and the old patriarch Abraham is in the spirit not far away from Him. Let us look now at another unrighteous steward who lives now near Jerusalem, and in whose house we will soon be staying. It is our Lazarus, a son of Simon the leper, whom I healed with My will without his knowledge, this already in My 12th year, even before I visited the temple. And this because in all righteousness he performed great good deeds to many thousands, no matter from where they came, by means of his large amount of unrighteous mammon, just like his son Lazarus is doing now.

[5] You know about all the things he did when we were accommodated several times in his city in his house. And look, the one who will use the unrighteous mammon in this manner, will certainly make many very good friends in My Kingdom and will also be pleasing to Me. And when he will die, I will immediately awaken him to life so that he will eternally die no more, and his passing over from this to the other world will be like what happened long ago with My dear Enoch who is now here sitting at My side as a real arch angel.

[6] With this, My dear Judah, I surely showed you now as clear as the sun to what My praise was referring to concerning the unrighteous steward, and with that I straightened out that one uneven line in you.

[7] Now there is still the one who was thrown out at My guest meal for the reason that he did not wear feast clothing and whom you called 'poor devil'.

[8] Look, those who were invited but did not appear and excused themselves because of their worldly activities, look those are only the very unrighteous stewards who did not deserve any praise from My part. But the others, those who were invited later in the alleys, streets and at the fences, are those who, although poor from an earthly point of view, were nevertheless innerly clothed with festive clothing by their righteous life according to My law.

[9] That one person, who also came to My guest meal, represented personally the stubborn institution of Pharisees, and he also took place at My guest table. However, when I came, which is now the case in the presence of you all, I saw, My dear Simon Judah, that this 'poor devil' of yours had no festive clothing, and therefore I ordered My servants to grab him and throw him out in the outer darkness.

[10] And see, that guest meal is what I am giving now since the time I appeared as Leader and Teacher of the people in this world. And you frequently noticed that at many different occasions such guests pushed themselves to My table, whom I always let them be thrown out the door by My word. And why actually? Because they had no festive clothing. Do you understand now, Simon Judah, what I wanted to point out with that guest who was not clothed in festive clothing at the table of My guest meal?"

[11] **Simon Judah** said: "Yes, Lord and Master, now I understand this clearer than the sun. And I add that at the table of Your guest meal it certainly will happen oftentimes that many more of such guests will appear without festive clothing, and I believe that it is time to remove such guests immediately from the dining table."

[12] I said: "Indeed, but this cannot always be done in this world. Therefore, I will give

you another image of a sower, to which you all will have to conform yourselves in the future. So listen.”

CHAPTER 218

The parable of the weeds between the wheat

[1] (The Lord) “There was once a landlord who had many vineyards, pastures, gardens and fields. He received a very noble and pure kind of wheat from his father and said then to his helpers: ‘Go and very carefully clean up a big field, so that when I sow that pure and noble wheat on the field, no weeds will come up between them.’

[2] The helpers did so, and the wheat was abundantly sown on the field that was cleaned up. It quickly germinated, and the lord of the field was really glad when he saw that no weeds between the wheat had germinated.

[3] But after some time, when the wheat was already growing high to form the ears, look, suddenly the helpers came to the landlord and said: ‘Lord, we have cleaned up the field and according to your will we have sown the pure wheat in it. It also came up purely, about which you yourself were very glad. But look now: now that the wheat must soon form the ears, suddenly there is a big quantity of weeds that come up between the wheat. If you want, we will go and cut the weeds from between it.’

[4] Then the lord of the field said: ‘Leave it alone, so that by your work you will also not damage the noble wheat that has already grown high. For I know that an enemy did this to me. So let everything become ripe, the wheat together with the weeds. When the wheat is ripe I will gather it by you, my servants, and bring it into my barn, and only after that I will let the weeds be bound in bundles, so that they will dry out. After that, we will ignite and burn them to further clean the field.’

[5] Look, this is the image from which you should learn what you should do regarding the weeds on My field of life.

[6] The noble wheat represents the people who were wearing correct festive clothing at My table of the guest meal, but the weeds represent entirely that guest who did not wear festive wedding clothing. He also took of the food that was set on the table, till the sharp-sighted host came into the guestroom himself, which means the ripening of the noble wheat and the weeds.

[7] The guests who will be festively dressed will be spared, and those who will not be dressed in festive clothing will be thrown outside in the fire of wrath of the host, and finally he himself will purify the spoiled field by his burning.

[8] So in this world you will still meet a lot of guests who will not be festively clothed, and you will see a lot of weeds growing up between the pure wheat. But do not be too agitated about that and let everything ripen, and wait till the great Host will come Himself. Then with His coming will also come the right time for separation, and everyone will receive the reward to which his good or bad love has strived. For

although there are in My house a lot of blissful homes, but besides that also a lot of dungeons, and those who prefer My many dungeons instead of the blissful homes, and will strive to live in them, will also receive what they wish. We will at no time pull them out of there with no matter what kind of power to let them defile our pure heavenly homes. But if they themselves will come up with better thoughts, then they will also not be limited in that. Did you understand all this now?"

CHAPTER 219

The characteristics of a false prophet

[1] **Simon Judah** said: "O Lord and Master, I understand this now so very distinctly and clearly that I think that it simply cannot be clearer. But I honestly must confess that for us, Your first disciples, it is easier to understand those things, for on many occasions we heard great and similar announcements by Your mercy and love, but for many others who still walk in darkness it will take great trouble to also make such truths as clear to them as they are for us now. O Lord and Master, the many teachings that you expressed in simple words will be like the lot of teachings from the mouth of the prophets, especially the prophets Daniel and Ezekiel and the teachings that originate from the wisdom of Solomon. Because the more you read them or the more you let them be read to you, the less you understand them.

[2] Your teaching has the same characteristics, especially when You speak in parables and images. We understand Your parables and images, but many thousands and thousands of people, who will come after us and who will also accept Your teaching, will not understand the parables and images and they most likely will give a different meaning to it, and in this manner Your very pure and true teaching will repeatedly crumble. But what can we do against this problem?"

[3] I said: "Did I not tell you that it is given to you to understand the secrets of My Kingdom? For I chose you as My disciples and teachers of the people who will follow Me, for every teacher or master must unmistakably know and understand more than his student, otherwise he cannot be a teacher or master.

[4] If the master would not be wiser than the student, would this not mean the same as when one blind man would lead the other till they come to a pit in which they both will fall? Therefore, only few are chosen, even if many are called.

[5] They only should be fed with the very simple milk of My teaching. If they will become manly and strong, then manlier and stronger food can be given to them. So take especially care that no one will arise who is only called and would say to the people: 'Also we belong to the chosen ones', with the purpose to teach the people for worldly profit, because then one blind man will lead the other.

[6] But you will recognize the one who is chosen among the people from the fact that

he just like you is filled with My Spirit and will preach the true love for God and the neighbor.

[7] But if he preaches like the Pharisees in the temple, then he is someone who is chosen by the Pharisees and is just like them of this world and just like them a devil, for the one who does not gather the true love and wisdom from Me, scatters and is a false teacher. Such person will throw the people into superstition out of which – especially when the people became older and are really totally adhered to the darkness of superstition – all the angels will not be able anymore to bring them back into the sphere of the pure truth by which they then could become free in all things. And I say to you that all evils are more easily removed from man than superstition, because every other evil imprisons the soul of man only partially, but dark superstition completely.

[8] I already told you once that even during your life a great number of false teachers and prophets, and with that also a great number of false christs, will teach the people and say: 'Look, here is Christ', or 'There He is', or 'He lives in the temple', or 'in the chambers'. In such case, say to the people that they are being deceived by such teaching.

[9] Those who will turn to you, lay your hands on them and baptize them in My name. I will pour out My Spirit over them, then they will recognize the truth, and they themselves will then remove the false prophets and false christs from the community.

[10] If the deceived people will not listen to you and will moreover persecute you for the sake of their false teachers and prophets, turn away from them and travel further to where My Spirit will pull you. Leave all the rest to Me, for at the right time I will know how to visit such false teachers and prophets with My judgment, and the same will happen to such false teachers and prophets in the beyond as what happened to the guest at My festive dinner who had no wedding garment. And the souls whom they darkened will be their most bitter persecutors.

[11] It is sufficient that My teaching will be kept pure by only a few, and this will be taken care of at all times. But the rabble of worldly people will go on till the end, turning and bathing in their old excrements and pool of mud. And here is My commandment valid again for you: not to throw My pearls to the swine."

CHAPTER 220

Performing miracles

[1] (The Lord) "Although My gospel has to be spread over the whole Earth, I do not compel any true teacher or prophet to bring all people to the full light of the truth out of Me. It is sufficient that the pure teaching will be given to the better and already more perfected ones and the right to spread that teaching as much as possible among other people. Happy those who accept it. But no ever so perfected teacher or prophet will

accomplish that grapes will grow on thorns or figs on thistles.

[2] Look, I am the Lord Myself, and you know that nothing is impossible to Me, but as long as I have to leave the people of this Earth their completely free will, even I with all My love and My best of will cannot raise them in the sphere of My eternal light of truth. And what I Myself cannot do and accomplish, you can do even less.

[3] But you think that this should be possible to Me by means of a fantastic miracle, and I say to you that you are partially right in this, but in general not at all, because a miracle, although it works locally, namely at the time that the miracle is done, in other places it has to be spoken about, and then a few will believe but others will say: 'If a miracle was performed there to awaken faith, then why not here to us?' And in the following later times, even the most fantastic miracle, as well as everything that happened, will be believed even less, depending on whether greater sensation was made about it. And so it will become part of the historical fairy tales and fables, and the people who are for the greatest part credulous will use this to support their various beliefs and thus not to awaken the true light in the heart of man.

[4] People do absolutely not make any difference between a real true miracle and a false one. They consider them both as something exceptional and let themselves be forced to believe.

[5] This is why you should perform miracles as less as possible, except to heal sick people by laying on your hands on them and to baptize the people who became full of faith so that they can receive the spirit of truth in them.

[6] So especially concentrate on the pure truth, for it is only this that will make man completely free. All the rest will always leave a certain coercion in his mind which he will not easily get rid off. A coerced faith is mostly much worse than no faith at all.

[7] The stoics, who mostly originate from the Greek Diogenes, believe in nothing at all, and I say to you that I prefer them as people much more than those dumb, blind believing Jews who up to this day still believe that the dung from the temple will make their fields, gardens, pastures and vineyards alive and fertile, and that God will be more pleased when someone lays his money as an offering in God's box in the temple in Jerusalem instead of giving that same money to some poor person who could be helped by it for a long time. So proclaim most of the time only the truth and be moderate in performing miracles."

[8] Then finally My **John** said on this: "Lord and Master, as far as I am concerned I will not be much engaged in miracles, for I clearly can see now that the performance of signs will not be very beneficial to man compared to only the Word.

[9] The one who will not become free by the true Word will even less become free by a sign. The signs are certainly good when they are performed by You since You are the only one who is best capable to determine where a sign is needed and which one it has to be. But we, Your disciples, will never be really able to do that as long as our souls are covered with this flesh. So I am of the opinion that it is better to exclusively stay by the Word that is strongly confirmed by itself through its degree of truth, and it does not need any additional confirmation as this can be made obviously

understandable by means of our mathematics.

[10] After I explained to someone that two and two is precisely 4, should I perhaps also perform a sign for him to confirm that mathematic truth? I think that this is not necessary. So also, Your very simple teaching is in itself also a mathematic truth which every human being who possesses only a little of good will must realize, understand and perceive after he heard it once.

[11] For in every human being lies firstly already an inner urge to search the One who created the world and everything on it, because such person will perceive that the Creator of all those great things must be extremely wise, extremely mighty and extremely good, and that a person who recognizes Him as such should respect and love Him above all, and that he also should respect his fellowmen, who are an equally wonderful work of God to him, and love them like himself. These are two mathematic truths against which no one can have any objections. And then secondly the fact that man, who clearly understands that it was God's power and wisdom that created all these things, will then also realize that God did not call such wonders into existence for only today till tomorrow as a pastime of the Creator, but that even the smallest of His works are meant for an eternal ever higher destiny.

[12] I think that this truth will be very understandable to every human being, also without the performance of signs. What is important is how you tell someone.

[13] Yes, for instance to heal the sick or to free some possessed one from his tormenting spirits, thus doing good to his fellowmen, that are also works of love, but they should not be done to confirm the truth, but out of love.

[14] Lord and Master, did I speak rightly with these my simple words, or maybe they were not completely right?"

CHAPTER 221

Converting through miracles

[1] I said: "My dear John, you spoke completely according to the truth and rightly. This is how My teaching should be passed on to the other people, and in this way it will also carry lasting good fruits. But when it will be forced to the people by too many miracles it will look like a ripeness that is forced which rarely has true, inner quality and can actually not be kept for long.

