

# **GREAT GOSPEL OF JOHN**

Volume 8

Received through the inner word

by

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## THE GREAT GOSPEL OF JOHN – VOLUME 8

### CHAPTER 1

#### Disguised priests visit Lazarus

[1] When I just finished to speak out these words, a servant of Lazarus came into the dining-hall where we still were sitting cheerfully together, and he said to him that several strangers had arrived who wanted to speak with the owner of the inn.

[2] Lazarus asked Me at once what he had to do.

[3] I said: “You will stay here, just like we will do. Only Raphael and the seven Egyptians will go outside and have a short conversation with the cunning Pharisees and scribes. Whatever they have to do and say, they know.”

[4] Raphael and the seven Egyptians went immediately outside, and Raphael asked them severely what they were looking for.

[5] Then a very hypocrite Pharisee said: “Young man, are you – who seem to be of good origin – send by Lazarus who we know and to whom we want to speak personally? It has become a strange custom here that when we want to speak with the lord of the house they send us instead a boy without beard. Just go to Lazarus and tell him that we, who want to speak with him, are certainly of a much higher rank in Jerusalem and in all the countries of the Jews than he is.

[6] Raphael said: “If you are such big lords, then it surprises me really that you have disguised yourselves in the evening while it has already become dark and gone upon the Mount of Olives on which you have spoken out a ban. Does your curse not sound as follows: ‘Whoever of the Jews will go upon this mountain at day or at night, will be cursed in body and soul’? When this is so, how could you then come up here yourselves to talk with the heretic Lazarus?”

[7] The Pharisee said: “What do you understand of this, beardless boy? If we have the power of God to put with good motives a ban upon a region, then we also have the power to lift up the ban at least for ourselves when we want, because we are not under the law but above it, if we are what you think. Did you understand that?”

[8] Raphael said: “Listen, if you think that you are above the law of God, then obviously you must be more than God Himself. Because God Himself always comply with the eternal laws of His order and never acts in contradiction to it, and therefore will also never abolish a law in order to for instance temporarily – when He would feel like it – act against the law.

[9] However, if you think that you are powerful enough for it, then you must be standing far above God, because God Himself, as the initial law, exists and acts

always within His law and consequently stands within and under His law. When God Himself is strictly observing this eternally, then who gave you the right to put yourselves above the law, to disguise yourselves, so that they should not recognize you and be seen how and when you are transgressing your own law? If you are lords over the law, then why this fear that the people should recognize you if you are acting in contradiction with your own laws?"

[10] The very grumpy Pharisee said: "What do you, beardless boy, understand of these higher things about which only the priests of the temple have the right to judge in the name of God?"

[11] Raphael said: "So, then why had Samuel already as a boy the right to speak with God and to judge about godly things?"

[12] The Pharisee said: "Do you want to be more insolent by comparing yourself with Samuel?"

[13] Raphael said: "Then how do you become more insolent by placing yourselves above the laws of God? Who gave you the right for this? Truly, I have a thousand times more the right to compare myself with Samuel than you do by putting yourselves above the laws of God.

[14] But now I have enough of your foolishness. Give answer to my first question why you have come up here and what you want here, otherwise you will come to know me better and will come to the conclusion what is giving me the right on good and true grounds to compare myself with Samuel."

[15] The Pharisee said: "This is a secret which we can entrust to nobody else except to Lazarus. Therefore, ask Lazarus outside for us, otherwise we will be compelled to use force to get into the house. Our request to Lazarus does not concern you at all, even if you would be a tenfold Samuel."

[16] Raphael said: "What? You have a secret? What can be a secret if even the sparrows are proclaiming it from the roofs to everybody? I will tell your secret so that you can see that your supposed secret is no secret at all already for a long time.

[17] Since those who were sent out by you yesterday were not able to inform you where the by you so much hated prophet from Galilee is staying – and this for the very simple reason that they did not come back – you have decided in the counsel to take information from Lazarus who would perhaps be here and could know where the prophet might be. If Lazarus would not be here you wanted to bribe the innkeeper or another servant who could possibly give you the desired information. In that case you would send out immediately all loyal servants of the law in order to capture the prophet and also kill Him immediately.

[18] Look, this is your praiseworthy secret, which is already known to us for a long time, and more especially to me, a great friend of the very exalted prophet. Say now truly and honestly if the matter is any different."

[19] Then the Pharisee looked at Raphael in astonishment and said after awhile: "Who gives you, beardless boy, the right to make us suspicious? Firstly you do not

know if we truly belong to the temple or if we are Jews, and secondly we say that we hardly know anything about your great prophet. It is true that here and there we have heard something about it, that a great magician is making sensation in the land of the Jews by His tricks and magic. However, if He is a friend or an enemy of the Jewish priests or if they are persecuting Him, this leaves us totally indifferent. We are salesmen and never interfere with such minor things. But if this is so, how can you accuse us of things about which we do not care?"

[20] Raphael said: "So, because the water is already reaching unto your mouth, you even want to deny your rank. But against me and my seven companions here it will be of no use to deny who and what you are. However, in order that you should perceive and understand better that you cannot disguise yourselves to us, I will take the liberty to rob you from your upper clothing, so that you certainly will not be able to deny any more that you have indeed the qualities that I have pointed out to you."

[21] Then the Pharisees grabbed their upper clothing, but this was of no use because Raphael commanded it in his will, and at once the temple servants stood in the well-known priest's clothing and they wanted to run away. But the seven Egyptians were quick to blocked their way and made them understand that they had to stay and not move one step to try to escape. If they would not obey this command, it would go badly wrong for them.

[22] In order to make a greater impression on the now very scared Pharisees, they pointed to three great lions that were lying a little down the road and were behaving furiously. This method worked and the Pharisees – ten altogether – started to beg Raphael for forgiveness and admitted instantly why they were on the Mount of Olives and also admitted that he had spoken the truth.

[23] While they stood there in great fear, Raphael said to them: "Tell me now: who of all the people can be more wicked than you? You want to be servants of God but you are servants of Hell. Which devil has begotten you? The great Master from Nazareth has proven to you with words and deeds, clearer as the sun, that He is the promised Messiah, and as such, also the only Lord of Heaven and Earth – just like it has been predicted of Him through the mouth of the prophets. You do not believe in it, but also, with anger and eagerness you persecute the Lord of Heaven and Earth. O you powerless fools. What do you want to accomplish against the might of the Almighty who can destroy you with the least of thoughts or can cast your wicked souls into Hell, which you have deserved already for a long time? What do you miserable people want to do now?"

[24] Another Pharisee said: "Listen, young wise orator, we ask you now only to let us go unharmed back to town again, and we give you the full assurance that we, who are here now, will never ever take part in the persecution of the wonderful prophet from Galilee. Yes, we even as much as possible will dissuade others from doing so. However, if we will be able to bring our colleagues to more kindness with respect to the performer of wonders, that we can of course not guarantee. However we can

assure you that we will do our utmost best to temper the persecution anger of our colleagues. Because we have experienced now and have convinced ourselves that our blind persecution of the Galilean is one of the greatest follies, which can lead to nothing else except to our ruin. And therefore we will also do what we have promised here. But let us now – as we have already asked before – go back to the city unharmed.”

[25] Then Raphael said: “Very well then. You can leave again, and you will suffer no harm, but woe to the one of you who will brake his word that was given to me. For think about it, that God’s power, wisdom, omnipotence and earnest is infinite, and a weak mortal human being cannot and will not accomplish anything in eternity against God and His ways.

[26] You can see and understand that the works, which the Anointed of God is accomplishing for the people are of such a nature that only God can bring them about. And you also will realize that God Himself is working closely united with the prophet from Galilee who is so hated by you, and that it would be more than foolish to resist against the decrees of God.

[27] Tell this also to your wicked and blind colleagues. They can increase their anger against Him to such a measure that they – because He is allowing it – will lay hands on Him and will kill Him. However, with this they will have accomplished nothing else except to speed up their judgment over themselves and over the whole of Jerusalem. He can however not be killed because He is life Himself, and He will continue to live and will bring the whole of humanity of this Earth to justice. Blessed are those who believe in Him and will search only that which pleases Him and will search His friendship.

[28] Now you know what you have to do, and you can leave now if you wish. However, if you first want to speak some wise words with Lazarus, then this will now also be allowed to you.”

[29] A Pharisee said: “If he is here I gladly would like to speak with him, but about something completely different from what we wanted to ask him initially. Because you have made it very clear to us why we have come here. But this will be no more the case now. It will be about a much different subject. So it would be very pleasing to us if we could speak a word with Lazarus now.”

[30] Then I said to Lazarus in the hall: “Now you can go outside and have a good discussion with the very frightened Pharisees, but do not mention anything about where I am staying.”

## CHAPTER 2

### The request of the Pharisees for a safe escort

[1] When Lazarus went outside, he greeted the temple servants according to the custom and asked them what their request was to him.

[2] The one Pharisee said: "At first a bad spirit brought us here, and this was actually what we wanted to ask you – absolutely nothing that was good. The words of this more than intelligent and wise young man and the exceptional power of these seven men who are still standing around us, have made us change our mind and we soon realized how vain and foolish our evil intention was, and because it was unfounded we then also desisted from it.

[3] Now we are asking you however as friends to allow us to visit you in Bethany, where we would like to speak with you in private about a lot of things. Then also, we are asking you to give us a safe escort over the mountain to the city, because there, a little down on the road are lying three lions that certainly belong to the seven men because they appeared immediately upon their call. These malicious animals will probably be well tamed and will serve the seven men to protect them on their trips instead of dogs, which apparently happened often times. But despite their tameness they cannot be trusted. Even the most malicious dog knows his master of the house also during the night, but he will grab and tear to pieces a stranger, and this could be expected all the more from these three lions. Therefore we ask you to arrange that the seven men would take care of those three animals so that they would leave again."

[4] Then Lazarus said: "If your inner intention is the same as your words, and if you want to repair the damage as much as possible which you have inflicted on a lot of poor people, widows and orphans, then you can walk very calmly beside these lions, and not one will look back at you. But if you are of another opinion in your heart than the sound of your words, then it would not be very safe for you to approach the lions. Therefore, examine your heart and say openly and honestly in what condition it is.

[5] Also to Bethany and my house you will not have any access as long as your heart has other feelings than appears from your words, because such watchers, like those three down there, are also watching over my house. He who comes to me with honest intentions has nothing to fear. However, he who approaches my house with dishonest and evil intentions will be bad off."

[6] The Pharisee who was the spokesman said: "You can believe me that all of us are now thinking as I am speaking, and also we will do, if ever we have inflicted any damage, our utmost best to repair the evil as much as possible, but we dare not go alone beside those three animals. Therefore, please give us a safe escort."

[7] Lazarus said: "The seven men will escort you in the safest way if your intentions are honest. But now, still one more question to all of you: tell me, for what reason do

you not believe that Jesus of Nazareth alone is fully the true Messiah? You must have read the Scripture, and have also heard His teaching and seen the signs that He is performing. Then how is it possible that you still have such a hardened opinion? Thousands of Jews and gentiles believe in Him, and many gentiles come from all directions of the Earth, bow down before Him, accept His Word and believe that He is the Lord. Only you, who should be an example for the whole people, are resisting against it, worse than hard mountains against the storms.

[8] The Lord came in the flesh as a human being on this Earth, just like He Himself has revealed it through the mouth of the prophets, and now He also does the works, about which the seers have sang centuries ago – which you as scribes should be the first to recognize – and still, as said, you do not believe in Him. What can be the reason for that?”

[9] The Pharisee said: “That, dear friend, we very clearly would like to discuss with you in Bethany. However, here I can already tell you that it is now a very difficult matter to be a human being in the temple. One is indeed a priest, but therefore not necessarily a human being. Everyone is an enemy of the other and tries to inflict damage upon him in order to take advantage for oneself, and thus, as a human being, where one would like to howl, he is forced to howl together with the wolves, so that he should not be torn apart by them. But let it still be for a short time as it is now, then all the doings of the temple will know a drastic change, because finally, one cannot stay there.

[10] You also know how we in fact think about it. Therefore, be so kind to tell those seven men to escort us safe and sound from this mountain to the city.”

[11] Only now, Raphael said to the Pharisees: “Why are you actually in such a hurry to return to the city? If you have truthfully good and honest intentions and are also saying now that you want to believe in the Messiah, then you are safer with us here than in the city. You have come up here as an enemy with the intention to know where the Messiah is staying. Right? If you have changed your mind concerning Him, then why do you not want to inform as His friend where He is staying, so that you can look Him up and show yourselves to Him as men who are believing in Him?”

[12] The Pharisee said: “Dear wise young man, if we would do that, then it could be charged to us in an unfavorable way, and maybe it would be explained in such a way that we are pretending to be nicer than we really are, in order to still know now from you where the Messiah might be staying. Truly, it is not important for us anymore to know where He is staying. For truly, we are no more His enemies. However, to present ourselves to Him now as repented friends we still feel too bad for this and we are not worthy of Him. And so, it surely is understandable that we cannot and do not want to inform now to know His eventual place of abode, and therefore we want to be in our houses to deliberate further in order to know what we have to do in the future to join with Him completely. Besides, we also have to inform the temple about the failure of our mission, so that they should not send out other spies before they



have received news from us, and in this way would cause unrest in the whole city and the whole environment. We think that we have explained sufficiently all our motives that are forcing us to return as soon as possible to the temple and our houses. Therefore, do allow us a safe retreat.”

[13] Now Raphael said: “I can assure you that in the temple they will wait for your notice until tomorrow, and therefore they will not send out new spies. And Lazarus has also enough rooms available in which you can deliberate, and he has food and the best wine in abundance, so that you can strengthen yourselves. Now that you are here, I would like to advise you to stay here at least until midnight and only then go to the city with a safe escort. But if you definitely want to leave now, then we will not retain you any longer. The lions – as you clearly can see – are already gone, and there in the neighboring tent are your Greek coats. Do now whatever you want.”

## **CHAPTER 3**

### **The religious ideas of the Pharisees**

[1] After these words of Raphael the Pharisees did not know so well what they had to do now.

[2] But one of them said after awhile: “You know what we will do? The boy must have spoken correctly and truly, and therefore I am of the opinion that we must stay here until midnight when Lazarus can show us a room in which we can be alone without being disturbed so that we can discuss the matter about the Messiah accurately and well, and also still a few other things with our friend Lazarus.”

[3] All of them agreed on that, and Lazarus guided them by way of another door into the house. There he showed them a large room and instructed immediately to set a table and serve bread, wine and other food in great quantity and also good lamps. All this was so pleasing to the Pharisees that one of them made the remark: “Yes, if this is the case, then we also can bear it until tomorrow and will leave our colleagues in the temple as they are. They nicely will have to wait until the morning to receive notice from us.”

[4] All of them agreed on that, and an elder who was as highly ranked as a chief and who had a lot of experience in all kind of worldly wisdom said, when his tongue had been made loose by the wine: “Wherever a man is feeling good, he also must stay, and so we will stay here until the morning, and I gladly would like to speak with you, my dear colleagues, a few openhearted words.

[5] It surely is funny what man is. What actually is man, the mortal god of this Earth who tills the ground with his intellect and with the might of his hands and who brings about great works to a harmonious existence? I tell you: man is nothing else than a

very pitiful animal because he knows that he must and will die, while no animal seems to have any notion of it. That is why it can live with a very quiet mind until the moment of its death without ever having one thought that one day it has to die. Therefore, it would be better for man to cheer up a little his pitiful life now and then and to chase away for a few moments the dark thoughts about death.

[6] The power, which man has called into existence, can according to my opinion never be wise and good, just like a man who creates the most ingenious works can never be called wise and good, for he destroys them afterwards when they have reached their highest completion and takes away entirely their existence, and immediately after that he makes the same piece of work again for the same purpose.

[7] After all, concerning God as the all-creating power, one cannot imagine anything wise and good. Because if that power would be good and wise, then He also would have taken care of the survival of His most ingenious works, like we human beings are. But there is no question of it. When man at high age has reached a greater perfection in knowledge, thinking and acting, then he already starts to die. He becomes weaker and weaker, his vital strength is weakening every day, and this continues until he has blown out his last breath. What will happen with us after that, you all know, and it is not necessary to describe this further.

[8] Although in our teaching about God we have the assurance that in material man there still lives a spiritual man who continues to exist after the falling away of the body. But what can man do with a teaching and the consequent faith if no irrefutable proof has been given to anybody about this?

[9] How many exalted fathers, wise men and prophets did not exist before us and have lived according to the wisest laws. Undoubtedly they believed in a God, prayed to Him and loved and honored Him exceedingly and believed also firmly in an eternal life after the death of the body. But finally these great and wise heroes of faith still had to die, and nothing was left except their name and their deeds and teachings that are written in the Scripture. But where did their souls go?

[10] In fact, which one of us has really ever seen or spoken to a soul who continued to exist somewhere? At most, in a dream or in a malicious fever heat. It is true that there are people who claim that they have spoken with souls of people who died, but these are people who are totally lacking the knowledge and a sense of judgment, and they often take pleasure in telling other people out of their living fantasy and imagination about supernatural things in order to give themselves by that a certain mystical appearance at which they are more attached than a magician to his pure profit.

[11] One must also admit that from time to time there are people whom, in order to emphasize their statements and teachings are performing wonderful deeds, and by that they want to put their stamp of truth upon it, just like we are experiencing now with the truly remarkable prophet of Nazareth. Besides, He teaches the people very well and promises to everyone who believes in Him the eternal life of the soul.

[12] Yes, all this is very nice and even good, because this is giving many people a certain reassurance and takes away from them the fright of death. But this was also done by the old prophets, and thousands of men have believed firmly and have even sealed their faith with martyrdom. However, time has snatched away those great prophets, together with their believers, and nothing else is left of them except their names and deeds that are written in the Scriptures and which we also have to believe without any further proof.

[13] Why then is it that no soul who continues to live somewhere in the beyond comes to us, who would say to us for instance: 'I am Elijah, Daniel or Isaiah who continues to live very happily in the beyond'? I say to you: just like the old prophets and also Moses have perished, so we also will perish, together with the so famous prophet who even seems to awaken the dead, and the future descendants will inherit from us and from Him precisely that which we have inherited from the old prophets. Even if faith will continue to exist perhaps for many centuries with many additions and falsifications, then the living true conviction will still be exactly the same as the one which we have now about the survival of the soul after the death of the body.

[14] Although such a continuance of the soul after the bodily death would be something invaluablely exalted, and a man would certainly do everything to assure himself completely of such a life if somehow he would have solid proofs of it. But this was always lacking, and therefore it is not surprising that the once so firm faith of the elders has been cooled off with us.

[15] Who of the more civilized and experienced part of the people are actually still visiting the temple in full faith nowadays? The highly ranked people and wise men are only entering the temple because of the common people, and they pretend that their faith is firm like a rock, so that the people would think by themselves and say: 'There must be some truth in it, for the highly ranked people, scientists and wise men who can know everything, are attaching much importance to it.'

[16] Therefore, I truly am not an enemy of this famous Galilean because He makes the poor people again enthusiastic for a life of the soul after the death of the body and gives them good comfort. But I do not think it is right that at each opportunity He is indicating that we are the greatest imposters of the people. And as someone who is passing Himself off for a wise Man, He is not considering that basically He is doing the same as that of which He is accusing us of. If only He would tell the people the truth, just like I am doing now, namely as the old experience teaches us, then He probably would not have as many followers as He is having now.

[17] This is my true belief and my honest confession before you my colleagues which however I only have spoken out between us, because I really know that you all are thinking exactly the same as I do. In the temple, in presence of the people and our many and very blind colleagues it is however necessary to speak differently. What do you think about this opinion?"

## CHAPTER 4

### A scribe refers to God's order

[1] Another scribe said: "I cannot say that you are wrong and I share your opinion in many aspects, but I actually cannot accept your opinion as a totally settled truth. Because I cannot believe that God as the very wise Creator of Heaven and Earth, who actually continuously maintains the sun, the moon, the stars and the Earth should have created us as perfect works of His wisdom and power only to serve Him as His perishable playing dolls.

[2] Man has only a short life to live on this Earth, and the reason of this seems to be that his soul has to develop in the body in a certain way and must acquire a certain and durable solidity, so that he can continue to exist in another world that must be limitless and which corresponds with his being.

[3] For if man with his body and soul would only be destined for this material world that, although it is so big, still has its limits, then as a result of the continuous increase of the number of human beings – if they would be immortal as far as their body is concerned – this Earth would soon be too small and too limited for the human beings. Even more so because it consists of much more water than firm habitable land. After a certain time, God would have to make the human beings impotent and also stop their aging process so that they could continue to live forever with a certain normal power and strength and cultivate the ground of the Earth for their livelihood.

[4] However, we can believe with certainty that after a certain period of time men would have enough of such a necessary monotonous life, because indeed, the daily experience teaches us that everybody starts to be very bored when he has to live in always the same life conditions and will be languishing for a change. And since after many thousands of years even the most inventive person will still have come at the end of all his favorite changes, he finally would come into the greatest boredom, which by no means he will not be able to chase away.

[5] After these thorough observations it surely seems that God's wisdom has created men for another, higher and freer life and not for a world that is limited in everything, which is however good enough to serve men as a first step in development, but can never be intended to give him an eternal happy existence.

[6] For this and still a lot of other reasons I believe in the immortality of our souls, because if these would be mortal we have to represent God – whose power and highest wisdom is clearly seen in all His works, just as His goodness and His justice – as unwise or even as completely not existent.

[7] No reasonable thinking human being can assert that some blind and dumb power could bring pieces of work like we men are, to an orderly existence. Because what one does not possess he can impossible give to someone else. Give for

instance to someone who is very stupid and who is hardly capable to chatter his mother tongue, an assignment as teacher of a foreign language in a school. What will he accomplish? Nothing more than a statue. That is why there must exist a very wise and almighty God, and anyone who can think clearly will have to recognize this as truth.

[8] However, if the almighty God is very wise, then He also must be very good and just and He surely must have good intentions with us human beings. And through the mouth of the prophets and other wise men, He also must have announced to other men what kind of intentions He has with us people, and what man should do in order to already on the Earth enjoy a happy pre-existent life, and by means of this pre-existent life make himself as capable and receptive as possible for the next eternal life.

[9] However, a God who has done that and still continues to do that, did not create a mosquito, and certainly not us men as pitiful toys for His whims. Or can one perhaps imagine a good man who would take pleasure to see how his poor fellowmen are continuously tormented in the most horrible manner? As far as I have observed the people in every respect, I have always noticed that God in no way is harming people. This is what people are doing to each other and all too often mostly to themselves. Because firstly their never satisfying selfishness and greed drives them to persecute each other as much as possible and by this they harm each other with all kinds of evil things. And because they no more pay attention to the revealed will of God, they catch all kinds of diseases through the most disorderly ways of life, which are highly poisoning this pre-existent life.

[10] Question: are God's wisdom and goodness also somehow guilty of this? If this would be the case, then the highly to be honored people who continuously have lived according to the laws of God would have before their passing away from this world also be tormented by such malicious diseases just like those who since their youth have lived a godless life and by this have brought the nature of their being into the greatest disorder. Oh no, I already have convinced myself about it very often that man who lives according to God's order will most of the time also reach a high age of life, and in the end he dies a remarkable soft death.

[11] Here and there are also examples of pious and righteous men who finally separated from this world and did not exactly die such a soft death. But by that we always can assume two cases, namely that God will try someone's patience more heavily, so that his soul will receive all the more strength for the life in the beyond. Why? This certainly will be well known by God.

[12] In the second case however, the aged person who became pious and righteous could have disturbed the order of his body by the many sins of his youth, and this can have equally as many bitter consequences, which for him will not exactly make his last hours the most pleasant. But we can be absolutely sure that

people who since the beginning have lived according to God's order, always will die a very soft death.

[13] This is now my opinion of which I myself will stay loyal unto the end of my earthly life. Everyone of you can believe and do what he wants."

## CHAPTER 5

### **The Pharisees talk among each other about the early death of children and about the Messiah**

[1] Then the first speaker said: "Yes, I truly cannot reply anything on this, except that with all your good ideas you did not give us any clarification about how the early death of children can be reconciled with the wisdom, goodness and justice of God.

[2] According to your idea, man has been called by God to acquire a true and to God pleasing solidity of his soul by means of a good ordered pre-existent life on this Earth, because the fact that this is the purpose of God appears clearly from all revelations which came to us through the mouth of the first patriarchs and the prophets. But what happens in the beyond with the children of which, because of their early death, a disordered, and even less an ordered pre-existent test life was actually not possible? If the soul of man can only reach the solid, true eternal life through a good ordered pre-existent test life, how is this possible for the soul of a child to reach it? Or does the soul of the child die together with the body?"

[3] Then the second, good speaker said: "From the early times of men it is not known if children have died during that time. The early death of children is only caused by the sins of the parents, and therefore, consciously or unconsciously, the early death of their children is their fault. But God in His highest wisdom will also know how to take care of the innocent souls of children. They certainly will be able to catch up with what they have failed to do here when it was not their fault.

[4] Is this Earth the only world? Let us take a look at the starry sky. Great wise men from ancient times and even Moses in his supplement books that we still have but in which we do not believe anymore, have pointed out that the sun, the moon and all stars are worlds and are often a lot bigger than ours. If this is so, then it also will not be so difficult for God's wisdom and power to show the souls of the children another and perhaps also in many aspects better world to live in, upon which they can reach their completion of life.

[5] There is really no question to the fact that God has still other school worlds in the eternal great space of creation for the human beings. We as small and weak human beings have also more than one school building for our children. If this is

possible with us powerless human beings, then why should that be impossible for the almighty and very wise God?

[6] The patriarchs, who certainly were more in contact with God's Heaven than we now, knew very well that this is so. We however, by our materialistic worldly attitude have lost everything that is of the spirit, and we hardly know anything about it anymore. Although I also am a material man, but I have learned and experienced many things and therefore I speak now as I speak. Of course, in the temple in the presence of everyone I cannot speak like that."

[7] The first speaker said: "Now I have no more objections and I am truly glad that you have changed my mind. But now it is time to return to our main subject, namely the wonderful prophet from Galilee. In the beginning I made immediately the remark that on Earth there are always special men from whose words and deeds we easily and indisputably can recognize a higher intelligence equal to God, as this seems now to be the case with our Galilean.

[8] But also other people do not lack identical gifts. Take for instance today the sudden disappearance of our coats and the magical appearance of the three lions. This is a real wonder that a simple human being cannot understand. Now, these people could say: 'I or he over there is your Messiah because he is capable to perform wonders', which we however cannot accept, because if we would do that, then it soon would entirely be crowded with messiahs. The Essenes are also performing wonders, but for this reason they are by far no messiahs. The Galilean however presents Himself to us as such. What can we say about this?"

[9] The second, good speaker said: "My opinion – that I however was not able to express for understandable reasons – is as follows: His teachings and deeds are well known to me. As far as His life and way of acting are concerned, He is the most pure Jew, completely according to the meaning of Moses. However, how things are with us in the temple with the best Moses, this we all know very well. And also He seems to know it perfectly, otherwise He would not have added such hard words to us this morning. Moreover, with the born-blind man He has performed a true wonder of God, only by His will, which before was possible to no one. And thus, I am of the opinion that we as sharp observers must leave the matter alone. Time will give us advice. If finally He still is the One who He openly proclaims to be before all the people, then we will do eternally nothing against Him. If finally He is not the One, then He also will not do anything against us, despite all His wonders.

[10] The best is to secretly examine all His teachings and deeds. If we see that those are totally pure and His deeds totally of a godly nature, then we will also believe in Him. However, if in our eyes He does not comply with this condition, then we will stay as we are and will leave everything else to God."

[11] All of them agreed on this and they continued to eat and drink.

[12] After this speech, Lazarus went at My order to them again. He knew what they all had said because I told it to everyone.

## CHAPTER 6

### Lazarus tells about his experiences with the Lord

[1] When the well-satisfied Pharisees saw Lazarus they all expressed their joy about the fact that he came to them without being called.

[2] He also greeted them, saying (Lazarus): "It is a great satisfaction to me that you are feeling so well at this place that you have cursed. And since everything is known to me what you have discussed here in private, I think that you, who are really wise men, will not make use now of your ban over my possessions."

[3] The first speaker said: "This certainly not, but how – by Moses – were you able to hear at closed doors and windows what we have spoken to each other as soft as possible? Tell us the content of our speeches, otherwise we will have to believe that you want to make fun of us."

[4] Here Lazarus declared to them solemnly that he would never do such a thing and then he repeated word for word everything that they had discussed with one another before.

[5] When the Pharisees heard that, the first one said again: "But how – by all stars of the sky were you able to know that?"

[6] Lazarus said: "You yourself have said with your own words that there are people in the world who possess rare qualities. Why could God not have given me some rare qualities? But I can tell you even something more important, and this is that you as a result of your understanding and speaking can be very close to God's Kingdom if the bad air of the temple would not be an obstacle to you. However, I am saying this particularly to the one who was discussing with you, with whom you finally agreed on all points, as well as all the others. Consequently, all of you – truly to my great joy – are standing now at one and the same spot with this really very respectable person with whom you were discussing, because now, there will not be many men of your kind anymore in the temple. Therefore, I say to you, as your old and true friend, that you are now standing closer to the Kingdom of God than you suspect."

[7] Now the second speaker said: "Dear friend, explain yourself further. What do you want to tell us with this? How can we be closer to the Kingdom of God than we can suspect? Do we perhaps have to die here? Did you put poison into our wine?"

[8] Lazarus said: "How can you ever as truly intelligent people think such thing? I am immediately willing to drink out of your cups to proof how untrue this thought is. You will be able to live long enough on this Earth. Only by your knowledge you have come close to the Kingdom of God and by your secretly kept faith, but not with your earthly lives."

[9] The first Pharisee said: "What do you mean with the Kingdom of God?"



[10] Lazarus said: “Nothing else than that in your mind you possess the right knowledge of God. Besides, if you also would accept Him whom you have persecuted until now as the One who He truly is, then you already would be completely in God’s Kingdom that is full of light. Do you understand now what I wanted to say with: you have come closer to the Kingdom of God than you can suspect?”

[11] Then the first speaker said again: “Now, it is good that you are mentioning this subject. The fact that you are very fond of the wonderful Galilean, we do know already for a long time. And we have made it known to you – rightly or not. This is nothing new to us. But since you surely must know that Man better than we do and that we are hopefully now good friends again – because you have by your talent, which formerly was unknown to us, convinced yourself about how we actually think about it – it is now maybe the best moment that we get to know that Man better. You do not have to tell us at all by that where He is staying for the moment because we do not want and will not ever make use of the ridiculous decision of the temple anyway. And we also do not want to know the Galilean better because of the cunning temple priests, but only for our sake. Therefore you can now speak very openly with us about Him.”

[12] Then Lazarus said: “How and where He was born and all the things that happened when 30 years ago the old evil Herod let as much as possible innocent little boys of one to two years old be killed in Bethlehem because the three wise men from the far morning land who were guided by a star towards here told him that in Bethlehem a new King had been born among the Jews, that you all will know as well as I do. But you do not know that by godly providence and decree this new-born King of the Jews did not fall into the hands of the cruel Herod, but with God’s help and through mediation of the at that time still young Roman captain Cornelius He escaped safely and soundly to Egypt. I think to the old city Ostracine. And only then, when the old Herod died three years later because he was eaten up by lice, He came back, more precisely in the vicinity of Nazareth. And there, in quiet seclusion He grew up with an education that is not worth mentioning and has become a grown-up Man.

[13] When He was twelve years old He came with His earthly parents to the prescribed examination of boys to Jerusalem. He stayed three full days in the temple and brought all the elders, scribes and Pharisees to total amazement by His answers and questions. My father who paid the examination fee because of the poverty of His parents told this to me.

[14] Also this, will surely be remembered by the [14] elders among you, although not the fact that He escaped from the rage of Herod and that after three years He came back from Egypt to Nazareth.

[15] And look, the Man who is now performing such great works, only with the pure godly power of His will and His word, is precisely the same as the King of the Jews

who was born 30 years ago in Bethlehem, and precisely the same wise young Man who 20 years ago has brought the whole temple to total amazement.

[16] Now you know with who you are dealing with in the person of the so extraordinary Galilean, and this is certainly also necessary in order to have a good idea about Him.

[17] What He is doing now, you partially know, but for more than half you are taking the things that were told to you about His teaching and deeds as fables and exaggerations of the people who are following Him and believes in Him. And in this you are greatly mistaken.

[18] I truly am not the man – as you know me – who will buy a pig in a poke. Therefore, I have assured myself very accurately for a long time and at different places to know what kind of Man He really is. And look, even if I also am well grounded in the Scripture, I never found anything suspicious in Him, while this was often the case with the loud-voiced magicians.

[19] His teachings are entirely those of Moses and the prophets, and He performs His wonders only where it is necessary, and He never let Himself be paid for it. In short, His powerful Word is the purest Word of God, His wisdom is God's wisdom, and His deeds are also purely God's deeds, because no man is capable of doing the same.

[20] When I went, more than half year ago with Him and His at that time many disciples to Bethlehem, we found a great number of beggars before the gates of the old city of David, because there was a feast. Those poor people, men and women, begged us with loud lamenting for alms. The most deformed who were without hands and some also without feet were crying the most, and therefore I also wanted to remember them according to my wealth.

[21] He however, indicated that there was still enough time for that, and then He asked the poor people that if ever they would be totally healthy and would have their limbs back, they would not prefer to earn the necessary bread with the work of their hands. All of them certified that if that would be possible, they would rather work day and night instead of asking even for one moment longer for alms. Then He said: 'Stand up and walk and search for work.' On this word, all of them were immediately healed from their various diseases. The blind could see, the deaf and mute could hear and speak, the paralyzed jumped up as young deer and the deformed without hand and feet received – mind you – clearly new limbs, and this all was the work of only one moment. Afterwards I put all these wonderfully healed people with me into service, gave them immediately some money and gave instructions to know where they had to go.

[22] When one has been the very witness of such a deed and of still a one hundred more of which one cannot say anymore: 'look these were greater and more memorable than the other', and when one has seen that also all animals, all elements, the whole nature, even the sun, the moon and the stars and the seas of

the Earth, as well as the mountains obey His will, and He Himself says: 'I and the Father in Heaven are one. He who sees Me, sees also the Father. He who believes in Me, will have eternal life, for I Myself am the Truth, the Way and the Life', then one with his healthy senses and his healthy mind cannot doubt anymore that it is as He is teaching and as since Adam, all fathers, patriarchs and prophets have predicted and taught about Him.

[23] Now I believe fully and unshakably in Him, and dare also to confess this loudly to the whole world, because I have my irrefutable reasons for that. Anyone however can do what he wants. Now you know in short and in full truth the most important concerning the great Galilean. Consider now among yourselves what you have to think and believe about Him."

## CHAPTER 7

### Lazarus accuses the indifference of the Pharisees

[1] The second, good speaker said: "Yes, friend Lazarus, I surely cannot say that you are not right in this, because if I would be in your place I also would do what you are doing. But I better keep those things secret, as well as every other better conviction because in my position I cannot openly swim against the stream of the world. You however are a very rich and by your Roman citizenship a completely free man and you can do as much good as you want. Nobody can cross your plans. However, how things are with us as temple servants, this you know. For this reason we can only adhere to the truth in silence. But in public however we have to tell lies. The fact that in this lying world things are like that with us who are still from the older and better times and who can understand the truth for ourselves, you know as well as we do.

[2] I believe now what you believe and this is the way it is and it will never be different since there are too strong and undeniable proofs of all kind which are speaking and witnessing all too clearly in favor of it. Yet, we can do something openly for this case: apart from the fact that we in the counsel are neither for nor against it, we can unconditionally abstain from every vote, and at a good opportunity we can make it clear that in this situation every attempt for persecution is completely useless. And I believe that in this way we – although not directly beneficial – still will not have an obstructing influence for the good cause and can finally not be considered as entirely bad. What is your opinion about this, friend Lazarus?"

[3] Lazarus said: "Friend, to say it honestly: when one is completely convinced in himself of such a great truth, which is surpassing all the sunlight, but dares not to speak out openly before the eyes of the world in favor of this truth – no matter what

kind of position one may have in this world – then he can be compared to a man who is neither cold or warm. If I think about it now and if I according to the strongest and most irrefutable proofs must acknowledge in faith: ‘that is the Lord Himself, by whose love, mercy and will I am living’ – as all the prophets have predicted about Him – then only He means everything to me and the whole world and the whole temple means nothing anymore. Now He has fulfilled what He has promised. He who has given the commandments on the Sinai to Moses and to our fathers, is now bodily among us and shows us through words and deeds that He is the One, the eternal faithful true Jehovah. How is it still possible for a man to behave in such a lukewarm manner at such an important matter of life?

[4] If I were in your place I would – since you perceive that the temple as it is now will not hold out much longer – take my riches and try to become a real disciple of life of the Lord. From now on you cannot gain much in the temple for your earthly life, because the offerings are becoming smaller every year, for understandable reasons that are known to you. Besides, slowly you are coming at the end of your earthly years of life and you must say to yourselves: we probably will not stay much longer on this world. And then what?

[5] About the life in the beyond you are, according to my best knowledge suspecting something, but by far you still have no certainty. The Lord, who is now incomprehensibly among us as a Man could show you the life in the beyond and assure you of the future life, and that would surely be for you the greatest gain of life. What do you think about it?”

[6] The first speaker said: “Yes, yes, friend, you have spoken very well, and it probably will be the same for the Galilean, but one should also think about how he can in a good manner free himself from the temple without being noticed by the other colleagues. If we were not the most elderly of the temple we could leave the temple by some pretext, for example as Jewish apostles to convert gentiles to the Jewry, but we are already too old for that and are holding the most important positions in the temple, and therefore this is a difficult matter.

[7] We could retire on payment of one tenth of our riches, but by that we would harm the good cause of the exalted Galilean more than it would do any good, because if we would leave our position in the temple, it soon will be taken by others who definitely are lying in wait for that. Those replacements, as new brooms would certainly resist the good cause of the Galilean more furiously than we who at least know now through you what we have to think about Him.

[8] Now we can work in the high counsel in a moderate way for the Galilean, and so we can eliminate many obstructions for His exalted teaching, because we as elders of the temple have still a great influence on the high priest who is a true tyrant for those around him. At a good opportunity we can also tell many extraordinary things and show him who the Galilean is who is hated so much by him, and that it is

madness to resist someone whose will is capable to destroy the whole world in one moment.

[9] If we clearly impress this upon him, his fierce zeal will certainly cool of, and he will not often deliberate day and night how the Galilean with all His followers can be caught and be brought to ruin. Then one way or another we will find an opportunity for ourselves to personally come together with Him, from now on as true friends and followers of the Galilean and let ourselves be taught by Him. I think that this idea of mine is also worthwhile.”

[10] Lazarus said: “Oh certainly, but honestly, for yourselves there is little benefit to be expected. What you want to do now in the temple in favor of His cause has a good human meaning, but if you think that He, who you still call the famous Galilean, is truly the Lord Himself to whom all power and wisdom are at His disposal, it must be clear to you how silly and senseless the thought is and how foolish the imagination of a man is to, in his mortal weakness and blindness help God by means of an advice or deed. He does not need our help in eternity, but we only need help from Him.

[11] When He lets us human beings perform good things, then it only happens for our own salvation, because by that we are practicing the true and living love for God and from that to fellowman. However, the more someone has grown in his heart in the love for God and fellowman, the more ability he will receive from God to be able to love Him and fellowman more and more.

[12] But God does not need our activity for that, as we human beings need for instance the activity of our helpers and maidservants. However if we are active according to His advice and according to His teaching, this is only for our own salvation, but never for the salvation of the Lord, for He Himself is the salvation of all created beings.

[13] The fact that this matter is so and can never be otherwise, surely you yourselves are now realizing. That means if you can see and acknowledge that which I have seen and acknowledged already a long time ago, namely that He is the Lord Himself.

[14] However, you only consider Him as an extraordinary Man who despite His wonderful power still needs now and then the help of human beings. Then that which you want to do for Him will certainly be praiseworthy, because neighborly love commands us that we human beings will help one another with word and deed.”

## CHAPTER 8

### The hesitations of the Pharisees concerning the Lord

[1] Now the first speaker spoke again: “Dear friend Lazarus, you have evaluated it very well if in full earnest this is how things are with the wonderful Galilean as you said and have faithfully described to us out of your well founded conviction. We also are mostly of the opinion that this matter is really so. However, for such an infinitely important matter it is from our side as Jews – the people of God – very necessary to set up an accurate investigation and first think very well about many things and to consider if secretly in the background this is still not a case where we finally have to look upon it in a different way instead of someone who is so totally under the impression of those wonders that his mind and senses are no more sober for it.

[2] Look, already outside it stroke me, as well as all of us, how first that well-spoken young man took as fast as lightning away our coats by his word and will, in such a way that it happened before we knew it, and we also did not know where our coats were. Then these seven men came – according to their outer appearance they were Egyptians or Arabs – and they only had to make a sign, and to our amazement the three furious lions stood there. Look, these are wonders that were performed by men. Now, if that young man who also does not lack any wisdom would say about himself: ‘I am the Christ, my deed of wonder proves it to you’, would you then immediately accept him as the one he claims to be? Or if one of those seven men would claim this about himself would you believe him? Did Moses and the further prophets – as we can read in the Scripture – not also perform great wonders, although they were not Christ?

[3] Now the wonderful Galilean is also performing great and very remarkable wonders for everyone. Moreover, He also speaks really very wise words and says that He is Christ. Now then, the fact that He claims to be what no other performer of wonders has claimed to be, still does not prove enough that He is also really the One for who He gives Himself out before the people. On grounds of your testimony we accept and believe that this is indeed the case, but this does not take away the fact that we still have to investigate in every respect. If however we can find nowhere any apparent contradiction, then at once we will do what you have advised to us in a truly very wise and friendly way.

[4] Look, you still can have much different and exceptional proof, which we do not know yet and which have taken you to a deeper inner conviction. Now then, we are still lacking this for understandable reasons, because we ourselves have seen and heard Him – the famous Galilean – only a few times personally in the temple, and about His wonderful deeds we only have heard a lot from the mouth of other people. We personally have only witnessed very little, only of the healing of a paralytic and recently of a born-blind person. And that, friend, is now really not enough anymore.

The more so because we also have seen that young man who also seems to be a Galilean and the seven other men performing wonders by which it was made clear to us that other men are also capable to perform wonders.

[5] Concerning His wise words, also that young man spoke very wisely, as a real prophet, and our coats could not protect us against his sharp look, and so until now we still can say: deeds of wonders nor wise words and teachings are for us conclusive proofs that the Galilean is in full earnest and truth the promised Messiah of who it is written that He is Jehovah, the Lord Himself.

[6] Also you yourself gave us just now the remarkable proof that someone by means of strongly awakened discernment can know word for word and maybe still a lot more, someone's most inner thoughts and secret speeches that he only would say to a friend in private in order not to give offense to someone else. Since already you yourself, while you are a human being like we are, possess such wonderful ability, then why could the Galilean not possess such special abilities, which every other man must consider as a wonder because the ways to acquire such an ability are totally unknown to him, and people who have such abilities do not want to teach others in this at all.

[7] In former times there were prophetic schools where only men were accepted – more precisely young men – who already since their birth were noticeable by certain special qualities. Especially an extreme good morality and, concerning the fleshly nature of man also an extreme chaste character was needed.

[8] Now then, we can see that in a morally completely unspoiled person total different qualities can be developed compared to the sick nature of a very common sensual immoral person. But for this reason, such a person who is gifted with extraordinary qualities can, compared to other people who are weak by nature, by far still not and actually never say that he is a God.

[9] I myself during my youth have seen a very simple shepherd who by his companions was called their king. This man was very moral and pious. He did not have a shepherd's staff and he only had to will and then the flock obeyed his gestures, his words and his will. I do not know if he also was capable to do other things, but why could he not give this special quality to other shepherds as common property?

[10] Therefore, for the moment my idea remains as it is, namely that in the world always a few special gifted people can exist. But that is why one should be very careful to acknowledge that person as being a God who came down from Heaven.

[11] Among the old prophets there were also great and small ones, but neither Moses nor Elijah was God. I have now told you very clearly my opinion and you can evaluate according to your own liking, as you want and as you can."

[12] Now Lazarus said in a very friendly tone: "According to earthly-human intellect you have spoken very truly and rightly, and with good reason you also could not evaluate and speak in a different way because you and your colleagues are still

lacking a lot in order to fully recognize the very exalted Galilean as what He nevertheless is, despite your doubts and your ideas and objections that appear to be very intelligent.

[13] You can believe me that I also did not allow myself to be carried away by a certain enthusiasm for the wonders to acknowledge the exalted Galilean as the Messiah. Oh, very different things have brought me to this.

[14] Indeed, now you are admiring the young man, the seven Egyptians and now also me, but I say to you that you do not know neither the young man nor the seven Egyptians who are still very simple and unspoiled men like once the patriarchs were on the Earth, and therefore you also do not know how it was possible for me to know exactly what you have discussed behind closed doors."

[15] The first speaker said: "Now then, explain this to us more clearly, then we will see if we can follow you completely in your belief."

## **CHAPTER 9**

### **Lazarus' testimony of the Lord**

[1] Lazarus said: "Did you then not read in the Scripture: 'When the Lord will come as a Son of Man on this Earth, the few righteous ones will see the angels coming down from Heaven and will serve Him?' However, what will you say when I will tell you that I and many who were with me have seen that, and it was not a dream and even less some illusion, but a full, evident truth. And the young man here is an angel, and even more: an archangel.

[2] The inner spirit has shown the seven men from the faraway Back-Egypt that with us Jews the great promise was completely fulfilled, and they went their way and came to us, led by the spirit, in order to see for themselves the Lord of all glory as a Man who deals with the people and to see Him teaching. And we are so blind that we do not want to realize what they as people who are living faraway from here can already see in the fullest light.

[3] However, concerning my ability by which I could know what you have said behind closed doors, I never had that before, but the great, very exalted Galilean, the Lord, has given it to me as a result of my faith in Him and the love that I had for Him, and on account of Him for my many poor fellowmen.

[4] What I have told you here, is a holy truth, but I cannot assure it to you in another way than by saying to you once and for all: this is how it is and not otherwise. And that is why I believe that the very exalted Galilean is in all living truth the promised Messiah, Jehovah Zebaoth. He who believes in Him and loves Him above all and his fellowman as himself will have the true, eternal life in him.



[5] But now you can do whatever you want. Because this also is a holy statement of the Lord: even the will of the devil must be left free, because otherwise man should be no more man and the image of God. He would be an animal of which the soul would not have any freedom and could therefore only act in such a way as it is driven by God's omnipotence.

[6] Everything that you can see on Earth and at the firmament is judged and stands under the unchangeable law of 'must'. For a short time man must put up with this rigid and firm law regarding his body. Only the body of man is – as far as his form, growth and very ingenious organic structure is concerned, as well as the normal duration of the bodily life – guided by God's omnipotence, and therefore God can also heal at once any sick body by means of the power of His godly will. But as far as the free soul of man is concerned the omnipotence of God has no dealings with it. Therefore, also the rules of conduct, which God has given to the souls of men were not given to man as 'must' but as 'you shall'.

[7] Consequently, we have received the laws from God without 'must' and we can obey them if we want. Therefore, nobody is forced now to go to Him in faith, but everyone must do this freely out of himself. One should think about the consequences that this would have for the soul in the beyond where he will remain as free as he is here now. Only with the difference that there he will have to draw everything out of himself whatever he will need for his eternal livelihood. But how will he fare there when he did not follow the advises of God and did not gather here spiritual treasures and help in himself?

[8] Just as God with His omnipotence restrains Himself here because of the fullest freedom of life of the soul, so also He will by virtue of His eternal order restrain Himself eternally. However, here on this Earth every man has the advantage for his soul that God's omnipotence has given him all kinds of treasures to make use of, and when he will use them according to God's advises he can with that acquire very great spiritual treasures for his soul for eternity. In the beyond however, a world full of treasures and food will totally disappear. There, every soul – as image of God – will have to create everything out of himself, that means: out of his own wisdom and out of his own totally free will. How will he fare when he still has never been in contact with God's will or with His wisdom and love?

[9] Where will a blind, dark and by that totally powerless soul, who is lacking all inner, spiritual treasures start and do in the beyond? When you slightly think about this you surely must realize how terribly foolish it is not to take part now in this great time of God's mercy, which is appearing here and there while one will maybe never more have such a brilliant opportunity for that in such high degree.

[10] Now I have told you everything that a friend who loves the truth can tell you, and I say to you once more, what I already have told you several times: as far as I am concerned you are not bound and you can do what you want, because your souls are equally as free as mine."

[11] When the Pharisees heard Lazarus speak like that, the second speaker, who is – as known – a qualified scribe, said: “The fact that friend Lazarus – who as private individual is almost as wealthy as hardly a second one in the country – cannot have any interest when we follow up his advice, is very obvious. Because what will he care about our gold and silver, our pearls and precious stones? He has so many of them that he easily could buy a kingdom with that. Thus, he is not persuading us to believe in the Galilean so that we would step out of the temple and then would deposit our treasures in his bank of exchange with interest. Far from us to believe such thing of him since a couple of years ago he closed down his bank of exchange. But he, who is known as a skilled evaluator of all possible incidents in this world, has in no way considered this matter of the great Galilean one-sidedly and he has with his known discerning spirit found the real heart of the matter in this exceptional case. It would therefore be really the best if we simply will do what he has advised to us.

[12] Truly, in our temple there is now little that can be done. The material gain has for the greatest part as good as disappeared. However, for our souls there are in the temple only continuously greater losses but never more gain. That is why it should be very clever of us if we at our high age would finally keep ourselves informed about how things will be with our souls after our bodily death, of which certainly we will not have to wait very long. I would immediately free myself from the temple if all of you will also do that.

[13] But before that, I still would like an easy to be fulfilled condition, and that is the following: I gladly would still like to speak with the young man, which friend Lazarus has indicated just now as an archangel. Tell me, friend Lazarus, would that maybe be possible?”

[14] Lazarus said: “Oh, nothing is easier than that. I only have to call him, then at the same moment he will be here.”

[15] The second speaker said: “Please friend, do this, because I am burning of desire to see and speak with this archangel-man.”

## **CHAPTER 10**

### **Raphael makes himself known**

[1] At once Lazarus called Raphael according to the instruction that I already gave him in the big dining-hall, and at the same moment he was already in the small dining-hall where the Pharisees were staying with Lazarus.

[2] When Raphael stood suddenly before the Pharisees they were surprised how he could be so fast at the call of Lazarus.

[3] When Raphael was standing now before the Pharisees who were greatly amazed and were searchingly staring at him with very meaningful looks, the second speaker, shuddering with secret deep respect said: "Tell us, mysterious young man: is it true what our friend Lazarus has told us just now?"

[4] Raphael said: "Why are you doubting about it? Did you before not experience yourself that a man of my age can impossibly possess my abilities? Yes, I tell you: it is exactly as Lazarus has revealed it now a little too soon to you. I am not like you an earthly man, but I truly am a messenger of the Lord. My name is Enoch. However, now I am called Raphael, because when I lived during the ancient times on this world as an earthly man in the flesh, I did not experience the death of the body, nor the prophet Elijah either. For God the Lord changed me in one moment. But the Lord did not give this grace to me alone, but also to others who loved Him above all.

[5] But you have always been full of unbelief and now even more. But such a craving of doubt is not honorable to you. If you do not believe freely, there will also not be an outer nor inner power that will force you to it, because your will must be totally free, for without the free will just like friend Lazarus has explained it – you would be no men but entirely dull animals, like the apes in the forests of Africa.

[6] Now I say to you: he who still values and loves this transitory world and its meaningless bad offices with their pitiful admiration more than the Lord who is now bodily present among the people, and we, His Heavenly servants with Him, is with all his worldly intelligence a big fool and is not worthy of the Lord, and His help will not be given to him. He who has recognized the Lord and does not look for Him, will also not be looked for by the Lord with His mercy."

[7] The second speaker, who could not delight enough in the beautiful shape of Raphael, said: "Yes, yes, you really are an archangel. I believe now everything, and now the great desire has come in me to meet the very exalted Galilean, to kneel down before Him and to ask Him for forgiveness for all the great sins that I have committed on this world."

[8] Also the other nine Pharisees and scribes said the same.

[9] And Raphael said: "All right, then you can return to the temple in the morning. If your colleagues – who are now almost without exception malicious – and dark people will ask you what you have come to know, then answer: 'We have searched diligently and have heard useful things. But for our own salvation we find it necessary to continue this investigation in order to come to know everything and be able to relate it as good as possible. Therefore, also today we will continue the investigation and only appear before the counsel when we have heard everything.'

[10] When you will say that, they will gladly let you go. Then come to Bethany, and do not worry about anything anymore. Because all the rest will be taken care of according to the almighty will of the Lord. However, do not say anything about all the other things that you have heard here. Do as I have told you now."

[11] Then Raphael disappeared, and also Lazarus said goodbye to the temple servants.

[12] The temple servants discussed until after midnight with one another about what they had experienced and heard, and were sleeping on the good resting chairs.

## CHAPTER 11

### The Lord commends Lazarus

[1] I said however to Lazarus who came back to us again: "My son, My friend and My brother. You have accomplished your present task to My greatest satisfaction, because now the last of the still clear thinking temple servants are won, and that is good for My case, because the high counsel rested mainly on those who are now won. For they have knowledge and experience and they are fluent in speech. Those who are still dwelling and ruling now in the temple – even if there are still a great number – are totally blind, dumb and evil.

[2] But these who are now won should nevertheless stay with the temple, just as our Nicodemus and Joseph of Arimathea. For if they would completely leave the temple the others would start to rage and to yell full of bitter dissatisfaction to such extend that the Romans would have to take up the arms before the right time and bring the people and the land to ruin. However, if these elders will stay, then they can still prevent many things in our favor and moderate the fury of the others. But still, it is good that by a clever pretext they would come to Bethany tomorrow and that their considerable earthly treasures would go into the safe of Lazarus, because by that the ten men are no more bound to the temple and will be free to go whenever they want and to stay away as long as they want, while they still will remain members of the temple, and so their place will not be taken by evil hypocrites.

[3] The reason that they will give as to why they will stay for a longer time away from the counsel and the temple is very good, because the temple servants who have put all their evil trust in these ten, think that they will go out to catch Me somewhere. But in this they will be greatly mistaken. The ten will indeed go out to make a closer investigation about Me, however not in favor of the temple, but in favor of their souls.

[4] For this reason, today was a last and good capture out of the temple, because the ten were still the last green twigs at the old, already totally withered and stone-dead tree of the temple. When they will be put to a young and fresh trunk as still useable grafts, then before long they still can bring forth a lot of good fruits.

[5] One thing I still want to do for them today, and this will consist of the fact that all ten of them will have a very memorable dream. This will give them tomorrow and still a long time after that many subjects for discussion and will bring them to reflection.

What this dream is all about, they will tell you with all their eloquence tomorrow in Bethany.

[6] Now however, we will start our evening meal, because first I had to tell you word for word what happened outside with the temple servants and what had been discussed. And thus, My friend Lazarus, you can order to serve good bread and still more good wine on the table for the well-prepared fishes. Because during this night, which will be for all of you a very memorable one, we will not spend our time with sleeping but will stay awake and by that we will still experience a lot of things. Therefore friend, do now as I have told you.”

[7] Then Lazarus went immediately with Raphael outside, and in a few moments everything had been excellently taken care of. We ate and drank now very cheerfully and discussed many things that were beneficial for the people, and also what the Pharisees had discussed among themselves and about what they agreed upon.

[8] More in particular the Romans, Nicodemus and Joseph of Arimathea took great pleasure in the fact that the ten worst Pharisees, who always in an inflexible way went to war against Me in the high counsel, had been willing now to bring themselves to other ideas.

[9] I said: “Indeed, by that a great victory was fought for the good cause of life, but Hell is therefore still continuously extremely active, and the prince of the lie and darkness is now more active than before to bring the seed of the new life out of Me to ruin. And before from now on one year will have passed, you will already clearly see the evil fruits of his activities.”

## **CHAPTER 12**

### **About matter and the danger of it**

[1] Now Agricola who was slightly excited said: “But Lord and Master, You are really infinitely wise and are filled with an almighty will. And also, countless legions of the mightiest angels like Raphael is one of them – are at Your disposal. Also we Romans want to battle for the success of the good cause against the might of all devils, and with heart and mouth we want to say: ‘Rather the whole Earth will fall into pieces than that even one dash would be destroyed of the truth and justice of what Your teaching has announced to us.’

[2] You alone are however more than almighty enough and do not need the countless many angels and even less our Roman armies. Then it must be for You very easy to secretly unlearn forever the evil practices of the prince of the lie and darkness who is working against You. What are we doing with a totally incorrigible criminal? As a justly punishment we throw him in a so-called eternal prison, or we

bring him to death according to the law. For a man, who once has become a perfect devil can better disappear from the Earth instead of continuing to live unto great disaster for the other better fellowmen. Please, o Lord and Master, do also likewise with the prince of the lie and the evil darkness of life, then rest and order and truth, love and justice on Earth will prevail among the people.”

[3] I said: “You easily can say that because until now you still do not understand and realize what has to be understood by Hell and the prince of the lie and darkness.

[4] You are right when you say that I have the power to destroy Hell and its prince with all his devils, but if I would do that then you will have no more Earth under your feet, no sun, no moon and also no stars. Because the whole material creation is a continuous judgment according to the immovable order of My will and My wisdom. This must be and must exist, so that the souls of men can acquire on the hard soil of judgment the freedom and the full independence of the eternal indestructible life.

[5] If I would follow your advice and would dissolve the whole material creation, then I also will have to destroy the bodies of all men. However, the body is a necessary instrument of the soul, and only with the help of this instrument can the soul – according to My highest wisdom and deepest insight – fight and acquire eternal life.

[6] However, although the body is absolutely necessary for the soul to receive eternal life, it can however also easily be the greatest disaster for the soul, because when he will allow himself to be blinded by the necessary prickles of his flesh, give in to it and with all his love and his whole thinking and will would completely surrender to it, then he will come under the judgment of his own prince of the lie and darkness out of which it will be very difficult to be saved.

[7] And look, what your body is for your soul, that is the Earth for the whole human race. He who will allow himself to be overly blinded and to be captured by the glittering of his treasures, he also will come by his own free will in the judgment and the material death of it, out of which it will still be much more difficult to be freed.

[8] However, precisely because men are now capable to draw more and more precious treasures from the Earth to acquire by that the greatest possible prosperity, pleasantness and sensuality, they have strongly intensified the activity of the prince of Hell, which is in itself the eternal judgment and consequently the death of matter and together with that the death of those souls who allowed themselves to be taken prison by the earlier mentioned reasons.

[9] With what kind of almightiness and wisdom can you fight against it if you want it to be effective for eternity? I say to you and to you all: with nothing else except with the truth that I have taught you and with the power of extreme self-denial and the true and full humility of the heart.

[10] Strive only for that which you recognize as truth, and then act according to it and not out of appearance for some worldly reason like the temple servants and also many gentiles are doing. Then by that, you will have conquered in yourself the

complete Hell and its prince. All evil spirits that are present in all matter will not be able to harm you anymore. And even if an endless great number from the whole great Man of Creation would attack you, then they nevertheless will have to flee away from you as loose chaff and as desert sand for the mighty storm.

[11] But if the treasures of the Earth are holding you captive, so that you in order to possess them, would also deny the recognized truth, then you are already conquered in your soul by the power of Hell and its prince who carries the name of lie and darkness, judgment, destruction and death.

[12] Look at our seven Egyptians. They know all the great treasures that are hidden in the interior of the Earth, and would also be able to make them useful in great quantity. But they are despising them and prefer to live very simple and are only searching for the treasures for the spirit. That is why they still have kept the true, primitive qualities of men by which they are true rulers and commanders over the whole nature, which certainly would not be the case if they ever had allowed themselves to be captured by the enticements of the nature.

[13] When a father of a family and master of the house wants to keep the right and good order in his house, then he must not be familiar with his personnel and always give in to their weaknesses of all kind. Because if he will do that, he will become a prisoner of his unreliable domestic staff, and when he would say then to one of them: "do this" or "do that", will the servants, who have received power over him, still obey him? Oh no, they will only mock and laugh at him.

[14] The same would be the case with a general who would make himself subordinate to his soldiers who can only receive their power and courage from their general. If the enemy would come and he would command the soldiers to attack and defeat the threatening enemy, would the soldiers obey the weakened general? Oh no, they would struggle back and say: "How do you weakling want to command us? You never had the courage and the will to let us seriously practice the use of the weapons and you only trifled with us as playmates. How can you now command us against the enemy? You have never been our master but we were yours. How can you now suddenly try to be our boss when we were your master since the beginning?"

[15] Look, this will happen to everyone who will not from the very first beginning strictly be exhorted by his parents and teachers to deny himself in all possible fleshly desires, so that they would not become lord and master over his soul. Because once these will have power over the person, then he will have a tough job in the future to command all those desires and temptations of his flesh, for they became weak and indulgent and unstable in his weak flesh.

[16] However, if a soul will be guided and trained already since his youth according to the truth of the clear mind, in such a way that he will have his flesh more and more under control and then will not allow it more than what it is due from nature according to My order, then self-evidently such a soul will also become indifferent for the whole

world with all its treasures and its other temptations. And therefore, the soul who has in this way been purified in the spirit to become strong, is then also not only lord over the desires of his body but also lord over the whole nature of the world and consequently also lord over the entire Hell and its prince of the lie and darkness.

[17] Now you know who and what Hell and the prince of the lie and the darkness in fact are and how they can be battled and how they certainly can be conquered. Therefore, act likewise, then you – men on this Earth – will soon and easy have completely destroyed its kingdom, and you will be true lords over the whole Earth and its nature as well as over your own nature.”

## **CHAPTER 13**

### **The ideas of Agricola about the future of the teaching of the Lord**

[1] On this, Agricola said: “Lord and Master. You have revealed to me again a new and extremely important truth, and I can clearly see that it has to be like that. But how is the situation with the education of man from his childhood on? One does not even know how and where he has to start and end with the education of children.

[2] For instance, rich parents have a child. They have a true ape-love for it and allow it everything whatever they are reading in its eyes, and they pamper it often in an intolerable way. They do not dare to punish such a child themselves for its many wrongdoings. Not even with a few serious words. And if later a teacher would perhaps do that, then he has made the child and the parents as his enemies and persecutors. Already the old Romans said: ‘He who is hated by the gods will be made a teacher by them’. Well then, the parents are blind fools, and the teacher must be foolish if he wants to live. Then how can children receive a proper education?

[3] With a kind of education as is generally the case now in the world of the great lords, every person and the whole human race must become so powerless that there is no way to know how the real true human being must look like and how he must be. And I must openly declare that on this Earth still a lot of storms have to blow over the fields and seas before humanity will return to the great and true situation from which it came forth in the very beginning.

[4] Good schools should be set up, not only for children but also for the blind parents, in which they all should learn the great truths that everybody must know in order to act according to it and so to become a true human being.

[5] But from where can we have the right teachers for so many people? You, Lord and Master, have indeed formed a large group of disciples who know what is needed to become a true human being according to Your order, but what is their number



compared to the nearly endless great number of people on the whole Earth? And on top of it, there is the entire degeneration of people and nations on Earth and the hardness with which they are rooted in their morals and habits, and also their different languages.

[6] How then can man fight against all these enormous obstructions and how can he overcome them? Surely You are the Lord Himself and everything obeys Your will, and nevertheless You Yourself are bumping here in these civilized countries against insurmountable obstacles. Then against which obstacles will the few disciples bump?

[7] Yes, it would be good if we could lay Your godly teaching in one night in the heart of all the people, together with the zeal to act accordingly. But this is not Your intention because every human being must make it as its own, only by the teaching from outside. And further he must take up the serious will to act accordingly. But in this way, mankind will surely progress very slowly, and it is totally unpredictable how long it will take until all men on Earth will know Your teaching. And thus, Your teaching will always be the property of only a few people, and one can even ask himself how long all this will remain pure.

[8] Because as long as the people will not be fully absorbed by the truth of Your teaching, they will besides that still hold on to their worldly pleasures, be it more or less, which is actually the same. By means of many additions they soon will make of Your teaching an earthly source of income, and then it will look in no way better with Your later disciples than now with the many Jews and gentiles. And the true blessing and the living fruit of Your teaching will be far away from the people. Although I am not a prophet, but it is my rather clear ability to evaluate things, which I have received thanks to my many experiences, and I believe that in this matter I have spoken out a true evaluation.”

## **CHAPTER 14**

### **The speech of the Lord about the future of His teaching**

[1] Then I said: “This you surely have. And I know also that for the greater part it will happen this way. But nevertheless, on the whole it does not matter, because there are still a very large number of schoolhouses in My creation. He who will not learn it in Jerusalem, will be taught elsewhere.

[2] Yes I know and can see how a great number of false teachers will arise after Me, saying to the people: ‘Look, here is Christ’ or ‘There He is’. But I am saying now to all of you, and tell it to your fellowmen and children, that one should not believe such false teachers, for they will easily be recognized by their works.

[3] How a real disciple of Me should be according to My word, you have heard yesterday in Emmaus on the mountain of Nicodemus when I sent out 70 disciples to spread My teaching.

[4] So when you will meet teachers who will spread the coming of the Kingdom of God among the people in this manner according to My will, you and everyone can consider them as real and complete true teachers. However, when teachers – although in My name – want to make money out of My teaching, and their purpose is money and other treasures, then consider them as false and as never being called by Me to be spreaders of My teaching. Because My true disciples and spreaders of My pure teaching will always be poor in earthly matters, just like Me, but therefore they will be more than rich from a spiritual point of view. For they will not need to acquire My teaching and My word through time consuming learning of a predecessor, but I will put My teaching and My will in their heart and in their mouth.

[5] However, the false disciples will by the long studying of their also false doctrines have to acquire all kinds of texts, words and proverbs and will only then when they have learned everything tiredly from their puffed up and talkative teachers and leaders be ordained as disciples through all kinds of empty and blind ceremonies, as this is now also happening in the temple with the Pharisees, scribes and elders and also with you, gentiles, where the rank of priests is forming a real social class that continues from father to son and in which someone from the people is only accepted when one or the other priest has no children, and even then, only as a child that can only later on be educated as priest.

[6] So, how a true teacher and spreader of My pure teaching can be distinguished from a false one, this I have now clearly explained to you all, and thus everyone will easily be able to guard himself against the false teachers and prophets. However, him who will follow and believe them, honor them and also help them in everything, he can only blame himself when later he will be devoured by them.

[7] Yes, it even will happen that false prophets will exalt themselves on golden thrones and persecute as soon as possible the true ones that are chosen and called by Me. However, when this will happen, then also their judgment and their end will come over them, and My teaching will despite that continue to exist among the people on Earth. But it will only shine, radiate and comfort in quietness as a free possession among the people, but never as a ruler who is commanding entire nations on a ruler throne with crown, staff and scepter.

[8] Where this will be the case in My name, it will be difficult to find Me, and instead of My love there will be greed, avarice, envy and persecution of all kind among the people, and one deceit will extend the hand to the other. When you will see such fruits among the people, you surely will perceive what kind of mentality those prophets have who are ruling on thrones and from whom their false teachings are originating.

[9] If however, you always will be able to receive what is right and true – providing you have a desire for it – will you turn your heart to that which is false? And so, now you know that despite all false prophets and teachers who will arise later, My pure teaching will continue in quietness and without pompous display until the end of times among the people.

[10] The fact that this teaching of Mine will only spread slowly among the people of the Earth, of that I already have clearly shown you the reasons more than once, because I surely know the best when a people is ripe to accept My teaching.

[11] However, the things that could happen in all the somewhat ripe places on Earth for a fast spreading of My teaching, that has also happened and soon a lot more will be happening. And for this reason we can now put this subject at rest without further remarks, for we still have much more important things to discuss.”

[12] Now Agricola said again: “This will undoubtedly be so, because You alone know best all things that have to happen on this miserable Earth. But anyone of us who cannot look into the future and to whom You have only given that which is needed to go through his earthly life as good as possible as test of his free will according to Your teaching, and who moreover still sees a lot of obstacles on the way of the light, will despite everything be filled with so much worry that he will ask himself: ‘What will finally be the result of all that?’

[13] Will Your teaching that is so holy pure come now to all people, and when? Or will it always be an exclusive possession of a few chosen ones? According to the words that were now spoken by You, the latter seems to be the case. Well yes, all right, because whatever is right for You, o Lord and Master, that must also be right for us human beings, since we cannot change it without You. But because it pleased You to give us human beings, Your created beings, in addition to a free will also an equally free reason, You also have given us by that a free discernment, and therefore I have spoken as I have spoken.

[14] But I have understood from Your reply that You still have very extraordinary plans and purposes for the people, otherwise You would not permit that in addition to the pure teaching that You have given now and in addition to Your good instructed disciples there will still rise other false ones, and the people will again be misled and fall into a godless darkness. This way, I cannot speak further and I will apply myself now completely to listening.”

[15] I said: “Friend, you will do good by that. As long as one knows much too little the right reason for it, it is better to listen than to preach.

[16] Believe Me: to create worlds is easy, but to bring free people to life and let them perfect themselves by which the godly almightiness by virtue of the order of its love and wisdom, has to be silent and watch, that is finally also for Me a matter which is not easy. Therefore, only My limitless patience and immense tolerance can help Me.

[17] For this reason, by their very own belief and deeds, people have to be put in all kinds of good and bad situations, so that then by the consequences of their belief and deeds they will become sensible and will finally, out of their own will search for the right light.

[18] Like all the creatures on this Earth are developing themselves materially between day and night and between summer and winter, so is also man doing the same spiritually.

[19] When the first men on this Earth were spiritually walking in the clear daylight, then finally the light simply became a burden to them. When later however, the spiritual night made its appearance with them, only then they started to understand the value of the spiritual day and valued it, and the better ones began to search scrupulously for the lost paradise.

[20] Then it was given to a few to find the spiritual day again, and many ran to the happy ones who found the spiritual day again and let themselves be guided to the light. But also many, blinded by the world did not understand what a spiritual day is and remained in their night, which was compelled by their own laziness. These could then also not benefit of the happiness of a spiritual day and were in great need. That need was however a good guard for the happy ones, because they could well notice which fruits that man had picked of his spiritual night.

[21] Look, this is how it happens, that besides the enlightened ones there always will be those who are not enlightened and will multiply. But therefore, the enlightened ones will never lack on this Earth, and they always will be given the opportunity to enlighten with their true light of life those who are not enlightened, and the reward of the enlightened ones who will do that in My name will later be great in My Kingdom.

[22] To be enlightened by My grace is a great and invaluable bliss for man. But it is a thousand times more valuable to enlighten with his light of life also others who walk in darkness. That means, if they will accept the light. But this must always be said to all of you again and again: that you should not throw the pearls of My teaching to the swine of men. Because a person who has once become a real swine, will also stay a swine. For even if such a person on a good moment will listen with pleasure to a true and good word and will also pick it up, then he still, at the next opportunity will go back to his old pool and jump with pleasure in it, and will still remain a swine. Thus, to such people no gospel should be preached. And for such people I have another gospel that their own nature will proclaim in much pain, wailing and gnashing of teeth.

[23] And now, we also have discussed an important subject and we can now, being comforted, move over to something much different. Who of you still doubts about one thing or another, let him rise and speak, because I want that tomorrow you will be well enlightened to leave with Me the Mountain of Olives. Therefore, each one of you is free to speak, as his reason will inspire him."

[24] Then most of them said: "Lord, we do not doubt anymore and we are very happy with that."

## CHAPTER 15

### **About the density of the population of the Earth. The difficulties with old age.**

[1] But one of the Indian magicians, who was still with us said: "Great Lord and Master, I still have a lot of things of which a brighter light would not harm me. If I thus would ask you something, would You find me worthy to give me an answer?"

[2] I said: "You are as well a human being as any other, and this is sufficient. Do ask whatever you want, then I will answer you."

[3] Then the magician thought about it for awhile if ever the question would perhaps not be too stupid and common, but he quickly pulled himself together and said: "Lord, there is something that, which according to my experiences that I have acquired on this Earth I do not find right for the survival of men. If You will not change that and improve it in one way or another, then in the course of time the survival of men will surely be in trouble.

[4] Look, men and animals are multiplying day by day and they also need more and more food, but the soil of the Earth is never extended or enlarged. When this will continue for a couple of one thousand years the survival of men will certainly give problems. What do You say, o Lord, about this opinion of mine?"

[5] I said: "My dear friend, you could have spared yourself entirely this worry, because how many people can live on the now habitable part of the Earth, is already calculated very well by Me since eternal times. When the Earth – the area that has been dried up until this day to accommodate the people – will continue to exist another ten thousand years, and the human race would double or triple every year, then on this Earth ten times as many people as there are now will still very well be able to survive. And when in course of time there would indeed be so many people that the present big, dried up soil of the Earth would not be able to feed them anymore, well then we still have a lot of possibilities in store to rise up in one moment whole continents out of the sea in order to still feed another hundred thousand times as many people as there are now living on the Earth. So, about this subject that is giving you so much worries, you can be completely at ease.

[6] On this Earth there are living now such a great number of people that you do not know any figure that would be big enough to describe it, and still there are on Earth so many big pieces of uninhabited land that a one thousand years would hardly be enough to travel through and view them. And still, certain rich people possess great pieces of land for themselves that are really more than a one hundred

times bigger than what they need for their food. If you assume that in due time the soil of the Earth will be divided somewhat more equally, then all the people – even if they would be one hundred times more than now – will still have enough food and find a shelter for their body, and certainly when they will live according to My teaching. Are you now satisfied with this explanation?”

[7] The magician said: “Lord and Master, entirely, and my heart is feeling lighter now. But I still have something else, about which I still would like to receive a little more light from You than what I was able to acquire so far in Your very exalted company. It is true that there was already a discussion about that, and from Your mouth there were also explanations that gave me much light. But there is something that has still remained dark for me. Now that I, together with my companions am staying by the source of the light, I would like to be enlightened a little more in everything that is still dark for me.

[8] Look, Lord and Master, the existence and the life of a human being is really great and lovely. He is begotten, born, and from that moment on raised by his parents to become a human being who can think, speak and act according to the ideas that were conveyed through education and that he has discovered himself as a thinking human being by means of his thinking-faculty and by his reason that was formed by way of experience.

[9] Then, when a person of good will has brought his spiritual strength to a for him as high as possible level through great effort and often bitter experiences, his physical and also his spiritual strength is decreasing. The body becomes tired, old and feeble, gets sick and consequently dies mostly in great pain and in great fright and fear for death.

[10] Now I know indeed from Your mouth that death for human beings is nothing to be frightened of, and would also be completely painless if they would have stayed in the order that was revealed to them and if they would have lived and acted accordingly. However, now it is for the people, who are without fault, very regrettable that so many of them can impossibly know anything of the order for the human life that was revealed during ancient times, and are therefore forced to live in a totally opposite order that arose without their fault. Nevertheless, they must just as well bear the bad consequences of it as if they would have deserved it by their fault. Well now, honestly speaking, I consider this a strange arrangement from Your part in the mechanism of the human body.

[11] It is a very good law that he who kills a human being will also be punished by death as a warning example for others who in their evil lusts are maybe also hindered by someone. But a law by which for instance when someone has fallen of the roof and by his fall would kill another human being, is punished by death, would be the greatest unrighteousness that exists in the world. And look, according to me this seems to be precisely the same as the godly arrangement that was mentioned just now in relation to the diseases and the very painful bodily death of most people.

By that, they are enduring a punishment, which they in fact have never deserved by their fault. This You could arrange a little different in the future.

[12] Although, it were precisely the Indians who often during many years have endured the greatest pains, because our religious doctrine tells them that God is having His greatest pleasure in those who firmly endure the worst pains with the greatest patience. But by seeing such often very cruel suffering and such pain, the mind of a friend of mankind who inwardly is objective and free from prejudice resists it and asks the Creator of Earth and men: 'Almighty and wise God, can You actually feel pleasure in the unnamable tormenting and pain of Your created beings? If the people are infatuated in their thinking and mind, You must have enough means to enlighten them again, just like You have enlightened the first created human beings of this Earth.

[13] Why do You allow that thousands of mankind must first live during thousands of years in the most bitter tormenting before there is only a little spark of Your light that is spreading among them?

[14] Look Lord, this is a very important question from us, very troubled people, to You, the Lord and Creator of Earth and human beings. Give us a true light about this."

## **CHAPTER 16**

### **About the reincarnation of the inhabitants of the stars**

[1] I said: "Friend, a couple of days ago I have given you a clear light about this subject. If you did not completely understand it, I really cannot do anything about it. Look up to the stars. I tell you that these are all great worlds where also people are living, just like here.

[2] Many of the countless people on those stars know by their angels that a soul can only attain to the true childhood of God on this Earth, but only by means of a heavy and difficult life in the flesh. When they want, they will be allowed that their souls will also be begotten in the flesh on this Earth. Once they are here, they also have to accept that for a short time they have to go through it, because by that they will reach forever the triumph of the full equality with God, and therefore they can also submit to a few things, since I also, voluntarily, out of love for My children have submitted to a lot of things, and also will have to submit to something very big and bitter for the salvation of My children.

[3] God's Kingdom can only be obtained by force and great sacrifices. Remember this well, and also that which I have already said about it. Did you understand this well?"

[4] Then the magician said: "Yes, Lord and Master, I have well understood this now and I also remember now again what You have said about this subject a couple of days ago. I thank You for everything for what we have now gained at Your holy side for the eternal salvation of our soul. When suffering and pain will afflict our body, we will bear it with all patience out of love for You, for also we cannot know now for what other reason that we are placed on this Earth in the flesh, except that we have to, we want to, and we also will search for God, acknowledge Him and furthermore love Him above all, no matter how bitter the circumstances may be.

[5] For it seems to me that exactly those who are closest to Your heart whom You always are trying the most, compared to those who by their different acts are more distant from Your heart. Because on our trips through all regions of the Earth I have many times met people who did not believe in any god and they treated their fellowmen often worse than wild animals while they themselves had an indestructible health and were guzzling in a life of pleasure. And moreover, they finally died a painless death that was fast as lightning.

[6] On the other hand I met elsewhere very pious, good people who were devoted to God and were often living in the greatest misery that they were patiently enduring, which was putting my belief in the loving care of a good and extraordinary wise God and His existence in a doubtful light.

[7] Now, such doubts have entirely disappeared with us, and we know and realize now where we stand and in which circumstances the people on this Earth must live their life for the trial of the free will. But emotionally I still must confess that this life of the trial of freedom is a tough assignment for the people, even if after fulfilling it, they can reach the greatest and eternal benefit of life.

[8] We as human beings could before our existence never have wanted to exist, but only You could want that, and so we are Your work and You take care that they can become fully that for which reason You have created and destined them.

[9] Because this is so and not otherwise, and You have clearly shown us the ways that we have to walk. So we want to go for that goal which You have placed before us. And with determination and with the greatest possible patience and with dedication to Your will we will walk over the thorns that are in our way here and there. This is now the firm and serious resolution of mine and also of my companions. You however, who we now recognize as our Lord of life, ask You not to bring too heavy tests and trials over us at the moment that we are separating from this world, and also to be merciful and charitable for all other people according to the merit of their lives."

[10] I said: "That for which you will ask the Father in My name, will also be given to you. For only the Father is good and has no pleasure in the suffering of people, but He also does not prevent that such things come over the people if they out of sheer love for the world forget the Father, do not have faith and direct themselves in that which must give them all kinds of misfortune.



[11] Walk continuously on the ways that I have truly shown to you now, then you only will have little to suffer and your departure from this world will be easy.

[12] Only those who by all kinds of attachments to this world have buried their soul too much in the flesh must finally mostly suffer bitterly, because such a soul must be detached from it with great force so that he would not completely go to ruin in his flesh, and this must then also produce heavy pains in the body. And this is then also good for the soul because through the pains and the suffering he will be purified of his fleshly lusts, and by that he will be able to make an easier progress and advance more surely in the beyond on the way of spiritual life.

[13] However, people who are strongly attached to the world, who do not believe in a God, who moreover are enjoying a healthy life at a high age and finally are also dying a quick and painless death, have already received the reward of their life in this world, and in the beyond they hardly can expect any reward. Among such people there will be outer darkness and among them there will be much wailing and gnashing of teeth.”

[14] The magician said: “Lord and Master, when such people, who mostly are gentiles, cannot help it when they never have heard anything about a true God and therefore could also not believe in it, then a very terrifying survival of their soul in the beyond seems to be a too heavy punishment. Yes, people like us now who have come to know God and must believe in Him because He is visibly existing before them and teaches them the ways of life Himself – when despite that they would become unfaithful and would do what is evil, then they surely would deserve such a horrible fate in the beyond as You have described to us now. But people who cannot help it when they were more animal than human being in the world, I would like to consider as unaccountable, and a punishment in the beyond for their committed evil deeds does not seem to me in accordance with the godly order and the love that is rising from God’s justice. Because when someone on this Earth does not know a God and consequently does also not know His will, and who has no other law except that which is prescribed by his nature and his passions, he can with respect to God’s will commit no sin and be punished for it. Lord and Master, look, also this is still a dark corner in my soul, that You very merciful would maybe like to enlighten a little.”

## **CHAPTER 17**

### **The treatment of the people on this side and in the beyond**

[1] I said: “Also concerning this point, the things that are right and completely suitable have already been said, and you also have partially heard it from My disciples. However, you cannot so well remember it and in some corners of your life it

has again become a little obscure. But if you will live according to My word you will receive the baptism with the Spirit which is the true, inner rebirth of the Spirit in your soul. This living Spirit of all light and all truth will then guide you into all the light and all truth, and then everything will become clear in you, which is now obscure and dark.

[2] God's love and wisdom can also see – and certainly even more clearly – that which your more enlightened reason can already tell you, namely that one cannot punish someone to whom no law has been given which he should obey. And it certainly would be unrighteous and unfair if God would ordain this.

[3] But there exists now nowhere on the Earth a nation that is totally without any law. Because God has awakened wise men among all the nations according to their needs, and these have given them laws and have also told and showed to them that there is a God who has created everything and also sustains, guides and rules everything. These wise men have also taught the people that God will reward – here and in the beyond – those who obey the laws, but will chastise and relentlessly punish those who live contrary to the law, already here and certainly in the beyond, because the soul of men after the death of the body continues to live in another world of spirits and will be judged according to his acts.

[4] Look, every nation has received such a teaching, and when they will forget it, they soon will be reminded of it, partially by newly awakened wise men and partially by the individual conscience. And so, nobody who has reason and common spiritual faculties can excuse himself totally when he acts in contradiction with the laws that are known to him. And when someone in the beyond comes into the condition of his love and his free will, he also will not be able to say to God that He has treated this one or that one unjustly, because to the one who wills it himself, no injustice can be done.

[5] Over there, every soul will receive what he wants. If it is something bad, then beforehand it will be made clear to him what kind of consequences are attached to it. If he will listen to that, then he can easily be helped. However, if he does not mind it, then without hindrance it will be allowed that he will have everything as such and will enjoy that which he wants from his love.

[6] However, love – be it of a good or a bad kind – is the actual life of the soul of every human being, angel and devil. If we take away the love from the soul, then we also take away the life and the existence. This can however not happen in God's pure order, because if only the smallest atom in creation could be destroyed and would lose its life completely and forever, then God Himself would lose an atom from His existence, which however is impossible.

[7] And in such a way a soul can never entirely lose his existence, but by his free will he can become very unhappy and wretched, and he can, if he seriously wants it, also become again by his free will happy and completely blessed.

[8] Now how can the subsistence and the situations for the soul be arranged in a more different and better and more justly ordered way than this? Do you understand this now, and is the dark corner in you now already a little lighter?"

[9] The magician said: "Lord and Master of all life, it is now already a lot clearer. Yes, if things are like that and also must be like that, not even the smallest of objections can be made anymore by us people against You, and I am ready with the asking of questions."

[10] I said: "For the moment you will do well with that. But it will happen again, that you will still ask a lot. But now it is time to proceed to something else. Who of you still wants to know something can now come forward and speak and ask, for today the gate of Heaven stands wide open for all of you."

## **CHAPTER 18**

### **The gate of Heaven and the Kingdom of God**

[1] After I said that, one of the Pharisees who was won came forward and said: "Lord and Master, since You have now said that the gate of Heaven stands wide open for all of us, would it then not be possible that we all could see with our eyes the opened gate of Heaven so that we somehow could form an idea of how Heaven looks like from the inside? Because through the opened gate we surely will be able to see a small part of it."

[2] I said: "How long will I have to be with you and suffer your materialistic attitude? For who is the gate to the true Kingdom of Heaven? I am the gate, the way and Heaven Myself. He who listens to Me, believes in Me, and loves the Father in Me above all, will walk through the right gate of all life the light way to the Kingdom of the Heavens that is created spiritually out of My pure love in the lightest and most living form out of My wisdom.

[3] Do not look up or down with your fleshly eyes if you want to perceive the true sight and the nature of Heaven which is the Kingdom of God, but direct the eyes of your mind at your inner awareness of love. There you will see Heaven, even everywhere, no matter in which place you will be in My creations, be it on this Earth or on another, this does not matter, because the view of Heaven will form itself out of the foundation of your life, just like it is formed by My word and by your good works. Only by means of your own Heaven will you be able to come in My eternal and infinite great Heaven.

[4] Remember this well, all of you: God's Kingdom will not display any outer splendor and will also not come to you in an outer image and form, but it is in your deepest inner being and exists in the spirit of pure love for God and for fellowman

and in the truth of the resulting life of the soul. For he who does not have or is aware of any love for God or fellowman in himself does also not have life in himself and no resurrection, which is Heaven in man, and consequently also no life within, but only the judgment and the resulting eternal death, instead of the only true and perfect life in Heaven.

[5] In a certain way the souls of the evil ones continue also to live after death, but they are only apparently alive, just like all matter and just like the life of certain animals who sleep during the whole long winter in a subterranean hole and who are totally passive.

[6] If you look at this now a little closer, you hopefully will not say to Me anymore: 'Lord, show us the gate of Heaven and by that also a little of Heaven itself, or show us also Hell, so that we, being warned by its sight can restrain ourselves more easily from all sins.' He who asks that, I will have to call a fool. Every human being has either Heaven or in the worst case, Hell completely in him and can view everything in himself.

[7] However, he who carries Hell in himself, is deaf and blind in his mind. Only now and then will his conscience remember him, otherwise he would not be aware of Hell in himself, for a soul who has become infernal is already as good as completely dead by the judgment of all his matter.

[8] But a soul who by his good works according to My will, carries Heaven in him, can also view in himself Heaven on a clear daylight, and from time to time also during the night in clear visions. For visions are given to man to have a certain communion with the world of the spirits, with the lower ones as well as with the higher ones, according to how much or how little of the true Heaven that the soul has build and in fact has created by his good works according to God's will.

[9] Thus, walk according to My commandments, then you will easily and quickly be aware of the nature of Heaven in yourself. Did all of you also understand this very well?"

[10] The Jews, Romans, Egyptians and Indians said: "Yes, Lord and Master, and we thank You from the deepest of our heart for Your teaching to us, who are still very blind and deaf, despite that You have given us so much and such a great light. Therefore, we also ask You to have patience with our still great weaknesses. But we will from now on surely do our best, so that Your holy light that has been given to us will shine increasingly brighter in us."

## CHAPTER 19

### The powerlessness of man

[1] I said: "No matter what you do, do it always in My name, for without Me you do not have the power to do anything for the salvation of your souls. And when you finally have done everything that has been commanded and advised to attain to the true, eternal life, then say and acknowledge in yourself and also to the world that you have been lazy and useless helpers. For only God is everything in all and accomplishes all the good in man.

[2] When a man discerns God's will and follows it, he does not act according to his own will, but according to the will of God. Whatever God's will does in man or in a pure angel, is certainly not a work that is purely of man or of an angel, but the work of the One according to whose will a work was accomplished.

[3] By this, the work of man is only that he, out of love and true awe for God has made with his free will the recognized will of God completely as his own and acts then for his own salvation. But from that moment on it is no more the will of man but the will of God that accomplishes all the good in man, and so the good in man is then also only God's work, which real and true man has to recognize in his rightly humility. If however, a person attributes a good work to himself as his own merit, then by that he already shows that he does not know himself and has certainly never known God in truth, and therefore he is still far away from the Kingdom of God.

[4] For this reason, give always in everything the honor to God and act always in His name, then you will have God's love in you. And he who has God's love in him has forever and always everything in him.

[5] But remember also the following: when man does something bad against the will of God, that deed is not a work of God, but entirely a deed of man himself, because in that case man did not make his will subordinate to God's will that he knows, but is only continuously working against it. And of him can rightly be said that his evil deeds are completely his own deeds. But precisely by that, man has by the coarse use of his free will judged himself and by that he has in his blindness made himself unhappy.

[6] Look, with these spiritual things it is more or less the same as with a wise general and his subordinate soldiers. The soldiers must indeed go with many thousands into the hot and bloody battle, but no one of them may fight differently than only according to the plan and the will of the general. He who acts like this will fight a successful battle. However if one of the many soldiers thinks by himself: 'Ha, I have courage, might and also the right insight myself. I will go into battle on my own and acquire a crown for my own head' and would draw out of the order of battle of his general, would be as good as lost because he soon will be captured by the enemy and will be treated very severely. And whose fault is that? Of nobody else

except of himself. Why did he not make the will of the wise general forever as his own? Then he easily would have conquered the enemy together with the others. Since he wanted to be a general at the same time as a soldier, he easily became a prey of the enemies.

[7] I however, am also a general over life – even the One and only – against everything that is hostile against life. He who will fight under My commandments and according to My plans will also easily be able to fight against the many enemies of life and will also easily conquer them. However, he who will start the fight against the many enemies of life without Me and relies on his own reason and will, will be captured and then be treated very severely. When he will be in hard imprisonment, who will then free him, since he has to search and fight his worst enemies of life only in himself?

[8] If however, someone wins easily at My side over a lot of enemies, then the victory is indeed only My work, because he could only be victorious except by following up exactly My will, plan and counsel. If then however, the victory that was gained is My work, then also the glory and the merit will be My own.

[9] You will now sufficiently perceive how and why you cannot do anything rewarding without Me for the eternal salvation of your soul, and why you then, if you have done everything that has been commanded as what is most wise, should openly recognize before Me that you were lazy and useless helpers at My side.

[10] When a farmer cultivates his land, he fertilizes it, then he plows the soil up with the plow, sows the grains of wheat in the grooves and plows it down, and then until the harvest he does not have to do anything. Is the harvest now purely the merit and the work of the farmer or is it rather in all aspects My work and My merit? Who created for him the two strong oxen for his plow? Who gave him wood and iron, and the grain to sow with the living seed? Who has already laid into it numberless new seeds and grains? From who was the light of the sun that warms up everything and brings everything to life? Who sent the fertile dew and rain? Who gave the growing up and ripening stalks the successful growth, and finally who gave the farmer the life, the strength, the senses, the ability to evaluate and the reason?

[11] When you will now think a little deeper about this image, it surely will become clear to you how extremely little can be credited to the farmer for the cultivation of the land. After all, actually nothing at all, and still he would like to say: 'Look, all this is thanks to my effort.' But he hardly thinks about it who the only most important Cultivator of the land of wheat was. Should he rather not acknowledge in his heart: 'Lord, great, good and holy Father in Heaven, I thank You for Your great care. For all this was and is only Your work and will also always be. By that I was only a lazy and totally useless helper'?

[12] When this should already be said with material work, then how much more should this be said by man who I helped to cultivate his spiritual land of life with all sorts of things whereby he actually does not have to do anything else except to

believe in Me and furthermore to make My godly will – as a pure present from Me – as his own in such a way as if it would be totally his, although it actually is only Mine. When such a person who is in full possession of My will is capable of doing everything and can perform great things and works, then whose merit is this mostly?”

## CHAPTER 20

### About the laws of the Lord

[1] Now all of them said again: “Lord and Master, everything, everything is since eternity only Your work and Your merit. We human beings are indeed in every respect nothing compared to You. Only Your love and mercy gave us the existence and You even want to exalt us to become children who are equal to You. Therefore, we are Your work in everything, and our excellency is only Your merit. O Lord and Master, please never leave us, for without You we are absolutely nothing. What would we know of ourselves of the spiritual things, of You and of Your almighty will? And as we owe you everything, so also our faraway descendants will owe You everything, if ever they still will possess our understanding and our pure faith. But You, o Lord and Master, will take care that they will not be withdrawn too far away from the light which is now shining so brightly.”

[2] I said: “As it was until now, so also in the future this will be left to the workers in My fields and in My vineyards. What really will matter then is how they will handle My will that they know very well, be it in the right or the wrong way. Therefore, take care that after My bodily separation from you there will be no quarrels and disagreements, for those will really become the mother of the antichrist on this Earth. I am saying this now to you beforehand, so that you will prevent it. Indeed you will prevent it, but if your disciples will do that also is still another question, for also their free will, as well as yours has to be respected.

[3] My teaching gives you the highest freedom, and therefore it cannot be proclaimed with the sword and with the chains of the darkest slavery, because man must also be acquainted with and accept that which he can and will procure with the highest freedom of live. As I have given you all this for free, so you also should give it for free to those who want to have it from you.

[4] Also, I have forced nobody of you, but I called you in full freedom: ‘He who wants, let him come, listen, see and follow Me.’ And you have done that out of your free will. Therefore, act from now on like this in My name, then you will walk the right way.

[5] But he who will make a ‘must’ of it, will not be My disciple, and on his way he will encounter rocks, reefs and thorns. Take all of you a good and true example on

Me. What would it cost Me to force in one moment all the people on the whole Earth by My omnipotence to completely accept My teaching and My will, as it is also possible for Me in one moment to map out with 'must' the way that all the other created beings strictly have to go according to My will? But will this give them an independent moral freedom of life that will make them happy? I say to you: no, not a single one.

[6] For a dim, very limited intelligence with a little spark of My emphasized will according to which it has to be active, is indeed something very much different than a limitless inner awareness connected with an enlightened thinking-faculty, a clear reason and besides that a complete limitless free will to which I never gave My commandments and My fatherly counsel with 'you must' but always with the free 'you shall'. Because all commandments that I have given to man were in fact never laws, but only advises that My eternal love and wisdom gave to free man. With the conviction that they could give Me a so much greater honor, man has made of all these advises laws that had to be strictly followed, and not keeping them was sanctioned with temporary and eternal punishments.

[7] Moses himself has added many in order to inspire the Jews with a deeper awe for God's revealed will, and others did the same. And the present Pharisees have now reached the highest point, not only of foolishness but also of evilness that had to come by necessity. The reason why the Jewry is now in such an indescribable bad situation is the inevitable cause of the fact that the people have made compelling laws out of My advises that were given in all freedom. And how can a compelling law go together with the free will and with the equally free, never limited reason of man?

[8] The free will of man will gladly and always accept the bright illumination of his reason with the greatest thanks as a grace from above, but a severe compelling law he will curse in his will and mind. Therefore, every human being who stands under a law of 'must' is as good as continually judged, and consequently as if he were cursed.

[9] Thus, he who will give the people compelling laws in My name, will give them instead of My blessing only the hard yoke and the heavy load of the curse, and will make them new slaves of sin and of judgment.

[10] Therefore, your care for the further spreading of My commandments should be above all, that you will not at the same time put a new and heavy to carry yoke on the shoulders of the people, but that you will free them from the old yoke.

[11] When a person with a free mind will recognize and realize the light truth of My teaching and My best fatherly will, he himself will with his free will surely make a free 'must' of it and will act freely according to it. And this alone will become the true well being of his soul. But a compelled law that is imposed on him will hardly ever or never at all do that, because firstly a compelled law for the free will of man is totally contradictory to My godly order, and such a law will only darken man and never enlighten him. And in the second place because they who are imposing compelling



laws will immediately assume a higher future power and soon after that they will become proud, haughty and imperious. From their assumed godly position of authority for which the believers must often shudder and tremble more than for God Himself, they add to the pure godly announced precepts their own precepts as if it was the divine will that was newly revealed to them, and they attach to the observance of it more importance than to the observance of the pure divine commandments.

[12] From this, will proceed dark superstition, idolatry, hatred against people of different faiths, persecution, murder and the most disastrous wars. People are motivating this by all kinds of dark nonsense, so that they finally think and believe to render God a pleasant service when they commit the greatest offences and crimes against their fellowmen of different faiths. And only those who are imposing compelling laws are responsible for that.

[13] Therefore, in the beyond in Hell of which they were here zealous servants, they surely will occupy the most important places under the most relentless compelling laws, for in My Heavens there is only the highest freedom, however, by that also the highest unity, accomplished by pure love and the greatest wisdom.

[14] I have now expounded this to you truly and openly and have clearly explained it, and you also know now in freedom and without the least inner compulsion that which you as spreaders of My gospel should take into account. But if any of you or of your disciples want to act differently, then he will be warned indeed but for this reason there will be no inner compulsion by Me. But from the rotten and bad fruits the better people will soon notice what kind of mentality such a later disciple has.

[15] But because I am informing you this now, you must not think that by that I am abolishing the law that was given by Moses, because actually it is entirely the same which I am giving you back now in its original purity. Only the old, rusted 'must' I am abolishing and I give you the old complete freedom back. And the work to save your souls from the hard yoke and the judgment and of the actual Satan – the prince of the night and darkness who you know already – implies mostly that from now on you will stand no more under any compelling law in My name.

[16] As I am now giving you back the full freedom out of Myself, do also the same in My name to your brothers. Baptize them in the name of My eternal Love, that is the Father, in the name of the Word, that is the Son of the Father who has become flesh, and in the name of His Spirit of truth. And by that, wipe out in them the old hereditary evil that consists of the now well known damnable 'must' of the law. And I am asking you now if all of you have understood that?"

## CHAPTER 21

### **Agricola asks for guidelines for the education of the youth**

[1] Almost all of them confirmed that, but Agricola came to Me and says: "O Lord and Master, I myself understand and acknowledge now completely the pure divine truth of this clear statement of Yours, and also realize that the cursed 'must' of the law is a work of human blindness, and robs man inevitably of all the higher light because it blocks all sources by which the pure spiritual light out of the Heavens could flow in him, and by that it also pulls his soul with iron force into the dark matter and squeezes it to death. But this great evil has grown in our time to such a power and extent that it probably could never be banned completely from the material Earth.

[2] If we only consider that the excess of Roman laws for the strict maintenance of which at least 800.000 blind and rude soldiers and a not smaller number of the very darkest pagan priests with their limitless full power are acting as loyal guards. To break through and destroy this horrifying dam is for human strength as good as impossible, even with the best will and the greatest and most energetic wisdom.

[3] I only speak here about our state in which until now as it is known, still the greatest civilization can be found, and I do not want to speak about other rich people on Earth where the human beings can hardly be distinguished from the wild animals. But if I already encounter difficulties with us Romans who until now cannot be conquered, then how will this be possible with the completely wild nations of this Earth?

[4] Yes, a few like me and surely still different others, will accept all that with the greatest joy, but as soon as in the pure light of the Spirit, groups and communities will be established, the priests will knock at the door of the emperor and will pressure him until he will even have to draw the sword against such communities. Only then will the old compelling law really be slain with iron clamps around the poor nations. Woe those who will then still dare to spread this teaching of Yours among the people.

[5] And now, I still have to mention another point that also seems to be of great importance to me, and that is the education of the youth from early age. Many thousands of children are often educated in a totally wrong way, either by the ape-love of their parents or by their tyrannical severity and other blindness. Besides, for the so-called better part of the people in the cities there are also the schools which are all under the authority of the priests, where the children are indeed taught how to read, write and calculate, but concerning the pure spiritual they never hear anything else except all kinds of dark superstition.

[6] Question: how shall we proceed in order to firstly show and make it clear to the parents how they have to educate their children, starting from the house? And if it would be possible to have a good result in this respect, how we then have to proceed

to establish the public elementary schools in such a way that they will grow up for the people as a true salvation for the soul according to Your teaching? Lord and Master, no matter how indescribable good and true Your advises are in itself – and would even be more so by the living and perhaps general application of it – it almost seems to be equally impossible that the people would convert themselves everywhere for that in a complete natural way. Your omnipotence will for a great deal have to cooperate very clearly on that, otherwise, until the end of times not much could be accomplished with humanity as it is now.

[7] I surely am no prophet, but as a rather old statesman I have gained much experience. I know the government institution and the people, and consequently I can also predict more or less how this case will be accepted by means of a natural-human way of communication and what the result will be.

[8] Therefore, please show us besides the pure, divine true teaching the reliable ways, of which as far as I am concerned am now fulfilled, and from now on certainly also my whole house, and show us how we, weak human beings can inform in an effective way our many fellowmen. For otherwise, the people will – except a few exceptions – remain until the end of times the same as what they are now: nothing else than animals, gifted with some thinking-faculty and a little material reason, connected to a sensual free and evil will.”

## **CHAPTER 22**

### **The process of spiritual development**

[1] I said: “As an honest statesman you have spoken now really wisely, and this is indeed the situation as you have clearly and without reservation described to Me. And I tell you that now at this moment we will not change it, although we surely would be able to do it.

[2] For as the earthly day is not dawning at once, but gradually from the first hardly noticeable glimmer of the morning until the full sunrise through numerous stages of increasing light, so it is also the case with the dawn of the spiritual day with the people on this Earth. For if I in one time suddenly would bring up a complete spiritual day for all the people, then they would as long as they still have to carry their heavy body – become lazy and would not bother too much anymore in searching and examining. They will indeed keep the commandments and act according to the shining truth that is in them, but more in a mechanical way than in a complete living way when people can see the spiritual day arising in themselves by their own searching, examination and acting. And because they are experiencing great joy at that, they also teach their brothers who still are living in their own night, and exhort

and encourage them to search for their own inner spiritual day. Then this is certainly better than when each person would be placed immediately in the fullness of the inner spiritual day without his own interference and acting.

[3] Particularly in this very dark time the disciples who will spread this teaching of Mine will also be equipped with everything that is now only in My power, and they will be capable to perform great signs in My name, wherever and whenever that may be necessary for the true well being of the people. But nevertheless, it always will be of much greater value when people will be converted to believe in Me and will act according to My teaching.

[4] For by the pure word the soul experiences no coercion, but remains completely free in his recognizing and acting while signs that are preceding this teaching, will impose on the soul an undeniably coercion of faith and will consequently not be any better than the 'must' of the law.

[5] However, concerning your external laws of the state, those should exist for the flesh of the people, for as long as man is not fully reborn in the Spirit, external laws of the state are necessary for him because they are training him in humility and patience which are extremely necessary for the attainment of the full rebirth. On the other hand they will help to keep dark and evil man away from causing a great deal of evil to his fellowman, because through sharply drawn boundaries these laws are allotting to everyone what is their own, and will chastise the one who willfully acts against it.

[6] For this reason, I am also saying that you should remain obedient to the worldly power, no matter if you find it good or even very bad, because its power has been given from above. However, once someone is reborn in the Spirit, he will, just like Me not trouble himself anymore by a worldly law.

[7] Children however, should be treated and educated with true and serious love. Each pampering and indulgence from the side of the parents is a great harm for the soul of the children, which will be accounted as guilt to the parents.

[8] Wise parents will also be blessed with wise children.

[9] With the education of children a 'must' is necessary until the good of the laws has become a voluntary and cheerful obedience. Once this is the case, then the child has abolished the 'must' of the law in himself and has become a free human being.

[10] Thus, do what you have heard now, then everything will be good and just. Whoever has still something to ask, can do that now, then I will give him light, so that he can walk and act in the clear daylight."

## CHAPTER 23

### How to make an end to the pagan priesthood

[1] Now the Roman Agrippa, living in Emmaus came with his companion Laius to Me and said: "Lord and Master, You have now really informed us about great and wonderful things, and by this it is like a heavy stone that has fallen from our heart. But one thing, which our friend Agricola has also mentioned as a great hindrance for the spreading of Your teaching, You still did not especially touch upon, and that is how to conquer the extreme stubborn pagan priesthood, which will be very difficult.

[2] It is already difficult with the Jewish priests here who still have an idea of the one, true God. How much more difficult will it be with the pagan priests with their rigid materialistic opinions, who have not a single notion of one true God and who worship their idols in front of the people and to which the people must give sacrifices often of the coarsest matter like stone, bronze and wood made by sculptors. So it surely would be good if also about this matter You would like to say something to us."

[3] I said: "Also about this you should not be worried unnecessary. Because firstly I say to you that you will win more easily a one hundred pagan priests for My teaching than one Pharisee, because the pagan priests have lost enormously of their old esteem by the Greek and also Roman philosophers who were formed after their example. And secondly the many roaming magicians who came from all directions to Rome, largely discredited the performance of wonders with the people. Because of a certain decency and respect, the people is still going along with many things and by way of pastime they look at their performances, but they do not attach special belief on that anymore. And it will then also happen with the people that soon there will be no more pagan priests at all, while the institution of Pharisees of the Jews will still continue for a long time. What still will be more serious with the old institution of Pharisees is that unfortunately a new institution of Pharisees will develop in My name which will be much worse than the present one.

[4] When I explained the two chapters of the prophet Isaiah to you, I also have shown you the new institution of Pharisees. So I do not have to show and explain it to you again.

[5] However, concerning the pagan priests: their own darkness is already pressing on them a great deal, and many are desiring for a possible better and a more true light. Because of that, many are traveling from time to time to Egypt in order to receive there from some wise man more light about the destiny of man. For this reason, things are not as bad with the pagan priesthood as you imagine, and because of this situation I did not mention them specifically. However, because you have imagined insurmountable difficulties it was then also necessary to correct your thoughts about this.

[6] But I emphasize to all of you and I lay it to your heart that under no condition you should make a compelling law of My teaching for the people, so that at least among a few it will remain in its free purity until the end of times of this Earth, and so I will stay continuously active in the spirit among you.

[7] In the course of time there surely will rise a great number of partly or complete false prophets, so-called in My name, and one will claim this and the other that. However, those who can see into the pure teaching will surely oppose them with all meekness and patience, and finally have the victory on their side.

[8] But the number of those who are completely pure will, compared to the number who are impure, always be small. And look, this I cannot prevent, unless I would change all free men into animal-like machines through My word of power. And generally you still will be much less able to do that.

[9] If I wanted to prevent this by My almighty will, then it would not have been necessary for Me to enter the flesh of this Earth, for I was also able to guide and rule all other created beings eternally from My Heavens by My almighty will as I am doing this now also, and for this reason you certainly cannot notice any change – not even a small one – in all the created beings. For it truly is not for the sake of the stones, the plants and the animals that I now have come Myself as physical human being on this Earth, but for the sake of man who is totally free in his will and insight. And then I can give him no divine ‘must’ but only the full divine freedom as a true gospel from the Heavens, and leave it up to man to freely choose and act.

[10] According to My order, care has also been taken that by the non-observance of My teaching also the old bad consequences will come along with it. Of this you can be completely sure. And this is sufficient to restrain those people to whom My pure teaching had been clearly announced but who then will still go back to the world.

[11] However, at a certain moment, when the misery becomes too big, I will know how to clean the Earth of the old filth. I already have shown you what the physical and moral bad consequences of sin are for the soul: the body will decline in all kinds of terrible diseases and the soul in all kinds of doubts through superstition or wrong belief and the resulting foolish and bad acts.

[12] From all this, someone who stands in the pure light of life will easily recognize in what kind of spiritual light the physical and morally tormented people are in. When you see such people, then go to them and say: ‘Peace be with you. You are on wrong ways and we have come to you, guided by the Spirit of the Lord, to announce to you the true gospel: the ways to the light of life, which – in God – is the true salvation of the soul.’

[13] If they accept you, then stay there, teach them to understand the truth and to act according to its easy to understand principles. When they have accepted them cheerfully and are soon willing to act accordingly, then speak a prayer over them and lay your hands on the sick, so that they will be healed of their diseases, and then

baptize them in the true manner which I have already shown you earlier. Then by that you will have accomplished a work according to My will and which is pleasing to Me, and by that your reward in Heaven will greatly increase.

[14] Where and when you will have converted and baptized such a community and have confirmed it in My name, then appoint among them the best-instructed and most loyal fellow-citizen as a kind guardian and supervisor over the community. Give him particularly the gifts of the Holy Spirit so that he can be a true benefactor for the community that has been entrusted to him. But do also not impose on him any compelling law, something about which he also must watch over the members of the community, with the exception of children, about which I already have given you an indication.

[15] But although such a guardian is appointed by you in My name, he should therefore not enjoy any earthly respect, but he should just like you be a humble and very simple servant of the to him entrusted brothers and sisters, and should not let himself be honored or even be rewarded for his services, because what he has received for nothing he should in all love give it back for nothing to his brothers and sisters who in one respect or another are less gifted.

[16] However, whatever the love of his community will give him in freedom, he also can accept in the same manner as I also have allowed it to you, because he who does something good to the one who has been send by Me, will also receive the reward of him who has been send. And by that you know now everything that is mainly necessary to know. Many other things you will know at the right time.”

## **CHAPTER 24**

### **The trinity in God and man**

[1] Now a Pharisee came to Me and said: “Lord and Master, in Your discussion You have said to us that Your disciples who will spread Your true teaching of life and by the laying on of hands will baptize those who have actually accepted Your teaching. That means to strengthen them in the name of the Father, who is the Love, in the name of the Word, that is the Son or the wisdom of the Father, and in the name of the Holy Spirit, that is the all-capable will of the Father and the Son.

[2] I think however that by that, many different points of view can easily exist which can be prevented when all those who have become believers would be baptized by Your disciples only in Your name or only in the name of the Father, because in future times those three – although the highest and holiest – denominations will probably bring people who do not have such a good understanding to believe in three separate gods, as three divine personalities. So also, the old Egyptians have in the

course of time made of the ancient pure belief in only one true God a great number of gods out of the many qualities of Jehovah. After that, the blind fantasy of the people has changed it in all kinds of individually existing and specific active divine beings. They constructed temples and after that they also honored them in a special way. But at the same time they sunk away so deeply in such an unprecedented materialism that one often attributed the most common human weaknesses and perverted passions to the imagined divine personalities.

[3] This could also be the case in course of time, maybe after a few centuries when even more foolish and blinder people would start to imagine three gods, only on the basis of the denominations for the supreme conceptions that were heard during baptism. Then it would certainly not take long before one will greatly worship those three imagined gods in temples that will be specifically build for them. However, if this will happen, it will not take long before the people will also start to worship Your disciples – who they came to know by name – and also their successors in the same manner, and they will pray to them in the temples that will be build for them. According to my opinion this could be prevented in the easiest and permanent way when one should only make God known under one name to the people. What do You say about that?"

[4] I said: "You have said that very well and correctly, but still I cannot omit to urge you to do it anyway because with those three denominations the being of God as a whole is explained and is clearly brought to the attention of the people.

[5] It is true that by that in a certain way for someone who has a less good understanding a kind of threefold divine personality will come forth. But in order to reflect in all aspects the most inner truth, one cannot express it differently than how it is.

[6] Look, man has been created totally in God's image, and whoever wants to know himself completely must realize that as one and the same human being he actually also consists of three personalities. You firstly have a body, provided of all the necessary sense organs and other parts of the body, from very big to hardly unimaginably small, which are necessary for a free and independent life. This body has, for the benefit of the development of the spiritual soul its own very natural life within that is different in every respect from the spiritual life of the soul. The body lives on material food of which the blood and the other nutritious juices are formed for the different parts of the body.

[7] The heart has a special living mechanism of its own within by which it continuously has to expand and then contract again. By that, the blood that makes the body alive together with the other juices that are made from it, will be pumped to all parts of the body. And by its contracting movement the heart will assimilate the blood again to saturate it with new nutritious foods and then pump it out again in order to feed the most various parts of the body. In these numerous and most divergent parts of the body an equal number of different nature spirits are living



within, which are extracting from the blood those substances that serve the purpose and which are necessary for the nutrition and the maintenance of that part of the body that is controlled by such a spirit. Then they are assimilated into the parts of the body that are controlled by them, that means by the very spirits. In this way they are making the body more powerful and stronger, and without this continuous activity of the heart, man as far as his body is concerned – would not be able to stay alive for one hour.

[8] Look, with this activity of life, the soul has nothing to do with it, because this activity has no connection with the free will of the soul, no more than with the very activity of the lungs, the liver, the spleen, the stomach, the intestines, the kidneys, and so much more countless parts of his body. The soul does not know these at all and he also cannot care for it. Nevertheless, the body is as a complete separate personality one and the same human being, and does and acts as if the two were totally the same personality. But then, who of you can say that the body and the soul are one and the same thing? [9] If we consider now only the soul, then we will see that also he is in himself entirely a complete human being who has substantially spiritually also in himself and for the benefit of himself precisely the same parts as the body, and in a higher, spiritual respect he is using them just like the body is using his material parts.

[10] Now although the body on the one hand and the soul on the other hand represent two totally different human beings or persons, of who each has his own individual activity, they finally cannot even understand the how and why of those activities, and they are in the light of the actual purpose of life nevertheless only one human being. Consequently, nobody can claim neither of himself nor of anybody else that he is not an individual but a twofold human being, because the body must serve the soul, and this one, with his reason and will, must serve the body. And consequently, the soul is equally responsible for the acts for which he has made use of the body, as well as for his very own acts that exist of all kinds of thoughts, wishes, desires and lusts.

[11] When we however consider more in detail the life of the soul as such, we soon will discover that also he is a substantial bodily being, who in himself stands not much higher than at best for instance the soul of an ape. Although he possesses an instinctive thinking-faculty of a somewhat higher level than a simple animal, an intellect and a higher free opinion about certain things and their interrelation would be out of the question.

[12] This higher potential in the soul that is in fact the highest and equal to God, comes from a pure essential, spiritual, third man who lives in the soul. Through him, he can distinguish that which is true from the false and that which is good from the evil, and is able to think freely in all imaginable directions and is able to will in complete freedom. As he – supported by the spirit – will direct himself with his free will towards that which is purely true and good, he slowly in the same proportion will

make himself completely equal with the spirit who lives in him. Thus: strong, powerful and wise, and is then identical with him, as being reborn in the spirit.

[13] When this is the case, the soul is as good as one being with his spirit, just as the more noble parts of a perfect soul – which in fact exist of the very different nature spirits in the body will completely change into the spiritual substantial body, which you can call the flesh of the soul, and finally will also change into the essential body of the spirit under which the true resurrection of the flesh has to be understood on the youngest, most true day of the life of the soul, that begins when a man is completely reborn in the spirit, be it already here in this life or – what will cost some more trouble and time – in the beyond.

[14] Even though a completely reborn man in the spirit is only one perfect human being, his being exists nevertheless in himself eternally out of a well distinguishable trinity.

[15] How this is possible, I will explain very clearly to you. So listen carefully.

## **CHAPTER 25**

### **The activities of the three bodies of man**

[1] If you just are a little observant, you will notice that with every thing and every object there is a distinguishable trinity. What will strike the eye first is of course the outer form, for without this no thing and no object could be imagined and could also not have any existence. And when the first exists, the second one is of course the content of the existent things and objects, for without this, they also could not exist and they also could not have any form or outer shape. Now what is the third, which is as necessary for the existence of a thing or object as the first and the second one? Look, that is an inner power in every thing or object that keeps the content of the thing or object thoroughly together and which forms their actual being. And since this power consists of the content and consequently also of the outer form of the things and objects, it is also the original being of all existence, no matter of what kind its nature may be. And without this power, the existence of a being or thing or object would be quite as unimaginable as without content and without an outer form.

[2] You can see now that the mentioned three parts are as such easy to be distinguished, since the outer form is not its content and the content is not its inherent power. And still, the three mentioned parts are completely one, because if there would be no power, there would be no content and certainly also no form.

[3] Now let us go back to our soul. The soul must, because of a sure and certain existence, have an outer form, namely that of a human being. Consequently, the

outer form is that which we call the body or also the flesh, be it still material or spiritualized substantial, no matter how.

[4] Now when the soul – as far as his form is concerned – consists of a human being, he also will have together with the form his corresponding content. This content, or the inner body of the soul, is his very own being, therefore, the soul.

[5] And if all this is present, then there will be also the power that consists of the whole soul. And this is the spirit which finally is everything in everything, since without this spirit it would be impossible to have a solid substance, and without this also no body and consequently also no outer form.

[6] Although the three distinguishable personalities are as a whole only one being, they still have to be mentioned and distinguished each one of them separately.

[7] In the spirit, or the eternal essence, lives love, as the all-accomplishing power, the highest intelligence and living firm will. All this together brings about the substance of the soul and gives him his form or being of the body.

[8] Thus, once the soul or the human being is present – according to the will and the intelligence of the spirit – the spirit withdraws itself deep into the center and gives the now

existing soul according to its deepest inner will and intelligence a free will that is as it were separated from it, and a free, as it were independent intelligence that the soul can, partly by his outer sense-organs and partly by an inner capability of perception acquire to himself and perfect it as if it would be completely the very own work of this completely free intelligence.

[9] As a result of this condition that is formed by necessity in which he feels as if were separated from his spirit, the soul is capable to receive an outer as well as an inner revelation. If he receives it, accepts and acts according to it, he will also by that become one with his spirit and therefore will more and more come to the unlimited freedom of the spirit, not only with regard to the intelligence and the freedom of will according to this enlightened intelligence, but also in the power and the might to accomplish everything whatever he recognizes and wills.

[10] Again, from this you can see that the soul – as the thought of the spirit that has changed into living substance, which is actually the spirit itself – can still in a certain way be considered as something that came forth as second from the spirit, without being something else, except the spirit itself.

[11] The fact that finally the soul becomes visible as an individual, clothed with an outer body that in a certain way appears as a third personality, is shown to you by daily experience. The body is for the soul an outer revelation of his deep inner spirit and has the purpose of turning the intelligence and the free will of the soul inside out, limit it, and only from then on search and find the inner limitlessness of the intelligence, of the will and its true power, and by that, as an infinite glorified and completely independent individual to become one with the inner spirit, which is the only thing that really exists in the human being.

[12] Since now, by this explanation of Mine you can hopefully clearly see how a man as such as well as any other thing from a lower level – consists of a certain distinguishable ‘three’, we will pass over as a conclusion of this supremely important explanation to the triune Being of God Himself, so that you will be able to clearly and plainly see why I, because of the higher and inner living truth had to advise you emphatically to baptize in the name of the Father, the Son and the Holy Spirit – that means: to strengthen – the people who believe in Me and who have in fact accepted My teaching.

[13] Thus, listen again carefully to what you will hear from My mouth in order to make the whole entirely and truthfully complete.

[14] Look, as all of you very well know that the book of the prophets says and explains that I, Jesus, Christ – also called Son of Man, although also defined and named by different names, namely as Father, Son and Holy Spirit – am the true God. And still, God is only one individual majesty in the highest perfect form of a man.

[15] As you well know now, the soul, His outer body and His deep inner Spirit are united in such a way that they are only one Being, or finally consist of one individual substance. But still, they form with respect to each other a well distinguishable ‘3’. So are also the Father, the Son and the Spirit united, as is taught by the Scriptures of the old fathers and prophets that I have just named.

[16] Once David expressed the wish that his soul, his body and his spirit be found blameless in the eyes of God. When the words of the old, wise king sound like this, could one not ask: What? Does man consist of three persons or three men? If this is already not possible with man, by whom the splitting of the three for the sake of his development and true perfection of life is clearly perceptible, how could God, who is from eternity within Himself in the greatest perfection only One, be split into three different persons or even three Gods?

## **CHAPTER 26**

### **The Being of God**

[1] Listen, if it is sure that God as Creator of all beings – yet different from all other beings who were created by Him – was, is and will be eternal, is it then for Him an immovable necessity to remain in that particular original center? If it is already given to man to move freely with his body in all directions and even more so with his spirit, how could God in His limitless freedom restrict Himself in that wherein He gave even His created beings full freedom? I say to you: the divine infinity has the power in everything to also move endlessly free. He therefore will also have the right to

change His glory into the flesh in order to be visibly and understandably present before His created human beings as an eternal entirely perfect Man.

[2] But the endless glory of God does not have the power – and can impossibly have it – to create Gods outside of Himself who are completely equal to Him. For if He would be able to do that, He would be able to create besides the one endless universe also other equally endless universes, of which any somewhat clearly thinking person can already see from a distance that this is the purest nonsense. For if the first universe is endless in all imaginable directions, then where must the second equally endless universe begin?

[3] A second perfect God with the fullest endless glory is therefore quite as unimaginable as a second endless universe. And so you can clearly see that I who am now just like you walking as a Son of Man in the flesh, am not a second but only the one and the same God who I was since eternity before all created beings and also will remain in all eternity. Therefore, I cannot do anything that is contrary to My eternal glory, but everything for it.

[4] If I created outside of Me two more Gods, like for instance the Son and the Holy Spirit, so that the two would be individually different from Me, then they inevitably could claim all My unlimited power, without which no God could be imagined, no more than one can imagine a second or even third endless universe that would be divided in a certain way, limiting each other. However, if this would be thinkable, then what about God's sovereignty of which there can only be one?

[5] There can however exist only one such endless divine sovereign authority. For if there were three, then God's endless one Kingdom would be split, and the existence of it would be quite as unimaginable and impossible as the existence of three endless universes next to each other.

[6] The one Kingdom of the one God can exist eternally because only He is the only King and Lord of it, as it is written in the books of the prophets, who have prophesized out of the mouth of God: 'God will give His glory to no one else' (Isaiah 42:8). For only I, Christ, am the only God. Human beings, angels, sovereignties and powers, yes, all things in Heaven and on all globes have always bowed before Me and will throughout eternity only bow before Me and never for anybody else, just like the cosmic spaces of creation that seem endless in your eyes are devoured by the one endless space of creation, and compared to that, they appear like a total nothing.

[7] If by the names Father, Son and Holy Spirit, not one self-existing God – the one primordial Being – has to be understood, and instead of that a Son that is separated from the Father and likewise a different Holy Spirit would be accepted, then what kind of God would the Father be?

[8] When it is stated in the books of the prophets – which are not understood by the people because of their rude simple-mindedness caused by themselves – that the Father clothes the Son with all power and glory in Heaven and on all globes and

worlds, and has given Him the Holy Spirit as cooperator to sanctify and to watch over the new teaching from the Heavens, which is now given to you and over which only the Son, who I am, has the leadership, just like over all other things, then I ask you: what kind of God do you think the Father is? Can you still see a God in Him?

[9] And if in your material-human blindness you still can imagine another one, then you unquestionably would imagine Him to be useless and inactive, since you clearly have to perceive that under these conditions He cannot accomplish anything anymore and can also not govern over anything anymore. You surely will have to realize in a dark human manner that God the Father has perhaps delegated His government to His Son forever because of His high age – just like the old king Pharaoh in Egypt who delegated the government to Joseph – and also because of His weakness and tiredness so that He can enjoy His rest being totally inactive.

[10] Can you really imagine that the Father has become old, and that He wants to lay down His work because He now has besides Himself a Son who is in all aspects equally almighty as He is, and further still has an equally powerful almighty Holy Spirit who He created out of Himself and His Son, and that He will delegate now the whole government to both of them, while He Himself will abdicate.

[11] Oh how extremely heathenish foolish, silly and blind would human reason be to fall into such a madness.

[12] If there exist a Son and a Holy Spirit who are different from the Father and would exist besides Himself, as this is the case with angels and human beings, then they can be nothing else except His created beings, because they did not receive their being – no matter how perfect it may be – of themselves as a result of their very own and eternal perfect power, but only from the one Creator.

[13] However, how can there be a complete, divine relationship or a real unity between a spirit without body and form and a spirit with body and form? Can it be said that the Son – who is a bodily Person and, as you can see, has a body – is in the Father if the Father has no body, no shape and no form? Or can the infinite Father, without having a body, shape and form be in the Son?

[14] Moreover: if the Holy Spirit is a third person as such, coming from the Father and the Son, then how can that person have the same qualities as those two are having and who are equally eternal? Or can that which receives its existence from another person, be equal to that which has its existence out of himself? Can eternity ever be equal to the all-fleeing time, or the limited area to infinity?

[15] Even if one can accept that all the times of times are contained in eternity and are moving and changing, then it is however impossible to think and assert that time, no matter how long it lasts, can comprise eternity. Just like one can also think and assert that the endless primordial space surely can contain all spaces – which, no matter how big they may be, are finally still limited – but these last ones can impossible contain the primordial space.

[16] Thus, if the Holy Spirit would really just like any other created being go out of the Father and the Son as a being as such, then he obviously would be a god of time and not of eternity. However, such a god could then, just like all that which is timely, in course of time cease to exist. But if this is the case, then who would be able to give an eternal life to all human beings and angels and maintain it?

[17] In order that this matter of the highest importance would still be more clear and plain to you, we will continue this subject, and so you listen to Me.

## **CHAPTER 27**

### **The Lord as Son**

[1] If furthermore, the Son was present since eternity, then how could He be procreated? And when the Holy Spirit was also there since eternity, how could He then come forth from the Father and the Son and have His beginning in Them. If according to your mind and reason the three divine persons – contested by you, of whom the future people could easily make three Gods – are all three eternal, that means without a beginning, then one of them could not have given the beginning of his existence to the others.

[2] I am, as I am now with you as a Man in the flesh, the Son, and I was never procreated by anyone else except by Myself, and consequently I am My highest own Father since eternity. Where else could the Father be except in the Son, and where else could the Son be except in the Father? Thus only one God and Father in one person.

[3] This body of Mine is therefore the glorified shape of the Father for the benefit of the people and angels, so that I could be an understandable and visible God for them. Now you can see Me, listen to Me and speak to Me, and by that still stay alive. Because before, it was so that no one could see God and live. I am now God in every respect. In Me is the Father. And the power that goes out of Me according to My love, wisdom and almighty will and that fills up the eternal endless space throughout and which is also active everywhere, is the Holy Spirit.

[4] As you can see Me now as God-Man with you, I am with My whole original central Being certainly completely and undivided in your midst, here in this dining-hall on the Mount of Olives. And thus, as highest true God and Man at the same time I am nowhere else, not on this Earth and even less on another. But still, by the power, which is the Holy Spirit, that goes out of Me, I fill all the Heavens and the earthly material and endless space with My activity. I can see everything therein, from the greatest to the smallest, I understand everything, know everything, decide on everything, and create, guide and rule over everything.

[5] Now, when you clearly know this out of My mouth, you also will understand for which reason you shall strengthen by laying your hands upon them, in the name of the Father, the Son and the Holy Spirit, those people who believe in Me and who are also acting according to My teaching, after it has been made known to them.

[6] If you understand the reason now, you also will perceive that the people who are truly and correctly taught by you, will not easily come to the idea of accepting three gods as such, because you have named the three qualities. But I also urge you to give the people a real and truthful light, because where this will be lacking, the people will easily and quickly wither and change to all kinds of false doctrines, and then it will be difficult to bring them on the way of the full truth.

[7] The fact that, despite all your faithfulness there still will be false teachers and prophets who will mislead a lot of people, you surely will not be able to avoid, and you will not be blamed for that, as little as a farmer who sows pure wheat on his land between which his enemy has scattered weeds during the night, will be accused of sin when on his land between the wheat the weeds grow rampantly and weaken the good grain.

[8] It is of course the desire of My love that all the people of this Earth will walk on the light way of the truth and therefore will go towards eternal life. But because I – for the reasons which I already have made known to you – have to withdraw My almightiness, every human being is completely free and can finally believe and do what he himself wants.

[9] When you spread My teaching, you better influence the reason and by that the mind of the people. For once the reason and the mind are penetrated, faith becomes alive and successfully active by the good will. Without the right enlightenment of the reason and the mind, faith will only be present after a dumb and blind acceptance of that which man has heard from one or the other authority. Such a faith is however actually no faith at all. It does not awaken the mind to a voluntary activity that makes the heart happy, and is therefore dead since it is without the free joy-giving works.

[10] Works that were accomplished by man because of an external imposed 'must' do not have any value for the soul, since they do not awaken the soul but are oppressing it because they were not voluntarily brought with joy out of an inner conviction, but only out of fright for the punishment that is threatened while one feels secretly offence, fury and rage.

[11] When I am already saying to you that you should be equally perfect in understanding and pure love as the Father in Heaven, then your disciples should be too. Therefore, I also say to you the following: examine everything beforehand and keep that which is good and true.

[12] What I am advising you now to observe yourselves you also should advise to your future disciples. I very well could desire now from you to believe Me what I will say and advise to you without further explanations, because the signs which I have done before your eyes have surely given Me the authority which compels you to



believe Me. But such a compelled faith is by far still no inner light of the soul and does not awaken him for a joyful deed.

[13] The fact that this is indeed so, are proving your continuous questions, and by that you recognize openly that faith, which is only based on authority is giving the soul much too little light. And this lack in you is only done away by My explanations. As you now still want clear explanations, which are also salutary, so also your disciples will want this from you, and you should not be thrifty with it if you want to control the appearance of the false prophets as much as possible.

[14] You also will perform signs, and the false ones will do the same with the help of all kind of deceit, and therefore the signs that are performed by you will always be a meager proof for the realness of the teaching that is announced by you to the people. But whatever you will be impressing in the reason and mind of the people by means of lightening words will remain an eternal, indelible, living proof of the truth of the teaching out of My Heavens. Such a clearly understood truth will only then make you and your disciples completely free. And now, I again have revealed a lot and given you much light, and therefore I am asking you again if you have well understood this.”

[15] All of them said: “Yes, Lord and Master, we now understood it very well, because now you have spoken again very freely and openly.”

[16] Then I said: “We still have the time. If anybody still wants to know something, let him ask.”

## **CHAPTER 28**

### **About infinite space and eternity**

[1] On this invitation of Mine, one of the Jewish Greeks, who we already know, stood up and said: “Lord and Master, out of Your mouth and with Your permission, also out of the mouth of Raphael we already have heard so many enlightened truths that I really cannot think about anything else which is unknown to me, and so it will be for each one of us difficult to ask You another question about which You still would not have given any explanation. And whatever You have explained to us, is explained in such a way that even a very simple mind should understand it very clearly. Therefore, there are no more questions left that we could ask You in order to receive a more clear light.”

[2] I said: “Hail your soul if he has absorbed now already so much light of life. However, if you cannot find any corners in yourself that are not enlightened, then there will certainly be someone else who still can perceive many dark spots in himself, and in course of time maybe you again also.”

[3] When the Jewish Greek heard that from Me, he bowed before Me and sat down again.

[4] Then Lazarus said: "Lord and Master, I still have a few of those dark corners in myself. If ever You would like to be so merciful to enlighten these, that would be a great relief for my soul."

[5] I said: "I already know for what you are thirsting, and I also could lay an enlightened answer in your heart, but because it here concerns the enlightenment of all who are present here, so that many a man among you would be aware if also in himself it is already a complete light, you should ask your question openly, then I also will give an audible and clear answer to everyone."

[6] Then Lazarus continued: "Lord and Master. After what You have explained to us about the great spheres and heavenly bodies, about the shell globes and about the great Cosmic Man, it has become very clear in me concerning the overwhelming endless greatness of the eternal unlimited space. But soon after that, I discovered a very big dark abyss, over which even my most daring thought dare not to fly over.

[7] Look, the fact that the space of creation is infinite and thus can have no end in any direction, is very clear to me and certainly also to everyone. But what is the actual eternity of it? Who has stretched out space so infinitely far, and how and when? What is actually eternity, and how, in time and space, is God Himself eternal and infinite in everything? Look, Lord and Master, that is for a mortal human being regarding You certainly a very improper question, but can a soul who has a need of light, help it if such thoughts come up in him?

[8] I said: "You named it a very improper question regarding Me. I however, call this a very good and very proper question, and will give to all of you an answer that is as clear as possible.

[9] Look, God, space and eternity are again equal to the concepts of Father, Son and Spirit. The Father is entirely Love and consequently an eternal striving for the most perfect existence by the power of the eternal will in that love. Space, or the Son, is also from that eternal striving of love the eternal resulting existence. Eternity, or the Spirit, as the endless initial power in the Father and the Son is the working of and accomplishment of the strivings of the love in the Son.

[10] If space started from one point that expanded in all directions unto infinity, then firstly it was as little as infinite as the great Cosmic Man. Secondly, the question arises out of itself: what was that which undoubtedly surrounded that point endlessly far in all imaginable directions from which later the infinite space of creation expanded. Was it the ether without light, or was it the heathenish chaos, or was it a complete firm substance, or was it the air or water or fire?

[11] If it was one of those named things, then how did that point in space have the power in itself to drive such endless large quantities of substances out of itself endless times into the infinite. And where did those substances end up if the eternal endless space came from this original point? Then there is no other possibility except

that they have to be outside of the endless space, just like in the beginning when they were also outside of that point out of which the endless space would have come forth. However, if this could be somehow imaginable, then the space of creation would again be limited, and even if it would expand eternally farther and farther, then it still could never be infinite.

[12] With this you can see that the space of creation was out of necessity eternally endless in all directions and can never have known a beginning. And since God, space and eternity are identical – just like I already have told you – then God, who unites all these concepts in Himself, is also without beginning, for a beginning of God is quite as inconceivable as the beginning of the existence of the endless space and at the same time of the eternal time. I believe that this is now made clear enough, so that everyone can understand this.

[13] But I still can see a certain dark rock in you, and you still are not able to climb over it. Look, this rock exists of the fact that you are imagining the endless and eternal space as dead in itself and without any life intelligence. And therefore you also cannot understand how God as the only eternal life principle has found in a certain way Himself in the eternal and endless death and has recognized and understood Himself as the most perfect life.

[14] Yes, if one has such an idea of the endless and eternal space of creation, then he can indeed very difficult or not at all understand how the infinite Spirit-God was able to find also in eternity His way in the eternal endless death as a perfect life.

[15] Therefore, form yourself precisely an opposite idea of the eternal endless big space. Imagine that in it there is not a single little point that is without life and without intelligence, and that even that which is in your eyes dead and which seems to be completely without life, is not dead and without life, but only judged by God's almighty will, just like you yourselves can observe from a heavenly body or from its apparent lifeless elements.

[16] However, if all heavenly bodies with their most divers elements are nothing else and also cannot be anything else except ideas and thoughts of Himself that are fixed by God's almighty will, then how can they be considered by men as dead and without any intelligence?

[17] If God, who is identical with the endless space and its eternal time, is in Himself entirely the highest and most perfect Life, then how can that which wholly comes out of Him be dead, without life and without intelligence?

[18] Consequently, that which exist and which seems to be dead in your eyes, is only judged by God in this way and can return to the complete free life as soon as God will unloose the firm bands of His will of such a judged thing.

[19] You have seen something similar with Me and with My permission also with Raphael when stones were suddenly changed into their original ether, or when this ether became a firm stone of which the pillar along the way to Emmaus gives you a very tangible example.

[20] Since all this is so and can impossibly be otherwise, you should, in order to really come to a true representation of God, completely ban from the endless space all that which is in relation to dead, and imagine nothing else than life and once more life and nothing else than intelligence and once more intelligence, for in the endless Being of God's intelligence and power no death can exist.

## CHAPTER 29

### Comparison between the beings and the universal intelligence

[1] However, man who is gifted with an individual life-consciousness considers the endless space of creation and the unknown countless things which it contains as dumb, dead and without intelligence. Why this seems to be like that to man has a wise reason, which is that his life-consciousness must acquire the full godlike life's independence. For that, by My will, man is completely separated from the universal life-consciousness with its endless and highest intelligence, so that the life-consciousness of man would find itself in it and by that, as if by the external revealed way, he also would develop and strengthen himself for its eternal independent existence.

[2] However, as long as man tries to acquire his life's independence by himself he hardly has any notion that he is completely surrounded by sheer life and the highest life's intelligence and is also – as far as his body is concerned – permeated by it. Otherwise he would in fact not exist at all. However, when he is ready for it according to God's revealed will, because his inner spirit has completely permeated him, then the whole person is in free contact with the highest life and its enlightened intelligence in the universal infinity of God, without losing his individuality and personality by that. Then he discovers no more a dead and dumb space or dead stones, but then for him everything becomes life and light and intelligence that is aware of itself.

[3] The fact that this is so is in the first place proven to you by My omniscience that has been tried by you many times. Indeed, how could I know endlessly many and all things if the space between Me – that means My individual-personal Being – and for instance the sun or another still much further distanced object, would be without life and intelligence? And secondly, it is also proven by the wisdom of a lot of people who – without leaving their place – know many things concerning something that exists on another place at a great distance and how and what happens to it, or what will happen in the future.

[4] The seven Egyptians are a vivid example of it. Who informed them that I was here? By this great and universal intelligence they became aware of it in themselves, as well as the way that guided them to this place. If the space between here and

Upper-Egypt would be without intelligence, then they could impossibly know what is and what happens here.

[5] The soul of a human being is in his body only separated by a very thin wall that is in no way connected with the universal life's intelligence, and in his natural condition this is sufficient for him to have mostly no idea of what is and what happens close by, as if it were behind his back. And he does not even understand one thousand times a one thousand part of what is happening before his eyes. All this is because of the very thin separating wall mentioned before, that exists between his particular and the universal endless spatial life. If this separating wall would be very impenetrable and extensive, what would such an enormously isolated soul still know of what is existing around him on all sides?

[6] However, the fact that a soul – for reasons only known to Me – is separated by a stronger and denser wall of separation from the universal supreme intelligent godly life, you very well can see with the mentally deficient, the dumb and the so-called stupid. Such a soul is thus only capable of a very poor development or sometimes even not at all.

[7] Why also this is allowed I know very well, and some of My old disciples know it partially also. The rest of you however will come to know it later.

[8] Souls of animals and plants however are not severely separated from the universal godly life in space and are therefore capable, by their inner feeling to do that for which they are destined according to their capacity and arrangement. Every animal knows the food that is good for him and knows where to find it. He has his weapons and knows how to use them without any practice.

[9] So also, the spirit of the plants knows exactly that element in the water, in the air and in the earth that is beneficent for its specific individuality. The spirit of the nature soul of the oak will at no time draw the elements to itself that the cedar needs for its existence. Indeed, who tells a plant to draw only that element that is intended for it? Look, all this is the work of the highest and universal life's intelligence of space. From this, every plant and animal soul draws a special necessary intelligence and is further active according to its instructions.

[10] But if this is so – something that every person can always clearly see from his experience then it is obvious that the endless space and everything that it contains is one life and one supreme intelligence. The human soul can only see that unconsciously because he can create his lasting life's independence by his separated intelligence, which is immense. This is something of which no soul of an animal or plant is capable of, and therefore it has no separated existence as such, but only a mixed and therefore, up to the human soul a countless times changeable existence of which it also cannot retain any memory, for after each mixture and changing of being it goes over to another sphere of intelligence.

[11] Even the soul of man as the highest empowered mixture of mineral, plant and animal souls, has no memory of his former forms of existence, because the specific

soul elements in the earlier mentioned three kingdoms do not have a strictly separated intelligence, but for the benefit of their kind only a kind of intelligence that was taken from the universal godly life in space. Although in a human soul all the countless specific former parts of intelligence were united with each other, and this leads to the fact that the human soul can certainly recognize all things out of himself and can evaluate them intelligently, but a specific remembrance of the former levels of existence is not imaginable or possible because in the human soul there was only one human being that came into existence from the endless many separated souls.

[12] However, when man is completely permeated with the Spirit of life and light, he will perceive such an order in himself, just like I am eternally and always perceiving this in Myself, namely that everything exists out of Me and that I am everything in everything. And do tell me now, friend Lazarus, if you have well understood all that. And all of you are also free to give your ideas about it.”

## **CHAPTER 30**

### **About knowing the future**

[1] Now Lazarus said: “Lord and Master, this explanation of Yours exceeds everything what we have heard and seen from You so far. And only now it is becoming clear to me why You, being a Man Yourself, came to us to teach us about God and about ourselves: because we are destined by You to live forever in the highest possible independence, which we however must, want to, and with Your help also will acquire, first by our own activity according to Your teaching and out of our free will.

[2] Only now we have a complete correct idea about You and also about ourselves, and we also know why it is necessary to do this or that, for otherwise it would not be possible for any human being to acquire true, eternal life. Now we really know God’s Being and by that also ourselves. Now it is possible to continue on the well-lighted way to life. But how many one thousand times one thousand people have no idea of all this and have to continue on the way of destruction? When they possibly can be released from it, just like we now, this only You will know. We can only wish that the souls of those human beings may be released out of this too great tormenting as soon as possible. Because the lighter and freer we feel now by Your mercy, the more and deeper we also feel the misfortune of all those to whom this mercy was not granted.

[3] But what can be done? When You are allowing this Yourself for reasons which are known to You and which certainly are wise, then it also must be good for us. But

how long will it still last before all the people on the whole Earth will become one in faith and one of light, and will consider each other as brothers?"

[4] Then also Agricola said: "Yes, this is also continuously my concern. Also for me, the truth that becomes more and more clear, really oppresses my heart, because by that I can see all too clearly how far the others, yes almost the whole of humanity, are standing away from it. Lord and Master, You know the future as well as our thoughts and desires. Therefore, You could indicate to us a certain time when surely the greatest part of the human beings will be able to rejoice in a higher and true light of life."

[5] I said: "As long as man remains on this Earth and is not completely reborn in the spirit, it is not good at all for him to know much beforehand, and if the future is clearly revealed, it would press down his heart which is not so strong yet and would bring him to despair.

[6] Just imagine how difficult it would be for the people if they would know precisely the time and hour of their dying. They already do not find it pleasant to know that they surely have to die. How much more unpleasant would it be for them to know also the year, the day and the hour on which they can expect the death of their body.

[7] Oh yes, it is quite different for a person who already here has been completely reborn in the spirit of all life and who already possesses his future life in all clearness in himself and can feel it truly and lively. Such a person can know very precisely beforehand the goal and the end of his body because the time on which his heavy load will be taken away from him will not fill him with sadness but only with the greatest joy. However, a common person would certainly become very sad by such sure prospect.

[8] Therefore, you should not search too zealously to know how the future looks like, but be satisfied with what you must know for the salvation of your soul and take also pleasure in the fact that I, in My love and wisdom know these things and will certainly let everything happen the way it certainly will be best at all times for a good or perhaps degenerated humanity, then you will also be able to bear every bad and good future.

[9] When you will however be reborn in the spirit yourselves, you also will be able to look into the future and you will not become sad and weak by that.

[10] But how things will develop in the distant future, I firstly have already shown you quite clearly by the nightly appearance, and still clearer in the explanation of the two chapters of the prophet Isaiah. And I will show you even more about the end of the in fact evil human world with which you will also not be too happy. But on this midnight hour we will leave this subject to rest, for we still have to talk about much more necessary things with each other. So, whoever of you has still something to ask should do that, then I will give him light."

## CHAPTER 31

### **Agrippa tells about his experience with a possessed Illyrian**

[1] Then Agrippa said: “Lord and Master, now that during this night You are so generous in giving light, by this opportunity I gladly would like to receive an exact clarification from You concerning an uncommon phenomenon that is happening in people’s life.

[2] Look, I am, just like friend Agricola, someone who knows a lot of things and I am also very experienced in many rare things, and therefore I can talk about many things, which is certainly not possible for everyone. A few years ago I had to go to Illyria in Europe, because of important official duties. This Illyria is a very mountainous country and for the greatest part also wild and hard, and the inhabitants of it are therefore also little developed and they have much similarities with the country that they inhabit. They are hard, little fertile in spirit, but on the other hand they are good in all kinds of legends, especially in all kinds of superstition. And just like their country, they are also very fertile for all kinds of weeds.

[3] Well now, in a little village, where we Romans possess already for considerable time a stronghold, I met a group of people among whom a couple of priests were present. These were working with a man of about 30 years old of whom they told me that he was possessed by an evil spirit for years and that they were trying now to free him. They told me that the man was the son of a prominent family of that region and that the whole house, yes sometimes the whole village was really enduring an infernal torment, and still, it was not the fault of the man since he himself was the one who was tormented the most.

[4] At first I thought that this was the silliness of those people, and also that it was a smart trick of the priests. I thought that they picked out a man and had used him with the help of his probably learned rage in order to bind the people who were lingering for wonders and to make them to believe more in them. But soon after that, when I could convince myself with all my sense organs that the rage of the man could certainly not be natural because his powerful expressions became so enormous that the so-called works of Hercules were only a child’s game compared to it, and I fully began to be convinced myself in the presence of an evil spirit

in that man.

[5] The two priests who knew very well, based on symptoms that appeared before, what was happening with the unfortunate man, said to the others – only strong men: ‘The moment of raging and shouting will soon begin. Therefore, fetter and tie him up immediately now with the strongest ropes and chains.’ Because the evil spirit would only leave the man when he perhaps could not break his well-consecrated ropes and chains.



[6] Then the man was tied up with ropes and chains in such a way that a one hundred Herculesees would not be able to move. Then the priests and also the other people went back and stood at least one hundred paces away from the tied up man and they asked me to do the same. I also did what they advised me.

[7] When we stood less than 20 paces away of the said distance, the man stood up as fast as an arrow with a horrible confused outcry and in one moment he tore the ropes and chains into pieces. Then, horribly crying, he jumped in one stretch from the ground unbelievably high into the air. Besides that, he picked up more than a one hundred pounds of heavy stones that he flung all around as if they were light beans. When this raging and shouting had lasted for about one hour, the man sank down to the ground completely unconscious and we could come near to him again.

[8] The two priests asked him to tell them how he had fared. He did not know anything about his raging however, but he told them only about a vision in which he discovered that he was in a very beautiful surrounding. During this short story the sound of his voice was very soft, as from a patiently suffering mother, but soon the sound and the language changed. As by a magical power his mouth grew wide open and from a wide opened mouth a strange thundering voice in Greek reached our ears with more or less the following expressions:

[9] 'O miserable mosquitoes who are like human larvae, do you want to chase me out of this hired house? All Roman armies are not able to do that. Before one stone was ready for the construction of Rome, yes very long before that, I was the famous king Cyaxares , the first with that name. I have defeated the Scythes, I went to war with Lydia. My second daughter Mandane became the wife of the king of the Persians and the mother of the famous Cyrus whose father was called Cambyses. You do not need to know more.

[10] However, this house of flesh, which I am now inhabiting according to my own pleasure and out of which I will not allow you to chase me out, is descendant of my blood, and therefore, I am possessing it rightly. That is why all your efforts to chase me out are useless. I can act in this house of mine as I wish.'

[11] After this remarkable conversation he still uttered a few terrible curses and threats to the two priests. He pulled the man a few times to and fro, after which he calmed down, felt very weak and wanted to have something to eat. When he became a little stronger after taking the food, they asked him again if he knew anything of what he had said before. He denied it with his natural soft voice, but he remembered that he slept and that in his dream he was amidst white clothed young men.

[12] Furthermore I spoke separately with the priests and the still living parents of the man and advised them that one should in a good way kill such a person, since then the evil spirit will have to leave his house. However, then they all assured me that this was practically impossible and that the life of someone who would try such a thing would be in the greatest of danger. Someone tried it before but he came back seriously injured. Soon after that, I left the unhappy village and I well remembered

this true incident that I saw. I often told this to wise people, also here to the Jews, but there was never any good explanation.

[13] They also told me a lot about people who were possessed by devils or evil spirits, and that it is very difficult to cure the people who are suffering from it, but nobody knew to tell me who such devils or evil spirits actually are and how they come to nest themselves into a poor and weak human being. And as far as his natural life is concerned they totally want to control him and are also able to. Oftentimes we can see children who are miserably tormented by evil spirits.

[14] Lord and Master, what is behind all this? Deceit on the part of such an unfortunate person is certainly not possible because what I have seen with the Illyrian, deceit was certainly equally as far distanced as one end of the world is distanced from the other.”

## CHAPTER 32

### The Lord explains the nature of possession

[1] I said: “Your experience is true, and I Myself have set several people free of such diseases in the land of the Jews and also with the Greeks. Indeed, there are such people who are possessed for a certain time by evil spirits, but only for what their body is concerned without being able to harm the soul of such a possessed person in the least.

[2] The evil spirits who possess the flesh of a person are actually souls of deceased people who once lived a wicked life in this world, and this while they knew very well that their actions were bad.

[3] Possession only happens with people whose faith in a God and in the immortality of the soul has disappeared.

[4] These incidents which are happening during times when faith is continuously diminishing and which look very serious, are allowed, so that the unbelievers are receiving by that a strong warning to show them that their unbelief is useless and that there exist a certain continuance of life of a person's soul after the falling away of the body, and certainly also a God who is also in the beyond very well capable to chastise the wickedness and the foolishness of the people.

[5] Despite his evil resistance, the wicked spirit who possesses the flesh of a person, experiences humiliations that he can hardly bear, and then it becomes gentler and lighter within himself. Those who witness such conditions are as it were pulled away with force from their all too materialistic and dark behavior. They begin to think about the spiritual, and their way of life improves.

[6] And so, this very serious looking case that is occurring among the people in times of the greatest lack of faith has definitely also good sides, as you certainly have noticed with your Illyrians.

[7] The two priests who formerly knew how to bind the people to themselves with all kinds of magical deceits and who did not believe in anything themselves, but who still gathered important treasures, changed their mind totally through this possessed person and they desisted for the greatest part from their deceits, for the evil spirit thundered to them already many times that they were very miserable cheaters and that he was much better than they who in their powerlessness wanted to fight against him.

[8] The two priests believe now without questioning that the soul continues to live after the dead of the body and they believe now in one God, for on several occasions the spirit said in their face that he himself as an evil spirit is much more important than ten thousand legions of their imagined idols with whose help they wanted to drive him out, but that there was only one true God to whom he would obey if He would order him to leave the fleshly house.

[9] The other people heard this also, and because of that, also their faith has changed and improved, and for this reason such a possession is not always that very bad as if unjustly allowed by God and as human reason is imagining.

[10] And possession never occurs at all with people who have a living faith full of light, because the soul of man and also the spirit within are penetrating the body in such a way that no strange and perhaps also evil spirit can penetrate a pure flesh that is permeated of spirit. But when the soul of a person has become dark, carnal and materialistic, and by that is also afraid and scared, sick and weak, so that he cannot offer any resistance to a strange intruder, then it can easily happen that the evil souls, who, after withdrawing out of their body and are mostly residing in those lower regions of this Earth where people of their kind are living in the flesh and are performing their evil practices, are sometimes penetrating into the body of a weak person. Then they mostly are residing in the most sensual lower part of the body and are trying to express themselves outwardly as strange and always evil spirits by means of the flesh of the possessed one.

[11] Yet, as far as the soul is concerned, the possessed one never suffers any harm, as I have directly indicated since the beginning. And so, possession, as also already said, is not as bad as people think.

[12] However, when you will encounter such possessed people in the future, you should lay your hands upon them. Then the evil spirits will leave the possessed one. If you encounter however someone who is possessed by a persistent spirit, threaten the spirit, then he will obey immediately the one who has seriously threatened him in My name and in full faith. For wherever My teaching is proclaimed by you to the people, it is not necessary that also the devils from the flesh of a possessed one

have to establish the completely shattered faith of the people. Where angels are teaching, the devils must be driven away.

[13] Concerning that Illyrian possessed person however, and also his community, he is still alive and is now freed from his affliction, and his community believes now in one – although still unknown – God, as well as in the immortality of the soul. And when someone of you will soon go there in My name, he will have it easy with the people and also in the wide environment of that country to convert the people to the true light of faith and destroy their superstition. Did you, Agrippa, understand this very well?”

## CHAPTER 33

### The location of the spirit world

[1] Agrippa said: “Lord and Master, this is now clear to me, as it certainly will also be for the others, and I thank you for this light. But I still like to make a small remark, and that is if You would like to indicate where in relation to the Earth, the actual spirit world is located. Although there was a little spark in Your words about it, but I still could not completely make it out. If You think it is right, I would like to ask You to give me also in this respect that which is suitable.”

[2] I said: “Even though the whole spirit world – as I already have explained a few times – has absolutely no longer anything to do with space and time of this material judged and therefore not free world, the space as an exterior cover is finally still the carrier of all Heavens and all spirit worlds, because they cannot be found in any other way somewhere outside the endless space of creation. And so, in order to speak clearly and for you understandably, there also must be spatial places in which the spirit worlds are as it were, located at a certain place, although the place of the area is as little interesting to namely a perfect spirit as now this Mount of Olives is interesting to you when you want to imagine Rome or Athens, because for the spirit in that form, there is no certain space nor measured time.

[3] But concerning the so-called individual being of a spirit: he can still not – as little as I can be completely outside of space and time. And so, also the souls of those who have died in this material world are in a certain local space, although, namely the souls whose life is not completed, have no notion of it, just as little as when you are in a dream in which you are perhaps really feeling comfortable and even active now in this and then again in another region, without changing a hair’s breadth the material-spatial place where you as personal individual are present.

[4] However, you want to know from Me the actual, as it were fixed place where especially the souls are living who after the death of their body did not complete their

life, and I also want to tell you this faithfully. So listen to Me and understand well what I will tell you about this.

[5] When a man during his life has felt a special love for this or that place on the material world, then as a deceased soul he will also stay in that place, often for many hundreds of years, and he also will inwardly become aware of it by way of the spiritual correspondences, although it still will be not clear.

[6] Thus, wherever on this Earth you have a place, you also will have a place for the world of the spirits, which in fact is of course not a material but a spiritual place, for it exists out of a certain fantasy of the spirits by means of their will.

[7] So you can travel all around through such a world that is created by you. However, as individual you will stay invariably on one and the same material place.

[8] Let us take for instance a person who has a great desire to know better the moon, the sun and also the stars. When the soul of such a person lies off his body, his material place is already there where his love has drawn him towards it and placed him in it. There he soon will come in contact with the spirits of these worlds and will think very actively and deeply about the ideas and studies that are common there.

[9] However, if a soul is already here completely permeated with the love for God, then his material-individual place of existence in the vicinity of the Earth as nurturing place for the education of the children of God will not change, but through My intervention he will nevertheless – according to the continuous needs of his intelligence and the by that resulting happiness – be able to travel throughout the whole of infinity without having to change a hair's breadth the material-spatial place of his individual being, just like Me also am not changing in the spirit and am still present everywhere at the same time in the whole of infinity.

[10] More and profounder things I cannot tell you about this now. However, when you will be reborn in the spirit, more things will come clear to you as bright as the sun. Did you understand this well now?"

[11] Then Agrippa and also many others said: "Lord and Master, we thank You for this explanation that was very necessary for all of us because we all have seen and observed possessed people of all kind and nature on several occasions and we did not know how to explain this matter other than that such unfortunates were possessed by real devils and therefore were also their prey when they were not able to free themselves.

[12] With such an idea of possession it was necessary for us, either to consider the possessed one as a very great sinner – being cursed by God already in this world – or we secretly had to shrug our shoulders about God's love and highest justice, of which we really could not be blamed. And more in particular when we could convince ourselves in every respect about the blameless conduct of the possessed one as well as the devoutness of his parents. But now this case has assumed a totally new

aspect, and we are extremely happy that through Your grace we were able to put matters straight.”

[13] I said: “Well now, this is good. If you also have clarity in this, then we still have four hours until the morning to still discuss a lot of things with one another and to make things clear. If for someone among you there is still something that is not clear, let him ask aloud, then he will receive a good and clear light, for I want to give you to understand the mystery of God’s Kingdom.”

## **CHAPTER 34**

### **The nature of Satan**

[1] Now again, one of the Pharisees who was converted in Emmaus came forward and said: “Lord and Master, we know now well what the truth is concerning those who are possessed and who actually are the evil spirits by whom here and there the body of a human being is taken into possession. But nevertheless, in the Scripture it is explicitly spoken about the true extremely evil devils and about their prince, Satan, and at the same time it is said that Satan, who is also called Lucifer, and a countless great number of angels who chose his side, were rejected by God and were thrown into the eternal fire of Hell.

[2] So it is also written that Satan in the form of a snake made the first human beings to fall, and how God has allowed him to tempt the pious Job.

[3] How is it according to the new teaching with Satan and his subordinate devils? Who and where is Satan, and who and where are the devils?

[4] Since it is allowed for us to understand the complete mystery of God’s Kingdom, we also must have a clear view concerning this. Therefore, would You like to be so merciful to give us an understandable explanation about this?”

[5] I said: “I already have said and explained a lot about this, and My old disciples know what they can expect. But because you are still a newcomer by My side, you surely may ask what was still not made known to you. So listen.

[6] Look, that which endless space contains as matter is judged and therefore fixed by the power of God’s will. If this would not be the case, there would be no sun, no moon, no Earth and certainly not any created being in the great endless space. Then there would be only God, contemplating His great thoughts and ideas.

[7] However, God had placed His thoughts already since eternity as it were outside of Himself, and by His almighty will He has provided them with a body. These embodied thoughts and ideas of God are however strictly speaking no bodies, but they are spiritual things that are judged, and vessels for the ripening of an independent being. Thus, they are created beings, intended to exist continuously

forever out of themselves and out of their own power, next to Me, the Creator who is visible to them.

[8] All creatures, as judged spiritual beings are, compared to the already pure and free spiritual, still impure, unripe and therefore not yet good. And compared to the spiritual, pure and good they can still be regarded as bad and evil as such.

[9] Thus, by 'Satan' you should understand the whole material creation in general, and by 'devil' the separated specific parts thereof.

[10] When a person in this world knows God's will and lives according to it, he raises himself out of the imprisonment that is inherent to all that which is created and passes over to God's freedom that is inherent to that which is not created.

[11] However, a person who does not want to believe in a God and consequently does not want to act according to His will that is revealed to man, sinks more and more and deeper into the created material and becomes spiritual impure, evil and maliciously judged, and consequently a devil. Because all that which is merely created and judged is – as already said – in relation to the pure and free spiritual which is not created, impure, bad and wicked. However, not because God could have created something impure, bad and wicked, but simply and solely because in the first place it necessarily had to be something that is created for the sake of existence, gifted with intelligence and power of action and at the same time with a free will, and in the second place because, in order to acquire independence in himself, he independently has to make use of that which was created and given and must as it were make it his own property.

[12] For God however, there does not exist anything that is impure, bad or evil, because for the pure everything is pure. Everything that God has created is good, and therefore for God there is no Satan, no devil and consequently also no Hell. Only that which has been created as such is all that, as long as it has to remain something created and judged and as long as he finally, in possession of the free will, wants to stay either good or bad.

[13] So when it is stated in the Scripture that Satan in the form of a snake has seduced the first human couple, it actually means to say that the first human couple who knew God's will very well, have allowed themselves to be enchanted by the material world and that the lust and the voice of their judged flesh said: 'We want to see what will happen when we will act contrary to the well-known will of God. For God Himself has given us freedom to act. Therefore we cannot lose anything of our insight, but only win. Because God surely knows what can happen when we act freely. We however do not know it. Therefore, let us act only once according to our will, then we will know by experience that which God knows alone.'

[14] And look, then both of them ate from the forbidden tree of knowledge by way of wanting to experience it themselves, and by that they sunk one degree deeper into their judged matter, which regarding to the free life of the spirit is also called 'death'.

[15] After that, they realized very well that in their flesh dwells the bondage of judgment and death that, because of a growing love for the world, can also bury the free soul in judgment and bondage. And so, they lost the pure paradise that consisted of the full union of the soul with his spirit, and then they could not find it completely back on their own, because their soul was wounded by the sting of matter and it took a lot of effort to maintain himself above the judgment of the created bondage, as this is now the case with all the people. And therefore I came into this world, namely to show the people again the true way of life and to give them back the lost paradise through My teaching.

[16] This was also the same with Job. In an earthly way Job was an extremely happy man and possessed many things. He was however also a wise man and very dedicated to God, living strictly according to the law. However, his extreme wealth made his flesh more lusting and made high demands to the spirit in him.

[17] The judged spirit of the flesh said in a way to the soul: 'I want to see if by my earthly pleasures and sorrow I cannot draw you away from your God and if I cannot exhaust your patience in such a way that I can put you under my coercive judgment.'

[18] This gave Job a mighty battle to fight, because on the one hand all earthly pleasures were at his disposal, of which he indeed enjoyed, but they did not rule over his soul and he remained united with the spirit.

[19] Since in this way the evil spirit of matter could not achieve anything with the soul, his soul was tempted by all kinds of physical miseries that are symbolically described in the book. But Job endured them all with patience, although he now and then grumbled and was lamenting his misery. But he finally always recognized, that before, God has given him everything, has taken it away and was able to give it back to him, and even more than what He has taken away from him, because of the full strengthening of his soul in the spirit.

[20] Now, when this is so, then who was Satan who tempted the pious Job so much? It was the judged spirit of his flesh. This means the different lusts thereof.

[21] But a certain personal primordial Satan and primordial devils did in reality not exist anywhere else except in the judged worldly matter of all kinds. However, the reason why Satan and the devils were presented by the old wise men by all kinds of dreadful visions is that the soul had to be able to imagine through all kinds of terrible images what kind of misery a free life must suffer when he will allow himself to be recaptured by the judgment of matter.



## CHAPTER 35

### About the personality of Satan

[1] I Myself caused Satan to appear in an image for My first disciples and they were extremely frightened. Something similar happened also a few times with the first fathers of this Earth. But during that time no explanation in words was given because the elders who were wise from the spirit, understood very well the symbolic image by way of the inner correspondences and therefore they said: 'It is terrible to fall into the hands of the judging God.' That means to say: it is terrible for a soul, who has already come to complete self-consciousness to let himself be captured again by the unchangeable law of the coercing judgment of the godly will in matter.

[2] The fact that this is described as something terrible for the soul, can be learned by everyone from the experience of a dying person who did not attain to the complete rebirth of the spirit.

[3] Because why is such a soul so much afraid of the death of his body? Because he – still being entangled in the coercing judgment of the body – thinks that he has to die together with the body. That this is the case, you easily can see with all those who hardly believe, or not at all, in a continuance of life of the soul after the death of the body, because their soul is completely or for the greatest part in the judgment of his flesh, and consequently he also has to experience its death as long as by My will he is not completely separated from it.

[4] Since you hopefully well understand now how things are with Satan and his devils, it will also become clear to you that things cannot be different with Hell. It is just like Satan who is in himself the eternal coercive judgment, thus the world and the matter thereof.

[5] And why is Satan also called a prince of darkness and the lie? Because all matter is not that which it seems to be. And he who in his love will grab it and allows himself to be captured by it, is then also clearly residing in the kingdom of the lie and, regarding the truth, in the kingdom of darkness.

[6] He who for instance loves too much the so-called treasures of the kingdom of the dead matter and keeps them for what they seem to be and not for what they truthfully are, is by that already residing in the kingdom of the lie, because his love – the foundation of his life – is as it were completely blinded and sunken down in matter and will have great difficulty to raise himself up again out of such a night towards the light of the full truth.

[7] However, he who only considers gold as a corresponding form of expression which represents the good of the love in God, like pure silver represents the truth of the wisdom in God, knows therefore also the real value of gold and silver and is thus residing in the Kingdom of the truth, and his soul is not entangled in the treacherous appearance of the judgment thereof.

[8] So also, with the elders and all prophets, gold, silver and the different kinds of precious stones had only the true meaning. But as matter however, they did not have any value, and for this reason they also could not become a danger for a soul. Through the discernment of the true value of the matter they discovered also easily and quickly for what it could be suitable and be useful and they derived the true benefit from it.

[9] However, when in course of time the people bestowed any value to the matter because of their glitter and nice appearance, they passed over to its judgment, became spiritually blind, hard, greedy, stingy, untruthful, quarrelsome, deceitful, proud, malicious and lusting for war and conquest, and they therefore fell into idolatry and paganism, and consequently also in the actual Hell out of which they could not be delivered without Me.

[10] For this reason I had to cover Myself in matter and by that in the judgment, and I have to break through it, so that by that I will become the entrance gate to eternal life for all the people who had fallen if they want to enter life through this gate. Therefore, I am also the door to life and Life itself. Whoever will not enter inside through Me, will not attain to life in the light of eternal truth and freedom, but will remain captured in the judgment of matter.

[11] Now there is another question that comes up by itself, which sounds like this: are there really no personal Satan and personal devils?

[12] And I say: Oh yes, they exist here indeed, still living in the flesh, and even more so in the big world in the beyond, who always intent to exert a bad influence in the world on this side, and this on one hand because of the raw nature spirits who because of their predestined ripening still remain in all kinds of matter. And further also directly by secret whisperings, arousing and enticements. They notice very well the different weaknesses with men and their inclinations, control and stimulate them to burning passions.

[13] And once a weakness of a person has become a burning passion, he is already completely in the condition of the judgment of matter and its evil spirits, and then it is difficult for him to loosen himself from it.

[14] Satan is the total sum of the total judged matter, and concerning his personality, strictly speaking it exists nowhere, but they have to be considered as an assembly of devils of all kinds, not only of this Earth but of all worlds in the endless space of creation, as also all the numerous many shell globes all together are finally representing an immense great Cosmic Man, according to My explanation that I already have given you.

[15] Of course, on a smaller scale, an assembly of devils of a celestial body is also a Satan, and on the smallest scale every separate devil is it also in itself.

[16] However, as long as there were no men on a celestial body, there also were no personal devils, but only judged and unfermented spirits in all the matter of a celestial body. Matter is everything that can be observed with your sense organs.

[17] But you also can trust that now no devils on any other celestial body are more evil and more malicious than precisely in and on this Earth. If it would be allowed to them, they would terribly harm the Earth and its inhabitants, but they are not allowed to. And in order that the devils would not be able to do that, they are for this reason also afflicted with complete blindness and consequently also with the greatest foolishness. And their assemblies look like the guarded institutions on this Earth in which the fools and madmen are detained, so that they cannot harm other people.

[18] From what has been said now, all of you can easily realize with your complete mind and enlightened reason how things are with Satan and his devils. And it is no more necessary for you to ask anything further concerning this. And say now, scribe, if you have well understood all this.”

## **CHAPTER 36**

### **Where the personal devils are residing**

[1] Then the scribe said: “Yes, Lord and Master, for You have spoken now so clearly and detailed about this matter as can be, and by that You have shown to us orderly and in detail how You have managed Your creation. And so, all this must be completely clear to us. That means to say, as far as it can be made clear for our still always-limited human mind, because knowledge alone is by far still not the same as being able to perceive everything, but it is sufficient for us because we thoroughly understand that which we know.

[2] But since You have now already told us so much about these difficult to understand things, I still ask You now to indicate to us a little further about the dwelling place of the personal devils, so that we can avoid that, because when a person or also a whole group would reside on such a place, they finally could end up very badly. Please be therefore so merciful to explain this to us a little more.”

[3] I said: “You still think too materialistic. What difference does it make if spiritual devilish personalities are mainly residing on this or on another place?

[4] As long as your soul out of Me is pure and strong, then he can be in the worst company of devils without they being able to harm him in the least. Because a pure and out of Me strong soul resides in the midst of numerous legions of personal devils and is still entirely in the Kingdom of the Heavens, which does not consist of outer display, but is within the heart of the perfect soul, for in this way the soul becomes a creator, similar to Me, of his blissful abode where eternally no personal devil will be able to come in.

[5] And so also already on this Earth, it is unimportant for a pure and out of Me strong soul to know where a little or big dwelling place for personal devils is located,

because the pure and out of Me strong soul carries his Heaven everywhere in and with himself, just like the personal devil carries his Hell or his judgment.

[6] But because we are talking about this subject anyway, I want to show you more precisely the places which are specifically inhabited by personal devils. So listen.

[7] Look at the people in those public houses and buildings where much deceitful business is carried out like for instance now in the temple and in many other business houses. These are also special habitations for the many personal devils. So also the houses in which all kinds of fornication, prostitution and adultery are committed are also special habitations where personal devils are residing. So also those mountains and holes where people with haste and lust are digging for gold, silver and other treasures of the Earth are places where personal devils are residing in great numbers. So also the forests and holes where thieves, robbers and murderers are residing. So also the army camps and battle fields, the roads of the merchant caravans and the rivers, lakes and seas where a great profitable business is carried out.

[8] And further, the landed properties and pieces of land, pastures, fields, vineyards and forests of hard-hearted heathens, as well as of the rich, stingy and hard-hearted Jews are special favorite dwelling places for personal devils. And also the air above and in the indicated dwelling places, and the fire, the clouds and the rain, and also all idolatry temples and false oracles.

[9] Further, personal devils can be found in great numbers where you can see great earthly presentations of pomp and with that the still related pride.

[10] However, on places that are not inhabited by men and are also not polluted by their sins, the personal devils are not residing, except in the case when a caravan of people, lusting for worldly gain, would travel through it. Because of those people, the personal devils would then soon feel well at home.

[11] Now friend, you have heard that which you still wanted to hear from Me and which you wanted to know for yourself.

[12] And for which reason the personal devils are fond of the named places is obvious for the one who has somehow understood what has preceded, and does not need any further explanation.”

## **CHAPTER 37**

### **Understanding the reasons for the primordial creation**

[1] The scribe said: “But how can those devils become aware of it? Can they see this Earth and also us people, and also what we are doing?”

[2] I said: "Oh yes, but only that which is similar to them. I tell you: also the malicious vultures are quickly gathering where there is a good tasting bait.

[3] I alone know since eternity what is necessary to make from a thought out of Me a free being, and this with the fullest godly independence. Therefore, I am also the only One to know what is necessary to entirely accomplish this supreme work. If it concerns death, judgment, human being or angel: in My eyes, all this is for the accomplishment of the main goal of My love and wisdom one and the same. Because, you know, the Eternal has always enough time for it. Surely, David said that a one thousand years for God are hardly one day, but I say to you, who are now My scribe and friend: a one thousand times a one thousand years is for Me hardly one single moment.

[4] Look, you are existing at this moment, and numerous times of myriads times myriads of creations like these are already finished behind us according to the natural chronology. How could you blame Me that I have allowed that you have come to birth only now during this youngest time? And further, what reproach could those make Me who I will allow to be born after eons times eons long times and eternities?

[5] For I am Lord over My eternal thoughts and ideas, and I can bring them to a self-conscious life whenever I want. Because eternally I am under no law, for I am since primordial eternity the law Myself. And so, in moral matters I can issue a law that comes only from Me and which lies in My will, how and whenever I want to do this out of My love and My wisdom.

[6] Who else except Me can foresee that? And who can force Me and make Me to act, except I Myself out of My eternal order?

[7] My eternal complete free will is the law over My thoughts and ideas that have indeed since eternity only their visible existence in Me. However, if according to My love it would please Me to bring them to a firm and independent existence, then My wisdom places My will as law over My thoughts and ideas, and then those become realities, as if outside of My Being. And further, they have to continue to exist as external independent realities as long as My love and wisdom allows My will as law of all laws to rule expertly and efficiently over them.

[8] And look, so is also the survival of the devils a law that has been placed in them, besides the still personal free will. As long as they do not want to acknowledge Me as the One who I was since eternity, still am and eternally will be, so long will My compelling law also not move away from them, for if I would take away My compelling law, then their independent existence would come an end.

[9] If an already independent existing being improves his life out of his free will now or only after a for you unimaginable long time, and turns to the Kingdom of the truth, is for Me the same. And I will not change My eternal order one hair's breadth for this reason. However, he who wants to have it differently can also do that, because all means are given to him for that.

[10] Since I have indicated to you now where the dwelling places of the evil and malicious souls – who are actually the personal devils – are, you should avoid them when you still feel rather weak, because there is still a danger on such places for him who is weak. He who exposes himself to danger while he is still weak, will also easily perish in danger, or at least he will not easily escape without any harm.

[11] Therefore, take care that you should not covet all the impure and unripe things of this world, because you are now already on the last step of the inner life's completion, and all that is already behind you. Strife always to go forward and no more towards that which is unripe that lies behind you. Then you will easily and quickly reach the true goal of life and you will feel no more desire to look even one more time to that which is unripe that lies behind you. Did you all understand this well now?"

[12] The scribe said: "Lord and Master, also this has now become clear to us, and also concerning this we know now what we can expect. But, among the people, there are still so many appearances about which we still have not much clarity. So for instance I myself know in the country of the Jews several old strongholds and old houses that, maybe already since a few centuries are no more inhabited by people. These places are often haunted so terribly that no human being – no matter how courageous he may be – would dare to come near, not even from a great distance. And woe to the one who – maybe by coincidence or one who does not know about the horrifying situation – would come close to such places, because that person will be badly seized. And if someone would even go on purpose to such a place, it will still be much worse. Well now, such places, which are actually not so rare, are already for many years not visited by any great sinner, neither by one nor by the other. And still, no one can visit them. What is the meaning of all that?"

[13] I said: "Oh My friend, it is not always what you think, but mostly something much different. Let such infamous strongholds and farms be surrounded by a group of courageous soldiers, then I can assure you that by such occasion your otherwise so dangerous looking appearances will retreat in such a way that no soldier will in the least notice their eventual existence.

[14] Although, here and there are places where souls of people are residing who have deceased a long time ago, and now and then they are catching the attention of bypassing people in one way or another. These are souls who during their physical life were too much in love with their earthly possession, and in order to increase it, they also committed many injustices. Such souls who have become at the same time very materialistic, remain therefore after the falling away of their body on these places that they have loved above everything else and were precious to them during their physical life, and this often as long as every trace of their mostly so precious possession has become lost. Only then they come more and more to their senses in the beyond because they begin to realize in themselves that all the earthly and timely possession and idle thing is and was an empty illusion.

[15] But such souls can never degenerate into a too tangible malice, and their extremely limited and powerless existence cannot inflict any moral injury to anybody. On the contrary, the fact that now and then they are manifesting themselves, often works very well on the unbelief of many worldly person, who because of this, becomes a believer and changes his worldly life, because he becomes aware of an existence of the souls of men after the death of the body, which to him does not seem to be so particularly good and blissful.

## CHAPTER 38

### About praying for the deceased

[1] Thus, such spirits – although they are not of a good and pure kind – cannot become dangerous for man, and it is good to pray for such souls. Because the prayer of a soul who is filled with love and compassion and in full trusting love in Me has a good influence on such truly poor souls in the beyond, for it forms a certain element of life's ether around them in which they can see as in a mirror their faults and shortcomings, are improving themselves and by that they can come more easily to the light of life.

[2] And I am offering you this possibility Myself, so that you can truly benefit your deceased brothers and sisters.

[3] But then how should you pray for them? [4] This is quite easy. When you are praying, you should not be of the opinion that by that you can stir Me up to greater mercy, since I truly am endless more merciful than all the best and most loving people of the whole world together. But submit faithfully the gospel to them, out of the true foundation of love of your heart – thus in your heart. Then they will hear it and will also conform themselves to it. And in this way you will also announce the gospel to those who are truly poor of spirit, which will be a great benefit for them.

[5] All the other kind of prayer and rattling off of prayers does not help a deceased person in the least, but will rather harm him, because he only will be offended when he hears it, since such prayers for the souls of the deceased have to be paid with great offerings, especially as this is the custom with the Pharisees according to the law.

[6] The manner of praying for the deceased and the caring for their spiritual poverty – like I have shown you just now – is certainly a fruitful blessing for them. On the other hand, a costly paid-for prayer of the Pharisees is for them a curse, from which they quickly are fleeing away and which they deeply despise.

[7] Do remember and observe this well as My good advice given to you, for by that you will acquire true, great, mighty and grateful friends in the great world on the other

side, who will not ever leave you, neither on this nor on the other side if ever you would be in need. Such friends will then be your true protective spirits and will always be concerned for the well being of their benefactors.

[8] But you can only acquire them when you are caring and are anxious about them in the manner that I have indicated to you. For that, you do not have to wait for old strongholds and farms, but you always can do that for as many deceased souls as you can think of, because your faith, your true love and compassion and the truth out of Me are reaching still endlessly much farther than the great spheres of the great Cosmic Man that was described to you. Because you are not only My created beings, but you are for Me – your Father – endlessly much more, and the great Man of Creation is not even a tangible point of life of existence in the smallest nerve of life of your little toe. All this is of course only spiritual or from the point of view of the deepest truth.

[9] Truly, I say to you: a great influence is intended for you of which even you yourselves will only perfectly know the scope of it when you will live and work with Me in My eternal Kingdom in one Father's house. Because now, all this is only a wonderful dream to you, just like with children of pious parents. However, what I am telling you here is deep and godly truth.

[10] As I am possessing all power and sovereignty in Heaven and on this tiny Earth, so also all of you who believe in Me and love Me above all should perfectly possess it, because the children of a Father may not be less than endlessly perfect, just like their Father is.

[11] Mostly, it looks quite different with people on this Earth, especially when the father is spoiling his children too much, but truly, this is absolutely never the case with Me, for I know since eternity what My children need.

[12] Well now, I have given you a little foretaste, so that you should know who I really am, and who you are and who you actually still have to become much more. Therefore, act always according to My word. Then you will easily reach that what you should reach according to My Fatherly words, because a surer and more powerful guarantee than what I am Myself, the whole of eternity and infinity does not have. But, as said, remember it very well from the deepest bottom of your life, otherwise I have said it to you in vain.

[13] Do not look for any reward in this world for the little sacrifices that you are giving Me, for truly, then you would not be My children but children of this world and Earth which is a bad footstool for My love and My earnest. However, perform all the things that you do out of true, inner love for Me, your Father, then I will surely know with what I have to prepare a true joy in return for My beloved children.

[14] Truly, truly, I say to you: no human eye has ever seen, no human ear has ever heard and no human sense organ has ever felt what I am preparing for My children who truly love Me with a simple heart as their Father.



[15] But also this I am saying to all of you: I absolutely will not have Myself be dragged along next to this world. Because it will be completely one thing, or completely the other, for such halfway is something that belongs to the dark heathens, and therefore it also produces bad fruits.

[16] Because what use will it be to a person if he would possess all the treasures of the world but thereby would suffer great harm to his soul? Therefore, always be concerned about treasures that cannot be eaten up by moths and cannot be corroded by rust, then that will always be the best for you.

[17] So remember also this advice very well and observe it, then already on this Earth you will have a good existence, as well as the other people who will believe your words. All the rest has to pine away, so that the flesh would not become too proud. For I am the only One as

Lord, and I am always doing what I want according to My eternal wisdom. Even if the world would scream for murder and fire, as strong and as loud as it wants, once about this and then again about that, and I will never listen to its vain bawling.

[18] But that which My true children and friends will present Me, I will also listen to and will easily and quickly correct that which is evil. However, all that which is called and which is 'world' must from now on be chastised a one hundred times more than has ever been the case since the beginning of the world. Also this is My word, and the time will teach the people that I have not spoken out these words in vain.

[19] Woe to all those who are lusting for the world and are opposing My will. Because this Earth is a cradle for My children, and these cannot become capable without the rod of chastisement. And when softer warnings do not help, then sharper and more serious ones will be used, which will then be My concern. But now we still have to finish part of your question.

## **CHAPTER 39**

### **About the ruins where ghosts are**

[1] My scribe and friend, in your question you have mentioned spirits who are terribly aggressive in old strongholds and farms, and I tell you that there – particularly in these times – it is indeed like that, but I also can give you by that the fullest assurance that these are absolutely no dangerous spirits but often very dangerous and throughout evil men who in cooperation with pagan magicians – also Jewish ex-priests and dismissed or resigned Essenes – are playing their evil game. These men have into their service all kinds of well-paid evil rabble, and through robbery, murder and all kinds of other truly devilish deceitful tricks they gather great treasures. And

the old strongholds with their subterranean tunnels are for them extremely suitable working places for their activities.

[2] When an unsuspecting person comes close to these truly hellish nests, then his presence will in no way be tolerated, so that the deceit would not come to light. But through their evil tricks they frighten him so much that he himself becomes then the best protector and defender of such a hellish nest, for he tells it to one thousand of other people from mouth to mouth and all of them are thinking that this is something terribly supernatural, and not one of those one thousand dares then ever to come in the vicinity of such a truly hellish nest. But as I have already made the remark directly at the beginning, just let a well armed Roman army come close to such an infamous stronghold of spooky ghosts, then the spirits will not move, but will flee away as fast as they can through their secret subterranean tunnels.

[3] I tell you: in such strongholds and farms that were mentioned by you, only few souls of men who have become truly devilish and who have laid down their bodies already a long time ago are residing there, but rather there are often a greater number of souls of people who are still in the flesh and are living their more than devilish evil life and are usually much worse than the absolute devils in the beyond. I think that by this explanation this matter is now clear to you. Or if ever you are still in doubt about any other thing, let us hear it.”

[4] Then the Roman Agricola came forward again and said: “Aha, that is how it is with such nests? It is good that I have heard this now from the mouth of the most truthful Witness. I will know how to drive these kind of spooky ghosts out. Also with us in Europe I know a great number of such infamous nests, and to the practices of such spirits of flesh and blood will soon be made an end.”

[5] I said: “This will be much more difficult for you there as would be the case here in the country of the Jews, because your influential pagan priests are especially interestingly involved in that evil game. As long as My teaching that has been given to you now will not have made good progress, by violence there is not much that can be done against the European spooky nests. But the best way against such extremely deceitful nonsense is the information that you can give to the better part of the people, because once they will very well know what these things really are, then the rabble will soon know it also and that is then the quickest and most important method to drive such evil spirits of flesh and blood out.

[6] He who wants to catch birds should not start to hit directly into the bushes with clubs, but he should first spread out the nets and only then throw the clubs into the bushes, then a lot of birds will catch themselves at the same time into the nets.

[7] When certain chief principals of a worldly government are too closely connected with its deceitful priesthood, then in the first place, open force cannot be used with success, but in a later stage it surely can be well used.

[8] But here in the country of the Jews – namely in Galilee – I Myself have destroyed a couple of such deceitful places of which Cyrenius will be able to tell you

more. Nevertheless, there are still a few left, of which I will soon take care, just as I also have done with the wicked temple of idolatry in Samosata at the Euphrates.

[9] But with you in Europe where there is still a deep paganism, there is nothing else that you can do against such a spooky work except that which I have indicated to you.

[10] One day Europe will largely exceed Asia in faith, but now it is generally still very much rude and unripe, because it is still too deeply involved in the darkest paganism, which it will not be able to give up completely, even after many hundreds of years. Yet, there will be many who will be standing in the fullest truth in My name, but who will also be more or less persecuted by the pagans. However, once I will set out a great judgment over all the heathens, no matter which, and that will then also be the finishing stroke for all heathens. But now, we still will let the scribe speak.

[11] Do tell Me now, My scribe and friend, what else you do not understand. For as a true scribe you also must understand the Scripture completely, and so I am giving now to you and to the others the opportunity to receive from Me the right light about all that which is still unclear to all of you.

[12] The scribe said: "Lord and Master, by Your goodness and mercy, everything which seemed to me the most important has now already been cleared up. But since You Yourself have now made mention of an extremely great judgment over all the heathens, would You still not like to indicate the time more precisely when all this will happen.

[13] It is true that also Daniel and Isaiah have talked about it in obscure images, and You Yourself have explained two complete chapters of Isaiah that were referring to it, as well as the certain ruin of Jerusalem, but You have not mentioned anything special about a certain time. Since we have now heard already so many things of You, would You not like to tell us about it, more precisely about the last judgment over the heathens of the whole world, as well as of what kind of judgment it will be and which signs will precede it. For without certain warnings You never will bring a judgment over the people."

[14] I said: "My dear scribe and friend. You truly have asked a very good question, and I will answer this for all of you, but you must not confuse the paganism of that time of which I was speaking with the paganism now in this time. The temples of idolatry of the present time will indeed have been destroyed a long time ago, but instead of them, numerous other ones will be build by the antichrist, and this even in My name. And their priests will let themselves be exceedingly honored as My replacements on Earth, and they will make effort to gather all worldly treasures. They will fatten themselves, but the people will be in great need spiritually and physically.

[15] Look, when that paganism will predominate, then the great judgment will soon be poured out over the new harlot of Babylon. I will give you more details later, but let us now take some more wine."

## CHAPTER 40

### The meaning of bread and wine. About the ceremonies.

[1] Immediately Lazarus ordered new wine and said: "The great and the very exalted teaching which we have now heard from Your godly mouth must also be confirmed by a new wine and be sealed in our heart."

[2] I said: "You are right about that, friend and brother Lazarus. All that which is good and true has its complete correspondence in bread and wine. Therefore, you can be assured that after Me when you moderately will be using bread and wine in remembrance of Me, that I will be in the spirit, as now in the body, personally among you My children, brothers and friends until the end of all times of this Earth. Surely, you will not always see Me with the eyes of your body, but then still, your heart will tell you: 'Rejoice, for your Lord, God and Father is among you and is blessing the bread and wine for you. Therefore, be joyful and cheerful in His name, and remember by that the poor brothers and sisters, and more precisely the poor in spirit.'

[3] When your heart will give you such a stimulation, remember and belief always that I will be personally among you, and whatever you will then ask Me which is good and true for the life of your soul, I will always very willingly give it in a well understandable way.

[4] Thus, those who will greet Me with great love in their heart will soon be able to convince themselves also with their eyes that I really am personally among them. And what I am saying and explaining here to all of you is also fully valid for all your true and faithful followers. But give Me the new wine now, for I have become thirsty."

[5] Then a very fresh and very good wine was served. I drunk, and also the others were drinking and praised the wine that by My will had been made well savored with herbs and sweetened.

[6] When we strengthened ourselves in this way, the scribe asked once more if I was now disposed to give him an answer to what he had asked Me.

[7] I said however: "Friend, there are still other things which are more important to talk about than the end of paganism. First, just let the morning come, and the Pharisees who are resting in the other room will depart from here. Then in the open air I will explain to you in images the how and when of the end of all that which is called world and paganism.

[8] But now we will, as already said, talk about something else that is more important for the moment than the sad and extremely distressed end of all that which is worldly and paganism. About what should we, according to you, talk firstly now, and of what are you all in real need to know and to believe?"

[9] Now Peter spoke once more: "Lord, I still have something – if ever I may speak also – and this I am asking You. Then I indeed have a question to ask You."

[10] I said: "Then speak, for everyone of you has now the right to speak and to ask."

[11] Now Peter said: "Lord, Moses has prescribed for the purification of sinners certain outer means that are well known to every Jew. Must we also make use of them? Do they have for man any power that is hollowing him, and are they absolutely necessary for the attainment of the eternal life of the soul?"

[12] Must also the gentiles be circumcised if they accept the teaching, or is for them baptism sufficient? And besides the circumcision, must also the other means of purification be applied with the gentiles who have been converted to us?"

[13] I said: "He who is a Jew and is circumcised will also always remain circumcised, but circumcision in itself is nothing and has for nobody any secret or particular magical hollowing value for the soul.

[14] Man is hollowed by nothing else except by the living faith and its actual love for God and the fellowman.

[15] However, he who has sinned against God and against his fellowman should acknowledge his sins with true repentance, ask God seriously for forgiveness, make up for the injustice that he has caused to his fellowman, and further stop from sinning. Then subsequently he is fully purified. For when he makes up for the evil and refrains from sinning, it is evident that also his sins are forgiven.

[16] However, he who will not do that, will continuously remain entirely in all his sins and its bad consequences, even if ten thousand goats would be slaughtered and be thrown into the Jordan. This and also all the other outer means of purification do not improve nor hollow man in the least, but only his true and sincere acting according to My teaching, and the belief in his heart in the one, true God, and thus in Me.

[17] I have already told you that you should baptize in the name of the Father, the Son and the Holy Spirit all those who earnestly and truly accept and are answering to My teaching and thus also Myself. For that, the laying-on of hands is sufficient, and as an outer sign of true, inner purification by God's Spirit a washing with clean water. And this is truly sufficient for Jews and gentiles.

[18] All the rest has from now on no more value in My eyes, just like an outer prayer with the lips – no matter how long it is – has no value for Me. He who wants his prayer to be answered must go into the quiet chamber of his heart and pray to Me in full faith, then I will grant him what he has asked for.

[19] I say to you once more, just as I have said already so many times before: search in everything only the truth, this will set you completely free.

[20] It is very good when man is keeping his body clean according to the teaching of Moses. Through uncleanness all kinds of malicious diseases will come in the flesh and in the blood, and these are causing dislike and grief in the still weak soul. But that which is cleaning the flesh from the dirt does not clean the soul from his sins. The Jews are indeed washing their hands before and after a meal and often also

their feet, and we are often not doing that, and still we are cleaner with unwashed hands than the strict Jews with always washed hands and feet.

[21] And now, short and good: no outer way of purification has a hollowing effect on the inner man, but only the living faith in the truth, and the love and the good works thereof. Did you understand this now?"

[22] Peter said: "Then it is also not necessary anymore in the future that we should bless the marriages like the temple priests?"

[23] I said: "As such, not at all, because the marriage bond is sufficiently sealed by the mutual promise in the presence of the parents or other true witnesses. However, if in a community that you will have established in My name, you have marriages that you have recognized as good and will bless them in My name, then this will be beneficial as a confirmation of their commitment. This need only to be done as a service of love based on your good will.

[24] I am only giving you this as a good advice and not as a law. And therefore, you also should not make a law of it, because tonight I have shown you more than sufficiently what kind of negative influences that coercing laws have on souls with a free will, as well as its inescapable consequences. And therefore you should only act freely out of true and pure love and never out of a coercing commandment. Only from this, will My true disciples be recognized, namely from the fact that among one another, they only practice the free law of love, and are loving one another mutually, just as I am now loving you all.

[25] But such a proud blessing of a marriage by an authoritarian and proud priest in or outside the temple has for Me not the least of value, but only My greatest displeasure. And whatever is displeasing to Me is certainly also in contradiction with My order and is an evil and a sin that truly will bring no blessing to anyone. If you have well understood this, then do also act like it, then you will do well."

[26] Then Agricola said: "Lord and Master, then we Romans will also do well if we will handle our marriages likewise. And what is Your opinion concerning polygamy? Are You for or against it?"

## **CHAPTER 41**

### **Polygamy**

[1] I said: "He who among you gentiles will walk in My teaching will also gladly hear such an advice from Me. But concerning polygamy, it should be with My followers as it was in the beginning with the people on this Earth, since God has created only one first man and gave him only one woman. For he who has married already a woman to who he has given his full love and unshakable faithfulness, and who will then

marry a second and a third woman – and some even more – then he commits indisputably adultery against the first woman, and in the law it is stated: ‘You shall not commit adultery’.

[2] I say to you that polygamy is evil, for it makes the soul very sensual by the great lustfulness of the flesh. It is and remains evil lewdness, whoring and obvious adultery.

[3] All those who are afflicted with these diseases will not enter God’s Kingdom. How could they? Their soul is indeed buried too deeply in the sensual flesh of their body and cannot understand nor feel anything spiritual. Therefore, such sensual people cannot or hardly come into God’s Kingdom. For wherein the actual Kingdom of God consists I already have explained to all of you more than sufficiently.

[4] But no matter how harmful polygamy is for the soul of man, still I do not give you a law against it, but I leave everything up to the free will of every person, showing you the truth and giving you a good advice.

[5] It is the same when a man keeps female slaves as cohabitants or concubines, for also with them he is breaking the marriage regarding his official woman.

[6] However, a man who is not married with a woman, but is only living his lustful life with cohabitants is as evil and often even more evil than many weak adulterer, for he harms not only his own soul but also the souls of his sensual cohabitants. Such people are already in this world preparing for themselves a wicked and bitter fate, and an even worse and bitterer fate in the beyond, for by their way of life they have wasted almost all ethereal life elements of the soul.