[2] Because everything that is forced to ripe has little inner spirit and will quickly and easily rot and decay. Everything that can be quickly and easily accomplished will look like that builder who built his house in the valley on sand with little expenses, and when the storms and cloudbursts came it could not resist it and collapsed. It is the same with the teaching about the Kingdom of God that is announced and forced to the people with many signs and miracles.

[3] Yes, people easily and quickly accept the teaching, but when in the course of time temptations and trials come over them, they do not know with what they can come up to confront them – that means the people who tempt them with another, false teaching – except with the miracles that they experienced. Now when the tempters, who are false teachers and prophets, perform their false miracles before the eyes of such forced ripe Christians, then these forced ripe Christians have nothing with which they can confirm the inner truth of My teaching. Then they fall away and turn to the false teachers and prophets.

[4] Because these kinds of people are like a reed that let itself be bend to all sides by the wind, because they still do not understand the truth in them.

[5] But the wind cannot play such game with oaks and cedars. The people who are converted by the pure truth of My teaching are like the oaks and cedars. False teachers and prophets can play their wind game a thousandfold on them but they will not bend, for the power of the inner truth is mightier than all other powers on the whole Earth.

[6] The one among you who will accept this as the basic principle when he spreads My teaching will truly be like the sower who sowed his wheat only in the good field, receiving soon after that a hundredfold harvest. But the one who will not, or less, observe this basic principle of the teaching will sow his wheat on roads and streets, on stones and rocks and between thorns and thistles, and will only receive a bad harvest from his work and efforts.

[7] So you also should not make a big sensation of the miracles that I performed, but instead of that it is better to very clearly show them the miracles and signs that I perform from day to day before everyone's eyes, then you will reap by that much better and abundant fruits instead of telling the people in detail about My miracles. For when the people will realize that I am the Lord and Master in all things from eternity, then they also will realize that nothing was impossible during My physical life.

[8] He who will understand that, let him act accordingly, then he will give Me good fruits. But I also tell you now that there are still a few among My disciples who do not understand it as My disciple John. Therefore, his word will remain till the end of times, but not the word of each other disciple, especially not of the one who will open too much his mouth to spread My miracles.”

[9] These words of Mine, as well as the former words of John were not much to the liking of a few others of the present disciples. Nevertheless, no one dared to object to that.

CHAPTER 222

Forced ripe and completely ripe souls

[1] Now **the supreme judicial city officer** stood up and said: “O Lord and Master, I, the innkeeper and his whole personnel, also these three Apollo priests and those two Pharisees and those Jews were in the first place converted to the faith in You by the miracles that You performed, although I am convinced now in myself that Your frequent teachings were much more useful to me than Your signs. But short and good: it was in the first place only by Your miracles that we paid attention to You, and soon it became easy to talk with us because we realized that no human being on the whole Earth is capable to perform such signs.

[2] Are we now also considered forced ripe fruits because we were in the first place raised in the faith in You by Your signs, and would it be possible by that that some from somewhere else coming false teacher and prophet with his also false miracles and signs could make us fall off from our faith in You?

[3] I can say about myself that such false teacher and prophet would never succeed with me since I very well know all false miracles as such, for I very often have seen such magicians, whose profession it is to be busy with all kinds of miracles, and I penetrated into the secrets of their miracle workings, which was actually very good for me because by that I got rid of every superstition and by that I had a greater preference to turn to the works of the old philosophers.

[4] But since You, as well as Your servant Raphael, performed signs here which are impossible in any natural way, I then also found in You the one and only true God in the fullness of His almightiness, and my faith in You is now firmer than a diamond. But I am even more strengthened in my inner faith in You by the power of the truth in Your Word than by the forcing power of Your signs, because You were so merciful to very clearly explain to me and all the others the manner by which You can perform Your signs. But despite that, the question is if I and also the others here belong to the forced ripe fruits.”

[5] I said: “Not at all, My dear friend, a sign is in a certain way only a forced ripening for the one who came to immediately believe after that sign and did not care about anything anymore after that. Look, this was absolutely not the case with you, for also after that I performed those signs, you made very unusual objections to Me, and then it was even very difficult to bring you on the right way with My Word, and which was really not an easy task. For even after you believed in Me completely you still threw sharp criticism to Me as to how I treat all created beings, especially the people on this Earth, and if I were not able to give you a strong reply, all the signs that I performed would not have made you completely to believe in Me. So you much more came to the true faith in Me by the power of the truth in My words, and the signs that I performed before and after that you did not see as a confirmation of your faith in Me but only as a

good deed which I did for you and for this city. And you yourself can now understand as well as I and Raphael how they can be accomplished, and which you very soon will understand even better.

[6] What someone has analyzed, perceived and understood in his heart and spirit, as it were from fiber to fiber, is no more factor to force him to believe, but only to entirely strengthen his spirit in him. Therefore he does not belong anymore to the class of forced ripe fruits but already to the class of the fruits that became fully ripe. For I say to you: every human being who hears a truth in his life, still not knowing more thoroughly about the inner basic elements, but who believes the truth anyway without caring about the inner elements, still strongly belongs to an unripe fruit. However, the one who let doubts come up in him about the truth that he heard, this as long as he will come to learn all inner basic elements on which that truth is based, belongs truly not to a forced ripe fruit but to a fully ripe one.

[7] Because one should be either completely cold or already completely hot in his heart regarding Me if he wants to be accepted by Me. For lukewarm people will be kept away from Me till they will become cold or hot. A decisive character is a thousand times more preferable to Me than thousand indecisive ones, because those indecisive ones look like the raw pots on the turning disk of a potter and which can only be used once they are hardened in the fire. And so, also these lukewarm people must first go through all kinds of fire of trials and temptations before they will become suitable and solid for Me and My Kingdom.

[8] I believe that I told you everything now to reassure you all. Although I still could tell you a lot about it, but for what reason? He who can completely see the truth in a short sermon does not need a long sermon. However, he who does not see the truth in a short sermon will even less see it in a long sermon. Do you agree with this teaching of Mine and are you satisfied with it?"

[9] The **supreme judicial city officer** said: "O Lord and Master, extremely. I even would say: a thousand times more than completely satisfied, and the only thing that is left for me and the others to do is to thank You from the bottom of our heart till the end of our earthly life. You, o Lord and Master, by the mercy that You gave us, built in our heart a temple for Yourself which no power in the world will ever be able to destroy. But protect also this temple of Yours against too big storms of temptation."

[10] I said: "What you ask will also be given to you.

[11] But now it is almost midnight, and so we will also give our body a short rest. We will still see and speak with each other tomorrow morning before My departure."

[12] Then we all went to rest.

CHAPTER 223

Judas Iscariot

[1] Everyone was early on his feet in the morning, also I with My disciples. And the innkeeper set his wife and his kitchen personnel early to work to prepare a morning meal for us.

[2] But I went directly outside with John, Peter and James, more specifically to the already known mountain Nebo. The other disciples were still dressing and washing themselves. Also their hair was still untidy and they had to fix that.

[3] Soon the innkeeper and his son came after Me, as well as the supreme judicial city officer, this time with his wife and children who were still not very big or very old. It also did not take long before the three Apollo priests came. A short time after that came also the other disciples except Judas Iscariot. He preferred to walk around in the city where he really commended to the citizens the good deed of My miracles and for which they gave him more or less money. He put that money in his purse after which he went to the inn, and immediately, more than an hour before the morning meal, he ordered bread and wine.

[4] On the mountain the innkeeper asked Me what happened to that one disciple, since he was not present this time.

[5] I said to the innkeeper: "Just let him be absent, for I prefer his absence more than of his presence, and it is not necessary to tell you more."

[6] Now **the supreme judicial city officer** asked Me: "O Lord and Master, how was that man accepted among Your disciples? Because look, I do not ask You this with no purpose. I immediately noticed that man with my sharp eye of a judge, for he could never look someone straight in the face, and also during Your very great divine words and speeches he looked completely absent and gloomy in front of him, and with not any expression on his face he did not show any amazement or any approving. He also did not say a word from which one could have noticed his talent as an orator while all the other disciples were talking on both sides, partly with You Yourself, partly also among each other. In short, I must tell You that I really do not like that disciple of Yours. If I had someone like him among my many servants, I would have dismissed him a long time ago. From which city does he actually come from?"

[7] I said: "He is a Galilean and he is a potter by profession. Of all My disciples he knows the Scriptures best and he is a talented orator as a teacher. But besides that he is also very greedy for money, and this is the actual devil in him which he will not get rid off, for all kinds of devils and evil spirits are – once they took possession of the heart of man – easier to remove from man than the devil of miserliness.

[8] In every other bad spirit, sparks of some neighborly love can still be found, but not in the devil of miserliness. Therefore he is also the most stubborn one and penetrates the whole person till he becomes completely similar to him, and then he can better use

that person for the most scandalous deeds. So let everyone beware of especially miserliness, for every sinner will more easily and sooner enter Gods Kingdom than a miser.”

[9] The **supreme judicial city officer** said: “If Your disciple is of that kind and You are almighty, then put him away from You. For to what use is such person in Your company?”

[10] I said: “Precisely because I am the Lord and almighty I must – especially on this Earth which is a nursing school for My children – equally tolerate the devils as the angels. For no one can become My child without a completely free will, and even for the devil the way to conversion is not completely blocked. So you will realize that I will tolerate a disciple, in whom for the rest I am not pleased, as long as he himself wants to stay. But if he wants to leave Me today, none of My company will stand him in the way.

[11] Besides, if he will not change he will soon receive his reward. But let us stop talking about that absent disciple, for there are other things that we have to discuss.

[12] Because after the morning meal I will immediately travel further and go to the region from where the brook Arnon springs which is well known of old, because the ways to the valley of the Jordan are from here very bad and difficult, but there is still a rather good way that runs through the valley of the Arnon, which is however further up also very difficult.

[13] I still have a lot of things to do in the Jordan valley, and the time is short before I go to Jerusalem.”

CHAPTER 224

The Lord warns against laziness

[1] The **supreme judicial city officer** said: “Lord and Master, You know all ways and paths on Earth better than I. But I know that from this city – but more to the north – one can also come down into the Jordan valley via a rather good passable way.”

[2] I said: “My friend, I know this, and I still know many other things which you do not know. And one of the many other things that I know is also that I know which way I have to take, which place I have to visit and at what time I have to arrive in that place that I have to visit. Because I am not like some people when they have to do a work and say: ‘Well, I do not absolutely have to start this work today. I will still have the time for that tomorrow or the day after tomorrow.’

[3] But I say: what you can do today, you should not postpone till another day. For if some hungry and thirsty person would come to you, asking you for some food and drink, and you would say: ‘Just come tomorrow, for today we do not have the time to give you’, do you think that the poor man will be helped by that? And does such

postponing of a point in time for doing a good work also belong to the subject on neighborly love that I proclaimed to you?

[4] But if this does not belong to neighborly love, then a work that has been postponed till the next day and which could very well have been done a day earlier does not belong to neighborly love, but such postponing of work belongs to the category of the laziness of people. And laziness is always the beginning of all kinds of sins and vices, because someone who is always busy with right and good things will have little time to commit one or the other sin. But a lazy person will in his laziness think more and more about how to chase away his boredom which is the result of his passivity. And since every person is constantly surrounded by good as well as evil spirits, it is obvious that the evil spirits will have an easier access to a lazy person than to an active person. And once those evil spirits receive access to a person, they soon entangle his mind in all kinds of useless fantasies and will pull him more and more down into their dirty and dark spheres.

[5] Now that you know that, you should not postpone a work till the following day if you easily can do it today.”

[6] On this, the **supreme judicial city officer** said: “But I also thank You for this lesson, Lord and Master, for I concluded from this that also I as a gentile was not wrong when already for a long time I made this lesson of Yours as one of my most important principles of life. Every one of my servants has to also very strictly follow that principle of life, and we thus never have any troublesome arrears in our work.”

[7] I said: “Yes, yes, I know your Roman laws, they are good, and he who will heed them will not fare badly in the world. But now the sun is almost rising. Let us concentrate on that.”

[8] Then everyone observed the light clouds in the east that looked completely pink-red and became brighter and brighter, which all enjoyed, especially the three Apollo priests, so much so that they almost spoke out the sayings of praise for the god Apollo, but they soon restrained themselves and began to praise Me, saying that I was the actual, true, eternal Apollo who let the sun go up and down, as well as the moon and all the stars.

[9] I said to them: “My dear friends, My name is only ‘Lord and Master’. So spare Me the name Apollo, for I thoroughly explained this name to you yesterday.”

[10] The Apollo priests were satisfied with that and they thanked Me for this admonition.