[7] He who, according to My teaching desires a quick and complete rebirth in the spirit of his soul, needs to live a life that is as chaste as possible and should not let himself be charmed and seduced by the flesh of young and adult women, for this draws the life of the soul outwardly and by that he prevents greatly the awakening of the spirit in the soul, without which however no complete rebirth of the soul in his spirit is imaginable or possible.

[8] A good marriage that is combined with reason, wisdom and self-denial does not hinder the spiritual rebirth, but lewdness and lust makes it impossible. Therefore, avoid these more than the pest.

[9] Even if after some time the sensual people of both sexes change their attitude completely and start through great self-denial to live a complete chaste life and receive by such a real penance also the complete forgiveness of their sins, then they still will with difficulty or not at all attain to the full spiritual rebirth in this world, but only partly. Because the soul of such people is already busy enough to free himself of his flesh in such a way that he can hear the warnings of the spirit that are necessary for his salvation. Although, such a person can still become very wise and can accomplish many good things, he hardly will come to the full extent of the active power that performs wonders. Such a soul can only attain to this in the beyond.

[10] Such a soul is like a person who has been sick and weak for many years and has finally recovered by a true and correct medicine. Yes, such a person is now indeed healthy, and he can, when he will live from then on very orderly, also remain healthy and reach a high age, but he hardly will reach the power of a person who has been completely healthy since his childhood, because firstly his inner muscles, nerves and fibers were not able to be developed properly because of the long sickness, and secondly, what is most important, they also were not able to be trained in the different movements and efforts.

[11] Since such a person, because of the long lasting sickness is not able to easily reach the full power of the body of a very healthy person because of the lack of the inner development of the muscles, nerves and fibers and because of its lack of exercise, so it is also with a soul who has been sick for a long time, because he lacks the first development of the true and pure love for God, and consequently also of his faith and his will. However, if he will lack already the first, then he certainly will lack even more the exercise of the three basics that were mentioned, and the inner power of these three life's elements of the soul of a complete recovered sensual person will always stay behind, although in Heaven there is more joy for the full conversion of one sinner than over 99 righteous ones who never needed to do penance. For if the love, the faith and the will of a person truly want to be active in power, they must already since their early age be properly developed and then be well trained.

[12] But as I have the power to heal completely the heaviest and the longest lasting sickness, even in such a way that the person who has been healed by Me becomes as powerful as if he has never been sick since his birth, so from now on, a soul of a completely converted sinner can still attain to the same inner power as the soul of a righteous one who never needed to do penance. However it will cost him great effort to deny himself.

[13] He who has children should train them already since their early age in those three basics, then they will easily conquer the world in themselves.

[14] Look, all this I am giving you only as good advice and not as some law, for under a compelling law, you, a human being, cannot become the founder of your salvation. However, he who will impose himself such an advice of Me in his will as a compelling law, and will act and live accordingly, will do well. Did you well understand all this now?"



## CHAPTER 42

### The right penance

[1] All of them said: "Yes, truly most wise Lord and Master. Thus the true and perfect penance is and remains the only real cure for the soul (sacramentum), and all the rest is nothing and has no value for life. This we all can see now well and very clear. But what do You, o Lord and Master, think about the strict penance in sack and ashes? Are the sack and ashes necessary for a strict penance?"

[2] I said: "These are quite as unnecessary as it was unnecessary from your side to ask Me about this, since I have already told you clearly wherein the true and for Me valuable penance of a sinner consists. What kind of sanctification can a sack and ashes offer man for his soul? A sack and ashes were instituted by the elders as symbolic images under which the right penance has to be understood, because the sack stands for the outer humility and the ashes for the true inner humility of the soul. But only the carrying of a sack and the strewing of ashes on the head has given man quite as less sanctification as fasting and castigating. Like a soldier who creeps away in a safe hole out of fright and fear for the enemy instead of courageously accepting the fight against him, will most probably not be crowned with a crown of victory.

[3] For this reason: away with sack and ashes, away with castigating and fasting, and away with the sacrificing of goats, and away with all the other temple sacrifices for the forgiveness of sins, for those do not have the least of value for life for Me. However, instead of this, one should display a firm and inflexible will for a true inner improvement of life, as well as a living love for God and fellowman, and the full faith in God and His incarnation in Me, for only this sanctifies man and makes the soul strong, giving him to live entirely in My Spirit that prevails in him.

[4] Remain with this, and teach it also to all other nations, then you will save Me from sending the threatened judgment over all the heathens in later times. However, you should not shudder and tremble before the people, but with a good and courageous will you should proclaim to them openly the full godly seriousness of the truth. And even if you should not be able to oppose effectively and successfully all the heathens in a short time, the pure truth will very well be able to do that in future times. Because the great judgment over the kingdom of the lie that I have announced, consists in the victory of the truth. And that will not be a different truth than what I am proclaiming to you now.

[5] During that time, I will again awaken men and even virgins who will be transmitting this truth out of My mouth as pure and as clear into their heart as I am proclaiming it to you now with My physical mouth, and that truth will be the mighty and relentless judge over all the blind heathens.

[6] Thus, no more sack and ashes, but the full truth in everything and a firm will.

[7] And so, My disciples and friends, I have spoken to you now fully clearly and not in images, and so you should also clearly understand and grasp it, more precisely through action, for knowledge alone is of little or no use at all for the soul. But whoever offers a real sacrifice through the action of the truth, will receive eternal life.

[8] And now, tell Me once more if there is still a dark foolish thing bothering you, and if in full truth you have understood these clear words of Mine. However, I do not ask you this as if I should not know how and if all of you have understood all this, but I am only asking you this so that you also should ask in your heart how the truth is formed in you, because only this belongs to your own life. And now you can speak again.”

[9] All of them said as if with one mouth: “O Lord and Master, we have now all well understood everything that You have explained to us and we can also see the full truth of what has been said and what has been explained. Therefore, we also will execute it in course of time – in the first place for ourselves – and we will also announce it to the other people who are of good will. But nevertheless we strongly doubt if the many very blind people will joyfully accept this golden light truth as such. Because he who can see, will certainly always experience joy at the daybreak, but for completely blind ones the night and the day are nearly the same.

[10] Yet, there are a great number of people who are completely blind in spirit and are only feeling happiness in the old mysterious ceremony, thinking that they are sinning against God who they never knew – if they have to give up one or the other thing of the old customs, and consequently have to lay off the old man as an old, half decayed garment and have to put on a completely new garment.

[11] With such people it will be difficult to talk to and to act, and this can be easily foreseen, for he who has not already walked on the way of many experiences and did not come to a clearer thinking, will therefore also not completely accept this shining truth as such into his heart. But because of the old rusted habit he will hold on to the ancient mystery. He will consider the old manners and customs as a religion that has to be supremely honored above everything else, and will finally consider these new, shining truths as heresies and will despise and persecute them. And so, it will become difficult to proclaim these shining truths to the very many blind ones and to persuade them that these are also valid for them.

[12] So there is an old custom with the Jews according to which they have to make a confession in front of a priest, so that he can know his sins as well as his good works, weighs out the pro's and cons and compares them, with the help of which he can establish the penance and the sacrifices of purification for the atonement of the sins. Now the one who has shown himself in such a way to a priest, and furthermore has also done and accomplished that which was imposed by the priest will then consider himself as completely purified and justified before God. But if one will take a closer look at him, then he is and remains after such purification still completely the same incorrigible person, and until his next confession he not only commits the old

sins again but often also a few new ones. And from this, it is clear that this old custom of purification is not only making the person not any better but often only worse than what he was before.

[13] But if one would try to act against this old nonsense and to teach, he will have to flee if he does not want to be stoned. What do You, o Lord and Master, have to say on this?"

## **CHAPTER 43**

### **Forgiveness of sins**

[1] I said: "Precisely for this reason you have to proclaim the truth to the people. Whoever will accept it, will be free and blessed. However, those who will not accept it will therefore continuously remain in their sins and in the judgment and the spiritual death thereof.

[2] I do not compel you to teach these truths of life to all people in a very short time, so that they also should live completely according to it. For the time being I only have given this to you in order to understand the secret of God's Kingdom, and not also in this time to all the terrible blind people. Later however, you will meet a great number of people who will join you with all diligence and who will work together with you for the sake of the truths that I have proclaimed to you.

[3] However, concerning the confession of guilt before the priests as such that was mentioned by you, as they are now they are wicked and thus completely objectionable because they do not improve the people but they only make the people to persist in their sins until their end. But I am not against it when a weak person, whose soul is sick, will voluntarily and honestly confess his weaknesses and faults to someone with a healthy soul who is stronger than him, because the healthy person who is strong of light can then out of true neighborly love easily convey to him the real way by which the soul of the weak fellowman can become stronger and healthy. Because in this way, a person can be a real savior of souls. However, I am not making a law of it, but with this I am only giving you a good advice. And whatever I am doing, do likewise and convey the truth to everyone.

[4] The confession of sins alone will not purify a person from his sins, no more than when a physically sick person will be made healthy when he tells the doctor about his disease and how he has caught it, even if he does it in all sincerity. But he should listen to the advice of the doctor who is wise and has much knowledge, and then also follow the advice faithfully and avoid everything in the future that was the cause of his disease.

[5] So it is also good when in a community every brother knows the other, his strong as well as his weak points, so that, concerning the soul, and also physically, one can and want to support the other according to the full truth. However, the one who does not want to tell anything because he thinks that with his confession he might offend anyone should not be provoked by anybody to confess his weaknesses.

[6] But if anyone among you is wise, and his spirit reveals to him the weaknesses of the weak and fearful brother, then the wise one should give him privately a good advice and assist him by word and deed to help him out of his hidden need. Then his reward will not be kept away from him.

[7] However, let everyone have his free will and force no one, for now you know that every moral compulsion is completely contrary to My eternal order. What I am not doing, you also should not do.

[8] And now we have spoken the right words about the sincere confession of weaknesses and secret sins. Everything that is above or below that is against My order and is evil.

[9] But you should not treat the weak brother who trustingly has been sincere to a stronger one among you, with a threatening face as from a judge, but always openly tell the truth to him with all love and friendliness, and also convey to him the means by which he easily and safely can be healed. Then he will not be discouraged and will be a grateful student of the free truth. But when you will approach him with all kinds of sermons of penance, you will not only accomplish little or nothing with him but will make him more miserable than he ever was before.

[10] Unfortunately, in later times it will however happen that confessions of guilt before the false prophets will be more practiced than they have ever been among the Pharisees and arch-Jews, and this will lead to the fall and the judgment of the false prophets who work in My name. Because those will tell the people – as the heathens are doing – that God has given the authority only to them to forgive all sinners their sins or to hold them accountable for them. In this way, in return of big offerings, they will declare their blind favorite ones to be blessed and holy for all the Heavens.

[11] When that will happen, the time will soon be near wherein the great judgment over the new paganism will take place. Therefore, be careful with the open confessions, so that they would not too easily imitate you with an even more wicked mentality than it is the case now with the Pharisees and arch-Jews.

[12] I also have told you once – and more precisely to My old disciples – that you can forgive those who have sinned against you, and that to those to whom you have forgiven their sins here on Earth must and will also be forgiven in Heaven. However, if you, because of an unmistakable incorrigibility, would have a good reason to hold them accountable for the sins that they have committed against you, then they also will be accountable for them in Heaven.

[13] We already have seen before that you have only the right to hold sinners accountable for the sins that they have committed against you when you have forgiven them already seven times 77 times before.

[14] If you as My nearest disciples are only receiving the right from Me to hold accountable for or to forgive on the mentioned manner the sins of those who have sinned against you, then it is clear that no priest can ever have the right from God to forgive or to hold them accountable for the sins who have been committed against them.

[15] Of the one for instance who has sinned against Caiphas, Caiphas can also forgive the sins or, dependent on how the case looks like, hold them accountable for it. However, the one who has sinned against Herod, he has nothing to do with Caiphas, nor he with him, but only with Herod. The one however who sins against the temple, should see how he could put matters straight with the temple.

[16] But by this I do not mean of course the temple as it is now, but as it was during former times, for now also I would be a sinner against the temple, just like all of you are, and therefore we also do not have to make a confession of guilt to the temple. Because now, we are the supreme true temple of God, and the one down there has become a den of murderers. For this reason, the harvest of its evil fruits that it has sowed on its fields will begin soon. Then one will not harvest grapes or figs from its thorns and thistles.

[17] However, how the situation is now with the temple – mind you, in the name of Jehovah so will once – and even much worse – the situation be in My name with the new paganism. But the harvest of its fruits will turn out to be much worse than the harvest of that temple down there.

[18] It will certainly not be your fault concerning the new paganism, just as it is also not the fault of the prophets when the temple down there has become now the way it never should have been. But all guilt will be from the side of the people whose comfortable laziness did not allow them to walk independently on the ways of the truth, but instead they preferred to let others – namely the so-called priests – walk on the ways of the dirty sacrifices that were given to them, who however are also not walking on the ways of the truth but only on the ways of deceit and lie. There, one completely blind person will lead the other, just as long as the two will come to a pit and then both will fall into it.

[19] Now that you have heard this from My mouth, you should also understand it according to the full truth, and let yourselves never be tempted by the laziness of the highly ranked ones. For he who does not want to work, will also not eat of the meal of life.”

[20] The scribe said: “Well now, that was extremely clearly spoken by You, and the truth of that which You have spoken is very plain. If Moses and the prophets had also spoken so clearly to the people as You, o Lord and Master, have now spoken to us, then the whole Jewry would look quite different than how it looks like now in this evil

time. When Your teaching will be known among the people, it certainly will forever bear quite different fruits, for from our side this teaching will really be conveyed to the other people as little differently as the stars at the sky are unchangeably coming up and are going down. We only ask You, o Lord and Master, never to leave us with Your mercy and help, as well as those who will guide and steer Your people after us.”

## CHAPTER 44

### The nature spirits of the air

[1] I said: “It is true that you have spoken very well now, and this teaching that has now been given to you will be kept in its purity by those who are pure until the end of times, but when you think that the Jewry would be different if Moses and the prophets had spoken to the people as clearly as I have spoken to you now, then I say that you are greatly mistaken in this. For if Moses and the prophets had spoken in the same manner as I have spoken to you now, then the people would not have understood Moses nor the prophets, because during that time the easiest way to express themselves was only by means of corresponding images.

[2] During that time, even the very simple and common people possessed the science of correspondences. Their writing consisted of images and their language pointed at images that were well known by the people. However, when the people had come to a more earthly welfare and honor, it soon needed a great number of earthly necessities, and in order to satisfy those, they had to acquire a great number of natural means. Well now, the many necessities and the many means received also their very simple names, behind which there were no corresponding images. Then these simple names of the many necessities and the means to satisfy them that were invented by the people replaced later all too soon the symbolic scripture and its inner meaning. And so, it was neither the fault of Moses nor of the prophets that they are no more understood by the present-day Jews. But it was only the fault of the people themselves who by their increasing worldly attitude that was caused by them, lost completely the science of the old scripture and the old language that always contained deep spiritual things.

[3] If you had spoken during the time of Moses as you are speaking now, then at that time nor Moses nor one of the other prophets would have understood you. However, since the old language has now in this time been entirely lost by you for the reasons that were made known to you, you should search therein the reason why now you cannot understand Moses or the prophets.

[4] But now the first morning light is dawning, and our temple servants in the other hall are starting to move to leave soon for their houses and to make arrangements

for their departure according to their firm resolution. As soon as they will leave, we will go outside in the open air and will make our observations.

[5] And you, friend Lazarus, will do well when you will let a few of your helpers go with the temple servants as escort until the gate of the garden, for in their thoughts they can see the three lions lying in wait down there along the way, for which reason they are scared to move. Therefore, let a few of your helpers go to their room to tell them that not a single trace of the lions can be found anymore. If ever they still will have some objections, then the helpers should offer to escort them, what the temple servants will gladly accept, where after they will leave immediately, and then we soon will go outside.”

[6] Lazarus did so immediately, and within a few moments the helpers were ready, and within a little quarter of an hour the temple servants were already leaving.

[7] Then I called My Raphael to Me and said because of those who were present aloud to him: “You take care now of our young people, and bring them to Bethany ahead of us on a not too commonly used way. Wait there for us, for three hours later we will be there also.”

[8] Then Raphael hurried to the youth and settled everything quickly.

[9] In the mean time it became brighter, and we left the inn and went to the hill that was already described. In the sky the bigger stars were still glittering, the moon with an already small crescent, and the planet Venus, which all together gave a wonderful view.

[10] However, the morning was rather cool, and the Romans said: “This special view would be really splendid if ever the morning would not be so terribly cold.”

[11] I said: “The fact that it is so cool, is for the skin indeed a little unpleasant, but it is surely strengthening for the body and soul, because now the purer spirits in the sky are passing by before us. But if it is too chilly for you, I surely can arrange it for you, so that you will feel a little warmer on the outside. We however will stay in this pure temperature.”

[12] Then the Romans said: “Oh, then we also will stay, because also for us Romans a greater strengthening for body and soul cannot be harmful.”

[13] And so, everything continued to be cheerful and satisfied, and nobody paid any more attention to the coolness.

[14] Then Agricola said to Me: “Lord and Master, do the spirits who are now passing by before us also have a shape in itself, or do they flow without form into each other like one drop of water flows into the other in the sea?”

[15] I said: “My friend, it will be a little difficult to give you in this respect a completely understandable answer, but we will try it in another way. I want to open for you Romans for a few moments again the inner sight, then you can give a right answer to yourselves by what you are seeing.”

[16] The Romans thought this to be a good idea, and I opened immediately their inner sight, also for Agrippa and Laius who followed us from Emmaus to this place and who were still with us.

[17] Now they both saw the numerous shapes close to one another, floating before them, and Agrippa said: "Oh, this is really strange. What a great number of forms and shapes that is hard to describe. All kinds of herbs and plants can be seen, and also seeds between them. On the plants you also can see a great quantity of eggs of all kinds of insects, their larvae and also already fully-grown insects. Within these forms, in the plants as well as its seed, and also in the eggs of insects and in the larvae, but also in the forms of insects that are already fully grown out, you can see like bright points that are lightning up, and between the mentioned forms you can see an immense great number of very little bright spots that are floating with them. And all this is swarming between one another in a multicolored and lively manner, and nothing is mixing with anything else. So, are these the purer nature spirits?"

[18] Then I closed the inner sight of the Romans again, and they saw again nothing else except the pure air.

[19] Then Agricola said: "Lord and Master, what kind of special purpose do those spirits actually have? Does all that for which they apparently carry the natural ability in their forms, only exist in the material world out of them or are these in a certain way the souls of deceased plants and herbs and trees and insects?"

[20] I said: "The second one not, but the first one yes, in the manner you have now seen it by way of the inner sight.

[21] Their intelligence that revealed itself also in the form stimulates them to unite themselves with all that which is very closely related with their own form and which already exists on this Earth. Further, they become active in the plants, and on their number and the intensity of their activity depends the abundance of one or the other harvest, as also from the number of the most various little animals, which you call little mosquitoes, insects and worms. These however are always the first animals of an earth in development, and the uniting of their souls brings the greater animals of an earth to life."

[22] Agricola said: "Lord and Master, but why could we not see any souls of people of this Earth who have already died?"

[23] I said: "For two reasons. Firstly I have opened your inner sight to such extent that you were only able to see the nature spirits that were already passing over into matter, and this belongs to the lowest degree of the inner vision, which many simple people are possessing as a natural ability. With this degree of inner vision, the souls, especially those who are already more perfected, cannot be seen, because this kind of vision still belongs more to the material than to the pure spiritual vision.

[24] However, in the second place, concerning the impure souls who you could have seen with the inner vision which was giving to you for a few moments by Me, not one of them was located on this place, and thus you also were not able to see



nor observe any, because such souls can feel the place of My personal and full presence and are avoiding it very carefully. And now you know the two causes why at this occasion you were not able to see nor observe any deceased souls.”

[25] With this explanation all Romans were completely satisfied and did not ask Me any further about such things.

## CHAPTER 45

### **Agricola remembers Mary of Magdalon**

[1] But Agricola, who was an extremely sensitive person, asked Me if he was permitted to say something, and he said: “Oh, what an immeasurable treasures did we now receive in merely eight full days. We have found here the highest of all, the very first and the very greatest. And according to Your hidden mercy, this indescribable happiness is thanks to who? Look and listen. To the still young woman who has shown us the way up here during the first evening of our arrival here.

[2] That woman – who according to my humble opinion seems to belong to those female persons who do not take it so strictly what concerns chastity and other moral cleanness – was undoubtedly inspired by Your will and had to be a sign to the light of life.

[3] Well now, I as Roman do absolutely not know the woman that I mentioned. I also do not know where she lives and do not know her name. So I also cannot know if she is poor or rich and if she needs financial support. But if perhaps she would belong to the class of poor people, what I can believe to be the most probable, then out of sincere human gratefulness I gladly would like to give here a financial support through friend Lazarus, which certainly would be just and fair, because friend Lazarus will probably know about the condition of that woman. It really surprises me that until now she has not yet visited us here on this mountain of salvation. As I remember, she wanted to search for You, o Lord and Master, and before that, she took information here to know where You were staying, but she did not hear anything about it. And consequently she probably did not come to this place at all. But we are now already here a few days and I am surprised again that she did not show up anymore.”

[4] I said: “That girl did not know that I am still here, but she heard it yesterday in Bethany from the mouth of the sisters of our friend Lazarus and is now on her way to this place. At the time when the sun will rise she will arrive here, and then everything that is good and just you can settle with her.

[5] Concerning her way of life until now, in this you were right, but by that she was always mindful for the poor because as an earthly beauty she gathered great treasures by her way of life and was already richly provided by her parents.

[6] There, far to the south you can see on a hill a mansion, it carries the name Magdalon. There was the girl born. And the mansion, the many gardens, fields, pastures, vineyards and forests are now her property since her parents have died already a couple of years ago. She could have married already on several occasions but the temple servants kept her from it because they always could find with her a good inn and also they were otherwise well amused with her. However, since she saw Me, came to know Me and heard My words, it became different in her house, her mind and her heart, and because she had a great love for the poor, also many of her sins were forgiven.

[7] Her name is Mary of Magdalon. So she does not need any support from your side, but if she will be willing to accept anything from you on behalf of her many poor people, then you certainly can offer this to her. And now you know also who that girl is and where she comes from, and what her name is. But also her guilt, be it written in the sand.

[8] Now we have said enough about this matter. Let us now rather look at the beautiful morning. From the view you can conclude a lot of things in every respect, more precisely concerning the last time of the new heathens.”

## **CHAPTER 46**

### **The judgment on paganism**

[1] Now My old disciples said: “Lord and Master, You have promised us that, while we are here, You would tell us more about it. Thus, do it now, since it probably is now the best moment for it.”

[2] I said: “When it is the best moment, I surely will know best. And besides, I already have told you already a lot about it, what will certainly also happen, for I may change nothing to the free will of man – and you cannot change it also.

[3] However, with My birth, the judgment of the heathens has already begun everywhere. It now continues increasingly and will still continue for almost 2.000 years until the full light among the people on this Earth.

[4] As you can see now in the morning sky how all kinds of clouds are forming and are piling up at the horizon as if they want to stop the rising of the sun, so also great numbers of all kinds of obstructing clouds will rise up sky high against the coming great rise of the eternal and spiritual sun of truth, and will do great harm among the people. But they finally will not be able to stop the great rise of the sun of truth.

[5] You just have seen many beautiful stars shining in the sky, and also in the west you have seen stars that were glittering deep into the night. Look, these preceded as good messengers the still visible messengers of the morning and worked during the night. And that is now your task.

[6] However, when brighter morning messengers will come up at the spiritual morning horizon, then this will be a sign that the great and general sun of life and truth will soon follow. Its very bright light will be a relentless judgment for all lies and deceit that together with its followers and worshippers and its great worldly pomp will be slung into the abyss of contempt, righteous wrath and forgetfulness. For then, the enlightened people will not think back anymore about the deceit and the judgment that lasted so long.

[7] But already now you can observe quite well that the mass of clouds that looked so threatening black is having golden edges that are lightening up. So you also will notice during that time that the people who shortly before were still totally dark and true enemies of the light of truth, are from all sides more and more enlightened and are becoming brighter by the light rays of the truth. And further also, radiating themselves, they become enemies of the old lie. And such enlightening by the sun of truth out of the Heavens which is drawing near to its full rise, will be My sign of the Son of Man for all true people on Earth and the beginning of the great judgment on the harlot of the new Babylon.

[8] Then those who love the truth will burst out for joy and will praise Me, for I already have sent them before the sign of My rise at the sky of the inner spiritual day. But the enemies of the truth will start to wail and gnash their teeth, and they will – as far as this will still be somehow possible – try to hide themselves into dark corners, together with their continuously decreasing number of followers, which will however be of no use to them, because when at that time the full sun of truth will have risen, its light will totally enlighten all dark corners and holes, and the enemies of the light will no more find, nowhere on the whole Earth a place of refuge.

[9] I Myself will however be in that sun as the eternal Truth, and by means of its light I will be ruler and leader of the people's life and of their temporary, spiritual and eternal destiny.

[10] And by this I have shown you now the full and well understandable truth about the great judgment of the new and the old paganism. But for the sake of the people I will give you another image that you also can tell the people, but not without the right explanation. Let us now quietly continue to view this morning scene."

## CHAPTER 47

### The future of Rome and of the Antichrist

[1] After about a quarter of an hour when we all were looking with great interest at the morning scenes, I said again to those who were present: "Be attentive now to all the images that will appear before the full rise of the sun, because I want that you also will see with your eyes how everything will develop during the last time of the new paganism."

[2] Now all of them were turning their eyes with doubled attention to the east. It was still quite half an hour before the full sunrise, and thus still many images could develop before the eyes of the disciples who were watching.

[3] Firstly one could see in the distance a thick and completely black mist arising from the horizon. When this had reached about seven times the height of the faraway mountain range at the horizon, it soon seemed to glow, because countless flashes of lightning were shooting through it, so that all those who were present, thought that a terrible storm was now raging there.

[4] However, I said: "You may worry about something else, for apart from us, no one can see anything of this phenomenon."

[5] Then they all continued to look on to see what else would follow.

[6] And look, on the upper black edge of the mass of mist that was completely glowing by the many lightning appeared a big city.

[7] And I said: "Look at the image of the new Babylon." [8] Then Agricola said: "Lord, that looks very much like Rome. I merely can see a great number of ruins around the city, and in the city itself, besides those buildings that I know very well, there are also a great number of new buildings and temples of which the front is strangely decorated with crosses. What does all that mean?" [9] I said: "Look, that is the fall of the old and at the same time the beginning of the new paganism. Already within approximately 500 to 600 years, counted from now on, this is how it literally will look like. However, keep on looking at the image now." [10] Again all of them were looking attentively at the image of which the scenes were quickly developing one after another. And look, one could see great migrations of the nations and many fierce battles and wars, and in the middle of the city one could see something that was arising as high as a mountain. On the mountain stood a high and big throne that looked like as if it was made of glowing gold. On the throne sat a ruler with a triple crown on the head and with a staff of which the top end was decorated with a triple cross. Out of his mouth came countless arrows, and out of his eyes and out of his chest countless lightning of anger and very great pride was also shooting out. And kings came to him of whom many bowed deeply before him. He looked friendly at those who were bowing like that before him and he confirmed their power, but those

who did not bow before him were persecuted and greatly harmed by his arrows and lightning.

[11] Now Agricola said: "Lord, this does not look too good for the later rulers over the new Babylon. It seems that their power will be greater but also much more cruel than it is now. Because now, only the worst criminals are punished with the cross, but only with a single cross, but he there is actually holding before all kings not less than a triple cross in his ruling hand. Lord and Master, do explain this somehow to us."

[12] I said: "This does not represent a special ruler over many nations and people, but only the visible personality of the antichrist. That triple cross stands for My teaching, which during that time will be imposed triply falsified before the kings and their people. False in the word, false in the truth and false in the real application of it.

[13] However, the kings who do not bow before him and whom he curses are those who are still more or less possessing the truth of the old teaching. His arrows and lightning are indeed reaching them, but these cannot much harm them. But continue to look at the image, for I only can show you therein the most important moments."

[14] Now all continued to look on with great attention.

[15] (The Lord): "Look, many kings, who earlier bowed very deeply before the one who sits on the throne, are gathering their armies and are marching against him. Look, it leads to an embittered battle, and his exalted throne is sinking already quite a long way down completely into the city, and you only can see a few kings who so to say are only bowing before him for form's sake while now there are a lot of arrows and lightning that are send back by the many other kings who have become unfaithful to him. But now, almost nothing can be seen of him, and this will happen after one thousand to 1.500 to 1.600 and 1.700 years.

[16] But look again now. Look, he is trying to exalt himself once more, surrounded by black gangs, and a few kings are stretching out their hand to help him, but look, those who are doing that are soon becoming powerless, and their nations are pulling off the crowns from their heads and are giving them to the strong kings. And look. Now his throne sinks down, and the strong kings are hurrying towards the place and are dividing it up into several pieces. And so, all his might, pride and greatness is going to ruin. Although he still slings arrows and weak lightning all around him, but those are harming no one anymore because most of the time they are returning to him and are injuring him and his weak and dark troops.

## CHAPTER 48

### About the one thousand year Kingdom

[1] But you can see now that the sun is already penetrating everything with its light, and you can see the dark troops fleeing in all directions, but not to the place from where the sun is coming. Everything disappears now for its light and sinks into the kingdom of forgetfulness.

[2] But look now again, then you can see how out of the little clouds a new Earth is developing. What do those little clouds mean? Those are the people who have united together who are totally enlightened by the godly truth. And look, now these communities are coming closer and closer to one another and in this way they are forming one great community. That is the new Earth above which a new Heaven is spreading out with full light and clearness.

[3] You must however not think that by that this natural Earth will perish and would be changed into a new one, but only the people will create with each other in My name a new spiritual Earth, because they are accepting completely the godly truth as true brothers and sisters.

[4] Then I Myself will be and rule on this new Earth among those who are Mine, and they will fellowship with Me and will never more lose sight of Me.

[5] But now look in the mean time also to the old Earth. See how from the new Earth more and more dense streams of lights are floating downwards to the old Earth, and so they are igniting it in such a way that it looks like to be in a blaze. There you can see a lot of dead people who are coming as it were out of their graves and are going to the light. See how they soon are clothed with the garment of truth and are then floating upwards to the Kingdom of the new Earth.

[6] But at the same time you can notice also that still a very great dark part of it are also making effort to put on the garment of light above their black garment to make from it and with it again a new anti-Christian paganism out of self-interest and lust of power. But I Myself am letting My wrath – that means the fire of My truth – to break loose, and My angels of the new Earth are throwing themselves as it were with flaming swords on them and are chasing every further dark attempt on the run into the abyss of total destruction.

[7] This is the very last and greatest judgment, a one thousand years later. That time will be called My one thousand year Kingdom on Earth, which will be once more interrupted by war for a very short time by this very last judgment. But the victory will be quick and complete for all future times. From that time on there will be for the Heavens and the Earth one Shepherd and one flock. The Shepherd will be, as always, Me, and the flock will consist of the people on Earth, completely united with the blessed ones in My Heavens.

[8] These last mentioned ones will fellowship visibly with the people on Earth, just like it was before during the ancient times of the people on this Earth. But before that will happen, also the natural Earth will experience very drastic changes. Big countries and kingdoms, which are now still covered by the great and deep sea, will be lifted up as very fertile soil, and many mountains that are still high now will be lowered. Their tops that are crumbled off will fill up a great number of deep canyons and valleys and produce fertile land.

[9] Since the people during that time will no more covet nor pursue perishable treasures, hundred thousand times as many people as now will be able to live very well provided and happy on Earth. Together with that, every evil disease that tortures the flesh terribly will during that time also disappear from the Earth. The people will cheerfully reach a high age and will be able to do a lot of good works, and nobody will be afraid of the death of the body for he will see clearly before his eyes the eternal life of the soul.

[10] By the performance of good works it will be essential during that time that the children will be educated in the right way and that the one who is physically strong will sustain the weak elderly people as much as he can.

[11] On the new happy Earth there will also be marriages, but only according to My order as it is the case in Heaven, and also a great number of children will be begotten, but not by way of pure lewdness but by way of the true earnest of love, and this until the end of all times of this Earth.

[12] Here you have now a true image of the last judgment over all the heathens on the whole Earth, which is also very easy for you to understand.”

## **CHAPTER 49**

### **The mission of God’s children in the beyond. The duration of existence of the Earth.**

[1] Now the disciples asked Me: “Lord and Master. Will we be able to join to see and experience all this from the Kingdom of spirits? And how long will the happy Earth still continue to exist after that time till the complete end of its times?”

[2] I said: “Concerning your first question, it is of course obvious that you not only will be able to see, hear and feel all this very clearly from the Heavens, but then and for all times you also will be the most important leaders, and not only on the new Earth but also over the whole great Man of Creation and over all infinite many unions of all Heavens, which are limited nowhere throughout eternity.

[3] Therefore, I say to you once more that no human being has ever seen or heard, and that the spirit of no human being has ever experienced what God has prepared for those who truly love Him.

[4] I still could tell and also show you many things but you cannot yet bear it now. However, when the Spirit of all truth and all life will come over you and you will be reborn into it, it will guide you into all depths of My light and will exalt you. Only then you will understand and perceive what great words I have spoken now to you, and through you, also to all human beings.

[5] Concerning your second question, this is still quite silly, for our arithmetic has no figure by which one could express the more than many earthly years that will last until the end of the Earth. And even if that would be possible, this will make absolutely no difference for him who will continue to exist eternally in the spirit.

[6] I say to all of you: of such an eventual appointed time and hour not even an angel in Heaven knows anything about it. Only the Father in Heaven knows. Because the whole creation is His greatest thought, which is however not a thought of time but it is an eternal thought, and at the same time He is the almighty carrier and preserver of it. Recently I have told you that finally all the material will be changed – but as independent being – into something purely spiritual. And so it is no more necessary to tell you anything more about it.

[7] But rather look now at the beautiful nature at the beginning of the day, and see how the increasing intensity of the light of the sun is chasing away all the haze and darkness of the Earth, and learn from this that this will also be your work in future times, and this will be better for you than to inform too zealously after things which by far are not your concern now.

[8] Very often I have shown you already many things about which you should be concerned. About all the rest you should not be concerned in the least. Yes, I say to you that it is even useless and fruitless – if in your faith and love you are really devoted to Me – to worry about the coming day, what you will eat and drink and with what you will clothe your body.

[9] Does one not receive one hundred sparrows for one penny on the market? Thus, how small is the value for the people, and nevertheless the Father in Heaven takes care of them and clothes them. You as human beings are surely more valuable than those sparrows.

[10] See those flowers of the field and the lilies. In his entire luster, Salomon was not clothed that beautiful as they are. And who is the One who cares for their garment? Therefore, all such worries from your side are fruitless, and even more fruitless are the worries about the future complete end of times of this Earth. Did you all understand this well now?"

[11] All of them except Judas Iscariot assent to it. He thought that it was not completely clear to him what I had predicted on the mountain about the last judgment of the heathens.



[12] I said however to him: "Go to those to whom it has become clear. What the Romans and gentiles were able to understand, should be for you as Jew and as old disciple certainly be understandable."

[13] On this, he said nothing anymore and withdrew again, for he had noticed why I had given him such an answer.

## CHAPTER 50

### The gratefulness of the Romans to Mary of Magdalon

[1] When we still were enjoying ourselves for awhile on that hill, we all saw Mary of Magdalon coming to the inn of Lazarus, and she immediately took information from his servants about Me. They told her however that she had to wait until I would be back. When she soon could clearly see us on the hill, she did not allow them to stop her and ran quickly to us.

[2] When she came near to the place where we were, Agricola came to meet her, greeted her friendly and took her then to us where the other Romans also greeted her in a very friendly way.

[3] She (Mary of Magdalon) said however: "I really do not know for what reason such an honor is granted to me. I am only a sinner and deserve it to be deeply despised by all the people, but the fact that I am worthy of any honor, and especially of such highly ranked lords as you are, is quite above my understanding. I only came to this place to thank the Lord of my life because He delivered me of the evil spirits of the flesh, but I did not come here to let myself be honored."

[4] Agricola said: "Listen, dear Mary of Magdalon. All of us, who have come here from Rome have a lot to be grateful about to you, for if you had not shown us about eight days ago the way to here and had not lead us to this place, we might not have had the eternal invaluable happiness to know personally the Lord of all life and of everything, to recognize Him as the only true God and to learn to love Him above all. Look, that is the only reason why we are so grateful to you and will also remain so from now on. Therefore, do not be too surprised that we are meeting you with such great gratitude. For we consider this to be our duty because you have given us such an invaluable great happiness.

[5] For we have a good law of state according to which the one who has received a great and true happiness by someone, has to remain extremely grateful to that person for the rest of his life in attitude, words and deeds, even if the person by whose action a great happiness fell to another person, did not know that he would bring happiness to his fellowman. This gratitude should also be extended to the descendants of the person who was the cause of the happiness.

[6] However, what are material earthly possessions that a person can receive from another compared to the pure spiritual possessions, which we have received here? By this we have found the only true God, and through Him ourselves who were lost, and the true life of our souls. And this is infinitely much more than when you had given us all treasures of the world. And that is why we are forever indebted a great gratitude to you because you are the person who made this mostly possible.

[7] If you would be poor in earthly possessions we would royally reward you, but since you are already richly provided with the goods of this Earth, we cannot express our gratitude in any other way except by our friendly, well-meant and unfeigned words as they came out of our hearts, and I suppose that you will not reject such gratitude that we owe you?"

[8] Now Mary of Magdalon said also in a kind voice: "It certainly is very nice and kind of you noble Romans that you want to be and remain grateful to me for the fact that I gave you by coincidence really unintentionally – such an endless great happiness, which is easy to understand, but nevertheless, for this reason I deserve no gratitude because all that was the will of the Lord, and I was only His dumb and blind instrument. Thus, you only owe gratitude and honor to Him."

[9] Agricola said again: "Oh dear, lovely Mary of Magdalon. We also know that we only owe all our gratitude to Him, but we reason like this: if we truly and completely want to prove our gratitude to the Lord for the infinite great mercy that He has now given us so extremely abundantly, then we still may not look disdainful upon the instrument that He used for our sanctification, but we must also honor it because of the Lord. And only in this respect we are honoring you also, apart from the question if you were a seeing or only a blind instrument in the almighty hand of the Lord for this our very great happiness of life, and I am of the opinion that also this will be taken into account in the future. For if we would not want to greet the instrument of the Lord with a thankful heart, what would happen to true neighborly love, which we – according to the teaching of the Lord – even owe to our enemies, and even more so to those by whom the Lord gave us such great gifts of mercy?"

[10] Look, you who are now our very lovely and unforgettable friend, I am right in this and I will not allow anybody to dispute it, and now not in the least by you whom the Lord had chosen to be our leading star for happiness and who we therefore owe honor and true love. Therefore, allow me that which is my good right."

[11] Mary of Magdalon said: "Yes, yes, in that respect, high lord, you are completely right, but I myself will glorify and praise the Lord, my only love, forever, for He made me – a great sinner – a blind and dumb instrument. For if I had known that He was up here, I would not have brought you here because I, who am a too great sinner, would not have dared to come close to the Lord since I am all too deeply convinced about the truth of His teaching and of His holy godly Being, and can also perceive that a sinner, as I was, can never be or become worth to come near to His very holy personality."

[12] But firstly I did not know that the Lord was staying here with His faithful disciples. However, I knew that this inn is one of the best of all Jerusalem. And because strangers usually visit this place, I have brought you here when you held me up in a street in the city and asked me for a good inn. Therefore, humanly speaking, I only can claim your gratitude, which is due to me as guide to a good inn. But for the fact that you have received here the highest grace from the Lord, I really do not deserve any gratitude since it impossibly could have been my intention to give this here to you. Indeed, I could not have known that you would receive such a grace here. Therefore, give all thanks and all honor to the Lord, and so, do not think about me. This is even my urgent request to you.”

[13] Then I said: “Listen, My Mary. You have now spoken very well and truly and you are completely right where it concerns you, but also the Romans are right where it concerns them. When you are giving Me all honor and thanks, you show that you are completely filled with the true spirit of humility, for which reason also all your sins are forgiven. But also the Romans are showing that they are permeated with the right spirit of neighborly love, and are therefore not committing a sin against Me if out of gratitude they are keeping you in mind, even if you were only a blind instrument of My love and My will.

[14] But by this opportunity I say to you all: it is true that you should not look for gratitude and honor from the people to whom you have done something good in My name, just as I also am not looking for it from the people, for He who lives in Me, is My supreme honor. But if the people will put you to shame for the highest good deeds of life given in My name and will treat you with ingratitude, then I will hold it against them as if they had done this to Me. For he who does not honor the true disciple who I have awakened, and is not grateful to him in My name, he also does not honor Me, the Lord and Master, and he also is not grateful to Me for the grace that was given to him.

[15] For if I awaken disciples and prophets, then this does not only happen for the sake of those disciples and prophets, but for the sake of all men, and therefore the disciples and prophets should be valued also as that for what they are called be Me. Thus, whoever will accept with love and true gratitude a disciple or a prophet in My name, I will also accredit it to him as if he had accepted Me, and therefore he also will once receive the reward of a disciple or a prophet. And their reward will certainly not be small.

[16] But woe to the false disciples and prophets who will let themselves be honored by the people, just like the Pharisees and high priests, and will even demand it lawfully from the people. Truly, those will be regarded as thieves and robbers and will once be made ashamed before the eyes of all the angels. The more honor they will demand in this world for themselves, the more of the worst shame they will once have to expect.

[17] Also this you all have to remember well – and this you also can easily do – for if you look in the right light at My command of true and pure neighborly love, you very easily will understand that every real and true human being is hurt most of all by the stinking pride of his fellowman.

## CHAPTER 51

### The coming judgments

[1] Thus, let everyone be full of meekness and humility. By that you will give each other the greatest and most true human honor, and live and have dealings with each other in peace and quietness.

[2] However, thirst for honor and pride will awaken resentment, offense, contempt, grudge, anger and finally vengeance, war and its evil consequences. The one who is proud and is thirsty for honor is also always full of self-interest and greed, and the sad consequence for the fact that he only wants to acquire everything for himself to increase his worldly honor, is that hundreds and thousands of people around him have nothing and must live in the greatest poverty and need, as it was the case during the time of Noah, and will be the case even more during the last time of the new paganism.

[3] But this evil and complete hellish condition among the people will be the judgment that they will cause themselves. The enormous number of poor and oppressed people will finally rise against their extremely proud oppressors and will make a short work with them, and this will be a second deluge by the fire of the finally too badly and too heavily oppressed poor people.

[4] But during that time, also a natural fire will destroy many places, for because of a too highly inflated pursuit of earthly gain during that time, the people will penetrate like malicious worms into the depths of the Earth, will search therein all kinds of treasures and will also find them. However, once they will have reached the mighty layers of buried ancient forests of the Earth and will use them for the glowing and melting of metals and still for many other things, then also, the latest judgment which they will prepare for themselves, will be at the door.

[5] Yet, the people who will then live in the great cities of the kings and the mighty of the Earth of that time will have to suffer the most.

[6] Therefore, always stay meek and humble, and by that in true neighborly love, then no judgment will be called over you, because where during that time the people will live according to My order, there will be no last judgment. I have told you this now beforehand with the purpose that you will also tell and proclaim it to the people, so

that finally no one can bring forward the excuse that he had not been warned for the danger.”

[7] All of them said: “Lord and Master, with Your help, we truly will not lack the zeal for the good and true cause. But there are many people on the Earth, which is big and vast, and we will not be able to come to every place, and so, the evil will continue to be rampant between that which is good and true, and we probably will not be able to limit it completely.”

[8] I said: “You certainly will not be accountable for that, just like every truly good person in My name. For it is sufficient that the truth is proclaimed to the people. If they will live and act according to it, is completely their concern. Whoever will live and act according to it, will not come into the judgment, but will receive eternal life and be blessed.”

## **CHAPTER 52**

### **Mary of Magdalon and the Lord**

[1] Now Mary of Magdalon came to Me and said: “O Lord and Master, can I also still be blessed and ever receive eternal life? For I am a great sinner, and in Your very holy presence it seems to me more and more that I am too unworthy for Your very smallest mercy.”

[2] I said: “Do remain in the pure love, and sin no more. This must be your concern. I surely will take care in your place for all the rest. I have set you free from your impure spirits and I have said to you that your sins are forgiven because you have proven a great love to the poor and now you also love Me above all. However, to whom I say: your sins are forgiven, they are also truly forgiven, but he should no more sin in the future, because if he would sin again, he will set out for a still worse condition than the first one. But I can see the earnest will in you to sin no more, and then you also will remain in My love and mercy. And whoever remains in My love and mercy, has already eternal life in himself, and by that eternal happiness.

[3] Whoever, out of love for Me will do everything what neighborly love requires, for him I also will do everything that lies in My power. And in My power lies not only much, but everything. If you, dear Mary, know this now, then be cheerful and do from now on that which is good. Then I will never leave you.”

[4] On this, Mary of Magdalon was deeply moved and fell at My feet, thanked Me and wet My feet with her tears and dried them with her hair. My old disciples thought that this scene took a little too long and according to their opinion also somewhat inappropriate, and they grumbled among themselves.

[5] However I noticed it and said to them: “Why are you irritated because of that? I am already a long time with you. You have never shown Me such love and I have also not demanded it from you. But I say to you now also: wherever My gospel will be preached to the people, this Mary should also be clearly mentioned, for she has proven Me a great favor of love. Remember that also. You, Mary, stand up now and be assured of My full love and mercy.”

[6] Then Mary stood up and thanked Me once more, her heart completely filled with love.

[7] Now the disciples asked Me and her to forgive their little impatience.

[8] I said: “Learn to be patient with the weak, then in My eyes you will show by that more power for your souls, than when you will only fight and overcome heroes.

[9] But now the sun has already climbed high above the horizon and the morning meal is ready. We will take it and will then go from here to Bethany.”

[10] Then we quickly went into the house and took the morning meal where also our Mary joined in.

[11] After the morning meal Lazarus made up the account and took the profit as well as the other treasures and valuables with him. Seven mules were needed to carry it, since also the treasures of the various converted priests, which Lazarus was keeping, were also included.

[12] Nicodemus, Joseph of Arimathea and the old rabbi commended themselves in My mercy and love, thanked for everything and went together with the magicians into the city where they had some things to do. The magicians however went to their companions who were anxiously waiting for them. The two Romans who lived in Emmaus went with the seven Egyptians to Emmaus from where the last mentioned ones returned after a few days to their country. All the others who were present went with us to Bethany.

[13] It is not necessary to mention here in more details who else was present, since those were already mentioned a few times during the related events on the Mount of Olives.

[14] Mary of Magdalon asked Me if she could also follow us to Bethany, and she asked Me how long I would stay in Bethany.

[15] I said: “I will rest there for three days, for I have worked much, and after much work, one may grant himself some rest. When you will have arranged everything at home, come to us in Bethany.”

[16] Then Mary went directly home in order to arrange everything there, even for a few days, because she intended to stay with Me during that time.

## CHAPTER 53

### The trip to Bethanyinally

[1] Agricola still asked Me if he – against payment of a considerable amount of money – could take as remembrance one of the golden cups that was created in a wonderful way in front of the table of the Romans.

[2] I said to him: “What has been created for you belongs also to you, and so you also can take it without paying an amount of money. Besides, you will take a lot of poor people from here to Rome. There you will take good care of them and then those cups are materially only a small reward for what you are doing for the sake of Me. Therefore, take everything what is of any earthly value that you can find on your table. But do not consider it as a real reward for everything that out of love for Me you are doing for the many poor and oppressed ones,

because your reward for that will on the Earth, and even more in the beyond in My Kingdom look very different.

[3] When you are home however, take seriously and good care for those who I have entrusted you. In a year time, you, together with one of your sons will have to make a trip to the extreme west of Europe for government matters, and you will stay there a long time and will have many things to do. In the meantime however, arrange your household well, so that all those whom I have entrusted to you will not lack anything, not physically and even less what concerns their soul.”

[4] Agricola, completely moved to tears out of love for Me, said: “O Lord and Master, this will certainly be my most important and greatest care, and I hope that with Your help everything will succeed for me. But never leave me, and do not allow that too heavy temptations would come over me and my house. It is true that I know now my power that You gave to me, but I also know my old, very own weaknesses. Then if ever one or the other weakness of mine would almost make me stumble now and then, Lord, then grab Me and strengthen my will, so that I can remain standing and would not stumble.”

[5] I said: “Truly, whatever you will ask the Father – who you know now – will also be given to you. Therefore, be always filled with encouragement and a real and true trust. For when you will endure in the living faith and in the love for Me, I will always be with you and will guide and direct you, as I also will do for everyone whose faith and love is like yours.”

[6] Upon this, all the Romans thanked Me, as well as all those who where entrusted to the care of the Romans.

[7] We were now ready to go and went along the way that leads to Bethany.

[8] When we walked along the wall of the city, the innkeeper of the valley who also went home with us, as well as the owner of the inn that was located at the great road

not far from Bethlehem, said: "Lord, look at those terrible strong walls of the city. How can those be destroyed with human power?"

[9] I said: "Whatever was made with human hands can also be destroyed by the same. Because human beings are generally more skilled in destroying than in constructing, and so in due time they also will master these strong walls. I say to you: not one stone will be left upon the other. In a couple of centuries, men will search the place where now the temple is still standing, and they will not find it.

[10] For how was the situation during the time of Noah before the great flood? I have shown it to all of you a few days ago. People from that time could even destroy mountains by which the waters in the Earth broke out and drowned the wicked ones. So in due time, men will take care more easily of this wall."

[11] With this answer, both were satisfied. We continued along the way and we soon came at the tollhouse.

## CHAPTER 54

### **The greedy tax collector and the Lord. About faith with practical works of love. About compensation**

[1] The tax collector recognized Me at once, came to Me and said: "O Lord and Master, since I let Your words and lessons that were given on the Mount of Olives penetrate in me, I truly became another man, and I thank You now once more from the bottom of my heart for the more than great mercy which You have given to me and my house. Everything that I have heard from You, I faithfully have told to all my relatives, and they believe now in You. Therefore, let Your blessing also come down on my whole house."

[2] I said: "Since you have done that, salvation will also not stay far away from you and your house. But still, when there are not enough strangers coming to Jerusalem you also demand taxes from the residents. And when strangers are coming, then you demand arbitrarily much more than what is determined by law. But this I truly did not teach, and such a way of acting has by far nothing to do with neighborly love, which I especially have emphasized to everyone. But if you do not possess the works of neighborly love, then you are far away from My Kingdom, because the pure faith without the works of love is dead, and so is also the one who has such a faith. Therefore, change your way of acting, otherwise only little salvation will come forth from your faith in Me.

[3] The fact that you are a tax collector of who the temple servants are saying that you are a constant great sinner, this is not counted as sin by Me, but the fact that you are oppressing the travelers and demand more from them than what is legally



determined, is contrary to the neighborly love and is therefore also a big sin that will not bring salvation to anyone. Thus, change your way of acting if you want to be a good and fruitful follower of My teaching.”

[4] The tax collector said now very timidly: “O Lord and Master, I see now that for Your eyes nothing is hidden and so I will change my way of acting completely. Now I sincerely do thank You once more for Your admonition.”

[5] I said: “But refund also the damage that you caused to the poor, otherwise you will build your future neighborly love on quicksand.”

[6] When the tax collector heard that from Me, he bowed and said: “Lord and Master, I will not lack the will for it, but the possibility to carry it out, since most of them I do not know and I cannot pay back what I have demanded now and then too much from them.”

[7] I said: “Then do have the serious will for it, and do what you can. Then this your will, will be counted as your work. But in the neighborhood of Jerusalem there are still a lot of poor people who now and then need help. Be good to them and bring them an offering. Then you will make up for your injustice.”

[8] After these words of Mine, the tax collector bowed once more, promised very solemnly to follow My advice, and we continued our way.

[9] Half way on the way to Bethany, a blind man was sitting along the road and was begging. He had a guide with him who told the blind man that I was passing by.

[10] When the blind man heard that, he immediately began to shout: “O Jesus of Nazareth, true Savior of man, help me, poor blind man!”

[11] Since he shouted so loudly, my disciples threatened him. They forbid him to shout so loudly and said that I also could help him without his loud shouting.

[12] However, I corrected the disciples and said: “Why in fact are you irritated because this blind man cries to Me for help? If his shouting is bothering you, then shut up your ears and let him call for help to Me. For if he could see, he would not shout like that, but because he is truly completely blind, he shouts, so that I would answer him when I hear his cry. He did not shout to you for help, but only to Me, and thus his shouting is not your concern and this should not irritate you and you should not threaten the blind man.”

[13] Then the disciples kept quiet, and I walked to the blind man and said: “Here I stand before you. What do you want Me to do for you?”

[14] The blind man said: “O good Savior, Lord and Master, give me back the light in my eyes, for I have heard that You can heal all blind people and can make them seeing. And therefore I ask You, that You now would also have mercy on me.”

[15] I said: “Do you then believe unshakably firmly that I could help you?”

[16] The blind man said: “Yes, Lord and Master, only You can help me if You want.”

[17] I said: “Well then, then I want that you can see again. But I also tell you from now on, that you should not sin anymore, for if you would fall back into your old sins, you will become blind again. Thus, remember well what I have told you now.”

[18] The blind man promised Me solemnly, and upon this, I touched his eyes with My finger. At the same moment he became seeing, and from sheer joy he did not know what to do, and he thanked Me with his arms lifted up, because I had helped him.

[19] However, I said to him: "Since you have become seeing, and further you are still a strong man, you should get up from this place and look for a job in one house or another and earn your daily bread, for laziness is always an occasion for and the beginning of all kinds of sins and vices."

[20] Now the one who had been blind and became seeing said: "O good Savior, Lord and Master. I very much would like to serve and work now, if only there would be an employer. I and my guide here would very much like to work if only there would be somebody who would take us into service."

[21] At once the two innkeepers came forward and said: "Then come with us, then you immediately will have a job and work, for we are the owners of many fields, gardens, pastures and vineyards."

[22] When the two heard that, they were very glad, got up from their old beggar places and continued with us very cheerfully to Bethany where they were very well taken care of for the whole day.

## **CHAPTER 55**

### **On the property of Lazarus**

[1] When we arrived in Bethany, the two sisters of Lazarus saw us already from afar and ran to meet Me with open arms.

[2] When they came near to Me, they did not find enough words to praise all the good things that had happened in Bethany during the time that I was in Jerusalem and the pleasure they had for the arrival in the morning of the many young people. But at the same time they regretted that those lovely children would not stay in Bethany, as Raphael clearly told them.

[3] But I told them the reason, and they were satisfied with that.

[4] In the mean time we reached the garden and we immediately entered the house where the youth received Me in a large hall and greeted Me as Father, and even with such lovely words that all were moved to tears.

[5] From this hall we entered another hall.

[6] When we were in the already mentioned hall, searching for a place to take some rest, Lazarus ordered to put bread and wine on the table with the request to strengthen us somehow with it. This we did very willingly because we were slightly tired because of the little trip. However, this tiredness is hardly worth mentioning, but

because the Romans expressed the desire to know also better Lazarus' property that was very big, a little strengthening was very welcome. So we took bread and wine after I had blessed both before, and we ate and drank in a cheerful mood.

[7] After this little strengthening of the body we went outside again and walked through the greatest part of the possessions of Lazarus, and the Romans were very much surprised of the great wealth of Lazarus.

[8] But he (Lazarus) said: "Dear friends, I possess still over 30 times more than what you can quickly overlook here. But the fact that I can call all this wealth that I possess on this Earth as mine, does not make me happy, because today I am indeed still the lawful owner, but tomorrow the Lord claims my soul, and he will have to give account about how and to what benefit he has faithfully managed the earthly goods that were entrusted to him. And see, then it will be very difficult for many a soul to justify himself before the Lord. Therefore, from this right point of view, regarding life on this world, we are only the temporary managers of such earthly goods for the benefit of poor humankind, but we are never the possessors of it. Because the only lawful Possessor is only the Lord. We only possess the right to manage these earthly goods for the benefit of the poor people and to handle them efficiently.

[9] And so, I am not a possessor of all this, but only a still weak organizer and manager. The One however, who lives amongst us as supreme Friend of life and who is the true Lord of all life, is also the only true Possessor of these and of all goods of the Earth, and once it will be for our salvation when He will say to us: 'You have well managed the goods that I have entrusted to you.'

[10] Agricola said: "That what you think and have now said in all truth about your possessions, that I will also think and say about mine, and wherever possible I will also act like you. You, o Lord, we do ask however, not to settle a too severe account later with us about the way we handle the earthly goods, which You have only given us to manage, for we will not lack the will to do what is right. But if ever the many outer, dark, worldly circumstances will not now and then upset our plans unexpectedly and unforeseen, this lies beyond our power, and You, o Lord, will be merciful and charitable toward us regarding such cases."

[11] I said: "Of that which ever will happen against your will, the ones who now and then obstructed your way, will have to give an account. For the only account that is valid for Me will be written in your heart. And because you are now My friends, you will remain so for eternity.

[12] For truly, I say to you: happy are you, who are now hearing and seeing what all patriarchs and prophets have desired so fervently to see and to hear. But in those days it was not yet the time for it. In the spirit they can see and hear this now also and they are extremely glad about it, but it remained hidden for their flesh, and for the future generations it will also remain more or less hidden. Now it is for you however easy to believe and to act accordingly, because now you can witness with your ears and eyes all the things that were not seen by any human eye and not

heard by any human ear. But in the future, all those will only become blessed who do not see and hear – like you can now – and will nevertheless believe and will act according to that belief. Therefore, it will also be accounted to them as a higher merit.”

[13] My disciples said: “If You, o Lord, will in future times no longer be visible or audible by anyone, how will You then stay with those who are Yours until the end of times?”

[14] I said: “That was again a silly question of yours. How many, and great things have I already told you and shown to you, and still you understand so little of the inner wisdom in God. I surely cannot stay forever in the flesh on this material world. And I already have told you several times what will further happen with Me, in order that the measure of sin of the Jews will be full and their judgment would come over them, and still you are asking as born-blind ones after the colors of the light how I in the future will stay with those who are mine until the end of times. Since you still do not understand it, I will tell you again:

[15] I will stay with those who are mine, in spirit, in word and in truth, and those who will have a great love for Me, will also be able to see Me personally now and then for a few moments. Those however, who will live according to My word and will carefully search for the inner truth of it, I will speak in such a way that they will understand it in their heart and in this way I will put My words into their mind, and young men and women who will be well educated in My name, will receive visions in which My being, the Heavens and eternal life will be explained to them, as well as the fate of the apostates and the wicked ones. And also in this manner I will stay with those who are Mine until the end of times of this Earth. Do understand this well now and do not ask Me about this anymore.”

[16] The disciples were completely satisfied with this answer of Mine and from then on they asked Me no more about it.

## **CHAPTER 56**

### **The special place of the Earth**

[1] While we were still walking between the fields and gardens close to the neighborhood of Bethany, we soon reached a little hill, the favorite resting place of Lazarus, so that we could rest there a little in the open air since we already had walked for nearly three hours visiting the property of Lazarus. Then one of the Romans came to Me and asked: “Lord and Master, until now I have only listened and have not said a word, and now I say that everything that was said and explained by You, but also by this remarkable angel, and what we have seen, has given me

irrefutable proof of Your direct and personal godly presence. But You also have explained the starry sky to us and by Your goodness and by the almightiness of Your holy will You have brought us in such a state that we could see the other celestial bodies as clear as we can see now the fields of this Earth with our physical eyes, and we saw people everywhere and a great number of other creatures. Yes, we noticed in the celestial bodies that we could see even many more beautiful lands and regions and people and other creatures in an also much higher perfection, and it cannot be described how much the beauty and big regularity of the forms of their habitations are exceeding those of this Earth.

[2] Well, as I reflected on that, the question came into my heart how and for what reason You, Lord, precisely on this Earth that is in every respect inferior, have clothed Yourself with a human body like the people on this Earth, while for this purpose countless myriads of the most beautiful and biggest sun worlds were at Your disposal. Would You therefore not like to give us some understandable clarification about this?"

[3] I said: "Oh yes, although, by the unveiling of the material creation, namely by the description and clear explanation of the order of the suns in a shell globe and then of the whole big Man of Creation, I have shown to all of you how and why I precisely on this Earth and also exactly in this time have clothed Myself with a body. But even if I will explain it to you again, you still will not grasp it completely as long as you will not be born again in the spirit. But despite that, I still can give you a little indication about it, because I foresee that precisely this point can and also will be the subject of a very important question at issue among the future philosophers and theologians. Thus, listen to Me once more:

[4] The actual reason comes of course from My wisdom and My will. The fact that every human being, like every warm-blooded animal, has a heart, of which his physical life is dependant, you all surely know, but how the heart is arranged, you do not know. However, I know it very well and know therefore also by what the heart lives.

[5] In the heart are two extremely little chambers that correspond with the two big blood chambers. For your eyes, these two little chambers would appear only as very little dots. But no matter how small these dots are, from the arrangement depends in the first place the life of the heart and by that also the life of the whole body and its countless parts and organs.

[6] The one, first, and therefore most important little chamber corresponds with what belongs to the spirit and thus to the actual life, and we shall call it the positive and thus true one. The second, in a certain way less important one – although also absolutely necessary for the natural life of the body – we shall call what corresponds to matter, thus the negative one. This one, has no life in itself, but is only a vessel for the life that with every new heartbeat it has to draw as it were again from the positive little chamber and imparts it further to the whole body by way of the blood.

[7] From this image that is easy to understand, you surely can conclude of what nature the heart fundamentally is and must be, in order to give life to the whole body. Besides, the fact that the heart has and also must have an extensive, extremely artful and uttermost wise organic-mechanical organism for the continuous transferring of life that is developed therein is self-evident without needing any further explanation. For if something has to be moved further, well-paved roads are necessary to reach that purpose, and the means to transfer it must be present. However, for the illustration of our subject we mostly need only the two little chambers, and from those we actually need only the positive little chamber."

## CHAPTER 57

### **Similarity between the micro cosmos and the macro cosmos. The reasons of the incarnation of the Lord on this Earth**

[1] Look, just as every human being is arranged in a certain manner on a small scale for the sake of his short physical test life, so is also in full scope the entire great Man of Creation arranged correspondingly.

[2] Now you should realize that this shell globe, in which this Earth with the moon, the sun and all countless many other suns and heavenly bodies can be found, belongs to the arrangement of the heart of the great Man of Creation, and that precisely this sun with the planets that are circling around it represent the positive little chamber, and that within this chamber of life it is precisely this Earth that provides correspondingly the actual spiritual basic life element, something which a worldly scientist will never be able to perceive the how and why. But I, as the Creator of infinity out of Myself, I do know, and therefore I also can tell you how the situation is.

[3] I however, am from eternity the foundation of all life and all that exists, and therefore I am also the initial positive chamber of life in the eternal heart of life of infinity.

[4] Thus, when I according to My love, wisdom and order had decided in Myself to clothe Myself in the body of a human being, I only could accomplish that which is in accordance with the eternal order in the great Man of Creation, in such a way that even if it is created out of Me – it had to correspond completely with My initial Being.

[5] With this, is it however not said that precisely this Earth on which we are now, had to represent the actual central positive point. It could also be another earth that belongs to this sun – and actually another one was intended for that, but its inhabitants behaved even more unworthy than the inhabitants of this Earth now, and therefore that earth was rejected and was destroyed together with its inhabitants.

[6] Now because – since the time of Adam – this Earth was chosen, and I have now adopted on its ground what is physically human, it will also remain so until the end of times of the judged spirits in all matter, and you will also remain in spirit those who spread the original life out of Me into all infinity and eternity, and for this reason you are My true children.

[7] Look, the reason why I only could adopt out of pure love for those who are now My children, the physical human existence on this Earth and not on another earth, no matter how big or how perfect it may be, was now very briefly and as clear as possible explained to you.

[8] However, next to this most important reason there are still other reasons that were also determined by My will in accordance with the eternal order. But these reasons of minor importance are only necessary results of the actual main cause, and thus we do not have to go into detail on them.

[9] One of those reasons is for instance the complete humbleness and humiliation without which also a higher spirit cannot clothe himself with the flesh of the test life and then pass over again or return to the most free and independent life. And this too reflects this Earth.

[10] The positive little chamber of life in the heart is among the parts of the body certainly also the most inconsiderable part of the whole body. It is dark and is never enlightened by the sun, and even by men, to whom life is given, it is totally unknown and not appreciated. Yes, if one should talk about it to the worldly scientists, then they would shrug their shoulders and say: ‘How could the powerful general life of a human being ever be dependent on a hardly visible little dot?’ From this, it is obvious that even the greatest scientists, let alone another simple human being, do not know in the least their own fundamental way of existence.

[11] And still, every human being who really wants to know himself and God, must enter this extremely inconsiderable little chamber of life of his heart by way of extreme humility and compliancy, and give back spiritually the life that was received from that. When a human being acts like that, he makes the little chamber of life bigger and illuminates it more and more. And when that happens, the whole heart, and from the heart the whole human being, becomes enlightened and he knows himself, and by that also God. For only then he can become aware and he can see how the life from God enters this little chamber, gathers itself and develops itself to a free independent life.

[12] Consequently, in this little chamber lives the actual Spirit out of God, and if the soul of the human being enters this little chamber by the right humility and compliancy – as the love of the true human being enters the eternal, uncreated love of God – then by that, the soul unites with the eternal Spirit out of God and this Spirit unites with the uncreated soul, and that is the rebirth of the soul in the Spirit out of God.

[13] Just as a real human being has to act this way in order to enter in himself the full glory of life, I have done this now Myself to give you a true example and a very reliable road sign in the great Man of Creation. And I have come on this Earth because this as already said – corresponds according to My eternal order with the positive little chamber, to enter in the full power in Heaven and on all earths to My own and therefore also your greatest glory.

[14] It is true that I possess already since eternity in Myself all power and glory, but still, I was not a visible and perceivable God for any created being, not even for the most perfected angel. If I, to a certain extent wanted to make Myself visible for someone like Abraham, Isaac and Jacob, then this happened because I had filled an angel with such a degree of Spirit of My will that on certain moments he represented My personality. But from now on, I am a visible God for all men and angels and I have laid the foundation for a total perfect, eternal and independent free and consequently true life, and from that consists also My own greater glorification and with that also yours.

[15] For how could even the most perfected angels and also the most pious men of this and all other earths glorify God in truth by a true and living love for Him, whom they had never seen and therefore also had never understood? For it was always said: 'No one can see God and keep the life, because the pure divinity is in Himself a devouring eternal fire.' That fire in Me is now covered and tempered by this body of Mine, and now is no more valid: 'No one can see God and live', but: 'From now on, every angel and human being will be able to see God and live, and whoever will not see God, will have a very miserable and judged life.'

[16] What I have told and shown you now is consequently certainly also an important reason why I have adopted the human flesh only on this Earth.

[17] As you now simply clearly will understand from this description why I could only adopt the human flesh on this and not on another earth, you therefore will also be able to understand and perceive the following:

[18] You have seen how that certain extremely inconsiderable positive little chamber of life of the heart as the actual foundation of men's life is also alone capable of the most clear and most true intelligence, and thus it is already within itself the light, the truth and the life. So it is also the case with men on this Earth. Originally, compared to the people of the other earths, they are also very inconsiderable, blind, dark, little, weak and powerless. In fact, the spirits of other celestial bodies do not know them, just like the people of this Earth finally do not know themselves. But in the hidden inner kernel of their life they are out of Me the fundamental life point of the whole great Man of Creation and they can then also develop out of themselves very high abilities of life, which with people from other earths appear only very one-sidedly and of an inferior degree.

[19] Thanks to such very high and godlike abilities of the people of this Earth, to which are also belonging: namely a well-articulated outer and inner language, the art



of writing and arithmetic and still a lot more other things, they are therefore also the only ones who are capable to understand the revealed Word out of God's mouth, for instance first in the external meaning of letters or images and then from that also in the true spiritual meaning and finally also in the deepest meaning of the heavenly life.

[20] This ability is something invaluablely great and outstanding, just like also the abilities of life and intelligence of the positive little chamber of life of the heart are the invaluablely most perfect and most noble part of the whole human being. And again, also for this reason I only could come to you and to no one else on another earth.

[21] Look, this is then again such a reason why I only could adopt the human flesh on this Earth. And these are about the most important reasons for My incarnation on this Earth.

[22] Think about this now for awhile and then give your opinion about how you have understood this now."

## **CHAPTER 58**

### **What the Roman understood about the explanation of the Lord**

[1] The Roman said: "Yes, yes, Lord and Master, according to the explanation that You have given now, it can impossibly be otherwise but precisely as you have expounded to us now. Although by far we still cannot understand it yet, but we believe it without any doubt, because You as the eternal Truth and Wisdom You have shown it to us just like it is and as it must be. Because You as the Creator of all things must surely know best how and in what kind of order Your works are created, and what the purpose is of this and that. Thus, we only can learn about the situation of such matters of Your eternal order which were not revealed to us people until now – because You are revealing it to us, and we believe everything what You tell us, even if we are not capable with our reason and still less with our sense organs to penetrate into the full depth of Your wisdom. We thank You for this more than great revelation.

[2] But from what we have now heard from You, You also have given us a weapon in our hands with which we can bring all philosophers and old theologians quickly to the ground. Because this is a proof as no other, drawn out of the most inner source of life of every human being who truly has to correspond entirely with the whole endless great Man of Your Creation, because man, as a being who now is completely equal to You, represents the perfect closing stone of all Your works and therefore, in an extremely little form he is that which is the entire endless big creation.

[3] However, the fact that the way to the true, free and independent life is very tight and narrow, is obviously clear from this wonderful great revelation of Yours, and one can also see that it has to be like that and can never be any different.

[4] The one who truly wants to find himself and by that also You, must penetrate through this very tight little door in himself, otherwise he will stay outside of the little chamber of life of his heart. Only the love for You and the fellowman makes this little door, which is otherwise so tight, wider. The soul, who generally imagines himself to be so great, will be made small by true humility, and the real meekness makes him pliable. And only such a prepared soul can penetrate through the tight little door into the little chamber of life of his godly spirit and there become one with the spirit and by that will be born again or reborn. From Your great revelation I have now concluded that these things are absolutely necessary for the practice of our test life on this Earth, and therefore I also have discovered the true and real reason why You especially have so urgently emphasized to us the love for God and fellowman, humility and meekness.

[5] But now that we know the reason, and also know what we surely can reach when we go along that way, it will be also easy for us to act and we also will do that with the greatest possible diligence and zeal.

[6] For if we in our great poverty of life know where the great and richest treasure is hidden, and if we also have the help and the tools to dig it up for ourselves, then we surely would be the greatest fools if, knowing that we indeed will discover it and dig it up, we would so to speak lay lazily our hands into our lab and would, just like the spiritual blind worldly people, throw ourselves into the very temporary mud of worldly matter which is in judgment and which today appears to be something and tomorrow will be blown away by the winds and storms as worthless chaff.

[7] O thank you, Lord and Master, that You have now revealed so clearly to us the deepest cause of the things of Your creation.

[8] But now, o Lord and Master of eternity, there is still a little question that keeps me busy. Of course I know that You have known very clearly already since an eternity beforehand what I would like to ask You now, but I still will ask it openly, firstly because You want it that way, and secondly because of the others who are here, so that they can hear what it will be all about.

[9] The question is like this: "have the inhabitants of other earths never heard anything at all and do they not have any knowledge about You, or, if they do have knowledge, how did they acquire it? Are the people of other earths also real men or are they only men according to the outer form and are they, what concerns their inner being, only in a certain way still animals that as far as their form is concerned look like us human beings on this Earth? Are they guided by a certain wise instinct that You have laid in them, just like we have noticed this here with certain animals, so that we almost attributed a certain reason, awareness and capacity of judgment to them?"

[10] About this, o Lord and Master, please give us a little light. Then, as far as our souls are concerned, we will be well provided.”

## CHAPTER 59

### How our Earth is related to other worlds

[1] I said: “You have well understood My words by answering your first question, and in the revelation that I have made to you, you have found a striking and true application for your life, in such a way that I Myself could not have given it more clearly to you. And so, whoever – as you have said – will enter through the tight little door in himself, will also in full reality be reborn in his spirit for eternal life. But now that you have so clearly and well understood this revelation that I have given you, it is almost a wonder that you also did not perceive and completely found within you the complete answer to your second question.

[2] Look, when the human beings of this Earth are, compared to the endless great Man of Creation what the positive little chamber of their heart is compared to the whole size of their body, which indeed lives also and is active according to the requirements of the intellect, the will and now and then also that which is of the instinct, then your second question can surely very easily and clearly be answered.”

[3] The Roman said: “Yes, yes, Lord and Master, this almost seems to be so now to me. I have the feeling that I already know it, but still, actually I do not know it yet. Therefore, please have for me and for all of us the goodness and mercy to lead us on the right way.”

[4] I said: “Well then, good, I will do it. Look and listen.

[5] The most important foundation of life resides – for the body as well as for the soul – in the known positive little chamber of the heart. When this becomes active, then from this, all endlessly many parts of your whole being become alive, in such a way as if they themselves are bringing about little chambers and are the carriers of life. And see, with the right exercise your limbs can develop an amazing power and a very artful skill in many things. But all their qualities and great artful skills are finally thanks to what? Look, for everything, only to that certain little chamber of the heart, for without it, all limbs would be as dead and immovable as those of a metallic idol statue.

[6] Yes, from where did the limbs of an artist learn such skillfulness, even all the limbs according to their specific structure and efficient ability? Look, all this, only from that little chamber of the heart, and more precisely according to a gradual order.

[7] The first movements of life will gradually make the heart to move. From that, the activity goes by means of the blood to the lungs, the liver and the spleen, and from there to the remaining organs and to the head with all its parts.

[8] Once the head is ready and the brains are developed, then with men will begin the thinking, evaluating, concluding, understanding and perceiving, and only from that moment on will come the real and wise exercise of the outer parts of the body, which then will accomplish all work – no matter how artful – soon in such a good and wise way as if they had accomplished themselves an individual, free and independent life. I will tell you moreover the following:

[9] When a human being is reborn in the spirit, he also can think in all the parts of his soul and body and speak very well perceptibly for himself, and then he is just like Me, in his whole being, spirit, life, power, thought and a complete living word. And by what has man accomplished that? Look, all this comes again from the positive little chamber of his heart.

[10] As man receives his whole education and his whole development only from this little chamber in his heart, so also in the same manner do human beings from other worlds receive – according to their individual form and ability – their development only from the little chamber of the heart of the great Man of Creation, which is of course extremely big.

[11] How this works, you can now of course not grasp yet, but when you will be completely reborn in the spirit, then you will be able to grasp and well understand the great 'how' and 'why'. Do you now have already a little idea as to how the human beings on other worlds receive knowledge of Me, and become also wise and happy?"

## **CHAPTER 60**

### **The importance of our Earth**

[1] The Roman said: "O Lord and Master, by Your second explanation on this and certainly also for me every other very important subject, I came in a full sun of the strongest light. We on this Earth, who are living with You in a very strong and close relation of love and wisdom, are for the whole, endless great Man of Creation exactly, and – in view of the fact that You are directly near to us – necessarily that which is the positive little chamber of love. The other celestial bodies with their people, the shell globes with their solar galaxies and central suns are in relation to us as the other parts of our body and our soul are to the little chamber of life of our heart.

[2] You are now here with us in Your most perfect and intense godly personality, and You rule the whole of infinity of course also from no other place than from where

You are entirely present. And we men of this Earth – and most of all now on this place – are in our great love for You certainly also the ones who are nearest to You, and by the acceptance of Your teaching, Your godly love and wisdom, we are moreover the most living, and by Your will the most powerful and most active ones around You.

[3] Now, when this is so and can impossibly and inconceivably be otherwise, then how can it be different than that by Your will, also all development has to flow out from us to all countless many other celestial bodies and its inhabitants in a way that is of course unknown to us, just as also the fundamental life and all remaining development in the whole human being flows out from the very little chamber of the heart in a way that it is certainly also unknown to the fundamental life in that little chamber before the full rebirth has taken place.

[4] The fact that this is indeed so, cannot be doubted. The ‘how’ is for the moment however as spiritually still under aged children of Your love and mercy, of less importance. Because You, who certainly know all too clearly the great ‘how’ already since eternity are with us, and You will also, namely in the spirit, stay with us, not only until the end of times, but according to my opinion, forever. Now, since You will stay forever with us, then the mutual relations regarding the existence and development in the whole of infinity can also never change, because the relation that exists now – that means the one between You and us – can also never change.

[5] Because the little chamber of life of the heart will for instance never come in the eyes, ears, nose or the stomach, the kidneys, the spleen or the hands and feet of the body, or completely in the extremities thereof. Although each of those parts of the body, big or small, must also have an individual central organ of life, for otherwise it could not take up and adopt the life from the fundamental life of the little chamber of the heart and use it effectively for its specific purpose.

[6] Because the eye certainly uses the life that flows from the heart in man in a much different way than the ear. And so, every part of man will do it differently depending on its own purposes. But finally, all those endless many things are only one complete whole and it fulfills the purpose completely for the original fundamental life in the heart and it finds therein itself again as its original place of birth. And once it has found itself there, then this finding of itself again is now precisely that which You, o Lord, called so strikingly the rebirth in the spirit.

[7] And now, an almost endless supreme thought comes into my mind, so bright and light as the sun is shining there above. Apart from the rebirth of a human being on this Earth, of which we know now as clear as the sun wherein it consists and of which we know that we also will most certainly reach it, there is still another, endless great rebirth in the spirit that comes to light, namely that of the whole great Man of Creation.

[8] Out of myself in this life I certainly would not have come to that if You, o Lord, would not have given me an indication, but You only have given this to me as small as a little spark, and see, this has now changed in me into a radiating sun.

[9] Look, in Your endless clearness You said that with a complete rebirth in the spirit, the endless many parts of man are already flowing through his fundamental life in such a way that next in that whole human being one original, fundamental life comes into being, and this human being can therefore in all his parts also think, evaluate, make conclusions, and speak very clearly, by which the whole human being becomes then just like You, a living word.

[10] However, as with man, who lives completely in the spirit of his fundamental life and is completely permeated with it, and with whom everything becomes a very clear and living word, then finally, this will also have to be the case with the whole great Man of Creation. Through You, he will be permeated with all our endless many parts, and our life and light will be active in the whole endless range of that initial Man of Creation and will radiate, and so the whole great Man of Creation will with us and You, o Lord, only become one magnificent and living word.

[11] And so, I have now the impression that I now also understand already a little of the great 'how', for according to Your eternal order it only can be like that and not otherwise, that finally also the whole great Man of Creation in all his parts will be permeated by us human beings of this Earth, with our insight and our development, and will just like us become alive.

[12] And now, I still want to add something, as some kind of proof of the truth from Your mouth, for by Your mercy I already had since my youth an exceptionally sharp and strong and until now indestructible memory, and thus I have remembered very well every little word that You have spoken.

[13] Look, on the mountain You once have told us a story about a certain lost son who returned to his father, to make very well clear to us the greatness of Your godly and fatherly mercy. But at that time I evaluated Your word much differently as did maybe any other person from his good but for the rest perhaps still somewhat limited range of view and comprehension, and this I did all the more easier because You have given us very meaningful indications for it.

[14] On a small scale, this in a certain way lost son who then came back to his father seems in the first place to indicate the rebirth of a human being of this Earth of which is now known to us what it is, but on a large scale at the same time also the future total rebirth of the whole great Man of Creation. For, Lord, Your words are no human words, but they are the words of God, and those are not only in relation to us, but through us also to the whole of infinity, physically as well as spiritually. Because the whole creation is indeed since eternity also Your thought, Your word and Your will.

[15] Lord and Master, have I, in my strong human and gentile weakness more or less understood the instruction that You have given me?"

## CHAPTER 61

### The most important task of man

[1] I said: "Friend and brother Marcus, son of Aurelia, the most virtuous and well educated patrician woman, you have not only more or less correctly and well understood the instruction that I have given you, but you also have hit the nail precisely on the head, and I say here once again: in this way, the light of the Jews will be taken away and will be given to the much wiser gentiles. Because the long night of the gentiles has changed into the day, and the day of the Jews goes down into the darkest night.

[2] Bring them all here to Me from the whole of Jerusalem and from the entire Jewish land, and there will be not one who can measure himself with the true wisdom of this Marcus of Mine.

[3] I tell you truthfully, that with your good reason you have now prepared a great joy for My heart, because My words became alive in your heart. And therefore you and also your companions will reach within a very short time the full rebirth in My Spirit.

[4] You, Marcus, are already at the entrance of the tight little door of life of your true little chamber of life, for if this would not be so, you would not have understood so clearly the depth of My words as you have now. Because the flesh cannot give this to man, but only My Spirit that is already awakened for his soul in him.

[5] From this, all of you can clearly see now how penetrating truth and wisdom will be for those who can rejoice in the full rebirth of their soul in My Spirit. And I say to you once more what I have told you already many times, namely that no human eye has ever seen, no human ear has ever heard and no human awareness has ever experienced what kind of endless and unspeakable happiness God has prepared for those who truly, that means by action, love Him.

[6] Of course, in Myself I am since eternity in the greatest and full joy of supreme happiness, because My love, My wisdom and My endless great power gives Me in Myself eternally the unspeakable all supreme joy of My godly, in every respect perfect life, and as Your Father I say to you: whatever I have, My most lovable children must have also. For where on this Earth can you find a father who would not like to share all his joy with his children that he loves more than himself, and who finally only experiences the greatest joy after he has gathered his beloved children full of joy around himself?

[7] Do you maybe think that the Father in Heaven experiences less joy about His children who love Him above all? Oh, on the contrary, still endlessly much more. But therefore He also will prepare for them endlessly much greater joy than an earthly

father does or can do from the deepest of his heart for his children, for your Father in Heaven truly has the infinite and eternal most wonderful diversity of means for it.

[8] But therefore, do also with pleasure and with great zeal what I as your Father have, not commanded, but only have advised to you. Then soon, you will feel in yourself what kind of reward you can expect.

[9] Say for yourself now, and think well about it: would a merchant not be a great fool if he knew that he could buy for a reasonable price a pearl that is definitely one of the most priceless ones, and even if he did not possess so much money, would not immediately sell all his goods that are of less value and would buy the priceless pearl for that. Because the priceless pearl is in the eyes of men still unspeakably of much more value than all his former goods taken together.

[10] Look, this is also how things are with the value of the rebirth of the human soul in his initial spirit of life out of Myself. Is it not worth that a good person gives up all his worldly treasures and would only strive with all his might for the greatest pearl of life, namely the rebirth of the soul in the initial spirit of life? Or is it not better to take care for the eternal life of the soul than to be worried about all perishable treasures of the world that will perish and rot, and probably will never again come back completely to the eternal, clear life of their souls?

[11] It is indeed true that the soul during his life on this Earth appropriates to himself those things that are related to his flesh and transforms it according to his being. And when the body has been completely fallen away, bit-by-bit he also appropriates from the corresponding decomposition ether that which corresponds to himself in order to clothe himself with it. But this is still not a treasure of life for a soul, but only a characteristic of life of every soul that was fixed by My order and that can never be accounted to him as merit, because this is only something for which I had taken care of.

[12] But also, one thing is certain and true, namely that with a pure soul who lived according to My will, more of his earthly body will pass into him than with an impure and sinful soul, for if a chaste body was already here an ornament for the soul, this will certainly be even more so in a glorified spiritual state.

[13] But also this does not belong to the actual merit of life of the soul, but it is also an arrangement of Me that rewards the soul, and also here it would be an idol foolishness of the soul if he would worry even for one moment for this earthly treasure which also continues to exist for him in the beyond, because it belongs to his 'I'. Yes, this worry could be completely compared with that of very foolish parents who only are concerned whether their children will receive a nice and attractive appearance and how they have to arrange it to make their proud foolish wish come true, but who do not consider that the growth and the outer appearance are only depending on God's will and that no human being can change anything to it.



[14] Therefore, for every soul, only one thing is necessary: that he would search for My Kingdom of life in himself in the little chamber of the heart of the original life, and would also find it. All the rest, he will receive from Me as a free gift anyway.

[15] For this reason I have already told you many times that you do not have to be fearfully worried about what and where you will receive food and drink and with what you will clothe your body, but to search most of all My Kingdom and its true justice in you. All the rest will be added to it just like that, because the Father in Heaven knows what you need for your earthly livelihood.

[16] If you work today, and you eat and drink, then you sufficiently have taken care of the difficulties of the day. Therefore, on the day that you work, it would be useless to worry for the day of tomorrow. If you will experience that one it will bring along its own worries. For only the day that you are still alive and working is written on your account by Me. The future one rests still in My hand and you are not responsible for that one yet. And therefore, it is foolish to worry in an earthly way already today for the day of tomorrow, for it depends only on Me if ever I will give man to let him experience the following day.

[17] So was there also a master of the house who possessed big landed properties and cattle and was worried beforehand so that he, in order to enlarge his earthly treasures and bring himself on the safe side, let new barns, stalls and big strong granaries be constructed, and besides that, for greater safety, a strong, high wall around the new constructions. And when everything was ready, he said: 'Ha, now it becomes lighter in my worried heart, because from now on, I will be able to live without worries with my great possessions.' But while he was still comfortingly talking like that in himself, there was a voice like thunder that said: 'O you earthly vain fool! You are praising and comforting yourself as if you yourself are lord over your soul and your life. Look, even during this night, your soul will be separated from your flesh, of which you were so worried. To what use will your worries, efforts and work be for your soul?' Then the man got frightened and saw that he still had taken little care of his soul, and soon after this message he died.

[18] Now ask yourself: what was the use for that person of his great worries in the world about worldly things. Were it not more intelligent if he would have taken correctly and good care of his soul and had find God's Kingdom in himself, as people in earlier times had found that also in themselves, even the gentiles, as you clearly saw with the seven Egyptians?

[19] With this, I certainly do not want to say that a good person, according to My will should not perform any earthly work at all. Oh, on the contrary, because physical idleness causes and feeds all sins. But every person should actually be active and busy to eat his bread in the sweat of his face.

[20] What is important is the intention with which a person is active and working. Whoever is careful, active and working is like My friend and brother Lazarus, who searches also powerfully and effectively in himself for My Kingdom and its justice,

and he will also find it, just like he – and you too My dear Marcus – has already found it for the greatest part. Therefore, be joyful and cheerful now, for you have already acquired for yourself the great pearl and you will be a tremendous support for your brothers.

[21] But let us rest now a little, because there, along the way that is leading from the west to this place, I can see a few of the disciples who I have send out from Emmaus and who are coming back. They will soon be here and then we will hear how they were doing.”

## **CHAPTER 62**

### **The 70 disciples return to the Lord**

[1] We still waited for a while, and soon the disciples who were send out from Emmaus arrived to us because their spirit had inspired them that I was staying in Bethany and was now on the already known hill amidst My friends.

[2] At first there were only some 40 who arrived, but within a few moments the others, driven by their spirit came also to Me, so that all of them should witness before My friends how in those few days everything had already come true what I had predicted and promised to them when they were send out.

[3] However, also others who were experienced in all kinds of things and learned Jews and Greeks came with them. Some of them to hear from Myself the words of life, others to test Me, to see if I really am the One who the send-out disciples proclaimed to them.

[4] Now when all the mentioned disciples and the rest of the Jews and Greeks gathered around Me, a Jew asked Me: “Master, these disciples brought a good report about You. In Your name they have made the sick better and set free those who were possessed with evil spirits. From this we have seen that You are either a real prophet or that the promised Messiah is really hidden in You. Since we could however not receive a complete clarification from the words of the messengers, we came to this place to hear from Your mouth how it is with those things that Your messengers have announced to us. Therefore, please do not misunderstand our coming to this place.”

[5] Then I turned to the present disciples and said to them: “Whoever will listen to you, will also listen to Me, but he who despises you, despises also Me. And whoever despises Me, despises also the One who sent Me. The One who sent Me is one with Me, and He is the One of whom you say that He is your God. But you have never seen Him, and therefore you can also not know the One who He has sent. However,

I say to you now, My disciples, that all of you have announced My word faithfully, truly and correctly to the people.”

[6] Then the some 70 disciples came full of joy closer to Me and said: “O Lord, in Your name, also the worst devils had to obey, and we rejoiced greatly in it.”

[7] Then I said in veiled terms: “Yes, yes. I saw Satan falling down from the sky as lightning (the separation of the false from what is true), but that is still not yet sufficient, but rather the action according to the truth, so that the truth in man becomes a living property.

[8] Look, I have given you the power out of Me to tread on snakes and scorpions, and also over all the power of the enemies. However, do not rejoice because of that, but rather about the fact that your names are now written in Heaven, and that is also My great joy. For this reason, in My human form I am also praising You, Father and Lord of Heaven and Earth, that You have hidden these things from the intelligent and wise ones of the world and have revealed them to infants. Yes, Father, it has pleased You in this way since eternity.

[9] I say to you now, worldly wise and intelligent ones: all power has been given to Me in Heaven and on Earth by My Father. But no one of you knows who and what the Son is. Only My eternal Father knows it. And likewise, also no one knows and can see who the Father is, but only the Son and further also those to whom the Son wants to reveal it. The one to whom the Son wanted to reveal it, to him He also has revealed it, but the Son will not reveal it to those who have a high opinion about their wisdom and cleverness.”

[10] Then I turned to My disciples who were now all together here, and said especially to them: “Truly, I say to you: blessed are the eyes that can see what you can see and have seen, and blessed are the ears that hear what you can hear and have heard. For I say to you once more: many prophets and kings wanted to see what you are seeing, and hear what you are hearing, and they did not see it and have also not heard it.

[11] But there are here now also some who can also see and hear what you can see and hear, but they still can feel nothing and they also understand and perceive nothing, for they remain blocked and blind of heart. But whoever’s heart is blocked and blind, is also blocked and blind concerning his brains and his whole body, because when already that which should be light in man is dark, then how deep must be the darkness of the whole human being?

[12] You also know that the salt is the most important and best way to enhance the taste of the food. However, when the salt itself has become tasteless, with what should the food then be salted? You are now a real salt for the life of the people. But watch, that you also should not become tasteless like the Pharisees and scribes have become tasteless by which they do not encourage people for eternal life with their salt that has become tasteless, but they only spoil them unto death.”

## CHAPTER 63

### A scribe tests the Lord

[1] Among those who came with the more than 70 disciples to Bethany, there was also a scribe. My words irritated him.

[2] He came to Me with the purpose to test Me, and said (the scribe): "Master, I have understood from Your words that You well know the Scripture and are giving a correct judgment. Therefore, tell me now what I have to do to become blessed as Your disciples."

[3] I said: "What is written in the law of God about it, and how do you as scribe read what is written?"

[4] The scribe said: "You must love God your Lord with all your heart, all your soul and all your power and with your complete mind, and your fellowman as yourself".

[5] On this, I said to the scribe: "You have answered completely right. Do that, then you will live. For only to know what is right does not bring eternal life to anyone. Knowledge is most certainly necessary, for without knowledge is like a blind one standing along the way without a guide. But when the blind one has become seeing by the knowledge but furthermore does not want to continue on the way, then his sight is of little or no use to him. He who does not know what to do and thus also does not do it, has also no sin if he does not do that which is good, but he who knows what is good and does not do it, although he knows what is good, he has sin."

[6] Then the scribe, being surprised, looked at Me and said, as if he wanted to justify himself before Me: "Master, I can see that You are very well acquainted with the truth, and I also know that for a true, God pleasing life it is not sufficient to only know the laws, but one must live and act accordingly. One can only love God above all by precisely following all His commandments, but if one must love his fellowman as himself, then he should first know who that fellowman actually is who he has to love as himself. Who do I have to consider as my fellowman?"

[7] Then I said: "It is truly something to be astonished about that you as scribe do not know who your fellowman is. I will tell you a short story to make it clear to you who you should consider to be your fellowman:

[8] Once there was a man who traveled for business from Jerusalem to Jericho, but along the way he was attacked by robbers. They undressed him completely, then hit him almost unto death, went away with their booty and let him lie there half dead.

[9] Now by coincidence a priest from Jerusalem came along the same road. He saw the man who was terribly beaten by the robbers, lying there along the road, but he walked by without being concerned about him. Next to the priest there soon came also a Levite and he did the same as the priest.

[10] Soon after that, a Samaritan came also along the same place, and when he saw the man lying there, he felt pity for the man who was half beaten to death. He went to him, put a bandage on his wounds, poured oil and wine on it, lift him up and put him on his pack animal and brought him like that to an inn and personally took care of him the whole day and night. The next day, when he saw that the wounded man would improve with the right treatment, he called the innkeeper, gave him two pieces of silver and said to him: 'Since I have urgent matters to take care of, I will leave now. Take care of him until I will return within a few days. Whatever you need more, I will truthfully refund you.' Then he left, and when he returned after a few days he saw that the man who he had treated so well, was already so far healed that he could take him back to Jerusalem. He paid the innkeeper once more two pieces of silver and moreover he gave clothes to the healed man.

[11] Now what do you think? Who of the three was the fellowman of the one who was attacked by the robbers and murderers?"

[12] The scribe said: "Undoubtedly the one who was merciful to him."

[13] I said: "Good, then go and do the same. Every person who needs your help in no matter what way is your fellowman, and if you help him, then you also are his fellowman. And when you have helped him, then as your fellowman you also have loved him as yourself. For true neighborly love is: that you do for your fellowmen all that which you could reasonably wish that in case of need they also would do for you. Do you now know who your fellowman is?"

[14] Upon this, the scribe did not dare to answer Me anything anymore, he withdrew and said to his companions: "Truly, in this Galilean lives a powerful Spirit of truth. It is worth listening to him."

[15] Then one of the disciples said: "It is still more worth to live and to act according to what He is teaching, for He is the Lord and carries all power over life and death in Himself. Whoever will follow His teaching, will receive life from Him."

[16] The scribe said: "If He is the Messiah of the Jews, then you are completely right, but if He is the One and possesses all power and authority in Heaven and on Earth, then He still can say that to the high priests, and when they resist to accept and to believe it, then He can reject them and chastise them with fire from the Heavens, as God has once chastised Sodom and Gomorrah."

[17] The disciple said: "You are speaking in the manner of men. We however speak in the manner of His Spirit. We already know from Him all the things that He still will do, and we know His power, and we are witnesses of all the things He has done and taught in Jerusalem, and so we also can speak and know what we can expect and what still will happen.

[18] Did not all the high priests see the signs in the sky, which clearly showed to them what they can expect because of their hardness? But this did not make any impression on them, apart from the hatred against Him, and time after time they are deliberating even more intensively with each other how they could catch and kill Him.

But still, He walks freely around in the entire Jewish land and He has no fear for His many enemies who think to be supremely powerful. If He would not be the Lord of all power and authority in Heaven and on Earth, then He already since long would have fled out of the country. But because He very well knows what kind of power and what kind of authority He possesses, He is not fleeing for His enemies, but He enters the temple without hesitation or fear and instructs the people about the coming of God's Kingdom on Earth and threatens the Pharisees and Jews with all the sharpness of His words. Who else except He alone, as Lord of all power and might, would dare to do that? Surely, that will be more than a sufficient proof for every intelligent person that He alone and no one else is the true Messiah and therefore also the Lord.

[19] We have seen His deeds and His signs of wonders and have heard the eternal truth of His words, and believe therefore also truly in Him. You have seen and heard the same and still you do not believe that He is the promised Messiah who now has come to us into this world.