CHAPTER 225

About saving

[1] At this, **the innkeeper** asked Me: “Lord and Master, what about the virtue of

saving, which is also part of the important life's principles of the Romans? For there is a saying: 'He who saves when he is young will not suffer poverty when he is old', and this life's principle is also known to the Jews, almost more than among the Romans."

[2] On that, I said: "The Romans know also another life's principle which sounds as follows: 'In medio beati', or: 'The golden middle way'. I say to you that saving in the right way is a virtue as long as it does not go too far and as long as a fellowman who lives close to a too thrifty person will not be somehow disadvantaged, for if the latter is the case because of thriftiness, it will stop to be a virtue, it will easily turn into miserliness and will thus become a vice.

[3] Therefore, I prefer many a person who manages his possessions very generously, but not exaggerated, instead of someone who saves too much, for an excessively spending person will also give something to his fellowmen, and his error is only that he often uses his earthly possessions very unwisely, because by that he does more bad than good.

[4] A very thrifty person will finally give no good thing to anyone anymore, will scrape everything together for himself, saying that one has to take care of his house and family. But I say to you: let the fire of your love for your family be like a light that one illuminates during the night, but let your love for the children of other poor parents be like a big blazing fire by which a large region in the whole environment will be illuminated.

[5] The one who will observe what I have said now concerning his domestic thriftiness will receive happiness and blessings in abundance from Me in every respect, and that happiness and those blessings will from then on also stay with his house and his family. The one who will not observe this life's principle that I have now explained will experience that his children and relatives will very soon and often waste in a neglectful manner what he has gathered and will then soon have to suffer all kinds of need and misery. So, be reasonable and wise in everything that you do according to My teaching and think deeply about the effects and the final result of your actions."

[6] **The innkeeper** said on that: "O Lord and Master, I thank You from the deepest of my heart for this very wise lesson, and I am all the more happy about it because to a certain degree this was already part of my life's principles since my youth, and it will more and more become part of it in the future."

[7] On this, the **supreme judicial city officer** said: "Lord and Master, also I will imprint this deeply in my heart and will also practice that my love for my wife and children will have to become like a true light, but with my love for the children of other, poor parents I want to put a whole city into flames, and the light of that fire will illuminate everything in the whole wide environment. Is this right, Lord and Master?"

[8] I said: "This you will very well know when you will act according to My Word. Therefore, act and live."

CHAPTER 226

Morning greetings from the crane birds. About the outer life's sphere (the aura).

[1] Just after I had said that, a big flight of crane birds flew in the air from the west in eastern direction, more specifically to the swamp regions of the river Euphrates.

[2] When the whole flight flew quite high in the air right above us, it was as if the birds came to a halt and in various circles they came near the place where we stood.

[3] The **supreme judicial city officer** said: "Lord and Master, this means that we will soon have a different kind of weather. What do You, o Lord and Master, say about this assumption?"

[4] I said: "This is what the people came to believe from experience, but crane birds or not it is obvious that at the end of the autumn after which winter will inevitably follow, the weather will also change sooner or later. But this year the weather will remain as it is now for a little longer.

[5] This time the crane birds that circle above us are no prophets for a change of weather, but their souls also become aware in whose nearness they are. They now give Him some kind of honor and in a certain way they give Him morning greetings because they are aware that He is also their Creator.

[6] Look, a dog who knows his master very well and who is very fond of him is also aware that he is near his master, runs to him and shows through all kinds of jumps, facial expressions and affections that he loves his master and knows him well. But he does not run to a foreigner, and when someone comes near his master he is furiously attacked, and he follows no one else's voice but only the voice of his master. But who tells the dog that such person is his master and no one else?

[7] Look, My dear friend supreme judicial city officer, it is not the flesh of the dog that knows this, but the dog's soul that is already on a higher level of intelligence. But how?

[8] Look, man as well as animals possess an outer sphere that surrounds them, which is necessary for life and which is very related to their soul. Many people who live very simply can often notice from a distance of several hours of walking that a friend, whom they knew before and who was absent for a long time, comes to meet them, and they even can determine the time on which that friend will come to them.

[9] Animals often possess an even sharper capability to detect and notice if something is hostile or friendly to them from an even greater distance. Dogs and cats possess that capability to a very high degree. So you can let one of your house dogs bring a few days of traveling away from you and let them be set free there, and without any knowledge of the Earth or the way, he will come back to you. Who shows him the way and on what was he focused so that he was able to come back to you again?

[10] Firstly it is your far reaching outer life's sphere – although crossed by numberless others – that shows him and that he very well can recognize as being yours by his strong sense of tracking. And secondly: what will drive him then to you?

Nothing else but his instinctive love for you and his loyalty. He knows that he does not take the wrong way and knows very well that he is coming near to you when he comes closer or less close to your life's sphere which you are in a certain way radiating.

[11] Because the outer life's sphere is like the radiation of a light, but then only more in relation to the soul. The radiation is of course denser on the spot where the light itself is located, and when further away from the light the radiation of light will be thinner and weaker, and at a great distance one will hardly notice the ignited light. Especially someone who does not possess a sharp eye will see no radiation, but only the one with a sharp eye.

[12] And so also men and animals can notice from a great distance the radiation of friendly people and animals, this according to whether they possess a stronger sense of tracking.

[13] Look, I am the Lord of all creatures in the whole of infinity, and therefore also of those on this Earth, and so these crane birds are giving Me, as I already told you, morning greetings. And in order for you to see it, the crane birds will come very close to us and at My signal they will then proceed to the pond that I created for you yesterday by My Raphael. Then they will take a morning meal there and take a provision of water which they will need to continue their flight."

[14] I hardly had said that when about 340 crane birds descended to the ground, formed as if two rows around us and looked at Me. Soon after that, I signaled these animals with My hand to the pond. They flew upwards and in no time they were at the pond, and by their whispering they showed that they were very happy with the food that was present in the pond and also with the clean water with which they filled their internal water bags.

[15] Everyone looked with great pleasure to this scene of nature and they all praised My love, wisdom and power.

CHAPTER 227

Why the birds take up water

[1] Then the **supreme judicial city officer** asked Me: "O Lord and Master, who entirely knows about all things. How come that these birds actually need that water to continue their flight? For as far as I know I always noticed that, compared to their weight, the birds take up ten times more water than any other animal, and they nevertheless do not loose any urine. At least I never noticed that a bird urinated, and now You said that these birds really need the water to continue their flight while I thought that the water with the food that they took can only make them heavier so that it will be difficult for them to continue their flight."

[2] I said: "Yes, look, My friend, the Master of His works must also know best what

they need for their temporal preservation and how their body must be organized to perform for which they are assigned. But as to why a bird needs water to fly, you should turn to My Raphael who is still present as you can see.”

[3] After these words, the supreme judicial city officer turned to Raphael and asked him if he would like to give him a short explanation about this.

[4] **Raphael** said: “I gladly want to do this, and I will tell you very briefly. Look, when you slaughter a lamb or a goat, a calf or an ox you take out the bowels, that means the stomach, the intestines and the urine bladder. You clean all the parts in your own manner and blow them up so that they will dry on the inside as well as on the outside. You use the biggest of these hallow organs as small sacks and bags, and the smaller ones you also use to keep all kinds of grains of seed and other small things inside.

[5] If you would have here such dried urine bladder or some other sack, I more easily could show you how the birds have to take water in order to fly. But I will take care that the necessary means will be at our disposal for my explanation. Look, there we already have a rather big sack filled with water, and we will fill it with some ingredients that have the characteristic of sucking the carbon and oxygen in the water but free up pure hydrogen. Here are already the ingredients that you certainly know: a little iron, sulfur, chalk, salt and carbon.

[6] Now I put them into the water. They are already in the water and you can immediately hear a strange rustling and bubbling in the sack. Now we take a dry bladder. We will fill it with the easily ascending hydrogen. And look, the one bladder is already filled. Now take it into your hand down at the opening, and you will immediately notice how it pulls upwards. Now let it loose and see what it will do.”

[7] The supreme judicial city officer did so and the bladder ascended immediately and fast in the air, so high that no one was able to see it anymore. Another bigger bladder was filled in the same way and a tree branch was attached at the opening. Then it was let loose and ascended with the same speed into the air.

[8] After that, about twelve bladders were filled with the remaining hydrogen and were fastened to a somewhat bigger and heavier tree branch with which they also ascended with great speed into the air.

[9] When the experiment was ended, **Raphael** said to the supreme judicial city officer: “Do you now have already a little idea why the birds use the water essentially for flying?”

[10] The **supreme judicial city officer** said: “There is a little light that shines in me now, but how the birds are using the water to fly is of course still not clear to me.”

[11] **Raphael** said: “Look, every bird is internally arranged in such a way that from the water reserve that he took he makes as much hydrogen – a very light and fine kind or air in itself – as he needs for his flight, which he can very accurately calculate by means of his instinct. With this fine hydrogen he fills in a moment all his big and small feather shafts and hallow bones by which he becomes as light as a human hair. He always and easily overcomes that little weight with his two wings and he can then ascend into the air as he pleases.

[12] If you consider this well, you will easily perceive in which manner it is possible to fly for all those kinds of animals that can ascend from the ground into the air as they please.”

CHAPTER 228

Travelling in the air

[1] At this, the **supreme judicial city officer** said: “I understand this very well now, but from where do these animals take the ingredients that are necessary to separate the hydrogen – as you said – from its oxygen, because iron, chalk, sulfur, salt and carbon are not abundantly available everywhere?”

[2] On this, **Raphael** said: “My dear friend, from places spread over the whole surface of the Earth, many thousands of thousand times more than all the birds on the Earth will need for their flights for many thousands of years. Birds are very good mineralogists themselves, just like the roots and the branches of the trees and plants are very sharp and intelligent experts in the elements of life. If this would not be so, there would not be as many different kinds of trees and plants growing on the surface of the Earth, and the birds would also not be able to fly. So you can see that all the animals and all the plants can very sharply recognize what is useful to them and they also know how to use it.

[3] Consider an egg. Its shell is made of chalk, and the content, for what concerns the material part, is composed of some more chalk, salt, carbon, iron and sulfur. Every bird knows precisely how much is needed of each, as well as from where he has to get it, because it is for this reason that a bird, just like any other animal and also man himself, possesses the five sense organs, and a plant has its sensor threads at the roots and on the branches. And now I think that I have very briefly and as clear as possible explained this matter to you which is very difficult to understand for men.”

[4] On this, the **supreme judicial city officer** said: “Listen, my heavenly friend, if men would know the proportion, which means how much of each of the five ingredients is needed, they finally could fill big sacks with hydrogen and by means of mechanical tools they would be able to lift themselves up in the air and fly around just like the birds.”

[5] On this, **Raphael** said: “What does not exist now can still come later. But for the moment it is much better for man that he cannot fly physically, for if he also could do that he soon would be like the greatest animal of prey on Earth and he would not think anymore to cultivate the surface of the Earth.

[6] Therefore, it is better for man when his soul is spiritually capable to fly, but for what concerns his body he better can stay nicely on the surface of the Earth for which he is also physically equipped. Man can still go far enough, and very often too far, and

when he cannot travel fast enough with his feet, he has sufficient suitable animals that can walk faster than him and that can bring him, after some training, from one place to another in a very short time. And he can also build ships with which he can move forward on sea as on dry land. In later times men will still invent a great number of means of transport that will rush with great speed from one place to another.

[7] And now, dear friend, you know about these things more than you need. I showed you all this so that you can easier realize that the Lord is truly the most perfect and unreachable Master in all the things He created, and this is what you mainly needed.”

[8] Then the **supreme judicial city officer** thanked Me and Raphael with all the devotion of his heart, and then he said: “Truly, o Lord, one can learn more from You in one hour than even from the most intelligent person with all zeal in his whole lifetime, because with people it is always: ‘Till here, and not one hair further’, but with You it is: ‘Till here, and then always further, up to infinity’, for Your wisdom, o Lord and Master, has no limits.

[9] We are all extremely thankful for the purely divine mercy that You have shown us, and we will also never stop thanking You till the end of our life on this Earth. Lord and Master, forgive us now our weakness and our sins.”

[10] I said: “These are also forgiven, but in the future you should beware yourselves of sin.

[11] But now we will leave this place. We will quickly partake of the morning meal and then continue our trip.”

[12] Then we went immediately to the inn and took the morning meal. During the meal many things were discussed which are not necessary to mention here since such things were often discussed before.

[13] After the short morning meal, I quickly stood up with My disciples, blessed the house of the innkeeper, the supreme judicial city officer and all those who were present, and we then immediately continued our trip.

[14] The innkeeper, his son and the supreme judicial city officer escorted us for about two hours, and they were very surprised to see their land still in a good cultivated condition.

[15] Before they went back, they all thanked Me once more and then went back home. On this occasion, also Raphael disappeared again because I did not need him anymore.

CHAPTER 229

THE LORD IN THE JORDAN VALLEY The Lord with His followers in the Jordan Valley

[1] I quickly moved on with My disciples and arrived around noontime in a little village

that was exclusively inhabited by poor Arab shepherds.

[2] There was no inn in that village but there was a certain chief shepherd whose hut was somehow better equipped compared to those of the other, smaller subordinate shepherds.

[3] This chief shepherd asked us in his language where we were going, and he also said that there was no more village up to quite a long distance away from here and if we wanted to strengthen ourselves we could do that at his place since we probably would not be able to reach another village where we could receive some food and drink.

[4] I said to him: "You did well to remember us in your heart, and I accept your good will as a done work but we must reach the Jordan Valley today and so we cannot stay longer here."

[5] On that, **the chief shepherd** said: "If you want to go down to the Jordan Valley, then here from my hut is the best path to go down to the valley, because here you can find the first spring of the brook Arnon and it is not going down very steep. Therefore the path is very well passable while the other springs that form together the Arnon flow down very steep and the very narrow paths are very difficult for a traveler."

[6] I said: "You will also be rewarded for that advice, but not with gold, silver or noble stones, but with something else which will be more useful to you than the dead, shiny stuff that men covet so much. Look, this piece of land on which you and your neighbors live will become fertile, and your flocks will become bigger, so that you will see that I, who am saying this to you, am more than an ordinary person.

[7] On occasion you can travel to the city at the Nebo, then the inhabitants will tell you who I was, am now and will be forever."

[8] Being surprised, the chief shepherd looked at Me and asked for My permission to escort Me to the Jordan Valley since he very well knew the way.

[9] I said: "You do not have to escort us for that reason since I Myself perfectly know all the ways on the whole Earth, but because of your friendliness you can escort Me for some time."

[10] Then we continued our trip, and the chief shepherd of this village walked in front and guided us over a very good way till almost into the Jordan Valley where we said goodbye, and with a quick pace I went with My disciples to the north into the Jordan Valley.

[11] Only three hours after sunset we reached a small village where there was also an inn, and when we arrived at the inn we knocked on the front door.

[12] Then the innkeeper went to an open window and asked us a little grumpy what we wanted so late in the evening.

[13] I said: "A master of an inn is lawfully compelled to receive travelers and to take care of them at every hour, also at night."

[14] When the innkeeper heard that from Me, he thought that I might be a Roman judge, unlocked the door, made light and we entered the inn.

[15] When we took place in the rather big inn, the innkeeper asked us if we wanted to

eat and drink something.

[16] I said: “We did not eat or drink anything since this morning, so you will understand that we need to take some food. You have bread and wine, and that is sufficient.”

[17] **The innkeeper** said: “I also have meat and fish. If you want something of that, I can let it be prepared because the maids that take care of the kitchen did not go to sleep yet.”

[18] I said to the innkeeper: “Since you are a Greek, your meat is not suitable for us Jews, for we do not eat the flesh of pigs and donkeys, and your fish from the Jordan is almost five days old and dead, and we also do not eat such fish. So bring us a big quantity of wine and bread.”

[19] Then the innkeeper took his carafe and went for the wine, and his wife served us the bread. I took the loaf of bread that was not very big, broke it into pieces, divided them among the disciples and kept also a piece for Myself.

[20] Now also the innkeeper came with the wine, put a cup before each of us and filled them with wine which was however not of the best quality.

[21] And I said to him: “You still have a better wine. Why did you give us your worst wine?”

[22] **The innkeeper** said: “I keep the better wine for the Romans and the Greeks. But for you Jews this one is more than enough because all Jews are bad payers. Therefore, as innkeeper you have to see how you can get even with them.”

[23] Then I said to the innkeeper: “Then take another carafe, fill it with water and serve that to us.”

[24] **The innkeeper** said: “That I can do.”

[25] **The innkeeper** left, brought us a big carafe full of water and put also a sufficient number of cups before us on the table and said a little grumpy: “If my wine is not tasteful to you, then you can drink water in the name of Neptune.”

[26] But I blessed the water and changed it into wine as I had done oftentimes. Then everyone’s second cup was filled with it and we drank and strengthen us.

[27] **The innkeeper** noticed however that the water was very tasteful to us, and he said: “It is strange that you seem to like my bad water better than my wine, because our water is not good since we do not have a spring but have to be satisfied with the water from the Jordan that has no more good water for a thirsty person because it is close to the Dead Sea.”

CHAPTER 230

The unwilling innkeeper

[1] Then I gave **the innkeeper** a cup full of water, and he was very surprised that

instead of water he sensed an exceptionally good tasting wine in his mouth, and then he said: "As far as I can see, you are magicians and master sorcerers. It is not good to associate with such people."

[2] I said to him: "With magicians like us you can well associate but not so easily with the magicians that you know, for those ones have evil intentions and are full of deceit. However, I am the Truth Myself, and every kind of deceit is infinitely far away from Me. You will realize this more in the future than now. But bring us more bread now."

[3] **The innkeeper** said: "I have only one loaf of bread left and I need it tomorrow for my personnel, and my neighbors are all sleeping, so that I cannot go to them to borrow bread."

[4] Then I blessed the few pieces of bread that were still on our table and at once we had bread enough, and there were so many pieces left that the innkeeper could fill a big basket with the leftovers.

[5] He was astonished about this miracle, and he said that the changing of water into wine was not so unknown, for he knew that also the Bacchus priests had done something similar, but the multiplication of bread was more impressive to him, because someone who knows the secrets can make something out of something that existed, but to create something when there is nothing seemed divine to him, for only the gods were able to do that, but human beings never.

[6] I said to the innkeeper: "You are a Greek and you visited several cities in Greece, but you were not very concerned about the truths that are still spread here and there among men. And as innkeeper you are not the most willing one. You are very greedy, but despite that, you only acquired little wealth. If it would not have been that late today I surely would have avoided seeking accommodation in your house."

[7] On that, **the innkeeper** said: "Listen, my strange friend and guest. I would have received You more kindly, but your behavior towards me was also somehow rejecting, for I offered you meat and fish but You made a remark about which I could not be happy. I could not guess how you could know that my fish was not fresh and also that I only could serve you pork. Your remark was right but I nevertheless was offended by that, for You will understand that no one – whether he is a Jew, Greek or Roman – likes to be insulted. I realize now that You must be someone exceptional, for Your whole being seems to be inspired by a higher spirit, but despite that, so late at night I only could serve You what I have. The only error that I committed against You is probably that I did not serve you the best wine from my cellar, but I can correct my error and I will immediately go and put a carafe of my very best wine for You on the table."

[8] I said: "All that is not necessary, for if I wanted, the whole Jordan and the Dead Sea will have to be changed in one moment into the best of wine. But we have sufficient bread and wine now, and so you can eat with us and you do not have to deprive your cellar.

[9] Then the innkeeper came and sat with us, took the bread and My wine. He ate and drank and so he became very cheerful. He asked Me several times to forgive him for the fact that he did not receive Me with the right kindness, because he thought that I

was a wise Man and that as such I would surely know that one's ignorance cannot be accounted as a great offence.

[10] On that, I said: "O, everything is all right. Eat and drink and be cheerful, for tomorrow you will be much more reluctant to let Me go than you have received Me today with these men who accompany Me."

[11] Then I also took a piece of bread, strewed salt on it, ate it and drank also wine. My disciples did the same as well as the innkeeper.

CHAPTER 231

The Lord predicts the arrival of a caravan to the innkeeper

[1] Now also the wife and his two daughters came to us in the guest room, and **the wife** asked the innkeeper: "Do those guests take no hot meal, no fish and no meat?"

[2] **The innkeeper** said: "If they wanted I would have told you. These guests are satisfied with bread and wine, so you and your children can go to bed now."

[3] **The lady innkeeper** said: "We will not be able to sleep much tonight for we have only two loaves of bread left, and as I can see, there are many guests here who will not have enough with two loaves of bread."

[4] **The innkeeper** said: "Then go to work and provide good bread for tomorrow."

[5] On that, I said: "As far as we are concerned, you can refrain from baking bread, for as long as we stay here we will not lack bread. But take a few pieces of bread from the table and give them to your wife and your two daughters, and fill also three cups with My wine and give them to drink."

[6] This was done, and the wife and the two daughters could not stop being amazed about the quality of the wine and asked the innkeeper from where it came from, for they did not know anything about such good wine in the cellar of the innkeeper.

[7] **The innkeeper** said: "We will talk about that tomorrow – the guests brought the wine – but now, tell my helpers that they must provide fresh fish for tomorrow."

[8] When the wife and the daughters heard that, they thanked for the wine and also for the bread. But the wife could really not understand from where we got so many breads since the whole big table was still full of bread, and the wife thought that the innkeeper had perhaps borrowed the bread from a neighbor.

[9] But **the innkeeper** said: "All this is no concern to you. You will hear about it tomorrow. But now do what I told you."

[10] Then the wife and her two daughters left us, and we did not hear further questions of the wife and we had peace.

[11] When the innkeeper became really pleasant by the wine, he asked Me from where I and My companions came and to where I was about to travel.

[12] I said to him: “You also will hear about that tomorrow, but this you may know: that I came from above and that I will now travel close to Jerusalem via the Jordan Valley.

[13] The innkeeper was satisfied with that answer and asked Me if I and My companions would soon go to rest.

[14] I said: “Your chairs around this table are very comfortable. That is why all of us will remain sitting at this table and take our nightly rest in this way.”

[15] **The innkeeper** said: “You will receive as you wish. However, I also have very good resting beds, but if you prefer the chairs, then this is also good to me.”

[16] I said to him: “I surely know that you also have resting beds, and in sufficient quantity, but you will need these today, for over one hour a little caravan will come over from Jericho, and these will also take accommodation here. So you can prepare for it, for I do not tell you an untruth.”

[17] When the innkeeper heard this from Me, he quickly went to the kitchen and told his wife. And his wife became desperate because of the lack of bread.

[18] Soon the innkeeper came back and said to Me that his wife was really embarrassed because she only had two loaves of bread in reserve.

[19] But I said to the innkeeper: “Then go to your bread storeroom and see if you do not have more than two loaves of bread in reserve.”

[20] Then the innkeeper left the room hastily, for he suspected that I might have multiplied his two loaves in the same manner as the bread on the table. And when he came into the bread storeroom, he saw that it was completely filled with excellent bread.

[21] He immediately told his wife who from sheer amazement slapped her hands above her head and asked the innkeeper what kind of man I actually might be that I was able to create in one moment so many loaves of bread out of nothing and if it would not be risky to eat such magical bread.

[22] **The innkeeper** said: “You just ate the same bread in the room with your two daughters, and it did not hurt you, neither me nor the remarkable guests who all ate and are still eating from that miraculous bread. So do not worry. But go to the next second big guest room and prepare everything there for the guests who will soon arrive. Illuminate lights, so that the arrivals can immediately enter a well illuminated guest room. And when they will sit at the table serve them correctly, for I will not be able to associate much with the new arrivals because I will stay with the first guests and will serve them as necessary.”

CHAPTER 232

The opinion of the innkeeper about the Jews

[1] Then **the innkeeper** came back to us, fell on his knees before Me and said: "O noble friend of men, You have only been here one hour and made me already a debtor. You must be a great prophet among the Jews who probably do not recognize You, for in my opinion, the Jews are the worst people, especially those who live in the cities. And as far as I know, they persecute all great men who arose from among them, especially the very proud priests, and they consider every simple Jew who associates with a Roman or a Greek as a sinner. But they do not despise the gold of the Greeks and Romans, which is very well known to me."

[2] I said: "That is why, when you asked Me from where I was, I answered: from above. This you do not understand yet, but you will understand it. But that sneaky offshoot of priests in most cities and markets of this land, that was highly praised before, is a breed of snakes and vipers and they do not come from above, but I say to you: from below. Do you know what it means: from below?"

[3] **The innkeeper** said: "Dear friend and maybe the most remarkable Man who ever walked on the dirty ground of this Earth, there is a little light that comes in me: You are one of the greatest prophets of Your people. But I advice You as friend not to travel to Jerusalem, for You will know best that there is no worst rabble than actually those Jerusalemites together with their priests and their feudal king Herod. We Greeks cannot understand how the otherwise wise Romans could have leased a kingdom like Judea to such person.

[4] Look, I am a Macedonian and I had the opportunity to look around in the great library of Alexandria. Then I chose the military service, and during different small and big expeditions I even have been in India, then in Africa unto the Pillars of Hercules. And in Europe I went so far that I was almost frozen from all the ice. And I also visited Britain, actually from Gallia. But, dear friend, I assure You that I never met such breed of dogs as in Jerusalem.