[20] What could actually be the reason for your unbelief? Look, the reason for this is the great blindness and hardness of your heart. You are scribes and know from the Scripture with what kind of signs and conditions the Messiah will come into this world. Well now, all this applies to Him up to the smallest detail. When this is now incontestably the case, how can you then still doubt and expect someone else?

[21] Yes, in your blindness you surely will expect someone else who will however not come until the end of the world and its times. A few days ago you have heard us speak like that in Bethlehem and also in other places, and we have explained the Scripture to you, although we as simple men have never learned to read and write, and we have performed signs before your eyes for the salvation and benefit of the people of which you were very surprised. But I am asking you now: from who did we receive such wonderful power, or from which school could we learn such things?

[22] Oh, if such a school existed somewhere in the world, you surely would know about it and you also would have visited it for the sake of your profit. But such a school does not exist in the world, except only now among this Lord and Master of eternity who is indeed staying as a visible Man of flesh and blood among us, but in His Spirit He is the One by whose love, wisdom, word and will all Heavens, this Earth and everything that exists on it are created.

[23] Whoever will not learn it from Him now, will also not receive it, even if he would visit all worldly schools of wisdom. And whoever did not learn it from Him, will also not come to eternal life and to Him, for it is written: 'In that time, all who are willing, will be taught by God the Spirit of the Father will educate them.' And whoever is not drawn by the Father will not come to the Son in who the Father is living, who you do not know and have never known, and thus you also do not know the Son and do not know who He is, just like He told you.

[24] However, now we know the Son and the Father in Him because He has revealed it to us Himself, and He revealed it to us because we believed in Him at

once. He openly said and showed us who He is. But you did not believe and still do not believe, therefore you also will remain in your night of sins and die in the death thereof. Remember this well. For we, who are now His truthful witnesses, have already said this to you in Bethlehem when you were threatening us, and we were not afraid of you, and now in His presence we still tell you once more without any fear or hesitation, so that He Himself can explain to you if we have spoken correctly or incorrectly.

[25] You have indeed traveled after us as if you wanted to hear the truth from His own mouth, but in fact you only came with us to this place to test the Lord of God's glory. But He has shown you how absurd it is for a weak mortal man to test the Lord of life and dead. And for this reason you are quiet and you have nothing left to test Him once more. Therefore, the wisest thing you can do is to leave this sacred place soon and to retreat into your old nests of sin so that nothing worse would happen to you that had already happened."

## **CHAPTER 64**

### **The complaint of the scribes**

[1] This strong speech was like a stench in the nose of the scribe and his companions and therefore they came to Me and asked Me: "Master, do You give the right to Your disciples to speak to us like that? When we do not want to believe immediately what they believe, but as learned men are still searching for all kind of other proof, then this is certainly not their business. If they come to us in a good and gentle way, then we also will listen to them and will kindly examine their words, but if they come to us like this, then finally there is nothing else to do, except to treat them exactly as they are treating us. However, if they have the right from You to treat us, learned men, like that, then they will not be able to achieve much with us."

[2] I said: "Every word that this one disciple has spoken to you, I Myself have put into his mouth, and so I Myself have spoken to you with My mouth. And with this, your question has been completely answered. And it shows to you from who My disciples have the right to speak like that to you. But you just never want to hear the truth and you honor vain flattery and hypocrisy. For this reason, My words seem hard and rude to you and they irritate you.

[3] But I say to you: "whoever is once rooted in what is false, and moreover teaches untrue things, and for that wants a great honor from the blind people, because in his blindness he considers himself as somebody great, finds the light truth always hard and offending for his imagined honor, and this irritates him. However, I say to you that such a person will also never find the way to the truth if he

in his false conviction does not want to humiliate himself by the great light of the truth, but in his darkness he will continuously want that honor be given to him, and furthermore, with that he will also go to ruin.

[4] Once there was a man who truly read a lot about all the streets and roads. They honored the man because of his knowledge, and the man attached much importance to that honor. But although he knew a lot about the streets and the roads of the world, he never traveled on the roads, which he had known from the writings of the Romans and the Greeks.

[5] Now it happened that a man from royal descent who was planning to make a faraway trip, took this road expert as guide into his service in return of a great reward, although he still had other guides into his service, who however were not so learned as he but had made already many trips and therefore they also knew the streets and roads from experience.

[6] Then it happened on a trip far away in Egypt, that the man of royal descent wanted to reach the old city of Memphis in a few days, and he deliberated with the road expert what would be the shortest and safest way to that place. The old road experts advised to continue the road along the river, although this was a little longer. But the learned one said: 'You do not know anything, and that which you have known, you do not know anymore already for a long time. I as the only one have learned the streets and roads of the Egyptians, Greeks and Romans, and I know them all very well. I suggest that we go straight here through the desert, so that we can reach Memphis three days earlier instead of continuing along the river.'

[7] This suggestion satisfied the royal man and he appointed the road expert as guide.

[8] With great difficulty the caravan traveled already for days through the sand and was beginning to lack water and food supply.

[9] Then the royal man called the guides to him again. He asked the road expert for an account and threatened him in case he, because of his stubbornness brought the caravan on wrong tracks.

[10] Then also the old guides said: 'Lord, if we will not go back and travel to the east, but instead will continue going to the west, we will all die.'

[11] The learned guide still wanted however to pretend that he was right, since his worldly honor was very important to him.

[12] But then the royal man commanded that they should take the itinerary that lead to the east. All obeyed and luckily all reached the river again within three days, and the old city within seven days.

[13] To what use was the imagined and greedy road expert actually for the caravan? If it had followed him completely, it would be undeniably lost, and because it only had followed him for a few days, it reached the goal much later and was more tiresome.



[14] When the royal man arrived in Memphis, he said to the imagined road expert: 'You have badly done your job. Therefore you must from now on be the last and least among my servants. By experience you must become intelligent and useful in humility, otherwise you will have no reward, but only a rightly punishment.'

[15] And what the royal man said to the imagined road expert, I say also to you, scribes and theologians. Also you are leading the people in your greedy self-righteousness to the pitiful ruin of the inner life instead of going to its growth. And if someone will say this to you, you become filled with offence and anger, because you are indeed carrying the dead letter of the Scripture, but the spirit that makes alive which is present in it, you have never discovered, because your heart was always filled with pride and a worldly attitude, and the spirit that lives only in the true humility of the heart could never be awakened to the clear life full of light.

[16] Since in the future you are not useful anymore to lead My caravans, I have appointed again in the old and first manner guides who are not-learned, who however are very qualified and experienced on the roads of the humility of the heart and neighborly love, and these will lead the caravans – that came into the desert because of you – again to the river of life. But you will not escape the reward that follows pride if you will continue to persevere in your pride. For I say to you: the sheer letter of the Scripture kills, only the spirit makes alive. That spirit accepts however only those who follow Me in humility and love.

[17] As long as a well-meant word of truth out of the mouth of your fellowman can still hurt and offend you, you are still far away from God's Kingdom. However, he who wants to be My true disciple and follower, should even forgive his true and actual enemies, pray for those who have cursed him, and bless those who hate and damn him and also do good to those who harm him. In this way he will rather pile up glowing coals of repentance on the head of his enemies, rather than repaying evil with evil.

[18] If you will not let go your obstinacy and proud hardness, the light will be taken away from you and will be given to the gentiles, which was already foreseen a long time ago, and for this purpose you are under the yoke of the gentiles and you must abide to hard laws, because you have treaded the light laws of God under foot.

[19] I have come now to gather and establish you again and want to make you really free by the power of the truth. However, if you want to stay in your self-created slavery, then stay. Then I will give My light to the gentiles, but you will be left in the night of your sins, and the gentiles will from now on rule over you. This country that was promised to you will be trampled down by the enemies, and will from now on remain waste and empty. Let this be said as a warning to you.

[20] When all this will be executed, you surely will know Me and call out: 'Lord, Lord!' Then however, I will not know you, but I will say to you: 'I have never known you, go therefore away from Me, you enemies of the truth.'

## CHAPTER 65

### The hypocrisy of the scribes

[1] When the scribes and his companions heard that from Me, they could find nothing anymore to contradict Me.

[2] But the scribe was thinking and said to Me: “Master, I can see that You are a true and wise Teacher. You are teaching God’s Word correctly irrespective of persons or of a nation. We also know what is written with the prophets about the coming of the Messiah, and with us we are also already half on our way to believe that You can be the promised Messiah, for we have heard many things about Your teaching and deeds, and have also experienced a lot ourselves since we know You already more than ten years as a remarkable Nazarene and we have experienced already a lot of inconceivable things of You, like for instance houses that were build in a wonderfully fast way, healings of sick people, abundant fishing and even an undeniable raising of somebody who died after a heavy fall. Such and still more of Your hidden activities we have heard, although You Yourself and also Your father Joseph did not want to make it known among the people.

[3] But at that time, by far it could not be noticed that You are a prophet, and still less the promised great Messiah of the Jews and all the people on Earth. Only since about two years and a few months it has become public and known all over that You stood up among the people and by means of words and deeds are witnessing about Yourself that You are the promised Messiah.

[4] So we did not come here to wish for one or another miraculous sign from You, but only to hear the words out of Your mouth, because at home You were anything but an orator, so that even Your fluently speaking father Joseph poured out his troubles. He was afraid that in course of time You could become completely mute and mentally deficient, because oftentimes for weeks they could not get one word out of You. And now You have become a Teacher of the people for whom – as for every great prophet – one must give the greatest of all honor.

[5] The fact that You, as the already long known son of Joseph the carpenter, are really the Messiah Himself, yes, that, we could in fact not simply believe despite everything what we have heard about You. And if we now came from Bethlehem and from still further away to this place, urged by Your disciples who came to us, in order to convince us of the most important matter, then You surely cannot blame us. For if You are permeated and filled by the highest Spirit of wisdom as Your disciples are saying and now also You Yourself, then You surely will perceive that we did not come here with bad intentions.

[6] For in the old proverbs of wisdom it is written that one has to investigate everything, and further must accept and keep that which is good. When we as

human beings are doing this now also with You, then for this reason You should not consider us as cursed sinners. You have given Your disciples, who were not learned people at all, such an inner light by which they could recognize You immediately as the promised Messiah. Then why do You not give such a light to us? Must we, because we are more careful with the acceptance of the belief in You be condemned to eternal darkness? Look, a while ago You have told us a very good story about who our fellowman is. We however, are also poor of light, and we are then also more in need of a merciful Samaritan than that man of Jericho who was half beaten to death. But for us, it still does not seem to be in You. What is Your answer on this, wise Master?"

[7] I said: "If the words from your mouth were also those from your heart, you also would find more than a merciful Samaritan for the healing of your beaten down souls. But as long as the feeling in your heart is much different from what your cunning tongues are speaking, you also will not find that supposed Samaritan with Me. Nevertheless, I have shown you My mercy by saying to you what I have said just now. If you will take it at heart, of which I will never force you, it will also become light and clear in you.

[8] The fact that in your blind judgment you know Me as son of the carpenter, this I surely know, but you admitted yourself that now and then you heard about Me that I had performed deeds of which no other human being is capable of. Then you surely could have looked into the Scripture. Then with little difficulty you could have found who was behind that carpenter's son, what even many gentiles had discovered during that time. But this you have never done, and when someone with a better and clear perception pointed it out to you, you not only did not think about it any further, but you threatened everyone who had such an opinion. You partly took Me for a possessed one and, if it worked out well, partly also for a talented magician who, at a good opportunity had learned his secret art here and there in order to gather great treasures with the gentiles.

[9] But when you received information about Me again, you turned against Me in your evil assembly: 'Aha, now everything is clear for us about Him. His father Joseph is a direct descendant of David? The old man has discovered talents in his son and he secretly taught Him somewhere all kinds of magic that is considered as something godly by the gentiles. With this, he already made a lot of gentiles as his friends, and because they are our enemies, he had the idea to, by their kindness, put his magician of a son on the throne of David, and us, as enemies of the gentiles, he will then bring us down with one blow, and with the help of the Essenes, who are also well respected by the Romans, he will bring us to ruin. But this, we must prevent at all cost, and at a good opportunity we must catch Him and take His life, after which it will then certainly be finished with Him forever. Because if He is only a bad magician and wants to bring us down, then it is very good when we will bring Him down before He in one way or another can harm us. And if ever He is the Christ, then we will not

be able to do anything to Him and then later we can still early enough believe that he is the Christ. He will not blame us that we first had to examine everything before accepting Him as the promised Christ, and then, besides that, He moreover will even have to praise us for our zeal for the truth and will have to give us a high reward.'

[10] Look, this is how you think in your heart while also the whole temple in Jerusalem thinks the same way, and not one of you has even by far the desire that I perhaps may be Christ, but only, once that I will be strangled by you, may remain dead forever.

[11] When this is your greatest desire and nothing else, what kind of desire should I then need to have for you according to the truth in My heart? Are you, with such a desire that is against Me, worth of My mercy? Judge for yourself. I am endlessly much better than the best among you and I still proof a great mercy to you by telling you openly how it looks inside of you, so that you can know yourself and can turn to totally different ideas, for this is still possible for you. But what kind of mercy are you showing regarding Me? Now say honestly, if that what I have said in your face is something different than the pure truth?"

[12] Now all of them looked at Me in amazement and not one of them had the courage to contradict Me.

## **CHAPTER 66**

### **Forgiveness of sins**

[1] Soon the Roman Agricola came to Me with a very serious face and said: "O Lord and Master, is it possible that among the Jews there are such miserable creatures who secretly can plot such a thing against You? You, great God, do You not have any devouring fire left? Surely, every one of such miserable creatures deserves a thousandfold to be crucified. Really, I have heard already a lot of bad things about the hostile attitude of the temple servants regarding You, but this I have never heard."

[2] I said: "Friend, do not be too surprised about that, for there will soon be a time when you will hear quite different things of this bad kind about Me. Because this kind of people will not rest before I myself will allow them – as I have indicated to you earlier – to make full the measure of their abomination to Myself. Then however, will come the great judgment over them about which the prophet Daniel predicted when he stood in the holy place and which I also have predicted to you earlier."

[3] Agricola said: "O Lord and Master, it is very good that You have revealed this now to me, because by this, we Romans we will know very clearly what we have to do later."

[4] I said: "You will act when you will be called for that. But now we will leave this to rest. Soon something else will come up."

[5] When the scribe heard all that, he began to think in himself and after a while he said: "Lord and Master, now I see that You are more than the son of Joseph the carpenter who three years ago has blessed the temporary . For if you know what goes on in the heart of a person, then You must be a God. And look, because You could say this to us, clearly and completely according to the truth in our face, what a mortal human being could never do, I begin now to believe that You most certainly are the Messiah. Lord and Master, strengthen my faith."

[6] I said; "Faith alone will not make you blessed, but the deed according to the light of faith, so that faith may become alive. But repair also as much as possible the injustice that you often have committed to your fellowmen. Then your sins will be forgiven, for as long as someone has not repaid the last unjust penny to his fellowman, he will not enter God's Kingdom."

[7] The scribe said: "Lord and Master, then, only few will enter God's Kingdom. For how often does it not happen that even with the best of will, one cannot completely repair the injustice that he has knowingly caused to someone, and there are a lot of such cases wherein this is prevented. What must one do then to receive forgiveness of sins?"

[8] I said: "When a person who realizes and regrets his injustice and cannot make up anymore to his fellowman what he has done wrong to him, then he should remorsefully and sincerely confess his injustice in his heart before God and ask Him for forgiveness, and he should ask if He – for who all things are possible – would repair the inflicted damage to the one who was harmed. Then God will certainly always hear such a sincere prayer and forgive the sins of the one who has asked seriously and full of good will and remorse to forgive his sin, more in particular when someone really tries through his works of love to make up again to others what he had to make up for those who are no more there.

[9] But whoever even cannot do that anymore, will be helped by God when he is really sorry and his will is truly good. But as long as there is still an opportunity to repair yourself the injustice that you have caused to your fellowmen, only good will, repentance and praying will help little or nothing, but only the deed. And only after the deed you also should ask God to forgive your sins, then they also will be forgiven by God if you really and truly have taken the serious resolution to commit no more sin and when you also keep to that resolution with all the strength of your life that is under the power of your free will.

[10] However, if you will fall back into your old sins, then also all your already committed sins are taken into your account. For once you have made up to your fellowman for an injustice so that you have become friends, but soon after that you commit against the same friend or against someone else another new injustice, then also the injustice that was already made up for comes before judgment as an

aggravating proof charged to your again committed sin, and by the judgment you will receive also double punishment as you would have received for the first offense. But if already the worldly judges are passing judgment this way, and rightly, then God will not be milder towards a hardened sinner who sometimes indeed improves his life and makes up for his injustice, but soon begins to sin again.

[11] Thus, man can only receive the real and complete forgiveness of his sins by firstly realizing that his sins are an injustice towards his fellowmen, feeling sorry about them and trying to repair them as much as possible, and secondly, after that, also by asking God for forgiveness with the serious resolution not to commit the sins no more and also to remain true to the good resolution which he made. If you decide this faithfully and truthfully in your heart, and furthermore will also act according to that resolution, then I say to you here already now: your sins are forgiven by Me.”

[12] The scribe said: “Lord and Master, Your teaching is sharp, but true, and I will try when possible to follow it up with the deed. But You said that You are forgiving our sins in advance if we will follow Your teaching. Do You then also have the right and the power in the place of God to forgive men their sins?”

[13] I said: “It is difficult to speak with you blind ones about the beauty of the colors. Did I not tell you before that all power and authority in Heaven and Earth belong to Me?”

## CHAPTER 67

### The Lord raises a helper from the dead

[1] When I had said that aloud to the scribe, the one sister of Lazarus, namely Martha, came almost out of breath to us on the hill and brought us the message that a helper had fallen of a high scaffolding on which he had to do something, and that now he gave no more sign of life. She asked Me to help him.

[2] And I said: “Well now, let him be brought here by the other helpers, then I will see what I will do.”

[3] After these words, Martha hurried back down again, and the helper who fell down dead was carried on a stretcher and within a few moments he was lying before Me.

[4] And I said: “Did I not tell you beforehand that soon we would have something else to do?”

[5] Then I said to the scribe who fixed his eyes on the dead man: “Examine him, because you also are an expert in this field, and see if this helper is indeed entirely dead.”

[6] Then he looked and felt the dead man from head to toe and diagnosed that he was completely dead, because he fell from the scaffolding on his head. His skull was pushed in and his neck completely broken.

[7] When the scribe saw such certain deadly injuries with the dead man, he said: "Lord and Master, only God can make him alive again. With human help he cannot be brought to life again."

[8] I said: "What do you think is easier to say: 'Your sins are forgiven', or to say to the dead man: 'Stand up with a healed body and walk' and to make it also happen?"

[9] The scribe said: "Lord and Master, the first is clearly easier than the second. Because the first can be said by every human being to the one who has sinned against him, and according to Your teaching, this applies then certainly also to God, but to say the second and to make it happen is only possibly by God and maybe also by the one to whom God has given the power for that."

[10] Then I said: "In order that you may see and experience that also the power belongs to Me to forgive forever and validly the sins of a sinner who has changed his life, I say now from My highest own power to this dead man: be healed, stand up and walk!"

[11] On that moment the dead man stood up, saw Me before him and thanked Me fervently for the healing.

[12] The scribe said however to the man who became alive again: "Man, you were completely dead, and the Lord has not only healed you, but He also has brought you completely back to life again. Thank Him therefore also for your new life."

[13] I said: "The one who gives thanks for the healing, gives also thanks for the life, and this is enough."

[14] Then I turned again to the helper who was brought back to life again, and said to him: "Be careful next time and do not climb anymore on a high scaffolding when it is not really necessary. When one needs to climb on such high timber, leave this to the one who is trained in it, for every unnecessary boasting will always punish itself, just like this was now the case with you.

[15] But besides that, you should also remember one thing, and that is: take care never to try anymore to show off to your fellow workers through risky things in order to be seen as first helper by your employer and then to rule over your fellow workers, but just be loyal and zealous in what you have to do, then you will never more experience the accident of falling down from the height and break your neck on which the death of the body is connected. For he who will climb high, will also fall down deep."

[16] After these words of Mine, the helper thanked Me once more and went with his fellow workers who brought him with the stretcher to Me, down again, with the resolution to follow up My words for the rest of his life.

[17] Then I said again to the scribe: "This sign, that I have only done to strengthen your faith, you should keep for yourselves and tell it to no one else before the right

time. I know why I want it that way. Now you can go with the disciples again to where My Spirit will bring you. In the valley you all will receive food and drink from the innkeeper.

[18] Then they left again, and we went also for the midday meal since it was already quite late.

[19] Now we went down the hill and entered into the house and the big dining-hall where already a good meal was prepared for us. We went and sat at the table and I called Raphael to tell a few young people who all stayed in another house of Lazarus, to come to us and sit at our table. Raphael went and brought twelve boys and twelve girls who were of a special beauty, and by My influence they knew also the Hebrew, Greek and Roman language. These 24 sat at a special table with Raphael at the head.

[20] When Agricola finished looking with great pleasure to this beautiful young company, he said very emotionally: "O Lord, with this present You have truly given me a more than great pleasure, for in this manner I am now father of many children, and I will equally well take care of them, and even more than for my own children. Only I ask You for a still very long and healthy life, so that I can well take care – spiritually and also physically – of all those who You have entrusted to me. I will never lack the will for it and also not the action."

[21] I said: "Also I am glad about that, and I also will give you what you will ask Me, but you will have little time at home because you – as I have already announced to you – will soon have to leave for Britannia and there you will have much to do. What will you do then with the young people?"

[22] Agricola said: "Lord, then I will as always turn to You in my heart, and You will not leave me without advice."

[23] I said: "You have thought well and have answered Me well. But when you will go to Britannia, you can take these 24 young people with you. They will help you well. But let us now eat and drink."

[24] Then we ate and drank cheerfully and we talked about all kinds of good and special things with each other.

[25] Mary, the youngest sister of Lazarus, sat on a low chair next to Me at My feet and listened to My words, just like she used to do.

[26] But because this time there were many guests, and Martha was worrying that perhaps she would not be able to serve well enough the many high guests on her own, she came to Me and said: "Lord, look, I am busy, please tell my sister to help me."

[27] Then I said: "Martha, Martha, you are still the same, although I already have told you My opinion for the same reason. You make yourself very worried for that which is of the world, but Mary has chosen the best place. Therefore, she also should remain here. We have food and drink in abundance. Now, for what else are you making yourself worried?"



[28] Soon, Martha realized her mistake, let Mary sit at My side and with ease she did with the servants what still had to be done.

## CHAPTER 68

### The educating of children

[1] When we were now sitting together and were cheerfully eating, drinking and discussing about all kinds of things, the big dogs in the garden started to bark loudly.

[2] When it was brought to his attention, Lazarus said to Me: "Lord and Master, there are certainly uninvited guests approaching my Bethany. But it is good that You have given me those watchers. That protects us against troublesome visitors. But maybe we still have to go and see what is going on, because the animals are really making a lot of noise."

[3] I said: "Just leave it, for I surely know what is going on outside. Do you not remember the Pharisees anymore who stayed at your place from last night until the morning? Look, they promised you to come back today to Bethany because of Me. Look, they and still a few others are coming near this place and want to come into this main house of yours, but it is not the time yet, and especially not because this morning they went again in the counsel and they think now again much differently than yesterday. There are a couple of fanatics with a big mouth with them. Therefore, they still can wait for a while before they can come in. But you can send one of your servants outside. He should take them to the inn for the foreigners. At evening we will then see what we will do."

[4] Immediately Lazarus sent a servant, and it happened as I had said.

[5] But then Lazarus said: "I am really surprised about the Pharisees of yesterday that they again should think differently, because You yourself said that they probably were the last and only ones among the great number of temple servants who converted themselves to You. And we all had a lot of trust in it and we were very glad about it."

[6] I said: "Do not doubt it and do not be afraid. We will also keep them, but right now they are still not completely converted. However, when the evening will come, they will have other and better ideas and then we will go to them. For the mean time, we will stay here cheerfully together, and there still will be a lot more about which we can change ideas with each other."

[7] Lazarus and all the others were completely satisfied with this.

[8] Then it became totally silent at our table. Only at the table of the young people, now and then a word was spoken, since the young men asked all kinds of things to Raphael and he always taught them very kindly.

[9] We listened to them, and the four temple servants who were present and who joined us in Emmaus, as well as the seven who joined us before on the Mount of Olives, said: "Such a teaching produces a lot of results. Because from such a teacher the youth can learn more in one hour than with another worldly teacher in ten years. Lord, our women and children are also staying here in Bethany, lodging in a house of Lazarus. What would it be good for them if they also had such a teacher from the Heavens for only one hour."

[10] I said: "That would indeed be very favorable for them, but they would not be able to absorb the teaching of such a teacher because their heart and their soul are stuffed up with too many worldly things. These young people however, have a very chaste spirit and they are morally unspoiled. Every sin is still strange to them and they went through a lot of need and misery and had to become used to all kinds of privation by which they also have become free of all lusts of which children of rich parents are subjected to. Their souls are sufficiently pure as of angels. By that, the godly Spirit can unfold itself in them unhindered. And see. That is then also the reason that already as children they can be taught by a very high angel, for only such very pure and entirely unspoiled souls can be taught directly by the angels from the Heavens. But with children as those of yours, at best it is only possible indirectly.

[11] I say to you: if parents were capable to educate their children in such a way that these could keep their innocence and purity of soul until their 14<sup>th</sup> year, they also would be immediately given teachers and guides from the Heavens. But since in this time among the respected Jews this is now completely inexistent, the teachers from the Heavens have directly nothing to do with your children.

[12] However, this was very often the case with the patriarchs, and from time to time it also happened in this and also in the previous century. The mother of My body and My foster father Joseph, and also the old Simeon, Anna, Zechariah, his wife Elisabeth and his son John and still a few others, were educated by the angels from the Heavens, and even in a direct way. But those who I mention here were educated by their parents since their birth in the greatest morality and purity of soul, and that was with your worldly children actually never the case.

[13] It surely would be extremely good for the people, although it is not absolutely necessary for the attainment of bliss and eternal life, for with Me – and so also in Heaven – there is infinitely more joy about a sinner who does penance and truly changes his life, than about 99 righteous ones who never needed to do penance, as I already have told you before. Therefore, do what I am teaching you, then you will live, for I, who am saying this to you, am more than all the angels from the Heavens, and so is certainly also My teaching."

[14] Now a scribe, whose wife and children were also in Bethany, said: "Lord, my wife and my seven children had, as far as I know, always to live strictly according to the law, and the souls of the children are most probably still completely pure. I surely

could let these bring here? They certainly would win a lot for their future life. What do You think about that, Lord?"

[15] I said: "I still think that for your wife and your children, who are not as pure as you think, it is better when they stay today where they are, because tomorrow there is still another day and the day after tomorrow another one, and then it certainly will happen that I also will come together with the wives and children of all of you. And do not insist to Me on that anymore."

[16] After these words of Mine they did not insist to Me anymore on such requests.

## CHAPTER 69

### Marcus asks about the history of the Earth

[1] When we were sitting very quietly and cheerfully together, the Roman Marcus, who we already came to know as a deep thinker, said: "Lord and Master, do You allow me, now that we have the opportunity for it, to ask You still another question? There is still something bothering me, and I gladly would like to receive some explanation about this, more than what You have given us on the Mount of Olives."

[2] I said: "You just can always speak and ask as you wish, for within you lives a soul of light. Although I know what you still want to ask, but for the sake of the others I like you to speak and ask, so that also they will know what it is all about, for it is always a big mistake with people when only a few perceive in themselves what they are lacking. If people would notice and feel this, then they also would search for it with great diligence and zeal and try to find it, and they also would find many things. But because they are lazy and do not know and feel what they are lacking, they are also not searching what is lacking and do not find it. However, the one who searches will find, to the one who asks will be given and for the one who knocks will be opened up. Thus, just say about which you still want to have a clearer light than what was given to you on the Mount of Olives."

[3] Now our Roman Marcus said: "Look, Lord and Master, You Yourself have explicitly said that man cannot love God completely above all if he will not try to know Him – as far as this is possible to him – and then, after that I thought about it for a long time, I discovered that I am still lacking a lot."

[4] Look, in Illyria and also in our faraway regions I possess several mines and from these I attain all kinds of metals, like gold, silver, lead and a great quantity of iron of which we can make very good use.

[5] But by digging into such a mine in the mountains I have already found very rare and remarkable things, and this was very deep under the usual surface of the Earth. These were bones and skeletons of gigantic animals that one time lived on the Earth.

When did they live on the Earth and how could they end up so deep under – let us say – such high mountains? So also, they have even found bones and skeletons in Egypt and Spain that had great resemblance with those of a man – only they certainly were four to five times as big and strong as those of a man now. And so I also have found many remarkable things of which I do not find it necessary here to name more in detail.

[6] Although, on the mountain You have told us briefly that before Adam there was a kind of people that existed for a long time who still had little free will, but who lived just like the animals more instinctively and also acted according to that instinct. Only about 4.000 years ago, according to the Scripture of the Jews, appears the first man, Adam, with a complete free will and with an equally free reason, and giving from himself wise laws and regulations to his descendants.

[7] I would like to ask now an important question, and that is: was this Earth during the time of Adam here and there still inhabited by those earlier men, and does that generation continue to exist, perhaps somewhere on certain places on the Earth up to our time, and will they perhaps still continue to exist for a longer time? And how did those remains of bones of the prehistoric animals end up even under the foundations of the mountains, just like the gigantic remains of the pre-Adamites?

[8] Lord, please give me still some further explanation about this, for what we, searching Romans, have discovered until now, that and certainly still more than that – will be discovered by our descendants.

[9] The books of Moses that are known to us do not give us an answer at all about the conditions of life on Earth before Adam. Moses begins immediately with the extremely mysterious story of creation, which however is in no way connected with what we are discovering now on the Earth – it only brings forward great contradictions.

[10] If You will not give us a higher light about this now, it will cause great confusion, namely with the later descendants, and Your teaching will be hit by great divisions. For Your teaching is based on that of Moses. When he however, is obscure in this respect, then Your light cannot come to full clarity. Therefore, give us also in this respect still a clearer explanation. We please ask You for this.”

## CHAPTER 70

### **About the natural scientific content of the 6<sup>th</sup> and the 7<sup>th</sup> book of Moses. The age of the Earth.**

[1] I said: “Listen, My Marcus, who have become very lovable to Me. I have told and shown you already many things, and I will tell and show you also that, but all

what I have said and told you now will not go further than your first generation, because the worldly people will not grasp it, will not understand it and will therefore also not believe it. You have brought forward a very good reason why your desired explanation about things and life's circumstances of this Earth seem to be especially necessary to make the people believe more firmly in My teaching. But I also have told you that the Spirit of all things which is present in My creation, will reveal it to all those who will be reborn in the spirit. The one to whom the Spirit will reveal it, will then also really understand in the true light about the things which are now still incomprehensible to you.

[2] You surely will accept from Me what I will now say about it by word of mouth, because I tell you so, but the full depth of it, you will not understand, and you will even less be capable to give an exact idea to the other people who are now still completely blind in spirit. And therefore, the people will still have to wait a long time until they can be given an answer to all so-called important questions, in such a way that they can understand it.

[3] Look, the Jews were once the most enlightened people on Earth, apart from the fact that Moses himself has explained everything through the mouth of his brother Aaron in two books that were added later. Now it has already come that far with them that they know or understand absolutely nothing anymore of such prehistoric matters. All such remnants that they find, they call it the result of the deluge of Noah which they do not understand anymore. And if you will teach them anything else, they will curse you as a heretic.

[4] You gentiles have in your mythology a myth of actually two great deluges of the Earth, and they attribute to it in the first place the cause of the remnants, and the people believes it firmly. If you will tell the people the truth now, they will laugh at you and at best they will say: 'Ah, who can know that? Only the gods know.' Then what can you answer them? Look, that is why the people will only be capable to grasp these kind of truths when they firstly will be skilled in all kinds of science and secondly when their awakened spirit will reveal it to them.

[5] But to you, I surely want to give some indications about how these things are, although I know all too well that with your present ability of understanding you will not be able to grasp all of it. In the first place because you are lacking the concept of extremely big numbers, and in the second place because you only know and believe what I have told you about the magnitude, the distance and the movements of the stars. But also this, remains for you only external knowledge until it will take form in your spirit as an independent and self-created lightened truth.

[6] The fact that this Earth has such a high age that you would not be able to grasp the number of years – even if I would tell you – I have shown you already on the Mount of Olives. But to make it short: as a celestial body, the Earth exists for your concepts already almost for an endlessly long time and had to endure many changes on its surface until it adopted its present-day form. Fire, water, earthquakes and other

great storms, especially in its beginning, were the helpers that, according to My will, made it what it has become now. And in order that it may continue to exist and will become still more suitable for the temporary nourishment of still a lot more people and other creatures, fire, floods, earthquakes and little and great storms must continue upon and above it whenever it is necessary.”

## CHAPTER 71

### The first two periods of development of the Earth

[1] When the Earth in its beginning was only that much developed that above its waters only a few bigger and smaller islands were beginning to rise up, which were covered with the mud of the sea, I soon, from My wisdom and My will, placed all kinds of seeds of plants in the fertile mud. And look, then such islands became then also soon overgrown, first with all kinds of rare grass, herbs, and with small and later also extremely big trees.

[2] When those islands were overgrown, I then put also eggs or seeds in it for the formation of an animal world that was suitable for the Earth in that condition, which first only existed of all kinds of little and later bigger worms, then of insects and finally, when the dried soil contained already food in abundance, also of gigantic animals. Their task was to feed themselves with the still very coarse herbs and branches of the trees, and to fertilize the soil more and more with their manure, and finally also with their deceased gigantic bodies, of which the bones are still remnants that can be found in the deep holes and shafts of the Earth.

[3] From the decay of such animals developed, according to My will, again a large number of new animals in the form of smaller and bigger worms and from that, again in the form of all kinds of insects.

[4] Let us call this now a separate period of development of the Earth. But it is of course obvious that before that, the earthly body underwent already numberless times all kinds of changes, because this condition could never be possible without those processes. But all such events are as little your concern as for instance those of a grain of wheat that has been put into the soil until the moment when finally a very useful, completely ripe and blessed fruit will come out of the seed. In short, now I have shown you the Earth in its first period of fertilization and blossom in which all kinds of seeds for herbs and trees were put in the upper layer of its soil, and eggs for all kinds of animals. And for all that, the foundation was laid in the water already a long time ago, because certain and very diverse water plants and water animals are in every respect clearly a lot older than the animals of the continent and the animals of the sky.

[5] Through My words you have now seen the first formation of a fertile soil, and by that you had to imagine that for better animals and even less for human beings – there was no possibility to exist on this early fertile soil. But this sour condition was nevertheless necessary, for without this condition, no second and more perfect one could follow, no more than when a riper and finally completely ripe fruit on a tree can never come out without the preceding meager sour bud.

[6] But for the ripening of a fruit on a tree there are, after the formation of the meager sour bud, certainly still a number of stages of development needed, which of course only My eye can detect with precision – and this is also absolutely necessary for the ripening process of a celestial body.

[7] Now we have seen the development of the Earth unto the stage of a meager sour bud. What is exactly happening with a tree in the early springtime when the meager sour bud swells up completely and becomes green and juicy? Look, it bursts open, urged from the inside, throws away its covering so to speak overboard into the sea of transition and dissolution, and deploys itself to a greater perfection, so that then, from its center, the leaves can unfold as necessary companions of the next blossom, leading to the development of the fruit. Even if a tree, as already observed, is only a meager comparison for the development of a celestial body, it still can give you a good image from which you, in a very simplified form, can deduce how much is needed before a celestial body becomes suitable to carry and to feed people of your kind.

[8] This first period or the first stage of the still coarse and uncultivated manner to fertilize the Earth comes to an end after many thousands of years as they are now calculated on Earth, for at that time no specific seasons existed for this Earth, and those that existed already, lasted a little longer than those of now.

[9] This first period which we have seen, perished by storms of fire from the interior of the Earth that were allowed or rather carefully determined, and after a great number of earthly years as we know them now, bigger parts of land raised up from the depths of the seas of the Earth, already provided with mountains and covered with an already very fertile mud.

[10] From My wisdom and My will, more perfect seeds were put into this mud at the right time, and soon it looked already luxuriant on the bigger parts of land of the still young Earth.

[11] Now, when there was again a great amount of food on those different bigger parts of land, in the wisest order I immediately provided for a greater number of already more developed, little and big consumers. Bigger animals inhabited the water between the parts of land, and the bigger parts of land had their big animals that ate the new plants, herbs and trees that grew on the bottom.

[12] Grasses, plants, herbs, bushes and gigantic trees still produced the seed and could reproduce, but the greatest part grew still out of the fertile soil of the parts of land, just like the mushrooms. The animals came into being in nearly the same way

as the to you well-known crocodiles of the river the Nile in Egypt, more precisely from eggs. They were able to live in the air as well as in the water and could also feed themselves with water plants and the plants on the parts of land where it still was by far not dry enough.

[13] In this progressing period of development of the Earth that was in a certain way important for the fruit bearing plant life and animal life, it could not look pleasantly dry, just as little as with the more and more unfolding buds of the tree, for if they would be dry, then this would not be good for the blossom and the following fruit.”

## CHAPTER 72

### The development of the Earth until the pre-Adamites

[1] The second prehistoric period of development lasted again – calculated in present-day earthly years – a for you unspeakable long time. But the Earth was by far still not fit to carry warm-blooded animals, not to mention human beings, no matter how inferior they may be. Therefore, also this one perished, just like the first one, and after that, it lasted again a very long time before there was a third preparatory period of development.

[2] Of course, between the one and the other prehistoric main period, there were also a few very stormy intermediate periods of which in the beginning only I as Creator know best the meaning and finally also the spirit to whom I want to reveal it.

[3] Out of the many necessary processes of development came forth a third period. Now already very big lands are rising up from the sea, driven by the inner fire of the Earth – this of course according to My will. The vegetation becomes even more richly diverse and is still of a gigantic kind, and this is the same with the animals. But also this period, which lasted also extremely long and which we could compare in a certain way with the blossom of a tree, was just as the other two preceding periods still by far not fit to serve man as a habitation. Therefore, also this one perished and buried its proceedings, just as the first and second period in the vegetable as well as in the animal sphere, but not as deep as the first one.

[4] After that, there were again a few intermediate periods, and after a long time a forth preliminary period of development broke out. The pieces of land became again much larger, the vegetation became also again much luxuriant, and in the water, on the already drier lands and also in the air it became very lively with all kinds of little and besides that, also larger animals. There were even already warm-blooded mammals that did no more come in this world by means of eggs but by way of natural procreation, and consequently they gave birth to living young ones, with the



exception of the water animals, some large amphibians, the birds, worms and insects.

[5] This fourth prehistoric main period lasted extraordinary long. Already then, the sun shone from time to time on the surface of the Earth, and on a few trees there was already a fruit that became visible, which however you would not have found so tasteful, but for the animal world of that time it served nevertheless as a good food.

[6] Also in this fourth prehistoric period of development, there was nothing on this Earth that looked like a human being.

[7] Again, great transformations came upon the Earth and these buried for the greatest part everything what in that time you would have called a creature, and from this period you have found a lot of what is buried under the surface of the Earth, but much of it was fundamentally different in many ways from the products of the first three periods.

[8] After a very long time, while there was already a greater rest and order on the Earth, and still after many very big storms on the Earth, we can see now a fifth period that comes along in which the Earth will be prepared. Again, out of the depth of the sea, great pieces of land are rising up that joins the pieces of land, which already existed from the preceding periods, and formed in this way already complete continents.

[9] In this fifth period, the most and highest mountains on Earth come into existence. Their very high tops are destroyed by lightning, and then, enormous earthquakes and streams of water that come from mighty cloudbursts push them into the deep valleys and clefts of the Earth. By that, extensive plains and less broad valleys and flat pieces of land are formed on which everything can grow better.

[10] With the beginning of this period, the Earth is brought into a regular orbit around the sun. Day and night and also the seasons are changing regularly, although still with all kinds of deviations, because the fluctuations of the poles of the Earth are still – and still have to be very great during this period.

[11] During this period, in which already a durable continent is formed, the regular ocean currents of 14.000 to 14.000 earth years are beginning. By these currents the southern half of the Earth and after that, again the northern half will be flooded for the formation of fertile soil over the often very extended deserts of rolling stones. For after about 14.000 years the sea has put so much fertile mud on the waste plains of rolling stones and the valleys that then, when the sea retreats again and the mud is left behind to become a more firm soil, they are extremely fertile.

[12] During this fifth period, more than a one thousand times a one thousand years were needed before all the well-situated pieces of the surface of the Earth were completely suitable for a new creation of a great number of the most various plants, like grasses, herbs, bushes and trees, and furthermore also for all kinds of animals and pre-Adamic human beings.

[13] During this period we can already see a great variety of fruit trees and other fruit-bearing vegetation for all kinds for animals and for the at that time prehistoric human beings. But there is still no question of agriculture, although the prehistoric human beings are using already herds of certain animals and live a rough nomad existence, have no clothing and built no houses or huts, but they built certain strong habitations and resting nests on the thick branches of the trees, just like the birds, and they make provisions of food of which they eat something every now and then. When the supply is consumed, they go in groups hunting for food again. When it becomes real cold – because during this period, also the snow appears in considerable amounts – these people travel together to warmer regions with their animals that consist of mammoths, big deer, cows, goats and sheep, and also the elephant, the rhinoceros and the unicorn, all kinds of apes and also birds belong to it.

[14] More at the end of this period comes the donkey, the camel, the horse and the pig, and these prehistoric human beings can also control these animals, for they possess so much instinctive reason that they have a say over the named animals and they also can use them, partly as pack animals, partly for hunting and partly for obtaining milk and wool with which they can well cover their nests and can make for themselves a soft place to lay down.

[15] They actually do not have a language in the manner as it is spoken now among the people, but they still have – since they are very perfected animals – certain articulated sounds, signs and gestures, and they can make themselves understand mutually to make clear what they need, and they also help one another. When someone becomes sick – usually because of old age – then he surely knows the herb that will help him, and if he cannot go and search it anymore, the others will do it for him.

[16] But making fire and using it, that they cannot do. If however they would have seen how the Adamites did it later, they would have imitated it because the urge to imitate prevails with them, and their intelligence with a certain measure of free will is already largely above the intelligence of an ape, no matter how perfect he may be. Thus, they also could learn to speak in our manner, but they never could invent wise words out of themselves.

[17] As human beings however, they were gigantic and extremely strong, and they had also such strong teeth that they could use them as cutting instruments. So also, they had a very strongly developed sense of odor and feeling and they could sense already from afar when something hostile was coming to them. With their eyes and their will they restrained the animals, and now and then, also the nature spirits.

[18] Although this fifth prehistoric period of development lasted for many one thousand times one thousand of years, among these human beings there was still not any progress noticeable in their culture, but they continued to live their monotonous nomad life, and therefore, they only were a preliminary manure for the present-day human generation that resembles Me in every respect.

[19] The color of their rather still densely haired skin was between dark and light gray. Only in the south there were also races without hair. Their outer appearance was very similar with that of the Mores of our time. Until Adam, they reproduced and spread in the lowlands and dense forests, but they never settled on the mountains.”

## CHAPTER 73

### The two last periods of development of the Earth

[1] During the time of Adam by which the sixth period begins, the Earth needed again to go partly through great changes by fire and water, and during this occasion, the described pre-Adamic generation, together with their domestic animals perished almost completely, as well as the many forests and other animals that were in it, which could not be considered as domestic animals. Only a few species of birds survived, as well as the animals in the mountains and in the waters of the Earth.

[2] The described prehistoric men survived here and there, but only few in number, and they lived with the Adamites until the time of Noah in Asia. However, they regressed slowly because they could not find sufficient food that was suitable for them. But still, in a few regions deep in the south of Africa and on a few greater islands of the vast Earth, a few declined descendants of the fifth period can be found. They are however still totally wild, although here and there they adopted a somewhat higher civilization from the descendants of Cain. They can be trained for different kinds of tasks, but actually they cannot think anything out of themselves. Some of them are better off, because they proceeded from a mixture with the Cainites and later also the Lamechites, but also they, are not fit for a higher and deeper spiritual development.

[3] This kind of people will still remain there for a long time on the place where they are now and will reproduce, and gradually they will also adopt more civilization from the Adamites. But by that, they still will never become a great people. These are now the pre-Adamites from the fifth preparatory period of development of the Earth.

[4] At the beginning of this period, the Earth received also the moon as companion and regulator of its movement around the sun and around its own axe. Of course, the moon did not have immediately the shape as it has now. Before it received that shape, it also had to go through great stormy periods, which however did not last as long as those of the Earth.

[5] But do not ask Me now why for the development of a celestial body such an unimaginable long period of time is needed, because that lies determined in My wisdom and order. If the lord of a vineyard could finish all the work in one moment, then what would he do during the whole year? The intelligent owner of a vineyard

divides the work for himself, is busy every year, and his daily activity gives him also always a new joy. Look, that is with Me also the case, for I am in the whole of infinity eternally the most active, and therefore also the most happy Being.

[6] When in springtime, the children of a father of a family are seeing the blossom of the cherry, prune, pear and apple trees in the garden, then they rejoice indeed about it, but they would like to see and taste immediately the ripe fruit instead of only rejoicing at the beautiful blossom. But a wise father says to his still impatient children: 'Just be patient, my lovely children. Everything in this world needs its own time according to God's order, and everything ripens in it. So you also be patient. Also these now blossoming trees will be full of ripe and sweet fruits within a few months, and we will then consume them with the Father in Heaven.' This will then reassure the children.

[7] And so, you also can be reassured, even if you still cannot already see everywhere on this Earth the completely ripe fruits of My teaching. At the right time they surely will become ripe. For you surely can imagine that I did not straw the living seed of My Word among you for nothing and in vain. However, there still cannot be a complete ripening in one day.

[8] Look, when according to My order, already for a tree a certain time is needed, then this is certainly even more needed for an earth according to this same order. For it is not enough that a planet is present in the big space of ether as a very big mass of stone, soil and water, for such a mass would be completely dead, and nothing could grow and live on it. But a planet that must carry and feed living things must first become alive itself. And what is again necessary for that is first – just like a big animal – that it will internally organically be completely developed by means of all kinds of influences and processes.

[9] Although, in every developing celestial body – just like in an embryo in the body of the mother – everything is already present for the complete perfect animal-organic life form, but at the beginning of the development, everything lies as if chaotically mixed up. Only gradually, order comes, and next an organic living whole. How this order works, I know, because I as the only One, am installing the fundamental order in everything. However, when you will be completed in spirit, you also will perceive how this order works.

[10] From these periods of development, which I have now explained to you as simple and as clearly as possible, you can still conclude something else from it, more precisely what the actual cause is, why the prophet Moses divided the creation in six days.

[11] Thus, those six days are the six periods that were shown to you, which every created being has to go through, firstly naturally and further – like is the case with you human beings – also for the ripening and perfecting of his soul and his spirit.

[12] Only after that, comes the seventh period of rest, and that is the happiest eternal life. That seventh period is called 'rest' because there is no more compulsion,

no more judgment and no more frightening worries that are pressing on the perfected spirit. But his existence changes eternally into the fullest might of knowledge, insight and the completely free will.

[13] And say now, My dear Marcus, how you have understood this explanation of Mine.”

## CHAPTER 74

### The development of the soul of the pre-Adamites

[1] Being fully amazed, Marcus said: “Lord and Master from eternity, I and hopefully also all others, have well understood Your kindhearted explanation. But with us, there is still absolutely no complete penetrating understanding, because we lack exactly that which You have pointed out to us. But still, we have received in us such clearness that we in the first place know now what we have to think about the remnants that were found in the depths of the Earth and how they came there at such great depth, namely by the frequent periodical processes of change of the Earth and the following movement to and fro of the sea, and secondly, at least I have understood what the great prophet Moses has pointed out with his veiled six days of creation. And this is sufficient for us for the moment, and we can now quietly wait until we will learn more by our own spiritual perfection. But I also understand that it is and will also remain a teaching for only a few.

[2] There still remains one question – at least with me – and, o Lord and Master, please be so merciful that I still may bother You with this one more time.”

[3] I said: “You know that I gladly like to listen to you. So you can simply say it.”

[4] The Roman Marcus said: “Lord and Master, although the mentioned pre-Adamites were only gifted with a kind of instinctive intelligence and with only little free will, they also had souls who as such were not mortal, but could maybe be changeable. Now, what about those souls? Where and what are they now in this sixth period of the Earth, and what may happen to them next? Of course, we could say that this question is reaching too far and is objectionable, but because I still am a Roman who is eager to learn and am not a sleepy Jew, I am asking You to consider also this question as positive and to give me a short answer on this.”

[5] I said: “Oh yes, why would I not do that? We still have time enough for it. So you can easily listen to Me. Look, if already the souls of stones, plants and animals continue to live, and in the state wherein they are free of matter they can, let us say, already change into human souls by uniting with one another, and can then become true men in the body of a human being, then the souls of the pre-Adamites will surely

also have a continuous life, just like the souls of the human beings of all other worlds in the endless space of creation will continue to live eternally.

[6] As souls who are living in the spirit kingdom, they are brought, on one or the other big celestial body – that means on a place that corresponds to them spiritually – to a deeper knowledge about God and His power and wisdom. And so, they continue to live very happily and can also become more and more happy. But it would be meaningless to tell you also where in this shell globe such a big celestial body exists, because you cannot see such a celestial body with your sense-organs, and as long as you are not fully reborn in your spirit there is no way during your physical life that you could convince yourself that it looks indeed like I would describe it to you. Thus, until that time, you should be satisfied with what I say to you: in the house of My Father are a lot of habitations. When you will be in My Kingdom, everything will become clear to you. Did you understand Me?”

[7] Marcus said: “O yes, Lord and Master. But now I still have something else, because from one thing comes another.

[8] Was during the time of the pre-Adamites this Earth already that certain life chamber in the heart of the great Man of Creation?”

[9] I said: “Not yet completely in the active reality, but certainly in the destination thereof. During that prehistoric time, another planet was active. However, those people fell into the greatest pride and total God-forsakenness, and those who still believed in a God, did not pay attention to Him, defied Him, and in their blindness they tried to push Him so to speak from His throne of eternal power. They were looking after Him, and evil philosophers said that God lived in the center of their earth. They should dig mine tunnels unto that place and capture Him. So they dug terribly deep holes in that earth by which many of them died.

[10] When I send messengers to them and warned them, they were always strangled, and the people did not improve their life. And see, then I allowed the earth to rip open from the inside into many pieces. Now this happened at the beginning of the 6<sup>th</sup> period of this Earth, and this Earth became the life chamber. About where that earth was situated – also in an orbit around this sun – we still will look more into it. But you Lazarus, let them bring new wine. Then we will talk further.”

## **CHAPTER 75**

### **Drinking wine. The explanation of the destroyed celestial body.**

[1] Now Lazarus went with a few servants to bring new wine that tasted particularly well. So the cups were filled again. We all drunk of it and our body was strengthened

by it. All became very cheerful and praised Me because I had placed such good and strengthening things on this Earth.

[2] But I said: "Yes, yes, such a wine is a strengthening drink, but only when it is taken with moderation and on time. But for those who are immoderate in drinking wine and get drunk, it is then no more a strengthening drink but a drink that weakens his whole body. Therefore, always drink this drink with moderation in My name, then it will also strengthen you for the eternal life of the soul. But in the immoderate usage of this drink, the evil spirit of lewdness and fornication lays hidden. This spirit does not awaken the soul to life, but makes him dead for the true spirit of life from the Heavens and makes the spiritual rebirth of the soul in the spirit from the Heavens nearly impossible on this Earth. Do also remember that."

[3] I said this on that moment not only for the sake of the truth, since I had said that already oftentimes, but because Judas Iscariot took too big gulps and was on the point of getting drunk. He surely noticed that and stood up from the table, went outside and visited the little town Bethany.

[4] When he was outside, the disciple Andreas said: "I am truly glad that this nasty man has gone away, because for some time he seems more and more suspicious to me, and Your teachings and great signs do not impress him. So he does not gain anything, and still he does not want to leave us. If I, o Lord, had Your power, he would not be in our company already for a long time."

[5] I said: "But he also has a free will, and therefore, he can also stay or go, how and when he wants. And you have seen that I even allowed the devils, according to their will, to move into the swine. And so, I also allow this man, who among you is a devil, to stay or to go, because as far as I am concerned, every human being and spirit is completely free. But by his actions, everyone takes also care of his own reward. If one wants to become an angel or a devil, is free to everyone. But let us cease about this, for we still have to discuss many things.

[6] At the beginning of the 6<sup>th</sup> period we have seen that there was a planet that was destroyed from the inside, and that with Adam this Earth became the life chamber in the great Man of Creation. I will now show you the condition of that destroyed world, more precisely as it was before, as well as how it looks now. And after that, I will also show you how this Earth was related to the great Man, that means, only spiritually speaking, but not according to the material reality. Since such a thing cannot be shown to you with words alone, without a visible image, I will now by My will show you the sun with all its planets on a small scale. Then, while seeing this image, My words will soon be easily understood. Now, be all very attentive."

[7] When I had said that, a ball with a diameter of a handbreadth came into existence. This one represented the sun. With a size and distance that were proportionally represented as good as possible although the space of the hall was of course too small to show them completely in their exact mutual proportion – also all the other planets with their moons were shown as they existed when at the beginning

of the sixth period the destroyed planet with its four moons was not yet destroyed. I explained to them all the positions of the planets, named their moons, in the Jewish as well as in the Greek language, and they saw the planet in question floating between Mars and Jupiter and its four moons circling around it. As far as its size is concerned it looked quite similar to Jupiter, except for the fact that it had more continents than Jupiter and also a higher atmosphere above it and a greater inclination, and therefore also a more inclined orbit around the sun.

[8] Now, when all of them well understood this, I said further: "Look, this was the order about 4.000 years ago, counted from now. However, then came the destruction of that planet of which I was talking about to you. How and why this took place, I have already told you. But see now how the planet looks like after the destruction took place."

[9] All of them looked at the planet that broke up now into many big pieces. Only the four moons remained complete, but because they lost their central celestial body, their order was disrupted and they separated from each other more and more, also because they received a forceful push by the bursting of the central planet.

[10] The pieces of the planet continued to brake up in the very broad space between the orbits of Mars and Jupiter. A great number of smaller fragments disappeared also over the two indicated orbits, and some of them fell on Jupiter, some on Mars, and some even on this Earth, on Venus, on Mercury and also on the sun.

[11] And even the people, who were, as far as their body is concerned, gigantic in size, were during the bursting of the planet slung in great numbers into free space, as well as the other creatures. Some dried-up bodies are still floating around in the wide ether space, others are sitting and lying dead and completely dried-up in their houses, which still exist on bigger fragments of the planet. Some of those bodies fell even also on this Earth, where they decomposed already after a few hundred years, and this also happened on other planets.

[12] During the bursting, the big seas of this planet – together with their inhabitants of all kind separated themselves also as greater and smaller drops, of which a few had a diameter of many hours of walking. They carry also firm land in themselves and are also still inhabited by some animals. On the four moons, earlier creatures are still living, but only in an already very withered condition, just like this is also the case on a few very big pieces, but in a still more withered condition. On the smaller fragments there is however no organic life, except that of disintegration and slow decay."



## CHAPTER 76

### About the inhabitants of the destroyed celestial body

[1] When this was shown and explained to those who were present, Marcus, the Roman said: "O Lord and Master, that must have been something indescribably terrible for the people on that planet. They all must have died from despair. And what happened to their souls?"

[2] I said: "That such a catastrophe was something very horrible for those people, that is sure, but it was their own fault. They were taught, admonished and warned beforehand already since many and long times. They were told what they could expect. But with their worldly intellect they all considered it as fanciful ideas and absurd stories of the seers, who perhaps in their simplicity and earthly poverty only predicted such things to the credulous people in order to obtain respect in the hope that they would provide in their physical support. The highly ranked and important people did not only believe them, but they persecuted them also from all sides with fire and sword. Yes, finally they resisted so strongly against everything that had somehow a spiritual smell, that everyone who ventured to speak aloud or to write about something which was only by far in relation with a spirit, was killed without mercy. And so, it was then also no more possible to treat the too high pride and the too unmerciful hearts of those people.

[3] Those people were very inventive in earthly things and they invented already many thousands of earthly years ago a kind of explosive. When this was ignited, it destroyed everything. If you would pile up about ten thousand pounds of those terrible explosives at about one thousand men heights deep in a cave under the mountain Lebanon, and then set it alight, then it all would ignite in one and the same moment, and the whole big, high mountain would burst asunder into many pieces, just as the Hanochites before Noah had done with many a mountain by which the inner floodgates of the Earth opened up and all did then perish in the high tidal waves.

[4] Look, with such terrible inventions that were inspired by their devils, the people of the now destroyed planet carried out their criminal practices, and finally also on a very large scale. They made war, and one undermined the country of the other, deeply on all sides, and they filled the mines with large quantities of those devilish explosives. This was then ignited in a cunning manner and destroyed the very big country. With such attempts to destroy the country, they got on and on, and they made also deeper and bigger holes in their big earth that was almost 2.000 times bigger than this Earth, but finally they came too deep, by which the inner chambers of that earth – which by nature were also filled at all sides with primary fire elements – burst quickly and heavily into flames. And look, that inner force of fire pulled the

whole big planet out of its joints and made it explode into all directions, and the wicked people had reached their end, together with their earth.

[5] I knew indeed that it would happen that way, and it was also My intention for this Earth to become what it is now. Originally, this Earth corresponded to the most humble smallest part in the body of a human being, namely the lowest little knot of the skin nerve of the little toe on the left foot, although not what concerns the place, but, as said, what the spiritual meaning of humility is concerned. And now it is the carrier of My actual children who, who out of their own free will should conform and educate themselves to My will that is revealed to them.

[6] Apart from that, even physically there is a connection and a relation between the little main life knot in the heart and the little knot of the lowest skin nerve of the left little toe. And therefore, especially from a humble spiritual point of view we can say that this Earth corresponded before also with the earlier mentioned little skin nerve knot of the toe of the great Man of Creation, and therefore it is and will remain now also the little main life knot in the heart of the great Man of Creation. That means: spiritually, by means of the children of My love and wisdom who came forth from it. But it also can remain physically for a still for you unimaginable long time, although there will be great changes that will take place on its surface. For also the later descendants will invent the evil explosives and still many other destructive instruments, and they will cause many, many destructions on the Earth. However, I surely will take care that they will not be able to reach a too great depth in the Earth.

[7] So also, I will never leave those who are Mine on this Earth behind as orphans, but I will stay with them in spirit until the end of its times. And that is why on this Earth such destruction can never happen, but local destructions and devastations will certainly happen, and with this, the people will also come into great fright, terror and misery, and many will suffer greatly through fright and fearful expectation of the things that can come over the Earth. But they also will be guilty about what will come over them.

[8] And so, I have revealed to you what once happened to that destroyed celestial body at that time, and what the situation is now concerning this Earth and how it will be in the future. But examine yourselves now to see if you have well understood all that."

## **CHAPTER 77**

### **Comparisons with the Kingdom of God**

[1] Now the Roman Marcus said: "O Lord and Master, at least for me it is quite clear, but I can see now also very clearly that people who will just hear this, will not

perceive and understand it, because a lot of foreknowledge is needed for that. It is now easy for us in Your presence, because by means of Your almightiness, love and wisdom You can introduce everything to us in such a way that we even understand the most wonderful things. But we ourselves cannot do that, and so we hardly or not at all will be able to make these wonderful things understandable for the other people.”

[2] I said: “But this does not matter anyway, for I have only revealed it and made it known to you to understand better the Kingdom of God. To those in the future who will need to understand My works better for the sake of the Kingdom of God, My Spirit in them will surely reveal it, and it will guide them into all truth and wisdom. However, it is sufficient for the other people to believe in Me and live and act according to My commandments, for indeed, many are called for the Kingdom of God, but only few are chosen to whom it is given to understand the secrets of God’s Kingdom.

[3] But if you understand these, then between Me and you, and through you also with the other people, there is a real bond, and so I am in you as you are also in Me, and more is not necessary for the moment.

[4] The Kingdom of God is here like a mustard seed that is indeed one of the smallest seeds, but when it is sown in good soil, it soon grows up to become a real tree, so that the birds of the sky can come and nest under its branches and twigs.

[5] Now, My Word is that little seed. Just lay it in the good hearts of the people, then it will soon develop in them to become a tree, and under its branches and twigs the clear ideas, coming from the Heavens, will take their abode.

[6] So also, My Kingdom is to be compared to a wife who, in order to bake bread, took three scoops of flour and added a little leaven. When she then kneaded the dough, soon the little leaven still leavened it in the right measure. Look, My Word is also the very little leaven in it, mixed with much flour, and it is enough for the leavening of much flour. Therefore, give to the people in My name only as much as is needed for the moment. My Word will then surely accomplish all the rest out it itself.

[7] When a child is born, the care is only for its health. The growth depends only on Me.

[8] If you pass on to the people in truth My teaching that you have received from Me, point then also out to them that its fruits can and will only be reaped when in his heart he has turned completely away from the love for the world and its treasures, because the love for the things of the world is a dark gray cloud that places itself between the eyes of the soul and the light from the Heavens.

[9] That is why most people have indeed a very faint suspicion of something higher and that which goes above the senses by the weak twilight that is a result of the pure heavenly radiating light behind the dark gray cloud, but because the mentioned cloud does not give way, and instead of turning lighter, it turns only darker and oftentimes completely dark, they do not understand anything of the pure wisdom from the

Heavens. Therefore, they are always full of worries, full of fear and full of frights, believe in all kinds of foolish things and search for comfort and reassurance with the dead idols and their priests, for they cannot expect the true comfort from the Heavens because of the cloud that does not disappear and remains laying between the eyes of the soul and the sun of the Heavens.

[10] Because look, man is like a traveler who travels on a gloomy day when there is a thick haze around the valleys and mountains. Although such haze makes the indeed beautiful environment totally invisible, that environment does exist. However, its pure images cannot reach the eye of the traveler, and thus he also cannot form himself an idea of what the thick haze is hiding for his eyes. Although he looks at the road and he can only see from the vaguely visible signs on the road that he probably walks on the right road. But oftentimes there are sideways, and these are then again filling him with fear and worry, for he does not know precisely which road is actually the right one. He waits to see if perhaps there will not be another traveler coming to him or coming from behind. And there are indeed a few that come along, but they are in the same position as him who wanted to hear from them which road is the right one. One thinks that the middle road will probably lead to the mentioned place. Another says that it is the spot where the road bends to the right that leads to the mentioned place. A third one claims the opposite, and a fourth one gives the following opinion: 'No one of us knows the road. Therefore, let us go back and remain in the place from where we left until the haze will clear up. Then we can begin our trip with certainty.'

[11] Look, this image shows you very well the condition of most people nowadays on their trip to the Kingdom of God.

[12] The just mentioned haze of the love for the world covers the purest landscapes and fields, mountains, valleys, gardens and cities, brooks, little and big rivers, lakes and seas, for the eyes of the soul. Therefore, let it be your task – since I have wiped away the haze in you to do also the same, especially with those to whom you will proclaim My Word, for if you will neglect this, you will build houses on sand. Those will not remain straight when storms, cloudbursts and floods would come, but they will collapse and will be carried away by the raging water.

[13] But when you, when proclaiming My Word, will wipe away that haze first, you will build houses on rocks. And even if then storms, cloudbursts and floods would come, then your houses, which are built on steady rocks will not be harmed by them.

[14] Look, no one can serve two masters who are hostile towards each other, for he must choose either the one or the other, and must therefore also be a friend or an enemy of the one or the other. So also, no one can serve the world and its dead mammon and at the same time also God's living Kingdom, for that is impossible.

[15] Therefore, he who wants to serve God's Kingdom must ban the kingdom of the world out of his heart. How this has to be done, I have shown all of you already

oftentimes, not only with clear and living words, but also by all kinds of deeds. So do also the same, then you will reap many good fruits.

[16] The harvest could be big and very rich, and there is already much grain, ripe to be reaped, but there are still but few reapers. Therefore, ask the Lord of the harvest that He would take soon many reapers for His fields into His service.

[17] From all this, it surely will be clear to you what you especially have to accomplish with the people when proclaiming My teaching. The many uncommon things you do not have to proclaim to the people, except to those who will follow you up in your task. What I have given you now as guideline, tell this also to those who will follow you up in your task that I have entrusted to you. Then everything will go well. Did you all understand this now?"

## **CHAPTER 78**

### **The importance of an example**

[1] Marcus, the Roman, and also Agricola said unanimously: "Lord and Master, we have well understood it and we perceive also that the clearing up of the mentioned haze of the love for the world must with every human being be an absolute necessary condition, for otherwise he never can truly and really enter Your Kingdom conclusively in himself. But we think that this haze of worldly love, which remains tenaciously in place between the sight of the soul and the Kingdom of God, might be difficult to wipe away, and this for extremely many reasons.

[2] For sure, the Earth with its numberless many different attractions for amusement is and remains for the young, physical healthy and who is well provided with the necessities of life an all the more greater temptation, because such a person does not have the slightest idea of the inner glorious things of the Kingdom of God that has only barely germinated in him and that he could not receive from his worldly education, no matter how moral it may be.

[3] Now, when one should say to such a person that he should not attach so much importance to all the beauties of the Earth because such earthly love hides as a thick haze the glory of the higher and eternal Kingdom of God and will hide it from the eyes of his soul, will he then not say: 'Then show me those glories, then I will turn my back on those of this Earth'? Now how can we wipe away that worldly haze with such a person who is finally also right in his own way?

[4] But then, these are still maybe people of the worldly good kind, and we can well imagine that a tree does not fall down with one blow, no matter how sharp the axe may be – and with time comes also advice. But there are also a lot of people who are in every respect dependant on their worldly position. Firstly, the priesthood is part of

it, then the largely branched group of government officials and finally the mostly still very rude soldiers. With all these many legions of people – actually the vast majority of it – the haze of worldly love is definitely a dark mass. How can this be wiped away? We do not want to talk here about the servants and slaves, who are also human beings, but who usually have a very low level of general education. The wiping away of the haze of worldly love – which still will have to happen first – will already be a hard job for most Jews. How difficult will it be for other nations on Earth. Since this first job – no matter how difficult it may be – is very important, we ask You, o Lord and Master, to explain further to us how we should proceed to avoid working in vain.

[5] I said: “My dear friends, the fact that this work is not easy and will cost a lot of efforts and sacrifices before the desired result will be visible, I know best of all, but I give you also the means and the necessary help to achieve this on the right places as good as I am doing this now with you – and I cannot give you more than I have Myself. On the right hour and the right time, My Spirit will show you fully clearly what you have to do to achieve that which is necessary for receiving God’s Kingdom.

[6] By that, people will become aware what is lacking and failing to them, and then they will make effort in many ways to reach that which they surely will notice to you. For I also say in your language: *exempla trahunt* . For if someone will notice to you what it means to possess God’s Kingdom, then he surely will come and ask: ‘How did you actually achieve that?’ And look, then it also will be easy for you to speak, and then these hazes will soon be illuminated by your words and deeds, just as yours are by My words and deeds.

[7] But that you now already directly in aboutyear or even inday have to equalize all mountains and hills with the valleys, I am not asking from you at all. It is sufficient that each one of you with his own good and reasonable will, does only that what he can do. For the rest I will take care Myself. I surely will not ask more from you than I can do Myself – taking into account the free will of men. Or should it not be foolish of a strong father to demand from his still weak children that they would carry much heavier loads than he can carry himself? I say to you – and you will experience it yourselves – that the yoke that I have put on you is soft and the load is easy to carry.

[8] But despite that, the world will resist to leave its false light behind, and at the time when the light from the Heavens will already be accepted by a lot of people, it will fight heavily against the penetration of the pure heavenly light, and then much innocent blood will be shed. But finally God’s Kingdom will obtain the victory forever, and all the false light of the world will go down and loose all value, like false gold and silver in the eyes of the expert.

[9] But when people can also experience joy at the beautifully adorned Earth, I have never forbidden, if by that they always will think of the One who has made the Earth and adorned it so beautifully, for this will be uplifting for their heart and mind. For he who looks at the works of God with the right eyes, may also enjoy them with a

pure joy. The friends of the beautiful nature of the Earth are certainly also better people and they are easy to make them mature for God's Kingdom.

[10] But the friends of the dead treasures of the Earth – the friends of its Mammon – are difficult to bring to a better light. You can see this with the Pharisees, many other rich Jews and with the many merchants, moneychangers and traders. To proclaim these people the Kingdom of God would be the same as to wash the Mores to make them white. These kinds of people are like pigs, which you never should feed with the pearls from the Heavens.

[11] Because people of this kind will have to wash off their deadly sins on the bare moon, and they always will be quite some distance away from the Kingdom of God, for they will never be permitted to come into the New Jerusalem. People who are weaned from every love for God and for their fellowman, are also weaned from the Kingdom of God in themselves. So they must remain in their black apparent light. Their habitation will be on the moon, but only on that side where he turns unchangeably and immovably to the matter of this Earth.

[12] What I now have said here to you is indeed something new, but it is true. Perhaps at another opportunity we will spend a few more words on that, although I do not take pleasure to waste words on pig stalls and dungeons for fools. Did you all understand this well now?"

[13] All of them thanked Me for this lesson and we went again to sit at the table. We took again some bread and wine, and Matthew wrote a few things down of what he had heard.

## CHAPTER 79

### **To speak and to act is better than to write. About the true and false gospels.**

[1] Also the disciple John asked Me if he, since there was still time for that, had to take notes of what has been said and of what had happened.

[2] I said: "Whatever Matthew wrote down is enough, because not everything is meant for the people, and still less for those human pigs, about which I was just talking. After Me you will surely have time enough to write down from the Spirit what you have heard and seen from Me.

[3] Because in the distant future I will also awaken helpers and by the spirit in their heart I will dictate to them everything what has happened now and what has been taught since the time that I have began My mastership and made you as My first disciples, and also what will happen next and still a lot of other things. And since this will be possible to Me in the distant future, it will be all the more possible with you to

dictate by the spirit of your heart everything which I consider necessary to write down.

[4] However, in the beginning you should not keep yourselves too busy with writing, but more with speaking, so that the people can in the first place hear what it is all about.

[5] Once the people have been informed and have formed congregations in My name, then after that you can also write to such congregations if you are at work in other places. But you do not have to write a letter to the congregation where you are preaching. However, if you will leave it, you can also leave a written remembrance behind.

[6] But warn the congregations very explicitly that they should not idolize such writings that are left behind, like the Pharisees and Jews are doing with the books of Moses and the prophets. Because these are now deeply bowing before the closet in the temple in which these books are kept, and they pray to the tables of the law and think that they present God the right honor by this. Oh, what a blind fools. What is more and better: to worship the tables of the law, thinking to show the right honor to God, or to observe daily the laws that are written on the tables? The second, which would be the only correct one, is actually not practiced by any temple servant and not by a single Jew, but the first one, which is worthless, they practice very conscientiously because it certainly costs them less effort.

[7] That is why I am saying this now to you, so that firstly you would not write too much but talk more, and so that in the future they would not do with My teaching what the temple servants and arch-Jews are doing now with the books of Moses and with the tables of the law and the prophets, even by attributing certain magical effects to them which those books have never possessed. Therefore, try to avoid this carefully.

[8] Further, for the present time, you should not write too much to prevent that the writing spirit among the people would not be too much awakened the first time. It is better that men would act more according to My teaching than that they would write it down after hearing it, for if the writing spirit is awakened too early among the people, then in a short time after Me you will see countless written gospels that will come up, even under your name, and you will be very busy to refute all those writings coming from false prophets. Therefore, rather talk much, but write little. But when the right time has come, then also much has to be written. Did you all understand this well?"

[9] Now Simon Judah said: "Lord, then it finally would be better not to write anything down, or else everything should be written down very accurately, so that only one Scripture would exist from Your mouth of which only later authorized and complete copy's for other people can be made. For I imagine that in the course of time certain people will perhaps also write down wrongly and incorrectly the word that we will proclaim, and in this way, a great number of false gospels can come up,



and the people will later no more know which gospel is the right and true one, and that will then also lead to all kinds of different directions of faith.”

[10] I said: “Simon Judah, I do not reject your vision, and I also do not say that it is not wise, but what I have advised to you is and remains for the moment the best.

[11] No matter what you do, you cannot prevent for the future times that next to the true and real gospel also a great number of pseudo gospels will develop, and for the later descendants who will obtain one or the other gospel it will be always difficult to determine if it is real.

[12] That is why you should now proclaim My Word more with the mouth. Then the real believers will come by themselves to the living word from Me, and then they will not have to examine one or the other written gospel to know if it is real and true.

[13] But if immediately after Me, instead of speaking much, you would only write much, then surely your writings will be copied all the sooner by other people, with all kinds of omissions or also additions, and in that case the people will soon have to wonder if those writings are really and trustworthily yours. However, if you will teach personally, and if necessary also through signs make yourselves known as such, then no one will ask you if you really are My true disciples and if your words are actually Mine.

[14] Oh yes, when you will have proclaimed Me often and have baptized many in My name, and because of that, already many have come to the inner living gospel, then, as said, you can also write, so that the descendants can have a witness in your writings that I was and how I was your Lord and Master, and how you were My disciples. But these your writings should then also be kept and guarded only in that congregation, where through action the inner, living gospel will continue from father to son and further on, and so you will remain in the heart of the people, not solely as writing apostles but as living acting apostles as a true and eternal witness.

[15] If this is not so in a congregation, then those writings should not be given for preservation, for they would not be of any use for the members of the congregation, because their descendants who are dead as far as the spirit of the heart is concerned – will be no more capable to examine the veracity of it and be no more capable to discern a false writing from within, but would only determine this according to the majority of votes in their generally blind assembly, just like it is now the case in the temple with the Pharisees and high priests. However, what are the many votes of blind people compared to the one truth? I say to you: if one person who lives from within and is full of light tells the truth, what can the countless many assembly votes still do against this one truth?

[16] There is only one truth, and this can be spoken out and be proven by one person as well as by myriads of angels. But when the worldly wisdom resists it because that truth is not beneficial for its worldly advantages, is that then a reason to assume that the truth has less value?

[17] The lie can represent itself in a large assembly of people by countless votes, but for this reason it still will never become a truth.

[18] Therefore, do not worry about what is better, the proclaimed or written word, for the truth can be very well recognized at its fruits. The lie builds its houses on loose sand, but the truth on rocks, and there, hell cannot undertake a campaign against it, for, as the darkness of the night can never become daylight, so also the lie can never become truth. Then ten thousand false gospels can be written, but always only the one will be and remain the only true one which according to My promise will reveal itself alive in man, if he will live and act according to My words. And until the end of all times that living gospel will also be the only touchstone that is capable to distinguish a written real gospel from a false one.

[19] Thus, you should recognize it at the fruits, for no figs can be harvested from thistles and no grapes from a bush of thorns. From this, it will be easy to see if someone is My disciple or not. My disciples and also their disciples will love one another, just like I also always love you, but the false disciples will hate one another openly or secretly. Because in this consists the actual black and bad fruit of the lie, that it always hates itself, because the one lie never wants to yield to the other, but the truth continues to search its own and loves it more and more, just like one light never darkens the other, but only makes it more and more clear and finally leads to a united very bright light.

[20] So the light has a great love for still more light, but the lie hates the lie, because it fears treason in it. Look, this is an important criterion by which one can distinguish very well, even with a blindfold, the truth from the lie.

[21] That is why one will be able to always distinguish easily the false gospels from the real ones, because the false ones will mutually persecute and hate each other, but the real ones will love each other as twin brothers. They will search for each other and will also quickly and easily find each other.

[22] I think, My dear Simon Judah, that I have now spoken to you clearly enough. But determine for yourselves if you also have well understood Me.”

[23] Simon Judah said: “Lord, this time You have again spoken exceptionally clear to us, and I have understood You very clearly in every respect, and all the others certainly also. But from these sunny clear words of Yours I also understood that one cannot contradict You in any way. But so it is also completely right, for if one could do that, You would not be the Lord and Master from eternity. And these words of Yours must also remain as a continuous guideline. We thank You all of us for this so clear lesson.”

[24] I said: “Then hold on to this, or else you will fall without being aware of it.”

## CHAPTER 80

### The anointing in Bethany

[1] Then I turned to the Roman Marcus again and asked him if he had also understood that.

[2] Marcus said: "I surely did. But with my thoughts I am still busy with the moon that in a certain way is a punishment place for the worldly people who are lusting too much for the world. You promised us to tell and explain us something more about it. That is why we are asking You now if You would like to keep Your promise to us."

[3] I said: "That I will also do, for whatever I have promised, will come to pass. However, for this, the right time has to come also. Look, it is still day now because the sun has not set yet. So let us wait until it becomes night and the stars will lighten the Earth. Then I can explain this better to you than in broad daylight when your sight is still too much dimmed by worldly images. For this time, we surely will find something else about which we still can exchange a few words before evening. At the beginning of the evening we will then visit those particular Pharisees and scribes and exchange a few words with them."

[4] The Roman Marcus was satisfied with that and we took again some wine and bread.

[5] We rested for about half an hour when a servant of Lazarus came into the hall to us and said that outside there was a pretty woman who arrived with a couple of servants and who had the fervent desire to see and to speak to the Lord. He asked if she could be send in or if they had to show her another habitation.

[6] I said: "I know the women who arrived. So let her in."

[7] Then the servant left and Lazarus and the disciples asked Me what kind of woman she was.

[8] And I said: "You know that young woman, Mary of Magdalon who was also with us on the Mount of Olives this morning. She quickly arranged her household and hurried to come here. Thus, let no one of you be irritated because of the fact that she came here."

[9] I barely had spoken out these words when the young woman came into the hall, nicely dressed and adorned. She fell immediately at My feet, opened right away a golden little pot that was filled with very costly nard ointment and anointed My feet with it, because with the Jews it was since old customary one of the highest marks of honor when someone descended from a royal house to anoint his feet with nard ointment.

[10] When My disciples saw that, they said among each other: "Has this woman become insane? That ointment could have been sold for at least 200 pieces of silver, and that money could then be distributed among the poor. Indeed, the Lord does not need such worldly marks of honor."

[11] But I looked at the grumbling disciples and said: "Why is this irritating you again? You will always have the poor with you, but not Me as I am now amongst you. This woman has performed now a good work to Me, and wherever this gospel will be preached, also this woman and this incident should be clearly mentioned. I am among you now for a long time and you have never given me a pitcher of clear water to wash My feet. This woman however, has already washed My feet with her tears this morning and she now came back to anoint My feet. How can you be irritated because of that? Now, when it is written that I am a son of David, then it is also My due that someone gives Me this royal honor."

[12] After these words of Me, no one said anything anymore and all praised the woman and her deed.

[13] Then the woman stood up and wanted to leave.

[14] But I said: "Stay now with Me, for from now on, you also must be and remain a witness of My deeds and mercy.

[15] Then the woman, being full of joy stayed, and Lazarus served her kindly and she allowed also her servants to be served. And after that, we talked with each other almost until the evening, and during this opportunity the young woman related to us frankly about her experiences.

[16] When the woman told us in a modest way for almost an hour about her experiences, some of the Pharisees who were converted to Me were of the opinion that what the woman said was not so decent for this exalted company. In fact, they only made this remark because in the very good story of the woman many things were delicately woven between, which were also very closely in relation to them.

[17] But I commended the openness and frankness of the woman and said to the Pharisees and scribes: "My friends, who are now somewhat excited. Be not offended because now by the mouth of this woman many things are coming into light of which you in a great measure are guilty of and which guilt you carry in your flesh. But if the words of the woman, who did not mention any names, is already disturbing your mind, why does My omniscience not do that? I say to you: on the other side in the kingdom of the spirits they will shout aloud from the rooftops what you so zealously are trying to hide in this world. Therefore, it is still better to suffer in this world a small judgment and submit to a little humiliation than to stand in shame on the other side before the eyes of all angels.

[18] Whoever wants to pretend to be a better person on this Earth than he really is, still possesses a hypocritical spirit. With this, one cannot really enter God's Kingdom. However, he who wants to subsist before Me, must also show himself to the world as he really is. Then also in My eyes and those of the angels he will not have to experience a further judgment if he has changed all his ways.

[19] Look at this woman. She really sinned a lot, but because she is full of openheartedness, and besides has done many works of neighborly love, many things are now forgiven to her and she is now dearer to Me than many righteous

ones who have never sinned. For I did not come into this world because of the righteous ones, but only because of the remorseful sinners, just like a doctor who will only go to those who need him and not to the healthy people who do not need a doctor.”

[20] After these words of Me, the somewhat irritated Pharisees and scribes did not say anything anymore and they were satisfied with this correction.

[21] Then the woman asked Me to be patient with her. Then she would do her utmost best to still make up for everything that was sinfully committed by her.

[22] But I said in a friendly way to her: “There is not much left that you should make up for, but others have a lot of things that they should make up for to you. But now I say to you: forgive all who have sinned at you and against you, just as I also have forgiven you. Then I also will forgive their sins committed to you. But now, eat and drink and strengthen yourself.”

[23] The woman said: “Oh Lord. You only are for me the best bread and the very strongest and sweetest wine from the Heavens. You only are the real and most true strengthening of the life of my soul and body. Please be always charitable and merciful to me and do not leave me, poor sinner.”

[24] I said: “My dear daughter, these words were not inspired by the flesh, but by the spirit of love in the heart of your soul.

[25] Yes, I am a true bread from the Heavens and so also a true wine. Whoever will eat this bread and drink this wine, will eternally not be hungry and thirsty. Therefore, I am true food and a true drink. Whoever will eat and drink Me in the spirit and in truth, will not see death, nor feel or taste it. So eat and drink now also bodily of this earthly bread and the earthly wine.”

[26] Only then the women took bread and ate, and drunk also some wine.

## **CHAPTER 81**

### **The death of man**

[1] A scribe however, who was converted to Me and had stayed with us, said: “Lord and Master, You have now said to the wonderful Mary of Magdalon that You Yourself are a true bread from the Heavens and likewise a real wine, and whoever will eat this bread and drink this wine will eternally not see, feel or taste death. Of course, I know that with the word ‘bread’ You have meant Your word and with the ‘wine’ the living Spirit, and with the ‘eating of the bread’ the acceptance of Your word and with ‘drinking of the wine’ the acting according to Your godly teaching, which certainly comes from the Heavens because You Yourself are the only supreme Lord of Heaven and also of the Earth. But the fact that he who will eat the true heavenly

bread and will drink the wine from the Heavens will not die at all, is something totally new, and I do not know how I should understand this. For we also can say about all people that they will not see nor feel death, and will also not taste it, for indeed, man does not see, feel or taste death as long as he is still alive, but when he has died and is death, then he certainly also cannot see, feel or taste death because he has no life and consequently has no more feeling. You can see that this matter has, according to my insight, a double meaning within itself and that therefore it is desirable that You as Lord over life and death would clarify this matter a little more for us.

[2] All patriarchs and prophets – who also lived and acted strictly according to Your will that was revealed to them – have ultimately died, and we certainly also will all have to die, because You Yourself have at different opportunities pointed out to us all too clearly the falling away of the flesh from the soul, but now You say that for the one who will accept Your teaching and will in fact follow it, will have no death. How should we understand this?"

[3] I said: "Friend, with you a lot more proofs will be needed before it will be completely clear within you. Did I perhaps mean that a human being who will live according to My word will always continue to live physically on this Earth? How can someone as scribe think and consider things so blindly and foolishly. What the body concerns, of course every human being will die, and his body will certainly not see, feel or taste death, but the soul of a sinner all the more if he will not improve his life according to My teaching and will not do real, true penance. Because for the one whose soul is still completely mingled and grown together with the flesh and the sensual lust thereof will very well see, feel and taste death when the hour of the loosening for the body will come.

[4] Just look how discouraging it is for the soul of a criminal when he, according to the laws is dragged to the place of execution to die. That soul can in the first place already see the bodily death before him and he feels and tastes it in a very torturing manner, and in the second place, death continues for that powerless and spiritual dead soul in the beyond still for a very long time. The latter happens because in his powerlessness and complete desertion he cannot anymore revenge himself according to his burning anger on those who killed his body, and secondly because he comes into the deepest darkness of his life out of which he cannot find any escape and so he endures the worst suffering, this until he recognizes his own wickedness and bears his lot with patience. Does this perhaps not mean that such a soul can see, feel, and taste death?

[5] But a soul who according to My teaching is already on this Earth completely reborn in his spirit out of Me, will certainly eternally not see, feel or taste such death, for when I will call him to Me for eternity, he will separate from the body in the fullest and clearest life's consciousness without any pain. I say to you: many of you who will have reached the spiritual rebirth, will ask Me from this Earth: 'Lord, how long will You still let us carry the heavy burden of the flesh?' And with all love I will say to

them: 'Be still patient for a short while, then I will deliver you from your burden.' And if one or the other of you will be killed by the heathens for the sake of My name, he will laugh and will rejoice, for as a martyr he will be freed from the flesh, and even in the pains of the flesh he will feel a happy delight. And when this is certainly so and not different, did I then speak ambiguously as you scribe said to have understood? Tell me now if you still think the same about this matter."

[6] The scribe said: "Yes, Lord and Master, now also this matter is clear. I understand it now and am also very glad about it, although I still must openly confess that even the most beatific bodily death for those who still must stay on Earth in the flesh is absolutely nothing attractive or desirous, but shows only the opposite, and seems to be very humiliating for the honor, for a human being and in a certain way lord over the nature, because the intelligent person who raises himself in his thoughts, belief and knowledge to the complete God's consciousness and carries also in his heart God's love, has finally with dying no advantage with no matter what kind of animal, but by this he remains far behind.

[7] Because the animal does certainly not know beforehand that it will die, and the human being must walk around his life long with this highest unpleasant awareness, and consequently it is not completely inconceivable that many people are already throwing themselves into all sensual worldly pleasures, because the bitter thought of a certain death is in a certain way forcing them towards it.

[8] Especially in the healthy human mind, a happy feeling of bliss is certainly more important, for who would not like to be glad, happy and cheerful? But among these feelings that makes man so often happy, there are black and for the mind frightening thoughts of a certain death that are coming up, and then it is finished with the happiness for many days.

[9] Yes, when every human being knew what we by Your mercy know now, he certainly would not bother about the thought of death. But how few are there who know that. And thus, in my opinion they are to be excused if in the midst of their misery, which they continuously are clearly aware of, are as much as possible looking for distraction, so that they as friends of a happy life would at any moment not be startled by the thought of death and the grave. I surely can perceive now that man with the carrying of his heavy fleshly burden can never become fully happy, and that the bodily death is finally an invaluable gain for him, but still, the Creator could have given man the privilege that his death would hold nothing bitter in itself, and nothing which would frighten his mind so much. Indeed, man could be absolved in one moment and become an inhabitant of the other world.

[10] For what purpose is the often long-lasting pining away until death follows, for what the pains and the bitterness of death, and further the long-lasting decomposition and decaying of the dead body in the grave?

[11] Short and good: with the usual method of dying of man I absolutely do not agree and I cannot consider it as fair."

## CHAPTER 82

### The causes of pain which precedes death

[1] I said: "I cannot say that you are completely wrong, for also I do certainly not agree with the manner on which the people are usually dying. But what can I do about it when men procured themselves such a bitter and unpleasant manner of dying? If only men would live according to the order that already was very clearly revealed to them since the very beginning, then there would be not one human being who would complain about the bitterness of death.

[2] The patriarchs all died an easy and soft death, because when the angel called them, their souls left with great joy their body, which did not have to suffer any pain since their childhood years until old age, but mostly remained powerful and healthy. The final bodily death was also not a result of heavy suffering and pain, but always happened when there was a desire for the call of the angel, after which the soul was leaving the body freely and without any compulsion, and the body was as it were falling to sleep without the least of pain.

[3] But when men began to live more and more a sensual life and indulged more and more in fornication, harlotry and other reveling that dulled their senses, they spoiled even their health, became weak, miserable and sick, and their bodily death had to assume a different character.

[4] If you take a knife, cut in your flesh and as a result you feel pain, can you then with your right senses blame the Creator, or would you maybe like to say: 'Yes, why has the Creator in fact not given a insensitive body to man?' But I say to you: if your body would be totally insensitive, how could it be alive? Only a totally dead body is also totally insensitive.

[5] Now suppose that man, at least on the outside would have an insensitive body, more or less like his hair. What would be the consequence of that with thoughtless people? Self-mutilation of all kind, in such a way that finally people would not have a human appearance anymore and would also not be able to work anymore.

[6] But in order to prevent that people would mutilate themselves – at least as far as their outer appearance is concerned – sensitivity has been given to them as a good watchman. Besides, it is obvious that if man cannot feel pain, he also cannot feel delight and bliss, because one thing depends on the other and one cannot exist without the other, and is even not conceivable.

[7] I surely know that men because of their great blindness already since a long time have to suffer a lot of pain – that is to say when they are dying – and this firstly because they mostly have not a single certainty about the continuance of the life of the soul after the death of the body, and already many are followers of the belief of the Sadducees, and in the second place because men by their extreme disorderly



way of life have filled their body with all kinds of impure spirits, which in course of time has inevitably to lead to all kinds of terrible and painful diseases resulting in early death. And therefore, I Myself have come in the flesh on this Earth in order to show man the ways that he should go, so that firstly he would be aware that and how his soul – which is his actual I – after the death of the body continues to live, and secondly to show how he, as long as he has to live on this Earth can stay healthy and strong until an old age and his going away would not be terrible and painful, but would make him glad and very happy. And so, I as Lord of life can give you the full assurance that the one who according to the real meaning of the word – will eat My bread and drink My wine, will not see, feel or taste death. In other words: whoever will live according to My teaching, will also experience its ever blissful effect. I am of the opinion that you, My friend scribe will understand those things now differently than before.”

[8] The scribe said: “Lord and Master, now I understand it indeed quite differently and better than before, and I am also grateful to You with all my heart for the light that You have given to us all in this respect, for I consider this as something very important for man, that he knows and finally also really feels how things are concerning the death of the body and consequently how he can get rid of his old fears, pains and torments. For only when man will know all these things for sure and truly, he can feel lifted up from God to the real dignity of man by which the animal part of man sinks into the dust of insignificance.

[9] But a very important question to You comes up now, because only You can answer this according to the living truth. Look, Lord and Master, we have now with a complete faith, which convinces our whole being, accepted Your teaching and we will also live and act according to its holy true foundation. But before, we have spend quite some years in all kinds of sins, which certainly was not according to Your order. At such occasions perhaps many impure spirits did also slip into our flesh and nested themselves there, which I clearly conclude from the many diseases that I already had to go through. Can those physical disease-spirits be completely removed by the actual eating of Your bread and by the drinking of Your heavenly wine, so that they will not torment me during dying, or will I somehow still have to feel and taste the bitterness of dead because of the sins that I committed?”

[10] I said: “When you will live in such a way that your soul will be completely reborn in his spirit, that spirit will quickly and easily be able to settle with all impure spirits that are still in your flesh, and then you will die a blissful death, also what concerns the body. But someone who in general will indeed seriously live and act according to My teaching, but besides that will still secretly fall back into his old habits, yes, then he also will not be able to reach the complete rebirth of his soul in the spirit, and finally during his passing away, with all humility and patience, he will have to accept that he still will have to struggle with many sorrows. Because then, the suffering will be the fire which will purify the life’s gold of men from many dross.

Because that which is spiritually impure cannot enter Heaven, which is as much as saying the following: the pure Spirit from God cannot unite completely with the soul until this soul has completely and forever banned everything out of himself that belongs to matter and its judgment. Indeed, whoever wants to separate with a blissful bodily death from this world must take this well into account.

[11] Besides that, you should be moderate in eating and drinking and not be eager for artificial delicacies, then you will keep the health of your body for a long time, and death will be as the pleasant falling asleep of a worker who became tired in the true vineyard of God. The soul will thereby float away happily and clear-sightedly from the bodily envelopment that has become frail, and will be lead into the indescribable happiness of the Heavens by many friends, and he will be endlessly happy and cheerful because he finally is delivered from this world and its misery.

[12] Therefore, whoever will completely and entirely live and act according to My teaching will also entirely be blessed with its happy results. But whoever will not do this completely and entirely, will also receive the blessing accordingly. Have you, My friend, understood this now?"

## CHAPTER 83

### **Why dead bodies are decomposing slowly**

[1] The scribe said: "Lord and Master, only now are the things which are related to dying completely clear to me, but a couple of things of minor importance, which however do not belong to the process of dying, I still would like to see explained by You, because by the spreading of Your teaching, more precisely among the gentiles, we certainly can expect questions concerning this on which we then – if we should not be instructed by You about this could not give an answer.

[2] It is concerning the following two points, the first is: why must the body of man decompose and perish only slowly? It surely would be in Your power to dissolve it in one moment and to change it into something else, because this slow decomposing and perishing of a dead body makes on every human being an unpleasant impression, and the decomposing of many bodies infects the air and has a harmful influence on the health of living men. Now, if a body, as soon as it is completely dead, would perish for instance like a flake of snow in the sun, then in the first place this would be more decent for man, and secondly men would have nothing to fear of the filthy emanations during the long lasting decomposing of the body and they also could save the often considerable expenses of the funeral and the sad trouble. So this is the first point about which I gladly would like to have a more detailed explanation from You.

[3] The second one is: will the soul, when he is liberated from the body, be able to look back on this Earth, if he wants it, and see its changes and also see men's behavior? That is the second point about which I still would like to hear a couple of words from You, o Lord and Master."

[4] I said: "My friend, what concerns the first point, this is how it is concluded in My order, that the body for totally different and certainly very wise reasons is only decomposing and changing slowly. But when a person has lived according to My order, his dead body will anyway be changed more quickly, and during the process of decomposing it will not spread filthy emanations. Only when a person has accumulated by his sins many impure spirits, who then will come free during the process of decomposing, a disgusting smell will develop and can have a bad influence on the health of the other people when the body lies too long unburied somewhere in the open air. But a couple of days will not matter.

[5] However, if I would allow a dead body, which is full of impure spirits to decompose suddenly, those impure spirits who did come free by that in great numbers, would certainly immediately and fast as lightning jump on those people who are nearest and would harm them seriously and even kill some.

[6] But during the slow decomposition the impure spirits are changing first into a countless number of small and also bigger worms. These are consuming the body and finally also each other. Next they are decomposing themselves and are ascending in already purer fluids to the surface of the Earth where they again are changed into all kinds of herbs and then from this to a more pure kind of worms and insects. Look, this is how My wisdom and My order want it, and I have told you now precisely as much about it as is necessary for man to know. The rest will be imparted to you by the spirit when this will be necessary for you to know.

[7] What concerns your second question, it is obvious that perfect souls – as I have shown to you on the Mount of Olives – will see not only this Earth but also, if they want it, the whole creation and observe it in all directions. Also the guidance and leading of the living human beings on the celestial bodies and also the other creatures will be entrusted to them. And then it is certainly obvious that perfect souls must and will also see the material creations.

[8] But imperfect and evil and dark souls will not be able to do that – that would also not be good, because in their great malicious pleasure and thirst for revenge they certainly would inflict great harm to the Earth and all creatures. Although they are staying in the depths of this Earth and also in many holes and caves of the Earth, but still they do not see the place where they are, but only their unfounded and vague image of their fantasy. Only now and then one or the other deceased soul is permitted to become aware of the material place where he lives. In such a state, he then also knows what one of his family members or also another human being is doing on Earth, how he is, and still many other things, but everything only for a few moments. After that, he returns directly again to his futile place of fantasy where he

finds others of his kind. For also with the imperfect and evil souls it is so that those who are like-minded are grouping together in unions, but of course not in good ones, for only the blessed spirits unite in good unions. All the rest I have explained and shown to you already on the Mount of Olives and consequently this is enough. Did you all understand this well?"

[9] All of them said, also the scribe: "Yes, Lord and Master. Please be always merciful and charitable to us sinners, so that later we would not come into the unions of evil souls, and be patient with still many weaknesses of us. You only be eternally praised and honored."

## CHAPTER 84

### The burning and embalming of dead bodies

[1] When all of them had said this to Me, Agricola came still to Me and said: "Lord and Master, with us Romans the dead bodies, especially those of important people, are burned, and the ashes are then kept in certain urns and stone bottles which are intended for that. Or, of very prominent people, the bodies are embalmed and then kept in the catacombs. Only the poor people and the slaves are buried on the places that are well walled around and which are intended for that. Should this continue like that or be changed? What do you think about the burning and embalming of the dead bodies?"

[2] I said: "If you cannot change it, then let the old custom be. But burning is still better than embalming by which the decomposition process is strongly slowed down. However, it is best to bury the body in the earth. But one should take care that a body is only buried when it is completely dead, which a doctor surely must be able to make out based on the color of the face and the evil smell of decomposition, because with the apparently dead the actual characteristics do not take place. Therefore, they also should not be buried before they are unmistakably dead.

[3] A perfect person will of course never come into an apparently dead state, but it can easily happen with a materialistic person craving for pleasure, because his soul often clings with a too great love to his flesh. When such a person becomes cold and stiff, has no more breath and pulse and gives no more sign of life, the soul is still in the body and makes agonizing efforts to bring it to life again, in which he will also often succeed after a few days. But if such a person is buried too quickly into the earth and then comes to life again in the grave, also regarding the body, then you surely can imagine that this must bring up for him a condition of very great despair, even if it is only for a few moments. However, if you live according to My teaching in which especially you should practice neighborly love among each other, then it most

certainly is also a deed of true neighborly love that you be very careful that no apparently dead person is burned or buried. If you discover that someone is apparently dead, bring him in an area with good and fresh air, pray for him and lay your hands upon him, then he will be better.

[4] If someone's apparently dead state is more persistent, then be patient and do not consider him dead before the real characteristics of death are clearly becoming visible to him. Because what you confidently are desiring that men will do for you, if you would come into such a situation, which is always sad, do it also for them. And certainly you, Romans, should remember this very well. Because in burying the poor and the slaves you do not pay much attention – and I now have pointed this out to you."

[5] When the Romans heard this from Me, they thanked Me that I have pointed this out to them, and they promised Me to be as careful as possible with it.

## **CHAPTER 85**

### **The Lord and the now converted priests**

[1] Now when all the necessary things were discussed about this subject that the scribe brought forward, and it already became dark, the Pharisees who came to Bethany already a few hours ago, send a servant to Lazarus to ask him if he would like to come to them for a good discussion, because they now wanted to hear from him if they came to Bethany in vain.

[2] Then Lazarus asked Me what he should do.

[3] I said: "Those who are there have now brought forward many things for and against Me, but they now have agreed that they do not want to be hostile anymore towards Me, and therefore I and you and our Roman friends will go to them. All the others will stay here until we come back. My Raphael will surely tell you what we will talk about with the Pharisees. Thus, let us go to those who wait for us."

[4] I walked in front and Lazarus and the Romans followed Me.

[5] In the front garden we met Judas Iscariot and he asked where I was going.

[6] And I said: "There where you will not go. The rest you can hear inside in the house."

[7] He did not reply anything anymore and went inside the house, and we went to the Pharisees. Here Lazarus went in front and Raphael, who was already known by the temple servants, escorted him. I and the Romans were still waiting for a while in the front garden.

[8] When our Lazarus came into the very large room of the Pharisees, they greeted him with the rules of politeness that was common to them, which our Lazarus was

also able to return and with which the temple servants were very satisfied. After these mutual salutations, the conversation came directly to the main point, and this consisted of course of everything that was related to Me.

[9] A scribe, who was really showing off because of his wisdom that we already know since the Mount of Olives, said to Lazarus: "Friend, you certainly know about what we were discussing yesterday evening and on which we almost entirely agreed. That is why we have come here as early as possible today. But friend, we really were not received in a manner that is pleasing to us. For, a little bit more and we would have been handled roughly by your dogs if your servants did not come to help us. This was really not the reception of which we temple servants are used to.

[10] But we would not have bothered too much or finally not at all about it if you yourself did not promise us that we would meet the Messiah personally today. Now we are already here for a few hours and we not only have seen nothing of the eventual presence of the Messiah, but you did not even receive us with your well-known hospitality as on other occasions. And we even were not allowed to enter your main habitation, but were referred to this inn for foreigners. And see, that was certainly not proper of you, and this all the less because you, as far as we know, were at home and did also not have any urgent matters to take care of. But let us now not talk about this, because you still came with that wonderful young man and we can talk now about the main thing with both of you.

[11] So tell us now if the Nazarene, who should be the promised Messiah – which we among ourselves have concluded that this is a certainty – is staying somewhere here in Bethany or if He as far as you know is somewhere else? For it is very important to us to make acquaintance with Him. This morning we had to endure a hard trial in the high counsel because of Him. But we finally were able to manage quite well, although we ourselves – despite everything what we have experienced and heard with you yesterday – became somehow unstable in our new view, but now we have well considered the circumstances that are known to us and have conquered our instability. Therefore, we would gladly like to talk to Him personally. Give us the opportunity for it, then we will stay your good friends again."

[12] Lazarus said: "If at your arrival here you would have agreed as you more or less have agreed now, you also could have had quickly the opportunity to speak with the One who is really the Messiah, but all of you did not agree and some of you were mostly of the opinion that it would be the best test to examine if He is the Messiah or not – that one should capture Him with force and deliver Him to justice in order to sentence Him to death. If He would be the Messiah, nobody would be able to kill Him. But if He would only be a common person, as there had been already so many in the world, then He would die and after that, it would never come to one's mind to ever consider Him to be the Messiah. Look, this was mostly your opinion and was then also the reason why you firstly could not be allowed to enter in my main

habitation, and secondly you could also not be allowed there to be introduced to the Messiah.

[13] But since you now unanimously have decided to desist from this evil idea and have taken another decision, you can now also have the chance to see and also to speak with the Messiah. However, do not meet Him with an investigating heart and an investigating look, but with faith and love. Then He also will meet you with His love, but if not, with His all-penetrating wisdom, and then by far you will not be able to give a reply. For as He very well knew with what kind of ideas you came here – as I have openly told you now – so He knows also every thought that still may perhaps come up in you, no matter how quiet and secret it may be. So let this be a kind advice to you of which I hope that you will follow it for your temporary and eternal well being.”

[14] The scribe said: “You have well spoken now and have told us again amazing things. We will heed your advice, but bring us now to the wisest of all men.”

[15] Now Raphael opened the door and said: “O Lord, come in to those who thirst for You.”

[16] And I came into the big room, together with the ten Romans, and said to the Pharisees and scribes: “Peace be with all who are of good will and thus now also with you, since in your mind you also have turned to a better will. Why do you search Me and what do you want from Me?”

[17] The scribe said: “Lord and Master, why we are searching You, You certainly know as well as when You knew beforehand with what kind of ideas we have come here to Bethany. There is now no more doubt in us that You are the promised Messiah, but we gladly would like to hear now from Your mouth what we in our difficult position should do in order to be worthy of Your mercy and compassion.”

[18] I said: “Men like Nicodemus and also Joseph of Arimathea do also often sit in your counsel. What they do, you surely can do also if you want. I have already told you openly in the temple and have clearly shown you through words and signs who I am. If you believe this in your heart and will also act accordingly, you will live and be blessed, but if you will not believe and will also not act accordingly, you will waste your life and your salvation.

[19] But the temple, as it is and subsists now, is no more a house of God already since long. It has become a robbers’ den and a murderous pit. You Pharisees, high priests and scribes have made it so. Therefore, also from the temple, not a single salvation for any human being for the eternal life can come forth from it. I am now the living Ark of the Covenant, and I am also the Temple and the Salvation and the Truth and the eternal Life. Whoever believes in Me and lives according to My teaching, will also have eternal life in him and will be happy in My Kingdom.

[20] However, My Kingdom will not be a kingdom of this world, but a Kingdom from another world, which you have never known, for if you ever had known that world, you also would have recognized Me when I came to you in the temple, and if you

had known Me, you also would have known the One who sent Me, of who you say that He is your God. But the Father who sent Me, did not sent Me as one sends a man into the world, but in such a way that here the Sender and the One who is sent are one.

[21] He who believes that the Father is in Me and I in the Father, can say that he has seen and spoken to the Father and the Son. However, to know Him can only be possible when I soon will be in My Kingdom and have poured out My Spirit over those who believe in Me, keep My words and act and live according to them.”

[22] Now the scribe said: “Lord and Master, Your words are spoken with determination and resolution. If they were spoken out by a man, they would be considered as the highest blasphemy on which Moses has placed the death penalty. For this reason it also has never been heard among the Jews that someone had assumed the highest dignity and honor of God, except the pagan king Nebuchadnezzar who therefore was also chastised by God.

[23] But You are not afraid for the law and still less for the people. And Your deeds, of which we already have heard a lot and have partly experienced ourselves, are witnessing that all might and powers of this world and also of the Heavens are submitted to Your will. Thus, we surely have to believe in ourselves that You are the One who You said You are, as You have already explained in the temple and now again here, according to everything that the prophets have predicted about the coming Messiah.

[24] We believe now in You, and therefore we also believe that You soon will deliver us – just like at the time of the Babylonian imprisonment – from the still harder imprisonment of the Romans and will forever make us again a free, independent and mighty people. If You will do that, all Jews will believe in You, but if not, only a few.”

[25] I said: “Blessed will be those who will not be offended in Me, and believe that I am the promised Messiah. But I did not come to establish again for the Jews an earthly and perishable kingdom, but a spiritual Kingdom in the love for God and fellowman, and therefore a Kingdom of light and all truth from God, without lie and without deceit.

[26] However, he who thinks that I now will establish an earthly kingdom makes a big mistake. The Romans are now your earthly lords and will also remain so in the future as long as it will please God. But when you will revolt against them, they will break and crush you.

[27] However, he who will be in My Kingdom, which is now also given to the Romans, will not have to be afraid of any worldly power, just as I also am not afraid of any worldly power. Here at My side are already ten Romans with the highest earthly positions of Rome. They also can testify of Me if I have ever strived for a worldly sovereignty, and they also will tell you what they as gentiles think about Me.”



[28] When the Pharisees heard these words of Me, they became uncertain because of the present highly ranked Romans and they did not know what they should do.

## CHAPTER 86

### The witness of Marcus about the Lord

[1] The Roman Marcus walked up to him now and said in the Greek language, which was better known to them than the language of the Romans: "My friends, you do not have to be embarrassed because in our presence you have spoken so openly that you gladly would like to be liberated from our sovereignty, and also that you would like to consider the One as the true Messiah who would make you again a free, great and mighty people on Earth. Because, look, we surely are used to such remarks from your side already since long, and we do not bother about this in the least. Our saying remains: *leo non capit muscas*, because we still consider ourselves to be really strong and mighty enough for that.

[2] But you have now admitted to the Lord and Master that you for yourself really want to and will believe in Him, even if this most true Messiah – not only of the Jews, but also of all other people on Earth – will not change the earthly conditions. This was very well said of you and we forgive you therefore also this not so flattering remark of yours. But it only really surprises us a great deal that you who are very well knowledgeable in your Scripture, are only now beginning to understand a very little of what we Romans have partly already for a long time seen and clearly recognized as the irrefutable truth.

[3] Look, this Jesus of Nazareth, who according to your chronology is born in Bethlehem in the year 4151 after the existence of Adam, and more precisely at midnight on the 7<sup>th</sup> day of the month of January, is what concerns His external birth a Jew just like you.

[4] But we are already since a long time informed about everything that happened during His birth and also later from time to time about the wonderful things that happened with Him, and we have never neglected to have good informers and also have never thoughtlessly lost track of His highest remarkable personality as you did, for we received information about Him through Cyrenius and Cornelius, and since we all are men of already 50 to 65 years old, you also will understand that we already have come to know a lot of things.

[5] We gentiles, who are called blind by you, have nevertheless already for a long time thought by ourselves that there must be something hidden extremely uncommon behind this wonderful Nazarene, and this all the more because we have

thoroughly studied your laws and prophets, and that possibly He even could be the Messiah who according to the prophets was promised to all people. But now we have – although this is for the moment only as far as we are concerned – no more doubt about it that He is completely truthfully the One whom we did suspect already for a long time.

[6] But if we, blind gentiles, can perceive now that He is the great Messiah of the world and are also praising Him above all rulers on Earth – although He outwardly is, as already mentioned, only a Jew who as such does with us not receive any special respect – then what was it that held you back to immediately recognize this countryman of yours who is so great and endlessly exalted, as the One who He undoubtedly is? Is it also not an honor for you that we, who in earthly respect are mighty Romans, recognize and praise Him – who as far as His external birth is concerned is a Jew – as Lord and Master over all lords of the world? For this reason we indeed acknowledge faithfully, openly and truthfully that He has completely conquered us Romans in the spirit of all truth, and for this confession we will never be ashamed, because it is our greatest honor that He has also accepted us as His children under His almighty and fatherly scepter. And you Jews, in your pride and your great blindness are only keeping one deliberation after another to know how you can catch and even kill Him, the almighty Lord of all glory. Now tell us, gentiles, how this can be imaginable.”

[7] After this fervent speech of the Roman Marcus, the Pharisees became still more timid and did not know what they could answer him.

[8] But the Roman insisted in order to know from them what they still could not or did not want to say, and nothing would be taken as an offence, for free and honest people are always allowed to speak out freely and honestly without reserve before God.

## **CHAPTER 87**

### **The reasons of the temple servants for their attitude towards the Lord**

[1] After some thinking, an elder said: “Highly ranked Romans and our rulers, you are very right that you are making us a reproach, which we have deserved already for a long time, for we Jews are already since very long at the purest Source and we do not want to drink from it. But who is to blame for that? Look, if someone has a treasure, then he does not value it so much as someone who does not have it and must acquire it with difficulty in one way or another if he wants to possess it. If we hear foreign prophets and wise men then we eagerly desire for their wisdom, but we do not pay attention to our own prophets and wise men, because we know them

since their birth, and when they appear we say: 'From where did he have this wonderful active power?' Short and good: the people, and more precisely we, already old Jews, are lazy and have become indifferent regarding everything that appears to be new, no matter how remarkable it may be, because our easy-going life that we are used to shuns every special effort and work, and simply and solely for this reason we resist against everything that disturbs our rest and accustomed comfortable traditional way.

[2] We ourselves can very well and clearly see our wrong attitude, but we still cannot free ourselves from a certain anger against the one who disturbs us. Who is to blame? Look, our old habit that was not disturbed since long. Now, the more intrusive such an appearance is, which disturbs our comfortable rest, the more unpleasant it works on us and stimulates our resistance.

[3] You Romans are lords of a great and powerful kingdom and you feel very comfortable when there is peace in the whole kingdom, but when you receive information from one or the other part of the kingdom that a nation there has rebelled against you, then you also do not ask yourselves if maybe that nation could have rebelled against you with the greatest human right because of the too heavy burdens, but you send quickly a powerful army to it and chastise the rebellious nation without any mercy and without considering if the rebellion of the nation was just or unjust. And why are you doing that? Because the rebellious nation has only awakened you out of your comfortable rest. You know that nation and then you also ask in your assembly: 'But what has come into the mind of that little nation to rebel against us?' and then you say: 'Just wait, you little nation, you will pay dearly for your courage and madness.' Why do you, after all kinds of wise considerations, not say: 'That little nation has indeed rebelled against us, but let us send messengers of peace and judges of peace to them. They must examine the reason and also well discover if that nation had a clear evident and good right for it.' No, this you do not do, even if you came to hear that even a God had set Himself at the head of the nation that is pressed, and which has for this reason rebelled. But you send immediately an army and overtake that nation without any mercy. And if you are beaten a few times, only then Hell will brake out completely, even if you very well could see that this nation had the fullest right to rebel against you. In short, that nation had really disturbed your comfortable rest and therefore you use every means to chastise it, also, as said, if even a God from His goodness, wisdom and mercy would have set up the nation for a victorious rebellion against you.

[4] Look, this is how man at certain occasions does not ask for truth and justice, but in his blind anger and rage he acts against the one who has disturbed him in his imagined right, although he in himself can also perceive – already since long in every respect, unjustly and for the sake of his comfortable rest – that his shield was only lie and deceit.

[5] This is now also the case with most of the temple servants. In themselves they can indeed perceive that their attitude against the law of Moses and against the people is already since long incorrect and that the great Master from Nazareth is completely right, but He disturbs them in their earthly comfortable rest, and therefore they hate Him and for this reason they would like to bring Him to ruin, like someone lying in his sweet slumber tries to catch and destroy a fly which disturbs his comfortable rest.

[6] You, highly ranked Roman, can then indeed ask: 'But do the temple servants have no more faith at all in a God and His word from the mouth of the prophets?' On this I can tell you from my personal experience of many years that in the whole of the land of the Jews, probably not one layman among the Jews can be found who has less faith than a temple servant, especially when he is already old. The young men believe sometimes more or less in an authority, but when they slowly realize that the first and old ones, the scribes and highly ranked persons have no more faith at all, they also loose all faith. They throw themselves secretly in the arms of the Greek philosophers, enjoy the temporary life as good as they can, and the old Jehovah and Moses and the prophets are for them nothing else than signposts that by means of the rules and ceremonies that are consecrated to them, have no other use except to gather great treasures by which they can continue to improve their good life.

[7] This is how the temple servants have very well arranged it, and they did also know how to eliminate everything that was somehow bothering them. And that which they always have done, they still do and will always do as long as they exist.

[8] These are, highly ranked Roman, very clearly the reasons why the temple servants have now also gone to war against this Nazarene, but we, who are now here, consider Him to be the promised Messiah according to the full truth. They say: 'Let us catch Him first and kill Him, then it will be evident if He is the promised Messiah, if there is a God, and if all prophets were no imposters of men.'

[9] The fact that the whole temple reasons now like this, and also want to act this way, we really cannot help, and as long as we are holding an office in the temple we can do little or nothing against the fact that they are so absurdly aggressive. It is already a great deal if we now and then can bring a tempered influence. It is because you insisted that I now have spoken faithfully and truthfully, and, highly ranked Roman, you can now give your evaluation on it."

## CHAPTER 88

### Cult and priesthood

[1] Then the Roman Marcus said: "I am very grateful for your complete frank explanation, and we Romans will soon know what we have to do with such kind of priesthood. When people only dedicate themselves to the priesthood because of the lucrative function and not because of the eternal truth from God, it is time to exterminate such a bad priesthood from the root and to replace it with a better and real priesthood.

[2] As a very experienced Roman, this is now how I think, and the Lord Himself gives this in my heart: from now on, no more priesthood, no temple and no Sabbaths, feast days, memorial days and no celebration years and no Olympiads. But every person should strive to become a good teacher for his fellowmen and a real father for his children. The temples should be transformed into charitable institutions for the poor, and the Sabbaths, feast days and other meaningless memorial days should be transformed into days of charity. Then soon, all men will embrace and love each other as true brothers in the Lord.

[3] But as long as a person will let himself be called priest with a certain godly esteem and allow himself to be honored and to be paid as such by his fellowmen, as long as they will build temples, keep Sabbaths and other feast days and keep them solemnly with all kind of ceremonies, it will look bad for humanity. Is from God not every day a day of the Lord on which one faithfully professes to love God above all in his heart and to do good to his fellowman, spiritually and physically? I believe now in this opinion, which is free of every prejudice, and I believe that everyone who will think about it, will be of the same opinion which I have expressed now."

[4] Then the scribe said: "Concerning this opinion of yours, highly ranked Roman, much can be said according to human reasoning, but we must also consider what God has established through the great prophet Moses, for it is said explicitly: 'You shall work six days, but on the 7<sup>th</sup> day, the Sabbath, you shall rest of all the hard, servile work. You should consecrate this day to God, your Lord, and serve Him only on the manner that has been prescribed to the people by Aaron.'

[5] Now when your opinion would be a reality and one would abolish the regulations of Moses, then this will mean as much as to say: the God who spoke to Moses and who speaks now again personally to us through the wonderful Nazarene, contradicts Himself.

[6] I am also against a caste-like priesthood, but with every people there must also be elders and rabbis, for not every person has the Spirit and the talent to develop himself to become a true rabbi, and even if now and then a common person should have the Spirit and talent, then he still lacks time and the right means. Therefore, Moses destined the tribe of Levi for the priesthood, and to the other tribes he

imposed the tithe to provide for this tribe so that it could consecrate itself entirely for the teaching profession.

[7] But I am now also of the opinion that the necessary teachers for the people do not absolutely have to come from the tribe of Levi, because this looks like a caste-system, but every human being who has the Spirit, talent and time should have the right to develop himself in godly matters to become a teacher. But if he then has become a competent teacher, the congregation that he serves should also provide for him, and out of respect and love not allow that he, besides his teaching profession, will have to earn his bread in the sweat of his face with spade and plow.

[8] However, concerning your opinion about the temple and the other feast days, except what concerns the Sabbath, I am of the same opinion as you, because Moses did not establish that. But because of the people, it is of course necessary that during one day of the week they would come together on an appropriate place and there would be taught about God and His will, so that they would not fall into complete godliness or dirty idolatry. This is now my opinion, and we would like now that the Lord and Master Himself would also let us hear His opinion about this.”

## **CHAPTER 89**

### **Sabbath and priesthood**

[1] Now I said: “Good, then listen to Me. You two have spoken correctly and truly, but from now on I am also of the same opinion which friend Marcus had spoken out, because this corresponds completely to the nature and the right consciousness of man, and for that reason also to God’s wisdom and order, but therefore I do not reject your vision. However, your priests should not make of the Sabbath a day with a special magical effect, and impose the people hard punishments if they, when there is no other way, must earn their bread on the Sabbath. Because a necessary deed, and more specifically when this is clearly done unselfishly for the salvation of the poor brother, he does not only never profane the Sabbath, but sanctifies it a one thousand times more than all the idol screaming in the temple and in the synagogues.

[2] For he who sanctifies the Sabbath by noble deeds, he sanctifies it also truly and actively and therefore lively, and only this is important to God. But he who sanctifies the Sabbath in your manner, he violates it, for he honors God with the lips, as the prophet said, but his heart is far away from God because it is far from fellowman.

[3] In a congregation there should indeed be free and true teachers, who do not have to earn their bread with the work of their hands, but if its your very good opinion that the people should come somewhere together on a Sabbath in order to be

instructed again and to be reminded of Him, then this should also happen. But after that, the teacher has surely also six workdays. Once he has been awakened in the Spirit, he also does not have to keep himself busy with what he will present the congregation on the next Sabbath, for if somebody speaks from God's Spirit, then what he has to say will be put into his heart and on his tongue at that same moment.

[4] And when this will surely happen according to My promise • as this always happened at the time of the patriarchs and at the time of the prophets – then I think that for the rabbi during the six workdays it would not be simply useless if he also, as an example for the congregation, would perform one or the other good and useful handwork in order to earn his daily bread. Consequently, he will not have to constantly ask for everything to the members of the congregation, and they will then certainly respect and follow him all the more, because his activities at home will be the most beautiful and most true proof for them of his unselfishness, his love and justice regarding the congregation.

[5] I think that this would be a lot better than, as the present-day temple servants are doing, to waste the six workdays with complete idleness, and instead of doing something useful, to indulge only in gluttony and revelry, fornication, commit adultery, cheating, and in this manner fatten themselves for Hell and for eternal death. So this is My opinion.

[6] Oh, it is quite different for those who I now am sending to all places to proclaim the gospel to all nations on Earth. These first messengers of Me have no time and also no opportunity to earn their bread with their hands. That is why for them it is like this: eat and drink whatever they will place on the table for you. And further: do not worry for the following day, what you will eat and drink and with what you will clothe your body, for that would be very dark and pagan, but try before everything else with all diligence and zeal to proclaim God's Kingdom and the righteousness that goes with it, among the nations. Then all the other things will be yours, for the Father in Heaven knows what you need. But, as said, that should only be the case for those who I now have send to all places, but where permanent and established congregations are founded in My name, there My former pronounced opinion should be put into practice.

[7] For I absolutely do not want that the rabbis of the congregations will regularly be the servants of laziness during six days of the week, for in laziness lies the root of all sins. However, in My name a real active rabbi of a congregation will of course also during those six days find and often have the opportunity to give the members of the community the good example in all kinds of things and to encourage them to actually follow this in the true and living spirit, and then every day is just like the Sabbath a day of salvation for the whole congregation.

[8] So it is also not absolutely necessary for salvation of men that exactly the Jewish Sabbath should remain a special day for teaching, because for this, every day can be chosen according to the circumstances. If the old Sabbath seems to be

favorable for the performance of a necessary work for the benefit of the congregation, while some weekdays were unfavorable because of the bad weather, then work on the Sabbath and set another day for teaching, because every day on which you will do something good in My name will be a true Sabbath, for there is indeed nothing special about the name of the day, but only what one has done on a day.

[9] So it is also not necessary that precisely every week there would be a fixed day for learning, but this can be determined according to time and circumstances, because God's word can as well be proclaimed and heard on another day, and the number of days between one preaching and the other has in My eyes no special value and does not make the preaching and also the people not better.

[10] But if the rabbi of the congregation sees, because it was given to him to understand in the spirit by God, that one or the other member of the congregation has gone off track, then the rabbi should go to him immediately and admonish him, and not wait for the Sabbath for that, because the day that will be a true Sabbath for the lost one and member of the congregation who was brought back again on the right track is the day on which he entirely has improved his life.

[11] If the rabbi of the congregation has given in one year only true sermon for the congregation, and the congregation will act accordingly, then this congregation does also not need so soon a second sermon. Because for the one who lives and acts according to My teaching, the rabbi of the congregation does not have to preach every Sabbath, because for such a person every day is already a real Sabbath, and he carries in his heart the true and living sermon, which is inspired to him by the Spirit."

## **CHAPTER 90**

### **The right sanctification of the Sabbath**

[1] Only for the children, the congregation can build their own schoolhouse, and there one teacher, or with a too big congregation according to the necessity, also appoint more experienced and chaste teachers who should teach the youth to read the Scripture, as well as arithmetic, personal writing and still more useful knowledge. If they do this every day scrupulously and with reasonable diligence and zeal, then also they have hallowed the Sabbath. And the rabbi of the congregation will do that also when he regularly visits such a school and encourages the teachers and students to be diligent and zealous, and gives them from time to time good lessons in My name. And what he then has to say, this will surely be taken care of by Me.



[2] Likewise it is also good when an established congregation will build next to the schoolhouse for the children a meeting house, where it can assemble from time to time in My name. However, in such a house not simply and solely the appointed rabbi should have the right to speak and to preach, but every male member of the congregation if for this reason he has been urged by My Spirit. For in such a house, there should not only be the preaching about the Scripture and about the prophets and about Me, but also about other things which contribute to a deeper and true knowledge of God and which are stimulating the love for God and fellowman. Then the one who has been urged by My Spirit in him should speak, and the congregation as well as the rabbi should listen to him. If they will do that, no matter on what kind of day, then they will hallow the Sabbath also in the true sense of the word.

[3] However, with this I do not want to say that you therefore should leave out completely the order of the time and the counting of the hours, the days, the weeks, the months and the years – this you can and should do also in any case. But you should not consider certain days as better or holier than the other because it is such or such a day of the week, of the month or of the year, and it carries this or that name, for the number and the name are absolutely not important, but only the living and acting according to the revealed Word of God.

[4] Because for someone who has sinned against his fellowman on a Sabbath, this Sabbath was no Sabbath at all. However, for someone who has done something good for his fellowman on another day, then also this other day was a perfect Sabbath.

[5] Therefore, from now on, among My true followers, everything should be completely free, and nothing can exalt a day to a true Sabbath except simply and solely the deeds that occur out of true and living love for God and fellowman. Disgrace and shame it is when such a dumb human rule considers it a violation of the Sabbath when also on the Sabbath someone gives help to a poor and oppressed person. Disgrace and shame for such priests who are teaching the people that God is well pleased with their disgusting cries and with their offering ceremonies, which are only an abomination in My eyes, just as they always have been.

[6] Therefore, the Sabbath should now first be a true working day, and every ceremony should consist of the pure action according to My Word. I will always look at this with pleasure, and those who will truly hallow the Sabbath, I will reward with My grace and love. Now this is what the Lord says.

[7] But those who will hallow the Sabbath in the manner as the temple servants are doing, and are already doing for a long time, and who accredit a certain magical hallowing action to the Sabbath, as well as on certain feast days and days of new moon, those will have to be consumed by My fiery glow of My justified wrath. Also this is spoken out now by the Lord for whom all days, weeks, months and years are completely the same.

[8] Have you well understood now what My opinion is, which is valid for all times and eternities? For truly, truly, I say to you: Heaven and Earth, which you can see now, will once pass away, but My words will remain for eternity. This is now My opinion.”

[9] When the Pharisees heard this from Me, they did not know what they could answer Me on this. However, the Romans were secretly rejoicing, for by My words I had agreed with the opinion of Marcus, but had advised extremely drastic changes in the opinion of the scribe. However, the Pharisees noticed it and they were secretly offended, although they did not show it.

## CHAPTER 91

### A scribe refers to Moses

[1] Only after some deep thinking, the scribe said: “Lord and Master, I have thought about Your words now as good as possible in myself and came to the conclusion that You are right according to the principles of sheer human reasoning. And You also must be right according to that what You doubtlessly are, but since the eternal Spirit of Jehovah lives in You, that Your heart is His throne and that He speaks through You, acting through His almighty will and sustaining and ruling the whole creation, I do not understand how He once instructed Moses on the Sinai to hallow very strictly the Sabbath with a law of its own, and added to it the manner on which the Sabbath should be hallowed? He, as One and the same, could have talked the same way during that time as You have now clearly and wisely spoken in our presence. Then one would never have fallen into a workless and ceremonial hallowing of the Sabbath. Yes, it is even known that Jews who have profaned the Sabbath by servile work, were undeniably chastised by God. Why has God through Moses only commanded to hallow the Sabbath, and why did He not indicate it as You have done now? Surely, God is eternally unchangeable in His decrees and cannot change His words.”

[2] I said: “Now the scribe has spoken in you, but with these words he also has clearly shown that he never has understood the Scripture in the least – and even less the books of Moses. During that time it was necessary for the very degenerated Jews in Egypt to recommend a day for them on which they could rest from the servile work and could listen to God’s Word, for without such a commandment they certainly would just as before – as they were used to in Egypt – not have received one day of rest and would completely not have listened to God’s Word. Because the Jewish people were sensual, and day and night they were only preoccupied to know with what kind of means they could fill their belly with flesh. Therefore, God gave at that

time, firstly for very natural and secondly for spiritual reasons, a certain day to rest and to listen to God's Word, and more precisely the same day as the patriarchs had chosen as a day of rest, namely the Sabbath.

[3] But in His law for the Sabbath, God gave nobody the commandment that one was not allowed to do a good service to anyone. Only by you was the mosaic law replaced by such a commandment, and you only allowed someone to work on the Sabbath and do a necessary and in itself good work if in return he paid you a fine ransom and other precious offerings.

[4] But if you think that God cannot change the once given form of a law that was necessary at a certain time, because He in Himself is eternally unchangeable, how then did you dare to take the liberty to change the law of Moses at will and for your own material benefit, so that you now really do not observe one iota anymore of what Moses and the prophets taught and recommended?

[5] If the law of Moses and his scriptures are that holy to you, then why have you later rejected the 6<sup>th</sup> and 7<sup>th</sup> book of Moses and the pure prophetic appendix and have replaced it by another work that comes from men?

[6] Has the old Ark of the Covenant not been a sanctuary for all Jews? But when already 30 years ago, because of your evil deeds the column of smoke and fire disappeared and the Ark was standing there in the most holy place, deserted by its power, you have put it away into a chamber, and in its place you have put another one in which, because of the foreigners, a natural fire was burning and out of which natural smoke arose. Why did you do that? Did Moses perhaps give you a law for that also wherein it is stated that you may do such a thing?

[7] Yes, the prophets surely predicted the time, which you are experiencing now, when the old Ark of the Covenant will be changed into a new and living One, but the prophets have certainly never meant it the way you have done now of your own will. For if you were convinced by the prophets what had to happen 30 years ago according to the will of God, then you certainly would have proclaimed it to the people with long speeches, and would also have told them that they had to bring great offerings, but this you very delicately omitted to do, and until this hour the people know nothing of your self-willed way of doing.

[8] But if you know that the prophets have meant Me as the new Ark of the Covenant, then why do you not proclaim it to the people and why do you worship instead of Me the insignificant and dead work of your hands?

[9] You continuously refer to Moses and the prophets, but if I now show you the correct and only true meaning and deeper spiritual content of the Scripture, then how come that precisely you temple servants are actually the greatest deniers of God, Moses and all prophets?

[10] Moses has for very wise reasons concealed the Word that was revealed by God, namely its inner living meaning and spirit, and what he had revealed to you, that you have rejected. Now I have come Myself and reveal before you what has

been concealed. Why do you not believe it now and do you only try to catch Me with what you yourselves have never believed and have entirely never understood?"

## CHAPTER 92

### About the institution of the Sabbath

[1] Look, since the first times of men it has been a custom to divide the week into seven days. This division was derived in a natural way from the quarters of the moon, and from a supernatural way that was revealed to them from the seven Spirits in God of which you also have heard something, but have never understood one little word.

[2] Now, out of the seven Spirits it is the 7<sup>th</sup> that purifies as it were and softens throughout all six preceding ones with retroactive force, and this 7<sup>th</sup> Spirit is actually called 'Mercy'. And look, also for this reason, God has through the mouth of Moses destined the 7<sup>th</sup> day as Sabbath so that you can abstain from servile work for your own belly on that day, and during the gathering before the tent in which the Ark was standing, would look after your poor brothers and sisters, widows and orphans, and actually would take care of them, for in this consists the whole law of Moses and all prophets, namely that you in complete faith in God and out of love for Him would profess the works of true mercy to your poor fellowman, and this is also the only true and for Me pleasing religion.

[3] But when this is so and can impossibly be different, then how could Moses, even in his worst dream, ever have imagined that the Sabbath was set apart by God for the reason that on that day no Jew should not and may not do a work of mercy for his poor fellowman?

[4] Now do you really think that honoring God means that someone stays the whole day firstly in complete laziness and then in the temple in Jerusalem or elsewhere in a synagogue, in another place or in his house, mumbling and bawling several times the ten commandments and a few psalms of David and still other things from the Scripture without feeling, without thinking, thus without using his brains, himself or let them be mumbled and bawled by a priest to whom he gives an offering because he believes that the mumbling and bawling from the mouth of a priest is more powerful and is more pleasing to God than from himself? Oh you fools. Think about it, if it is possible that the all-wise God could ever be pleased with such foolishness and ridiculous acts, which were only thought of by you and never by Moses or by the prophets, and which you even have made as a law, and if He who is eternally unchangeably the same, is satisfied with it or will ever be satisfied with it.

[5] Yes, men who recognize God and love Him above all should also pray to Him in their heart. But how? In the first place by observing His will in the right way, by practicing the works of neighborly love, and in the second place in their heart they should talk to God fervently and full of love in this way:

[6] 'Our loving Father, who lives in Your Heavens. Let Your Kingdom of eternal love and truth actually come. Let Your only holy will, the existence of all beings, be a reality also among us, as this is done in all Your Heavens and spaces of creation. Give us, Your children the bread of life. Forgive us our debts, just as we have forgiven our brothers who have offended us. Let no temptation and provocation for sin come upon us, which we in our weakness can hardly or not at all resist, but free us from all evil. Your name be always sanctified, highly praised and glorified above all, for Yours is all love, wisdom, power and might forever.'

[7] Look, this is a real prayer to God if this is fervently, truthfully and in full seriousness spoken out in the heart of someone. But also this prayer has no value, even if it is spoken out a one thousand times by someone with the mouth, but it has to be spoken out in the heart fervently, truthfully and with a full serious will, and man should also show by means of his deeds what the words of his heart mean, otherwise all that praying is an abomination in the eyes of God, because the eternal living God, who is love, wisdom, power and might Himself, does not let Himself be honored by false and dead words from the lips and from senseless offerings and ceremonies, but only by works according to My will. But these can and should be practiced by men every day and not only on the Sabbath. If man does that, then he makes of every day a true Sabbath and he does not have to wait for the 7<sup>th</sup> day of the week, which is for Me not more valuable than another day. Look, this is now My opinion. And you, scribe, temple servant, can now reply if you think that there is reason for it."

[8] The scribe said: "O Lord and Master, this I will now and also forever omit to do, for only now I have clearly perceived that You are truly the anointed of God. Yes, You are right in every respect, and the fact that You are blaming us temple servants is true and more than justified. But unfortunately we are imprisoned by the temple and cannot do anything in favor of this highest true godly matter that You have now explained.

[9] But You, o Lord, are powerful. Do according to Your mercy, love and wisdom whatever is pleasing to You. But even if we remain in the temple, we will truly not speak one harmful word against You in any assembly. But when there is an opportunity, we will show the high priest what this case is all about. But if You would like to indicate to us specifically what we have to do, then we also will do that in order to be mercifully accepted by You. Lord and Master, what is Your will with us and regarding us?"

[10] I said: "I have told you already a few things by which your intellect will have discerned My will. Act accordingly, then you also will receive life. The temple will not

hinder you in your heart to believe in Me and to act according to My will, and, wherever this is necessary, also to acknowledge Me before the world, for I also say to you: whoever will acknowledge Me before the world, will also be acknowledged by Me before My Father in Heaven. And now you can travel again to Jerusalem, but when the temple servants will ask you concerning Me, then do not tell them anything about Me. My blessing be with you all. Amen.”

[11] The temple servants were moved and then they stood up, thanked Me for the lessons and for delivering them out of their confusion. Since it had already become quite dark, they went on their way home, and Lazarus gave them a few escorts with torches, which was very much appreciated by the temple servants. But we went again into the hall and took place at our table. Only now the Romans expressed their joy about everything I had said so openly and godly true to the temple servants.

[12] All of them asked Me now for the true prayer that I had shown the temple servants. But then Raphael came to Agricola and handed it to him, written on parchment, and the Romans could not thank Me enough for that.

[13] Then I said to Lazarus: “Brother, we have now worked again. Let us therefore bring some wine and bread for food, so that we can strengthen ourselves.”

## **CHAPTER 93**

### **The favorite food of the Lord**

[1] And Lazarus took immediately care of everything. When again bread and new wine was set on the table and we took something of it, Martha came to ask Me what I would prefer to eat for the evening meal.

[2] I said: “Now look, My dear Martha. Men who hear My word and live according to it are My favorite food and also My favorite drink. Did you well understand these words?”

[3] On a somewhat fearful astonished tone Martha said: “But Lord and Master, You surely do not mean that You want to eat human flesh?”

[4] I said: “Well, My dear friend, you have not yet deeply penetrated in the things of the spirit. Do I mean now the food for the spirit or the food for the body when I say that men are My favorite food and favorite drink, who hear My word, take it to heart and live and act accordingly? I say to you and also to all of you who are present here: man does not live from bread and wine alone, but rather – if he acts accordingly – from every word that goes out of the mouth of God. And consequently, God’s Word is an excellent food for the whole man, while the bread of this Earth feeds only his mortal body and at the same time his soul and his spirit.

[5] But as God is by the Word the main food for the whole man, so is also man who knows God, loves Him above all and does His will, a good and very refreshing food for the eternal love in God. When you have understood this now, then you may put on the table for us as evening meal a good dish of well-prepared fishes.”

[6] Martha said: “O Lord and Master, now I have well understood that You just now have only meant spiritual food and spiritual drink, and I thank You with all my heart for Your great patience with me. But since You also have mentioned a well-prepared dish of noble fishes, I honestly must confess that precisely today the stock of fish is totally gone. During the midday meal, everything that was left has been eaten and Your wish has brought me now into great embarrassment. What shall I do now?”

[7] I said, with a friendly face: “Yes, My dear Martha, this is indeed somehow a difficult situation. From where will we now obtain so many noble fish so that it will be sufficient for all of us?”

[8] Martha said, even more embarrassed than before: “O Lord and Master, I really do not know, but You surely can give me advice and help.”

[9] I said: “Yes, this I surely could do when you really and firmly would believe it.”

[10] Martha said: “O Lord and Master, I do believe everything. You are indeed the eternal Love and Truth Himself and what You say and will, will certainly and surely always happen.”

[11] I said: “Then just go and look in the pond that is hewed from a big stone and is located in your kitchen under the continuous streaming source. Then you will find there so many fish that this will be sufficient for today and tomorrow.”

[12] After these words of Mine, Martha hurried together with her sister Mary and accompanied by Mary of Magdalon outside to the big kitchen where they could see the pond full of the best fishes from the river Jordan, and their amazement about it was great. They quickly came back again and related the wonder to everybody and there was nearly no end to their grateful amazement.

[13] But I said to Martha: “O, do not be too much surprised about that, for I already have done a lot of signs. Now go and prepare a good evening meal for us.”

[14] When I had said that, Martha and also Mary hurried to leave the room towards the kitchen and arranged everything so that the evening meal could be well prepared in one-hour time. It was however a starry evening, and in the west one could see the last rays of the setting sun, which we well could see through the open windows, and especially the Romans expressed the wish to go out for awhile in the open air at My side to see and observe the starry sky and the different appearances of the evening.

[15] And I said: “Good, let us then go outside for an hour. There will be many things to see, observe and discover.”

## CHAPTER 92

### Observation of the starry sky

[1] When I had said that, all those who were present, who were quite a lot, were immediately willing to spend that hour in the open air, and we stood up and went outside where there was a big free space. All of them were surprised about the countless big stars and praised the almightiness and greatness of God.

[2] After contemplating the starry sky for some time, Marcus, the Roman, asked: "Lord and Master, are these, except of a few planets, only suns around which then the planets, moons and also the comets are circling around?"

[3] I said: "Indeed, as I have told you already on the Mount of Olives. Still, among those many suns you also can see several central suns where, as you already know, the planetary suns with all their planets are moving around in large circles, and also you can again see the bigger central suns, around which whole sun regions are moving around, and also a couple of central suns, around which whole solar galaxies are moving around in extremely great circles. But it would be of little or no use at all if I would point them out to you now with the finger. However, when you will be awakened in your spirit, the Spirit of the most inner life and all truth will certainly lead you into all the light. And how this is and will be possible, I have on the Mount of Olives already a few times given you clearly to experience it yourselves. Here, I only can repeat that in the house of My Father there are many and big habitations."

[4] Marcus said once again: "Lord and Master, I thank you for this lesson. But now I still would clearly like to hear from You where the sun is at this moment. You have shown us indeed, and more precisely in a very wonderful efficient way that all celestial bodies have the form of a round ball, and so this Earth also, but in my young years I was working in the extreme southwest of Spain, and there I saw the beginning of a terribly great sea which was reaching far. With several companions I climbed there on one of the highest mountains on the coast to see if this sea would perhaps just like the Mediterranean Sea still end somewhere. But I was terribly wrong on that, for there was no trace of any end in the far distance. No matter to where we were pointing our sharp eyes to the west, we only could discover water and once more water.

[5] From the mountain that I mentioned I saw the sun then also completely sinking into the sea. This confirmed for me also the following: when the sun was sinking down completely into the water, its fire and light faded so completely that, after it was completely set, no trace of twilight could be seen, and from the mentioned appearance we concluded that the sun, the moon and all stars in the far west sank simply literally into the sea, and after 12, sometimes fourteen and sometimes – in the middle of the summer – also after nine hours they would rise again out of the sea somewhere in the very far east.



[6] Now the fact that this is in reality certainly very different, I surely know, but the appearance that the sun, when it is apparently going down into the great sea, not leaving any trace of twilight more specifically during very bright and cloudless evenings – that is surely a bit strange. How can I explain this?”

[7] I said: “Well now, My dear friend Marcus. Look, in about a one thousand years even the children will have a complete correct notion about such appearances, which still seems to be very surprising to you.

[8] Look, your world sea has also its limits in the far west, just like any other sea, and there is still another enormous great continent that will be discovered in western direction by the later descendants from Europe. From the northeastern part of the Asian continent it is however already more than one thousand years ago that it was discovered, and since that time it is inhabited by various people from Asia, among them even the old Phoenicians, Trojans and Greeks.

[9] From Europe to the west it will however only be discovered when their ships will be of a better quality than that which your ships have at present time.

[10] However, the reason why the sun that you can see from Spain sets in the far west without leaving a twilight behind, especially on clear evenings without a haze, is mostly because of the great and widely extended mass of air through which actually the light of the sun penetrates quite as difficult as it penetrates to the deep bottom of the sea. Wherever it is shallow, you still can see sufficient light on the bottom of the sea, because the light has only to do with a mass of water that is very shallow, but wherever the sea is about twenty to one hundred men heights deep, you will not be able to see a soil that is enlightened by the sun. Look, so this is a reason why the sun in the far west of the sea often sets without twilight.

[11] The second reason is however that there is often totally no vapor present, for if the rays of the light of the sun encounter practically nothing at all which is close enough to be able to see, and from there are broken and projected further again, then you cannot see them although they still are there. You can discover something similar with the moon, just like with the other planets.

[12] Look, the moon and also the other planets are as such quite as dark bodies as the Earth. The light of the sun, a round body, shines in all possible directions, but it shows itself only when it is reflected and it will be visibly present where it falls upon an object from where it is reflected and can be seen by your eyes.

[13] When I should place now a big object somewhere at about the distance from the moon to this Earth, you would see immediately that the sun did not go down in the sea of this little Earth, but is floating free in the air, just as during the daytime, and all planets that circle around it will receive its light as well as its warmth. Now what is causing the day and the night on this Earth, as on the other earths that you call planets, I have shown you already more than enough. Therefore, you surely can give up now completely your idea which is from a worldly point of view.”

[14] Marcus said: “I thank You, o Lord and Master, also for this lesson. Although this is not as exalted as other lessons that we have already received from Your holy mouth, but I consider it also as very important and exalted for us Romans who from a worldly point of view still have many wrong ideas. For when man has wrong ideas about one or the other matter even if it is only in relation to this world – then he cannot but come to all kinds of errors concerning other, spiritual, matters, for one error leads to another, just as long as the whole man is full of errors and foolishness. But if for someone it has become light – often it is something small – then this light will slowly spread to greater and more important things, and so man comes to true wisdom. Therefore, You, o Lord, also thanks for such lessons which are for us Romans extremely useful.”

## **CHAPTER 95**

### **About the power of what is small**

[1] While Marcus was praising Me like that because I gave him this explanation, I said to him: “You have well spoken now with your praise and have given My heart a real and true joy, for he who does not honor that which seems to be small, is also not worthy of that which is greater. But I say to all of you that I am always doing it as you can see in the whole nature of the Earth. When I seem to be doing something great, the effect is less for very wise reasons, but when I seem to be doing something that is hardly noticeable, the result is always endlessly great and indestructible. Therefore, you could say that I am small in that which is great, but endlessly great in that which is very small.

[2] When I let terrible destructive storms together with thunder pass over the countries and seas, people say: ‘How terribly dreadful You are, o Lord’. But when I put an insignificant grain of seed into the soil, which further germinates, grows and, tiny as it is, causes a strong mighty tree to develop, no human being will exclaim full of amazement: ‘How great and mighty are You, o Lord’, but he considers this much greater wonder with a very indifferent mind, and he says at most: ‘Yes, yes, that must indeed be all so, that according to the will of the Lord greater trees and forests originate from small seeds.’

[3] So are men also amazed about very high mountains, wide rivers, big lakes and seas, and they hardly pay attention to a fertile hill and a fertile source that quenches their thirst, but with Me the fertile hill means more than the infertile Ararat, and the pure source means more than the ocean. For these are already closely related to the life out of Me, but the Ararat and the ocean are still very deep in judgment and are still far from life.

[4] Therefore, pay also attention to My often seemingly unimportant words, for precisely in these words I give you more of the life of love out of Me than when I would precisely divide before your eyes and ears a whole shell globe into atoms. Because from My endless wisdom and might you can only drink a few drops but from the source of life of My fatherly love you can always take up streams.

[5] And look, it is precisely the same when people love, honor and praise Me. Whoever loves Me and praises Me quietly and besides that, in all humility confesses his littleness and My all, honors Me really entirely in the spirit and in truth, and I am well pleased with him, and whatever seems to be so little has great consequences. However, he who honors and praises Me with worldly splendor, with all kinds of meaningless ceremonies and long prayers and songs and besides that believes that he is pleasing Me, is seriously mistaken, because such praise is an abomination in My eyes when it comes from priests, and when the unknowing people thinks to honor Me with this and wants to ask My mercy with it, it will mostly not be answered by Me, so that they will come to know that such great and showy prayers and worship are absolutely not pleasing Me.

[6] People who worship, praise and honor Me with splendor will receive as many fruits of mercy as there are feeding fruits growing on high mountain peaks. For he who does not pray to Me in the spirit and in all truth in his heart, will also not be answered, for if I would answer your prayers, I Myself would support the lie and paganism, which no one who has somehow a little intellect will ever expect from Me, for I am Myself the Light, the Way, the Truth and the Life. Then how could I like darkness, the wrong paths, the lie and death?

[7] Therefore, I also say to you that I neither pass by in the blast of the storm, nor in the raging of the fire, but in the soft rustling of the blowing morning air. So he who will go to meet Me in such a quietness of his mind, will also meet Me."

[8] Now Marcus said: "O lord and Master, how great and lovely, how full of love and eternally true are Your words, and how happy is the one who understands them and acts according to their spirit. But how few are those who want to hear it and take it to heart. We however, will do what You have advised us to do, for we know and believe now really that You alone are the Lord and Master, You alone the One and true God of eternity, and that everything that exists in the infinity has been created and is sustained all along by You. Therefore also, You only be all glory, all praise and all our actual love and worship.

[9] But since we now have already here the indescribable happiness to have You lively as the eternal Master of all things among us, it would really be unforgivable when we Romans who are eager to learn would not address ourselves to You with still all kinds of questions, for You only can tell us how things are concerning this and that. And so I have at this opportunity still a little question."

## CHAPTER 96

### How the wind comes into existence

[1] I said: "What you want to ask Me I already know. Therefore I want to save you the trouble of asking the question and will give you directly the answer to your question.

[2] Look, the wind, which is now blowing rather cool has called up this question in you. You gladly would like to know from where the wind originally comes from and where it goes. But this is for you difficult to understand, even if it is easy for Me to tell you.

[3] Many people hear from the blowing of the wind, but they do not know from where it originally comes from and where it goes, and still less they understand from where the spiritual wind in their heart originates and where it is going. That is why they are fully lacking the understanding in their heart and do not even know their soul and even less the spirit within, and Me as original and headwind of life they cannot understand at all.

[4] Look, nothing in the material creation can exist and continue to exist without a spiritual foundation, and so also the wind which is now blowing, can certainly not do that.

[5] On the Mount of Olives I have already given you an indication and at another opportunity a still more detailed indication to My disciples that this Earth as well as any other celestial body has an animal-organic life and consequently it also shows all the natural functions and aspects of the organic-animal life. Firstly it has to be nourished, actually as for instance a big animal. And because it has an animal life, it also needs a kind of heart, lungs, spleen, liver, kidneys, stomach and, in short, analogously, all the inward parts that are also necessary for a perfect animal to live. And if the Earth has all this in itself, it is also obvious that on the surface all possible expressions of its internal organic-animal life can be observed by you, inhabitants of the surface of the Earth.

[6] So the Earth is also breathing, more precisely every six hours. It needs six hours to breathe in and six hours to breathe out. Well now, this in- and exhaling can be observed on the whole surface of the Earth, more precisely four times by means of a periodical wind that cannot be observed on its surface at the same time, although it is brought forth for the whole Earth at the same time. For, because of the daily rotation of the Earth around its axis, and by this movement of the Earth the continuous changing position of the sun above the Earth, from the east to the west it cannot be midday or morning, evening and midnight at the same time.

[7] Very far from here in the east it is now already midnight, and very far in the west, for instance in those countries of which I have told you before that they are on

the other side of the great ocean, it is now around midday. Short and good: on the whole circumference of the Earth are at this time for example all hours of the day represented, and so an effect of life of the Earth cannot be perceived at one and the same hour of the day, even if it occurs for the Earth at one and the same moment.

[8] The wind that is now blowing is coming from such breathing effect of life of the Earth. However, you should not imagine it as if the Earth has a mouth or a nose and that the exhaled breath by these organs has come now maybe from the North or the South Pole. No, such winds do rather only exist because the Earth, when it inhales becomes wider, which is in particular perceptible under the seas which are its more weak parts. With this, its circumference extends so much that the sea rises everywhere by a few handbreadths, and while it exhales, by which the Earth becomes smaller and contracts, the sea goes down again just as much as it rose during the inhaling. And look, this going down and rising of the surface of the sea brings about the periodical movement of the atmospheric air that surrounds the Earth and which you now perceive as wind, because the wind is nothing else but an often more or less intense flowing of the air. Also the heaviest stormy wind is nothing else. However, there can be various causes by which the air is made to stream. Several days would be needed to name them all and describe them precisely.

[9] The fact that the winds that come from the north are cold, and the winds that come from the south are warm is caused by the climatic conditions. In the north of the Earth it is cold because there is so much snow and ice, and therefore, no warm wind can come from there. Towards the south it becomes warmer because the sunrays fall more vertically on the Earth, and at the equator of the Earth it is even hot, as you already know from experience, and that is why the winds that come from the south are warm. In the great sand deserts they often become scorching hot. In the actual and deep south, the south winds are again very cold because of the present polar ice and snow, just as the northern winds here in the northern hemisphere.

[10] And with that, friend Marcus, this explanation of the natural cause for the existence of the winds is sufficient for the moment. Your own spirit will reveal you more about this at the right time, as well as to everyone who will be reborn in the spirit.

[11] But the fact that in the background there are spirits at work for everything that happens on Earth and also on all other celestial bodies, I already have shown you, and therefore we can end these explanations now.

[12] In later times however, all too many researchers of all the natural phenomena will arise and will weigh and well calculate everything, and this will certainly be good and useful in the fight against many wrong ideas and the destruction of the black superstition, but still there will be many of such researchers who will be straying to such an extent that they will lose completely the spiritual point of view and will wander in dead matter, and this is then no longer good either.

[13] Man indeed must see the real cause of all things and phenomena, but he should receive this from his living spirit, so that he can see everything in the spirit and in the full truth, and consequently will not lose by that the spiritual foundation of life. If man with his insight has this point of view, he really and truly can be very useful with his lessons about all possible things and events for his fellowmen, but as a pure scientist he can do more evil than good, because to what use would it be for man if he would possess and understand all things of the world, but with that would suffer harm to his soul? Would that still be useful for him in the other world?"

## CHAPTER 97

### About the materialistic research of the nature

[1] Look, with the old Egyptians at the time of the later pharaohs there were also a few purely external researchers of nature and scientists, and still now, their works that they have written fill the big halls and shelves and bookcases. You surely would need a couple of centuries to read all those books and rolls and tablets. Look, the souls of those natural scientists are also in the beyond continuing their research and investigating, fall from one error into another, do not want to be taught by any angel and remain in their delusion and search the initial foundation of the powers only in matter, which is as good as totally inexistent for them, because their endless labor is only taking place in their apparent matter which consists of nothing else but only their volatile and very unstable imagination and fantasy.

[2] The fact that this is the case with those souls, you surely can accept from Me, but then I ask: to what benefit for life is this for them? Look, totally none, for as long as they persist in their delusion, then certainly no salvation of life can flourish for them to become a ripe fruit. Therefore, also here a searching for the things of nature can only serve a temporary earthly useful purpose insofar as for the people it can lead to the development of things which can be used for worldly purposes, but all these many inventions that will still be carried out in the future by the natural scientists will bear the seal of imperfection as long as they are not carried out by those people who came to know the powers of the nature of matter out of the enlightened and truthful spiritual foundation and are also by that true rulers over the whole nature of which you have seen an example with the seven Egyptians.

[3] But once people who are advanced in the true knowledge of themselves and from that also of the whole nature and its powers, will choose something quite different and better for an earthly activity than the manufacturing of all kinds of artificial and material useful things, machines and products, because spiritual people will always foremost strive to come closer to Me and to acquire the fullness of eternal

life. For only this can have a real value for the true thinker and seer, because that is an eternal possession, but everything that is of this world, only as far as it can be helpful to him for the attainment of the great main goal.

[4] But now the one who says: "Look, I possess many goods, have great treasures and I am making all kinds of new and fine things, for I arrange to have skilled men from all world regions who are capable to make all kinds of things", I say in My turn: how long can you actually still call that yours? Look, already tomorrow your soul can be taken out of your body, and what will he then take with him of all that which you now are still calling yours? I say to you: simply and solely that which he truthfully has done as good work for another in this world. But if he did not do that, then the many goods, treasures and precious things that were left here behind will form a high wall of separation for him between My Kingdom and him which will be difficult to come over, because on his side there will be much wailing and gnashing of teeth.

[5] So let everyone of you search above all the true Kingdom of God and its righteousness, which consist of the true and living love for God and from the actual love for fellowman, and all the other things will, when it is necessary, be added as a free gift.

[6] Let the winds blow and the clouds go their way, and for all natural phenomena on this Earth do not have more interest than for those of the inner life, for the fruits for eternal life will only come forth from the last named. And now also concerning this point we have spoken sufficiently, and all of you will have understood Me."

[7] Marcus said: "Lord and Master, what You have said now, we surely have all understood, and again You have made it clear in Your teaching that You are the only Creator, Lord, Sustainer and Ruler of all things in the world that are sensorial perceptible and in the spirit world. Therefore, I am again eternally indebted to You with all thanks. Now we clearly know once and for all what kind of form our Earth has, what it is and how it is organized.

[8] It is true that we have received by You on the mountain during the greatest explanation of the six periods of creation a very brilliant description of the Earth, but now we have received a very clear and correct idea of its present condition, and that is for us also of great importance. We will now in the course of time and by our influence on the education of the youth make such progress that one will not consider the Earth anymore as a big circle with countries, but as a great ball, and that day and night are not brought about because the sun circles every day around the Earth, but only because the Earth circles independently around its central axis in a time of 24 to 25 of our hours. Oh, that is a very great advantage for our true education. We will also make every effort to take care that in the first place our children will receive an education that is in every respect as correct as possible."

## CHAPTER 98

### The watchfulness of the soul

[1] When Marcus had spoken these words, a fiery red glow coming from behind a mountain became visible.

[2] All asked Me what it was and for the meaning of it.

[3] But I said: "Friends, it is hardly worth to pay the least of attention to such very common natural appearance. At the back of that mountain that is not so high, shepherds have gathered today a pile of dry wood and they set fire to it now because it is already quite dark, and this is now burning and will soon be completely burned up. That is the meaning of this appearance."

[4] Agricola said: "There is truly not much in it for the salvation of men."

[5] I said: "That certainly not, but the Pharisees have also noticed this fire from Jerusalem and certainly know how to conclude all kinds of meanings from it. Over those hills, travelers are on their way to Tyre who will visit Jerusalem on their way back, and by them the Pharisees will again be contradicted, what still will be the best effect of this appearance.

[6] But in the house our female cooks are now ready with the evening meal. This night will not give us many more interesting things to see, let us therefore go into the house and partake of the evening meal."

[7] I just had said that when a servant came from the house to tell us that the evening meal was prepared. We went then also immediately into the house, went to sit at the table and took the well-prepared fish, as well as the bread and the wine. Everybody was cheerful because I also was cheerful.

[8] Mary of Magdalon told Mary and Martha different stories about the temple servants, and how they made many efforts to seduce her and to have her on their side, and what kind of great presents they had brought to her. However she thought: 'the poor will well need that', and so she simply and solely had given in to the temple servants for the sake of the poor. But even this way of letting her to be seduced to sin had a bad effect on her, because shortly after that, she became possessed by seven evil spirits, and she really had a lot to endure and to suffer from them. And she still related about many things of the time of her suffering and also how I had set her free from those evil spirits, at which occasion she again had turned to Me in all love, with all the earnestness of her heart.

[9] But I calmed her down and told her that she now should eat and drink.

[10] On this, Marcus asked Me again if the evil spirits who had been driven out from this woman, were also of the same kind as those from Illyria.

[11] I said: "Most surely, because only such still extremely materialistic spirits, or rather souls, will do this when they receive the opportunity for it. And how such opportunities can exist, I have shown you, as far as this was necessary for you to



know. We will therefore not talk about this further, for I wanted to have more rest here than was the case on the Mount of Olives. But see, I had been busier with all of you here than on any other day on the Mount of Olives. But this does not matter now, for as long as it is day, one should also work. Only later when the night comes and the darkness, when never a good work can be done, one can take rest. But whoever will sleep at night should not sleep too deeply, so that he can hear when maybe thieves are breaking into his house, trying to appropriate the possession of the deep sleeper.”

[12] Now Peter said: “Lord and Master, when in the evening, one happens to be very sleepy because of the often hard work, then it surely is very difficult to watch over oneself during the sleep. How can be taken care of that?”

[13] I said: “Of course not as you have understood it, but no matter how deeply the body of a human being sleeps, then still his strong soul in Me is watching, and he will surely awaken the body when this is necessary.

[14] And I have said this now to you so that all of you will keep your soul pure, for an impure soul is finally just as materialistic as his body and cannot watch over it, since also the spirit who is in the soul cannot watch over him when he is firmly asleep, because then the soul cannot and does not want to notice anything of its influence.”

[15] Now Thomas said: “Lord and Master, we know very well that our soul is still by far not pure enough, but what should we do in order to take care that they will become so pure that You can be satisfied and glad about it?”

[16] I said: “Well, this I already have told and shown you very often. Always act accordingly, then the fire of your love for God and your fellowman will soon give your souls everything that is still lacking to them. When I will be ascended and will pour out My Spirit over you, then also your souls will be pure like pure gold, but until then you should endure in full love and real patience.”

[17] With that the disciples were satisfied and they did not ask Me anything further that evening.

## **CHAPTER 99**

### **Fulfilled and unfulfilled prophecies. The freedom of will of man and the omniscience of God.**

[1] Now one of the Pharisees whose wife and children were also in Bethany, asked Me: “Lord and Master, would You mind if I would go away to greet my wife and children?”

[2] I said: "Oh absolutely not, but just look at My oldest disciples. They also have a wife and children and none of them asks Me something as you have asked Me now. But now I say to you, and also to all of you: whoever loves something in this world more than Me, is not worthy of Me, and he who once has put his hand to the plow and looks behind, that means: to that which is of the world, is not yet suitable for the Kingdom of God. Do you think that your wife and children will be better taken care of if you still would see and speak to them tonight? Now this is My opinion. Apart from that, you are completely free to do as you please."

[3] When the Pharisee heard that from Me, he had no more desire to visit now late at night his wife and children, and he remained very quietly sitting at the table.

[4] However, another one of the group of Jewish Greeks, who also was a Pharisee, asked: "Lord and Master, You know already since eternity in Your Spirit all the things that You will do and undertake tomorrow. Now and then You let us know, although we did not ask for it. Therefore, it surely cannot be so very wrong if I would ask You for all the things that You will undertake tomorrow."

[5] I said: "If this would be for you and the others necessary and useful, I also would tell you about all the things that I will undertake tomorrow, but because this is not the case, I also do not tell you.

[6] Actually, it is not good for man to know too much about what will definitely happen in the future, for this would bring men to despair or finally would make them very lazy and passive.

[7] On this Earth, where the children of God are educated, it is also impossible to predict the future with the same great certainty as can be the case on any other planet, for because of the complete freedom of will of men on this Earth it depends in the very first place on what men want themselves and how they act according to their knowledge and will.

[8] If I would say now: 'You can now know, will and act as you want, but with complete certainty it still will happen what I will and what I say to you.' Yes, if this would be the case, then I really would have descended from the Heavens to you men completely in vain, and My whole teaching that I give to you would be useless.

[9] Yes, I even will say it stronger: when from a moral and national point of view, only what I proclaim to you would happen, actually unchangeably, then you men would not have a higher destination than the animals, and why would you then have your insight, your intellect and your love, and from that your perfect free will? I only can tell you beforehand that this or that will happen to you when you will want it and act like this or like that, but if I ever beforehand would say to a nation or only to a person as something completely definite that this or that will absolutely happen, then you would not be intended to become children of God and I would not be your Father in My Spirit.

[10] Just look at all the prophets who predicted future things, if ever one has predicted something as an inevitable coming fact. Every one of them has formulated

his prediction only under certain conditions, which always referred to the improvement or change for the worse of the people. Only My incarnation was predicted to the people as completely definite for their salvation, independently of their will or acting. Therefore, this is merely My work, but although this is so, I still let everyone who wants, to take part in this extremely great work of Mine.

[11] Guided by My Spirit, Jonah had to go to the Ninevites to announce their downfall if they would persist in their wickedness. He did not like to do that because he as a prophet knew well that My predictions were always based on conditions. But the people of Nineveh improved their life and of course the actual execution of My threat did not come, which was even irritating to Jonah.

[12] This was also the case with Jeremiah, a son of Hilkiah, from the offshoot of priests of Anathoth in the land Benjamin, who I had called at the time of Josiah, the son of Amon, in his 13<sup>th</sup> year of reign as king of Judah, and also at the time of king Jehoiakim, a son of Josiah, king of Judah, and until the end of the 11<sup>th</sup> year of Zedekiah, also a son of Josiah, king of Judah, and until the captivity of Jerusalem in the 5<sup>th</sup> month. Yes, the prediction of this prophet was fulfilled in many different ways, and the captivity took place, but not because of the fact that I had announced it beforehand by the named prophet to the Jews at that time who had completely forgotten Me, but because the Jews did not improve their life, were only laughing at the prophet and insulted him and finally even persecuted him, so that he himself became unwilling and destroyed everything he had written, and I told him then that he should write everything again and also permitted him to do so.

[13] Thus, the Jews themselves were to blame for the fact that unfortunately the greatest part of what had been announced to them was fulfilled. But for many Jews who actually improved their life, the evil part of the prediction of Jeremiah was not fulfilled, but only the good part.

[14] And so it is easy to understand that everything I have predicted to you and will still predict are by necessity divided into two parts: either the bad things will happen, or the good. So also, the time is never definitely determined, but this is always completely depending on the will and the actions of men. For how could I say to a people, no matter how degenerated they are: 'Since you have become so evil and did not pay attention to My serious admonitions, in seven days from now on you must be destroyed with lightning and thunder and pitch and sulfur from heaven'. But if the people will take that very much at heart, do penance in sack and ashes and would turn to Me, would I under such circumstances still execute My threat on the 7<sup>th</sup> day because I had predicted it Myself? Oh no, I will have mercy on the people who repented and will bless them and not chastise them.

[15] You have seen the signs and know what I Myself have predicted about the future of Jerusalem, but this does not mean that in its entirety it also has to take place unchangeably and definitely, but it all will depend on the will and the actions of the Jews and temple servants."

[16] Now the Pharisee said: "But Lord, You surely must be able to see for Yourself with complete certainty if the Jews and temple servants will improve their life or not, and on those grounds You will then also be able to say if the announced judgment will or will not come over them."

[17] I said: "Yes, this is how you think as a human being, but I am of a completely different opinion. Have you never read on certain places in the Scripture that it was written: 'And God had turned away His face from this people'? Now what does that mean? Look, that means as much as: if I have warned a people once, 2, three to seven times, I do not pay attention anymore on what they want and what they further will do. In short, those people or also every human being can then will and do what they want, and I do not want to know anything until they have completely improved their life or until the measure of sins is full. So, as a people or also a person wills and acts, so it will happen. For I have arranged it on Earth in such a way that for every way of acting of men, the sure result will come by itself.

[18] And so, also the day of tomorrow will come without I have to predict to you what it will look like. Even if now and then, pure light spirits would prophecy to men, then it still will remain with what I have told you now and of which your reason has to recognize that this alone can be the only truth. But because we have talked sufficiently today about all kinds of things, we will now go to rest again and strengthen our inward parts by way of sleep."

[19] Then they all stood up and went to the places of rest that were made ready for them. I however stayed on My rest chair in the hall until the morning.

## **CHAPTER 100**

### **Manners and customs**

[1] When everybody during that night had a good night sleep and rest, all of them stood up with Me one hour before sunrise, and they washed themselves according to the custom of the Jews, but the Romans washed themselves according to their custom with fragrant water and then rubbed themselves with also fragrant oil, which was of course spreading a very pleasant smell in the rooms of the house.

[2] Then a few disciples came to Me and said: "Lord, They have indeed adopted our faith and our conviction, but they still seem to want to hold on to their gentile practices. That water, those oils and those ointments will certainly be very costly, and then it would be more useful also for them to wash just like us, only with clear and fresh water, and to use the big amount of money, which their water, their oils and their ointments will certainly cost, for the poor."

[3] I said: "He who does for the poor what these Romans are doing has, if he has the means for it, also the right to take care of his body in the manner that he is already used to since he was a child, because for them this has become the same natural necessity as for you the clean fresh water. I do not pay attention if and with what someone cleanses and refreshes his skin, but only if he is washed and clean of heart before Me.

[4] Therefore, when you will proclaim My gospel to the nations, you should not meddle with the manner on which they are used to take care of their body, because for everyone it is sufficient that he believes in Me and My name and lives accordingly, but he should feed and take care of his body just as he used to do since he was a child, so that he can remain fit and healthy in his own way.

[5] In short, what you see that I tolerate, you also should tolerate. And what I have advised to you for everyone's salvation, you also should advise those to whom you will be guided by My Spirit, without being disturbed whether someone accepts it or not.

[6] Also, you should eat and drink everything what they will set on the table before you, and make no fuss about the external material Jewry, which has no value for Me, but act in the spirit of the true, inner and living Jewry. Then you truly will be My disciples. Then I will be satisfied with you and your works, and I will stay with you in spirit until the end of times of this Earth. Did you understand Me?"

[7] Now John said: "Lord, You always say: 'until the end of times of this Earth'. Good, but when these will be over, how will it go further in the whole of eternity, and will we then until the end of the times of this Earth have to stay here and continuously proclaim Your gospel to all the nations of the Earth?"

[8] With a friendly face I said to My beloved disciple: "You still have such a childish spirit and childish reason. What your physical personality is concerned you also will not have to live longer on this Earth than any other normal healthy person, but you will continue to live and partly remain spiritually active in all those who will follow you in My name, but for another important part you will continue to live with Me in My Heavens forever and from there be able to act upon the people of this Earth, who, as you know, have above all the destination to become My children, just like all of you.

[9] But it still will last for you an inconceivably long time before the actual end of times of this Earth will come. Because look, all matter of this Earth consists of judged souls who still need to be made free. Now count one atom of matter for the substance of one soul, and consider that per year only ten thousand times ten thousand of souls can be released by the means that I have already repeatedly shown you – because on the face of the Earth with such a great yearly increase of the number of people not more people can exist – then you surely will perceive that the Earth, although still over many changes, will also in material respect still exist for quite a long time.

[10] On top of that, from the sun and the ether that is surrounding it, matter is continuously added to the Earth, of which the quantity is in fact smaller than the yearly quantity of released matter, and from that point of view you will understand moreover what kind of very long duration of existence there is still needed for this Earth until its last times. However, all this is determined by Me in this way since eternity, and that time seems to be long only for man who still carries the burden of the flesh, but in My Kingdom you will look at the time and its duration with completely different eyes and with a completely different insight and different wisdom. Look, this is how things are.

[11] But now we will go outside again, because now all those who are present will soon come out of their rooms to this hall, and before that time comes I want to be with your small number already outside.”

[12] When I said that to those few old disciples of Mine, more precisely to Peter, John, Andrew, James and Matthew, our Lazarus came to us also, greeted Me and asked when I wanted to partake of the morning meal.

[13] And I said: “Shortly after sunrise, since after that I will go to a place from where we will only come back this evening. What kind of place we will visit, you surely will hear later on.”

[14] When Lazarus heard that, he went away to arrange everything, but I went with the few disciples immediately outside, and Lazarus soon followed Me.

## **CHAPTER 101**

### **The flight of the cranes**

[1] At a distance of about one thousand steps from the little city Bethany there was a separate hill that was also part of the possession of Lazarus. That is where we went to and we soon climbed on it easily, for it was not so high, and since it was located completely separately, it gave us a beautiful view all around, and from there we had a view completely unto Jerusalem.

[2] When we were completely on top of the hill, we saw a big flight of cranes in the air coming from the northwest, and Lazarus thought that this was a rare phenomenon to see these birds fly by so early in the morning, for usually they fly by only around midday, but most of the time in the afternoon. This meant something very special according to him, for these birds have a very sharp instinct and can feel already days beforehand when there is a danger for them in the nature where they used to live for the sake of their survival. Then they prepare for the trip and when their leader gives a sign, they all fly at the same time and migrate to another safe place.

[3] I said: "You have observed the nature of these birds really very well. This is indeed given to these birds. However, here they also indicate something else. If you would be well acquainted with the old teaching of correspondences between the spirit world and the sense perceptive world – what you still will become – then you would understand completely the actual meaning of this morning flight of cranes, but now you only understand what you have deduced by experience from the nature of these birds.

[4] Be very careful now what these birds, which otherwise are very careful, will do when they will fly precisely above us."

[5] Upon this, we sharply watched the flight of these birds as they approached in a very fine order. There were one hundred birds in a long row, and precisely seven of them formed the short angle row, which is always made up of the old, strong and in a certain way experienced male leaders.

[6] When the flight of cranes flew above our heads, at least 400 men heights, they stopped, broke up the row, and 107 cranes started to fly in circles and descended lower and lower, and this as long until they were circling hardly seven men heights above us and were expressing in a certain way their honor to us with their not so well sounding singing. This lasted a few minutes and then the birds descended downhill to the plain below where there was a fairly big pond where Lazarus bred the fishes before his house, which were however only of the common kind. The birds drank water in this pond, as much as they needed for their further flight. When all of them were obviously provided with it, the seven oldest ones gave the well-known sign to break up, and all the birds ascended suddenly in a few circles in the air, but before their definite departure they made again a few circles around the hill upon which we were staying. Then they quickly flew in circles until they reached their original height, formed immediately again the former formation and flew then to the northeast. Only at a fairly great distance they changed their northeastern flight direction into a southeastern one and vanished from our range of vision.

[7] Now Lazarus said again: "Lord and Master, when one looks at this with the right attention, it is a perfect wonder."

[8] I said: "How would you explain that, simply out of feeling?" [9] Lazarus said: "Lord and Master. Seen from a natural point of view it was already a wonder in view of their natural behavior, because these birds are really very smart and seem to know very well or to feel strongly that we men, and namely we Jews, are not exactly considered as their friends, and therefore it is unheard of that these birds approached a few men so friendly.

[10] With the Greeks, who express some kind of godly worship for these birds, it must have happened once that these birds approached them in perhaps the same friendly manner as this was the case here, but, as said, with us Jews it has never happened, at least not as far as I know or have heard of. And therefore I consider this a true wonder. Because these smart birds have noticed, who was present now

on this hill – namely also their Lord and Creator – and this has made them to descend from that very great height to very close to this hill in order to – as said, according to their instinct and their feeling – greet their Creator and Lord and to give Him honor.

[11] Besides, my pond has never had the honor that cranes, which only drink pure water, quenched their thirst with its slightly unclear water. So they had to feel that You with Your holy and almighty will had quietly blessed and strengthened the water of the pond for them. They definitely must have experienced that. That is why they ascended after the drinking of the water to circle once more around this hill to thank You in a certain way for the blessing of the water, and only after they had brought You these thanks they ascended jubilating to their former flight height, and strengthened in this manner by You, they proceeded their ordered flight.

[12] The fact that from here they did not directly continue their flight in the direction of the southeast was probably because of their sharp instinct that is almost equivalent to our mind. For in that direction they perhaps would have come too close to the Dead Sea of which the far-reaching evil emanation could have easily harmed them. That is why they took at first – very wisely one could say – the direction of the northeast, and only when they were out of danger that perhaps would have threatened them coming closer to the bad sea, they took the direction along which they certainly without danger could reach the place of their destination.

[13] And this is now according to my completely natural observation and opinion certainly a true wonder in the eyes of every human being who from his youth was used to observe with a sharper look and also with a more awakened mind all phenomena in the natural world than the common philosophers used to do and in fact are capable of doing. Did I speak correctly, o Lord and Master?"

[14] I said: "Yes, yes, My dear friend and brother, you have understood this case very correctly and well, for this is how it was indeed, at least from a natural point of view. But behind this, there is still an incredibly much deeper wisdom, which however can only be seen by the one who can see and feel from his inner spirit and has overcome the death of his matter as far as this had still an influence on the soul and which made him afraid.

[15] But in order that everyone of you who are only few, can receive beforehand, without the presence of the others, also about this some indication, I want to give it to you before the others will find us. So listen to Me."



## CHAPTER 102

### The spiritual correspondences of the migration of the cranes

[1] Look, everything in the natural world – that which is in each of its three kingdoms – and all ever so insignificant phenomena are script and language for the enlightened soul of man. And so was and is also the flight of cranes which we have observed. The fact that these birds gave Me here a certain honor, is very true, but it would be unwise to believe that these animals recognized Me in one way or another. The matter is quite different, and what appears to you as completely miraculous is reduced to something perfectly natural.

[2] Look, every person is a being that lives in his spirit, in his soul and in a natural body, and has also an outer life atmosphere around him, just as every celestial body, every individual stone in its own specific manner, and also every tree and every plant according to its nature, and so also every animal, for without such outer life atmosphere no planet nor stone, nor any other mineral, nor plant or an animal living being could exist.

[3] The fact that this is so you can simply conclude [3] from your own experience when for instance in an oak forest you clearly are seized with different feelings than in a cedar forest. A totally different feeling comes over man when he stays on a limestone rock, again a different feeling on a granite rock, and in a vineyard, the observant person has another feeling than in a garden with fig trees, and that same changeable feeling is coming over man when he comes near to different animals, and even stronger when he comes near to different people. A very sensitive person can experience it already at quite a great distance and then he can feel if a good or a bad person will meet him.

[4] Well now, also the animals are experiencing that, and many of them much sharper than one or the other materialistic man who thinks little about what is good and true.

[5] When the nature of a person is completely good, and in his soul he is filled with the godly Spirit, his outer life atmosphere will be ever stronger reaching unto great distances. When then the most savage animals will come near such a person, they become permeated of his outer life atmosphere and become more gentle. They will approach him very kindly and do him no harm, and he will even be able to command them with his will, upon which they will obey him.

[6] Examples of the truth of what I am telling you now you can find with the first fathers of the Earth, with the patriarchs and with the prophets, and in this time you have often experienced it yourself at My side.

[7] Well now, surely I Myself most of all and all of you together also with Me, have surely the most extensive outer life atmosphere of very high power, goodness and perfection that is reaching out above us.

[8] For the cranes that we saw, which have stayed during the summer in the more northern swamps and little lakes of Greece, their time now in the autumn has come for their migration, which their sharp instinct indicates to them. These cranes, which we have seen coming out of the nearest swamps, have felt our outer life atmosphere the very first and the very most and have followed their inner urge. When they came closer, a mighty feeling of well being took hold of them, in such a way that they did not continue their flight but descended close to us, and circling here around us they were swallowing a great bliss. They became as it were totally saturated and took therefore also water, firstly to quench their thirst and secondly to have a provision for their further flight, since their travel destiny is the great plains of India.

[9] Thus, what you thought to have observed as something miraculous about the cranes, was in fact something very natural, which of course only He can know who is very well acquainted with the whole arrangement of all creatures.

[10] Indeed, all this is also a wonder, but not such a wonder as blind mankind think, namely a wonder that would be a kind of godly magic, but it is a wonder which is of a very natural

nature for the person who is awakened in the spirit.

[11] Now if for instance in an hour a second flight of cranes would follow, you will experience exactly the same phenomenon, but will also better understand it than the first time.

[12] But what is actually the meaning of such a flight of cranes in the script and the language of the inner spiritual correspondence? Who can read the image and put it reliably and truly and understandably into words? Look, this is a totally different question that is certainly more difficult to answer than what you thought that the phenomenon was a real wonder.

[13] These birds inhabit only clean swamps close by the lakes that have clean water. They hardly can be found in stinking and dirty pools. Their food consists of healthy and living little fishes and also other clean worms from the lake.

[14] Well now, the clean water means in the spiritual analogy the clean knowledge of the full truth from the Heavens and which has not been made unclear by anything anymore.

[15] Thus, these animals represent the people who continuously strive for pure knowledge, and saturate their soul with the living clean fishes (the living Word from God) and clean worms (pure knowledge from the nature out of experience).

[16] As a consequence of the fact that the animals, of which we now are talking about, are only concerned about that which is clean, we can see with them a remarkable intelligence and order in everything, what we know from their actions. Where they dwell, they place attentive watchers, which by means of a certain sound have to warn the whole community when an enemy is coming near, who is infallibly detected by the sharp feeling of the guard that was placed, because his outer life atmosphere is far reaching before him. So these animals also precisely perceive

when it is time to migrate. And when they start for it, it always happens with the greatest caution and order of which you were all too often able to convince yourselves.

[17] Look, so will also man, and finally a whole big congregation, place everything in the best possible order in all his doings and actions by his pure knowledge, practice the right caution and wisdom and consequently obtain also from that the best and safest results for the whole life and forever.

[18] The flight in a straight line of the cranes means the firm and earnest character to never deviate from the once recognized truth, because by this clear very straight line of the spiritual direction and way, man uses the fastest way to reach the goal that is most germinating for life.

[19] As these birds were continuing their flight, you all have noticed those leaders at the head of the whole long line. Look, also this is the result of the clean food.

[20] Now when the souls of men of a congregation are fed with the pure food of truth, they will soon find without difficulty the most wise ones among them and will give the guidance and the organization into their hands and entrust it to them completely, and these will then also remain their guides and organizers as long as they live on this Earth. And if one of them has crossed over, then he soon is replaced by one of the most worthy from the congregation. The spirit who has crossed over, will also from the beyond watch as a true protective spirit over the congregation that was left behind and will have the most blissful fellowship with them and will influence them instructively, as this was also the case with the first fathers, patriarchs and many prophets. And so, such a good organized congregation will certainly already here on this Earth continue to be in a true heavenly bliss.

[21] Because only man who is in this life already in the full possession of the inner life of light because he himself clearly perceive God and His very loving and wise purposes with men, and does not see death before him, but only an eternal, most happy life – can also already here on Earth be happy in a very heavenly manner. On the other hand, another person who does not live in such an order of life, will fall from one doubt into another, frightens himself with all kinds of dark thoughts, and in order to chase these away and to anesthetize them he finally throws himself into the arms of all sensual pleasures, and so he becomes instead of a child of Heaven only but a child of Hell and its old judgment.

[22] The seven guides also represent the complete number of that which is good and true of the Heavens from God, because with that complete number the seven Spirits of God, of which you already know, are pointed out as working and acting in the right order. Therefore, also for every congregation, seven heads in the order of the seven Spirits from God are sufficient, yet in each one of them, those seven Spirits should be completely working, but nevertheless, in the guidance of the congregation they should represent one head spirit.

[23] Such a congregation will then be a perfect being in the eyes of God, as this is the case in the Heavens, which consists of numberless many communities and where every community represents in a certain way a perfect being. The differences between the communities consist only in the fact that in every separate community the numberless different proportions are more or less, in one or the other Spirit of God richer and stronger represented.

[24] From the now indicated proportions, which are more or less reaching to infinity, also the endless many and different forms in the material creation exist, just as from seven singular basic colors an endless variety of all possible colors, and from the seven singular tones in the pure music a never ending variety of melodies and delightful harmonies can be created.

[25] And as I have now shown you in a brief outline of the nature and of the flight of the cranes a corresponding spiritual and heavenly image, so there is also a corresponding image of everything what this Earth is offering you to see, hear, smell, taste and feel. But not the body, nor your fearful soul, but only the living and eternal Spirit from God in the heart of your soul can give you the key for that. Therefore, strife for the rebirth of your spirit in your soul, then the whole creation with all its numberless many appearances will be as a big opened book before you, in which you very well will be able to see the foundation of divine love, wisdom and might and be able to understand it very clearly. Have all of you well understood this now?"

[26] All of them said: "Yes, Lord, great God and Master of eternity, because this time You have again spoken very clearly and openly. He who will not become good, enlightened and wise in Your school, will certainly never achieve it anywhere else."

## **CHAPTER 103**

### **The Romans come to the Lord**

[1] Then Lazarus said: "Lord and Master, it is really a pity that also the righteous Romans who are very eager to learn were not able to hear this very special teaching. What will we say to them if they will ask us about all the things that happened here in their absence? May we not tell them anything of the great lesson about the flight of the cranes?"

[2] I said: "If I would have considered it good and necessary for them, then I certainly would be the first to take care that they would be present, but because it is not necessary for them for the moment, but only for the few of you to know the deeper secrets of the Kingdom of God, I have only shown and revealed it to you as something special.

[3] But the Romans – just like the Greeks before them – have derived their dark paganism and idolatry from the not understood old teachings and predictions of the old Egyptians who have completely rightly derived these from the correspondences between the sensorial and the spiritual world, and more than half of their priests are preoccupied with the phenomena in this natural world, and all kinds of fortune telling are based on it. The early morning flight of the birds is besides that for them very useful, as well as the blood and the inward parts of the animals that are slaughtered before sunrise, and also the wind, the movement of the clouds, the nightly position of the stars and the coloring of the sky. They also lighten a fire in the morning and conclude all kinds of fortune telling from that and let them be paid by young and old people. If the Romans who are present here had heard Me speak like that about the flight of the cranes, then they would have overwhelmed us immediately with countless questions about a lot of phenomena that they had experienced and from which several of them came true now and then after the fortune telling of their soothsayers, and we would need days to satisfy them for only half according to the truth.

[4] When they will live and act according to My teaching, they will also be lead into all other wisdom by their spirit, but if they also would know what I have now entrusted only to you, they would practically do nothing else at home except with full haste and eagerness observe the phenomena of the natural world and to try to unriddle them. But because their soul is not yet sufficiently unified with their spirit, they would fall into all kinds of errors, which would really not be beneficial for the development of their inner life. For this reason, for the time being you should keep to yourselves what I have explained to you. But now they soon will be with us because they heard from Raphael where we are.” [5] I just had said that to the few when the whole group came already out of the little city. They soon noticed us and came to us.

[6] However, Raphael leaded, according to My will, the youth on another, bigger hill and kept them busy. When he showed them the hill on which I was, they all fell on their knees and praised Me with all their heart as the good, lovely Father.

[7] And now also the Romans and all other disciples came along. Only the few converted temple servants of whom the women and children were in Bethany, were not with them because they were seen by their women and children and consequently they were held up, for which they were not to blame because I Myself allowed this, so that they could be left alone by them for the rest of the day. So we arrived only for the morning meal together with the mentioned temple servants.

[8] When the Romans came to Me first on the hill, they greeted Me with full of love, and Agricola said: “O Lord and Master, what are we glad that we have found You again and that we can see now that You did not leave us with Your holy personality. We were all afraid of that since we did not find You in the house and then we thought that maybe You had gone somewhere for the whole day with Your few disciples. Your disciples that were left behind were even of the same opinion because yesterday for

very wise reasons You did not want to reveal to anyone about what you would perhaps do today. After many questions and not knowing what to do, that lovely Raphael told us that You were not far away and were here. Then we left hastily, hurried to this place and found You to our consolation. And now we are extremely glad that we fortunately have You in our midst again.”

[9] I said: “So I am also glad that you still have arrived here before sunrise, because I also feel joy and love for him who feels joy and love for Me.

[10] However, there will be times when men will also search Me but will not find Me so quickly and easily as was now the case with you.

[11] But he who searches Me earnestly in his heart and through his actions according to My Word, will also find Me and feel great joy in the fact that he has found Me. But when someone has found Me, he will also not lose Me anymore. At certain moments, in order to test his love and patience still more, I will however now and then hide My face from him, but will for this reason still not leave him.

[12] It will be beneficial for those who I will test, because from this they will see that I love them greatly. For he who is tested much and who endures the tests well, will be placed over many and great things in the beyond in My Kingdom, but he who is tested less because of his weakness, will also be placed over less and smaller things.

[13] But all of you will for the sake of My name and the truth still have to endure many trials, and your patience, which is in you still the weakest spirit, will not escape the test of fire. But when this will come over you, then think of this hill and that I told you beforehand. But remember also in your heart that then I will come to you in spirit, will strengthen you and will strongly help you. Do also remember that very well. For in these days, and also in future times, the Kingdom of God suffers violence, and those who will draw it with violence to themselves will also possess it. In future times however, it will be as I will now show you by means of a parable.”

## **CHAPTER 104**

### **The parable of the hungry traveller**

[1] There was a man who on his way during the night became very hungry. Towards midnight he came into a village. There was a house that looked like an inn, but everybody in the house was already asleep. But the traveler knocked on the door of the house and also on the windows. And because he knocked for a long time, the lord of the inn woke up, came to the window and asked with a grumpy voice the late traveler what was happening, why he was knocking at such a late hour at night so shamelessly on the doors and windows.

[2] The traveler said: 'O lord, I come from far and I did not find any food nor drink during the whole day, because along the way through the desert, no house or inn could be found. Therefore, I ask you to take care of me and give me some bread, so that I can saturate and strengthen myself, otherwise I will pine away.

[3] Then the lord of the inn said: 'What is the matter with you to ask bread from me so late at night! Wait until the day will come!'

[4] But the traveler did not want to be sent away with this answer, but asked the innkeeper still much more, and much more urgently for bread.

[5] Then the innkeeper gave in anyway. And although he did not give the bread that was asked so to speak out of mercy to the traveler, he gave it to him anyway because of the shameless request so late at night.

[6] Look, from this image you can conclude how a person, who during his whole earthly day of life along the lonely way through the desert of the worldly wanderings could certainly not find and receive any bread for the life of his soul, came like this into the deep night of life, and finally, because he still continued his way, still came in the night to an inn of which he at least was convinced that inside there is a bread of life.

[7] Then he also began to knock and to ask, and at the end of his time he obtained what he for a long time had search for in vain in the desert of the world.

[8] And look, thus this means: in these days, and even more so in the coming dark times, to draw the Kingdom of God with violence to oneself, for he who will search, will also find if he will not stand still on the ever so lonely road. To the one who will knock at the door – even at night – will still be opened, and to him who asks with perseverance will also be given what he is asking. Did you all now understand this image well?"

[9] Agricola said: "Lord and Master, we surely have understood this image, but as I have understood it, it does not contain much comforting things compared to those which we have received from Your many other lessons and words. Although it is true that for the attainment of a great happiness, also great sacrifices and efforts are necessary beforehand, but in my opinion, if someone has a complete earnest and firm will to live completely according to Your teaching – which as far as I can see I do not consider as particularly difficult and extremely tiring since You Yourself have said that Your yoke is soft and Your burden is light – then I must now honestly confess that from these words according to which one can only draw the Kingdom of God to himself in these days and also in future fierce times with violence and effort, I cannot discover the comforting soft yoke and light burden.

[10] But in these words of Yours I can see that the spreading of Your teaching, no matter how extremely godly true it is, will bring along much and heavy battles and even the bloodiest wars. Because if on this Earth, for the sake of the upholding and the eventual right education of the free will, the many devils and the only few real angel-men will have the same right to act – only somewhat reduced by the strict state

laws – then indeed, in order to obtain the Kingdom of God, much violence will be necessary. But with that soft yoke and this light burden, Lord and Master, it looks quite poor.

[11] Now this is my idea, and I am of the opinion that I also will not be totally wrong. But still I ask You to explain a little more how a person has in fact to use violence to draw the Kingdom of God to himself. For I would like to see Your soft yoke and the light burden and the violence a little closer to each other.”

## CHAPTER 105

### What it means ‘causing violence to the Kingdom of Heaven’

[1] I said: “Friend, for the one who seriously wants it, every effort and work is a soft yoke and a light burden, but when you will avoid the trouble, then with that you will not attain the desired goal as it should be. And the right trouble and effort are now the violence, which every person should cause to the Kingdom of God in order to acquire it completely.

[2] Look, you yourselves are really causing great violence to the Kingdom of God, but because you want to acquire it in full earnest, you also do not avoid any trouble and any sacrifice, and My yoke seems to be for you very soft and My burden that is laid upon you very light and little. Just think that out of love for Me you take those many young people with you to Rome in order to take care of them there in My name. But besides them, you also take that poor family from Emmaus, the family of Helias and several converted temple servants with their wives and children with you and you will also take care of them. And look, that is a very great violence, which you as gentiles are causing to the true Kingdom of God in order to draw it completely to yourselves, and you will cause an even greater violence to it, because your full faith in Me, your love for Me and your firm and totally and every good will, will make you to do even more than what you have done so far. And still, all that will only be a soft yoke and a light burden for you because you gladly want it yourselves in full earnest.

[3] When you, friend, will look at this now in the light of the right reason and evaluate it, you surely will see that the soft yoke, the light burden and the violence that must be caused to the Kingdom of God comes down to the same thing.

[4] But if you now look for instance at our temple servants and besides that at a lot of worldly people, then do ask yourself if that which you can do now so very easily to gain the Kingdom of God would not mean for them such an enormous violent effort of their will with which you could as it were move the mountains of the Earth. And if they – who can do it – will not cause the Kingdom of God such violence as you have done already with great joy, they will also really not obtain it.



[5] And as it is now in these days and in this time, so it will be in the coming times with the worldly people, because on this Earth there will never be a complete lack of world-loving people, and for them My yoke will not seem to be soft and My burden will not seem to be light. And if maybe in their last days in the long night of their earthly life they still intend to acquire the Kingdom of God, then also they will have to knock on the doors in order to receive only from the lowest Heavens only a little bit of bread for the satiation of the life of their soul.

[6] Therefore, he who will do much for My sake and perform many actual sacrifices, will also receive much from the Kingdom of God. But he who, just like the nightly traveler at the end of his trip through this world, will seriously start to knock at My door and to ask, will indeed also not be rejected, but he will only receive little because he only troubled himself little to acquire the Kingdom of God and he only started to search for it when he was forced by the extreme need.

[7] That such a person has caused the Kingdom of God only very little violence is easy to understand and therefore it is also easy to understand that such a person cannot expect a great part of the Kingdom of God. For with the same measure with which someone metes here, it will regarding him also be meted in the Kingdom of God.

[8] Thus, he who has caused a great violence to the Kingdom of God in order to win it, will also already here on Earth receive great might and power, but he who has caused the Kingdom of God only little violence in order to win it, will also receive very little might and power and will in the beyond eternally never reach those who in My eyes already here on this Earth have become great and mighty. Did you, My friend, understand this well now?"

## **CHAPTER 106**

### **About the life in the beyond**

[1] Agricola said: "Yes, Lord and Master, now everything is indeed clear to me, and we all thank You from the deepest of our heart for this lesson that You have given us in such a loving and merciful way."

[2] When the Roman had spoken out these thanks, it was already dawning in the east with a golden light, and the nature came fully to life. The birds started to sing, each one in its own manner. The fresh morning winds blew stronger and the beautiful water level of the not insignificant pond waved up and down as if it took pleasure in the caresses of the morning wind. So also, the grass came to life and the morning wind blew the blue and hazy smoke from the chimneys of the houses asunder into all

kinds of special forms and turnings in the air, and so this produced a really beautiful and cheerful lively morning scene.

[3] When we all were watching these morning scenes for some time with very much pleasure and joy, and when there was more and more light, a large group of turtledoves came flying from the east, which also alighted around the pond and drunk water.