[5] Look, from here, an average traveler can reach the shore of the Dead Sea in three hours. They say about that sea that in former times, by the power of the great God of the Jews, ten cities with people and animals were swallowed in it by the rain of fire from the Heavens and as a result of an enormous heavy earthquake. But I would bet everything that those unhappy people, who are buried in the Dead Sea, could not have been worse than the extremely proud and pompous people of Jerusalem.

[6] Let the gods of the Olympus or the great God of the Jews descend from his Heavens, and I assure You that the Jerusalemites will urinate on Him and finally even stone Him.

[7] I am a gray soldier but I always have been a friend of great and exceptional men, although I actually never was a great worshipper of the gods, but every great man was

for me in a certain way a god.

[8] But with whom shall I compare those Jerusalemites? As soldiers they are the worst, but as human beings they are even a thousand times worse. Therefore, You certainly can forgive me that immediately after Your arrival I could not express myself in favor of the Jews, for I did not know You before and I also took You half and half for a Jerusalemite. But by Your words and deeds You proved to me that You are quite different.

[9] Look, this place consists of about 60 residents, only Greeks. Once there was a Jew who also possessed a piece of land here, but we bought it with quite a high amount of money in order to be completely free from Jews in our little village. Now we live in great unity with each other, but as long as that Jew was with us, he knew how to mess up everything.

[10] We breed sheep, bovine animals and pigs. The latter grow very well here close to the Jordan and produce a lot for us. In order to protect the pigs against the animals of prey we also need a great number of so-called pig's dogs. I myself have fourteen of them, but I assure You, my noble, wonderful friend, the worst of my pig's dogs is much better than the Jerusalemites. I really do not mean all the Jerusalemites with that – because also among them there may be here and there a better or nobler human being – but I never was that lucky to meet such person, and therefore, as a very experienced person of the world, I warn You against Jerusalem and its inhabitants.”

[11] I said: “We will further talk about that tomorrow, and I say to you that you are not wrong, but now the caravan that I announced will soon arrive. So take care to give them accommodation.”

CHAPTER 233

More opinions of the innkeeper about the Jews

[1] The innkeeper went to stand before the house to see if the caravan would arrive, and he did not have to wait long before the caravan came, riding on camels and donkeys. Also the helpers of the innkeeper were at hand to take care of the camels and donkeys, as well as the luggage with which they were loaded.

[2] The people entered the house and **the innkeeper** guided them at once to the second room and said to them: “Here are the servants. Whatever you wish will also be given to you.”

[3] Then **the innkeeper** came immediately back to us and said to Me: “O my wonderful, dear friend, I will not meddle too much with those guests that have arrived now, for I immediately noticed that they are businessmen from Jerusalem, and among that group are also three Levites who are also traders.”

[4] I said: “I could have told you that before but this would not have been pleasant to

you. But now that you know who they are you also will know how you have to deal with those people for best results.”

[5] **The innkeeper** said: “They also can eat the fishes that I still have in reserve. They are not bad at all because immediately after they were caught they were fried and well salted. Then they have bread and wine and they will have to be satisfied with that. I also have smoked meat of sheep and goat. If they want to have that, then that can also be prepared for them, although the Jews do not eat smoked meat, especially when they are among each other, but when they come to us gentiles and are really hungry, they eat everything that we serve them.”

[6] **I** said: “They will do that also now, and you did well to put them in another room.”

[7] The innkeeper went now to the kitchen and told his wife what they had to serve the newly arrived guests.

[8] But the wife had already put her fishes on a grill over the coals and was busy to prepare them.

[9] One of the guests came to our room to discuss with the innkeeper whether he had not a better wine.

[10] **The innkeeper** said: “There is no better one that grows here near the Dead Sea, and so you should be satisfied with this one.”

[11] The guest made the remark that Jericho was also near the Dead Sea and they nevertheless received an excellent wine to drink there.

[12] **The innkeeper** said: “This village is not Jericho, and we also do not have the wealth to fill our cellars with the most excellent wine of Cyprus. Therefore we have to be satisfied with the harvest that our little piece of land can give us.”

[13] When the guest saw that he could not achieve anything with the innkeeper, he went back to his companions in his guest room.

[14] When he was back among his companions, **the innkeeper** said to Me: “I do have better wine, and I feel sorry now that I withheld it from You and Your companions for the same reason as I am now withholding the wine from the guests that arrived secondly. *But it* is obvious, for I also thought that you were Jews, and I explained to you the reason why I absolutely cannot be a friend of the Jews. But as for you all, I very soon saw that although you belong outwardly to the tribe of the Jews, you innerly seem to stand highly above the present Jewry.

[15] Ah, the old Jews at the time of their judges were quite different people than the ones now. I am also know a little about the ancient times of the Jews, but the Jews nowadays are worse than worse. They are only greedy for earthly treasures and earthly prestige, and the God of Abraham, Isaac and Jacob, together with all the prophets they – as they say – leave them alone. But I am of the opinion that not even one of those special high Jerusalemites still believes in a God or in a prophet. I also do not belong to these people who especially believe in some deity but I always had a just respect for the truth of the wise men of Egypt and Greece because it is only by the truth that I became a human being.

[16] Occasionally I also expanded my knowledge about your prophets, but I put them

aside because I could not understand them, for I do not so well know the Old Hebrew *language*, especially its Scripture, compared to Greek in which I was born. Those Hebrew works are not yet translated into my mother tongue, apart from a few pieces in the Roman language, and so it is obvious that I am very weak in the knowledge of the old Jewish wisdom.

[17] Only one thing attracted my attention – as far as I understood – namely that the Jews hope for a new king who will come with great power and might and will establish a great, mighty and invincible kingdom for the Jews. But I am of the opinion that this king for whom the Jews are hoping will still not come for a long time and that they will have to be satisfied with the Roman domination for quite a long time.

[18] It would also be a great pity if somewhere far from Asia a wise and powerful man would arise to liberate the Jewish scum from the Roman domination. I do not know if I am right or not but my higher insight, which I possess thanks to the Greek sages as well as my rather clear reason, tells me that I am right about this people.

[19] Dear friend, You are unmistakably wiser than I am, and You will hopefully not tell me that I am wrong, for as I already made the remark before, this people is completely inclined to finally push every leader from the throne and stone the one who rules over them. And that is why I also pointed out to You not to go to Jerusalem to make Yourself known with Your wonderful wisdom, because the people in Jerusalem can use no one who is clearly wiser than those haughty people themselves.”

CHAPTER 234

The Lord testifies about Himself and His mission

[1] I said to the innkeeper: “Your opinion is completely correct but you also should remember that you have Jerusalemites as guests in the other room and maybe one of them is listening to you and he can then give you all kinds of problems and annoying situations.”

[2] **The innkeeper** said: “Dear, wonderful friend, do not worry at all about that, because most of the high ranking Jerusalemites of reputation know me, and they know very well that a Roman soldier is not afraid for them. I already threw a lot of other truths into their face, and they had to take it because they well knew with whom they had to deal with. So I will also show no fear for those twenty Jews, for I still have my sword with which I dare to chase away 100 of those Jerusalemite cowards.”

[3] I said: “I surely know the uprightness, justice and courage of the Romans, as well as the falseness of the Jews which has almost reached its limits, especially the temple servants in Jerusalem. Nevertheless, the latter remain the chosen people of the one, true God in whom also you Romans believe since you built a temple for this one true God and which you called: the temple of the unknown God. Nevertheless, as said, the

Jewish people remain the people of God that was chosen by the one true God since the very first beginning of humanity on this Earth.

[4] But I also say to you that this title will soon be taken away from this people and be given to you gentiles. This people that behave now so great and haughty will be scattered over the whole world, and they will no more possess a country or a king from their tribe.

[5] I know that this people hate and persecute Me above all. Nevertheless I will have to go to Jerusalem, and I will not anymore be able, nor will I want, to withdraw Myself from their great hate and anger against Me. And the offer that I will give will open the gate to the Kingdom of God for all men on Earth.

[6] The old death and sin were still ruling up to now by the law that was given to man in all times by which death came into the world, but after My offer, life will rule by the teaching of Him who is offered by the full freedom of faith.

[7] Everyone who will search for the truth will easily and certainly find it, and will by that have the completely free, eternal life in him.

[8] I am one of the first who brought this teaching into the world. I came to those who are Mine, but these did not recognize Me and did not accept Me but persecute Me everywhere on all the roads and paths. Therefore, I will turn away My face also from them and will turn it to you gentiles.

[9] You are a gentile and I am a Jew, and nevertheless I took up residence with you with My whole company of disciples. And as you know, I also did good works for you, and what I did for you, I did for many of your tribe and will do so from now on till the end of times."

[10] On that, **the innkeeper** said: "Out of Your words, wonderful Master, blows a special spirit, and I have the impression that You are much more than some prophet of the Jewish people about whom I also read many great things. Also these prophets performed more or less miracles, but I never heard anything of the kind that You performed. They also did not possess Your word, for not one of them spoke as You speak. The two greatest of the old Jewish prophets were undeniably Moses and Elijah. From the Spirit of God that was in them, they brought a great teaching among the people in this world and also performed signs that were great, but compared to You they also seem to be very little men who gave their fellowmen what they received themselves.

[11] But it seems to be much different with you, for You speak as if from Yourself and act completely independently from the power and might that are in You. The other prophets had to ask for the word and for the power with which they could perform the deeds. You do not have to ask but act as a Lord who does not have to ask a higher divine being for inspiration of the word or for strength to perform deeds.

[12] Look, wonderful Master, I, as a very experienced, old Roman soldier noticed this in You, and I think that my opinion is not wrong in the least about You. Therefore, I gladly would like to hear from Your mouth what You say about Yourself."

[13] I said: "My dear friend, the day of tomorrow is meant for that. Then you will come

to know Me more closely, as well as your neighbors. Today I do not want to say anything about this because of the Pharisees and the other Jews who are present in the next guest room and are still stuffing their bellies – which are actually their gods – with bread, wine and other food. Because not one of them still believes in the one, true God of Abraham, Isaac and Jacob, and since they do not believe in Him, they also do not believe Moses and the prophets, and in Me even much less. Therefore, it is best now to take some more wine, bread and some meat, everyone according to his needs, and when we talk in between, let us then talk about several other things and let rest for today for what I am concerned.”

[14] The innkeeper agreed on that and he filled our cups with wine, and we then took again some bread and some meat and drank wine with it.

CHAPTER 235

The origin of the Death Sea

[1] While we were strengthening our body, the innkeeper asked Me again if I could not tell him more about the special nature of the Death Sea, and if it is true that on that place in ancient times several cities existed that by a special decree sunk deeply into the ground, forming the Death Sea on that place.

[2] I said: “You chose a good subject. This rather big sea received from that time on the name ‘Dead Sea’, because two big cities, Sodom and Gomorrah, and seven other smaller cities are buried in its ground with all their inhabitants and animals.

[3] The Jordan had a very different course and flowed into the real sea, actually in the bosom of the sea near Arabia, which is also called ‘Red Sea’. But at the time of Abraham and Lot the catastrophe took place by the will of the one, only true and almighty God, and the region of the streams of the Jordan itself collapsed and went lower than before. And so the river of the Jordan does not flow into the bosom of the Arabian Sea anymore but in the Dead Sea.

[4] If you or someone else would go with a suitable boat along the shore of that sea at a time when the sea does not emit vapors, you still would see a few remnants of the small cities under the surface of the water, but, as said, one should only go with a boat to the shores of that sea when no vapors above the surface of the water can be seen.”

[5] **The innkeeper** said: “So it is true what the prophet Moses says in his books about the existence of that sea. Several travelers who traveled to different places over that sea related to me that they saw certain walls when they looked down from the high, steep shores that surround the sea. But I myself was never concerned about the environment of the Dead Sea. Because what can you do there? As far as your eye can see, you can only see high rocks that go down steeply towards the sea and are as dead – meaning without any vegetation – as the sea itself in which you can find no fish,

not even where the Jordan flows into it.

[6] They say that there are only few places where with great difficulty you can come below the surface of the water that continuously emits strong vapors of sulfur, and so I never liked very much to observe more closely the nature of the Dead Sea. I am not a hunter and I also would not know why I as an old man would expose myself to danger by climbing on the steep, rocky shores of that Dead Sea and which are quite high now and then. The flat shores, where one can come more easily closer to the sea are a few days of traveling away from here and belong already to the rocky Arabia. So I prefer to very peacefully believe what You say, for I am no friend of death, and therefore also not of the Death Sea. I had the opportunity to go with a boat on the real, big sea and to know what it is like, and this gave me already trouble enough. So that Dead Sea will not see me.

[7] What was actually the cause by which the only, true, great God let those cities sink down in the depth of the Earth?"

[8] I said: "Nothing else but disobedience against the only, true, great God who often seriously warned that people to give up their big sins and to leave their sinful place where they lived because it was completely located on a layer of sulfur that lay deep into the ground, and the deity knew very well when it would ignite.