[4] That was pleasing to the Roman, and our Marcus thought and said: "Lord and Master, look, when around this time large groups of those kind of birds are coming from the east, then this would be for our soothsayers, who are certainly not incompetent, be the sign of an early winter, although of a short duration. But already in the month of January there should be a long-lasting spring. Well now, this seemed already several times to be correct, and there were more times when it did happen than when it did not happen, but You as Lord of the whole nature will certainly be able to tell us something better about it. And this would also be good for us, so that we at home on the ground of true knowledge could fight many misconceptions and will be able to replace it by the pure truth. What do You think about the meaning of this flight of birds which I have indicated?"

[5] I said: "Friend, we will not spend much words on that. All those interpretations of signs are indeed derived from old experiences, and here and there something can be probable, but already with the Greeks and more specifically with you Romans, they are already so much distorted with all kinds of additions of fantasy that now almost not one word is true anymore.

[6] But here the flight of those turtledoves means nothing else except that the doves are usually flying with many together to this pond in order to drink water from it, so that they can have more strength to fly around, for without water, no bird would finally be able to fly anymore.

[7] But why every bird needs water in order to fly, this by far you still cannot understand. However, the people in future times will slowly also understand these secrets. Look, now these birds have quenched their thirst and ascend and fly mostly again from where they came from. Just let them fly."

[8] When Marcus heard that from Me, he did not ask anymore for the meaning of signs and watched cheerfully to the scenes of the beautiful morning.

[9] When we were all cheerfully watching the beautiful morning scenes, which liveliness was still increasing because the shepherds guided their sheep to the pastures, and other people went to the field to their work. At the horizon a few so-called sheep-clouds were forming, and being brightly illuminated by the light of the almost rising sun, it produced an extremely beautiful sight.

[10] Then the Roman Marcus said: "Lord and Master, really, this morning is so beautiful that I cannot remember ever to have seen one which was more beautiful. One could almost say: in Your real Heavens it cannot look more beautiful and more lovely."

[11] I said: "O My friend, you are now very glad and enthusiastic in your soul and you make a comparison with the true, eternal Heaven by making it equal with this transitory morning beauty, and you easily will be forgiven for that, because on this Earth you do not have the slightest idea of the endless, imperishable beauty and glory of God's Heavens. If I would now move you into it in spirit for only one moment, you would not be able to live anymore on this Earth, because the indescribable great beauty of the Heavens, the light, the friendliness and the highest feeling of well being of life would destroy your flesh in one moment and weaken and anaesthetize the sense organs of your soul in such a way that he would even fall down and would lie there as if dead and completely unconscious. I will then have to take away completely his memory of what he has seen and experienced, otherwise an existence would absolutely not be possible anymore, no matter where outside of the Heavens. But therefore, every soul must be guided and led step by step and become clean and pure as the purest gold, so that he then is capable to enter the endless joys of God's Heavens.

[12] Look, the light of the earthly sun is, compared to the light of the Heavens, really like a total darkness, and still you cannot look into it with the eyes of your body. If you would do that for only half an hour you would go blind. How would your eye, which is not used to look into the brightest light and which is not arranged for that, react at the sight of the brightest and most powerful light if it would be allowed by Me to see it?

[13] Therefore, My dear friend, your joyful excitement at the view of this beautiful and clear morning is certainly very good, and someone who feels the same as you, has certainly a good heart and can generally already be considered as better and more noble, but to think that the Heavens of God can hardly offer anything more lovely than this beautiful morning, that would be a big mistake. But besides that, I am very satisfied with how you can feel it."

[14] Then Marcus said: "Lord and Master, when we were together with You during the first days after our arrival on the Mount of Olives, for a few moments You have shown to the group the numberless many angels who were floating in a kind of shining air and were moving among each other and they testified of You. Was that still not the actual Heaven?"

[15] I said: "O yes, friend, but quite as concealed and covered as the archangel Raphael shows himself to you. If you could see him in his heavenly glory and beauty, it would kill your body immediately and anesthetize your soul for a long time. That is why his inner being is enveloped with a kind of bodily garment, so that those with whom he is dealing and speaking in My name can bear his personal presence. That is why I have also told you that no human eye has ever seen, no ear has ever heard and no human sense organ has ever felt what kind of joys and happiness God in the Heavens has prepared for those who love Him truly above all.

[16] Look, because you are bodily very close to Me, and also spiritually by your faith in Me and by your love for Me, all of you are now indeed in the supreme and most perfect Heaven, but of its sight you still cannot be aware of anything because as long as you are still not entirely reborn in the spirit such a sensation would kill your bodies. But when you will be entirely reborn in the spirit, you also will be able to perceive the sight of Heaven, which will proceed from your spirit like a tree proceeds from the germ of a grain of seed. But now our sun will rise immediately above the horizon, and we will look at it very attentively.”

[17] When I had finished this conversation about the sight of Heaven, the sun rose in its full majesty above the distant horizon while already half an hour ago its rays gilded the high mountaintops. We quietly looked at the beautiful sunset until the sun stood totally above the horizon and enlightened also the valleys with its rays.

## **CHAPTER 107**

### **The purpose of the mountains**

[1] Now Marcus asked Me again: “Lord and Master, is it also not remarkable that the highest mountains of which the rounded and pointed tops are generally shone by the sun one hour earlier and thus have also a longer day than the valleys, are covered with eternal snow and ice while in the valleys and plains it becomes in the summer oftentimes unbearably hot? With us in Europe, in the west of our empire, there are Alps which no human eye did ever see without snow and ice while in the plains and in the many valleys between the high Alps it is very warm, yes, even in our Sicily we have a mountain which is from the inside still full of fire. This has to be so because on many places it smokes and steams continuously, and still its highest peak is continually covered with snow. Well now, what is the reason for that?”

[2] I said: “Even if I will tell you the true reason, then you still will not understand it, but since you have asked Me now, I surely have to give you the answer.

[3] Look, if you place a piece of metal and at the same time a piece of soft wood into the sun, then after a couple of hours you will have warmed up the metal so strongly that you hardly will be able to feel it with your hand, but with the soft wood you hardly will notice any warmth.

[4] If you for instance will feel the black and stony shores of the Dead Sea around the midday hour, you will notice that those are practically burning hot, and if you then will feel the water, you will find it cold compared to the shores. Then you can also ask: ‘Yes, Lord and Master, how can this actually be? Why are the metal and the black stones so strongly heated up by the rays of the sun while at the same time with

the soft wood and especially the water, a special warming up can hardly be perceived?’

[5] On this I can – because the preliminary knowledge is lacking to you – only tell you that denser bodies are more capable to absorb the warmth and the light than those that are less dense. And so also the air is a body that in itself has the quality that the lower layers of air that are close to the Earth are denser than high on the mountains because of the pressure of the upper layers which are lying on top of it. And thus, since the layer of air close to the Earth is much denser than high on the mountains and Alps it is therefore also easier to warm up than at great height. Look, this is the very simple, natural and still easiest way for you to understand the reason why it is colder high in the mountains, even if the sun shines longer there, than in the depths and valleys.

[6] However, there are of course still other reasons, which you, even if I would mention them to you, would not understand now. But there will be times when men will very clearly discover, calculate and perceive the deeper reasons for such phenomena. But for this reason they will not be closer to the Kingdom of God than you are now, who as very experienced statesmen still do not understand by far what the children of that time will already very well be able to perceive and understand. But such physicists and worldly scientists will often be very far from the Kingdom of God, and if they will search it in the powers of the natural world that are revealed to them, they will hardly find it or not at all. Therefore, search above all in you the true Kingdom of God and its justice. All the other things you will receive at the right time by itself as a free extra gift.

[7] But the following you can remember as a good corresponding image. The pointed and round tops of the mountains look like those philosophers who have much intellectual light, but by that they are very conceited, proud and haughty and they look down with contempt to the world that is not learned. Yes, they even feel superior to their equivalent scientists who are maybe in view of their social position not equal to them, but these less highly ranked people surpass them in fruitful learning.

[8] And look, those very high mountains are an excellent image of that. The higher a mountain is and the wider the view which someone can have from its highest top, the more unfruitful such a mountain is, and cold and covered with snow and ice. You will for instance not even find one withered little moss plant on the highest top of the Ararat, but on the many lower heights in the vicinity you surely will come across all kinds of moss and other little rock plants, on the still lower parts all kinds of grass and alpine herbs, and still more down already bushes and trees.

[9] And this is how it is with all those important philosophers and physicists, particularly when they are besides of that, exalted to a high position by the state because of their scholarship. They are full of self-conceit, full of pride, look down on everything, are therefore cold and insensitive, and have no love except the rigid love

for themselves and for their own pride. But because of that, despite their light, which contains no warmth of life, they are also completely unfruitful and serve the head of the state indeed as some kind of show-piece, but practically speaking they are of little or mostly of no use at all, while the lower ranked people are working, and by the practical applied knowledge they are useful for the state, and the still lower ranked people are working even more, and are unquestionably still of much more use for the state and the people.

[10] So are the high mountains of a country indeed nice to look at, and when it catches the eye of the traveler, he is amazed about their height, but if someone would ask the economical question what practical use its high peaks have for the country and what kind of fruit they produce, the answer on that will certainly be as bare as the high mountains are themselves.

[11] With that I certainly do not mean to say that the high and highest mountains of the Earth are completely useless and purposeless. With regard to the whole Earth they are extremely necessary because they force the atmospheric air, together with the whole Earth to turn around its center during the fixed time of day and night. For otherwise, no creature could exist because of the intensity of the permanent air current. Because here, where we are now, the movement of the Earth around its axis is already so fast that each moment we are moved from west to east by about two hours.

[12] Now, if the Earth would be completely even and would have no mountains and hills, then the air, which surrounds it, would in a certain way stand still and would not move together with the Earth. But this standing still of the air would still continue to produce the air current, which would even surpass by far the heaviest hurricanes by which, as said, the life and existence of the creatures on the surface of the Earth would be absolutely impossible.

[13] But because the Earth, now especially in the region of its middle circle – which consequently is also the circle of the greatest rotation and which the later geologists will call the equator – has mostly in widely large chains also the highest mountains of which the peaks are far reaching above the clouds, they force the air to move continuously around the axis of the Earth, and therefore you cannot notice anything of the very heavy air current. But the fact that the air comes now and then into a current, which is perceivable now this morning as wind, I have already shown you the cause and the reason and I do not need now to speak about that again.

[14] Look, this is now the one useful purpose of the high mountains, explained with regard to the whole Earth. But besides that, the high mountains and also their snow and ice have a few other purposes, which will also be discovered by the later physicists. But for you it is still not the time to be initiated into all the secrets of the natural world. And even if I would tell and explain them to you, then you would not perceive them because you lack the necessary preliminary knowledge.

[15] I still can tell you, that invisible powers are continuously streaming in and around the Earth which are extremely necessary for the animation of the mineral, plant and animal world to which also man belongs as far as his body is concerned, and those powers are also controlled or guided by the mountains and their vegetation, nature and condition. That is why the inhabitants of the mountains are always healthier and stronger than the inhabitants of the big plains and deep valleys.

[16] So this morning I have been a teacher of nature to you, as far as this is for you necessary for the time being, so that you do not have to stay in your old errors. But when the spirit of the full truth and life will become one in you with your soul, then it will guide you further into all wisdom. Did you all understand this well?"

## **CHAPTER 108**

### **The significance of the teaching of the Lord**

[1] They all thanked Me and said that they had well understood it, and our Marcus, and with him also the other Romans, still said more in particular: "Lord and Master, me and my companions are now beginning to realize more and more clearly that for a correct understanding of God and a steadfast and living faith in Him, a proper knowledge of the Earth and all that which is on and in it and which assumes a visible form, is absolutely necessary, for only by that can one understand that this Earth and all that which is on it, there had to be a very wise and almighty and consequently also very good Founder and Creator, because a blind power, which is not even aware of itself and which we gentiles call 'fatum' , could impossibly have arranged everything so wisely and efficiently on Earth and in every single creature.

[2] Thus, in view of the right knowledge of the nature and its extremely wisely ordered powers, there is already an irrefutable proof of the existence of an eternal and supremely wise, almighty and extremely good God and Creator of all things and all beings. And once this proof exists and is irrefutably established, the complete true belief in a God is certainly a self-evident and settled case.

[3] When besides that, Your teaching about the continuation of the life of the soul after the dead of the body and about the true, inner and living Kingdom of God is added, and man receives knowledge about what he is and why he exists and how he should live and act in order to become a child of God, then he will certainly do that also, and this all the more because by Your teaching he comes to know what lot he can expect after the death of the body if he stays in his errors and malice.

[4] Lord and Master, I do not speak here as a Jew but as a very experienced gentile, and say: Your teaching about the Kingdom of God and about the only true and eternal destination of man is unmistakably the highest, purest and truest, and at

the same time also the most convincing understandable thing which the people have ever heard as teaching about God and about their destination. And for us, this is now much better understood and believed, because we have the unspeakable happiness to hear it from Your godly mouth, for we can see You, hear You and can and may speak to You, the only true God and Lord of eternity, about the most different things and circumstances.

[5] Concerning ourselves, we really do not need another proof for the true existence of a God except only Yourself, but there are only ten of us to whom the indescribable happiness and the eternal undeserved mercy was given to find in You the eternal Lord of all Heavens, all worlds and all life.

[6] You will not go with us personally to Europe and to Rome to reveal Yourself there by words and deeds as You do here, so that all gentiles would recognize You and would believe in You, but we alone will proclaim You to them, and we are also convinced in advance that our work and our efforts will not be fruitless. But our tribesmen at home are very critical men and believe only in something when they have received from as many sides as possible clear and very sound proof that it really exists, which is now all the more necessary because with our philosophers and scientists, atheism is generally followed, and not one highly educated person is thinking anymore about one or the other god, and they certainly do not believe in it.

[7] And look, o Lord and Master, that is why I am of the opinion that for the proclaiming of Your holy name and Your teaching, the proofs of the indisputable existence of an only true God has to be firstly clearly formulated from the nature and order of this Earth and its beings. Once those have taken root, it will further on be easy to proclaim Your teaching in such a way that everyone will believe in You and will consider You to be the only true God and they will worship and love You in words and deeds.

[8] Children can of course be quickly and easily made to believe something, but men, as we have extremely many of those in Rome and many other cities, should be treated much differently if one wants to win them. And for this reason I have also done my best to receive much clarification about the different things and phenomena in the sphere of this material world, and so I thank You already in advance in the name of all those who perhaps through me will be converted to You, for You have not withheld such clarifications from us Romans."

[9] I said: "I knew very well why you have asked Me one or the other thing, and I commend your zeal and good will. And your work and effort for the sake of My name will always be confirmed with My blessing.

[10] Nevertheless, I say to you that you should not point out too much to the nature of the material things of the world to make them think that they have to find God in it. With this, you will bring the people to suspect and feel the existence of a God, but never to the full knowledge of Him and to the true and living faith in Him.



[11] But if you give My teaching to your brothers as clearly and purely as you have received it from Me, they will listen to you and also accept the teaching. And because My words carry power, might and life in itself, they also will produce something much different in the heart and the mind of your brothers than all possible proofs based on the material world and its order.

[12] But when the people will then believe in Me and will also live and act according to My teaching and thus also according to My will, they will find in themselves also the true teacher and further guide which will lead them into all other truths.

[13] He who wants to find God and His eternal Kingdom of Life should begin to seek in the quiet chamber of his heart in the love for God and fellowman. And he who seriously begun to seek and continues to seek, will also find what he has sought. But he who will weaken in his seeking will hardly or not at all find neither in this world nor on the other side what he indeed wanted to find if it would not cost him too much trouble.

[14] Therefore, begin with My living word, and only after that, explain to those who have accepted My gospel the cause and the phenomena of the things and their order in this world. Then this way you will reap the best results of your work and effort.

[15] But now we will leave this hill again and will go to the morning meal that is already prepared. After that we will see what we still will undertake on this day."

[16] The Romans and also all the others thanked Me for the given advice, and we went directly to the village and the house where in the big dining-hall the well-prepared fish, bread and new wine stood on the table in great quantity. So we went immediately to sit at the table. As always, I first blessed the food and drink, and after that we ate and drunk. Raphael took care of the youth.

## **CHAPTER 109**

### **The Lord leaves Bethany**

[1] Only when the morning meal was already for more than half behind us came the temple servants who had visited their women and children. And Lazarus showed them a free table and let them bring what we had, and they ate and drank.

[2] But when we all finished the morning meal, the temple servants who had also finished their morning meal, came to Me and apologized because they had visited their women and children and asked Me if also I would like to visit them and bless them.

[3] But I said to them: "Listen, the one who believes in Me, accepts My word and lives and acts accordingly, has also My blessing in abundance. Therefore, strife that

also your women and children, who now are still strongly attached to the empty ceremonies of the temple and secretly think that Me and My disciples are heretics against the temple, will believe in Me and will act according to My teaching. Then My blessing will also be their share. But as it is still now the case with them, and they only think that their sons will hopefully also soon be part of the prominent ones of the temple, I am really not inclined to go to them and give them a special blessing. Go and instruct them first, then tomorrow it will be evident if they are already ripe for My blessing. You can stay here today and discuss this matter with your wives and children. When I will come back here tonight, you also can come to Me again."

[4] When I had said that to the few temple servants, they asked Me where I would go that day, so that one or the other could perhaps in case of emergency come behind Me.

[5] I said: "Firstly there will not be any emergency situation with you and secondly, Raphael stays here because of the youths, and you can ask him for advice. That is why you do not need to know where I will go today. But when I come back, you will surely hear where and how I have worked."

[6] With this answer the temple servants were satisfied, thanked Me for it and went again to their women and children.

[7] Then I said to the others who were present: "The one who wants to follow Me where I will go, can follow Me."

[8] On My invitation, all stood up and made themselves ready for the trip. Also Mary of Magdalon asked if she could accompany Me.

[9] I said: "You are totally free, but I prefer that you stay here with the sisters of Lazarus and help them in serving the guests, who partly are already here and partly will still arrive today. But when other guests from Jerusalem and also from other places will arrive here and will ask for Me, then do not tell them where I am, then they will continue their trip the same way as they came."

[10] Mary of Magdalon thanked Me for these words and stayed with the two sisters. So also Helias stayed with those who are close to her and with the poor family from Emmaus.

[11] But we made ourselves ready and went first to the house of the innkeeper in the valley, who was with us, together with the owner of the inn at the big main road not far from Bethlehem who also was still with us and who listened to My lessons.

[12] When we came to the innkeeper, all the house residents came to meet us, greeted us and were very glad to see us. The woman asked Me if I and all those who were with Me would like to be their guest at midday.

[13] But I said: "Woman, your good will is as an accomplished work, but what you will do for the poor in My name, will be considered by Me as if you have done it for Me. This afternoon a great number of guests will come here, and some of them will ask for Me, but do not tell them where I am, and if someone will ask you where I have gone, then tell the truth and say: 'We do not know'. And this is also the reason

why I do not tell My disciples beforehand today where I will go to and what I will do. Towards evening I will pass by here and will stay for one hour. Abide by what I have advised you now.”

[14] All of them promised Me, after which we continued to the south. We met many people, mostly Greeks and also Egyptians who went with all kinds of goods to Damascus, passing by Jerusalem. Not one of them took any notice of us and so we could proceed our way without being held up.

[15] After one hour of walking, Lazarus, who continually walked by My side, asked Me quietly: “Lord and Master. Now You surely can tell me where You are going, for I and all who are here will certainly not betray You.”

[16] I said: “We are going to a place near Bethlehem. What will happen there, you will all see and know, there and on the right place.”

[17] Lazarus said: “It is indeed good that I at least know this now. But then we surely will have to walk quite fast, for the way to it is not exactly short.”

[18] I said: “And still, we will arrive there at the right time and soon enough, for it is also possible for Me to cover a long way in a short time.”

[19] Lazarus said: “O Lord and Master, I indeed know that for You nothing is impossible, but still I asked You in order to cover this somewhat boring way not totally in silence and because even the most insignificant seeming word from Your mouth always stirs me up with new strength.”

[20] I said: “Yes, yes, you have said that very well and correctly, for My words are in itself also pure spirit, strength and life. But now we will walk further quietly because soon we will meet a troop of Roman soldiers who are going to Galilee and we will have some trouble with them.”

## **CHAPTER 110**

### **The Lord liberates children from the hands of Roman soldiers**

[1] From there we still continued to walk silently about 3.000 paces and saw the troop of soldiers with their weapons coming on the main road that was located on a little height. They made a lot of noise, as it was their custom, and they kicked with their feet the dust of the road so much in the air that a real cloud of dust was moving with them.

[2] Agricola thought that it would be better to step a few paces off the road because such rude mercenaries who were not seldom drunk during such marching are usually not too friendly with travelers who come in their way.

[3] I said: "You are certainly right about that, but it is really the fault of you Romans that your mercenaries are such rude and wild men. Teach them besides how they have to use their weapons also how to be a man. Then they will not behave as such."

[4] Agricola and also the other Romans remembered this remark of Me, and when the wild troop came close, we stepped a few paces off the road. But this did not help us very much, for the commanders gave the mercenaries the order to stop, came then very brutally to us and asked us who we were and where we were going and for what kind of business and affairs.

[5] Then Agricola came forward and said to the commander in chief: "Can you read?"

[6] He (the commander in chief) said: "Yes, or else I would not be a chief".

[7] Agricola took a scroll of parchment out of a bag, which he carried with him and showed it to the brutal commander. He saw what was written on that scroll, got frightened and he apologized.

[8] But Agricola warned and rebuked him with sharp and deep penetrating words because of his noisy behavior.

[9] Then the commanders withdrew very quietly and orderly.

[10] But Agricola and the other Romans walked to the troop of soldiers and examined more closely their order. In the middle of the group of soldiers they discovered a few young girls and two young men of whom the hands were tied on their back.

[11] When the Romans discovered this with great indignation, they asked the commanders immediately what the meaning of this was, if these people were guilty of one or the other crime and what kind of nationality they had.

[12] The commanders came into great embarrassment and did not know what kind of answer they had to give to the severe and highly ranked Romans.

[13] Then the girls and the two young men were crying and asked Agricola in Hebrew if he would not like to free them from the might of these rude and cruel soldiers, for they were children of very honest parents in the neighborhood of Bethlehem, did not do anything wrong to these soldiers, and their parents, who possessed an inn over there, had served all these soldiers with what they wanted, namely ten bags of wine and 30 breads, and for what they wanted they had finally asked not more than 70 coins.

[14] (The prisoners): "But then the soldiers became so angry and did not pay anything, but wanted to have from the parents more than one thousand coins as punishment for the fact that the parents had dared to ask 70 from the soldiers. However, that kind of money the parents did not have and they begged these soldiers for forgiveness and kindness. But praying and begging was of no use. The parents were firmly bound with ropes to the doorposts of their own house. Then the soldiers grabbed us seven children together, bound our hands on our back and drove us on in the manner as you highly ranked lord can see us now. We absolutely do not

know what they want to do with us, but the fact that they have nothing good in mind is obvious. O good and great lords, please free us from these brutes for the sake of Jehovah.”

[15] Now Agricola became completely red with anger, ordered to release the seven children instantly, which also happened immediately, and said then to the commanders: “Is this the way you protect the rights of our citizens? Do you not know the main rule by which every soldier has to swear? It sounds like this: ‘Live honestly, do not insult anyone without reason, but he who insults you while you act according to the law, must be brought to justice.’ And finally: ‘Give and leave everyone which is his own.’ Did you now act according to our old main rule? Who gave you the right to move on the road from one place to another to extort the inns of which the owners are our citizens and are under the protection of our laws?”

[16] The commanders turned pale, for they knew the relentless strictness of their statesman whom they knew already for a long time and asked him for mercy.

[17] But Agricola said: “These children and their parents did also ask you for mercy and compassion. If you did not give any mercy and compassion to these innocent ones, how dare you, insolent brutes, to beg me now for mercy? I will treat you as normal robbers and murderers and make these mercenaries as galley slaves. Now turn around and go before us to Bethlehem. I will instruct the principal what has to happen with you wretched ones.”

[18] Then I went to Agricola and said to him: “Friend, you have done well to firstly free the children and secondly to have sobered up these drunken soldiers with your verdict. But they are not the ones who are really guilty for their rudeness, but rather the one who sent them to Galilee. He kept the money of the emperor that was meant for this group, for himself and permitted them on the way to supply themselves in the inns and also by the country people, willingly or unwillingly, with what they needed. And you know that when your soldiers receive permission from their superiors to plunder, they will not spare anything and will be like lions, tigers and hyenas. That is why the transgression of these soldiers is much less than how it looks like at first sight.

[19] But the main fault and actual cause of such offences is your too unconditional trust in your generals and superiors. You provide them with all possible general authority, which leads to the fact that everyone will play emperor in his district and will do what he wants without caring too much for the common laws of Rome since he himself can and may issue laws in his district, depending on his mood and arbitrariness.

[20] If now and then a superior is from nature a good and just man, then it will be good to live and act in the districts that are under his command, but if the superior is perhaps too concerned for his personal advantage, then woe to the one who are under the power of his sword. And look, that is now here the case in the great district of Bethlehem.

[21] The present-day captain who has received the highest power from you, acting totally as it is allowed to him by Rome, is concerned for his own advantage and therefore he sets up such regulations so that he certainly will not have a shortage. But the people, in their heart, lament and curse the Roman domination and tyranny. This is exactly the case as I have explained it to you now. And now the question is who actually has to be sentenced with a punishment.

[22] Look, I very well knew that this would happen here in the neighborhood of Bethlehem, and for this reason I have traveled to this place so that this evil could be rectified here, but it has to be rectified where the actual fault is, for by punishing these soldiers here, nobody will be helped. Give them an admonishment, a right instruction how they have to behave themselves in the future and give them traveling-money for the trip to Galilee. Then they will arrive completely in the proper way to the place of their destination.

[23] But you should take away the general authority from the chief who we will meet this afternoon in the same inn from where the children are coming, and instead you should give him laws. Then everything will be fine."

[24] Now Agricola said: "Yes, yes, Lord and Master, also now You are right in every respect, and I will also give directions that are completely according to Your words. But above all we should hurry to go to the inn and free the parents of these lovely children from their agony and need."

[25] I said: "This has already been taken care of because their neighbors did them a favor in going to the city, to the captain, in order to report concerning their children, hoping that they would be returned to them. When we will arrive in the inn, the parents of these children will also come back.

[26] The captain will do justice to them and will send a horseman after this group to whom they have to deliver the children unharmed, and we do not have to wait long anymore before the horseman will arrive. Then give him instruction for the captain that he has to appear before you around the midday hour in the inn. Then we will meet him in the inn when we will arrive there. But we will take the children with us."

[27] The commanders heard however what I had discussed with Agricola and saw that he conformed to My words, and they wanted to throw themselves on the ground to thank Me.

[28] But I said to them: "Only this time I have saved you. However, if you will behave again at another place in such a way as you behaved yourselves in the inn, then you will not be saved anymore. But now wait here until you will receive instruction to leave, and then you can quietly travel further as it is appropriate."

[29] They thanked Me for these words and they called Me a great wise Man whose word is mightier than the otherwise so relentless strictness of the high and mighty Agricola. But they also called Me the most righteous of all righteous ones, and they and also their whole troop glorified Me loudly.

[30] Then Agricola gave them instruction to stay in Bethany until he would come back, and that they could receive as much bread and wine as they would reasonably need, which he then would pay, and that he also would take care of the extra traveling-money. At the same time he commanded them most severely to behave well and decently, which they also promised him solemnly. Then he ordered them to continue their way. They positioned themselves orderly, thanked Me once again and moved on.

## CHAPTER 111

### The arrival in the inn

[1] When they were at about a one thousand paces from this place, we, who also left, saw already from afar a horseman galloping. It did not take long before he was with us, stood still and asked us hurriedly if we did not meet the group of soldiers and if they carried with them those Jewish children in their midst.

[2] Agricola showed him who he was, told him everything and showed him also the saved children, about which the horseman was very pleased, and further he gave the horseman also the instruction for the captain as I advised him before.

[3] Then the horseman turned quickly around and rode hastily to the city, which was still about one and one half hour walking away from there, and we continued our way with the children gathering around Me with much love.

[4] The five girls of whom the eldest was 17 and the youngest ten years old complained that their hands were hurting because they had been so tightly bound. Also the two young men complained about it.

[5] But I stroked My hands over theirs and asked them if they still felt pain.

[6] Then they (the children) said happily: "O good Man, we do not feel anymore pain. But how did You do it that we do not feel pain anymore? O, You must be a wonderful Savior. Because You had no ointment and no oil, and still we have no more pain at all. At home we have a grandmother who is sick for an already long time, and no healer can help her. Can You maybe also help in the same manner as You have helped us now?"

[7] I said: "Yes, yes, My lovely children, when we arrive there we will see about all the things which we can do for your grandmother. But do you still not have another sick person in the house?"

[8] The children said: "O wonderful Savior, how do You ask us for that, as if You knew already long ago that one of our best helpers is already for more than a half year troubled with a malicious fever? Did You already come in our inn and did You stay there overnight?"

[9] I said: "My dear children, look, although I still did not come personally in your inn, but with My Spirit I am everywhere. And so I also know everything whatever is and happens and I can also help the one who is in a bad and miserable condition if they really trust in God and live and act according to God's commandments."

[10] The children said: "But how can it be that You can move Yourself everywhere with Your Spirit and then can see and hear everything whatever and wherever is and happens? Surely this is only possible to God. Do You then maybe have God's Spirit in You, just like the prophets from time to time? For when the prophets made predictions they became – as we have learned – filled with God's Spirit. Are You maybe also a prophet?" [11] I said: "Yes, My dear children. What I actually am, you still would not understand now, even if I would tell you. But what you said about God's Spirit in Me, that is correct, for without that Spirit no human being can do anything really good and useful. But at home with your parents we will come to know each other further.

[12] Look, there far away, your parents are already coming to meet us, for they have heard already from the horseman that you are healthy and well with us. If you want you can run to meet them and tell them that we all will stay with them.

[13] When the children heard that from Me and recognized their parents in the far distance, they ran to meet them and were also soon with them to great joy of the parents. But we took more time, because the environment was beautiful here because it was located at a height, and the Romans had enough to see and to admire, and Lazarus and the two innkeepers who traveled with us had a lot of things to tell about it.

[14] When the parents of their children heard how we had liberated them out of the hands of the rude soldiers and that we would come into their inn, they turned around, hurried with the children home to prepare, in order to receive and to serve us and to arrange everything as good as possible. There was of course not much time left, because from the spot where we were it was only half hour of walking to the inn. But as said before, we took the time because the Romans found this region in the environment of Bethlehem very worthwhile to see and they frequently asked for this and that.

[15] Therefore, we still were largely one hour on our way to the inn so that their owners had enough time to arrange and prepare the most necessary things for our arrival. A fat calf was slaughtered and well prepared for us, and still a lot more.

[16] When we came close to the inn, the two parents came together with their seven children to meet us, greeted us very politely, welcomed us and thanked us with tears in their eyes for the good deed that we had shown to them by saving their children.

[17] Also the children thanked us once again with all their heart and said to the parents, pointing out to Me: "This is the wonderful Savior who has healed our painful hands only by stroking them, and who also promised us to completely heal our poor



grandmother and also our helper. He must be a great wise Man filled with God's Spirit, because He knows everything whatever is and happens in the whole world."

[18] Then the parents came to Me and said: "We express to You • unmistakably great Friend of men – again our extremely hearty thanks for the great good deed that you have done to our children, and we ask You then also if You also would like to help our old mother and if possible also our kind helper, for we believe firmly and without any doubt what our children have told us about You, and we are confirmed in our belief by the presence of the to us well-known Lazarus from Bethany and the two innkeepers who we also know. Because these men would not have come so quickly to us if You did not bring them here. But the other lords we do not know more closely. But according to their clothing we can see among them Romans and Greeks. They probably also only came here for Your sake, because such important Romans will not so easily travel for several hours on foot. But no matter how, in any case You are more than You seem to be. You probably come from the environment of Bethany and you surely must be tired. Maybe all of you would like to come into the house and rest there until the midday meal will be completely ready?"

[19] I said: "Look, here outside under the shade of your fruit trees it is more pleasant to rest, and here are also a lot of tables and benches that we can use. Besides, I know that the captain has come here on horseback from Bethlehem a little sooner than we, with who these statesmen from Rome have something to discuss. He strengthens himself now with his two companions with bread and wine, and we do not want to disturb him in it. When he will finish eating and drinking we gladly want him to come out to speak with these Romans."

## **CHAPTER 112**

### **The healing of the sick in the inn**

[1] After I had said this to all of them, the innkeeper, in full trust, made Me to remember the old sick mother and the sick helper and asked Me to think about them.

[2] On this I said: "Look, with God all things are possible. If you will believe, the two sick people will be completely healed only by My will and My word, without My seeing and touching them."

[3] Then the man said: "Lord and wonderful Savior, I believe Your words, because a Man like You, filled with wisdom and truth like a prophet, has certainly never said an untruth. If it were not so, You would not have said this to us. But because You have said this to us like that, we also believe without question that You can heal our two sick people by the power of Your will and word, and therefore we ask You to heal, only by Your will and by Your word our two sick people."

[4] I said: "Well now, then I will that the two sick people will leave instantly completely healthy their sickbed. Now go to them, give them something to eat and to drink to strengthen them, and then they should walk outside. But do not tell them at once that I have done this for them. Only after the midday meal they will know Me better."

[5] The children, who also heard that, said immediately: "God in His Heavens be all praise, because He has given such a power and might to the good people who live according to His commandments. Now our grandmother is most certainly already completely healthy and our kind and loyal helper also!"

[6] Then the children went immediately with their parents into the house to the sick people, and to their great amazement they saw the two completely healthy, fit and cheerful.

[7] Both explained unanimously that they had the idea that a bright white flame was poured out over them, after which all pains left them, feeling very good and healthy, and that they had the feeling that they were so much strengthened that they could properly leave their bed.

[8] Then the lord of the inn, who was a son of the mother who had been sick, said: "A Guest came to us who said that you were feeling better, that you can leave the bed and take food and drink in order to strengthen yourselves further. So you can easily leave your bed, put on fresh clothes and take then food and drink and eat and drink to your heart's content."

[9] After these words, the two who were now healed, stepped out of the bed, dressed themselves and took then food and drink. Then they wanted to know the unknown Guest, but the son urged them to be patient and said to his mother that she will come to know the Guest better after the midday meal. And the two were satisfied with that.

[10] But we were resting under the trees and looked at the nice environment which, because this inn was located on a fairly great height, looked very nice, because a little hour from here to the southeast there was Bethlehem with its old ring walls and towers on a same hill. Only a valley with many fields, pastures and gardens was separating this inn from the town of David to where the main road to Bethlehem ran along. But from our hill we still saw a lot of little places and also isolated strongholds and farms, and to the west also big and well-maintained vineyards, and in the wide, already blue colored environment we could see high mountains, which in their majesty gave a still greater attraction to the whole region. For this reason it was understandable that our Romans who were great friends of beautiful regions and landscapes, enjoyed very much to view this region, asking continuously what this or that was, how it was called, to whom it belonged to and how this and that other place was, and what kind of special memorable event took place in those bigger places.

[11] And Lazarus, the two innkeepers, and now and then also one or the other disciple had a lot to explain. The Romans were so much absorbed in viewing the

environment that they almost forgot that the captain from Bethlehem was already here for about one hour for the sake of them and was in great anxiety because of all the things which he could hear from the mighty rulers.

## CHAPTER 113

### The innkeeper reports about the Pharisees

[1] Finally the innkeeper came to us again, announced to us with great gratitude the wonderful healing of the two sick people and said to Me: "Lord, You are more than a man of my kind. You are not only a Savior, who has no equal in the world, but You are a great prophet of whom we have a very great need during this time, for if our Pharisees will still continue like that for a long time as they are doing now, then all faith in a God will go down.

[2] I have indeed heard already many things from travelers who stayed here, about a prophet, namely that He does great signs and converts the people again to a true belief in one God, but the Pharisees must be very hostile to Him.

[3] About a year ago, or maybe still less, He also must have performed wonderful works in Bethlehem and places in the neighborhood. However, I myself did not see anything of that, since I barely go anywhere and have not seen Jerusalem already for more than ten years because of the many cares and the work for the maintenance of this great inn of mine. And so I know what I know only because I heard others speaking about it.

[4] Almost every week there are a few Pharisees coming from Bethlehem to this place, but to ask them about such thing would be a useless effort, for they curse without question everything that is somewhat different from what is normal, and they consider it already as a very punishable sin, even if we say to them that we only have heard it from far away. Therefore, men like us cannot be blamed when we almost do not care and worry anymore about anything except for our own household.

[5] Well now, a few days ago many really extraordinary things were seen in the sky at night. They went indeed to the Pharisees, imagining what kind of wonders they would hear there, and they also thought that the good old Jehovah had finally again given a sign of Himself to the Jews. But nothing of all that. The Pharisees told the people with a very cheerful face that the whole impressive phenomenon, which for us Jews was not a good prophecy, was a national deceit accomplished by the Romans with the help of the Essenes who are very good in all kinds of magic arts. And further it had no other meaning except that the Romans – who, more in particular the higher and richer part of the Jews, did not like very much for an already long time – wanted to mislead with such means the more credulous and superstitious people and

wanted them to turn against their Jewish superiors in order to prevent a general rebellion of the Jews against the superior powers of the gentiles who became somewhat weak. With this explanation they went home very indifferently and cheerfully without further worry, and they did no more trouble themselves in the least about the whole appearance, no matter how terrible it looked like.

[6] Shortly after that, one could see three suns rising. They asked questions and received the answer that it meant that the wind would come and that soon a rough weather would appear. And again they went home without further objections.

[7] And also, a few days ago in this region, certain people must have traveled around to spread a new teaching that had to come from the prophet from Galilee, and they also must have performed extraordinary signs, and already many people follow them. How much of it is true I can of course hardly know, because nobody came to me who by far resembled such a messenger of the new teaching.

[8] But only a few days ago I asked someone from the synagogue who came here from Bethlehem what was happening now with those messengers of the new teaching who seem to travel around in this environment, and he said to me: 'Ah, since the Romans are our lords, such jobless and work-shy rabble are indeed roaming around in great numbers. It is tolerated and supported by them, and we can do little or nothing against it.'

[9] Yes, against such a statement, reasonably no one can have any objections. For firstly, he is not better informed himself about everything that is and happens in the whole big kingdom of the Jews, and secondly he cannot interfere in a conversation with these eloquent lords from the synagogue anyway, even when he is better informed about something, for firstly he could do nothing with them and secondly he also would be in danger of being persecuted by them in every way. And so, he prefers to stay a quiet countryman and he does not bother for neither one nor the other thing, although he can surely perceive that those followers of the synagogue are only what they are for the sake of their belly, and for themselves they believe even less in a God than one of these many fruit trees of mine.

[10] And that is why I just said that it would be very necessary now for a true and mighty prophet to stand up, for otherwise the people will soon lose every belief in an only true God. Considering Your might and inner wisdom, You seem to be the One, and I am now happy that I finally came to see such a Man who could well be an Elijah.

[11] Now I believe again that in earlier times prophets did exist whom for the sake of the blind and unbelieving people were equipped by God with special wisdom and might. For me, up to this time, that belief sunk away in the kingdom of the pious fairy-tales. But because I have seen now myself that Your will and word has made two sick people in one blow so fit and healthy who were declared incurable by every ever so artful healer, also my belief in a God and in the prophets has been completely

restored again, which is more dear to me than if someone had given me the treasures of half of the world.

[12] But now the captain comes outside who certainly has to speak with these highly ranked Romans. It is sure that I will not be needed for that. That is why it is time for me to go inside."

[13] I said: "Exactly now you are needed for that, because it is precisely concerning you that the Romans have to discuss something with the chief. By his decision you had to endure today – because the soldiers passed by – a not deserved loss that will be indemnified to you, and more precisely by the chief. That is why, as a deprived petitioner you should be present before those high judges, for where there is no petitioner, there are also no judges."

[14] The innkeeper said: "Yes, yes, mighty and wise Savior, this will be exactly so, but the captain will remain my lord also after that. If he now will suffer important loss by my interfering, I will be in big trouble with him after Your departure, and therefore I rather prefer not to take it into account instead of afterwards be simply bound on the cross."

[15] I said: "You may worry about something else, because exactly by that, the captain will become a real man and also your true friend. And that you can fully believe My words, I have already given you more than one tangible proof."

[16] The innkeeper said: "Yes, if this is so, I will stay of course. Should my wife and my children be called here also, and my only next neighbor who came to help me because my helpers were busy in the field and were not at home?"

[17] I said: "This is not necessary. Only you as head of the house are sufficient."

[18] With this, our innkeeper was satisfied and stayed with us alone.

## **CHAPTER 114**

### **The complaints about Herod**

[1] Only at that time the chief went fully humbly to Agricola, greeted him and asked him if he wanted to make known his high and mighty will.

[2] Agricola looked at him seriously and said: "I unfortunately have noticed several times on my trip through Palestine that you chiefs who have received all judicial power from us are making an offensive abuse of it. Today I have heard something similar about you, which was extremely unpleasant to me. How will you now justify yourself before me, because you are accused by the soldiers and actually by this honest and kind citizen? I know as well as you do that you are entirely guilty and I do not need to point it out to you. Thus, speak now and justify yourself."

[3] The chief said: "Mighty ruler of the emperor and highest commander and disposer of the wise laws of Rome. Justifying, I cannot before you, although strictly speaking I did not really act contrary to the content of the authority that was given to me in Rome, but out of humanitarian considerations I could of course also have acted differently, because I am also free to be mild if I think it is right. In this case there was of course no reason to let the soldiers go to another province with a little too much freedom, but I wanted to make some savings by holding back their traveling money. But I have permitted instead of that to indemnify themselves moderately for the necessary provisions at the big inns along the way. And in this case, this is my actual guilt, which I want to indemnify even tenfold.

[4] But the fact that the soldiers have dared, together with their well-instructed leaders, already from here to make rudely abuse of the freedom that was only given to them with moderation, I was not able to expect or to foresee, for they behaved themselves already for three full years in Bethlehem in such a way that no one has introduced a single complaint about them. Besides, they often have been here during the free days, have eaten and paid, which the innkeeper will surely know. But that they already since their departure from here have behaved themselves as if they were in a hostile country, is truly not my fault, for I did not give them instruction for that.

[5] But because I am guilty anyway of the fact that the soldiers committed such an incency, I also want, as already said, indemnify all damage tenfold. I have said."

[6] Then Agricola said: "This is only correct and fair, but if ever such matter would happen again in the future, and I am informed about it in Rome, then my judgment will be quite different. Because the authority that has been given to you in the name of the emperor does not go that far that you can completely arbitrarily withhold from the soldiers what is due to them and keep it for yourself. Only in urgent cases, when for instance in a country there is unrest and rebellion, such a means could be used if necessary, so that the soldiers would treat the rebels more strictly and relentlessly. But even then, a wise moderation of a too great strictness is preferable as long as this is somehow possible, because a too heavily tormented people will never show love and devotion to a government. The hidden fire of anger will continue to glow in such people. As soon as they will sense something, they will break out in all destructive flames, against which it will be difficult to raise an embankment. This is now what you have to observe strictly as an ever-valid instruction for the further application of your office.

[7] But now it is up to the innkeeper that he truthfully will report how much the soldiers have consumed with him and how much he will claim for the mistreatment of himself, his wife and especially his children. And finally, still today you must pay Lazarus, a loyal innkeeper from Bethany who stands at my right, the traveling money for the soldiers. Now speak, owner of this inn."

[8] The innkeeper said: "Listen, high ruler, thanks to this very wise and wonderful mighty Savior, an invaluable great benefit has been my share, and as citizen my wealth is still such all praise to the Lord – that I can easily bear the loss that was caused to me by the soldiers, and therefore I do not make any claim for any indemnity. But if the chief and ruler of Bethlehem and this whole region, which apart from that has been kind to me, wants to show kindness to the poor, then this is up to him and it is his free will. But about your matters and those of Lazarus, I cannot say anything."

[9] Moved by the generosity of the innkeeper, Agricola said: "Truly, it is only very seldom that I have come across such generosity, and the chief will also appreciate it."

[10] The chief said: "Yes, by all powers of Heaven, I surely will. I will never fail to reward such generosity, not only tenfold but a thousandfold, with all the means that are at my disposal. However, that which I have to pay to Lazarus, that money will be brought here within an hour. I will send out my secret writer and treasurer immediately. But allow me then that I, as converted sinner, may stay in your company, for also I would like to know better this wonderful Savior and express my thanks to Him for the fact that He had already beforehand indemnified this noble innkeeper which I had to indemnify to him."

[11] Agricola said: "You may surely stay now as our friend, and it will be of great benefit to you when you will be better acquainted with our greatest Savior. You soon will have more to be thankful about to Him than for what you have to thank Him now. But now, see to it that you take arrangements with Lazarus, because on our way, with his permission I have given the leaders of the soldiers the instruction that, at your expenses, they could provide for themselves there with moderation and that they also could let them be paid the traveling money that you withheld from them."

[12] Now Lazarus said: "Let me say something now also. Since this chief has been so generous and had shown me ten years ago also unmistakably great friendship, I will do now the same as our noble innkeeper, so that the kind ruler is now also no more in debt to me. May he, in exchange for that, always protect the rights of the poor and the oppressed and protect them against the offenses and great arbitrariness of Herod, for in this environment he makes it even worse than in Jerusalem."

[13] Now the innkeeper spoke again: "Yes, Herod is our greatest plague. We would follow the emperor with an even greater love than is the case now if he would like to deliver us from this plague, which would certainly be easy. We well know that Herod as feudal monarch pays a great tribute to Rome, but he indemnifies himself tenfold by the extortion of more than high taxes, and he spares no one. When his tax extortioners are coming, there is nothing else to do than to pay willingly what and how much they want. No delay is given, but what can be heard is: pay! Everything is taken away from the one who cannot pay, cattle and grain and, if all that is not

enough, also wife and children. When the man who has been robbed like this of everything cannot pay the demanded taxes before a determined time, then his cattle, grain, wife and children are sold at the public markets. Yes, this is certainly something terrible. Then a person can complain at the Roman courts of justice as much as he wants, no protection can be found there, and this is surely an injustice that cries to Heaven.

[14] If we pay the emperor the yearly tax coin, then we are doing this gladly, for firstly it is not much, and secondly we know why we pay these little taxes, because the emperor gives us wise laws for that and takes care of the good order in the country by means of his courts of justice and his soldiers. But Herod, as mere feudal monarch favored by Rome, demands tenfold, yes often even hundredfold, and he does or gives us nothing in return. We have of course the right from the emperor to redeem ourselves from Herod, but this goes with much trouble and expenses. We wealthy men of this region and also in other places have also done that and feel very good with that, but the poor possessor who cannot do that and who are afraid of the threats of the priests, who choose the side of Herod, feel all the more miserable, because, although he receives the ransom money, this true tyrant will then increase the taxes for others in such a way that they also have to pay for those who are redeemed, what we have paid before.

[15] So for instance, I had to pay yearly at least one hundred silver coins to Herod. But when I already ten years ago had redeemed myself with one thousand silver coins, Herod was still completely indemnified since he has placed those one thousand silver coins at the rate of 10% at the bank of exchange. But that was for that great reveler not enough. He imposed the one hundred silver coins, which he could not receive anymore from me, on 20 other citizens who had to pay taxes, so that everyone had to pay five silver coins more than before. And when they complain to the Romans, they seldom can find protection there, but they advise them to redeem themselves also. Yes, that would be all right if those who have to endure most would have the means for it. And then, the redeeming from the arbitrarily and unrestrained behavior of Herod is also a question of conscience and an offence against neighborly love, for I surely have improved my lot, but at the same time have made that of ten or 20 other people heavier.

[16] Highly ranked and wise rulers of the emperor, I have described this matter now as it is. Please think about it, so that this great evil would finally be halted. Everyone would gladly pay the emperor a tenfold tax if only he could be freed from the plague of Herod. And the emperor would certainly receive more than half more than what Herod is now paying to him, for we know indeed how much Herod has to pay, and that is not even one hundredth part of what the citizens have to pay to Herod."

[17] Agricola said: "Yes, I perceive all too well and clearly what Herod is doing, and already many restrictions were imposed on him, and after your complaint, soon still greater ones will be imposed on him. But for the moment there is nothing that can be



changed, for he has given himself again the country for ten years in loan and he has the sealed contract for that in his hands. But nevertheless, we surely will achieve with the emperor that in the right and effective way there will be put limits to the malicious behavior of that great reveler. But before I will now command already here something in the name of the emperor, I will also ask for a correct advice from this most wise Lord and Master here, and He will tell me what is needed above all.”

## CHAPTER 115

### The divine guidance of the Jewish people

[1] Then Agricola turned to Me and said: “O Lord and Master, give us Romans advice according to Your love, mercy and justice to know what can be done about this really very evil matter for the benefit of these people.”

[2] I said: “There is not much that can be done now, for according to your laws, a contract must be upheld and remains valid for the determined time if the possessor of this contract complies with the conditions. But it is not stated in the contract that Herod can shift the taxes of those who redeemed themselves and have become Roman citizens to those who are not redeemed, and therefore you surely can forbid this to him. It is true that the governor Pilate had already partly done this and has because of that made Herod his enemy, but this was not to much use, and Herod still does what he wants and does not bother much about the governor, for in the contract of the emperor he has indeed the clearly formulated authority to help himself with all the rights of a king as far as they are not in contradiction and incompatible with the laws of Rome.

[3] Well now, after such authority that was given to him, which clearly was not well thought of, he can commit a lot of to Heaven crying injustices and by virtue of your contract you cannot call him to account.

[4] But the fact that he is now so greedy and suppresses the people greatly is because of the circumstances that he wants to gather so much money so that with this he can for his own benefit and purposes redeem the whole country forever from you Romans, in order to become from you a completely independent ruler over the whole of Judea. Although he will not be able to go that far, but since this is now his purpose and plan, he therefore acts this way in order to once carry it out according to his idea at the time of a favorable wind coming from Rome.

[5] As it is now, I could change all this with one single thought, so that the whole house of Herod would not exist unto his most distant relatives. But still, I do not do that because he is allowed as a rod of chastisement for the stinginess and the haughtiness of the people of God.

[6] For when the Jews stood under the judges, they did not have taxes except for the tithe, and they were rich and mightier than any other nation on Earth. Then they became presumptuous in their luster and wanted to have a king who would exceed all the kings of the Earth in glitter, splendor and might. And a king was given to them. But with him came also all misery over the people that had become unsatisfied with God's ruling.

[7] Then the people grumbled and lamented still more than now, and many asked God for help, but God is not a Being who just like man will change His decision from today until tomorrow, for if He would do that, there would be no Earth and no sun for already a long time. And so He let the Jews be among the kings. And the kings were wise and led the people justly, as long as the people themselves remained good and wise and just according to the laws of God. But when the people committed prostitution and all kinds of injustices, also unwise and hard and unjust kings were assigned over them.

[8] And when the whole Jewish people, apart from a few, turned to paganism, they came into the imprisonment of the Babylonians, in order to experience how it is like to live under the rulership of the dark heathens. It was only then that the people returned to their old and only true God, and God made them again an independent people and gave them wise and righteous leaders.

[9] But it did not take long again before the people fell back into their old sins and evil, and God placed them gradually into circumstances wherein they are now – as they deserved it sighing and lamenting.

[10] And God has come now Himself into the flesh to the people in the manner that the prophets have predicted, and He wants to free them and make them happy for time and eternity, but the great mass do not believe it when they hear about it and see it themselves with open eyes, and they persecute the almighty Helper and they do not want to hear anything about Him. But for this reason, God allows also that the blind people that became evil are tormented in every respect and will be tormented more and more, and it will still happen that they will be scattered among all the nations of the Earth and they will have no country that they could call their own.

[11] Because of the fact that the people are still like that now, they must be tormented by the Romans and still heavier by their feudal monarchs. But he who is still wise and just and observes the commandments of God and keeps them, will also be justified, find mercy and help with God and with the people, and the greediness and lust for power of Herod will not be able to harm him, of which Lazarus and many others can testify.

[12] But he who is still oppressed must firstly and truly turn to God and ask Him for help in his heart. Then he will be helped if he will desist from all those many sins, which are now more practiced among the Jews than among the heathens.

[13] Look, friend Agricola, this is how things are, and from what I have said now you surely will be able to conclude what you have to do with regard to Herod."

[14] Agricola said: "Yes, Lord and Master, only true and faithful One. Now I know very clearly what I have to do. Whatever is right for You, o Lord, that is also right for me."

## CHAPTER 116

### The chief and the innkeeper recognize the Lord

[1] But while I was talking to Agricola, the captain, his two companions who were at his service, and also the innkeeper were listening very attentively, and after the words of Agricola, the captain said: "Lord and Master and wonderful Savior, as You have spoken now, I have never heard any man speak. I have the impression – and very strongly – that there is someone quite different hiding behind what You in Your innocence seem to be. You certainly must be that great Man from Galilee about who Cornelius and a few other Romans have told me. And if You are indeed the One, then everything is clear to me now, and I already know for myself with whom we have to deal with, this to our highest bliss. But be not angry at me because I have said this here."

[2] I said: "Oh, not at all, but it is really wonderful that the gentiles can see the light sooner than the many Jews who were after all called to the light from the very beginning. But so be it. Therefore, I have already determined that the light will be taken away now from many Jews and given to the gentiles. They have been blind for a long time and have fervently desired to have the light, and because they have desired to have the light, they have also found it. But the Jews boasted about it that they were the only ones to have the light. However, now they have become so blind that it is difficult to make them seeing again."

[3] My words are the light and the life, and My deeds witness that My words are alive, because the Spirit that is in it is not a dead, but an eternal living and above all mighty Spirit, because before anything was ever created, there was the Word which you are hearing now. The Word was with God, and God Himself was the Word, but the Word has now become flesh and lives now among you. I came in My property to those who are Mine, and they did not recognize Me.

[4] Oh that great blindness of the Jews, and namely of those who are sitting in the temple and the synagogues and put themselves in front. When I call them, they do not hear anything, and when I show them the great light, then they do not look at it. Therefore, woe to them on the day of judgment that will come over Jerusalem. But now, nothing more about it."

[5] Then the innkeeper said: "O Lord and Master, You seem to be somehow displeased because of me because I did not recognize You immediately and deeper

like the Romans have recognized You, but I think that this is not my fault. Lord and Master, say it straightforward that the fullness of God is bodily living within You, then I and my whole house will believe it. Because the signs that You do, can indeed only be done by God – and man when for a few moments he is pervaded and seized by the Spirit of God – for no man could bear the too much and too endless might and power of God's Spirit in himself and by that remain alive.

[6] But who thus, just like You, contains and carries the fullness of God's Spirit bodily within himself and in this manner also continuously lives and acts, he is as good as God Himself. For if God's Spirit was able by His word and will to create and give for us men a body with a living soul, then why should He not be able to give Himself – if this would please Him – an extremely pure body according to the order of His love and wisdom?

[7] From this, o Lord and Master, You can almost endlessly more clearly conclude than I, that I do not belong to the Jews who are slow to understand, but I can believe quickly and easily what I recognize as an unmistakable truth. Therefore, please be not angry with me because the captain as a gentile has recognized You sooner than I who am a Jew."

[8] I said: "If I could become angry with you, I would not have come to you. I have however known for a long time what would happen to you today, and for this reason I have come here to you with these friends to help you. And now that I have done this, I surely am not angry with you, but actually a dear and great Friend of yours. But what I have said now refers to all Jews and all nations on Earth and also for those who live on the stars.

[9] But now I want to tell you something else, [9] and then you will understand all the more clearly why I now have come to you as dear and true Friend.

[10] Look, close to the city, rather in front and not far from the road, there is a cave that still today serves as sheepfold. When the emperor August prescribed the first census in the land of the Jews, I was born there around midnight from a young woman who never had known a man. As a sign of recognition for men, so that they would become aware who was the One who came there in the flesh of men, great signs were happening in the sky and also on the Earth, which was seen first by your shepherds.

[11] You, at that time still a shepherd on that large pasture land which is nowadays still your common possession, were one of the first who came to the cave and greeted the newly born King of the Jews and gave Him honor.

[12] And when you heard the choirs of the angels, you said to a few shepherds who came to the cave: 'Look, just look. The face of that little Boy shines like the morning sun, and in the cave it is so bright as during the daytime. There is more than only a newly born King of the Jews. This is the promised Messiah. This is the One about who was prophesied by all prophets. He will bring us the salvation and that is why we must worship Him.'

[13] It was also you who song the following short psalm to the other shepherds: ‘May God be merciful to us and bless us. He makes His face to shine over us – sela – so that we on Earth should know His way and His salvation among all gentiles. You, God, the nations are thanking, all nations thank You. The nations are happy and rejoice, so that You will direct the people justly and rule the people on Earth. You, God, the nations are thanking, all nations thank You. The land gives its crops. God, our God, bless us. God bless us and may the whole world fear Him.’

[14] Look, driven by your inner spirit, you referred this psalm to Me, and later, after you father, when you became the owner of this estate, you let a nice hewn stone be placed not far from here, and with your own hands you wrote the psalm on it, so that it is easy for everyone to read and to recognize it since you did it with indelible paint in the Hebrew, Greek and Romans script and have also written it into those three languages.

[15] From this you can surely conclude that I know you very well and that I am not angry with you as you thought, for you were indeed one of the first who recognized Me already at the time of My birth and gave Me the right honor, and so you surely will not be the last one to now recognize Me again.”

[16] On this, the innkeeper was moved to tears and said: “God, Lord and Master. As soon as I saw You, it came to me in spirit that this would be so, but I did not dare to speak it out loudly. But since you now were so merciful to bring it into my memory again, it is surely above all doubt that You are the same for whom only already 32 years ago my favorite psalm was meant. O, what an endlessly great salvation has now come over my house. O Lord, o God. What psalm will I now sing for You?”

[17] I said: “We will abide with the song that you have song for Me the first time, for it contains indeed everything that is according to the eternal truth, and I am satisfied with that.”

[18] Then the innkeeper asked Me if He could not tell in his house to his wife, his healed mother, his children and also his healed helper what kind of salvation has come now over them all.

[19] I said: “We will do that only after the midday meal which will not take much longer now. Until then we will however discuss something else.”

## **CHAPTER 117**

### **The innkeeper relates about the first visit of the Lord**

[1] Look, I was here a year ago and have healed at that time in the environment many paralyzed, cripple and blind people. When I traveled then to Galilee, many people came with Me up to Capernaum. Those people wanted to exalt Me on the

way by making Me King, because they saw the signs that I had done. But when I then let them faithfully hear in the synagogue in Capernaum profound words from the Spirit, they all started to be irritated, said that it was a hard teaching and wondered who had to hear and understand it, upon which they left Me and went home again. Since you know a few of them and have also talked a lot with them about it, I would like to hear now from you what these people think about Me now.”

[2] The innkeeper said: “O Lord, who test heart and kidneys of men, what will I now still be able to tell You what You probably know endlessly better than me?”

[3] I said: “Yes, My dear friend, the question is not if I yes or no already know it beforehand, but it is to relieve your own heart and to purify completely your thoughts and words, and therefore I gladly want to hear it from you. Besides, in that case all men had to walk around in My presence as if they were mute, because those who have once recognized Me can always conclude that I know everything about what goes on in them.

[4] But I want that you also will speak and freely express what goes on in you. And so you can now in My presence in short also tell everything what you have heard here and there from the people.”

[5] The innkeeper said: “Yes, God, Lord and Master, that would be all right if all the things that the people say about You would be nice to relate to You further in the presence of these men here. But it is quite different.”

[6] I said: “It does not matter here anyway. Now speak freely.”

[7] The innkeeper resumed: “God, Lord and Master, the people with who I spoke about You, without knowing You as I know You now, said that a great prophet, who gave in Jerusalem and also in this region very wise teachings to the people, had performed such signs – more in particular the healing of all kinds of sicknesses – which no man had ever done before. These people were very much attached to that great prophet, as they call You, followed Him closely and they also felt a great joy over Him because they could well perceive that He was no friend of the now already commonly hated Pharisees. As far as Capernaum they have found nothing at Him that was offending, except that He on a mountain where before He had fed them in a wonderful manner with a few breads and little fishes and they wanted to make Him king, He went off and has left His old disciples. But later at night He still came back to them, possibly in a wonderful manner walking on the waving sea as if it was dry land.

[8] They were all very glad that He came back later and they rejoiced for the coming day and for His teachings and deeds. But this fully expected joy came completely to nothing, because the next day He had said such absurd words to the people that even His old disciples were offended about it, and except for a few, they all left Him, and so also all people who had followed Him from here. For they became very convinced that He had gone mad, for in His speech He had summoned all of them in full seriousness to eat His flesh and drink His blood, without which nobody

could receive the eternal life, for He only would awake those on the youngest day for life who would eat His flesh and drink His blood.

[9] Yes, this is of course quite hard, and I could not really blame the people – who otherwise are really open for all higher things – for the fact that they have left after such preaching, and are complaining until this day that God had permitted that such an unmistakable great prophet to whom the people had already so many things to be grateful about, had to become suddenly insane.

[10] But if You have already given such a speech before, then You certainly wanted to tell the people a hidden truth by that in the manner of the old prophets, as I actually am only now imagining it. But if one year ago I also had been among that group I certainly would have left with the others.

[11] But now I surely can imagine what You wanted to tell the people with that, and I think that we soon will take now Your flesh and blood materially to us, just like we have really taken spiritually from Your mouth Your flesh and blood to us. And so I have spoken now without any reserve.”

[12] Now I commended the innkeeper, and all those who were present were very pleased with him, and My old disciples, just like the Romans, were surprised about his intellect.

## **CHAPTER 118**

### **The innkeeper relates about his inn**

[1] But now also the children came and invited us for the midday meal to which we responded. The inn-house, surely one of the most beautiful and most impressive in the whole extended region, was entirely build from fine hewed quader stones and had above the ground floor still two more arched floors. On each floor there were three big halls, and in each of them about 700 people could eat. But besides the three dining halls there were on each floor also 30 living rooms, each provided with two windows, which could of course not be closed with glass panes as (nota bene) during this time in Europe, but at that time there were factories in Damascus which produced a completely transparent parchment, just like the nowadays glass, and with such pieces of parchment the many window frames were covered very elegantly, and the wind and the often great heat of the day could not come into the halls and the rooms. This kind of window arrangement was a little rare because it was too costly, and instead of that, different colored curtains were used on the inside of the window bars.

[2] We were escorted to the second floor by means of easy and broad marble stairs, and from there to the middle main hall, where a big, long table was set for us.

On it there was a large quantity of the finest bread and big cups in silver and gold, full of the best wine. The well-prepared calf was already cut in pieces, lying on the many platters, which were also made of the purest silver. Besides that, there were also a few well-prepared side dishes like well-prepared fishes, and also chicken, doves and lambs and all kinds of good general fruit, like all sorts of fruits and sweet berries.

[3] The Romans opened their eyes widely and Agricola said: "Truly, such a magnificence and such a wealth I did not encounter for a long time, and such a good and richly provided table neither, and the dining hall of the emperor in Rome does not surpass this one in graceful beauty."

[4] When the Romans had somewhat recovered from their amazement, we went to sit at the table and began to eat and to drink. They all strengthened themselves and enjoyed intensely of this excellently prepared midday meal, but they could of course not eat half of what had been prepared, because it was present in a too large quantity.

[5] Little was spoken during the meal. Only when the wine had more and more loosened the tongues of the guests, the Romans were the first to be very talkative, and Agricola asked the contented and besides that still very piously disposed innkeeper: "But tell me: does such an inn really produce so much profit that certainly already your ancestors were able to build such an impressive beautiful building?"

[6] The innkeeper said: "Just and mighty lord, such an inn produces indeed after a year a nice benefit, but even if I would add the profit of one hundred years, then it still would not be possible to build such a house with it.

[7] Look, although the covering of the windows was installed by my father and partly also by me, but the house and the walls are already very old and older than the city of Bethlehem, which David, the great king of the Jews, let it be build, for which reason it still is called the city of David.

[8] Already Saul, the first king of the Jews, must have partly built this house, and when after him David by God's decree was anointed as king, he was the first to finish it, even before he started to build the city, and after that, he also lived in it for a long time. He wrote a lot of his psalms in this house of which still a few can be seen in the white marble stones, and for someone who is acquainted with the old script, they can also be read and understood.

[9] Also the scales and the cups that I have placed before the Lord and Master, who deserves the highest worship and reverence, must still be the property of this old house from the time of David. But He alone will know best if anything is true of all that.

[10] So also, me and my ancestors must be descendants from a sideline of David. But at least it is sure that in our house chronicle, which goes back a few centuries, it is not stated that someone has ever received this house and this estate as property by a purchase. But no matter how, still it is sure and true that firstly nor my



grandfather nor my father nor I myself had build this house, and secondly that everything that belongs to the house and that is in the house is completely and rightly my property and that I do not owe anyone anything in this world.

[11] The silver and golden objects are indeed for the greatest part acquired reasonably and honestly by my grandparents who are more familiar to me from our house chronicle. I have until now still not brought anything of such valuables into the house, because firstly this house is surely already richly enough provided of it, and secondly I am really not so attached to all those sort of things, because these, no matter how beautiful they are, must still all be left behind after a short time, and in the eyes of the eternal Judge then only those treasures will be valuable which we have made our own by keeping His very holy will which is revealed to us through Moses and His prophets.

[12] This is my inner conviction to which I will always remain loyal until the grave, and from now on all the more stronger since by the never expected arrival of the Lord and God such endless great salvation has come to me. But now I will turn with all respect to the Lord Himself.”

## **CHAPTER 119**

### **About good deeds**

[1] I said: “Yes, yes, I surely know what you would desire above all. Now let your mother, your wife, your children and also your helper come to Me, but do not tell them yet about what you know to be special about Me. But when I will leave from here again at evening time, you can, each one according to their comprehension, also talk about the main point and tell them that all who believe in Me, keep My commandments out of very fervent love for Me and so also for fellowmen like the poor and the needy, to love them by word and deed, will receive the eternal life in My Kingdom, which has no beginning and no end. And now, go and bring them.”

[2] Then the innkeeper went away and he soon brought all those who belonged to him into the dining hall and presented them to Me while he said to them: “For this true Savior of all saviors in the world you must bow deeply, and thank only Him for the very great benefit and mercy that He has given us, which cannot be paid with all the treasures of the world.”

[3] In fact, the children and the wife knew Me already and came immediately close to Me in an honorable and very kind manner and praised God, because He had given such a truly godly power to a Man, but the healed mother and the healed helper were really competing with one another in expressions of thanks and praise, which they showed with words and gestures.

[4] But I said to them: "To thank for a received good deed is fine, correct and fair, because the one who has received love from someone owes it to him to give also all love and friendship in return. But this is not a too great art in life. A greater and more deserving art in life is: to keep God's commandments. The greatest and most deserving art in life is however: to forgive all our enemies with all our heart, to do good wherever possible to the one who wishes us evil and is also doing evil to us, and pray for and bless the ones who hate and curse us.

[5] Whoever does that, piles up glowing coals on the heads of his enemies, by which they will better themselves and he will make them soon his remorseful friends, and by which for him all his sins will be completely forgiven by Me, and already on Earth he will be equal to the angels of God.

[6] Do also you likewise, than God's mercy and blessing will never move away from your house and from you.

[7] And if ever you lend money, lend also to the poor who cannot pay you back with usury. Then you will find as reward for that as interest a great treasure in Heaven.

[8] When you do for this or that person a good deed, then do not do it in such a way that another who can afford it will refund you, either by charging high interest rates or by reducing the daily wages of those who by necessity have to serve you. But whatever good deed you do for the poor, do it freely out of love for God and fellowman, then you will find the reward in Heaven.

[9] When now and then there are unfruitful years, then do not be miserly, do not sell your grain more expensive, do not bake the bread smaller and of less quality and do not reduce the daily wages of the workers, then you will have in return all blessing from above.

[10] However, if in times of need you will be miserly to your fellowmen, God will also be miserly with His blessing over your fields, vineyards and herds, and in this way you will gather little treasures in Heaven. Do remember that well and act accordingly without objections, then you will have blessings in abundance for this time and forever."

[11] When I had said and advised these things to the family, the innkeeper himself said after awhile: "Yes, yes, for the eyes of the all-seeing Spirit from God, nothing remains hidden, also not the very smallest thing.

[12] With us and in my house it has been the custom of old to say the following and also to act accordingly: 'Do good to everyone, when he needs it, but forget by that not your own advantage.' But now I can see in Your light, o Lord and Master, that this way of thinking and acting is absolutely not according to the godly order, and that is why I will also in this matter in the near future introduce a very different order. Although I will still lend my money at a moderate legal rate to those who need it, but if someone would come and cannot pay any interest, and if it can be known to me that he is really in need, then I will always lend him what is necessary without interest, and in the extreme case I will give it. Enemies I have indeed very few and

therefore I also have little to forgive them. But if ever in the future – which cannot be foreseen by us – I would have some, then I will treat them as You have advised to us all now.”

## CHAPTER 120

### About neighborly love

[1] I said: “You will do very good at that. But now I will tell you something else, more precisely to your heart, in a parable: suppose you should travel for certain matters and business on a faraway trip. But since you are in foreign countries, after many days of traveling away from home, it could happen – as this already happened many times in the world by permission from above – that your whole fortune, which you had taken for your long and faraway trip, would be lost and you then would be totally desperate in the foreign country in a completely strange place, after which you would feel very sad, and walk around with a sad face in that strange place.

[2] But someone would clearly notice it to you and would ask you: ‘Friend, you seem to be very sad and cast down. Tell me what you lack.’

[3] You would tell him about the misfortune, and upon this he would say to you: ‘Friend, come, I will help you, but be careful next time and protect well what is yours. If you can refund me when you have an opportunity what I am giving you now, then you will have done well, and if you will not be able to do that, then I will not be your creditor.’ After that, the man would give you what you had lost.

[4] Now tell Me, and also yourself how unbelievably glad you would be and how much you would praise God and such a noble man. And when you then came back safely, would you then not do everything to show yourself extremely grateful to him and also to God?

[5] But now imagine this also of somebody else who would come to you from far away and who had a misfortune, and who came at your prosperous inn, and full of sadness he cries, not knowing what to do. Now, if you would go out to ask him: ‘Friend, you are very sad and you seem to be in a very annoying situation? What is wrong? Tell me openly, because look, I am someone who as far as it is in my power – am willing to help.’ Then that man would say to you: ‘Ah, noble friend, I have traveled for business from a faraway country to this place, and not far from here I have been robbed by thieves who have stolen all my money which consisted of 20 pounds of gold and moreover still a one thousand pieces of silver at the current rate of this country, and now I am here without any means, and so far away from my country and home I see no way out and I do not know where I can receive help.’ But if then you would say to him: ‘Friend, come, I will help you. You do not even have to

tell me your name, your country and your place of residence, but you surely will come to know the name of this country, this place and also my name. If at one time you can bring me the money that I lend to you, you will do well in the eyes of God and all good and just men, and if you will not be able to do that, it will be all right also', after which you then would give him what he had lost. What do you think how God would consider and reward such a deed of neighborly love? And will this man, who you have made happy again, once he will be home, not make effort in every respect to show himself thankful and grateful because you have shown him without any self-interest such a great friendship? And even if that man, in the excitement of his earthly happiness, would maybe not think about you, will in that case God not think about you a hundredfold?

[6] Truly, whoever will do such deeds without self-interest, but solely out of pure neighborly love, he is also a great friend of God, and is already on this Earth equal to the angels of the Heavens and he has the abundance of the Kingdom of God already in his heart.

[7] Because a poor person from another country is a one hundred times poorer than a poor person in his own country who still can find easily help with all those who know his need, but the poor person from a strange country is like an under aged child who still cannot make his need known to anybody, except by crying. Therefore, be also merciful to strangers, then you will be accepted also mercifully in Heaven, because for Heaven you are until now still mere strangers to whom during your earthly trip towards it a misfortune has happened. Now what do you think about these words of Mine?"

[8] The innkeeper said: "Lord and Master, what can someone like us still add to that? This is a pure truth, and for people like us there is nothing else to do except during such occasions to execute its pure godly meaning. For what would do good to me if I were in need in a foreign country, I also am indebted to a foreigner in my country. Because those who live in countries and kingdoms far away from here are indeed also human beings. Even if they have other customs and another faith, this must, according to me, be no reason, and one should not act according to the teaching of our Pharisees who say that the true Jew must consider all gentiles as dogs as long as they persist in their paganism, and that the one who does a good deed to a gentile will bring God's wrath over him, selling his soul to the devil. He rather should also be kind to the gentiles and show them that he as a Jew is a good and kind person. Then the gentile will more easily ask: 'Friend, what is the teaching of your faith of which such good men are originating?', as when I should show myself as a hard and besides that still hostile Jew.

[9] If I show true friendship to the gentile, then the result is surely not that I myself am accepting his dark faith, as the Pharisees say, but I remain a Jew and by my friendliness I only have shown the gentile the way by which he also can become a good Jew.

[10] True love and meekness are for all men certainly a much better teacher and converter than rage and revenge against those who certainly without their fault are in the night of the spirit. Just like it certainly would be extremely foolish and inhuman to hate, avoid, despise and not showing any love to a person for the reason that he has lost the light of his eyes. So it seems to be all the more foolish and worse when one should never make effort to show even by far any human kindness to people who are blind in the spirit and cannot help themselves.

[11] The fact that we Jews are unfortunately mostly hard and behaving unkind to foreigners is after all nobody else his fault except our priests who would rather see when we offer all the best fruits to them and provide the foreigners with gooseberries. But from now on it will be quite different in my house. Your word, Lord and Master, will be in future times the rule of conduct for the actions of my whole house, and I will take care that also my neighbors in the whole region will conform to me."

[12] I said: "You have now spoken well and truthfully in every respect. And so it is. The blindness of the Pharisees is the only cause of all the wrong things that are now in use among the Jews. They are themselves blind leaders of blind people who, when they come to a hole the two will certainly fall into it while later neither one of them will be able to help the other out. Therefore, you should listen and accept from them nothing else except the teachings of Moses and the prophets. But you should abhor their own regulations, just like their works, which are mere and solely evil.

[13] They say indeed that the elders, scribes and Pharisees are sitting on the chairs of Moses and Aaron. So be it. Accept therefore only from them what they will read you of Moses and Aaron, but all the rest you should consider as a whitewashed grave that glitters from the outside but is within full of decay and dirty stench and death.

[14] Now I have said and shown you that which is most necessary according to the full truth. If you will live and act accordingly, you will also receive the reward which I have promised you, for I Myself have the power to give it to you, just as I also have the power by My word and by My will to make all bodily diseases completely healthy and to awaken the dead to life of which all who are here around Me can give a valid testimony to you. And after Me, they will also do that, when I will have returned from where I came. But now enough of all this. Now we will have a closer look at your house."

## CHAPTER 121

### Visiting the old royal house

[1] The innkeeper said: "O Lord and Master, truly, too much benefit and a never deserved mercy are coming to my house, for until now I still have done little which deserves eternal life."

[2] I said: "Friend, God does not consider the things which you yes or no did not do in the limitedness of your inner light and will, but God considers only what you will do in future times. But since God can see your serious will, you also can rejoice beforehand in His mercy and the real and true salvation. If I would not have known you much earlier than you have known Me, I would not have come in your house."

[3] With this reassurance of Me the innkeeper was completely satisfied and he thanked Me with his household for such lessons and for all mercy which I had given to his house.

[4] Upon this, he said to his household that they should open all rooms and areas of the second floor where we were, which then also happened immediately.

[5] First we went to the right, entering the adjoining big hall that was full of riches and old memorials. In this hall there was a big marble plate in the southern wall on which there was written, with indelible paint the still very good readable psalm of David, translated from Hebrew, which sounds as follows (psalm 8): 'Lord, our Sovereign, how lovely is Your name in all countries where they thank You like in Heaven. From the mouth of young children and infants (the gentiles) You have prepared for Yourself a power because of Your enemies (the Pharisees and scribes), to destroy this enemy, this revengeful one. For I (David or the better Jewish people) will see Heaven, the work of Your fingers, the moon and the stars which You have prepared ('Heaven' means the teaching, 'fingers' that which is bodily to the Lord, 'the moon' the love of the Lord for men, and 'the stars' the endless many truths that come from love).

[6] What is man that You think about him, and the child of man that You care for him? (By 'man' is here to be understood the whole human race, and by 'child' their weakness and blindness). You will let him be forsaken by God for some time, but then You will crown him with honor and luster. (See the time of the Babylonian harlotry. By 'him' is to be understood the Christian people without the inner godly light). You will make him lord over the work of Your hands. You have placed everything under his feet (here by 'him' is to be understood the Lord from the point of view of the pure teaching from the Heavens that will finally radiate through everything and control everything). Sheep and oxen all together, also the wild animals, the birds in the sky and the fishes in the sea, and that which lives in the sea (thereby all men and races of the Earth are to be understood. High and low, young and old, educated

and uneducated, strong and weak, will happily rejoice in the live-giving light from the Heavens). Lord, how glorious is now Your name in all countries.'

[7] When I thus read to them the psalm on the marble plate, all of them were very glad, and the innkeeper asked Me if I would like to give them in short the explanation of this psalm, for he had the impression that a wise and prophetic meaning was hidden behind it.

[8] And I said to him: "You are right again, and I will also show you the hidden spirit of truth, but you will not understand it completely because David spoke and sang in it about the distant future."

[9] Then I explained the hidden spirit of the psalm in the manner • only a bit more extensive – as it has now been put between brackets, briefly explained in a way that is easy to understand. The innkeeper was very satisfied and grateful with that, as well as all the others, for they noticed that it was completely according to what I had already predicted to them at other occasions in more understandable words about the destiny of My teaching and about the distant future.

[10] Then the innkeeper brought us to a very antique closet that was very gracefully made of wood of cedar and ebony, opened it and said: "This closet contained the special scriptures and notes of the great and mighty king, but there is nothing left now. I am using it now for the preservation of all my treasures, which had to originate from that time."

[11] Then he opened certain hidden compartments of this big closet and showed us a few catgut strings which David made himself, a stone sling and a couple of stones, then a spear, different writing shelves, which were seen and admired with great attention by the Romans.

[12] However, the innkeeper asked Me: "Lord and Master, are these relics really genuine from the time of David?"

[13] I said: "Friend, genuine or not genuine, this does not matter now, because these things have no value for the true man who strives for the spirit of the truths of life from God. However, what is valuable as an inheritance of the wise king of the Jews is the spirit in his writings and songs, and also what the chronicles of his deeds have preserved for men. Because once in the other life, man will only possess his blissful existence by that which he has made his own by his good deeds according to the will of God.

[14] Apart from that, it does not harm a soul who is noble and pure by his good deeds if he feels joy over historical objects. Only, he should remember that an exaggerated veneration of such things can have no value for his inner life because they are as such dead objects.

[15] Whoever would venerate such objects too much, would by that commit a kind of harmful idolatry and finally could easily fall into all kinds of superstition. And this would be equal to dark paganism, which – for the sake of the Kingdom of God that is now coming to all people must be resisted in every respect, so that it would not take

root in the new teaching, for it would pollute and spoil it. Then the inner meaning of the psalm that was explained to you would become true prematurely, because people would fall from one godlessness into another by all kinds of superstition.

[16] Therefore, show these relics only to people who are not superstitious, but who consider them merely as historical things and who do not attribute a so-called healing magical power to it.

[17] Look at the mountains and their stones. These are works of God's power and wisdom and for you already unspeakably old, and as such they certainly are more memorable than the works from the hands of a human being. But what sensible person would want to venerate these mountains or even worship them because of the fact that they are unmistakably works of God's almightiness and wisdom and are extremely old. They are and remain matter and it is their destination to be useful for the Earth.

[18] Such old objects are thus also only useful to some extent because they partly can serve as proof for history, as far as they can be proven to be real, which is of course for all men who search for the pure truth of all things somewhat difficult to determine.

[19] However, these things are real. But although I am giving you the assurance, the value of it has not increased. And so you know now also how you should look at these relics. So you can close the closet again and guide us to the other hall for the Romans."

## **CHAPTER 122**

### **The Lord explains psalm 93**

[1] Now the Innkeeper thanked Me once more also for this lesson and closed the closet, after which we entered the eastern hall. Also this one protruded with all kinds of treasures and historical objects in which the Romans took much pleasure.

[2] And our Agricola said: "Friend, you and your parents and grandparents must have been very silent about what you possessed and are still possessing now, because otherwise we in Rome had to hear something about it, for these treasures have a double value, firstly they come from noble metals, pearls and very precious gems, and besides that they have for you Jews a great historical value."

[3] The innkeeper said: "Mighty lord, it is also necessary in more than one respect to be very silent about it, not so much because of the Romans but surely because of the priests. For if these would know about it, they would not leave me in peace in this house already for a long time, and out of pursuit of gain they also would drag one or the other thing away from here, but we do not give ourselves away by saying what



things there are, although the priests have asked us about one or the other thing. And also, I have not so much trouble with the priests now because I have placed all my possessions under the protection of the Romans. But on this upper floor I seldom accommodate travelers since they easily can be accommodated on the ground floor and on the first floor and I still have other secondary houses where I also can accommodate many travelers. I also do not have to be afraid of thieves and robbers, for as you have seen, this house is firstly surrounded by strong, high ring walls over which cannot be climbed, and secondly there are too many honest people who live in this region, and the thieves and robbers do not come in the neighborhood, and so these treasures can well and safely rest here. But there is another plate with a psalm. Does the Lord want to translate it for us?"

[4] I said: "Yes, yes, that will be wiser than to admire these old treasures too long, which have no value for the soul and for the spirit. If in future times you will gather treasures, then gather those that cannot be destroyed by rust and cannot be gnawed away by moths. To what advantages are to man all treasures of the whole world if thereby he suffers damage to his soul? If by the love for dead worldly treasures the germ of death is laid in the soul by which the soul passes into the death of matter, then who will save him from the iron grip of judgment, which has become the love and the illusory life of the soul?"

[5] The innkeeper said: "O Lord and Master, surely with God all things are possible?"

[6] I said: "Indeed, this is surely so, but in eternity everything progresses much slower than in this world where everything lasts always only a very short time, changes fast and easy and stops forever to exist in the manner as it was before.

[7] In the kingdom of spirits there is however no more flow of time, and there you cannot say: 'Today I will do this and tomorrow that', but everything lies already as an accomplished deed and as a complete work in the soul. And if this is of an evil kind, then from where does the soul who lives on have to acquire new elements and a new insight to change in himself that which is evil.

[8] Although, also there, it will be given to the souls to change themselves, but there it will often take extremely long for those souls who sank away too deeply into the world, and finally still little will be achieved with certainty, because love is the life of the soul. If it is spiritual and is consequently good according to God's order, then the soul has also a true and perfect life in himself and lives on completely in great clearness, and this is then already a real eternal life, but if the love in the soul is material and dead because he is judged, then also the life of the soul is the same as that love in him.

[9] Such a life cannot be a true but only an illusory and deceiving life. And because this is how it is, it is therefore also no eternal life, because in his evil nature he cannot live on, but must change himself either for the good or in the worst case for the thoroughly evil, which is the hard judgment of 'must' and the actual eternal death.

And to deliver himself from these hard bonds will be just as difficult as a hard stone that will change itself into pure streaming water.

[10] Therefore, do not love the world, but flee it in its tempting nature and make use of its treasures for good works, then you will receive by that the true treasures for soul and spirit.

[11] And now let us see what David has written previously on the stone plate, which is fixed in the wall here before us.

[12] What is written there, sounds as follow: 'The Lord is King and richly adorned (with love, wisdom and might). The Lord is adorned and has established a Kingdom (the Kingdom of God on Earth), as far as the world reaches, and arranged in such a way that it must remain forever. From that time the chair (of truth and life) stands firm. You, o Lord, are eternal. The water streams lift up themselves, the water streams lift up their roaring, the water streams lift up the waves. The waves of the sea are great and roar terribly, but the Lord on high is still greater. Your Word is a right teaching, and the holiness is the adornment of Your house forever.'

[13] Look, this is how the very short but extremely meaningful psalm sounds with its rich content, which is spreading its hidden light now in this time, and is also already illuminating the future.

[14] The chair of the eternal truth is now indeed established for the whole Earth and will also continue to exist, but the water streams of the hypocrites and liars, of the Pharisees and false prophets lift themselves also up and begin to roar more and more strong against the truth that came from the Heavens to the people of this Earth, and they lift up their waves of power against the light to extinguish it. Also the waves of the sea have become great and roar terribly.

[15] This refers to the coming great battles between light and darkness, but the truth of the Lord stands above them and will finally conquer over everything that is false and evil. The weapon will be the pure Word from God's mouth, a right teaching of life which will remain forever, for as God is eternal and mighty, so also is His Word. And as the holiness is God's light and adornment, so it is also of His Word and His teaching.

[16] But the house of God is not the dead temple in Jerusalem but the people who hear God's Word, absorb it in themselves with joy and act accordingly. Now I have read this psalm to you and have explained it, but it is now up to you to tell Me openly if you have also understood this psalm correctly."

[17] Then the innkeeper said: "O Lord and Master, who would not have understood it? For what David has written from his spirit that was inspired by God, stands now indeed actually in a wonderful way before us and discloses also the distant future for us as well as the present time. Although, the roaring of the water streams and the great waves of the sea do not please me at all, but what can be done against it and how can it be avoided? For as long as the world must remain what it is, namely a purifying valley of tears for the soul of men, and as long as day and night will

alternate on the Earth and man will have his free will, it will also hardly become light in the assemblies and in the hearts of men. Salvation to the one who receives the light and who, for the happiness of his house, will then keep it in the house and will take well care of it.”

[18] I said: “You are right about that, but he who has a true light in his house and will take care of it, must not hide it completely, but from time to time at a good opportunity he should let it shine also outside of the house. If many houses will do that, also the darkness of the spirit in the world will be much less and the night itself will be as the day. But let us now still look at the other rooms on the second floor of this house, for the Romans would gladly like to see everything.”

## **CHAPTER 123**

### **Historical remarks about the house of David**

[1] Then we walked through all rooms that were decorated with all kinds of valuables.

[2] When we then came back into our dining hall and went to sit at the table that was still provided with all kinds of foods and drinks, and some were still eating and drinking something, the Romans said: “Truly, this is a true royal house, and it witnesses of the former greatness of the Jewish people. Only one thing we ask ourselves in relation to history, namely how this house could be spared at the time of the Babylonian rulership, which lasted after king David still fully 40 years. For as we can read, the king of Babylon conquered this country and destroyed Jerusalem and the temple, and he further took also possession of all the treasures of this country and dragged them to Babylon. Did he not know anything of the great treasures of this remarkable old royal house?”

[3] The innkeeper said: “According to the chronicle of this house, the Babylonians spared this house, for firstly, they mainly attacked the ten cities in and around Jerusalem and also in Samaria and in Galilee. They spared more this region around Bethlehem, which still looked very poor during that time, and they took a moderate ransom, and they did not take the inhabitants into captivity, but they wanted only submissiveness from them, total acknowledgment of the glory of Babylon and the yearly payment of the taxes. Whoever was willing to agree to that and paid that which was required at the fixed time was then left in peace, but where the Babylonians met heavy resistance, everything was of course leveled to the ground, and houses and cities were plundered and destroyed. But that was not the case in Bethlehem, and therefore the old Bethlehem is still as it was constructed during the time of David, and so also this house. Besides, God did not allow that this region that

still was the most loyal to God the Lord, was afflicted as hard as the proud old Jerusalem and the ten rich cities of trade which possessed much gold and silver. That is, I think, also the reason why the Babylonians were more gentle here than in the other cities and places.”

[4] Agricola said: “Yes, yes, this is how it must be, because when the Babylonians were rulers over this great Jewish kingdom, they reasonably could not dispose of all manpower. If they would have done that and would have depopulated the country, then who could have paid them the taxes? But that most of the prominent people during that time were dragged as hostages into captivity to Babylon is very sure and true. And so, this region where the people surrendered very quietly and without resistance were also more spared. We Romans, who as soldiers and conquerors are certainly not dealing so mercifully with those who are conquered, are doing this also, and we never show ourselves as enemies to a people or to a city or community who surrender to us in a friendly way, but we consider them immediately as friends.”

[5] Then the innkeeper asked the Romans not to betray at home what they had seen here.

[6] Agricola said: “Do not worry about that, for the right of property is sacred to us Romans, and our laws are crucifying the thieves, robbers, murderers and traitors. Therefore, possess completely without worry what you have, and be kind to the poor according to your wealth, as the Lord and Master has advised to you, then you will have rest, for also we Romans believe in the Lord and in the fulfillment of His promises.”

[7] After these words of the Romans we stood up from the table, went outside again and prepared for the return to Bethany, which the innkeeper did of course not want to hear. But because we still insisted, he asked us to at least stay one more hour with him. This we also did, talked to one another still about a few things and started then, escorted by the innkeeper, to return. Before we started our way back, the innkeeper, his wife, his children and also his mother and the healed helper thanked Me once more with all their heart and asked Me not to forget them if they would become sick again. This I assured them, gave them My blessing and let them go, except for the innkeeper who, as already stated, escorted us to Bethany.”

## **CHAPTER 124**

### **The irritation of the disciples of John**

[1] It was already quite late in the afternoon, and for this reason it is also understandable that we arrived in Bethany quite late after sunset. Everything was excellently prepared for our reception because Raphael let everyone know that and

when we would come back. This time nothing was worth mentioning on our way back. We continued our trip very quietly.

[2] The Romans talked about one or the other thing with Lazarus and with the innkeepers who were with us, and also My disciples talked among themselves a lot about the events of the day.

[3] I Myself talked little, walked mostly silently ahead and nobody was next to Me. I did this to move on more quickly, for otherwise those who had much to talk about with one another would repeatedly stand still in order to talk with one another so that we hardly could arrive in Bethany before midnight, for we still had to remain one little hour with the innkeeper in the valley since I had promised it to that family in the morning.

[4] Since we were walking fast we reached in a few hours time the inn in the valley where the innkeeper let immediately bread and wine be served and he asked Me to take a little to strengthen Myself. This I also did for the sake of those who were present because they did not dare to take anything before Me, except our Judas Iscariot, but when I took some bread and wine, they all took considerably and they ate and drank.

[5] Also some of the disciples of John the Baptist were present who indeed arrived much earlier than we because they planned to go to Galilee where they had something to do, but because they heard from the innkeeper that I would arrive here in the evening with many disciples, they remained in the second inn in the valley in order to see, hear and talk to Me.

[6] When we arrived and sat down in the large dining room and refreshed ourselves with bread and wine, these disciples of John were secretly offended because we did not pay attention to them immediately after they came in.

[7] And one of them came to Me and said: "Lord and Master, do Your disciples not know that we first have to wash our hands and certainly after taking a trip – before taking bread into our hands, and then breaking and eating it? But I see that all Your disciples are breaking the bread with unwashed hands and then they eat it. As You know, Moses commanded it also, and whatever he commanded, a true Jew must certainly do it also."

[8] When the disciples and also the Romans heard these words that were directed to Me, they were irritated and wanted to correct this disciple of John with rude words.

[9] But I calmed them down and said then: "Put away the irritation from your soul, for it defiles man in his heart, and this is evil, but to break and eat bread with unwashed hands does not defile man. But if it irritates you, disciples of John, and you already heard beforehand that I would arrive here this evening, then why did you not make preparations in My honor, so that according to Jewish custom already at our arrival, water, a wash-basin and cloths would be ready for us?"

[10] I say to you, disciples of John who are purified by water, you also observe, just like the Jews, all the outer appearances very accurately, and you wash and clean

yourselves seven times a day, so that you always have a clean body, but your heart and soul are still very unwashed and therefore you are still far away from the Kingdom of God.

[11] John has preached with sharp words in the desert to do penance for the forgiveness of sins, and his disciples who accepted his word and did penance he baptized them in the river Jordan and he showed them the way to Me to whom it only belongs to actually forgive their sins. But then how come that you, as you are standing now before Me, behave yourselves as if you are above Me and above My disciples? Did John teach that also to you?"

[12] On this answer and to My last question, the disciple of John became very embarrassed and he did not know what he had to answer Me.

[13] But then another one, who was more modest, came forward and said to Me: "Lord and Master, I have heard the wise meaning of Your words and have seen therein the fullest and purest truth, but still they have made my heart very sad when You have said that we are still far away from the Kingdom of God, while we already believed that we stood in the midst of it. What should we do to come into the Kingdom of God?"

[14] I said: "Do what My disciples are doing, and do not judge people according to the outward appearance but according to their inner value. Do always sweep before your own house-door and do not look first at the door of your neighbor to see if the way towards it has already been swept. Only when you have cleaned up the way before your own door you can also say to the neighbor: 'Friend, look, I have already cleaned up the way before the door of my house, but you still have not. If you have the time and opportunity, then do also clean up the way to the door of your house. But if you have another more urgent matter to accomplish, then allow me to clean up also your way.' Then if the neighbor will say to you: 'Do this deed of love for me', then you can also clean up the way before the door of your neighbor, but you should clean up yours first.

[15] No disciple can ever be more than his master. But if he, through diligence and zeal, becomes as perfect as his master, he will also be like him. And when the disciple is like the master, he will also do what his master is doing and what he has done. Then he has ceased to be a disciple and from that moment on he is also a master. Only when he is such, he also can gather disciples and convey entirely his art and knowledge to them.

[16] However, you are by far still no masters, but only extremely weak disciples of John. Then how could you already gather disciples yourself and teach them something what you yourselves do not know? It is indeed already an old rule of life, which says that no one can give anything to someone, which he first does not possess himself. Then how can you teach your disciples to discover the Kingdom of God while you yourselves are still far away from it? Therefore, learn to know first yourselves the Kingdom of God and its righteousness from the Master who has the

Kingdom of God in Himself and who can also give it to you. If you then have received it from the right Master in yourselves, only then you can inform and give it to other people who want to have it and are searching for it. Then the right Master will commend you and He will truly feel joy about you and your disciples.

[17] But if a master of your kind as leader over others who are blind, is still blind himself, then whereto will he bring his disciples? Will then not leader and disciple, when they come to a pit, fall both into it while the one will not be able to help out the other from it? If you really want to be a teacher by all means, then learn first from the One who is a true Master and Teacher.”

## CHAPTER 125

### The request of the disciples of John

[1] When the second disciple of John heard that from Me, he said: “Lord and Master, we can see that You alone are a good and truthful Master and very perfect Teacher. Accept us as Your disciples, then we want to follow You and learn everything from You. In one day we certainly will learn more than we have learned with John in one year. We want to follow You, wherever You want to go.”

[2] I said: “That would be a very good idea of you, but before I will say to you: ‘Come’, I still have to point out something. If this will not bother you, then you can easily follow Me as My disciples. Look, the birds have their nests and the foxes their holes, but I as the Son of Man have on the whole Earth not even a stone that I could put under my head. However, if you have a real trust and a living faith, then follow Me.”

[3] Another disciple said: “Lord and Master, we have only need of Your teaching. We surely will take care of our body ourselves, for we are wealthy men and it is not necessary for us to be also fed by our Master.”

[4] I said: “What I have said to you, I did not say because I want to keep you far away from the table at which I have always eaten with My disciples, but I have said this to you to prevent that you should think about a material profit at My side, for such a thing you will not find with Me. With Me there is only one profit permitted in itself, and that is: the Kingdom of God and the eternal life. If you want to follow Me only for the sake of that, you can also follow Me.”