[9] But the people remained in their big sins, harlotry and orgies of all kinds and did not pay attention to the divine warning, except Lot and his little family. And see, in the whole wide environment of the Death Sea it resulted in tremendous outbursts – as you saw near Italy and Sicily – and the whole sky was full of fire, so much so that a dense rain of burning lumps of sulfur and pitch fell down on all the cities.

[10] That fire lasted more than fourteen days. Through that, a hollow space was formed under the thin earth's crust of that piece of land, and the land fell down into the burning depth with everything that was on it, and it was filled only gradually with the water of the Jordan and a few smaller brooks. If this would not have happened, also the whole Jordan Valley would have been internally ignited and would have crashed down, for also that whole valley lies on sulfur and pitch. And so I briefly revealed to you now in a natural manner everything you read in Moses in a more detailed manner.

CHAPTER 236

The origin of the Caspian Sea

[1] If you go further than the Jordan Valley to the north and even over the mountains of Asia Minor you will reach a very big lake, which you Romans call 'Mare Caspium'. That very big lake originated during the time of Noah in the same manner as the Dead

Sea – or if you can understand this better: during the time of Deucalion⁶⁶, with the only difference that there are actually only nine cities buried in the Death Sea, but about 500 in the Mare Caspium, including the very big city of Hanoch which existed then.

[2] Look, My dear friend, you will say: ‘Why actually did that God allow that almost the whole of the Earth’s population was exterminated?’

[3] But then I say: God let men – and especially the Hanochites of that time – be taught and warned by awakened prophets and even by angels from the Heavens for almost 500 years, that they should refrain from doing certain things, especially that they should leave the mountains of the Earth alone, but their hard stubbornness and their very high pride did not heed the warnings.

[4] The Hanochites invented a kind of explosive granules, made deep holes in the mountains, filled them with those explosive granules and ignited them by means of long fuses. The explosive granules exploded and tore the mountains apart. But the Hanochites did not know that there are often very big and deep water basins under the mountains. Soon the destroyed mountains, which had no more support, crashed down into the big and deep basins, and by that, huge water masses were pushed to the earth’s surface. Furthermore, during that fire activity, also the layers of sulfur, coal and pitch that were present in the mountains provoked enormous eruptions of fire by which the ground sank down with everything on it, and a sea was formed on that place.

[5] It is easy to understand that on this occasion huge masses of water had to come out from the inside of the Earth, and together with the water also a big mass of vapor and clouds that ascended to a certain height and fell down in cloudbursts as rain, and this for more than twelve months. This was highly necessary, for otherwise in the course of a few years the whole earth’s surface would have been put on fire, for at a depth of about 2,000 klafter⁶⁷, and often much less, combustible material like sulfur, earth’s pitch or coal, and at some places very big basins of naphtha are more than sufficient for that.

[6] You will therefore realize, My dear friend, that at that time one of the greatest floods of the Earth, that means the greatest part of Asia, was highly necessary, for otherwise the greatest part of the Earth would now be a desert, as this is now the case from the Mare Caspium unto almost the eastern end of Asia in a region long of about 2,000 hours of walking and a width of average about 500 hours of walking.

[7] But God the Lord took care that the Earth would not be destroyed so that men would not lose their school where they are trained for eternal life, because the one who does not attend the school of life on this Earth in the flesh will not be able to become a child of God but will eternally remain on the level of creation of the animals.

[8] It is for this reason obvious that the preservation of this Earth as a school to become a child of God is extremely necessary. You do not completely understand this yet but tomorrow we will come back to the subject, and then you will understand it.”

⁶⁶ A survivor with his wife Pyrrha of a great flood by which Zeus destroys the rest of humanity.
⁶⁷ About 3,800 meter. 1 Austrian klafter is 1.8965 meter (6.22 feet).

[9] **The innkeeper** said: “My dear, friendly, wonderful Master, something happens to me now, like someone who goes out early in the morning and for who the first rays of the morning twilight illuminate his way. We, among Romans, have an ancient proverb which sounds like this: ‘Non existit vir magnus sine afflatu divino’⁶⁸, but You seem to be most of all inspired by the deity, which means as much as to say: in You lives physically the whole fullness of the true deity.”

[10] **I** said: “It was not your flesh that gave you this, but your spirit. But today we will not further talk about this subject, for those Pharisees are one by one starting to prick up their ears because they hear us talking. Talk now again about something more casual.”

CHAPTER 237

The innkeeper asks for the reason of the destruction of Babylon and Nineveh

[1] Now **the innkeeper** thought about it for a while and finally said: “My dear, wonderful Friend, who are filled with all the power and might of the one, true deity, since You can create everything You want by Your will, please give me a little explanation why the God of the Jews, whom you consider as the one and only true one, allowed that cities like Babylon and Nineveh were destroyed in such a way that it cannot be known anymore where they were located.

[2] Why did the deity allow that these works of human zeal were destroyed? It is true that also those men who lived in these cities did not sin less than the Sodomites, but what is actually sin?

[3] It is nothing else but a way of acting that is contrary to the existing laws of which every person in a country did not know about or only little, and it is also very right that a people must have laws because of the necessary civil order.

[4] But there must also be a corresponding education belonging to the laws. But who does the education? Who are the main educators of the children? They are the parents who – with the exception of the language and some experiences – are mostly as dumb as their newly born children. And the children grow up without any knowledge, science or experience.

[5] There are laws of the state that are not known by such grown up children, and this is the case in the cities as well as in the countryside, and often more in the cities than in the countryside.

[6] Such people with many passions have little insight and little intelligence. So these passions have great power over them and such people give in to their passions and sin against the existing laws which they do not know.

68There is or was on the whole Earth no great or wise man without a spark of divinity.

[7] The longer such people exist the dumber they become and the more sins are committed. And the rulers of such people, like the priests, live happier when the people become dumber, and no one is concerned about the education of humanity, not even the almighty deity. But once such humanity is doomed to die because of their sins, the deity brings judgments from above and from below.

[8] Would it actually not be wiser if the deity, already from the time that such people existed, would provide a good education for man so that the people would know what to do and then make sure to continue in the same direction?

[9] But now there are only the eternal punishments on Earth, and the teachers who are talented with God's Spirit appear only when people are already so wicked that they cannot be made better anymore.

[10] That such people will degenerate, in the country side as well as in the cities, is obvious and does not need further explanation and the prophet and teacher who is inspired by God cannot perform anymore miracles for such people who became dumb. Very few good people will listen to him and accept his teaching, but the greatest part of the people will grab and kill him.

[11] Look, my dear, wonderful friend, I may think whatever I want but such neglect in the education of the people, allowed by a very wise and powerful deity is not completely right. The laws of that deity may be very wise but what is the use if humanity in general never receives intensive knowledge of this.

[12] Why is there more order in the Roman state than anywhere else? Because the Roman government sees to it that its very wise laws are made known to every Roman, and this till he has to pass exams to proof that he has sufficient knowledge of the laws of the state. For you only can receive the Roman citizenship when you can proof at the exams – in the cities as well as in the countryside – that you possess the necessary knowledge of the law.

[13] In my opinion, this should also be introduced to all other nations, but in this way the deity as well as the state often let the nations go wilder than the animal kingdom. Then they can only act according to their passions and instead of becoming better they only become more wicked and darker and then they sin excessively and commit crimes. And once they have reached their peak in this way of living, the punishments come from above and from below, and then cities and nations are exterminated and ceased to exist. I can absolutely not agree with this manner of education of the people.

[14] This is why I asked why the deity had allowed that cities like Babylon and Nineveh vanished and ceased to exist. The people must have died without knowing what caused their death, but the cities and the land that was cultivated by the people cannot be blamed, nevertheless they disappeared with sinful humanity from the surface of the Earth.

[15] When another nation comes into the world they have to start again from the beginning, building houses and cultivating the land. And during that work, such people have again no peace but are permanently threatened by all kinds of enemies from above and from below, and these make sure that they will never come to a complete

development of a true, pure morality and virtue.

[16] We Romans here in this village, who are mostly old soldiers, have developed ourselves, as far as this is generally possibly for man, and we also gave our children such education that following our way they can live longer, maybe for centuries if someone can guarantee us that our little village in the countryside will not be threatened or destroyed by no matter what enemy, which the almighty deity can prevent if He wanted but which He will certainly not do.

[17] And so, dear, wonderful friend, You who have a much deeper wisdom than me will certainly perceive that it is extremely difficult on this meager Earth to be a good person. But this would not be so difficult if a true, almighty God would take care that all people would be good people. But in this manner, the deity leaves the people to fully degenerate themselves already a long time beforehand. Only then He awakens several wise teachers and prophets among such people and they must then bring the people back to the old moral purity and virtue, as this can also be seen in the ancient history of the Jewish people.

[18] Only when the people of Israel became almost completely immoral under the rule of the pharaoh's, the deity awakened someone like Moses who had to free them from all their sins and bad habits. But I ask: why did the deity not awaken a wise Moses earlier among the people of Israel when they were still better and more willing?

[19] Look, my dear, wonderful friend, I and also my neighbors often thought about this and discussed among each other, but not one of us could give a suitable and true answer to this. That is why I presented this question with all my objections to You, and I trustfully am of the opinion that You will be able to give me the right information on this."

CHAPTER 238

The plague of laziness

[1] I said: "My dear friend, you asked a very good and right question here, but one thing you forgot by this, that God on this Earth did not want nor could He have created the Earth itself and everything that it contains for an eternal existence.

[2] On this Earth, everything is changeable and perishable, and it is only a point of transition from the first judgment and death to the true, eternal unchangeable life.

[3] The deity with His almightiness can make it happen that man, just like the plants and the animals, must live in a certain order, but then man would not be man anymore, for then he will have no insight, no reason and also no free will of himself. But since the deity did not want that, based on highly wise grounds, He gave man insight, reason and a free will, and with that also the ability to become similar to God by developing and completing himself spiritually.

[4] That humanity is neglected for what their education is concerned, while the deity excellently provided for that education since the very first beginning, is only because of the laziness of the people. If nowadays there are still honorable and just men among the people like you and your neighbors, then why are they not all like you? Because they are lazy. That is why the deity let those big cities to be destroyed because laziness and the resulting immorality were dominating there.

[5] If those cities and their inhabitants would have remained just like you, the deity would not have send enemies against them but would have preserved them. The reason why they were destroyed is that their plague of laziness would finally not have spoiled and ruined the whole population of the Earth.

[6] At no time did the deity let these nations be without wise teachers, and many better people who lived in those cities were still saved by them, but those who were too lazy had finally to be removed together with their habitations.

[7] A wise government for whom a good order is important by means of its laws will surely also call a willful transgressor to account and chastise him. Should then the deity, no matter how good and indulgent He is, also not chastise a too degenerated people and wake them up with a just rod out of the big laziness and lead them to activity?

[8] You will realize that this is necessary. Take especially the completely free will of man at heart which the deity cannot hinder, then you will understand and realize everything concerning your rather long question. Because look, on a globe where man cannot sink into all the greatest vices by his free will, his intellect and his reason, he can also not raise himself to the highest and divine virtue.

[9] If you think about this, all the points of your question will become clearer. Because look, to create and raise animals, trees and plants is easy for the deity, but to educate people is not so easy. The deity can only educate them but cannot enforce an internal coercion on them. Do you understand that?"

[10] **The innkeeper** said: "The main thing is now clear to me, but there still are quite a few minor things which cannot be understood so easily."

[11] On this, I said briefly: "My friend, for the one who can understand the main thing, also the details will become clear. We will talk further about this tomorrow. My dear friend, now it is not the time to discuss this because the Pharisees are putting their ears to the wall again and they suspect that Me and you are two sages. We surely will have problems with them tomorrow. Therefore, you should open your mouth about something very casual, and we will discuss that."

[12] **The innkeeper** said: "My dear, wonderful friend, it is really very difficult, even willingly, to bring forward something very casual. We Romans have generally of a more thinking, serious and searching nature, and it is really more difficult for us to bring forward something very casual than something serious which can go together with the real dignity of a Roman. But since You want it that way, I will try to think about something that is not so important, whether this or that."

CHAPTER 239

Criticizing the food regulations of Moses

[1] Why actually do the Jews not eat pork meat, which is obviously better than sheep meat? Why did Moses forbid this to them? We Romans know how to well prepare pork meat, we eat it and we grow older than the Jews.

[2] I think that the good Moses joked with the people when he prohibited this to them. He was initiated in all the Egyptian mysteries and well realized that his tribesmen in Egypt became real pigs, and we Romans make jokes about that and say: Moses saw that this people fell down into the lowest depth of dirt, and to prevent them from becoming even more dirty they were forbidden to eat pork meat since they were already dirtier than the dirtiest pig. And I think that Moses was completely right, because that people only thought about continuously stuffing themselves. Finally, no animal was safe anymore from their gluttony.

[3] But Moses, since he himself was a Jew, had compassion with this people and established regulations for everything in order to bring that people back to their former health and soberness, for he, who was initiated in all sciences and secrets, knew very well what he had to do to save his people who were completely pining away, and thus he also made regulations about what they could eat and what not.

[4] In Egypt, as already said, no animal was safe from their gluttony. All sorts of birds in the air, all sorts of animals on Earth and all sorts of animals of the sea were in danger while the ancient Israelites and also the ancient Egyptians ate only the meat of cows, calves, oxen en bulls, chickens, lambs and goats, a few sorts of good fish, bread and wine, and they stayed completely healthy with that. If the ancient Egyptians and also the ancient Hebrews would have known like us Romans how to prepare the meat of pork so that it would not harm physical health – as well as the meat of different other birds and also animals like deer, roes, gazelles and hares – they also would have stayed healthy like us.

[5] But Moses was an Egyptian as far as his education was concerned, and so he also, after saving them from the claws of the pharaoh, established a list of food regulations that were very common at the palace of the pharaoh where he lived and where he was educated. Just said between You and me, my dear, wonderful friend: to this list of food regulations he added a divine coloring since he himself was supposed to be in close relationship with the deity, and he even said that the one who would take other food than what he prescribed, would also defile his soul. He probably did that to keep his people constantly sober. However, later in the Arabian desert, this for more than 40 years, he had it difficult to educate the people to only stay with these prescribed foods.

[6] But he really did not gain much with that, as we Romans see it, for the people

were too strongly and too severely used to keep the outer norms and he let them believe, that, regarding a very pure, good and almighty deity, they did more than enough when they only kept the outer laws. And I honestly must tell You, my dear, wonderful friend, that this was not completely but only halfly beneficial for his people.

[7] The best laws that he gave were the ones that helped the people to know again about his God of Abraham, Isaac and Jacob.

[8] But for what concerns that so-called list of foods and also the ancient, refreshed circumcision, he did not, in my opinion, accomplish what is best. But generally he was of good will and he certainly established an eternal memorial as liberator of this people. But if he would have instructed his people more with the wisdom of the ancient Egyptians instead of what he was doing, he would have accomplished a better goal for his people than with the prohibition of eating well prepared pork meat.

[9] And I have the impression that this is the reason why in this present time this people of Israel sink so deeply. What kind of advice would You, wonderful Master, give the people regarding the question what man may eat or not?"

CHAPTER 240

Advices about nutrition. The shortcomings of the laws of the prophets.

[1] I said: "Precisely what you just said. That which is fresh and well prepared and which goes inside through the mouth does not defile man, and will also never harm his health when taken in moderation. But man should not eat anything of the meat of suffocated animals, which is common among many gentiles, because in the blood of animals certain unfermented nature spirits are swarming which are for the physical nature of man almost like poison and will therefore also poison man's blood, will make him sick very quickly and he will not be able to do his work.

[2] Look, after the fermentation process when there are no more impurities in it, the wine is very much advised for everyone to strengthen his body, internally as well as externally. But when one drinks the young must out of which the impure nature spirits are still not removed through fermentation, then that drink is harmful to him. That is why only old and pure wine should be drunk and the must should be kept till it is considerably purified and has become at least two to three years old.

[3] I know very well that Moses made a few mistakes with his people, as well as his brother Aaron. That is also why they both did not come into the Promised Land. Aaron came to the mountain Hor. He was allowed to see the Promised Land, lay himself down on the mountain and die. Moses came on the mountain Nebo, saw also the Promised Land and then had to die. You, My dear friend, know both mountains because they are located near to you.

[4] As said, Moses enriched especially the tribe of Levi – who were always around

him – with much wisdom. He left the other tribes more in their brutality and he now and then ruled over the people like a tyrant when the deity did not really give him any command on this, and therefore he often received admonitions from the deity.

[5] That was also the case with all the other prophets, for not one of them really enjoyed his calling, and with all kinds of means the deity always had to stand as a corrector behind them and simply force them to action. But look, this is very normal in this world because the deity can and may not take away the free will, the love, the insight or the reason of even the wisest prophet, for otherwise he would be degraded to a dead instrument.

[6] The deity forces a prophet with His almighty Spirit to speak, to write or to act strictly as God wants from him according to the will of the divine wisdom during those moments of his activity, but He then sets him totally free again, and then he can do and act as he likes, and during that time he can make mistakes just like any other human being. Did you understand that, My dear friend?"

CHAPTER 241

The imperfections of human knowledge

[1] **The innkeeper** said: "Yes, wonderful Master, this short answer of Yours on my rather long question was for me more understandable than the former one, but this reminds me of a proverb of the old sages according to which nothing is perfect under the sun, that all human experience, knowledge and information is patchwork, and that the one who made so much progress by his zeal *and came to great knowledge, will finally realize* that man, even after learning, seeing and experiencing everything, will be wiser when he realizes that he actually knows nothing at all, for only a divine Spirit knows everything, but man only as much as that Spirit will in a way tell him through inspiration.

[2] But life of man is also too changing and too short to reach a profound development. When man is still young and strong, he is full of all kinds of passions, good and bad ones, to which he gives in and which makes it very difficult for him to raise himself to a purer light from the Spirit of God. Among a thousand people there hardly will be one exception. Finally, man gets older and comes to a somewhat more purified view, but then he often becomes sick, tired and slow, will only keep the outer laws and forms, and by that he will forget the divine Spirit. If everything goes well he can attain to an age of 60, 70 or 80 years, but in his old days he will then always think about death, will be discouraged and without strength and it will often not be possible for him anymore to intensively be concerned with God's Spirit.

[3] And so the true wisdom among men is always in a bad condition, this because of the previously mentioned three reasons. Yes, if man in his true manly strength could

become at least 300 years old, the true wisdom of men would certainly be in a better condition than now. But in this manner, because of his short life, he only can record things now and then, but he never can put perfectly together what he recorded because he lacks a longer time of life.

[4] In Alexandria, there is one of the greatest collections of books in which a lot of things are written down in every area of human experience and knowledge. But where can you find someone who would live that long to be able to read through those books only once in his life? And so we, better people, must always be satisfied and comfort ourselves with our old saying: *Sapienti pauca sufficit*⁶⁹, and I am of the opinion that even the greatest wise men of this Earth had to be satisfied with this principle and had to comfort themselves with this.

[5] As a soldier I have traveled a lot of countries on Earth, but I never reached the end and I also did not understand anything of what I saw. I collected many experiences and images in my memory but to what use if I do not understand what they are, how and for what purpose they existed?

[6] The people know from experience that certain fruits are good for eating, that there are healing powers in many herbs, that grass is for the animals, which we call grass eaters, that wood is useful to make fire and also for the construction of houses and huts, but the people in general do not actually know much more than that. Therefore, I always look upon the people as very pitiful creatures of an almighty deity, whether they live in the very deep night of their superstition or walk around as highly celebrated wise men on Earth, since none of them know why they were actually put on this Earth without knowing or wanting it. And I think that You, who are a very wise and wonderful Master Yourself, will not say that I am wrong.

[7] All wise men on Earth whom I came to know, agree that after the falling away of the body there must be a certain continuation and survival of the soul of man, but of what kind? There is still no agreement on that.

[8] Also on this subject You probably will have one of the wisest opinions, but if we compare this with the opinions of all the other wise men, it will not be in agreement with the opinions of the other wise men. Am I right or not?"

CHAPTER 242

The tolerance of the Romans

[1] I said: "My dear friend, according to men's worldly way of thinking you are completely right, but spiritually not at all, because there is only one truth for the spirit, and that is: to know the one, true God, to love Him above all and his neighbor like

⁶⁹Latin: Little is enough for a wise man.

himself. This is better than all the knowledge of the Earth, and man's life is long and good enough for that.

[2] The one who is initiated in that one truth by the spirit of love in his heart from God will in a very short time possess more wisdom and knowledge in himself than all the book collections of the whole Earth, which I can guarantee. But it is not the time today to further lead you into that area. You will be further initiated in everything tomorrow, especially in that area. And when you will be entirely initiated in that area you will not have many other things to ask."

[3] While I and the Roman innkeeper were discussing about this, a **Pharisee** opened the door, came into the room, went immediately to our table and said: "My friends, according to our sand clock we still have one and a half hour before midnight, and since we heard your conversation about Moses and the prophets and also about many other things, and since we Pharisees know also that the Romans are often very clever and experienced men who often understand our Jewish histories better than we ourselves, I took the freedom to come in to you to speak also a few words here and there. You could accuse me for being very rude, but I know that Romans are courteous people who will also allow a Pharisee to speak, at least by asking questions, but not instructing."

[4] This is what the Pharisee said.

[5] **The innkeeper** said: "We Romans listen to everything that one may bring forward, on condition that we see spirit and reason in his words. And we are also friends of every human being who generally has good intentions with us and also with all other people, and he also has the right to speak in our company, whether he is a Greek, Jew, Arab, Persian or Indian.

[6] But your opinions in Jerusalem about the real value and the real dignity of men are often sky-high different from ours, because all those who are not like you arch-Jews, you consider sinners who are despised by God. We Romans are very far away from such basic idea, for with us it is: 'Live honorably, give everyone what belongs to him and harm no one'. So every person is equal in this manner of thinking and acting, no matter from which region on Earth, close or far away, he may be. We consider no one as a sinner, except thieves, robbers and murderers and also the one who willfully acts against the law.

[7] For what concerns the faith in some god, we let everyone to have his belief, no matter if it has truths or lies, for everyone must live, die and be happy according to his belief. All the rest we leave up to those powers that the Earth, the sun, the moon and all the stars have created, and never did any wise man raise his voice against our basic principles.

[8] We are known to be a warlike and very brave people and the Roman scepter rules now over more than half of Europe, half of Africa and half of Asia, but we never made war with our weapons against a nation that left us in peace. But when a nation dared to threaten us, and to disturb our peace and order, then we attacked that nation with the real courage of a lion, conquered them, made them servile and taxed them, as

happened to you Jews and other Asian nations up to the borders of big India. But for what concerns the worship of their gods, we all left them with their belief, just like you Jews, and we even built temples for their gods, in Rome as well as in Athens, what you Jews did not do.

[9] We could have made a mistake regarding our great tolerance, but I always have the impression that also our tolerance is in that respect part of our basic principles according to which everyone should be allowed to possess what is his. All what goes beyond that should be and remain in the hands of a higher, divine wisdom.

[10] If you, a Jerusalemite, agree with this opinion of mine, you can speak in our company as you wish, for we Romans are more receptive to every real truth and wisdom than no matter what other nation on Earth. And a truly wise and intelligent person is equally accepted among us, without distinction of faith in transcendental psychic spheres⁷⁰.”

[11] On this, **the Pharisee** said: “My dear, friendly innkeeper, I spoke already with many Romans but I never met a more free and more intelligent Roman than you. But could you tell us something about our faith which is greatly threatened in this time?”

[12] Because a Man has risen in Galilee. He travels around for already three years and preaches very insultingly about us, performs also certain signs like the Essenes and converts all the people to His doctrine by claiming that He is the Son of God and, based on the Scripture, He even clearly explains that He is the promised Messiah. And now we do not know what to do.”

CHAPTER 243

The bad intentions of the Pharisees

[1] On this, **the innkeeper** said: “I also heard about that Man, and He would make me very happy if He would come to me, for if He is wiser and knows about all things more than anyone of us, then I could learn a lot from Him. If He is not, then I will listen to Him and will let Him go the way He came, and at most I will say to Him: Friend, if You are not wiser than that, you better stay home with Your teaching and earn Your bread honestly with Your hands. But as I have heard, your Galilean, although a Jew, must be extremely wise and powerful in miracles, and He would make me very happy if He would come to see me.

[2] A lot of wise men lodged with me who besides their wisdom they also possessed much amazing power to perform wonders, and see, next to me sits at the table such wise Man who just arrived with His company today from the morning land. I kindly received Him and I will accommodate Him as long as He wants to stay with me. Do the

⁷⁰Supernatural spheres of the soul.

same with your Galilean, then He certainly will never harm you. But if you persecute and hate Him, He also will persecute you, which I would also consider as completely justified. But preferably I am convinced that He will not persecute us Romans because we love and respect such awakened men. Did you understand that, my dear friend? Act accordingly, then you will have no enemies.”

[3] On this, **the Pharisee** said: “We Jerusalemites are also no enemies of highly learned and educated men, but we absolutely cannot use any learned and wise men who want to take away our bread and income, for it is even a basic principle of a Roman that one must live, but one should also let others live.