[5] The disciple said: “Lord and Master, we have wives and children and we have also houses, fields, pastures, gardens and vineyards and oxen, cows, calves, donkeys, sheep, goats and a large quantity of all kinds of tame birds, and we also trade honestly with it and we have never cheated anybody. The very severe prophet John has indeed not forbidden this to us, and besides that, he said that it is pleasing

to God if man works and will provide in this way in a suitable manner for his house and his family, but whoever will practice usury with the gifts that God has given him, will be looked at with angry eyes by God and will find no mercy with Him.

[6] Thus we went among the people and told them what we had heard and seen from John. Well now, during such occasions we have of course also mentioned the fact that we sell this and that for an as much as possible reasonable price, and after such an offer, the presented things were then also gladly and repeatedly bought from us, and with the profit we were always able to feed our household honestly and well. So therein consisted our livelihood, which we then have connected with our position of disciple and later as preacher. But if this is it not pleasing to You, o Lord and Master, that we as disciples at Your side would also now and then think about our houses and families, then we also can desist from it and take quite different arrangements for our household. You only have to clearly show us Your will, then we will act accordingly.”

[7] I said: “You can do what you want, because every human being has his complete free will, but if anyone wants to follow Me as My disciple to win the Kingdom of God, then he should until the time of the full spiritual rebirth – leave his house, woman and children out of love for Me. Because with the searching and exploring for the Kingdom of God he should entrust all worries for the things of this world only to Him who knows everything and whose almighty will can do everything. For if a true disciple at My side will also bother for the things of the world, he is like a farmer who is indeed putting his hands to the plow but at the same time he continuously looks behind, does not pay attention to the track of the plow and is consequently not suitable for the Kingdom of God.

[8] Look at My old disciples. For My sake they have left also house, garden and wife and children and have followed Me, but their earthly household continuous to exist and is taken care of.

[9] He who, as My disciple, cannot completely deny the world, will not be strong in the Kingdom of God, because to serve God and the world is difficult or actually not possible at all. Only when someone has become strong in the Kingdom of God, he can also serve everyone in a useful and true manner.

[10] When in former times on certain mountains there were still schools for prophets, the one who wanted to become a true prophet had to withdraw himself completely from everything and everyone, and search in himself the living Word of God. Once he found that, he was set free and only after that he was capable to truly serve the world in a useful manner.

[11] How the true prophets – and in the first times also the patriarchs – have served the world and were useful, you know from the Scripture, and I do not have to tell you. Thus, now you know My will and My advice, and you may do as you want.

[12] He who will not be completely of God before he goes into the world to work there, will be seduced by the world that will soon without any difficulty devour his



heart and his soul. However, he who has become completely of God, the world cannot harm him anymore, for he has build a strong embankment and a stronghold for himself, which cannot be conquered by the gates of Hell.”

[13] When those few disciples of John heard these things of Me, they thought about what they should do.

[14] One of them, who spoke first, said to the others: “You know, I advice you to stay now here immediately if we want to follow Him as disciples. Our household is well arranged anyway. There is no lack of workers and means, and more is not necessary. What the Lord and Master said to us now is true. So let us also stay with the truth immediately.”

[15] Then they came to Me and asked Me if I would allow them to stay immediately.

[16] I said: “Then stay and become good and active workers in My vineyard.”

[17] One of them said: “Lord and Master, how can You now have a vineyard while actually You have said at first that You do not possess a stone to lay under Your head?”

[18] I said: “This world is My vineyard and the people who hear My word and keep it, and believe in Me, the true Son of God, are the good and noble ranks who will also produce much fruit by their good works. But between the noble ranks are also a lot of those who are not noble and those must also be ennobled, and many strong workers are needed for that. Salvation to those who will show themselves to be skilled workers in this vineyard of Mine, and more precisely out of love for God and fellowman.”

[19] After these words, they thanked Me and stayed, and they began to speak with My old disciples.

## **CHAPTER 126**

### **The captain of Bethlehem comes to the Lord**

[1] Now when this matter was settled, also the captain of Bethlehem who we left in the inn, came still with a few companions on a horse after us, for he wanted to see and hear Me once more and he also had to discuss a few things with the Romans.

[2] After he handed over the horses to the helpers outside, he came immediately into the big room to us and said to Me (the captain): “O great Lord and Master, only after you left the inn, it was as if I had awakened from a dream and wanted to commit myself entirely to You, but then You were already gone. Then I was captured by an all-dominating desire to see, to speak and to hear You once more. So I let immediately the best riding-horses come over from Bethlehem and I rode with these

friends of mine in a fast trot to this place and heard outside from the people of this house that You had taken here a little rest-break. Then my heart jumped for joy. Together with my companions I jumped off the horse in great haste and hurried inside, and now I am here to greet You, and to thank You with all my heart for the endless great mercy that I have received from You for the salvation of my gentile soul. Therefore, please accept with mercy, o Lord and Master, this gratitude from me.”

[3] I said: “Friend, if there were more of this kind of gentiles like you, it soon would become light and bright among the people of this Earth. But unfortunately there are only few of such people and gentiles, and therefore, man in general have to expect – despite My coming to this Earth – a long spiritual night wherein still many battles pro and contra will be fought, but by that the true victory of the eternal truth over the night of all that which is false and evil will remain undecided.”

[4] The captain said: “Lord and Master, in the large inn near Bethlehem, it only took one word and will from You, and two sick people, who had been declared incurable by all doctors, were made healthy. Since You were able to do that, it would easily be possible for You to say: ‘Listen, dark souls, I will that it will become light in you’, and look, by such a word of power, spoken out by You with Your will, certainly not one dark and evil person would exist anymore on the whole Earth.”

[5] I said: “In this you are partly right, but I, who surely know best what the whole of man’s nature is like and why he also has to be like that in order to be a man and not a man-animal, I say to you that man is a very artful and wisely arranged machine what his body is concerned, of which the health, preservation and possibilities for use is not dependant of the free will of man, but only of Him who has created and build the machinery. Whenever there is something wrong with the machine, the Master of it can by His almighty will easily help without harming in the least the freedom of the knowledge, believe and will of man. But if I also would do this in the same way with the soul and spirit of a person, then the own power of life of the soul, which exists from his free love, from the equally free thinking, searching and knowing, from belief and from the free willing, would be as good as broken and destroyed, and with that, also every individual independence. Then to what advantage would that be to a soul and finally to Me?

[6] Therefore, the soul of man must come to the inner, living light of his spirit that lives in him from God, by good instruction and then by his own searching, testing, knowing, believing and willing, and then he has been truly helped forever. Every other might to help him according to your idea would only affect him in a destroying and never healing way.

[7] And look, therefore I also accept disciples and teach them Myself just like a real wise father instructs his children, what they should believe, know and then do, for if I would fill them with force at one stroke with My Spirit, then it would be finished with

their own independence, with their own seeking, searching, testing, knowing, believing and willing, but also with their individual life and with its freedom.

[8] But if I now teach them to know the full truth and to act independently, then the fullest freedom of their souls is not hindered in the least, and what they then will have acquired and what they will have fought for will be their work and also their complete property.

[9] And look, this is then also according to the eternal order the will of God regarding the true and only true useful development of life of men on this Earth. And only in this manner can a soul come to the true, eternal life and finally just like God create his own life and his own Heaven.

[10] For these reasons, which I have now explained, it is for Me surely easy to heal the sick body of a person, but not at the same time also a sick and dark soul. I heal the souls also, but only by My teaching, when they accept it in faith and then conform their willing and acting to it. But he who wants that, has already, with such a firm will, made My Spirit as his own, and by that a sufficient power of life in himself, which he can call with a perfect right his own, even if he can see that it is still only My power in him that acts and rules.

[11] Thus, he who has the opportunity to tell the people My teaching and My will as a loyal worker in My vineyard of human lives will also receive his reward in My Kingdom. Did you well absorb it in you and understand this now?"

## **CHAPTER 127**

### **The objections of the captain about the guidance of the people**

[1] The captain said: "Yes, Lord and Master, this has become totally clear to me now. So the external bodily man was only given by God to the soul as a support for his self-realization and is for the greater part subjected to the power of God's will, but it is still arranged in such a manner that the soul can make use of it as he likes. If he makes use of it according to Your will, which he can know very well by Your teaching, then it will be very beneficial to him because he can develop himself in the body to the true independent and eternal life, but if he makes use of his body in a manner that is against Your order, then this will certainly and obviously lead necessarily to his ruin. But now we come to a point where I had already for a long time, on well-considered grounds serious criticism in myself concerning this with regard to a wise and certainly almighty God and Creator.

[2] Look, how many thousand times thousand of men have come into the deepest night of their soul without their fault and must therefore pine away and go to ruin because perhaps they still will not in a one thousand years have the luck to hear

even one word of Your teaching that is spoken out here. But how many have already certainly since many thousands of years on Earth gone to ruin, who never were able to hear anything of Your teaching? This long time action without light – to the certain ruin of the so numberless many souls – seems very sad to me from the side of God’s most kind and most wise providence.

[3] People do not lack seriousness to search the truth on a lot of places on this Earth, of which I was able to convince myself, and many a man has already found one of its tracks. But where was the proof for the intellect of men that the track for the truth of life that was found by the zealous seeker and researcher was actually completely correct? They learned to know that track, expressed their approval, but they met also other zealous researchers for the truth of life, and they soon were convinced that they came to totally different tracks, which did absolutely not have any similarity with the first one, but which still contained many valuable things.

[4] Yes, I do not know any nation on this Earth – as far as I know them – that did not believe in one or the other deity and was attached to it. But how material are such teachings and imaginations of a supreme and extremely wise godly being? However, the one and certainly only true godly Being seems eternally to be little concerned when whole nations and races are going to ruin in the deepest night of error.

[5] And then, as this is now the case with You, the only true and supreme Deity can indeed come and proclaim to the many thousand times thousands the most true light, but the people in general will not accept it anyway, and many will say: ‘Were our forefathers who have died a long time ago then also not human beings as we are? What did they do wrong that the only and eternal true Deity has withheld to them the light of life?’

[6] A true Deity should always take care for a right enlightenment of the people. But if He provably did not do that, while He professes now to have done it, then this is because either He has never been a true Deity or He did not want to because of a certain disregard for the people on this Earth. Maybe because He was not pleased with them because they maybe could only develop themselves as badly as a lot of fruits that a tree starts to let grow after the blossom but cannot feed them because one or the other internal juice of life is lacking, and it throws them off by thousands and leaves them on the ground to be spoiled and trampled down. A very uneconomical business of which an all-seeing and supremely wise Deity should surely know but which He still tolerates and continuously allows.’

[7] I for myself do not absolutely want to come to You with such objections, but I know that it has already formed very old and deep roots in men, and we men who still are so much permeated with the truth of Your teaching and of the existence of the true Deity in You, will without special help from You indeed never be able to exterminate all those thousand times thousand of errors with the people. For even if

we – weak human beings ourselves – will tell them as truthfully as possible what we have seen and heard ourselves, then who will believe us?

[8] Thus, for this we also need continuously special help from You, o Lord and Master, otherwise all our work and effort will be useless and it will, according to me, be better to let the human race go to ruin into their dark delusion for the whole further future, just as they also went to ruin to a full nothing many thousands of years before us. For what does such a world full of people matter to an almighty and eternal God, and what importance is it to God when the people went to ruin and will forever no more exist?

[9] If the eternal continuation of the life of the soul of man depends only on the fact to know Your teaching and then to continuously live and act accordingly, then there surely will be few who will be so lucky to live eternally. But if things are different with the continuation of the life of the souls after the always somewhat cruel death of the body, I will take back all my human objections and I gladly want to be brought to other ideas.

[10] I have spoken now truthfully and openly and I am also ready to do all what is possible to bring as much as possible people from their night of death to the eternal day of life. But I gladly would like to hear now from Your mouth, o Lord and Master, how things are since the very beginning, and what I should do. I have said.”

## **CHAPTER 128**

### **Relation between God and men**

[1] I said: “Yes, yes, My very sincere friend, with your sharp remark you would be completely right if the matters between God and men would be as you from your obtained experiences have explained now to Me in the name of whole mankind. But the matters are quite different, and consequently your sharp description of the relation between God and men has no other cause except a complete lack of knowledge of this relation between God and men.

[2] God has revealed His will to free mankind already since the very beginning – thus to the first human pair – and the most important descendants of the first human pair had a permanent relationship with God and with the angels who lived before also as bodily men – be it on another celestial body – and they were instructed very clearly in all things and were by that then also perfect men and lords over the whole nature, because all other creatures and also the elements had to submit to their will.

[3] But their many children, who gradually selected different dwelling places on Earth and became consequently independent, did not want to submit to the care of God anymore, and still less to their parents and remaining relatives. They strived to

become rich and famous in the world, and when they were, they became also lazy and proud and did not much trouble themselves anymore for God and His will, which they still knew very well. They did what they wanted. And even if God admonished them by all kinds of chastisements that were always made known to them by means of all kinds of signs and also by wise messengers, they then laughed, mocked God and His admonitions, and mistreated the messengers that were sent to them.

[4] Then they established schools according to their own ideas. But soon their teachers exploited their weaknesses that were known to them and established their education in such a way that this was flattering to the community and which exalted themselves sky high. Now, such teachers became soon, as leaders of the people of a community, mighty kings, and as such they were also always the first founders of idolatry, paganism and of blind superstition or also complete godliness.

[5] But God still continued with it, and also among such heathens He always let men arise who showed them by their teachings and deeds the great misery in which they lived, and showed them also the right ways of life. But such men had always only few disciples, and were despised, persecuted and were declared to be fools by other public teachers and priests and so-called worldly scientists, and the highly ranked people and worldly rulers did

absolutely not want to have anything to do with such humility preachers.

[6] But if this is how it is now, as nowadays the many examples even regarding Me are showing all too clearly, what should and could God still do for the people to keep them in the living faith in Him without ever affecting their free will?

[7] Also this time, now that I personally have come among the Jews to gather them again around Me, I took care that in all continents that you know, I was made known to the people in a manner that was suitable to each separate nation. Just go and ask the people and nations, then you will receive answers of which you certainly will be very much surprised.

[8] But now you think – and this is also not correct – that from now on only those souls will have an eternal life after the death of their body who hear My Word now, believe in Me and will live and act according to My teaching, but that all other souls will be destroyed forever.

[9] Against such an opinion of yours, which is now also believed by many other people, I can only tell you in a pure intellectual manner that the life of every human being is a power from God, which God Himself with all His almightiness can destroy as less as He can destroy Himself, for if God could destroy and exterminate the powers of life that came forth from Him alone, He first should begin with Himself, for finally, He is indeed since eternity everything in all. God can surely dissolve all matter, which is nothing else than His fixed idea, and let it return to that which is spiritual and unchangeable, but He eternally cannot destroy it, because He cannot destroy Himself and His for Him eternal clear thoughts and ideas.”

## CHAPTER 129

### The immortality of the human soul

[1] But of the fact that the souls of all human beings, good or evil, continue to live after the death of the body, certain persons of all nations on Earth with a better insight have more than many thousand of thousands of times experienced the most vivid and convincing examples, because they often for years have had contact and an instructive relationship with the souls of people whose body had died.

[2] But if merely and completely material worldly people do not want to believe that, because they never saw anything like it, can God be blamed for that? Indeed, these worldly people never search for it and thus do also never find it. But those who search for it will also find it among all nations on Earth.

[3] These Romans related to Me about such appearances which they experienced themselves. Are they to you therefore untrue because you still have not seen and experienced anything like it?

[4] Behind the highest mountains of Asia in the far east there is a big empire that is called Sihna or China. Does it maybe not exist because you have never seen it? And still further to the east, entirely surrounded by the big world sea, there is still another big empire with the name Jhipon (Japan). Does it maybe also not exist because until now you still have never heard anything about it? Yes, friend, on this Earth there are still very big empires and continents besides the three continents that you know. But, even if you do not know them, I know them and can tell you that they exist, and men will also discover them in the future.

[5] Human beings live everywhere and they do not lack revelation from above and from the side of the spirits who have once also lived there in the flesh. However, that such souls of men, at the time of transition to the kingdom of spirits cannot come immediately in a perfect light of life is certainly easy to explain from the fact that also here the human beings whose souls have become very world-loving can difficultly and laboriously be brought on the right track of the light of life. The body of man cannot believe or will something. It only serves the soul for a short time as instrument for the activity to the outside, and consequently also for his development. The thinking, loving, willing and acting according to the truths that someone has come to know is a matter of the soul.

[6] However, how difficult and laborious it often is for a world-loving soul who is inclined to laziness to understand the purely good and true and decides to act accordingly, you can notice in your own children. And a soul who is neglected here

will surely fare still much worse in the great world in the beyond, because during the life in the body he has lived on the foundation of all kinds of wrong ideas, resulting in that which is false and evil. Such a foundation of life is however the same as a hardening of the love and of the will of the soul of which both actually constitute the life and the individual existence. If I then, from such a soul, would take away in one time his love and his will, then by that, also the whole soul would be taken away.

[7] Therefore, such souls should be handled very cautiously to bring them gradually – without them noticing it – on the right track. But for this, surely a supreme godly love, wisdom and patience is needed, because such a soul has always to be only influenced, as it were from the outside, by bringing him by his willing, striving and acting into such situations in which he will become aware of the fact that he will find himself to be in great errors. Once a soul becomes aware of this in himself, then also the desire will be awakened in him to know why he in a way did not end up on green grass, but only on a rather dark and unfruitful wilderness.

[8] Well now, in such a situation it is only then the moment to let such a soul meet a wise spirit who looks alike and who can then talk with him about one or the other thing. By that it will become light in such a soul who went astray, and now he perceives as if completely by himself that he ended up in great errors and he desires more and more for the true light.

[9] You can see now quite easily that a soul who is in such an already better situation begins to think quite differently, and his love and his will, as his actual I, life and existence will take spontaneously another direction. Once this happens, a soul – even if he was still walking in the dark before – will also soon come without much trouble to the true light of life.

[10] But according to you, a very sudden change of the soul would nearly mean his total destruction. I also could have acted – instead of here with the Jews – with you Romans or also with another gentile nation as the One who I am here, but what would be the result of that with the blind and very superstitious people against which also the most wise teaching would have no effect? Look, the people would take Me for one or the other god and would worship Me and bring Me great sacrifices, and My disciples, who also can do already a lot of things in My name, would be looked at by them with full of amazement as half gods and they also would have build offering altars and even temples for them, and so, with a pagan nation I would only have strengthened paganism instead of bringing it to ruin.

[11] But the Jews who, especially in this time, have for the greatest part become totally unbelieving – although they have the Scripture and the promise of My coming to this Earth, and by tradition also know how God has guided the people, even if they doubt it – are still the most suitable to bear My personal presence, because they cannot commit idolatry with Me. Because those who know Me, know also from the right source who I am, but the unbelievers take Me for a magician, and the middle class take Me for a prophet. Consequently, by My presence, not a single soul's



individuality and free will are endangered, and therefore the light has to go from the Jewish people to the whole world.

[12] If you will examine carefully with your sharp intellect what I have said to you now, you surely will become aware that you have approached Me with a totally wrong opinion.

[13] If God would not have needed mankind for an ever increasing satisfaction of His love, He also would never have created them, but since He has created them, He also cares about their eternal preservation and by that He shows that mankind is very important to Him. Therefore, also God should be very important to mankind. Have you, My friend, well understood this now?"

[14] The captain, who was seized with deep respect and had listened to My lesson, said: "Lord and Master, as You have spoken now, no wise man has ever spoken to a human being. Only now You have shown to me who You are. I thank You for the great mercy that You have given me now, but I ask You also with all my heart to forgive me for the fact that I have dared to speak so brutally and foolishly to You."

[15] I said: "For him who has spoken as you have spoken, the truth is a serious matter, and therefore I gladly give him a true light, but he who is neither cold nor warm, but lukewarm, he deserves not My light of life, and will also not receive it before he will not take it in full earnest seriously. However, I know that for many gentiles among you it was already considered serious for a long time, while the Jews have become more and more lukewarm. Therefore, the light will now also be taken away from the Jews and will be given to you gentiles in all abundance. But do take care and watch that later it will not turn into a new paganism, for that would be still worse than your present-day paganism. You will indeed take care of it, but you will not be able to prevent the appearance of false prophets. Thus, watch all of you and guard yourselves against the false prophets who you will easily recognize at their works."

[16] Then there was a messenger who came from Bethany to tell us that everything was ready at home to receive us.

[17] Upon this I said: "Our rest-break is now over and so we will continue the trip. Whoever wants to follow Me, let him follow Me."

## **CHAPTER 130**

### **The Lord returns to Bethany with His followers**

[1] Now all of them stood up, also the disciples of John, and followed Me enthusiastically to Bethany that was not far away. Also the headman followed now on

foot with his companions while he left his horses behind with the innkeeper in the valley.

[2] So in about ten minutes we were already in Bethany.

[3] The 3<sup>rd</sup> hour after sunset was already past, but still, for a well-prepared evening meal it was always early enough. And I also wanted to arrive at such time in Bethany, so that we would not be noticed by the nosy crowd, for during that day after we left, many people, young and old, came to Bethany because they heard that I was there. But because they did not find Me and nobody told them where I had gone and when I should be back, they stayed in Bethany only for their pleasure until sunset and then they returned again to Jerusalem. But a few returned already when our soldiers who we already know – entered Bethany. They received their food and traveling money according to the instructions in the house of Lazarus, and continued then their way after a short rest-break, for I indicated to Raphael in the spirit that the soldiers should not wait for the return of the Romans. So at the time when we arrived, everything was completely in order and we were together, disturbed by nobody.

[4] When we entered the house, the sisters of Lazarus and Mary of Magdalon received us with much love and kindness, as well as My Raphael with a few boys who still stayed awake and who had the greatest talent and a great desire to see Me again.

[5] Lazarus introduced the innkeeper from the neighborhood of Bethlehem to his sisters and also to the captain and the disciples of John. And his sisters welcomed them and showed them their places at the table.

[6] When all this was done, we went to sit at the table and took a well-prepared evening meal. The Romans however were more thirsty than hungry and emptied quickly their cups, which were soon filled up again. The wine made their tongues looser and so it soon became very lively in the dining hall.

[7] The captain, his companions and the innkeeper from the neighborhood of Bethlehem noticed our Raphael who was now eating next to Me at the table, and this time still more on purpose than on other occasions in order to draw the attention of the foreigners. These were looking indeed at him with increasing attention, and in silence they were more and more surprised that he could eat so much, apart from the fact that he was really charming.

[8] But because it was more in particular striking to the captain, he asked Me: “Lord and Master, forgive me that I am somewhat disturbing You in Your rest. Look, the otherwise so tender and unimaginably beautiful young man eats unusually a lot. Of course nobody is begrudging him that he eats, but I am really worried that what he is eating too much will finally harm him and could make him sick and he could easily catch a nasty fever. That would truly be a pity of such a charming young man who can – considering his very spiritual appearance certainly become great.”

[9] I said: “Friend, leave your worries up to Me. This boy is My servant already for a long time and he himself knows very well what he should do and how much he can

eat of this or that kind of food. If it would not be good what he is doing, I surely would tell him. If he had not eaten so much now, so that it had to look to all of you somehow supernatural, he would indeed not have drawn so much your attention. But since you now have noticed him, you still will hear other things from him, and then it will not surprise you so much that he can eat some more food and drink more than a common human being. From now on, you can turn to him.”

## CHAPTER 131

### The question about the personality of Raphael

[1] When the captain heard this from Me, he turned immediately to the supposed young man and said to him: “Listen, my young and very charming friend. How come that you in your young years can almost measure yourself with a giant in eating and drinking without harming yourself?”

[2] Raphael said: “But regarding my strength I am also a giant, even if I do not look like one, considering my stature. If you want, I can immediately show you an example.”

[3] The captain said: “If you can do such a thing, then let me see some of your giant power.”

[4] Then Raphael said: “Very well. Look, there at the wall between the two great windows, there is an iron pillar that was used during festivities as a sacrificing altar, it is namely a domestic sacrificing altar, and in early times many sacrifices were burned on it. Now this almost man height pillar is of course only but an ornament of this dining hall. How heavy do you think this pillar is, which, except from its height has also a considerable size?”

[5] The captain stood up and examined and looked first well at the pillar, and then he said: “Yes, my dear young friend, the weight of this pillar can hardly be estimated. I think that our master of the house Lazarus will be able to tell us more about it.”

[6] Then Lazarus said: “This pillar is estimated at 20.000 pounds and was brought here from Corinth with great difficulty already 200 years ago.”

[7] The captain said: “Yes, I also would have estimated it to weigh at least that much. And what will you do now, my dear young friend, with this terribly heavy pillar?”

[8] Raphael said: “I will lift it up and will calmly and without effort put it down wherever you want.”

[9] The captain said: “You have said it and you also want to do it. So you can try out your giant power on this pillar and put it down at the next window.”

[10] When the captain had said that, Raphael stood up, walked to the pillar, grabbed it with both hands, lifted it up quickly with such easiness as if it was a downy feather, and put it with the same easiness on the indicated place, let it there for awhile and put it then on Lazarus' request back on its old place.

[11] When he finished this trial of strength, he (Raphael) said with a friendly smile to the extremely astonished captain: "Well now, my friend, do you now understand why I eat a little more than another human being?"

[12] The captain said: "My beautiful young friend, if your giant power would depend on the fact that you eat about four times as much as one of us, you still would hardly be able to play with this heavy pillar as if you were handling a little feather, for then you surely have to eat for one hundred people, for in my opinion the strength of one hundred people are needed to master this pillar. Thus, your giant power seems to have a totally different cause. And I probably will not be far from the truth when I say that this Master of all masters, a true God of all gods is behind your unheard-of giant power. What do you think about my opinion?"

[13] Raphael said: "Yes, yes, you have well answered this. But this Master is also behind every human being and behind everything that exists, and thus also behind you. And still, you cannot move this pillar from its place. So how is this possible according to you?"

[14] The captain said: "This is according to me very easy to understand. The one to whom He will give more of one or the other power, be it forever or also for a moment, will have this power. However, to me and also to a lot of other people, He has only given that much power as is needed for me as a normal human being.

[15] Well now, why He has exactly equipped you with such an extraordinary great power, is a totally different question which cannot be answered by anyone else except by Him and certainly also you."

[16] Then Raphael said: "You are basically right, although besides you, your companions and the innkeeper from the neighborhood of Bethlehem there is probably nobody who does not know who I personally am. But I heard that you, down in the valley with the innkeeper have strongly spoken to the Lord and Master about the fact that God is little concerned about the development of men, and that they finally will have to lose all inner light of life. Besides, you desired that the souls of the people who had bodily died, would show themselves to those who are still living here, so that these could conclude by that and really believe that after the death of the body a continuance of life of the soul exists and how it looks like.

[17] The Lord has well instructed you about this and you have also understood the lesson, although you yourself have never seen a soul who has left the body. The Lord could already have opened your eyes for that at the place of the innkeeper in the valley to receive immediately visible contact with the souls of those who died, but it pleased His wisdom to show you first here what kind of real faith is still lacking to you. And this task, the Lord has given now into my hands, and so I already behaved

during eating in such a way that you had to notice me. I can, besides my trial of strength show you still other proofs, if you want.”

[18] Now the captain was thinking about what he should ask Raphael.

[19] But now also the disciples of John joined in the conversation and said to Raphael: “Listen, young Samson, you have mentioned only a few people who would not know you, but we also do not know you. Therefore, reveal yourself also to us, for concerning the continuance of life of the soul after the death of the body we also have still no clear faith.

[20] When John was beheaded in prison, we were seized with great fear and sadness and we have strongly desired that his spirit would come to us to tell us what we should do further. But our desire has remained unfulfilled until now, and we already often came to the opinion of the Sadducees who do not believe in a continuance of life of the soul after the death of the body.

[21] We thought as follows: if the soul – more in particular the one of such pious teacher – continues to life, and thus also feels and thinks, he can also not be indifferent in the beyond what his disciples, who are still living, are doing here and in what kind of disconsolate condition they are. But if these disciples have begged the spirit of the killed person already many times in tears to appear before them and to console them at least by letting them know that he continues to live happily after death in the world of spirits, but leaves all those urgent petitions unanswered, what else is there to think except: the belief in the continuance of the soul after the death of the body is nothing else but a common thought and a pronounced pious wish, but no truth that can ever be proven.

[22] But this opinion is truly absolutely not consoling for people who think somewhat deeper than is the case with the common, light-hearted, credulous people who do not trouble themselves for something higher, and this all the less because most people have to pay the death that destroys them with the greatest grief and unbearable pains. You, young Samson, will surely understand from this that also we have all reason to know you further.”

[23] Raphael said: “I am also of this opinion, but that will be somewhat difficult to discuss with you, because the faith, which is the light of life of the soul, has never had a firm basis with you. And a disciple of the Lord has already whispered something in your ear, and for this reason I could not completely count you with those who would totally not know anything about me. But you said: ‘Ah, stop that nonsense. How can this be, and who can believe anything like that?’ Yes, friends, when you do not believe the disciple who knows me very well, then how will you believe me? Will you then not say within yourselves: ‘O, that’s it. The young magician knows very well the art to bewilder us with his magic tricks.’ What will I then still be able to do for you to strengthen you in your faith?”

[24] One of the disciples said: “Do not bother about that, young Samson, for we have enough arbitrary ability to discern truth from something that is false. Otherwise we never would have become disciples of someone like John.”

[25] Raphael said: “All right then, look and listen you also.”

## CHAPTER 132

### About conjuring of spirits

[1] Then the captain spoke again and said: “I just thought of something and I ask you to make appear a known spirit, so that I myself can talk to him and that he can answer me freely out of himself and will revive my faith. We have indeed already many acquaintances who are in the beyond before us, also our parents and a few children. If one of them will appear to me, I surely will recognize him. If you can also do such a thing, then do it. I will be grateful to you for that.”

[2] Then Raphael said: “Listen, to make appear according to your idea a spirit as a kind of spook, so that you could see him with your bodily eyes and ask him with your tongue one or the other thing, this will not do, because then I will have to turn around God’s eternal order completely and change it totally.

[3] Your so-called invokers of spirits and conjurers of spirits • who firstly, as far as they are concerned, believe only extremely weakly in the existence of a spirit and secondly, having in reality never seen a spirit, except in a light dream – are doing it like this: they invoke a died person with their mysterious, but in itself completely senseless signs and word formula. He then, after three or also even seven times of calling and conjuring will appear, usually with great fright of the one who invoked him, and also with all kinds of fire and big commotion and shaking, and with a very threatening and displeased face and ditto words asks the one who called him what he wants and why he has disturbed him in his rest. But such a spirit has never seen the spirit world himself, believes in it as less as his conjurer and is nothing else than a man who was made unrecognizable and who often has been working together for years with the spirit invoker in a firm and well planned beneficial alliance.

[4] The appearance of such a spirit, which is usually very rude, brings then the one who let him call him, to a belief in the survival and continuance of existence of life of the human souls after the death of the body, but what kind of belief is that? Look, a totally wrong belief. So this belief is for man not only totally useless, but harms him often very badly, for firstly it gave the one who let him call him, a very rude material idea of a spirit, and secondly it brings the blind and credulous invoker by all kinds of threatening and bad prophecies to great fear and fright, more in particular when he gave the spirit invoker an insufficient remarkably big offering.

[5] If he wants to free himself more and more from this torment, he must again turn to the spirit invoker with greater offerings. Then this one deliberates with the spirit who he will invoke again, and usually the spirit becomes more kind a second time. Thus, friend, such spirit invoking you absolutely will not have to expect from me, but a totally different one.

[6] But in order to see a true and not a false spirit, who is not a so-called spook, you first must know what a spirit is and under which life conditions a human being can see and speak to a true spirit.

[7] Since a soul, or according to your idea, a spirit, is absolutely nothing material, he can also never be seen with material eyes or with a mere material sense organ. The human being however, who still wants to see, hear and speak to a spirit must firstly become spiritual himself, because only that which is spiritual in him and never that which is of the flesh can see, hear and speak to a true spirit.

[8] But you are still very material and the purely spiritual is in you still very undeveloped. That is why it is necessary here to strengthen for a few moments your hidden inner self, which is spiritual, and to enable it in a certain way above your fleshly matter to see. And then you will see not only one spirit, but see, hear and speak to a lot of them. If you gladly want it, I have also sufficient power to bring you suddenly into such a condition in which you will be able to see, hear and speak to the souls of those who died."

[9] When the captain heard these words of Raphael, he said: "Very well, if you can do that without harming my physical health, then do it."

## **CHAPTER 133**

### **The report of the captain about what he saw clear-sightedly**

[1] Now our Raphael stretched out his hands over the captain and also over his companions and over the disciples of John, and at the same moment their inner sight was opened, and they saw immediately a great number of spirits who they knew well. To the disciples of John, also John appeared who taught them about Me, and he admonished them because of their unbelief.

[2] But to the captain appeared his father, who called him very fortunate that he already on the material Earth had found the supreme and eternal happiness of life for his soul, and he admonished him very strongly that he should never sacrifice this happiness for a transitory earthly happiness. The captain promised that to him very solemnly.

[3] Then Raphael awaked them again from their ecstasy, even with their full memory of everything they had seen and heard.

[4] When those who were awakened were again into their natural condition, the captain said: “Ah, that was as a clear dream. But there was still a big difference between a dream and this vision, for it is seldom that men appear in a dream who have already died, but mostly only people who are still living in this world, and very often also people of whom we do not know if they bodily still live or perhaps have already died. The surroundings in dreams are mostly of a fanciful nature and have no existence in itself, just like the animals and plants, and are quickly changing their form.

[5] But here it was totally different. For firstly I was not, as in a dream, continuously only in a passive condition, but in one as if completely independent active condition, and secondly everything I saw was very constant, and the people were also entirely people. What they said was good, true and serious, and they gave me clearly to understand that they do not live in a dreamlike ignorance regarding everything I think, will and do on Earth.

[6] At the same time I also saw my companions, the innkeeper and the disciples of John. I saw also their master and heard what he said to them.

[7] And I also saw the ancestors of the innkeeper, going back to the 10<sup>th</sup> generation, and saw among them royal figures, who spoke to him in a more secret language, which I did not understand.

[8] The environment resembled one on Earth. Beautiful mountains, fields, gardens, vineyards and a large number of dwelling houses could be seen that looked very nice and well maintained, and the very vast environment was well illuminated, although I could not discover any shining celestial bodies in the clear blue firmament. But the most wonderful thing was that I, through the very clearly seen spiritual environment, could also see a lot of this material environment, but only for a few moments. And still, the spiritual environment remained constant. And all this is now sufficient proof to me that what I saw was not a mere false dream, but reality.

[9] Now it is only the question if also the others would like to say • but faithfully and truly – if they have seen and heard the same what I have seen and heard. If they will do that as faithful and true as I have done, then the fullest truth stands more than a thousandfold proven before us, namely that after the death of the body there is a sure and constant survival of the soul of every human being, whether he is gentile or Jew.”



## CHAPTER 134

### The dream of the captain

[1] Let now also the others say openly whether they also have seen and heard the same. I do not desire this for nothing, for what is important to me is the pure truth in order to prove that this vision was not a dream but reality.

[2] Because once I dreamed as if in real life of one of my dearest brothers, that we were together in Athens and were talking with each other about an important matter. During that time I still was in Rome and that brother on the island Rhodes, where he had work to do. I wrote down the dream that I had, so that I would not forget it. But a half year later, I and that brother came together in Athens, in the same place where we came together in my dream, and our subject of discussion was – although with slightly different words – the same as that about which we had talked about in my dream half year ago.

[3] After the conversation I asked my brother if half year ago he also did not have such a dream as I had during this and that night, and at that occasion I showed my brother the exact notes which I took with me to Athens. He read through them very carefully and was greatly surprised that my dream, which was in a certain way prophetic, had now almost literally come true in Athens. But he assured me also that he never had any dream about it and did also not have the slightest idea that we would see and speak to each other in Athens, although he often thought about the subject we talked about, and therefore he wanted to visit me in Rome. He also often had a strong desire for me, but that we should see and speak with each other so very coincidentally in Athens, of this, as said, he had not the slightest idea and even less a similar dream.

[4] So this dream was something that was true to me, but why did my brother not know anything about it, since the matter was actually more important to him than to me? What was my brother in my dream? It was only an image to which the fantasy of my soul gave form as if living and artificial, putting the words that were spoken by him in the mouth. Only me was the actual I, all the rest was a product of the fantasy of my soul of which I however cannot say if he was free and independently active or was still only behaving passively.

[5] And so, this is the reason why I here also would like to hear from the others – who just as I are still in the material life – if they firstly did see me also as I have seen them, and secondly if they also have seen and heard all the other things I have seen and heard. So let them now speak truly and freely, for it concerns here the most important truth of life for every human being. It is really an *aut ceasar, aut nihil*. For if such appearances are only the same as dreams with which not a single wise person can prove a real and eternal continuance of life of the soul after his bodily death, then every ethic is without real value, and the laws and its demands and promises have

only a little but at the same time illusory value for the temporary and civil life, but what concerns the spiritual, it belongs to the old Augean stables.

[6] But if such an appearance is a reality, proven by different real friends of the truth, only then the consoling ethics will come into a much different light, more specifically in its spiritual aspects that always come strongly forward. I am a great friend of the truth and I have presented this to you now in all seriousness. Therefore, speak now also the full, unfeigned truth.”

[7] Then they all related very openly what they had seen and heard, and they swore that their story was the unfeigned truth.

[8] When the captain heard these stories and was thereby fully convinced that what they had seen and heard contained the full reality, he said to Raphael: “Look, young giant, this is for me now more valuable than a one thousand of wise speeches, lessons and wonderful deeds of the most extraordinary and special men who are only bringing their fellowmen into amazement with words and deeds as long as they themselves live among them, but who as deceased men will disappear forever and be silenced. The men who remained, can then do nothing else except to believe blindly at a venture and without any further conviction that it finally still could be as those wise men who died already a long time ago have taught the people.

[9] But now, I do not only believe in an eternal continuation of the life of the souls of men after the death of the body, but I am even actually fully convinced – and can therefore also announce to a lot of other people – that the old belief in an only true God and in the eternal continuation of the life of the soul after the death of the body is a truth that is completely clear, proven by different undeniable experiences, and that every person can convince himself about it if he will live faithfully according to the word and the revealed will of the only, eternal true God.

[10] Oh, but only now, also every word that I have heard from the most truthful holy mouth of the Master of masters has for me its true and real value, and I will make effort, not only to accomplish this teaching by myself by means of deeds, but also by leading thousands of them to and put them on this path.

[11] It would of course also be good if I myself would in case of need possess the might and power – in the manner as we have experienced now – to convince also other people that I speak the full truth. But for the moment this is not necessary, since every human being, who will know me somewhat better, will know all too well that what I say must be a well founded truth, because I never wanted to be satisfied with words alone.

[12] This is now completely all right and settled, but since I now have already related my dream here, I would gladly like to receive from you, young, wise giant, a little explanation about the wonderful things that happened therein. Because that this dream contains certainly a lot of what is spiritual, cannot be doubted. But what is now the relation with the material that happened only after half a year? What was the kind of Athens that I saw in the dream, and what was that brother, and from where did he

obtain the words that he spoke to me, while he was as an object outside of himself? For it could not be the soul of my brother who became free in one way or another, because he absolutely did not know anything about it.”

## CHAPTER 135

### Raphael speaks about the nature of the dream

[1] Now Raphael said: “There is really a very great difference between the dream that you had and what you have seen now, but nevertheless, your dream was also of a spiritual nature, just like any dream to a greater or lesser extent. But it is not a completely clear spiritual vision, because in such a dream the soul is not in such a complete union with the spirit within as was the case now with this appearance.

[2] Look, in the soul there are three very well distinguishable degrees of vision and observing. The first one is purely natural, even in the dream of the material men of nature by whom the inner spirit is still resting as passively as the spirit of a plant in its wrapping of the germ in a grain of seed.

[3] The soul carries in himself, as a world in miniature, everything which the Earth contains and includes in and above it on a large scale.

[4] When during the sleep the sense organs of the body are resting as if dead and inactive, then the soul who cannot sleep or die, will view one or the other thing from the material images in himself, will bring them for a few moments to life and will rejoice if he encounters something which is beautiful and pleasant. But if he encounters something boring and ugly, he becomes afraid in the dream and he will do everything to get rid of the appearance which presses hard on him, by returning completely in the flesh of his body.

[5] What a soul in such first degree of vision is seeing in a dream, has then of course no objective but only a passive, subjective reality without any connection, for then he observes only images in a material manner from his own world and is thereby partly active and partly passive.

[6] But in a dream as you had one, the soul is in a stage of transition from the first degree of vision to the second and higher degree of vision. In that case the soul is already more isolated from his purely material part, leaves in a certain way his body, connects himself by means of his aura completely with the outside world and views and feels then from the life's conditions and material conditions on Earth, which are acting upon him, things that are far away and contain a greater degree of truth.

[7] But since this is already a higher degree of vision of the soul, it very often happens that the soul, when he awakes and comes back into the body, does not know anything of what he has seen and heard in this higher degree of vision,

because the brains could in a certain way not record it to enable the soul when he is bodily awake to see what he had seen and done in his freer life condition.

[8] But some people, like you also, have the ability to record in the bodily brain also that which they have seen and heard in this higher degree of vision, from the dream or from the freer condition of vision and action of the soul. And if the soul returns then into the body and awakens also bodily, he can see in the brain everything he has seen, done and heard in his freer and higher degree of vision.

[9] And so, although your brother had also the same vision as you had during that same night, but his soul did not have the ability to record in the bodily brain that which he had seen and heard in his higher degree of vision, and that is why he could not remember it, not even approximately. Thus, you really have completely seen and spoken to the soul of your brother.

[10] That your soul and also that of your brother have done this in the dream already half year ago is because of the great sensitivity of the freer soul who visualizes already in his freer condition from the needs which live in him and the deeds and circumstances that are the logical result of it, which in earthly time happens only much later. However, every soul has already in the awakened bodily condition the capacity to make future plans for himself and to imagine them as already accomplished works, but since the soul in his body can apparently not see and feel sufficiently pure and for certain all the conditions and circumstances which are necessary for the execution of a conceived plan, a lot of things are still changed in the plans that were thought of beforehand, regarding the form and efficiency, as well as regarding the time in which the soul was already visualizing the intended plan in its total completion.

[11] But if a soul, also in the bodily awakened condition, could oversee everything as clearly as he can do in his freer condition of vision and feeling, then nothing of the once conceived plan would be changed, and it would also be executed completely accurate as a finished work within the specified time, because a soul who can see and feel unobstructed, can quickly perceive all circumstances, conditions and eventual obstructions, and at the same time knows the best and faultless means by which the obstructions can be eliminated in the most sure way. And so, that which he intended to do must indeed also happen within the fixed time.

[12] And look, in this consists the ability of a freer and purer soul to see beforehand, not only concerning him directly, but also concerning that which will happen, will come up and take place outside of him in the world. Such a soul who is pure, refined and who is able to see and feel clearly, can indeed visualize unconcealed and if plastically accomplished, the relation between all circumstances, conditions and causes with their certain effects which are already present for a long time regarding the coming events, which cannot be the case with a not free and still very material soul. So I have clearly explained to you now in a very natural way in

which condition your soul and that of your brother were in your dream, and how, and why.

[13] But such a condition is not yet the full second-degree clear-sightedness of the soul, because the spirit in him is not yet in a higher union, but at most only in the manner of the spirit of a plant in the wrapping of the seed germ when the grain of seed lies a couple of days in the fertile soil, the wrapping bursts open and that spirit begins its activity.”

## **CHAPTER 136**

### **The higher degrees of clear awareness**

[1] The full second and well distinguishable higher degree of vision and feeling of the soul takes place in the physical life as well as in the dream when the spirit in the soul becomes just as active as the spirit of a plant in the grain of seed when it started from its actual soul, resting in the flesh of the grain, to form and to let grow the roots in the soil and the little leaf germs above the soil. Then the soul begins to unfold to a real form and penetrates on the one hand in itself, just like the roots of a growing plant are penetrating into the soil and begin to suck in the right food from the godly power in it, while on the other hand the plant itself, thus fed from the inside – as a result of that inner feeding from the pure, true and living godly power will in the sphere of light lift itself up and develop itself higher and further to the ultimate completion as the actual and real form of the being of the soul.

[2] But all this happens by the continuously increasing activity of the spirit in the soul, which will by this unite more and more with the soul. In this condition of the soul, his vision and feeling is no more a vague sensing but already a light and clear becoming aware of all life conditions and of the relation in which they are to his own life.

[3] In this second and higher degree of vision, man knows himself and also God, and he can then also vision the spirits of respectively the souls of the already deceased ones as well as the still living people in the flesh and also see how they are. The visions of such a person will then not be material and unreal, but spiritual, pure, true and consequently real, and there will only be little difference between the clear seeing in an awakened condition and that of the bodily sleeping condition of a person.

[4] And look, I brought you in such condition just now by the power which abides in me, and your soul could then unobstructed see and also speak with the souls who died already a long time ago on Earth. But in the second degree of vision you could only see and speak with such spirits who are on the same level as you are, except

John who for the sake of his disciples moved from the Heavens by his own power to the just described second sphere of seeing and feeling. Otherwise you would not have been able to see and speak with him who is a very completed spirit.

[5] And the fact that what you have seen stayed fully and clearly in your memory, that I have also accomplished with permission of the Lord, because what you have seen and heard was directly recorded in your bodily brains and also in your heart and kidneys. Without that, you would have brought back from all that which you have heard and seen, as little to the earthly awakened life as the soul of your brother – who, according to the report of your dream you met in Athens – brought back anything to the earthly bodily awakened life of what he discussed with you in his dream in Athens.

[6] There are certain devote people who for the strengthening of their soul are almost daily during their bodily sleep living and acting in the spirit world. But when they bodily wake up again, they do not know anything of it. They only perceive a kind of consoling, strengthening feeling in themselves and many a man has the impression that he has heard and seen pleasant things.

[7] Only those people who are as the prophets already on the transition to the third and thus highest and clearest degree of vision and feeling – because their spirit has already more unified itself with the soul – are also bringing back to the bodily awakened condition what they have seen and heard in the already higher spirit world, and can say it also to their fellowmen. Most of the little prophets were in such a condition.

[8] But now look for instance at a stalk of corn, how it develops itself until in the highest point of its growth the ear begins to show and develop itself as fruit. Look, the same thing happens with man when the soul begins to pass completely into his spirit.

[9] By the activity in the second degree of clear-sightedness, the spirit has begun to work on the still half material soul and has extended in him more and more, this as long as the whole soul has been filled by it and spiritually awakened to life.

[10] In the third stage, the soul, completely kindled by the love of the spirit, begins to pass into the spirit, and to change all his substance that is still related to matter into pure spiritual essence, and then the true ear will be formed for the free eternal life.

[11] In this condition, man is completely lifted up in the light, begins to be fed by it, and the more food he receives from it, the less food he, as an ever more spiritualized soul, will take from the substantial-material sphere of the soul. The ear of life blooms, thereby uniting itself with the spirit of love, and this produces again the grain of life, which at first is fed with the milk from the Heavens, but already after a short time with increasingly clearer and eternally firm and unwavering truths.

[12] And look, then the grain of life becomes ripe, and the life of the soul, who in the second degree of vision – in a certain way unified with the spirit, forming the stalk

of corn – is now in the completely ripe grain of life, and therefore the stalk that was so zealously formed before, withers, dies off completely, separates itself from the grain of life and is no more connected with the grain.

[13] Look, this is then the third and highest degree of vision and life of the soul. In this condition the soul sees and hears everything there is and exists in the whole of creation. He sees the Heaven opened and can have the most illuminated and living contact with the whole spirit world. What such a soul sees, hears and feels, can never more be removed from his very clear memory, for his extremely clear sphere of vision and feeling is all-embracing, eternally lasting and all-penetrating.

[14] The great prophets were in such a condition, and also all completed spirits of the Heavens are in such a condition, and I Myself am also in that condition, otherwise I could not have described it to you, for nobody can give something to someone what he does not have himself, as you surely will understand.”

## CHAPTER 137

### **Raphael makes himself known as a spirit**

[1] But how can man already in this world come to this condition of life? [2] Man should accept at a certain moment with a joyful, thankful and willing heart and mind the Word of God in which He faithfully reveals His will to man. By that he already lays the true grain of life in the fertile soil.

[3] But after that, he should also immediately begin to act according to God's will. This acting is then the life bringing rain by which the godly Spirit is moved to pass over into the soul of the grain of life. Now one should in the first place turn into himself by true humility, by patience, meekness, by true love for fellowman and by real mercy. If man will accept these tasks with all his heart and great zeal, he will by that also go into the depths of his own life and delves the spiritual nourishing roots of life into the soil of the godly power, which will eagerly suck up such roots in order to then push up the stalk of life to the godly light, to develop it and to complete it. In this condition, the soul passes more and more into the already more lively becoming love for God, and this in the same measure as his spirit keeps passing more and more actively into the soul.

[4] When man's stalk of life has in this manner grown to the ear, and the soul is completely in the love for God, in his light of life and warmth of life, then with that he himself begins also to pass into his spirit and unites completely with it. In this happy condition, the life's ear of grain becomes completely visible on top of the stalk and will now quickly bloom in the pure godly light. And then the bloom shows the full union of love and life with his spirit and thus also with God.

[5] Then from this union comes the true fruit of life of which the ripening in God's full light of life is superior to all earthly things. The fact that man is in this case in the clearest vision and the clearest awareness of everything in the whole spirit world as well as in the whole material creation, will surely not be doubted by anyone who thinks now with a certain attention about what I have explained in the caparison with the order in which a plant grows. And now I have spoken and you have the right to respond to that."

[6] Then the captain, being full of amazement said: "Listen, my young, good friend, you certainly started already in the body of the mother to go on this way of life, otherwise it is not conceivable that a person of your young age can develop himself to such a level in life. But no matter how, it is sufficient that you are in a complete life completion. But when you once will also lay off this body of yours, will you then be able to associate as a pure spirit with the people of this Earth?"

[7] Raphael said: "Most certainly, but only with such people who by their way of life according to the teaching of the Lord will have lifted up themselves to that condition of which they will be capable."

[8] The captain said again: "Do you now also have no fear at all for the death of the body?"

[9] Raphael said: "How could I ever have it in the least, since I have already passed completely into the eternal life of the Spirit out of God, thus having also my body in my power? I can change it myself when I want, and can create it again how and when I want. Can you believe that of me?"

[10] The captain said: "That would be great. I have never heard anything like it. Can you also give me a tangible proof of it? Then I will praise you more for that."

[11] Raphael said, friendly smiling: "Oh, I surely can be of service to you with that. Just take my arm and feel if it has flesh and bones."

[12] The captain did that and said: "My young friend, your arm is strong and complete and as strong as that of a grown-up person. You have firm muscles and strong bones."

[13] Then Raphael said again: "But to show you now and let you experience that a person who is on the highest and lightest level of vision is also completely lord over his own body, you should now again take me by the arm and tell me if my muscles are still as firm and my bones still as hard as before."

[14] The captain did that, but he grabbed as if completely through the arm of Raphael as if it was completely air.

[15] Then the captain was frightened and said: "Just listen, you are a rare creature. I begin to feel now very uncomfortable. I can still see you just as before and you have no more body, but you are now a form out of pure air and are like a phantom standing before me. Ah, that is great, that is unheard of. It was already heard that at a certain time there were magicians who could make themselves invisible, but by that they still retained their bodily firmness, for in their invisibility they still were able to



move heavy things from one place to another. But you are still visible as a complete human being, and still, in a certain way you are not. And now the question comes up if you, as a pure form of air could still lift up that pillar.”

[16] Raphael said: “Just as faultless as the first time. But to show you that I am now capable to do more than the first time, I will not touch the pillar with my arms at all, but I will only lift it up with my will, leave it freely in the air for awhile and put it then back on its place.”

[17] As soon as he said it, there was the pillar freely floating in the air, and the captain became even more frightened. He did not know anymore what to say, looked with full amazement once at the floating pillar in the air and then again at Raphael.

[18] Only when Raphael put back the pillar again on its old fixed place, the captain and also his companions recovered again from their amazement, and he said: “No, now I am at the end of my speech. For where all natural thoughts and imaginations of man fall short, also words and a sensible language are lacking. If you could also make yourself now completely invisible, I certainly would become a silly fool.”

[19] Now Raphael said: “That I could do also if I wanted, but in order to keep you from becoming a fool, I will stay a bodily human being again. But I only wanted to show you that a person, once he is in the third and highest degree of vision and being, he does no more have to expect death, but is completely perfected and is in all aspects a free independent lord over his life and consequently also over his body and the death thereof. But men on this Earth can indeed extremely seldom and very difficultly have it in the measure as me now, because most of them became too worldly and so they have too little firm and persistent will and a living unshakable faith. But once they will have put off their unbelief, then they will, as pure and completed spirits, be able to do and accomplish what I do and accomplish.”

[20] Now the captain said quickly again: Are you then already a pure and completed spirit?”

[21] Raphael said: “Most certainly, for an uncompleted spirit cannot do and accomplish what I do and accomplish.”

[22] The captain, who was now completely confused, said again: “Yes, but can all the completely pure and completed spirits eat and drink as you do? For what is this necessary when they do not have to maintain a body with this earthly food?”

[23] Raphael said: “Does the supreme Spirit of God not live completely in our Lord and Master, taking also the food of this Earth? If it is possible for you to take earthly food, then why should it not be possible or perhaps be senseless for a completed spirit, who certainly is also a human being, to take also the food of this Earth and to transform it into its substance?”

[24] Is not everything that serves man for food, God's word and God's will? If you, who are still a natural human being, saturate your body with natural food, the soul absorbs also the substantial spiritual part of it and uses it to strengthen his form. And if the unperfected soul does it – even if it happens unconsciously – then a very

clearly conscious completed spirit will be able to do this all the more since he is capable to dissolve suddenly all matter and change it into its original spiritual state. Do you understand that?"

[25] The captain said: "O my very exceptional and mysterious friend, in order to understand all that, there is more needed than the intellect of a Roman captain. But for me it is already sufficient that I am now completely convinced that the soul of man continues to live after the death of the body, and that I now know the way on which one can surely come to the ever clearer spiritual completion. All the rest is for me now of less importance.

[26] Even if you now still have a bodily or even an already since long pure, mighty spirit without body, that is for me of little importance. But what is important to me is that I, by a right conduct of life, can become also that what you are now, and that it was certainly easier for you at the side of the Lord and Master to become what you are now than I will be able to be. But I also do not want to reach your level, and I will be already completely satisfied with much less. For it surely is not given by God to every person to work himself up to your level, but everyone should thank God for what He has given him.

[27] And I thank you now for your love, patience and the effort you took to teach me, and with a great gratitude I give you the full assurance that I am completely satisfied with what I have now received from you."

[28] Now Raphael said: "And I am now also very satisfied together with you, and I want to offer you and your companions my services if someone still wants something. If someone still has something else, let him then come forward and tell it in the presence of all."

## **CHAPTER 138**

### **About the Lord's Being**

[1] Now one of the disciples of John came to Raphael and said: "Listen, wonderful young man, I still have a last request to you, namely that what concerns your actual being you would like to make yourself more known than what you have done until now. Because, that you are a very mysterious being, about that, there is no more doubt in me, because a natural man cannot do all the things which you have done now in a short time, and your wisdom reaches also a lot further than all the human knowledge that exists until now. Therefore I would like to know more precisely who you actually are. You are absolutely not completely a normal human being, but you could also be the spirit of Elijah or also of another great prophet, for it is written that during the time when the Messiah will come to men, also Elijah will walk around at

His side as a loyal witness for the blind people. And also it is written: 'During that time you will see God's angels ascending and descending between Heaven and Earth, and they will serve Him who has come in the name of the Lord, and also men who are of good will.'

[2] Thus, you could be either the spirit of Moses or Elijah or even a pure angel of God who has only adopted apparently a body to visibly help us human beings. Tell me at least if maybe now my idea is more or less correct."

[3] Raphael said: "It could be like that, but it is still somewhat different. But how it is, you will hear from the other disciples at the right time. The salvation of your soul does not depend on the fact if you yes or no know this, but it depends on the fact if you believe in the Lord, love Him above all and live and act according to His teaching. Only in that you should seek the Kingdom of God and its righteousness. All the rest will then together with it be given as a free gift.

[4] If you take me for the spirit of Moses or Elijah, you are wrong, for the spirit of Elijah was in John who was your master. Moses has however already given a testimony of the Lord before the eyes of His disciples, and they will announce it to the other nations at the right time. And that is why you know enough for the moment."

[5] Then Raphael came and sat next to Me again and took bread and wine. Also the captain sat down with the disciple of John and took also still bread and wine. The disciple took however no bread and wine, nor his fellow disciples, for the disciples of John lived a severe life and fasted many times. My disciples however still ate and drank.

[6] Then one of the converted Pharisees said to Me: "Lord and Master, why do Your disciples not fast while the disciples of John fast so many times?"

[7] I said: "I am a true bridegroom for those who follow Me and who I have chosen. Why should they then fast when I am with them? But when I as a true bridegroom of their soul will personally not be with them anymore, they will also fast in the days when it will be necessary. Besides, no one will receive the eternal life of the soul because he has fasted many times, but only the one who will do the will of the One who has Me."

[8] This was striking to the captain and he asked Me immediately: "Lord and Master, what did You say now, that only he will receive the eternal life of the soul who will do the will of the One who sent You? Who is He who sent You, and what is His will? Please explain Yourself further, otherwise I will have to fall directly into doubt after Your statement. Because one time it is as I have understood it from the explanation of the psalms in the house of our innkeeper, that You Yourself and only You are the Lord, and that he who accepts Your teaching and lives and acts accordingly will receive the eternal life of the soul, and now You say Yourself that only he who will do the will of the One who sent You will have the eternal life of the soul. Look, this is now very ambiguous, and a man as I, who takes the eternal life of his soul certainly very serious, becomes then really confused and does not know to

whom he must turn to who could tell me faithfully and truthfully the will of the One who has sent You. Therefore I ask You if you would like to express Yourself clearer and more decidedly concerning this statement."

[9] I said: "There is still much darkness in all of you. The One who has sent Me is My eternal Father and is in Me, and so I have, from My love for you men, sent Myself into this world in order to bring and to give you eternal life.

[10] However, My Word and My teaching, which shows you the way to eternal life, is the will of the One who is in Me and who has sent Me. For the Father, as the eternal Love, is in Me, and I, as its Light, am within it.

[11] Just look at the flame of the lamp which burns here on the table. Can you separate the light from the flame or the flame from the light? Now, the flame is that which I call Father and Love, and the Light is His Son, sent by the flame to illuminate the darkness of the night. Are then the flame and its light not one Being? And is the flame then not also in the light as the light is in the flame? And when this is so and could be impossibly otherwise, then the will of the Father reveals itself in the light that emanates from Him.

[12] Thus, he who walks in this light, walks also according to the will of the One who sent Me as His Light into this world, and he who walks in this light cannot lose his way and must reap eternal life, because the Light, according to which and in which he walks, is the eternal Life itself.

[13] Only he who will leave this light and will begin again to walk in the own worldly night cannot receive the eternal free life of the soul as long as he does not pass into the light of life. And now you, captain, will surely have understood Me."

[14] The captain said: "Yes, yes, Lord and Master, now it is again totally clear and I know now what I must do to attain to the eternal life, and I thank You once more for this extremely important lesson. But I have just now interrupted Your discussion with the Pharisee and ask You now to continue to talk to him."

[15] I said: "I have already told him what he needed. Therefore the discussion does not have to continue with him.

[16] However, I still could tell to all of you a lot of things, but you still cannot bear it now. But when the Spirit in you will be awakened, the Spirit of truth, which I will awaken in you, then it will guide you into all truth and wisdom. From then on, in the light of that Spirit, all of you will begin to know Him who said this now to you. But now think about what you have heard, and discuss it with each other. I however, will rest a little."

[17] After these words it became quiet in the hall, for everyone thought for a time about all the things he had heard and seen.

## CHAPTER 139

### The storm and its purpose

[1] During that time it was already close to midnight, and the Romans who were somewhat tired of the trip of that day, slumbered at the table, as well as some of My disciples, for also I gave in to a light slumber. Only the men from Bethlehem and the disciples of John continued to talk with each other about one or the other thing, and so it became completely midnight. But there was also a heavy storm that came up, coming from the south and increasing continuously in power, and by its raging, screeching, whistling and howling it made all those who slumbered to wake up, and those who were still awake were filled with fear, anguish and fright. But I and a few of My old disciples continued to sleep.

[2] Lazarus turned to Raphael and asked him if he would not like to command the storm to at least become a little less powerful since it would otherwise cause senselessly great damage to the vineyards, gardens and to the trees and houses.

[3] Also the captain, who detested such heavy winds, said very openly: "With such a thing you again as man do not know what to think about the great love and wisdom of God. For what use are actually such heavy storms? Or is God Himself maybe pleased when He frightens the weak people by such raging and fury of the elements, giving them a great fear and anguish? Such bad storm often causes the people an incalculable damage, and most of all the poor of whom it destroys the weak huts, so that they then will be roofless, and being without work they have to beg to still receive one or the other miserable dwelling hut. No, this deed of godly love and wisdom is really somewhat strange."

[4] Then the captain turned also to Raphael and said: "Just listen, my friend of wonderful deeds, who just now have lifted up only with your will that heavy pillar in the air, is the might of your will now not strong enough against the ever increasing fury of the storm to bring it to silence? If this will continue, then tomorrow complete forests will be uprooted and will lie completely destroyed on the ground. Who will compensate the poor people? I am asking you, please do something against it."

[5] Then Raphael said: "O you weak person, with your anguish for the storm. See how you rebel against God's love, wisdom and order. Do you perhaps think that God let such heavy wind blow because of a kind of displeasure with regard to the people? O, what are you still weak. Do you know the nature spirits, which are harmful for the natural life of human beings and animals and which often, and more in particular during the autumn, must come out in a greater measure from the interior of the soil for the sake of the fertility of the surface of the Earth?"

[6] Look, precisely during this night, large numbers are urging upwards from the interior of the soil to the surface to take care that it will become fertile for the coming year. Now if those still to a high degree unrefined nature spirits would stretch out

calmly over the surface of the soil in the form of a gray vapor with a rotten smell, then in a couple of hours no human life could exist in such a vapor. What other means can you indicate to me to make the mentioned still incomplete ascending nature spirits harmless for the physical health of the people, except precisely the wind, and more in particular a heavy one that can match against that obstinate and in a certain way sticky nature of such spirits?

[7] The wind that is produced by purer spirits by bringing the otherwise calm air of the Earth in a terrible current, mixes the unrefined nature spirits with the pure spirits in the air and in the water and makes them by that harmless for the health of men, the animals and the plants. And all this happens according God's will because it has to happen this way. And then you think that God would like to harm the weak people by such a wind, feeling in a certain way pleasure when the weak people on such occasions are almost in despair because of anguish and fright? O man, what are you still weak of spirit.

[8] What does it actually matter when on such an occasion that is beneficial for the Earth and its creatures, also a few moldered trees and also a few already ruinous huts of people and a few birds nests are destroyed, as long as the soil becomes fertile and the air of the Earth harmless for the natural life of its creatures?

[9] If here and there a little worldly damage has been caused also to a person, the Lord will certainly compensate it multiple times in a very good manner. But besides that, it really does not harm people who tend to forget God all too easily if they now and then are awakened from their lazy worldly dreams by extreme natural phenomena, and are experiencing that there are higher powers and forces against which human pride cannot fight a victory.

[10] Therefore, we will let this wind do its work for still a couple of hours. When it will have done its good work, it surely will lay down again. I certainly could command the wind from the power of the Lord in me to lie down immediately, but what would that be good for? I say to you: for nothing at all, because such sign would not increase your faith in the Lord in the least. If I would calm down the wind for a few moments for your sake, you will secretly say to yourself: 'Aha, the wind has calmed down by itself for a few moments', and you would think that I had simply said that this calming down was done by the power of my will. But if I will calm down the wind completely, then tomorrow thousands of people will die from an evil dysentery, and that you certainly would not like also, for I know that you and a lot of people are no friends of epidemics. So let us, as already said, let the wind blow on. The little damage that it will cause here and there will be easily compensated.

[11] Or is it for many a selfish rich person bad if he now and then by the greater need of this and that poor fellowman is urged for pity and mercy? I am definitely of the opinion that such a thing is very useful for the soul of the rich person. But the poor person will thank God all the more because by showing the rich people the increased need, He has also helped him much more powerfully than otherwise.

Because the rich people hardly thought about the already long lasting poverty and need of the poor neighbor, and they let him in want without troubling themselves. But because God let a real worldly misfortune come over them, the otherwise hard rich people were made more gentle and donated then to the poor person abundantly, so that he was then helped for a long time.

[12] Tell me now: are God's love and wisdom in this case not more visible at work among the people on Earth than in a region on Earth – of which there are many – that are not afflicted by any storm, but therefore are completely waste and uninhabitable?"

## **CHAPTER 140**

### **About the purpose of creation**

[1] The captain said: "O good, wonderful friend, it certainly will be a useless effort to measure us with you in wisdom, because you are always completely right, because you always can give the most irrefutable truth in an extremely clear manner based on your godly omniscience and all-encompassing knowledge. But how could men like us know this, since our science and knowledge of the things of the natural world are very limited?"

[2] But this can also be known and felt by weak and limited man when something hurts him, and then he sighs and complains often for a long time in vain, and God's highest love and wisdom can never hold it against him as sin. And so I have complained about the wind because I have all too painfully experienced what kind of destructions it caused here and there, for I knew indeed not why it was raging like that.

[3] But now you have made it clear to me and I can see the good in it, and I give you the full assurance that I will never more rebel against it with my complaining, and on the main land least of all. Only on sea, I would like that the Lord would preserve me of such winds as long as I have to live in a body, because it is very terrible to be on a deficient ship in the midst of a raging battle of the sea against the wind. I have already experienced it several times and therefore I became an enemy of mighty winds, and because then I was still a real heathen, I have often raged against such a way of acting of the gods. But since a heavy wind on sea will certainly have an equal beneficial meaning as for the Earth and its creatures, just like on the main land, I will also praise it above the sea and leave it alone. Good friend, is this right?"

[4] Raphael said: "This most certainly, because man whose life and everything depends on God, should – once he has come to know God – always acknowledge the regulations and decrees of God, glorifying and praising them, and should not

grumble about them or rebel against them, for God the Lord knows certainly always and eternally best of all why He allows once this and then that to happen on a celestial body.

[5] But moreover, man should behave patiently and with complete devotion to the will of God and by that also remember: this happens according to the will of God for the greatest benefit of man. For everything that happens on the Earth, on the moon, on the sun and on all stars, happens all exclusively for the greatest benefit of men, because man is the only reason and the only purpose of the whole creation in the endless space.

[6] If man will think and feel this way, he will also find and have peace in all circumstances of his life of freedom, development and testing on this Earth, and God will save him out of every need and let him find the way to the true life, the way to the light and all truth.

[7] But he who becomes impatient and grumbles about one thing or the other about the phenomena in this world which seem to be disgusting to him, which he cannot change anyway – even in his coarse anger, often in thoughts and openly spoken out – will not make God's love his own but will only separate himself ever further away from it. And this will not give any human being peace and happiness, not here on Earth and most certainly not in the beyond. Because indeed, everything happens by God's love, as already said, only for the true well being of man. If man recognizes this gratefully in his mind, then he will come ever closer to God's love and His order and will then soon without much difficulty pass into it completely and thereby become wise and mighty himself. But if he does the opposite, then he will become more foolish and weaker and powerless in every respect.

[8] I surely know that on this Earth there are all kinds of things happening that are not pleasant for men. So there is often an unpleasant heat and also a great cold. There is a long lasting night and many gloomy days, the fire burns and destroys, the water devastates the countries and kills men and animals if it bursts its banks. In short: everything you see in the whole nature of the world can give you death when you use it senselessly and set out for danger.

[9] But therefore, God cannot change anything to His well-ordered creation. Should for example the fire not be so red-hot and burning and destroying as it is? Then for what would it still be useful? Or should the water not be fluid, so that men and animals could not physically find death when they fall into it? Or should the mountains not be high and steep, so that nobody could fall down from its summits and find by that also death? Should there be no devouring animals, no snakes and no poisonous plants because they all are dangerous for the life of men?

[10] Yes, if men would like to ban all the things that could be dangerous for his life, there finally would not be an atom left of the Earth, nor man himself. Everything must be and exist as it is and exists, and everything can be useful to man when he uses it



wisely. But to the one who uses it unwisely, and thus not in harmony with God's order, must finally everything be harmful.

[11] Then he who takes offense at the harmfulness of the things and arrangements in this natural world, and thereby rebels against God's wisdom and might, takes obviously also offense at God and mocks His love and wisdom. But he who does that, certainly does not live in friendship, but in a real enmity against God the Lord. Will this bring him any blessing? I think that such a blind enmity against God will cause man in the first place to lose God, and man can then in his godlessness no longer expect any happiness of life, just as long as he will not repent, acknowledging and glorifying God's love, wisdom and order in every respect, and which he in course of time will also clearly understand.

[12] But if you take offence at the storm at sea, then stay on the main land when it storms at sea, and only go on board of a ship when the stormy times of the sea are over. And everyone who lives close by the sea and who has often experienced it, surely knows when it is continuously raging the most and the heaviest.

[13] Look, friend, these are also wise rules. He who knows them and will keep them, will also be happy already on this Earth, and be at peace in all phenomena and incidents during the earthly life."

## **CHAPTER 141**

### **A thunderstorm**

[1] After this well-founded wise lesson from the mouth of Raphael, the captain, the disciples of John and the innkeeper from the neighborhood of Bethlehem thanked him, for they had lost every fear and anguish for the still continuously raging and the fury of the windstorm. But it did not take long before a mighty lightning discharged itself from the heavy clouds that were driven by the wind and caused serious damage to an old cedar tree that stood not far from the house. After this first lightning, many more followed on all sides with loud crackles and a thunder that made the ground shake.

[2] Our captain thought that the lightning and thunder was still worse than the hard wind, and he came again in great anguish and fear. Also the innkeeper and Lazarus and his sisters, as well as Mary of Magdalon became afraid and asked Me to command the bad thunderstorm to retreat.

[3] I awakened out of My light slumber and said: "Do not be afraid, little children, for where I am, the thunderstorm has no power to cause damage, but only to be useful. It will still last a little hour, then the storm and thunder will cease and tomorrow we will

have therefore a pure and clear day, and the fresh and healthy air will strengthen our limbs and inward parts.”

[4] These words of Mine calmed down the emotions of the fearful, and again I gave in to a light slumber.

[5] When I was sleeping there, all those who were still at the table and were still awake, looked at Me, and the captain said: “Of the Lord we surely can say: *‘si totus illabatur orbis, impavidum ferient ruinae’*. Yes, yes, being the Lord and Creator and maintainer of all creatures, there is no need to be in anguish for such phenomena, but weak and powerless men like us can still not put away all anguish, although we are firmly convinced that so very close to the Lord certainly nothing can happen to anyone. But it is and remains remarkable that exactly tonight, after a very beautiful sunset, such a thunderstorm had to brake out. I pity those who are now underway somewhere, and more specifically those who are now on a ship on the big sea. Oh, it will look terrible there now.”

[6] When the captain spoke out these objections, also Agricola, who was awakened by the hard thunder, agreed with him and said: “My ships in Sidon and Tyre must certainly also have been quite damaged by this heavy storm that is probably raging everywhere. But no matter how, the Lord sleeps and does not pay attention to the storm, and we men have no power over this violent force, and therefore it will be as it is. In about a little hour, said the Lord, the storm will lie down. This is how it certainly will be, but until then, there still can be a lot of disaster. May the Lord be so merciful to take care that the disaster and damage that will be caused will be as little as possible.”

[7] Now Raphael said: “Just be quiet inside, not one hair of not any righteous human being will be touched, but for the godless people it is good that they are slightly remembered by such a storm that there is still a Lord who commands all elements and that also obey Him as loyal servants obey their lord. Your ships in Tyre and Sidon will not be harmed by this storm, because the Lord takes care of that. Therefore, all of you can be quiet, for nothing of no one will be destroyed in the least.

[8] But this storm is now raging mostly above Jerusalem, and the lightning does not spare the idol gold of the temple. There is now a great howling in and around the temple and around many houses. The lightning strikes here and there and the people are very busy to extinguish. The lightning has stroke also the dry beams in the temple at several places and put them on fire, but they control the fire immediately at the beginning and thus the lightning does also not cause any important damage in the temple itself. But the anguish of the Pharisees is great, and the people insist that they should get it done with God that the storm would lie down. And the Pharisees and priests, scribes and Levites are now really rattling off their prayers, but this does not help, and the people become wilder and scream all kinds of threatening words, and while it is fully storming they rejoice about the powerlessness of the Pharisees who had already often pretended that they, just like Joshua and Aaron had even

power over the sun, moon and stars and can now not even command the nightly storm.

[9] And look, in this respect, this storm has also something good, for it wipes out and it reduces strongly the old dark superstition with many inhabitants of Jerusalem who are still deeply rooted followers of the temple, and it will incite them to later accept the truth.

[10] Besides that which I have explained to you just now about the natural reason for this storm, I have moreover shown you this, so that all of you can conclude from this also that at such occasions the love and wisdom of the Lord do not only take care of the fertilization of the soil and the purifying of the air, but besides that, for the moral fertilization of the human heart and the purifying of the air of the soul. And this has certainly still more value than the fertilization of the soil and the purifying of the air of the Earth.

[11] Whoever of you has now courage, let him arise and walk with me outside a little, then he will see and experience much there which he has certainly never seen and experienced before."

[12] Agricola and also the captain said: "To go now with you outside, that certainly everyone will dare, but alone, without you, the courage would certainly leave us. With you we also have the courage to go outside, into the heavy thunderstorm."

[13] Then all of the Romans, the captain with his companions, the innkeeper from Bethlehem, the disciples of John and also Lazarus stood up.

## **CHAPTER 142**

### **Cause and result of the thunderstorm**

[1] However, when they came out, they kept their eyes and ears closed for a while, because there was continuously one lightning after another with heavy crackles and thunder from the heavy clouds to the ground.

[2] Then Raphael advised them, and said: "But do not keep your eyes and ears closed, for then you hardly will see anything of this terrible stormy spectacle and will hear nothing of the howling that is now and then reaching even from Jerusalem to these hills."

[3] Finally those who were present took courage again, opened their eyes and ears and could not be surprised enough about the violence of the wind. However Raphael commanded it to go around the hill, and for this reason it became suddenly completely windless. Also no lightning could come near the hill at a distance of a few mornings of arable land, and there it looked like a true stream of fire that was falling down from the clouds to the ground with a rumbling roar and crackles.

[4] Now Agricola asked: “But do tell us now why actually this true sea of fire, which is continuously coming down to the ground, does not put anywhere – as far as one can see – a flame to the houses and trees and also not to complete forests to put it on fire. I already have experienced a similar very dry thunderstorm with lightning and wind in Hispania, also around this time. But there it has caused big and truly terrible destructions. Here however, little or actually nothing at all can be seen of a special fire. How can that be explained?”

[5] Raphael said: “You will very easily understand that when soon the whole storm will cease. The constant, very bright light of the lightning makes the weak shining of several fires not visible now, but when the lightning will cease more and more, you will also notice a few considerable fires, and more specifically above the region around Jerusalem. But this is not important, and when you notice a fire, you should not be afraid of that, because where it is allowed that a lightning will strike a house or a hut to put it on fire, or also a village or a dry forest of one or the other miser who preferred to let his wood rot than to allow a poor person to take even a few dry branches to make use of it, there good mankind will truly not suffer any damage, as well as for the huts, houses and villages. In short: everything that you can see now and will see later, happens not to damage it, but only for the great benefit of the people, which you will understand more clearly later.

[6] But now is the moment when the thunderstorm must cease, and therefore I will, from the will of God the Lord in me, that the thunderstorm will lie down. And look, the lightning has ceased and the wind has lain down. But now look around you, then you will see that which will catch your attention.”

[7] Now those who were present looked on all sides and counted all together well over 20 fires among which a forest fire that looked extremely destructive, raging in a big forest on a mountain behind Emmaus and which belonged to a miser from Jerusalem who had never given a dry branch to a poor person. Those who were present knew that and they praised the Lord because now He had let the rod of chastisement come down on the evil miser. But also southeast of Jerusalem there was a big fire that could be seen, and Lazarus asked Raphael who had been hit the most by that fire and who suffered the most damage.

[8] Raphael said: “That is a village which belongs for the greatest part to a miser, of whom the burning forest belongs to. He has leased everything to poor renters for an almost unaffordable price. To please their landlord these are then also forced to cheat their neighbors and they let their daughters commit all kinds of harlotry for money and all kinds of other gifts by which the village has degenerated to a true Sodom. And this happened in the shortest time of hardly 20 years, and all this as a result of the acting of a rich miser. That such village will be chastised will surely not be considered unfair by neither one of you?”

[9] Lazarus said: “Whatever the Lord does, is done well. I myself have already many times wished that miser, who I know all too well, to have a serious punishment

for his to Heaven crying injustices, which he mostly committed against poor people, and now because of his scandalous activities there came an end to the patience of the Lord, and therefore, all praise to Him. In that village there are of course also a few who still did not kneel down for Gog and Magog, but these will surely also be protected by the Lord.”

[10] Raphael said: “You can be sure of that, and they will after the fire soon be better off than ever before.”

[11] Further to the south there was also a strong blaze that could be seen, and the innkeeper from Bethlehem said, with a question to Raphael: “O, all-knowing friend, what is destroyed there by the fire? Surely not Bethlehem?”

[12] Raphael said: “Oh no, it is a village of Greeks and Sadducees who are trading dishonestly with pigs and are moreover making the people unfaithful to God. And because they have now gone too far because they hinder the spreading of the teaching of the Lord and make it as much as possible suspicious to the worldly people, the Lord has on such an occasion now also given them a limit. They will now be busy for years to overcome their misfortune and will have no time to think how they can hinder the spreading of the teaching of the Lord. Look, my friend, this is how things are now over there, and I believe then also that no injustice has been done to these atheistic usurers.”

[13] The innkeeper said: “Oh, surely not, and all praise be again to the Lord, because He has brought such a misfortune to those atheists who I know well, for these have deserved it already for a long time, and so also the other small fires, which we can see from here, will not have happened without permission of the Lord.”

[14] Raphael said: “Indeed. So do not be afraid. But look now at the branches of the trees and the grass on the ground.”

[15] Now all looked at the branches of the trees and the grass, and everything was shining like the rotting wood in a forest. Also the hairs on their heads gave off a weak shining. Now those who were present were anxious and they asked what it was.

[16] But Raphael said: “Now we will go inside again, and in the hall I will explain the reason of this phenomenon.”

[17] All of them went back into the house.

[18] When those who had gone out with Raphael and came back into the hall, occupied their places again, the captain asked Raphael immediately what could now actually be the real reason and meaning of the lightning up of the trees, the grass and even the hairs of men.

[19] And Raphael who also had occupied his former place, said: “Dear friends, this matter could actually also be explained tomorrow, but because you are very curious, I also can explain it to you now. But I tell you that it is absolutely not so important as you probably are imagining now, and from this and similar phenomena does not depend the salvation of the soul. But because all kinds of dark superstition can easily

arise out of ignorance regarding such phenomena, I am in a certain way obliged to make you understand also this phenomenon from the right perspective.

[20] But before you can in the first place understand this phenomenon from the natural point of view, it is necessary to make you first understand the lightning, so that more in particular you Romans would not also think, besides the teaching of the Lord, about the famous lightning producer Vulcan and about his great distributor Jupiter. So be very attentive to what I will show and explain to you now."

## CHAPTER 143

### The nature of electricity

[1] Now Raphael stood up and walked to the door where a few house cats were lying in wait for a mouse, took one of them and carried him into the hall.

[2] There he put him on the table and (Raphael) said to the captain: "Just look to the tame cat whose hairs still have that specific weak glow. Just take him and caress him from the tail to the head, then you will immediately see in the now already weak light of the lamp a phenomenon that will strike you."

[3] The captain did that, and especially because this air still contained much electricity, a lot of fierce sparks jumped crackling off the back of the cat.

[4] Then a disciple of John, who secretly carried still many old bits and pieces of superstition in his heart, said: "Yes, yes, there you can see that the elders were right when they claimed that an old cat has the devil in his body."

[5] But Raphael said: "Oh no, friend, you are really not seeing this here, but from your words can be concluded that you – although you are a disciple of John – are still not free from all superstition. I could show you the same phenomenon with other animals and even on your own head, and you certainly will not claim that you also have a devil in your body?"

[6] The disciple said: "This I do not believe and hope, but from where comes actually the hail of sparks from the back of the cat?"

[7] Raphael said: "If you did not interrupt me with your old superstitious words I would have explained this matter now for already half. But in this manner I can only continue now with the explanation and this means to have patience, because no tree can fall with one blow, except when it would only be as strong as a straw.

[8] Look, these sparks do not come out of the body of the cat, but only from the surface of his hairs to which the fire of the air spirits in the nature can in a certain way easily stick – in order to speak in this respect understandably to you. This fire of the air spirits in the nature we want to call – from the old Egyptians, Phoenicians and Greeks – the well-known 'electron' or electric fire, which is usually slumbering, but

under specific circumstances it is easily awakened and will then actually manifest itself.

[9] This fire is the actual life element of the air by which finally the whole Earth itself and everything that is and exists on and in it develops into creatures and maintains its natural life, and it is also its most important food. But it does not develop itself in a certain rest of the air, the water, the minerals, the plants, animals and men, but it remains just as passive, and we rightly could call such electrical rest the death of matter.

[10] This fire fills however God's whole endless space of creation and in its complete rest it forms the ether in which all those countless big celestial bodies are floating around, more or less as fishes in the water. If the celestial bodies in the endless big space of creation and also space of ether would stay motionless in one point without any movement forward or backward, thus completely at rest, then they soon would decay as a dead body, perish, dissolve completely and pass into the calm ether. But surely, for this reason the Creator has taken care with His wisdom and might that all those countless many celestial bodies in the big space of ether would move continuously and in all kinds of manners, bringing them to a high degree in a continuous restless movement and consequently forcing them to an active awakening.

[11] But it would take us too much time here to clearly explain to you the big 'how', and you all can hear all that – explained very precisely by the Lord Himself – from all His disciples who are the only ones who are initiated in the great secrets of creation. Therefore, we will only have a closer general look to this Earth of ours.

[12] Look, this atmospheric air in which we breathe and are naturally bodily alive, reaches only – speaking in your way of expression – a few hours of walking above the solid surface of the Earth. Then above the surface of this air rests the ether, which is in a certain way dead and thus completely without resistance.

[13] In order to speak completely truly and correctly, and not to think according to the old, very incorrect manner of the old and blind astrologers, astronomers and year counters: the Earth moves in – let us say – 365 days and a little time more, around the big sun, and besides that, still in about 24 hours and a little more around its own central axis, which the disciples will explain to you more precisely, because now it is sufficient that I only draw your attention to the very fast movement of the Earth in its wide orbit around the sun. Even if you still cannot understand this with your intellect, then for the moment you can still believe me that in one hour the Earth moves forward averagely about 5.760 hours of walking in its wide orbit, and moreover it turns around its own axis, more specifically at the equator, which you call the glowing sun line, in one hour to a distance of about 474 hours of walking.

[14] From these speeds of movement of the Earth, which I have now pointed out to you, you surely can conclude that already by that, the ether spirits are brought into an extremely restless movement and resulting activity. By that, they will in the first

place saturate the air that surrounds the Earth, and then by means of the air, the whole solid Earth itself and everything upon it.

[15] With those two movements that were shown to you, comes still the very much faster movement of the light of the sun, by which the ether spirits come also into a high degree of restless movement and are driven in very great numbers downward to the Earth. But because of that, it happens during some days in the spring, summer and autumn that the air of the Earth is too much saturated, and by that also the Earth and its inhabitants. On such days it usually becomes sultry, and men, animals and plants feel exhausted, become slow and are more longing for rest than for one or the other activity.

[16] And look, this feeling is thus the result of the ether spirits that are present to a large extent in the air and the soil, because, as already said, these spirits have the eternal dominating tendency for a complete deadly rest, although they are not dead in themselves.

[17] But by such a forced piling-up, the mentioned ether spirits feel an ever-stronger oppressing pressure and begin therefore to move also in order to free themselves of this pressure, to then receive back their sweet and comfortable rest. This movement manifests itself first in the form of winds, which then become more violent when the in a certain way oversaturated body of the Earth drives its inner still unfermented natural ether spirits upward to the surface of the Earth and its lower atmospheric layers.

[18] This intermingling of higher and lower ether spirits in the air of the Earth result in the formation of mists and clouds, which become increasingly more dense. Its resulting heaviness burdens the ether spirits more and more, and these begin to search for a way out and to flee to where they can find the least of resistance, and this escape of the more and more pressured ether spirits which in their oppression will then involuntarily in a certain way connect themselves with the already more dense spirits of the air of the Earth – will cause a heavy windstorm that by its thrusting force destroys trees and houses and stirs up the waves of the sea mountain high.

[19] But if, despite such an escape, the mentioned ether spirits continue to pile up themselves more and more somewhere in the background near the surface of the Earth – which you easily can notice from the clouds that become more and more black and dense – then the pressure becomes unbearable for them. Suddenly they will develop into a kind of furious rage from their slowness to the greatest activity, and their very great activity is then the destroying fire of the lightning, which shoots off far away with great roaring from the cloud, that was too much burdened, with nearly the speed of a thought and destroys with irresistible force everything that it finds on its way. However, the Earth- and air spirits are on such an occasion as if pushed with huge thrusts against each other in such a way that they by necessity



have to grip each other, become more and more dense and materially heavy, and fall to the Earth as heavy rain or, if it comes up very furiously, as hail.

[20] But when the pure ether spirits are to a large extent too much offended by the impure earthly ether spirits, as was the case just now, then they let their activity increase to the highest point. In that case they destroy the ether- and air spirits by their general fire activity, and at such rare occasions there is neither rain nor hail.”

## CHAPTER 144

### Weather phenomena and their cause

[1] The electron is thus, clearly said, nothing else than in the first place the rest that is disturbed by the pressure and friction, and further, secondly, the awakened activity of the ether spirits. These are partly purely spiritual and form also partly the natural light- and life element in the air of the Earth, in the whole body of the Earth itself and by that also in everything it carries and produces. They only begin to manifest themselves in a special manner when they are offended in the manner that was described before.

[2] Now when you take two pieces of wood and begin to rub them strongly together, then the mentioned spirits, which are partly present in the wood itself and are also partly around the wood by means of the surrounding air, are obviously offended, drawn away from their rest and are by that urged to activity which is for them always the same. And through the wood that is rubbed together too strongly, you soon will see their presence and activity because the wood will begin to glow and will finally burn.

[3] However, when a considerably great part of the ether spirits have become active, then by that, also the spirits which were at rest before will also come into movement and be active, and by this activity the whole piece of wood is then destroyed. And if you further will add wood to it that has not been rubbed, then its spirits will also become active and will destroy it. And the more such spirits are present in a piece of wood – which is the case with wood that contains resin – the sooner and faster it will be destroyed.

[4] Now I have given you a real example of what the electron actually is. But let us now continue.

[5] If we take two hard stones and rub them together with great force, then you will see immediately a great quantity of sparks jumping off with great speed and liveliness. What are these sparks? Nothing else but the offended ether spirits which are present in and around the stones and which became active by that. Metals,

which are very hard, being rubbed together, will show you and let you feel the same phenomenon.

[6] When two winds will collide against each other – which can easily happen in regions where there are high and steep rocky mountains, because the wind will easily bounce off the hard rock face and will consequently rage with great violence against itself – you will soon notice a great amount of fire phenomena. If the violence is not so heavy, well now, then it happens more progressively, and then, where a violent collision took place, you will now and then see a lightning striking from the wind, and here and there you will see a whirlwind, uprooting with great easiness one or even several trees. However, when such a wind that fights with itself, reaches the greatest possible violence in a favorable point in a suitable environment, then all the ether spirits that are present in it will ignite because of the great activity, and then a whirlwind, as described just now, will become an all-destroying pillar of fire. Through its violence, the mightiest trees, strongholds and even rocks are shaking, and being torn to pieces they must give way.

[7] What is now such an all-destroying pillar of fire? Again nothing else than our electron, or the actual expression of the ether spirits whose rest was too greatly disturbed. These ether spirits that became active in the highest degree will then soon attract from the wide environment those that are equal to them, from above as well as from all widely extended directions, which in a certain way are rushing to help them, and so they usually are causing such great destruction in a particular region on Earth that many traces can still be well observed and noticed many years after, yes, occasionally even for many centuries.

[8] If such a battle of wind would happen at sea, especially close to the coast, then the water that can easily be brought into movement in the whirlwind, will of course also be dragged along, and by that the so-called waterspouts come into existence, against which every skipper has to guard himself, for if a ship should come into such a waterspout, then it would be irretrievably destroyed. In the hot regions on Earth there are also often fire whirlwinds above the sea, against which every skipper should guard himself even more.

[9] Of the different phenomena on Earth that you have seen and experienced, we have seen now once more by what they originate and are brought about, what their cause is and what they truthfully actually are in itself. But to brighten up your intellect even more, we still want to continue and search out this matter, because the most important foundation in the teaching of the Lord to all men of this Earth and also for all spirits and Heavens, valid for eternity, is like this: only the purest truth in all things can and will make you free and alive. And such phenomena manifest themselves on this Earth by necessity in all kinds of forms and shapes and thus also with all kinds of effects and results, and bring the blind people to all kinds of wrong suppositions with regard to the cause, and thus also to all kinds of superstition. That is why it is indeed a good thing that man, besides the knowledge and acceptance of the godly will, can

also evaluate and recognize the phenomena, which he often encounters on Earth, from the viewpoint of the truth and not from the viewpoint of dark human inventions.”

## CHAPTER 145

### Electrical phenomena

[1] First we have seen how the sparks jumped off the back of our cat, and became visible after caressing him in the direction of his head. Were these maybe also offended ether spirits that stuck to the hairs on the back of the cat? Yes, I say to you, this is how it is. The hairs of a cat are very smooth and have no unevenness. But just like every other matter, it is surrounded by air and thus also by the resting and certainly present ether spirits within, more precisely to a larger extent towards the head, because there the hairs are, especially on the back, becoming more dense than in the direction of the tail.

[2] By caressing the animal from the head to the tail, the always abundantly present spirits at the head are then distributed over the place where they are less provided. That is why those spirits are actually more equalized than offended, and by that, their activity is left out or is at least not visible. By caressing or rubbing towards the head, the amount of spirits are increased, are offended by that to a certain extent, and then they soon show their presence by their activity.

[3] Smooth surfaces, especially of very hard precious stones and glass, which the old Phoenicians, the Philistines and the Egyptians were already able to make from pebble, are especially suitable to force the ether spirits to show their presence by just rubbing such surfaces with dry hands. And the fire that is stirred up in this manner is again nothing else but the electron that I have just described to you.

[4] Further, the burning of wood, straw, oil, resin, naphtha, sulfur and all combustible substances is nothing else but the working of the electron. The glowing and melting and even the eventual burning of metals and all minerals happens in the same way according to the increasing degree of activity of the ether spirits whose rest is disturbed. When these are continually brought into such activity – as is evident in a lightning – then they destroy all matter and dissolve it completely into its original element, that of ethereal spirits. But during the burning of wood, oil and resin, they never reach such extremely high degree of activity, because then they are hindered in their activity because they always battle against the coarser nature spirits that are bound in matter.

[5] But when during such burning process an increasing greater amount of ether spirits are in a certain way coming to help them by means of a strong stream of air, then also the heat of the wood- or coal fire becomes considerably greater, which can

also bring the still rigid nature spirits in the matter of metals and stones to activity, and that activity will then usually bring about the glowing and melting, but it can also let it burn up and eventually dissolve it entirely.

[6] Within the water itself there is a greater amount of ether spirits, which were now repeatedly explained to you. As element it exists as extremely little round bubbles in which the actual ether spirits are imprisoned. Since these bubbles are very round and smooth and thus not pressing so strongly against each other because they very easily can slip away and continuously avoid each other, the ether spirits in the water are usually behaving also quietly. But the water has only to be put in a kettle on the fire and it soon becomes restless, because the ether spirits in the water become irritated by the activity of the surrounding ether spirits that are equal to them, begin to rush the actual hydrogen bubbles all over, with a still increasing fierceness and make them to expand. And at the bursting of the too strongly expanded hydrogen bubbles they leave their element of habitation and they escape, after which they unify with the free ether spirits in the air of the Earth, or they ascend quickly, completely through the layer of air to those that were initially related to them.

[7] That the boiling and evaporating of water to the last drop • speaking in the manner of this world – is an electrical process, we surely will understand without too much difficulty by what I have said now, but it will still become clearer to you when I will point out a few phenomena, which you all already know more or less.

[8] We know now that the ether spirits, which are disturbed in their rest, become soon active and consequently they show the irresistible force and the might which is their own. And look, they also do that in the water if they become restless by an increasing external activity from their companions, thus by fire. If they then during the boiling can still avoid it and come into a state of rest, then this is of course more preferable to them, but if you put water in a firmly closed vessel on the fire, the resting ether spirits in the water will soon show you what kind of violence they possess when they become active. It will not take long before it will be torn to pieces, even if the vessel would be made of iron as thick as an arm, and the spirits will free themselves with a hard bang and will then retreat to their inborn rest. This is a very clear example from which you surely and certainly can conclude more clearly that the ether spirits live also in the water.

[9] Nothing can bring these pure ether spirits to such great activity than when the impure nature spirits ascend often in quite great numbers from the interior of the body of the Earth and are in a certain way unifying themselves with the spirits of the air or begin to mix with them, as this was the case now. Then soon there will be a fierce battle going on by which the impure spirits will always be conquered, by which these will also be purified and will become not only harmless for the life of plants and animals but will even be very useful.

[10] At such occasions there are always heavy storms that are raging above the mainland, as we have experienced now, but when such massively ascending of

impure nature spirits occurs somewhere under the sea, then the impure ether spirits in the water will become by that also immediately very restless. The result of that is usually a spring tide storm, which is the most dangerous for skippers, since the waves will often be pushed up like enormous water mountains and will play a bad game, like a windstorm with the chaff, even with the biggest and strongest ships. At such occasions, the impure spirits will also be very strongly purified, but for men it is not exactly safe to be on sea where such a thing is happening.

[11] Experienced skippers know that, thanks to certain warning signs, which always precede such incidents, and they do not go into that danger. However, if they are already at sea, then they will also hurry to reach the shore as fast as possible, or, if this is not attainable, they will still entrust themselves to the high waves of the sea.

[12] When the sea has become quiet again after such storm, you will see the surface of the sea, the ropes of the ship, the oars and still a lot of other things, softly lightning up, just as you saw outside the grass, the trees and even your hairs shining. Its cause is of course again the electron, which has been sufficiently explained to you now, but now it is not so much the result of this special activity of the ether spirits, but rather of the formerly impure, purified nature spirits from the interior of the Earth, whose spirits are visibly beginning to show themselves to be useful to the plants, the animals, the water and the air. The old sages of nature called this lightning up the 'anti-electron'.

[13] And so I have clarified this phenomenon to you in a certainly understandable way, and this you can also do for other people, so that the dark and destructive superstition with men will decrease and go to ruin, for every superstition is like a deadly poison for the pure truth, which is the only thing that will give life to the soul."

## **CHAPTER 146**

### **Question about the nature of Raphael**

[1] Therefore, try to teach men the whole truth that you know, then you will well fertilize the spiritual field of faith, and there from the seed of God's Word it will soon easily take firm root, and the germinating stem will develop itself as a true, strong tree of life.