[4] But if a wise man appears and makes us suspicious in front of the whole people, we cannot look upon the behavior of such wise man with indifferent eyes, and certainly not when that wise Man, as far as I heard, claims to be a Son of God, healing all kinds of sicknesses and attracting the whole people to himself with His miracles.

[5] They say that He has been in Jerusalem several times, teaching in the temple and turning many thousands away from us by His words and deeds and they follow His teaching.

[6] Well now, we Jerusalemites cannot look upon such things with indifferent eyes. But if He says that He is a Son of God, He clearly speaks against our Mosaic religion that accepts one God, for it is written in our law: ‘You will only believe in the one, true God, and you will have no other gods besides Me.’ But if He is a Son of God, we obviously have two gods. Then what can we do with such teaching that contradicts our ancient teaching of Moses?

[7] You Romans allowed us to keep our ancient belief, but He wants to take that away from us and that is why we have a reason to persecute Him.

[8] Apart from that, it is possible that He truly is a newly arisen great prophet, which has been the case several times among the Jews because the deity awakened men in the Spirit and they predicted to the people what they will have to expect if they neglect the laws of God. Promises were also given to the people if they would return to the ancient God of Abraham, Isaac and Jacob, and that God would once send a Messiah to the Jewish people and deliver them from all kinds of slavery and hard oppression.

[9] But that wise Man from Galilee is using that and He claims to be the promised Messiah. However, He was born in Nazareth in Galilee as a son of a carpenter, and we know that He practiced that profession with his father – who is dead now – and His brothers for almost fifteen years. From where He received His wisdom and the power to perform miracles, we cannot know for sure.

[10] Look, my dear friendly innkeeper, these are about the most important reasons why we persecute that Galilean. For he who wants to bring us to ruin, we also will bring to ruin, because we finally are stronger than Him and all His followers.”

CHAPTER 244

The innkeeper criticizes the Jewish priests

[1] On this **the innkeeper** said: "You did not speak wrongly, but I nevertheless must make the remark that we, pure Romans, who are called gentiles by you, never heard a good thing about your Jerusalemite priests. For you are full of pride, full of selfishness and lust for power, and you persecute everyone who dares to face you with the pure truth, and I am strongly of the opinion that your prophets, whom you yourselves have stoned because they told you the truth, were not wrong when they predicted your ruin because of your not very praiseworthy qualities.

[2] For as far as I know, many things that they predicted about you came true, and many other things are still waiting for you and will also come true, because your worship of religion only consists of the fact that you have a temple that is richly provided with all kinds of treasures, an altar and a so-called Holy of Holiest, provided with the so-called Ark of the Covenant which is supposed to be from Moses and Aaron while you removed the old one and put a new one instead that is without power and effect, which is known by many Romans. Then I as a Roman, who loves the truth, ask: why do you not stay with the truth and why on the other hand do you cheat and lie to the people and push them with force into the darkness of a real superstition while you yourselves do not believe one jota of what you teach the people?

[3] Would it then not be wiser from your part, since you saw that the old Ark of the Covenant lost its power, to say to the people: 'Our God took His mercy away from us because of our many sins. So let us all do real penance and pray to God till He may again have mercy on us.' But look, you did not do that. You preferred to cheat the people because of your worldly good life and worldly honor instead of returning with your people to your God.

[4] Look, this is not the case with us Romans. There are many kinds of superstition with us, but a true Roman keeps to the truth, and when he meets someone who thoroughly knows and is initiated in all kinds of truths, he accepts him in a friendly way and enriches himself with the spiritual treasures of that man who is full of truth and wisdom.

[5] Because spiritual treasures are immensely much more valuable than material ones, for all material treasures are perishable and will once decay but the spiritual ones will go on and on and bring good things among the people. And therefore, the good and true things must always increasingly progress as long as this Earth is inhabited by human beings.

[6] But when human communities are formed that, out of pride, lust for power and selfishness as well as laziness, resist what is good and true with all the means they have at their disposal, it is easy to understand that such people and their followers will day after day sink deeper into darkness and persecute the men that are awakened by

the deity and dare to face them with the truth. And I have the impression that with you Jews this is not only the case now but pitifully already for a long time, persecuting all those men who wanted to introduce again the ancient divine truths to you.

[7] If we Romans were not as powerful as we are, your pride and your lust for power would have driven us out of your country already a long time ago. But we are a great and courageous people now and respect also your Moses and your prophets, but we do not fear you and despise in you what already had to be despised a long time ago. And I want to say that we will not tolerate your deceitful game much longer, and when we will return with the weapons in our hand it will not be as easy for you as in the beginning when we penetrated into your country the first time and dominated you.

[8] For when we will come back, we will not spare your cities and synagogues as we spared them before. That is why I advice you not to persecute wise and truthful men but to accept them with love, to listen and conform to them, then we easily will agree.

[9] I very gladly would like to meet that Galilean and give half of my riches if He would give me the honor to visit this inn of mine. And so I am of the opinion that you Jerusalemites should do the same. It certainly would be better for you if you would think and wish the same as I and accept that wise Galilean very kindly, listen to Him, and after that would also do the good and true things that He tells you. And I say to you, my dear friend: all what is good and true will finally reward itself, but the opposite will also punish itself.

[10] Look, these are my opinions that I gathered in all my traveling in our Roman Empire. Be you also of the same opinion and have the same motivation like me, then you will be better off than when you will hold on to your hard lust of persecuting all those who can impossibly agree with you – as this is basically wrong in itself – and persecute the wise men, no matter from where they come, just like almost all of your companions and colleagues persecute them. Do you agree with me or not?"

[11] On this, **the Pharisee** said very embarrassed: "My dear innkeeper, from your point of view you can be right. One must especially search for the truth and for what is good, but where can it be found? Finally, man is and will remain always limited in one or the other belief, and up to now no one was able to lift your veil of Isis. That is why we are of the opinion that it is better to leave a people in their system of faith – whether its basic principles have much or little truth – instead of informing them too much with new truths that they finally cannot completely grasp and will furthermore leave the old faith and will then start to hate and persecute the old leaders of that faith."

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

With these meaningful words ends the dictation of the Lord, as it was given to Jakob Lorber, on July 19, 1864. Jakob Lorber, who was already ill for some time (see chapter 32), was called away by the Lord from his earthly duties on August 23, 1864.

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94. The Lord heals the sick in the inn.
95. The Lord explains the development process of the priest.
96. The Lord teaches about the downfall of mankind.
97. The right searching for God.
98. The Lord shows the right way to search God.
99. The priest justifies his worldly life.
100. The former revelations of the Lord to the priest.
101. The objections of the captain concerning the beauties of nature.
102. The request and the promise of the priests.
103. A miracle with a symbolic meaning for the priests.
104. The disciple Andreas speaks about the works and the words of the Lord.
105. The miraculous morning meal.
106. About the elimination of paganism.
107. Neighborly love.
108. The promise and admonition of the Lord.
109. The almightiness of the Lord and its limitations.
110. The captain asks about Hell.
111. Why outer forms have to be destroyed.
112. The reason for sicknesses.
113. How difficult it is for souls who went astray to repent in the beyond.

114. The futile attempt to educate a tyrant.
115. A prophecy of the Lord about the Last Time.
116. The spiritual environment of the Lord.
117. The citizens of Aphek admire the actual fertile environment.
118. The Lord leaves Aphek
119. Meeting the caravan from Damascus
120. The Lord's words to the men of the caravan
121. The Lord takes accommodation in an inn near Bethsaida.
122. The Lord reveals why the sons of the innkeeper stay away.
123. The faith and trust of the innkeeper.
124. The Lord asks about the Messiah.
125. The Lord testifies of Himself.
126. The dinner with fish.
127. The spiritual omnipresence of the Lord and the guidance of His mercy.
128. About the spreading of the Lord's teaching and about blessings.
129. The Lord explains the universe to oppose superstition.
130. Egyptian astrology and other errors.
131. The necessity of being careful in teaching.
132. The blessed landscape.
133. The second sending out of the disciples.
134. Simon Judah asks for leadership.
135. The pond of the innkeeper.
136. The innkeeper tells the guests about the changed land.
137. The guests recognize the Lord.
138. The confession of the eldest.
139. Who is my neighbor?.
140. The parable of the landowner.
141. The Lord predicts His death and resurrection.

THE LORD IN two OTHER CITIES

142. Traveling further.
143. The Lord in the poor inn of the basalt city.
144. The fish miracle.
145. The lady innkeeper and her servants.
146. The love for people of another belief.
147. Allowing abuses and degeneration among the people.
148. The cause of the illness of the innkeeper's son.
149. The two strangers from Nineveh.
150. The religious situation in the country of the two strangers.
151. God's judgments and its consequences.
152. The result of the spreading of the gospel. The return of the Lord.
153. The question about the resurrection of the faithful on the youngest day.
154. The Lord explains His mercy.

- 155. The notion of eternity.
- 156. The Last judgment.
- 157. The Lord gives John and Matthew advice for their annotations.
- 158. The history of the basalt city and its environment.
- 159. What the sun actually is.
- 160. The Lord predicts that the strangers will be accommodated by their king.
- 161. The spreading of the Lord's teaching in Babylon.
- 162. The Lord blesses the bare region of the persisting shepherds.

THE LORD IN THE CITY IN NEBO

- 163. The Lord and the Pharisees before the city gate.
- 164. The wine miracle in the Roman inn.
- 165. The discussion about the wine miracle.
- 166. The release and the conversion of the Pharisees who are watched by the lions before the city gate. 167. The prediction of the Lord to Barnabas.
- 168. The confession of faith of the supreme judicial city officer.
- 169. The materialistic criticism of the supreme judicial city officer on the development of man.
- 170. The Lord asks the supreme judicial city officer a few questions to think about.
- 171. The active powers.
- 172. The life in the beyond. The inner spiritual sight..
- 173. Appearance of a spirit.
- 174. Experiences in the beyond.
- 175. Guidance in the beyond.
- 176. Questions about Hell and its spirits.
- 177. The idol images in the house of the innkeeper.
- 178. On the mountain Nebo.
- 179. The remarkable sunrise.
- 180. The degeneration of the Jewish teaching.
- 181. The housegods in the inn are destroyed.
- 182. The causes of physical sickness.
- 183. The battle of nature.
- 184. The purpose of the battle of nature.
- 185. The example of a joining of animal souls.
- 186. The Lord seems to favor the gentiles.
- 187. The love of the Lord for the Jewish people.
- 188. False Christs, false prophets and false wonders. Advices for the conduct of the disciples.
- 189. The difficulty of being a teacher.
- 190. The priest of Apollo inquires about the Lord.
- 191. The true worship of God and pagan worship.
- 192. The origins of idolatry.

193. The origins of Apollo worship.
194. The admonition of the Lord to love and to be patient to spread His teaching.
195. The omnipresence and almightiness of the Lord. The nature of the soul and the process of seeing.
196. An image of the spiritual development of man.
197. The ascend and descend of the angels.
198. The appearance of angels.
199. The activities of the angels.
200. Proof of Raphael's power.
201. The changed region at Mount Nebo.
202. Raphael's proof of his speed.
203. The shining stone of the sun.
204. The animal miracle of Raphael.
205. The surprised servants catch and tame the elephants.
206. The bliss of the perfected spirits.
207. The creation is inscrutable.
208. The miraculous feeding in the inn.
209. The process of digestion in the human body.
210. The most important food for man.
211. The Lord as the almighty Creator.
212. The confession of Peter and his request to explain the parable of the sower.
213. Proclaiming the gospel to all creatures.
214. The images of pulling out the eyes, cutting off the hands and the eating and drinking of the flesh and blood of the Lord.
215. How to apply the commandment of neighborly love.
216. The unfaithful steward.
217. The explanation of the parable of the unrighteous steward and the royal guest meal.
218. The parable of the weeds between the wheat.
219. The characteristics of a false prophet
220. Performing miracles
221. Converting through miracles
222. Forced ripe and completely ripe souls
223. Judas Iscariot
224. The Lord warns against laziness
225. About saving
226. Morning greetings from the crane birds. About the outer Life's sphere (the aura).
227. Why the birds take up water
228. Travelling in the air
- THE LORD IN THE JORDAN VALLEY**
229. The Lord with His followers in the Jordan Valley

230. The unwilling innkeeper
231. The Lord predicts the arrival of a caravan to the innkeeper
232. The opinion of the innkeeper about the Jews
233. More opinions of the innkeeper about the Jews
234. The Lord testifies about Himself and His mission
235. The origin of the Death Sea
236. The origin of the Caspian Sea
237. The innkeeper asks for the reason of the destruction of Babylon and Nineveh
238. The plague of laziness
239. Criticizing the food regulations of Moses
240. Advices about nutrition. The shortcomings of the laws of the prophets.
241. The imperfections of human knowledge
242. The tolerance of the Romans
243. The bad intentions of the Pharisees
244. The innkeeper criticizes the Jewish priests