[2] Any person should possess only truth and light in himself if ever he wants to clear the way for himself to the life of the godly Spirit in him, for every shadow in the soul can bring him on wrong paths on which he further will difficultly find his way.

[3] But when you will proclaim the gospel to the people, then free them first from the destructive multiple superstitions. Then after that they soon will notice the great blessings of God's Word and will become your friends.

[4] Nothing will be considered with greater love and blessings by the Lord and all the angels of the Heavens than the general, true love and friendship among the people. But this can only exist when the people will deal with each other in all truth and in the clearest light from God, because the purest truth satisfies the heart and makes it gentle and humble, and therefore kind and helpful in loving zeal, mild and merciful to everyone.

[5] Take these words well at heart and act accordingly, then you will spread many blessings among the people, and the mercy of the Lord will become alive in you. Have you all absorbed and understood this well now?"

[6] Now all of them thanked Raphael and answered the question affirmatively.

[7] The captain, who was extremely surprised about the wisdom of Raphael, said to him: "O beautiful, young friend, how were you able to acquire such great wisdom? Because the lessons that you have already given to us and the might that you possess, which you have shown to us in different wonderful ways, reveal that you also are obviously more than a human being who is born on this Earth from the body of a woman. Please tell us if you also are not something like a god."

[8] Raphael said: "Oh that is what I most certainly am, for every man who lives according to God's will and order has the might of life and power of God in himself, is therefore a child of God and can in all truth and clearness call God his 'holy Father'. And he who does that and can do it, will also have a lot of the one and only true God in himself, not only for this time, but for eternity.

[9] You are surprised about me, and I say to you that several disciples of the Lord – if this would be necessary – are already now capable to achieve the same as I have done now in your presence. Therefore I am nothing more or less than a human being, who at a certain time was born in the world from a women, but who did not die and will also never die, but will continue to live forever, because he became in himself as a pure spirit, lord over his life, what all of you can become and also will become if you will live and act according to the teaching of the Lord. Now I also have explained this to you, as far as it is useful for you. In due time you all will surely hear more about it."

[10] With this, the questioners were satisfied and they did not ask further what else Raphael was.

[11] The ten most prominent Romans, who surely knew what the situation was with Raphael, did however say nothing, because Raphael gave them a sign that they should not make him known, because the newcomers would be offended in their heart at a pure spirit, and their soul would be too quickly forced to believe, which would not be beneficial for him.

## CHAPTER 147

### Snow and ice

[1] After a little while, the captain asked Raphael again: "Listen, our young, beautiful and highly honored friend, regarding the working of the electron, there just came something to my mind, and I gladly would like to hear from you briefly if the winter phenomena are also a result of the activity of the ether spirits, and how."

[2] Thereupon Raphael said: "This is certainly so. In the winter and more precisely in the regions of the Earth that are located more to the north of the Earth, and also in the lands, islands and seas that are located far to the south – the rays of the sun fall always slantly on the Earth, which is, like the atmospheric air around it, round like a globe. By that, the ether spirits near the poles in the northern and southern hemisphere will then be less disturbed in their rest by the rays of the sun, which clearly become weaker, and also much less than at the equator of the Earth, because the friction of the air that reaches unto the ether becomes less. By that, they become less active and are consequently exercising less influence.

[3] As a result of such passiveness, also the air spirits themselves become less active and would finally also completely press upon one another without any movement, as if stiffened if in such parts of the Earth the inner earth spirits would not ascend in great numbers and disturb their rest. These in a certain way uninvited guests detect the present ether spirits in the air and begin mostly to flee toward the place where there are less earth spirits, and this happens in the direction of the equator of the Earth. At such occasions the volatile ether spirits force the air spirits that are similar to them to flee with them, and then for the feeling of men, animals and plants the ice-cold winds begin to blow, which are cold because of their

much less activity, for only a raised and increased activity produces warmth.

[4] When the impure spirits in the air of the Earth continue to increase in number, then by that, also mists and clouds will be formed and will show themselves as masses that become more and more dense, and these will be carried away and be firmly pushed together by the already described winds. By that, a battle is going on, by which the impure spirits in the form of ice will be thrown on the Earth and will therefore also be purified, and this happens often with great numbers at the same time. This is then also good and useful for the surface of the Earth, because the snow will fertilize the soil and its fertility will increase.

[5] But I still can see a question in you, and this means that you as captain, driven by your thirst for knowledge, would still like to hear from me if the ice on rivers, lakes, ponds and also on the seas are also produced by these specific spirits.

[6] Most certainly. By too little activity and their longing for rest they are pushed together even more tightly, in a certain way pressed together, without coming to any active movement. Thus, being combined with the air spirits, they become heavy,

press upon the spirits of the water, which are by that also becoming completely passive, and this complete passiveness is now that which shows you the ice on the water. Thus, the less activity the spirits – that were now sufficiently explained to you – develop in themselves, the colder it will be in the regions where the spirits have too less opportunity for increased activity. That is why fast streaming rivers and brooks will freeze more difficultly in the winter than calm still waters, because those specific spirits within are forced to be more active than in the still water.

[7] Look, men and also animals who are slow and passive are not perspiring by the warmth, and during a cold season not in the least, but men who are really active will, even in the winter, still not lack an inner natural warmth of life. Slowness in everything is in a certain way the death and the judgment of every being.

[8] Therefore, urge your fellowmen to activity, because through activity, life will develop itself, through slowness however, the death. With this, I have now also given you in this respect a good and real light. Use it according to the truth, then it will bear good fruit to you.”

[9] Upon this, all of them thanked Raphael also for this lesson and praised the wisdom that he had, also in exposing and thoroughly and clearly expounding all phenomena in the natural world, which before no natural scientist could know or explain, not even approximately, according to the truth.

[10] But these new disciples could still not form a correct idea about the outer form of the Earth, despite the wise words of Raphael.

[11] That is why the captain said to Raphael: “I can visualize very well most of the things that you have taught us, because I understand how those spirits or those secret powers of nature are everywhere and how they work, but of the form of the Earth I still have not a correct idea. Could you not draw an image of its shape and capacity by which I could visualize it better?”

[12] Raphael said: “My dear friend, with words this will absolutely not do, because even if I would describe to you the shape of the Earth one year long, then you still would not have a completely correct idea of it. But for you newcomers I will do something else to instruct you more clearly about the shape of the Earth. That is, if you want, to do the same as what I have done with you to explain the continuance of the life of the soul after the death of the body. In such an increased condition of vision of the soul you will be able to overlook the whole Earth for a few moments, and in this manner you will have a true idea of its shape.

[13] We will however not need the third degree of vision of the inner condition of the soul, but only that of the second, and then you will oversee the Earth completely from the North- to the South Pole, just like it is, and when I will awaken you again from this ecstasy, I will also take care that you will continue to remember as clearly as possible what you have seen. So if you want this, I will also do it now.”

[14] They all said: “We ask you to do it for us.”



[15] But now, also the other Romans stood up and said: "Listen, although we have received from the Lord a wonderful explanation about the outer shape of the Earth, by which we were able to view it also, so that we know it very precisely from the North- to the South Pole and in its total scope, but we believe that it would also be useful to us if you would also bring us into ecstasy, together with the newcomers, so that we also could testify in all truth of what we have seen. If you think this is all right, then do this favor to us."

[16] Raphael said: "Although it is no more necessary for you, but for the sake of a greater testimony I also can do this favor to you. Thus, prepare for it."

## CHAPTER 148

### Admonishing words of Agricola about the departure

[1] After these words, Raphael stretched his hands over them, and while they were as if at a height of more than one hundred hours of walking distance above the Earth, they saw the whole Earth, observed its rotation around the polar axis, overlooked all countries and kingdoms, the sea and the polar regions that were covered with everlasting snow and ice, and noticed also the rounded form of the Earth, which was not affected by even the highest mountains.

[2] But this time, Raphael let them for almost one hour in this clear-sighted condition, so that they also could observe the rotation of the Earth more clearly, just as the towards the equator increasing activity of the ether-, air- and all purer spirits and the coarse nature spirits, which they could see in the form of very small, little worms that were more or less softly lightning up. That they were also able to very well distinguish all other things, matters and objects in all directions of the Earth, is obvious.

[3] After one hour Raphael awakened them again into their natural condition, and all thanked Me first, because I had permitted it, and then also Raphael, because he had shown this kindness to them, which gave them such clear and deep insight about the true shape and movement of the Earth, as well as about the existence and the working of the nature spirits.

[4] And then they begun hurriedly to talk to each other about all the things they had seen and observed, which agreed precisely, to the great joy of everyone. And the ten Romans were rejoicing even more because of the fact that what they had just seen and observed agreed in detail with what they had heard and seen before about the nature of the Earth.

[5] There was almost no end in relating and confirming the truth on both sides, and this continued until dawn, while I and all the others continued to slumber.

[6] Then Agricola took courage and said: “My friends and now true brothers by the mercy of the Lord, the day of our departure is dawning, and we still have many things to settle and to arrange for that. How are our servants, the pack animals and our baggage? We are now almost more than twelve days in this environment and we still were not one time concerned about it. But now we have a lot to take with us and we will then also need a greater amount of pack animals. From where can we receive them? It is now really time that we prepare for it.”

[7] Raphael said: “Friends, until now the best care has been taken of all your matters, and also up to the moment of your departure they will be taken care of in the best and most efficient way. Thus, do not worry now about that over which you still until now did not have to worry. Your servants and helpers are all accommodated here in Bethany already for a long time without you knowing it, and also all the other things were installed in the right measure, because the Lord knew very well what you will need for the return trip and has therefore taken already very well care of it through me. Therefore, you can now be very much at ease also concerning this worldly aspect.”

[8] The Romans said: “O friend, this would be too much mercy from the Lord for us gentiles, but because it all will be as you have said to us, it is for us surely the highest time to settle the account with our innkeeper and friend Lazarus and pay to him our great debt.”

[9] Now Lazarus said: “Friends, the One who in His great love and mercy has taken care of one thing, has also very richly taken care of the other things. On your way to your own country you certainly will still meet many poor and needy people. To them you can show mercy in the right measure. And from now on until the time of your departure you do not have to take care about anything.”

[10] Agricola said, very emotionally: “Surely, here happens one wonder of the great love of the Lord after another, and we, great and mighty Romans, cannot give Him anything worthy in return.”

## **CHAPTER 149**

### **The Lord makes His earthly future known**

[1] Now I woke up, sat upright and said: “If you believe in Me and live and act from now on according to My teaching, you will do everything to Me which deserves My love, mercy and compassion. You still will have much to do in My name. If you will do everything what My Spirit in you will desire – out of love for Me and your neighbor – then by that you will indemnify everything what you have received by My love and mercy.

[2] Whatever good work you will do in My name for your poor fellowmen, spiritually and physically, this you will have done for Me.

[3] Out of love for Me you are now also taking with you the youngsters, who I have entrusted to you, and still a few poor people from here, who still will give you a lot of earthly expenses, trouble and worries. Look, this I also accept as if you have done it for Me, and also for that I will prepare for you the reward in the Heavens, and in this world you will suffer no harm.

[4] But if also you – because this has to be and has to happen in the world – would be afflicted by a number of trials and temptations, then suffer them with patience and do not be displeased, then they will be for your blessing, because the one I love, I also put to the test and I submit him to all kinds of trials.

[5] Already on the Mount of Olives I have given you to understand that I, in a not too distant future, will allow, for the judgment of the blasphemers and for the salvation of those who are Mine, that the blasphemers will grab Me and will kill My body, more precisely to the cross, like a common criminal. When you will hear this, then do not be offended at Me, but remain in the faith and in the love for Me, then you will be by that have a great share in My work of salvation to the people from the old and hard bonds of the night of death, sin, and the slavery of the dark superstition that brings death.

[6] I say this to you, and also to all the others once more, so that nobody will be offended about that and would become weak in faith. Because although this body of Mine will be killed by the blasphemers, I will still already on the third day make this killed body alive and I will rise as an eternal conqueror over death and over each judgment. Then I will come to you again and I will give in you the power of My Spirit and My will, which will make you eternally alive and happy.

[7] I am saying this to you beforehand already for the second time now, and with great determination, so that, when it will happen, no one among you would be offended at Me.

[8] But I still will say to you something else, because you are wondering now in yourselves: 'Yes, does this have to happen? Does He, the all-wise and almighty Lord of the Heavens and of this Earth, really have no other way to firstly bind the many blasphemers and secondly to make those happy who believe in Him and comply with Him?'

[9] And look, what I say to you about this is: I do not want it to happen this way and I would have the means and possibilities to save My children and make them happy also without that which will happen, but evil men want it that way and that is why I allow that it can happen this way, so that precisely by that, also many blasphemers may be converted to repentance, penance and true faith. Because the brood in the temple say and shout continuously: 'Let us grab and kill Him. When He will rise again from the grave, then we also will believe in Him.' So they want to put Me to this last test, and so it finally will also be permitted. By that, also many who are now still

completely blind will become seeing and will believe in Me, but those who are utterly evil will by that make full the measure of their sins and will fall into their judgment and eternal death.

[10] When I will rise again from the grave, I will also come to you in Rome and will convince you of that which I now have said to you.”

[11] Now the Roman Marcus asked: “Lord and Master, when, counted from now, will this happen to You?”

[12] I said: “Soon. I will come to you and give what I have promised to you, before one year will have passed. But we will not talk about this further now. It is already dawning considerably. Let us spend the morning again in the open air.”

[13] All were satisfied with this and they went outside, up to the already known hill.

## **CHAPTER 150**

### **The way to unification with the Spirit and rebirth**

[1] When we were on the hill, apart from a few disciples who still fell asleep, the Roman Marcus came to Me and said: “Lord, will You leave this village also today? And if You will leave it, would You not like to tell me where You will go, so that we Romans would know and could follow You more easily and surer?”

[2] I said: “What concerns the first part of your question, I can be compared with a man who possesses many fields and who has to take care that all his fields are well cultivated. But once he has well arranged a field, would it then be wise if he from sheer joy would stand still on the well-arranged field and would not think that he also has to take care of other fields? Look, I have now also well arranged this field, which represents all of you, and I am also really happy about it.

[3] But now I have to go to another, still uncultivated field, and well cultivate and arrange also that one. And so I will leave this place with My disciples after the morning meal. However, where I will go to exactly, I do not tell yet, so that at a certain occasion it would not fall out of someone’s mouth and then I could prematurely be more easily followed by My enemies, one time here and then again there. This would only be disturbing to My work, because then I always will have to fight completely senselessly with My opponents. And so it is very good when I am the only One to know where I want to go and will go. For everyone else it is however sufficient to know only afterwards where I was and what I have done there.

[4] With this, I do not mean to say that you Romans cannot keep your mouth, but there are still others who do not have that same virtue, and therefore it is of course better that I will not be the One who would betray Myself. Must a wise commander not hide his plan of campaign for his nearest superiors and leaders if he wants to win

a battle? Look, so I am also doing it. So do not look for anything else when I will not indicate to you more precisely the earthly place that I will visit. There are now Romans and Greeks everywhere among the Jews, and those will soon send you message about where and what I further have taught and worked.

[5] But if you want to follow Me in spirit, then think deeply about all that which you have heard and seen from Me. Act and life in the spirit of My teaching, which carries the words of life in itself, then by that you will really and truly follow Me in spirit.”

[6] When Marcus heard that from Me, he was completely satisfied with this answer, as well as all the others, and nobody asked Me again whereto I should travel with the disciples that day.

[7] Then I gave a sign to Raphael that he should take care of the youth and keep everything prepared for the departure of the Romans. After this sign, Raphael disappeared instantly from My presence. This was again greatly striking to the newcomers, more in particular to the captain from Bethlehem and his companions.

[8] Then the captain asked Me immediately: “Was I not right this night when I thought that this boy, who is really a living wonder, is some kind of god? His great wisdom, his power and now this sudden disappearance surely confirm this in a hardly refutable manner. From where is he actually and who are the parents of this special boy? Lord and Master, You surely could give some more clarification about this if You want, which would really be very pleasing to us.”

[9] I said: “I surely could do that if this would be absolutely necessary for the salvation of your soul, but this is not the case. Therefore, it is sufficient for the moment to truthfully know about his being what he himself told you when you asked him about it. If you do not believe him, who gave you even this night so many proofs of his true being, then finally you would shrug your shoulders about what I would tell you about him, and you would say in yourself: ‘Ah, how can this be?’ Therefore, keep My teaching, belief in Me and act accordingly, then you will soon discover the mystery of My Raphael’s existence.

[10] To know much, while you are still only a natural human being will burden head and heart, but when after many actions you will have taken much of the living light of truth in yourself, it will enlighten the heart and will save the difficult labor to the soul to often uselessly turn around in the brain of his bodily head and still not find what is true and right.

[11] I say to you: in the spirit of man are hidden all and – be attentive – endlessly many truths. Try only to come to complete unification with the spirit in you by means of the ways that are already known to you, then you will no more need to ask who the parents of Raphael are or were, because the spirit will lead you into all truth.

[12] If you would go to the cities of Egypt, reading there with all zeal during your whole life here on Earth all the almost countless many books and writings, then you can come back to your homeland as exceptional knowledgeable men, but by that your inner spirit will still by far not be unified in yourselves, and after reading through

many thousands of books and writings you still will know as much of the Being of God, of your spirit and of the continuance of life of the soul as you have known until now. Here you have learned and experienced more according to the full truth in a few hours than all wise men of the whole world were able to tell and show you.

[13] Therefore, stay on this path, for this is the only thing that can lead you to the living truth and wisdom in all things, and do not search untimely for things and their circumstances about which you are by far still not sufficiently mature to grasp and understand them in the right way, because such a useless research will only delay the soul to really penetrate ever deeper into his own spirit.

[14] Seek above all to develop and to strengthen your life-consciousness according to My teaching. Feel the need of the poor and relieve it according to your strength and wealth, comfort those who are sad, clothe those who are naked, give food to those who are hungry, and drink to those who are thirsty, help those who are sick where you can, free the prisoners and proclaim My gospel to the poor of spirit. This will exalt your feeling, your mind into the Heavens, and on this true path of life your soul will soon without difficulty become one with his spirit from God and will by that also share in His wisdom and might. And this will certainly be more valuable than to know much in the world while being furthermore an insensitive human being towards fellowmen, and because of the feeling that was not sufficiently awakened for life having to give testimony to yourself of being still far away from the true life in the spirit.

[15] I say to you: the spirit is the only living thing in man, is pure love and most gentle and is an eternal supremely well disposed feeling of that love. Thus, he who will make effort to ever more absorb this love of the spirit and its most gentle and eternal most well disposed feeling into his selfish soul, becoming therein also more and more strong, more powerful, more courageous and more compliant, will help by that the full union of the spirit with the soul. And if the soul becomes then pure love and wisdom in his most gentle and most well disposed feeling, then such a soul is also entirely one with his spirit and is therefore then also in the most living possession of all wonderful capabilities of life and existence of his spirit. And that is then certainly more valuable than having attended all the schools of the worldly scientists on Earth but remaining by that a severe and insensible human being.

[16] Therefore, refrain for the moment from all useless research for the many circumstances of things and their phenomena, causes and consequences in the world, for this will bring the soul not even in one hundred years even one millimeter closer to his true goal of life, because by that he cannot come to a true inner knowledge, but only tot an external, superficial and bit by bit knowledge and a blind guessing for everything from which an ordered and coherent knowledge and insight can never arise and by which the soul will thus find himself in a continuous anxious searching, which will produce little real salvation for life.

[17] Whatever was necessary for you to know for the eradication of much superstition, which arose from the nature of the things in this world, has not been withheld from you, and it was faithfully and truly described and has also been made clear in a wonderful manner as a witness of the truth. And this should be sufficient for you for the time being. That which follows until infinity you should try to reach and acquire yourselves on the path that was clearly and truly shown to you, then you really will not need anymore to ask who Raphael is and who his parents are. Did you all well understand Me now?"

## **CHAPTER 151**

### **Help from the Lord on the way to completion**

[1] The captain said: "As far as I am concerned, it is completely clear, and I believe that this is also the case with the others. It is of course a very new teaching of life that has never been spoken out so clearly by the mouth of a human being, although a few old wise men that I know have also made allusions about it, which however unfortunately never became a living practice with the philosophers themselves and even less with their disciples, and therefore it also had to stay without result. But here, the situation is endlessly different, for You act as an undeniable Master of all the material and spiritual existence and life, and You teach us clearly about things which many philosophers have actually only unclearly and very messed up and indirectly touched upon it, and therefore, everything that You have taught and shown us here, must be true. And whoever will direct himself to this teaching of Yours, will always faultlessly reach what You have clearly explained and promised to us as a living true consequence of it. And therefore, no one of us will neglect to transform Your teaching into deeds.

[2] But this is of course no little thing, and the fulfillment of Your teaching will involve many difficulties, but once something truly serious is desired – which is typical for us Romans – then also that which is most difficult can be accomplished. As far as I am concerned, I will not lack a serious will. But now, what is also important is that You also, Lord and Master, will help a loyal and seriously willing follower and executer of Your teaching with the almightiness of Your Spirit if we now and then – because we are only human beings – can still become weak and tired. It is true that man can accomplish many and great things by wanting something very seriously, but still not everything. However, with Your help, one can always be sure of the result."

[3] I said: "What you desire is already since eternity the concern of the One who lives in Me, for without Me you can never really do anything deserving for the eternal

life of your soul. But still, everyone should do first out of his free will as much as he can, and then I will very surely and reliably do all the rest.

[4] But first you yourself should turn away your eyes from the enticements and charms of the world, as well as all your other fleshly senses, and you should control your worldly lusts. If you will not do that, I will not – as far as your bodily senses are concerned – make you blind, deaf and mute because of that, and you will continually have to battle against them. But once you will have mastered your fleshly senses for half, I will very soon after that give you the complete mastery. You can be absolutely sure about that.

[5] But if a person intents now and then to do something serious and will say: ‘Lord, from now on I will persevere steadfastly with my plan’, but then, going outside, there are again such tempting things in the world that come to him, so that he cannot turn his senses away from them and he becomes – although not bad – again weak, yes, such a person cannot progress, remains on the same spot and comes by that not even for one fourth to the mastery over the lusts of his senses.

[6] In that case, in which his love is wandering to and fro between the charms of the world and Me, and comes not even for half on My side, yes, then I cannot yet support this person – who is like a weather vane – and give him full steadfastness. For since man has a free will, which has been given to him for the sake of his life, he himself should first make a good start. The full completion is then My concern. If you have understood this in the right way, then act accordingly, then My help will not stay away.”

[7] With this, the captain was satisfied and he spoke immediately very seriously with his companions about it, and also with the other Romans.

## **CHAPTER 152**

### **About the godly order on the spiritual way of life**

[1] The Roman Marcus, who very seriously listened to every of My words to the captain, came to Me and said: “Lord and Master, I have well understood the meaning of Your words, and I marked its extent deeply into my heart, but I still cannot refrain to confess openly that the life of man is under such circumstances, in which he has to develop himself, absolutely no joke. The rule can quickly and easily be spoken out, but cannot that quickly and easily be executed.

[2] You said that man should master for half in conquering his senses and lusts and also the still high tendency – especially during his youthful years – for the charms of the world, before he may hope for Your support, and You will then give him the complete mastery. Although, this sounds very good and true, and unto a certain



extent also easy, and one can also soon perceive that this will be and has to be so according to Your creative order. But when one considers that almost for every young person, over whom the charms and enticements of the world have an ever-increasing power than over someone who is already becoming older and who can very easily turn his back on the attractions of the world, it must be extremely difficult to turn all his senses and lusts away from the world, and to walk with manly power on the spiritual path and to continue thereon. Since this is supreme and most important to man, I still would like to ask the following question, which seems sensible to me – according to my way of thinking – namely if it would not be more profitable for everyone if You, o Lord and Master, would prefer to support by helping him at the time of his greatest weakness, and he would thus with Your help attain to half of the mastery, after which the attainment of the second half with the help of his own life power and willpower would not lead to such great difficulties as the attainment of the first half of the mastery of life.

[3] Because I know from my very own life's experience with what kind of power the charms of the world have often beaten my better thinking and willing to the ground, stirring up my fantasy and filling my whole mind with burning passions. Yes, Lord and Master, then it would have been good if You had tempered in me this fervent force of my passions. Now I am tempering them with little difficulty very easily myself, and in a lot of points self-denial comes by itself. Of course, this is no merit if one has only to fight against little dwarfs of worldly passions with his own life power, and they therefore can also easily be battled and conquered than in the powerful youth in which a whole army of armored giant passions are charging against man and are easily and completely crushing the weak fighter.

[4] When for instance in a smaller or bigger village a house is on fire, then I believe that during the fire it is indeed the highest time to help the one whose house has caught fire to extinguish the fire, for if he succeeds to master his burning house, and the helpers are only arriving later when the greatest danger is already past, then it seems to me that their help did not come at the right time. However, I do not mean to answer my question authoritatively myself by what I have said now, and thus I ask You for Your opinion."

[5] I said: "My friend, also this time you have spoken very wisely and you are completely right according to the earthly way of thinking, and with this, also the way of acting that goes with it. But I know man and his process of life undeniably better than you or no matter what kind of intelligent human being, and therefore I cannot show, explain and give you the matter of true life development any differently than how it is according to the full truth, and it can also not be otherwise.

[6] According to the earthly intelligent thinking of men, almost everything in the whole world of creatures on this Earth could be criticized, but according to the highest love and wisdom of God everything must develop and be as it develops and is.

[7] Is it in a certain way not strange that God has given man a weak body, which he has in the first place to carry around and drag along with difficulty and laboriously and with which he can unexpectedly fall down from a height and die instantly? Would it not be more sensible to give man a light body like a mosquito? Then man could jump down from the greatest height, and obviously no harm would happen to him, and if he would fall into the water, he would also not go under and drown.

[8] But then what would happen to a person with such a light body in a storm or even during a somewhat heavy wind? Would it then not lift him up and carry him away as a downy feather, often many daytrips away? How could men with such light bodies possess and keep their home? Could they cultivate the heavy soil and build strong houses for themselves with their tender hands that are light as air?

[9] By this example you surely will understand why a human being on this Earth must have a heavy body, even if he is thus exposed to many dangers, which he however with the help of his intellect and his ability for evaluation can always protect himself against and do away with them if only he seriously wants it, for only him will be killed in case of danger who often willfully will set out for danger. But let us still continue for a while our critical reflection about the nature of many creatures.

[10] What do you think: is it for instance sensible that germinating plants, while they are still extremely tender, raise above the surface of the soil at a time when it is mostly still severe and stormy, and because of their weakness and tenderness will all too often and too easily be damaged by the storms, and will then grow out no more as fruits and ripen to be useful to men or animals? Would it actually not be more sensible to, already immediately at the beginning, let them come up from the surface of the soil completely strong, so that they then could no more be harmed by the severe storms, or to command the severe and bad storms to rest during that first time of development? Look, is this not what human cleverness could desire on very good grounds from the wise and almighty Creator of all things, because why would you let develop something at a time in which that which is developing is still exposed to one thousand enemies?

[11] Look, this is how often many thousands of men are thinking and wondering with their ability of understanding and their worldly intellect, but for this reason God can still not step out of His eternal order, and He continuously lets everything begin to develop in an extremely tender and weak condition, because only He knows and sees under which circumstances a stronger development and existence can be accomplished from the nature spirits.

[12] But besides that, God always protects the tender development of a created thing, and during the time of harvest there is still practically so much of everything that the people, more in particular those who love God and who entrust themselves to Him, have sufficient in every respect, and are also thanking God for everything. Yes, there can also be times and years that are meager, which does not give the people that which is most necessary, but the Lord will only allow such times to come

when the people have begun from sheer worldly interest to forget Him completely. But for the people who – also during the days of trials and afflictions will hold on to Him, will also during such times be taken care of, and they certainly will have to suffer little distress, which I can absolutely assure you.

[13] And look, in this way I still could look at and criticize for you many things in a human way concerning the natural world, but for this reason I still cannot abolish the laws of My order that exist since eternity or give them another form.

[14] And now, look further. As the situation is with all that which is created, so it is also, according to My order, with receiving the mastery over the life of man. In the beginning this is the way he should act independently, and with the weapons that are given to him he should begin to fight against the passions that are assailing him. If he does that, he will, according to the measure of his victories, receive from that, help from Me for further and more serious battles and victories. And so he still will finally, despite all storms that were opposing him from all sides, reach the goal of life, just like you as a gentile were pursued by many passions, and have now – because I came to meet you – as good as completely attained the true goal of life. Did you now absorb it in you in the right spirit?"

[15] Marcus said: "Lord and Master, I believe that I have well absorbed and understood the spirit of Your words in the right way. But when I think about our Rome, and more in particular about its weakened and worldly citizens who are craving for pleasure, then I really become afraid, because these worldly people know now only their palate, their belly, the greatest luxury and they have an unsatisfied craving for pleasure of all kind. Besides, with most people, the worst pride has rooted so deeply that they do not consider the people of the poorer class anymore as human beings, and they do with them what they want and whatever can give them pleasure, no matter how dishonoring and deep insulting it may be to human dignity.

[16] For them, it is not sufficient to keep into the great and more than rich houses and palaces continually one revelry after another, getting drunk unto madness, but by that they also organize the most brutal lusts for the eye and caressing for the ear. With such feasting they also bring gladiators, to the greater amusement of the guests, who have to fight with the sword just as long as one of them remains dead on the spot, or two athletes have to wrest with each other until the strongest and most skilful one has injured his opponent in such a way by throwing him continually to the ground and by violent blows with the fist until he then will soon breathe out his spirit. And then the gladiators are seriously pointed out before the fight that they firstly have to fight with dignity and that secondly the one who is killed has to die with all dignity.

[17] Yes, Lord and Master, if I now think back about all this, and besides that I consider Your godly teaching, then I cannot feel differently than to be afraid. And then I actually mean, that with a nation whose morality is so terribly degenerated – which however is basically not their fault – Your help should come in a wonderful way in

order to work with them beforehand, so that we then can spread Your word on a somewhat more fertilized ground, where it could form good roots and could grow with a greater certainly to a blissful fruit. For wherever there are still prominent and more than rich Romans, Your teaching will difficultly or not at all come to any effect, except incidentally in one or the other house which resembles ours. This well-considered objection is then also the reason why I have asked this question just now.”

## CHAPTER 153

### The Lord teaches the Romans

[1] On this I said: “Friend, I surely know best of all how bad things are in Rome and its countries elsewhere, and I also have shown you these bad conditions with the purpose that you should wherever such things are still happening – keep the young people who were entrusted to you far away from it. But in Rome there are still people who just like you feel no pleasure in all those abominations and who are despising them. And those should no more be miraculously fertilized beforehand so that My Word can take root in them, for they are already fertilized for that.

[2] But those who are still attached to the old, bad manners and customs cannot, no matter how, be made more mature and receptive for My teaching by any preceding miraculous fertilization. For them something totally different must come in order to wake them out of their intoxication. Of this will also be taken care of at the right moment and the right place.

[3] But already now, several people who still adhere strongly to the old, bad festivities and the wild, warlike amusement of the people will begin to distance themselves from it when they will come to speak with you about what you have heard, seen and experienced here.

[4] But in order not to let you Romans return to Rome without the miraculous fertilizer that was desired by you for the sowing of My teaching, I will, as a result of your strong faith in Me, give you the power to heal all sick and crippled people by the laying on of hands, which will give great power and effect to your words.

[5] However, with the power that I have given you now, you certainly should not boast about it, and do not let people admire or honor you for that, but tell and show those who are healed to whom they actually owe their healing, and to whom actually all honor, praise and thanks are due. I give you this power from the might of My will for free. Therefore, heal the people who need your help for free also.

[6] And I give you this power in such increased manner, so that you also can heal the people who are far away at no matter what distance, if you, in thoughts and with a firm faith and firm will, will lay hands upon them in My name.

[7] Provided with this power, you will – if you will use it wisely – bring many people who are in the dark, to believe in the only true God. By that, you will bring them to the light of life and to the full truth, and consequently bring also their souls to eternal life.

[8] But do not participate in the many old, heathenish stupidities, not even for the sake of outer appearance, because watching it would only fill your heart with anger and embitter it towards the fools of the world, and if the heart is filled with gall it will not benefit the soul.

[9] Always remember that the greatest power and might of the spirit in man reveals itself in love, patience, meekness and mercy, wherein it reveals itself in great activity, for if you cannot bring a fool on the right track with love and patience, you will even less accomplish it with anger and rage. Although it is also necessary that now and then, where it is needed, one has to act with the right seriousness, but behind this seriousness, love should always lighten up in the garment of the true good will. If this is not the case, then seriousness is nothing else than a blind and useless noise, which leads to much more harm than advantage.

[10] But where you will easily notice at first sight that one or the other person or also a number of people are too firmly and too deeply buried in all kinds of idolatrous stupidities of the world and who have no ear and even less a heart for the voice of the truth, then turn away from them and do not associate with them, except if such a fool would come to you to listen to one of you, or if something is wrong with him and he seeks your help. If this happens, then show him in wise and understandable words his stupidities, and if he has accepted that, give him then also the help he asked for. But give him, together with the help, the admonition that from then on he should not persevere in the old stupidity and its sins, because his affliction will become still much worse a second time than the first time for which you have helped him. If you will always follow this advice of Mine, you easily will be able to work and act in My name and you will also richly reap the best fruits of life.

[11] Once you will have educated good disciples yourself in My name, you can also lay hands on them. Then they will also by that perceive the power in themselves, which I have already given to you now by My will.

[12] But I want to point out to you once more that neither one of you, nor later one or the other of your disciples would ever step out of the boundaries of true love, self-control, patience, meekness and mercy, for such stepping out of the boundaries would all too soon lead to all kind of hatred, persecution and war against you. So be especially attentive to this if you do not want to sow instead of blessing, discord, offence, anger and persecution among the people.

[13] It is true that in this world there still will be great discord among the people and the evil consequences thereof, just like on a field when many weeds come up between the purest wheat, but the pure wheat, although it is not flourishing that abundantly, will and has to remain pure wheat. And it always should be said of you that you did not sow weeds between the wheat on the field of life. Engrave these

words of Mine very deep in your heart, then your works will be richly blessed. Have you all well absorbed all this in you?"

[14] With surprised happy faces the prominent Romans said: "Yes, Lord and Master, and we thank You also with all our heart for such great mercy that You now, without daring to ask You about this, just gave this to us out of the endless fullness of Your love. And that we have now really received this power from You, we have felt deeply within us when You gave it with the almightiness of Your will, because there was as a stream of fire passing through us, and we felt immediately a mighty power of faith and will in us, so that we are now really convinced that we could immediately in Your name and with our will, level whole mountains with the valleys. And no matter how much Your power in us, which You have granted to us, may increase, we will always only make wisely use of it in case of real need insofar as You have advised us and for which You have given us this power only by Your mercy. O Lord and Master Jesus Jehovah Zebaoth. Is it well like this?"

## **CHAPTER 154**

### **The use of the power to perform wonders**

[1] I said: "Most certainly, but if one of you can feel a still higher power in himself, then he can use that also, at least if this would be wise at a certain time and place, but at no time for the reason of showing all the things he can do, but only if in one or the other way he secretly can accomplish something really good for the people in the presence of a few and wise witnesses. Because I cannot give you only the power to heal bodily sicknesses of people, for he who has received this power completely – just like you now – has with that also received the power for a lot of other things.

[2] But he should not show himself with this to the world, so that those should marvel at him and then will also firmly believe everything that he will proclaim to them. But the possessor of such higher spiritual power from Me should always direct himself to Me with the question: 'Lord, if it is also Your will that I will make use of the power that You have given me, then let me know it in my heart and unify Your almighty will with the power that You have mercifully given to me. But if it is not Your will, make it also known to me according to Your love, wisdom and mercy.' Then I will always immediately answer such humble question with yes or no in the heart of the one who asked this question, and I will also clearly show him the reason why a sign should be performed or omitted. The possessor of such a power that was given by Me will however also be able to perform the wonder without My complete approval, but it will be of no benefit to him, and still less to the one for whom he did it, and you

also can remember that, because the one who will in every respect completely walk and act with Me, his works will always go together with the true blessing.

[3] But remember most of all what I have pointed out to you and to all the disciples on the Mount of Olives, namely that you who are proclaiming My gospel to the people, should mainly work by means of the power of the word, because a person who will come to full repentance by the word is a greater gain for My godly Kingdom than one thousand people who are forced by signs and wonders to accept My teaching. Because the pure word and its light will remain forever, but the signs will disappear and are practically of no value to the descendants who did not witness it. That means that those things are only believed blindly as something extraordinary that happened in history, but they do not offer the believer any full conviction of the truth of My teaching, and they tempt others – idlers who are always strongly inclined to deceit – all too soon and too easily to accomplish false signs and wonders and bring by that the spectators to a dark superstition.

[4] The pure word however, is a light as such and does not need signs as a witness of the truth in itself, because it is the greatest sign of all signs and the greatest wonder of all wonders itself.

[5] If I would have done nothing else but the most amazing signs in your presence, then this would be of as little benefit to you as the wonders of magicians and sorcerers which they often performed for your amusement. But you simply would think that My signs are more exceptional than those of the magicians and sorcerers, and you could have talked about it for a still longer time.

[6] But that which has clearly enlightened and also awakened you within to life was My word and not the signs of which I have performed so many before your eyes. If I would perform still more signs for you, then you would indeed be amazed by them again, but immediately after that you would ask Me: 'Lord, how were You able to do this sign and how was it done that for instance by Your word and will, bread and wine came into existence?' Yes, then I Myself would again make use of the word and, as I have always done for you, explain the wonder in such a way that with your intellect you would understand how I was able to perform such a wonder.

[7] Well now, when it is again the word and not the sign that gives enlightenment, then the pure word that contains the truth as such can also do it alone, without a preceding sign. That is why the main thing and the most important condition for life can only be found in the word, and not in the sign.

[8] The performance of a sign – if a person has been given the power for it, just like you now can only have a truly good result within My order when a person, who is able to perform a sign, will do it secretly and out of love for the benefit of his fellowman in My name. However, I am the One who can see that, no matter how secretly it is done, and I also will know how to reward the one who performs signs quietly, in the same manner as he has done the sign in My name.

[9] When you will lay on hands on a sick person, openly before the eyes of the people, so that he will be better, then you have done more than enough for the sake of the testimony of the truth of My word. But secretly, without direct witnesses, you can do it many times a day, and free the poor and suffering people from their distress without letting anyone of them know who set him free of his affliction. I say to you: such healing means more to Me than one hundred visible healings before the eyes of the world. Therefore, make use of the power that has been given to you now by Me, always according to the meaning that I have shown you, then I will know how to bless you for it. Have you all well understood this now?"

[10] All of them confirmed also this gratefully and thought now deeply about all the things which they had heard from Me.

[11] But now also the captain from Bethlehem came to Me and said: "Lord and Master. I am also a Roman and I firmly believe in You and I love You very much. You have given something great now to those ten Romans and You have also shown them truthfully how they all have to use it. Would You also not give this same kindness to me? Truly, I always would make the right use of it. And especially against the lying tongues of the Pharisees I very well could use such gift of mercy, because these men make the blind people believe that in case of necessity they are even able to bring the dead from the graves back to life again whenever they want and are allowed to do it. Such words are of course nothing else but meaningless smoke and vapor behind which not even one truth was hidden. If I also would have such secret inner power, I surely would know what I should and also would do regarding those meaningless bigmouths."

[12] I said: "This I surely know beforehand, and that is exactly why I do not give you such power yet, because you do not have the right maturity for it yet. However, you also have the pure word now and you can use it. And this is – as I have clearly shown now – much more valuable than performing signs. Therefore, use first with success that which you have. After that, all the other things will be given to you in addition."

[13] When the captain heard this from Me, he also was satisfied with that and said: "This is true, and therefore also good. Lord, only Your will be done."

[14] I said: "That, friend, is more valuable than the performance of one thousand signs."

[15] When I had said that, it became already quite luminous, and three Essenes came from Jerusalem, having heard somewhere that they could receive information with Lazarus in Bethany about where I was perhaps staying.



## CHAPTER 155

### The Essenes complain to the Lord about their need

[1] We were now as usual watching very quietly the different morning scenes. However, a few disciples talked with each other about the gifts to perform wonders that were given to the ten Romans, and they were secretly envying them about it.

[2] And in the mean time, a servant of Lazarus brought also the three Essenes who arrived from Jerusalem to Me on the hill, presented them first to Lazarus and only after that he brought them to Me.

[3] I asked them immediately what they wanted, so that they could relieve their heart in the presence of witnesses, for I knew already for a long time why they had sought Me and why they now had come to Me.

[4] All three of them bowed deeply before Me, and one of them said: "Lord and Master, several months ago our messengers came to You and they received instructions from You concerning how we should act in our institute – which now has a general and great reputation from the viewpoint of the only truth, because otherwise we soon will have to go through times in which all kind of disaster would brake out over us. Therefore, we have also done what the returned messengers have emphasized as Your will, and since then we also did not perform one false miracle, while the messengers gave us the full assurance in Your name that we, if we would precisely live and act according to Your teaching and would seriously stick to it, we certainly would be able to do the greatest and most real signs whenever needed.

[5] But because of this we came now really into trouble in many respects and we do not know what to do, and even less how we have to save us from it, because firstly there are now day after day all kinds of people who are coming from all directions, and many bring us a great number of children to revive them, and if we do not accept them to raise them up they cry and lament terribly, for which they almost want to burry us under gold, silver, precious stones and pearls. No matter what good reason we give them as to why we cannot and may no more do this remains fruitless, and for the sake of our peace and safety we are now forced to accept the dead children, and after four months there are now already at least about 500 of them.

[6] Certainly several years are needed to bring those children of different age back to life again by means of our old method, and certainly when still one and often two to three are added. It is true that we have tried to call these dead back to life again in Your name, but no miracle happened and for that time we had to use our old method again.

[7] This is now, as I said, our first degree of our disaster. However, the second and still greater one is – since the time we started to work and act according to Your teaching – that in our workplaces for children we now have really too few children for

exchange, because according to Your word we let them go out of the nurseries together with their mothers and feeders to a better destination, while we took care that they would not lack any necessary treatment. We gave money and other treasures to the many mothers and feeders and let them go while we gave them of course a reason for this new method of ours, which they could understand.

[8] This is done, even in a good way, but where do we have to find other children in a short time, and how can we by that still persevere in Your teaching of which truth we are permeated? Lord, from this You can see, and also all Your disciples, in what kind of great embarrassment we are in now. How must we, how can we escape the dangers that are threatening us from all sides?

[9] Lord and Master, if You will not help us in a miraculous way, we all will go to ruin in a short time. We also have abolished all feasts regarding the reviving of people, and also all other sorceries, but still, the people are coming to us from all directions in order to receive our counsel and help. Only a few are satisfied with instruction only. Most of them want deeds as we have done before, and this we do not want, because we once made a firm and serious resolution to live and act as strictly and purely as possible according to Your teaching.

[10] Ah, it is really difficult now to be a real man in the world when on the one hand we encounter the gigantic great blindness of the people who have not the slightest idea of the truth, while on the other hand we in ourselves have to cope with the living truth that is clear as the sun and for which we really have to compete. I do not mean the material loss that we are now suffering while striving for the pure truth, for we still have more than enough material wealth, but those other difficulties into which we are coming still deeper day after day are making us now completely desperate. Lord and Master, we beg You now very urgently for advice and for true help.”

## **CHAPTER 156**

### **The advice of the Lord to the Essenes**

[1] I said: “I know and can see in what kind of great embarrassment you now have come and also had to come before the people. However, it also has to happen this way when a person who formerly showed off and made himself important in the eyes of the people through all kinds of tricks, worldly cleverness and deceit to obtain great treasures from them in a cunning manner has seized the truth in order to better himself within. Because he does not want to mislead and deceive the people anymore, but he does not dare to tell them the truth, so that they would not be angry and would say to them: ‘O you miserable deceiver. If you now are professing the truth and can speak and act accordingly, then why have you not done this since the

beginning? What evil did we ever do to you that for years you have behaved before us as a vile deceiver? Now compensate for all the deceit that you have done to us, otherwise you will not escape our just vengeance’.

[2] Yes, friends, it is true that the inner conscience speaks this very angry language continuously to the one who through tricks and deceit wants to take advantage of credulous mankind, and does it also by means of his cunning worldly intellect. But such a person will finally anesthetize his conscience, which is the inner spirit of life and truth within man, and deceives more and more the people who have been made blind.

[3] But what will happen next when the day of the full truth for all men will dawn? Where to will they flee from those who were deceived and to whom they lied so often and so mercilessly? Truly, that will be a terrible flight, and those who will flee will shout and say: ‘Mountains, fall on us, so that the light of truth of the great day would not uncover us and we should be revealed before the eyes of those who we have deceived and to whom we lied in the most vile way.’

[4] However, I say this to you who now for the sake of the pure truth have distanced yourself from the great deceptions, because here a lot can still be made up for by the right works of love, but in the other world, where everything will be revealed, even the most secret thought of the soul, it will not do, and the deceiver and liar will have to go through the most bitter humiliations and will be loaded with more than great destroying shame in the eyes of all the righteous ones.

[5] Even for Me it is now difficult to give you a good advice and give you also real help, for I, who am the living truth Myself can still not justify your conduct of the past and let the people in the delusion in which you put them. Speak now the truth to all who come to you, teach them in the right way and tell them that I have instructed this to you, and tell them also the true reason why you now think, will and act differently than before when you were still far away from the truth. Tell them also that it was not your evil will, but only a certain compassion for suffering mankind who are without light that made you decide to bring objects, skills and doctrines to life by means of your knowledge and acquired abilities in which a lot of people found comfort. But because you now with My help have penetrated to the pure truth, you do not want to withhold the pure and living truth from those who always have put their trust in you, which will be eternally more beneficial than everything what you have formerly done for them.

[6] When you all will proclaim the truth to the people in this way, they will not leave you in anger, but they will listen to you and will later live as true friends of the truth. Because that which you did not possess before, you also could not give to anyone, what every person who is gifted with a certain insight will understand, and this will also not make him angry.

[7] Now hold on only to the truth, for only that can and will make you free and will from now on give you all protection and all help. But being in the truth on the one

hand, and on the other hand still wanting to earn one's daily bread with the lie, is quite as incompatible with each other as day and night or life and death. Did you well understand Me?"

[8] The three Essenes said: "Lord and Master, we surely did understand You and we also can see that You are completely right in every respect, but what should we do with those 500 dead children? Must we bury them or give them with one or the other pretext back to the parents or members of the family of whom most of them are still waiting in the village, because this oppresses us now most? On the one hand we do not want to let people who live in hope return home again, being full of sorrow and without any comfort, but on the other hand our conscience tells us now that we, who have received the pure truth, should not still more deceive and oppress mankind who have already been deceived and oppressed too much in every way. If we will tell them now the full truth at once, they will become unhappy, but if we would as far as possible still practice the same what we have done before and consequently will make the mournful people happy and satisfied, then we will have strengthened them again in the old superstition and through them many others and driven them still deeper into the darkness. Lord, what would here actually be the golden middle way, so that those who are waiting would not mourn and also not leave us while being deceived again?"

[9] I said: "Also in this it is difficult to find a good middle way, but since you now seriously want to end all your old deceptions and want to walk in future the ways of the full truth from God who has now come in Me in this world, I want to do something for you Myself. In a few days I will come to you and then it will be clear about all the things that can be done. But now you can go and announce it to your brothers, then they will know how to arrange all the rest according to the truth."

[10] With these words of Mine, the three were completely satisfied, thanked Me for the lesson, for the good advice and for the promise that I would visit them in a few days. Then they stood up and continued their way still before sunrise. Therefore, they did not take breakfast in Bethany. Only with the innkeeper in the valley they went inside, took bread and wine and spoke with the servants who knew a lot of things to tell about Me, and only after a couple of hours they continued to travel along the way of Bethlehem.

## CHAPTER 157

### The business caravan from Damascus

[1] Now we were again watching undisturbed the morning scenes, as the morning was this time unusually pure and clear, because the nightly storm had thoroughly purified the atmospheric air.

[2] The highest tops of very far alps and mountains could therefore also be well distinguished, which otherwise is not possible when the air is more saturated with vapors. And so, this morning from our hill we could greatly enjoy an exceptional beautiful view. Only here and there, where the greater fires which came from the nightly storm were still not extinguished, the air was made unclear by the smoke, which was however not detrimental to the beautiful view.

[3] Now, when we were quietly looking from our hill at the environment, our captain saw that on the broad main road, which led from Bethany to Jerusalem, a big group of people were passing by with all kinds of pack animals, like donkeys, pack horses, oxen and camels. He asked Lazarus what this convoy was all about and which direction it would take.

[4] Lazarus, who was surprised himself by the great number of people who dragged along, said: "My dear friend, even I do not know this, because such a big caravan around this time is unusual. Also, the convoy is still too far to determine if they are Jews, Greeks, Persians or Egyptians. But I would not find it pleasant when they would rest here in Bethany and they perhaps would even use one of my inns. In that case I should send them today to the valley to my friend and neighbor."

[5] The innkeeper from the valley who was present said: "O my dear brother, this caravan, of which we cannot even see the end yet, could difficultly be taken care of and even more difficultly be accommodated with me. But you have here in this place, which mostly belongs to you, seven big inns, and then your big master house is not even included. Besides, there are here even several small inns more. That is why such a big caravan can here be better and more easily served and accommodated in a short time than with me in the valley. Besides, we should not beforehand fully conclude that this caravan, which was already on its way before sunrise, will already rest here. Just let us wait, then it will become apparent what we should do."

[6] Then Lazarus turned to Me and said: "Lord and Master, please tell us what this big caravan is all about, whereto it is going at this time and where it comes from."

[7] I said: "Well well, why should we worry about these business-men from Damascus who are passing by here with all the products of their zeal towards the cities at the shore of the sea in order to sell them there? Just let them pass by undisturbed."

[8] With these words I put the captain, Lazarus and the innkeeper from the valley at ease, and we watched now again very quietly the morning and also the caravan that

drew near the village, and this of course also moved up a real cloud of dust along the way, because the frequently ridden and walked main roads in the Jewish country never lacked dust, and even when the storm blew up most of the dust and carried it far away during the night, there was still a lot that remained on the road.

[9] When the front line reached the village and moved on without standing still, the sun emerged above the distant horizon and illuminated with its rays the whole environment. Also the dust of the road on which the light of the sunrays fell, was very nice to see.

[10] And the captain said: "Oh, the light exalts everything on which it shines. Also the dust of the road that is really not beautiful, turns from a certain distance into something refreshing when it swirls up in the rays of the sun."

[11] I said: "Yes, yes, you have now made a very good and instructive remark. The worldly people are in more than one respect similar to the dust of the road, because firstly they are lazy to do that which is good and they fill the road of life with their insignificance but they become very annoying for the traveler of life who diligently is doing his best to act well. Only a real storm of judgment can bring such people to some activity, cleans up by that the roads of life and carries the dust away to extensive farmlands, meadows and fields where it then soon turns into fertile soil.

[12] Such worldly dust people are also beautiful to look at when they are illuminated by the light of life, but only after they became fertile soil they can be compared to a good traveler of life. However, as long as they are only showing off in the pure air of life and glitter in the rays of the sun of life of which the light illuminates only their outward appearance but not also their inner self, they are for the true traveler of life a nuisance and they strongly resemble the Pharisees and other heathenish priests of idolatry. Whenever there is a life storm or another life activity coming up around them, they always exalt themselves, hinder and dirty the roads of life and the travelers, and make the light, which illuminates the road, unclear and weak.

[13] Although, from a certain short distance they give the impression that they are also illuminated and very bearable, and many could think and say: 'Yes, actually they are active and they have light', but this is not so, for even if they lay peaceful on the road or are swirled up by the wind, they remain lazy and passive. And because they exalt themselves they always become a nuisance and wherever possible even harmful for the real traveler of life. If also you will therefore from now on be wise while you are traveling on My roads of life, keeping in mind this precaution that you will avoid those broad main roads of the world and would walk on the more dustless and small paths and even will act there with peace, patience and serenity, then you will not have to go through many unpleasant things with the dust of the worldly roads.

[14] But if you will walk on the roads of life like the caravan that is passing through down there on the broad main road, moving on with great haste and much noise in order to arrive quickly at the places where they maybe can obtain worldly gain, then

also you will have to endure many difficult and nasty battles with the dust. Remember this lesson that I have given you on this occasion, and if you will practice it, it will be very beneficial to you.”

[15] Then the captain said: “Oh, how again true and striking were, o Lord and Master, these words of Yours. Everywhere on the roads of life there is now a hardly bearable quantity of this annoying worldly dust, and truly we have to be very cautious not to make it swirl up while walking. Oh, I will especially take ad notam of this lesson.”

[16] I said: “Do it, then you will easily go forward and keep a clear sight.” [17] As soon as I said this to the captain, there was a messenger coming who invited us for the morning meal.

[18] But because the caravan did still not pass by, I said: “We will let these dusty and noisy world completely pass by the village, for if we would go down now immediately, some of them would notice us and would ask us one or the other thing, but if we will remain here a few moments more we will escape this danger.”

[19] All those who were present were of course completely satisfied with that, and so we still stayed a little half hour on the hill. At that time the caravan passed by completely and we could then go immediately unhindered down and enter the house for the morning meal.

[20] So we went down in a good order, sat down at the big table and after I first had blessed the food and drink, we consumed the rich and good tasting morning meal. The Romans really enjoyed the wine, so that Lazarus had to fill up their cups a few times, in which he took great pleasure.

[21] Agricola, whose tongue was made loose by the wine, said to Me: “Lord and Master, forgive me that during the morning meal I have already drunk a few cups more, but I have only done this together with my companions to make Your imminent good-bye more bearable. Oh, if only I always could stay with You. For this I would give all my earthly goods and all my worldly dignities and functions.”

[22] I said: “Your wish and will are to Me as valuable as if you also have done it, but you will do Me and a lot of people a greater service as manager over the earthly goods and the spiritual treasures that are entrusted to you, which I have given you only here as a possession. If you will use all these wisely according to My advice, then I will also be with you in spirit and give you at each moment what you need. Later in My Kingdom however, you will live eternally with Me as My true friends and be active close to Me. Accept this also as a real comfort and for the complete strengthening of your souls in your heart.”

[23] Then we stood up from the table and I put My hands on the Romans and blessed and strengthened them. Then all became cheerful and full of good courage and thanked Me verbally once more for everything that has happened to them during those several days in My presence.

## CHAPTER 158

### The goodbye of Lazarus' family

[1] Then I called Raphael and gave him a sign that he should prepare everything now for the departure of the Romans.

[2] Then Raphael said: "Lord, Your holy will, full of eternal and endless power and might in me is already an accomplished work. Just look all of you outside to the big inner court, then you will find everything in the best of order. Also the youth are already sitting on the appropriate pack animals and are waiting for the moment they can depart from here, but most of all that they can see their true Father one more time in this life and to thank Him for everything and to ask Him if He would like to always remember them in His Fatherly love."

[3] After Raphael's words, everybody stood up and hurried to the spacious inner court, and all of them were surprised about the pure miracle.

[4] Now I went to the youth and gave them the good blessing, and they thanked Me with many tears. They wanted to thank Me with clearly spoken out words, which they hardly could do because of sheer tears of love.

[5] However I said with a friendly voice to them: "Children, I understand the inner, living language of your heart that is more dear to Me than the most beautiful words of the mouth. Remain in that love, then I will be among you as your true Father in the spirit and will teach and educate you by My living word. Amen."

[6] Then I gave Raphael once more an inner sign, and he mounted a pack animal, took place in front of the youth, and at the command of Raphael the caravan came well into movement and turned off to the way to Tyre.

[7] Then also the Romans with all their serving personnel mounted their pack animals, and together with them also the converted Pharisees with their women and children and, as known, also all the others of those who were present here, who were accepted and admitted by the Romans. They thanked Me also with many tears for all the mercy and great deeds that were shown to them.

[8] Then I went to the Romans, stretched out My hand to them and gave them the advice to follow the caravan of Raphael that would escort them visibly until before the palace of Cyrenius. There he would give them the right instruction how they could travel on sea.

[9] Agricola thanked Me for it and asked Me hastily what Raphael would do after that.

[10] But I said to him in a friendly way: "Do not worry about him, for he is a spirit and knows what he should do according to My will which he plainly knows. Whenever you will call him, in love for Me, then he will not refrain to support you by word and deed. And now also you should begin to leave."



[11] Then they all said goodbye to Lazarus and also to all the others who still left behind, and after that they began to leave. The Romans were also escorted by the captain, his companions and the three innkeepers, after they first expressed their love, thanks and honor to Me, for they knew that I also would not stay any longer in Bethany.

[12] And so, Bethany was now again deserted by the many guests. Only I with My old disciples, with the Jewish Greeks and with the disciples of John still stayed behind for a short time. And only now I said confidentially that I would go now to the environment of Jericho and the ten known cities, and I let the disciples free to decide to go with Me. All of them wanted to go with Me and I instructed them, as well as everyone in the house of Lazarus to tell no one where I would go. And all promised Me explicitly that in everything they would act according to My will.

[13] But now also Mary of Magdalon asked Me if she could come with Me.

[14] But I said to her: "Mary, you are free to do so, just as I have promised you, but in order to prevent that the blind world should take offence at us, it would be better to stay in the house of brother Lazarus and to follow Me in your heart instead of following Me on foot. The sisters of this brother love you and you will have the opportunity to render them many good services, which I will consider as if you have done such a service for Me. But with this I still do not give you a command, but I leave you completely free to do whatever you prefer."

[15] Then Magdalene said: "Lord, from now on I will always do only that which You prefer and which is most pleasing to You, and therefore I will stay with Lazarus until Your speedy return and I will follow You in my heart. But we all ask You, o Lord and Master, if You would like to return soon to us. For without You our existence and life will look very sad."

[16] I said: "Mary, even if I will not be bodily with and among you, I still will be present and active in spirit with you, for I am indeed in the spirit continuously omnipresent, because I need to sustain and lead all things in the eternal infinity. If I would not be omnipresent in the spirit, then every existence would go to ruin and no creature would exist in the entire infinity, which you surely will understand now, because by the might of My extremely living and active will I Myself am indeed since eternity everything in everything, and everything is in Me. The Father, who sent Me as a Son of Man into this world is in Me, and I and He are not two, but completely one. Therefore the will of the Father is also My will and this is active everywhere.

[17] But of course, no man can see the Father as such, for without Me He would not be there, nor I without Him, because I and He are completely one Being. But whoever sees and hears Me, sees and hears also the Father, for by My will I have sent Myself into this world as Father. Therefore, blessed are you who believe in Me, for whoever believes in Me, believes also in the Father who sent Me, and He will therefore give him eternal life.

[18] If you will take these words well at heart, you will be cheerful in your mind, for you will surely feel that I, despite My personal bodily absence, I still will be and stay with you. Mary, did you well understand these words of Mine?"

[19] Mary said: "Yes, Lord and Master, and Father, Son and Spirit. Therefore, I will be able to follow You more easily and more determinedly in my heart."

[20] Then I turned to My disciples and said: "Up till now I have only worked as the Lord and Master, and you were only as it were dumb witnesses of everything that I have taught and done, but from now on you will also work with Me, just as Raphael has worked visibly before the eyes of everyone. Let us therefore go now."

[21] Then we went immediately on our way towards the valley, along which it was easy to arrive in half an hour to the innkeeper in the valley. Lazarus with his two sisters and with Mary of Magdalon escorted Me to the innkeeper in the valley who, from the moment he saw Me coming from far, ran together with his family immediately to Me with open arms, and he still gave Me many greetings from the Romans. We paused at his house for a while, and at the request of the innkeeper I blessed his children and his whole family, for which I received thanks from all sides.

[22] Then Lazarus said goodbye to his family and went to his house in Bethany where already much work was waiting for him.

## CHAPTER 159

### Along the way to the inn

[1] However, also the innkeeper of the big inn at the main road that led to Tyre and also to other cities at the sea was still present with the innkeeper in the valley, because the Romans took from here the way to the north which led to Galilee, the road that also Raphael with the youth had taken. And that is why it was not really necessary for the innkeeper at the southern main road to hurry home. But since I had to take this road with the disciples to reach the places which I had chosen this time, the innkeeper, who had not been at home for almost 16 days, went now with us and asked Me in advance if I would accept his hospitality in his house on that day.

[2] And I said to him: "You can be sure of that, but we will not stay overnight with you, for I have to hurry so that I still can go a long way today, because there is still important work waiting for Me."

[3] The innkeeper was satisfied with this answer and asked Me if he should maybe go ahead, so that at My arrival everything would be ready, and then I should not have to stay too long.

[4] And I said: "Very good, friend, if you can walk considerably much faster, you surely can go ahead, for we all will walk at a calm pace, and because you have such

a good will, I do not wish to refuse the help of your feet. So just try to see how much faster you can go than us.”

[5] Then the innkeeper who was a big man with long legs began strongly to speed up his pace, and after half an hour he was already so far ahead of us that we hardly could see him, and so he arrived largely one hour before us at the inn.

[6] However, when he arrived home, his family related endlessly about all the fright and anguish they had to go through during his absence. More in particular that the true fire storm of this night, by which several houses in the environment were greatly damaged, had scared all the inhabitants of the village so much that they fainted completely and had almost died.

[7] But the innkeeper said: “I know all about it and we will talk about it when the right time has come, but now there is something more important to do. In about one hour the great Lord and Master will come here with His disciples. Therefore, take care of a good and rich midday meal for at least 40 people. Hurry, so that He, when He comes, will find everything in order, for you all know what kind of great help that He gave to our house last year, and that is why it is now our highest duty to show Him as good as possible our gratitude by action.”

[8] The innkeeper had hardly said that when young and old started immediately, and soon everything was arranged in such a way that at our arrival we already found a well-prepared midday meal.

[9] But on the way to the mentioned inn there was however nothing special that happened which is worth mentioning, and therefore it is also not necessary to particularly mention anything about it. The disciples talked with each other about everything that happened in and around Jerusalem during these days, and as a result they soon asked Me for an additional explanation about one or the other thing, which I also gave to them. And so, this otherwise somewhat boring road was covered in a real cheerful mood.

[10] About a couple of mornings of land before the inn there were two real professional beggars, asking for alms.

[11] But I said to them: “It is not nice of you two to beg here, for you are not in need for alms. Why actually did you lease your houses and pieces of land for much money in the vicinity of Samaria and have then put your money at a usurious rate on the bank of exchange? You have become rich people and are begging now in poor clothing in a foreign region, so that you can save your great percentage of interest and moreover are taking away from the real poor what is their due. Did you then not learn from the law that one should love God above all and his neighbor as himself? Do you think that you are living and acting according to the law, the way you are doing now? Stand up both of you from this place, you hypocrites and deceivers, otherwise evil will come over you.

[12] Only him who is really poor and who also cannot work anymore because of his high age or because of paralysis of his limbs or his spirit has received the right from

God to make claims on the mercy of his richer fellowmen. And whoever gives him something, God will also reward him, and for the one who receives it He will bless the donation and give him also the reward for his patience with which he had endured his real poverty. However, when God will also reward the mercifulness of the one who in his ignorance has given you alms because he thought that you were real poor men, He will chastise you all the more as deceivers and hypocrites, here and in the beyond.

[13] It is also written: 'Whoever is good of heart and gives reward to a prophet or a teacher and brings him an offering, will later on also receive the reward of a prophet.' Are you perhaps prophets, enlightened by God's Spirit to lighten as a light from the Heavens the people on Earth who walk in the night of their sins? O, that you have never been, although you, in order to catch more alms of the credulous people you have already several times acted as such, without believing in God because you both have already for a long time the belief of the blind Sadducees. But for this reason you are all the more punishable because you are taking away from the real poor people of this region what is their due. So stand up quickly and move away from here, otherwise you will come to know the might of the One who is now saying this to you."

[14] Then the two beggars stood up quickly from their beggar places, because they felt really touched.

[15] One of them, who in his mind began to think that I was right, said: "Lord, You must be a great wise Man and even a prophet, for You hardly could have known from somewhere else about our situation. As far as I am concerned, I thank You for this admonishment and I give You here also faithfully and openly my promise that I not only will never beg anymore, but I will remember all the poor people in this region with my wealth and will indemnify them tenfold whatever loss they suffered because of me. But if You are a prophet and thus a friend of God, please ask then also for me that He would forgive my sins."

[16] I said: "Go and act according to the promise that you have made, then your sins will be forgiven."

[17] Now the second one said: "Can I also expect forgiveness of my sins if I do what my neighbor wants to do?"

[18] I said: "You should make a much greater sacrifice if you want to receive forgiveness of your heavy and many sins, for the wealth that your neighbor possesses was inherited in an honest way, but you have grabbed your wealth like a street robber by extorting poor widows and orphans in the most disgraceful manner. Therefore, take care to indemnify and pay off that debt in the eyes of God and men, otherwise you will not receive forgiveness of your sins."

[19] When the second one heard My verdict, he became really embarrassed and said finally: "Then there will be no other way for me than to become a real beggar myself."

[20] I said: "That will not be necessary as long as you have sufficient strength to work. Go and work, then you will have your daily bread."

[21] Now the first and better one said: "Let us go now and do follow you also the advice of this true prophet, and when you have done everything, I will take you up and give you work."

[22] And I said: "What he will find with you, after he made up for all the harm that he has caused, that you will also find with Me at the right time. But now go and act according to the promise that You gave Me."

[23] Then these two beggars bowed and went quickly over the mountains to their country.

[24] Now we also continued our way and we soon reached the big inn. When we came near to this one, the extremely kind innkeeper noticed us also and he came to meet us with open arms. When he was with us, he thanked Me for the grace that came to his house by My visit.

[25] And I said to him: "Yes, over your house has now really come a great gain. But it was not necessary to slaughter a calf in order to prepare for Me and My disciples a midday meal, for I only look at a noble heart and to a completely good will. Wherever I can find that, as with you, no slaughtered and fried calf are needed and still less various other well-prepared food. However, you have done it with joy, because you knew that I would be your guest this afternoon, and that is why I accept your gift with joy. However, we will not stay in your house for a long time since we still have a long way before us."

[26] The innkeeper said: "O Lord and Master, everything happens according to Your will and satisfaction. However, I and my family became a little afraid that You still might have turned off to another direction, because according to my calculation You already had to arrive here half an hour ago."

[27] I said: "That would also have happened if I did not have to clean up your main road of an already long existing uncleanness. Such a good and necessary work did somewhat delay us and so I had to arrive here a little later, but still I have arrived, as always, at the right time."

[28] The innkeeper said: "But, Lord and Master, why do You want to be involved with the simple work to clean up the roads, for this is the work of our lowest helpers?"

[29] I said: "O friend, if I would not clean up your way of life, wipe and put it in order, then the salvation of your souls would be over. Thus, I am a very important, good and real constructor and cleaner of roads. Wherever I do not clear the way and clean them up, there are either no roads at all, or if apparent roads do exist, then they are still so much full of trash and mud that no traveler could move forward on them, but would be forced to turn around or to perish in the dirt along the way. Understand this image well, then it will be clear to you how and why I am a constructor of roads and a true Master of the roads."

[30] Actually the innkeeper did not understand it, but soon My disciples explained it to him, after which we then went into the house and consumed the well-prepared meal. The wine made the innkeeper and his family very cheerful and eloquent, by which he then also expressed his warm thanks for the cleansing of the road. We stayed here altogether one and a half hour, instructed the people of the innkeeper about many things and continued our way.

## CHAPTER 160

### About religion and useful prayer

[1] But since we traveled through the village, many saw us and noticed that it was I, because a few of them still knew Me since last year, and others recognized Me because they had seen Me in Jerusalem. Now they came to Me and asked Me if I at least would not like to stay one night with them in the village and also help many sick people, because the vision, which they had seen a few days before during the night, and the real fire storm of last night had such a bad influence on some people who were internally weak and fearful that they were now very ill and confined to bed, and the doctor of the village could not help them because he did not know the disease and thus also not the medicine for that.

[2] I slowed down My pace and said to those who stopped Me: "Have you then not heard that God is almighty and merciful? Why do you not pray to God and ask Him for help if you are in distress?"

[3] One of them said: "Dear Master, it is easy for You to say, because God gives You everything for which You ask Him in Your secret manner. But we men can offer, pray and beg as much as we want and will, all this does not help us, for God does not pay attention to us, although we are still observing the laws of Moses as much as possible. But at the time of the prophets it was also more or less the same thing: God has always only answered the prayers of the elect prophets, but the laymen could pray and beg their whole life for this or that and they still did not receive anything. O, it would be a one thousand times more dear to us if God in case of need would always answer our prayers than that we, because God does not listen to us, have to seek for help with weak men who can only help us rarely. But what else can and must we do if we can see all too clearly that our praying and begging does not give us any help for our great distress?"

[4] I said: "O, with these meaningless excuses of yours you will achieve nothing with Me. You are lacking nearly completely faith and a real living trust in God, and therefore God does not answer your prayers and does not pay attention to your sacrifices. Why actually do you not pray yourself with full faith and trust? Because

this seems too uneasy for you. That is why you have in the congregation certain people who pray and beg for you, who are authorized by the temple and whom you pay, so that they would beseech for you this or that from God. If you can give your faith and trust to these hypocrites, who are always letting themselves be well paid for their pretended effort and whose praying and begging have never given you any help, then why do you not prefer to put your faith and trust in God the Lord and Father Himself?

[5] I say to you: this is because of your own laziness. You are earthly wealthy possessors of goods, and already since your youth you are used to let your helpers and maids work for you for a meager salary, and with that you like to play as severe lords, and you also believe that those prayers and beggars must also work for you with God successfully because you pay them well for that. But then God turns His face away from you and will never listen to the disgusting, senseless and spiritless bawling of the lips of your hypocritical servants of God. And that is then also the reason why God cannot, will and may not help you. For if God would do that, then He as the highest, eternal wisdom, love and power, would let you sink down even deeper into full ruin, which is only caused by your laziness.

[6] Therefore, awaken your faith in God and the real, inner love for Him and firm trust in Him. Pray and beg yourself in spirit and in truth to Him, then He certainly will hear you. Thus, pray yourself without ceasing, do real penance and endure also the suffering, which has come over you for good reasons, with patience and true dedication to the godly will, as you can learn from the patience of Job, then God will help you out of every distress, as far as this will be good for the salvation of your souls.

[7] Although you have begged Me now yourselves to deliver you from your distress, because you think that I am a prophet to whom God has given a great power, and look, I can and will hear and help you as less as God Himself, for I and God – whom you do not know, for which reason you also do not believe in Him – are one in spirit, one in will and one in mind. What you can never achieve with your manner of praying and begging to God, that you will also not achieve with Me. Therefore, do first what I have advised you, then I will help you also, even if I will not stay overnight with you. But some of you have followed Me completely to Capernaum in Galilee, why did they actually leave Me there again?"

[8] One of them said: "Master, You have given there a strange teaching in the synagogue about the eating of Your flesh and the drinking of Your blood and You presented it in such a way that no one could receive the eternal life of his soul if he would not eat the flesh of Your body and drink its blood. Then we were afraid that You had gone insane, and then we also withdrew because we did not want to be called disciples of a prophet who had become insane. But when we saw You again a short time ago in Jerusalem during the feast in the temple, and we could convince ourselves with our own eyes and ears that You are as wise and powerful as we had

already come to know You before, then we also believed in You again, and when You now were traveling through our village and we recognized You, we came to You with complete faith and have presented our need to You. If You can and want to help us, then we will not show us ungrateful, but if You now cannot and do not want to, for the reason that You have explained to us, then think about us if You consider us suited and worthy for it.”

[9] I said: “Act accordingly, then the help will not stay away.”

[10] Then I gave a sign to the disciples to move on, and so we also continued our way without further delay.

[11] Even though a few of the village followed us for a while, but because we moved on quickly, those who followed us were soon lagging behind, turned around and went back to their village.

## **CHAPTER 161**

### **The parable of the judge and the widow**

[1] But when we had left the village already quite far behind us, the disciples asked Me: “Lord and Master, why actually did You not help these Jews at all, while they still asked You very explicitly and have sent no one to pray and beg You?”

[2] I said: “Did I have to strengthen them even more in their old laziness and in their unbelief and superstition than they are in already now since a long time? I only have shown them the way they have to go. If they will do it, they also will be helped at the right time, but if they will not do it, then they also may remain as they are and build their houses on sand. It will not really confuse us, for if a person, against the advice of wisdom, wants to harm himself, no injustice is done to him.

[3] With these people, whose request I did not grant, an affliction with all kinds of distress and suffering is necessary, for through this they will waken up from their old laziness and be trained in patience, and their hearts will become softer and more merciful than it has been the case until now. For I am not always a helper, but wherever this is necessary, also a righteous judge.

[4] Now listen to a parable, which will show you even more clearly why I have so seriously pressed on the heart of the inhabitants of the village through which we have now passed, that they independently should pray and beg in full faith.

[5] Once there was in a city a righteous judge, who did not fear God and was also not afraid of any man. In that same city there was however a widow. She went to the judge and said: ‘Release me of my adversary’. However the judge pretended not to hear the words of the widow and for a long time he did not want to give in to the wish of the widow. But because the widow did not cease with her pleadings, he thought by



himself: 'Even though I have no fear for God and am also not afraid of any man, I still will save her, for she is causing me now already so much trouble, or else she will finally make me completely deaf with her screaming for help.'

[6] Now Simon Judah said: "Thus, in this manner, man who wants to receive something from God must by means of his praying and begging be simply annoying and unbearable to Him? But I thought that for God who lives in You and who is full of the highest love and compassion, only a living faith and trust are needed in order to be heard, sooner than with a judge of this world?"

[7] You already have given us a similar image, and more exactly of that father of the house to whom in the middle of the night a hungry man came, who woke him up, and because of his great hunger was asking for bread. The father of the house did at such a moment also not give him bread out of love and compassion, but only because he wanted to get rid of the shameless annoying persistence of the nightly bread beggar.

[8] This matter seems, to be honest, rather strange to me. If we ask You for something, then You give it to us at once, without an almost shameless persistence, and so You also have given to gentiles, tax collectors and a great number of sinners, and written the guilt of the adulteress in the sand. But this teaching of Yours, namely how we should beseech something from God, does however not agree with all the other things that You have taught. How do we have to understand this?"

[9] I said: "Then continue to listen to what the judge says, who you believe is unrighteous, and who is – mark you – Myself. This judge says: when according to the parable a worldly judge will do justice to the complaining widow, how much more will God save His chosen ones when they in a certain way cry out day and night that He would have patience with them and would like to be kind and merciful. I say to you: He will save them speedily. But when the Son of Man will return at any time, do you think, Simon Judah, that He will find faith on Earth? Yes, He will – just as at this time – find almost no faith at all, and those who still will believe in Him will be laughed at and mocked.

[10] But still, there will also be many who will not let themselves be blinded by worldly wisdom and will proclaim My word openly, and to them I will then also come at day and at night. I will reveal Myself to them and will protect them against the persecutions of the world and will also give them the miraculous gift to help by means of love, the oppressed, the cripple and the sick. And so it will become lighter and more comforting on Earth. Do you understand this prophecy?"

## CHAPTER 162

### The order in the household of God

[1] Simon Judah said: "Lord, in view of time, when will this happen on Earth?" [2] I said: "Simon Judah, because of your mighty faith I have given you the keys to the Kingdom of God and have called you a rock upon which I will build My church, which will not be conquered by the gates of Hell. You would be a new Aaron and sit on his chair. Yes, you will also be, because you will be, together with your other brothers, a spreader of My word.

[3] But when after several hundred years this will be known by the heathens, they will claim in Rome that you have established that chair over there. And the nations, who will be forced to it by fire and sword, will also believe those false prophets that you as a first prince of faith have placed this chair of faith in Rome from where you are ruling in My name the whole Earth and its princes and nations. But look, that will be a false chair, out of which much disaster will be spread over the whole Earth, and almost no one will then know where you have placed the real chair, the chair of love, truth, living faith and of life, and who your real successor is.

[4] Although this chair will stand for a long time, much more than a one thousand years, but it will not reach the age of 2.000 years. Just count, if you can count.

[5] When this chair will have become moldered and will have no more firmness, I will return and My Kingdom with Me. Then also you will come with Me to the Earth and will be My witnesses before those with whom we still will find the true and pure faith.

[6] But at that time also a great purification will be necessary, so that the people will know Me again and will only believe in Me. But about that which I have now revealed to you confidentially you still should keep silent now. The time will come when it will be proclaimed aloud from all roof tops."

[7] The other disciples said: "Lord, can something like this be avoided?"

[8] I said: "O sure, but then the people should be transformed into pure machines. You also say: 'But why are there always such heavy winds and storms at sea?' Good, I say, then we will remove them, then the sea will produce no more dangerous waves and billows, and the skippers will be able to navigate on the sea in all quietness and free from all danger. But the very calm sea will then become dirty and will cause epidemics over all parts of the Earth, and moreover no natural life will be possible anymore, not on the dry land and neither in the sea itself.

[9] Or all the water should be changed into stone. But in that case, from where will all the living creatures, like plants and animals, obtain their most necessary food? But because the sea will remain as it is, just like all the other waters, also the winds and the storms must remain by which the sea will be constantly agitated and from that the

consequent activity will be maintained so that it would not let its salt of life sink to the bottom, and would become dirty and stink like the plague.

[10] However, what the winds and storms are for the sea, they are for man the allowed spiritual trials and battles, which every human being on this Earth has to endure in more or lesser degree in order to fight for true life.

[11] And what applies to every human being on this Earth for the duration of his life on a small scale, that applies also for a longer period of time for whole human races.

[12] A small brook flows only along a short route, until it unites with a bigger brook, which then has to flow already along a much greater distance before it streams into a big river. But the river must then already stream through big areas before it becomes one with the sea, and this stream flows around and flows down the whole Earth. With its salt, which is dissolved in a very fine kind of vapor by the activity of the winds and storms and which will consequently fill the whole air of the Earth, the sea will also revive on the main land all natural creatures in it and on it.

[13] Into the great world sea plunge as many as thousands kinds of waters, pure and impure, sweet, sour, bitter and healthy and unhealthy, but in the sea they all become one and have the same salt, and from that the numberless kinds of organic natural life take their raw material and process it in themselves, according to their kind.

[14] And as the great world sea can be compared to all creatures of the whole Earth, so the great kingdom of spirits can be compared to the different earthly life conditions of the people on this Earth. Every individual person is as a little brook, a community is a somewhat bigger brook, a big brook is already as a people, the river is a nation, and the sea represents in the first place, and more specifically at its extensive shores, all nations of the Earth who develop into the same element. The ocean, which has no shores as such, represent the people in the spiritual kingdom, which carries infinity in itself and is consequently by its entire living condition the foundation of all there is.

[15] All the created natural life depends on, as already explained, the continuous movement of the world sea. The more the sea comes to great activity through heavy storms and currents the more life activity it will wake up with all the created beings of the solid Earth and will consequently bring also a better growth.

[16] Correspondingly, when men become, concerning their inner life activity, lukewarm, lazy, sleepy and without light, then immediately great movements will arise in the endless great spirit world, and these will then cause by their influence also all kinds of movements and waves among men who still live on this Earth. Then one nation rises against the other, one teaching fights against the other, and this will continue for a long time until men will be led to the greatest possible life activity.

[17] As a result, it will then also become clearer and lighter among them. The apparent need makes them inventive and forces them in this manner to an ever greater and more orderly activity. Because of that, the nations will learn to know each

other, who before hardly knew anything of each other, and in time they will become useful for each other, and in course of time the light will increase among them and will in the first place bring about a greater longing for an almost tangible proven truth of life.

[18] When finally the need will become more general and the people will be no more satisfied with the pure authoritative belief, which is all the time a cause of the dark and lazy superstition, then the time will have come to give them a great and tangible light of life, full of clearness and truth.

[19] And look, a lot of people on the whole Earth who nowadays are as if seized by a deep sleep by all kinds of laziness and darkness of life, must thus be led into a heavy stormy movement until they can be awakened after a long series of periods of time to a point where in this awakened condition they finally begin to feel what they are lacking.”

## **CHAPTER 163**

### **About the return of the Lord**

[1] When such a condition will take place among men, also the time will have come to give them what they are lacking. Only during such a time I will come back again among the people in this world, and then I will do generally what I am now doing more specifically for only a few witnesses. I put now the seed into the soil, and by doing that I am not bringing peace among men, but the sword for the battle and for great fights and wars.

[2] Only the person who will accept My teaching and will live accordingly, will find in himself the light, the truth and the true peace of life, although with that he will, for the sake of My name, have to go through many battles and persecutions, which you all will also experience personally. But when I will come in this world for the second time, also the fermenting, the fighting and the persecuting will cease among the nations, and the original relationship between men and the pure spirits of the Heavens will become common and lasting.

[3] By what I have told and explained to you now, you can easily know and see why it is allowed that in time there will be, next to the small, true chair of Aaron on which I am placing you now, there will be a false and long lasting chair in the midst of the heathens, and how and why even the false prophets and teachers in My name will be allowed.

[4] But you and your true descendants should not heed when they also will hear the call from the mouth of the false ones, according to which Christ would be here or there. For I will never more move into a temple that was built by human hands, but

only in spirit and in truth of those who will seek Me and will pray to Me and will only believe in Me and consequently will also love Me above all. Their heart will be the true temple in which I will abide and in which I will also speak to them, teach, educate and guide them. Remember this very well now for yourselves, so that you will not be offended when it will all happen this way, but will remember that I have announced all this to you in advance, and also the reason why.”

[5] On this, Simon Judah said: “Lord, we surely recognize Your order in this that regarding the full freedom of will of men on Earth it also cannot take any other direction than what You have explained to us now and also already on other occasions, but for mankind, by far we still cannot see in general how golden fruits of life will come forth from it. But since it has to be that way in order to finally transform this Earth into a true school of life for Your children, may it be then also as Your wisdom will allow it.

[6] But we will use every possible means to strew as much as possible seed of the living word into the soil of the human hearts, so that from this the greatest battles between light and darkness can develop as soon as possible. All the graves must open up, and even to the dead Your gospel should be preached, and the sea that has swallowed them must liberate the dead to the great light. With that I do not mean the bones and the flesh that has decayed already a long time ago, but the souls. Also to them Your word should be proclaimed in the spirit.”

[7] I said: “You have spoken well and correctly. That what happens here on the material world will truly not be withheld to the spirit world that is strongly pining away up to now. But there are now a lot of people who are buried in the flesh, in the graves of the night of life on the deep bottom of the great sea of delusion. To them you will indeed proclaim the gospel and then there will be also many who will come out of their old graves and will see the light, and that sea will liberate its prisoners.

[8] When this will happen in general with all the people, then also the great and general day of liberation for all the inhabitants of the Earth will clearly start to dawn. But the work is big and heavy and there are still few good workers. Therefore, strive most of all that their number would soon become big. Every worker in My vineyard of life can expect – according to his diligence and zeal – a great reward. Although here on this Earth that reward will be meager for your body, as it has been up to now, but it will be all the greater and richer for your soul and spirit.

[9] Because the goods of this Earth are only apparent and they look precisely like those that man possesses in his dreams. The little difference is only that the possession of goods in the dream will bewitch the soul of man somehow more briefly than the possession of the external goods of this world. But both will perish and after they perish, everything will seem to be appearance for the opened eyes of the living spirit, which only can show reality to all appearance in the most true sense of the word.

[10] Therefore, everyone should most of all strive for the possessions of the spirit, which is the light, the truth and the life in the soul. Whatever the body needs in the right measure, will on this Earth certainly be given by itself to every loyal worker in My vineyard, for I surely know best what man needs, also in physical aspect. Did you all well understand Me now?"

[11] Simon Judah said: "Lord, I have understood You and the other brothers certainly also, and it is now also completely clear to us why You did not want to hear the inhabitants of that village through which we passed, although they presented their need to You and asked You for help as if You were only one of those worldly doctors. But we are walking now already for quite some time, the sun starts already to go in the direction of the evening and I still can nowhere discover anything that looks like a house. Since we have walked this way to Jericho half an hour ago, it looks very deserted. There are enough forests and bushes, but further there is nothing, and it is to be understood that thieves and robbers are staying in such an environment. Lord, is this way still far?"

[12] I said: "Just leave the way as it is. For us it is a safe way. After all, you have traveled with Me through the much more desolate regions near the Euphrates, and these were safe for us and even very fruitful. And that will also be the case here with this way. When we will have crossed the hill, which lies there before us and which is indeed quite long, we also will soon come to a place that was one of the ten cities during the time of Lot, but which is now only a very poor somewhat larger village. We will see what we can do there. From there we will come to different villages, and we will see where they will accommodate us in an inn."

[13] The disciple Andreas said: "Lord, You surely know beforehand what kind of village it will be and what the inn looks like. Only, You do not want to specify it to us."

[14] I said: "And even if this would be so, why do you feel annoyed about it? But for your sake I just do not want to look beforehand, but as a man I will take it as it comes. In the first village we will however meet all kinds of people, like Pharisees, old scribes and also people who think that they are very pious and who are really boasting about it. While passing through we surely will have some work to do with them."

## CHAPTER 164

### **Before the inn of a tax collector. The story of the Pharisee and the tax collector.**

[1] After My prophecy we then continued walking, silently and with a hasty pace. We soon came on the hill and saw from there very closely the little village that I had indicated at first.

[2] So we reached it quickly and easily, and we rested before an inn of which the owner was a tax collector at the same time. This one asked if we were strangers or residents, meaning to say Jews.

[3] And I said to him: "Since you yourself are a Jew, you surely will see at us that we are no strangers. Actually your wife is a Greek, although she wears Jewish clothing, but these people who are with me, are Jews, although some of them are wearing Greek clothing."

[4] Now the tax collector looked surprised and said: "Nobody has ever seen You in this remote region, then how do You know that my dear wife is a Greek?"

[5] I said: "I still know a lot more about you and your wife, about your two children who are twins, and also about your house and about the whole village, but if you knew who it is who is now speaking with you, you would say: 'Lord, stay with me, for the day is coming to an end.'"

[6] After these words of Mine the tax collector was even more surprised and said: "Friend, You are an amazing person. You are a fortuneteller or an Essene or even a true prophet. For otherwise You surely could have impossibly known that my wife is a Greek and that we really have only two children who are indeed twins. Would You not like to come into my house with Your companions and take a little refreshment? I think that certainly many things can be known from You that can be of great benefit."

[7] I said: "But you have guests in the house and there is not much room inside. Besides, I am not exactly a friend of your local Pharisees, scribes, priests and apparent pious people. Therefore, I rather stay outside."

[8] Now the tax collector was even more amazed, for I also told him what kind of guests were in his house. Upon this, he went into the house himself and said to the present guests that a very remarkable group of people had just arrived and that there was One who, despite being a stranger, was better acquainted with secret things than many a resident.

[9] The tax collector had hardly said that when all who were in the house stood up and hurried outside to see us – and especially Me – and also to ask questions.

[10] One of them, a retired Pharisee, who was really proud about his honesty and pioussness, said to Me: "Just listen, friend, the innkeeper of this inn has told us that You know secret things, and also, although You are a stranger, are better acquainted with the things in this village and this region than a resident. Just tell me now who I am and what my character is like."

[11] I said: "So that you and still several others who are just like you and who pretend to be pious and righteous, may see that I surely know you all, I want to tell you very briefly a little incident of your lives. Since you think you are pious and righteous, but are despising other people of whom you are judging that they are not like you, you are indeed going to the feasts in Jerusalem, bring the prescribed offerings to the temple, and in this manner you are justifying yourselves in the eyes of the priests of the temple.

[12] So at the feast of Easter of this year an old Pharisee who considered himself to be pious and righteous went to the temple, as well as a tax collector.

[13] The Pharisee walked very close to the offering altar in order to be looked at by several prominent people and to be noticed. He prayed for himself, and actually quite aloud, as follows: 'God, I thank You that I am not like many other people, like thieves, robbers, unrighteous ones, adulterers, and also not like that tax collector who traveled with me. For I fast twice a week and as a Pharisee I even give one tenth of everything that I have. So I also keep the commandments of Moses and have moreover kept the regulations of the temple in high esteem. Give me, o God, the mercy, that also in future times I may remain in this righteousness and be sinless and may finally also leave this world in this manner.'

[14] But the tax collector kept some distance away from the offering altar and dared not even to lift up his eyes, but he beat his chest and said: 'O Lord, be forgiving and merciful to me, a sinner who is not worthy to lift up my eyes to Your sanctuary.'

[15] Who do you think left the temple as really justified in the eyes of God: the Pharisee, who exalted himself, or the tax collector who humbled down himself before God?"

[16] Then some of them who surely noticed that I brought this image into connection with the old Pharisee, because they knew him very well because of his frequent boasting and praising of himself before those who considered themselves also as pious and righteous, said: "Friend, only God can judge about this, whose all seeing eye investigates heart and kidneys of man. We as man cannot pass a definite judgment on that. Since You as stranger who know also this story as it has indeed happened this way, must also tell us who of the two has left the temple justified before God."

[17] I said: "O, I surely can give you this pleasure. I say to you: this tax collector went justified out of the temple, for he humbled down himself and he faithfully and truthfully confessed his guilt in his heart before God, and so he returned home justified rather than the Pharisee. Whoever will exalt himself will be humbled down, and whoever will humble down himself, will be exalted."

## CHAPTER 165

### **Healing in the hospital of the tax collector. Jesus let the children come to Him.**

[1] When I had said that to the people, they thought: 'He has concluded truthfully and correctly.'



[2] But the tax collector excused himself before Me with the words: "Friend, it is true that You have concluded very correctly, and Your conclusion would have satisfied me even more if it would not have been exactly I who was this tax collector who in full truth had spoken out like this in the temple before God. But no matter how, it seems extremely mysterious how You can know such things so well. As far as I am concerned I think that You are a prophet, and I ask You to bless my house and my family in the name of the One who has enlightened You so much with His Spirit."

[3] I said: "This has already happened to you by the fact that I halted before your house and took a rest-break. But to let you perceive that I not only have the right but also the power to bless your house and your family, you should go inside your house, which is also yours and which belongs to this inn.

[4] You have equipped this house yourself in order to accommodate poor sick people from this region and also from outside, and you have provided for a doctor and also for many good medicines. There are now still seven seriously sick people that are being taken care of who cannot be helped by your doctor, no matter how experienced and of good will he may be. However I have already helped them. Thus, just go inside and convince yourself."

[5] The house was only a few steps away from the main house, and the tax collector and all others went hurriedly inside and found to their very great amazement all seven completely healthy. They asked them who healed them, for a great miracle must have happened, because never before was a doctor able to heal such lame, cripple, blind people and those who suffered from gout.

[6] Then those who were completely healed said: "We do not know who healed us so suddenly and so miraculously, for there was nobody with us, also not our doctor since this morning. But a few moments ago we felt a force as fire flowing through us, and we became healthy as never before. However, we dared not to leave our beds, because we could not believe that we were really healed.

[7] Although the two blind ones were our first proof, because they not only received back the light of their eyes, but also we were again completely in possession of the strength of our straight limbs. But still, we did not believe completely in our even so clearly perceptible healing. However, now we believe it because you came to us for this reason.

[8] One or the other wonderful Man and Healer must have told you, otherwise you would not have come here to convince yourselves if the Man of wonders had spoken the truth to you, and so you will know better who healed us than we can know it. But now give us our clothes so that we can go outside and express our thanks to that wonderful Healer."

[9] At a sign of the tax collector it was soon done.

[10] Now the old Pharisee, a chief and a few other priests and scribes were very surprised and did not know what to do, and one asked the other who he thought I might be.

[11] But the more common citizens and also the healed ones said in one voice: "It is really strange that priests and scribes can still ask who He is, who by the power of His will can heal the most incurable diseases in one moment. Only God can do that, or an extremely pious man who is filled with God's Spirit just like the great prophets."

[12] However, the priests and scribes threatened the people and said that it was not proper that laymen had the evil courage to rebuke the priests of God.

[13] But the laymen did not take notice of that and went together with the healed person out of the room for the sick. They came and stood before Me and said: 'Hail You, great Master, who came to us in the name of the Lord. Hosanna on high and all praise to Jehovah the Lord who has given such a power to man.'

[14] Then many fathers and mother hurried to their homes and brought soon a great number of children with them who were sick and weak in a more or lesser degree, and they asked Me if I would like to bless them all and make them healthy again by that.

[15] However, the number of children that they brought with them was considerable and when the disciples heard that I wanted to touch every child separately, according to the wish of the parents, they said: "Well, well, the day will hardly last for two little hours. If the Lord has to touch and bless every child separately, the day will be over, and we still have to travel to another place, because it is out of the question that we should stay here, because already along the way He said that He would not stay overnight in the first village. And once He had spoken out something, He never deviates one hair's breadth from it. Let us send back the children who are crowding with the good remark that it is not necessary for every child to be touched separately. It is sufficient that He speaks out only one word, then they all will be healed and be completely and entirely blessed and strengthened."

[16] After they had deliberated this, the disciples prevented them to come to Me and warned those who wildly would want to press through.

[17] However, I called all these many children to Me and said to the disciples: "Oh, let all these children come to Me and do not prevent them, because for such children is the Kingdom of God. Truly I say to you: whoever does not take possession of the Kingdom of God as a child, will not enter into it."

[18] Then the disciples let all the children come to Me and I touched them all, pressed them to My heart and fondled them, and they all became well, strong and healthy, and I let them go with the unceasing words of gratitude of the parents.

[19] Then a few disciples came to Me and said: "Lord, You have now again made a new condition to take part in the Kingdom of God. How can we as most of us gray haired men, become again children in order to come into the Kingdom of God? And still, You have said just now very clearly that a person who does not take possession of the Kingdom of God as a child, will not enter into it. If this is the case, then what is the use of our effort, abstaining and self-denial?"

[20] I said: "Truly, a lot of patience is needed to go along with you. How long will I have to suffer you before you will understand things clearly? When I say that the Kingdom of God can only be taken into possession as a child, then I do indeed not mean the physical being of a child, but only being a child in your heart. A child has no pride, no anger, no hatred, no tendency for fornication, no lasting passion and also no impatience. He surely cries if something has been done to him, but he also soon lets himself be comforted and forgets the sadness that he had and embraces the benefactor with all love. So should every person be in his heart and his mind, then the Kingdom of God is already his possession. Now if you understand this now, you surely will not have to ask how a person as a child should take the Kingdom of God into possession? Did you understand that?"

[21] The disciples confirmed it and thanked Me for this explanation.

[22] Then the innkeeper who was, as known, a tax collector as well, asked Me: "Wonderful Savior, You have now done an indescribable great benefit to this place, which we cannot wish for nothing from You. Say now how much we owe You, then I will pay You."

[23] I said: "But I will not accept anything, for who is the person who possesses something which he did not receive from God? So with what can God be paid which is already His anyway?"

[24] However, if you still want to do something, then do it for the poor, then God will accept it as if you have done it for Him. For believe Me, what I have done here, it is not I who did it, but the Spirit of the One who you call your God and Father, but who you still have never known. But I know Him and I always see His face. So do not ask with what you owe Me, but bring Me some bread and wine."

[25] Then the innkeeper hurried with his family into the house and brought us bread and wine in the right measure, and I and the disciples strengthened our limbs with it.

## **CHAPTER 166**

### **The Lord and the rich chief**

[1] When we had consumed the bread and the wine there, and a few of My disciples took information on how far it was to the next village, and when we also prepared ourselves to move on, a chief came to Me and said: "Listen, truly great and good Master in Your field. Since You are a man filled with God's Spirit and seem to know the Kingdom of Heaven better than we, tell me what I must do to receive the eternal life in the Kingdom of Heaven."

[2] I said: "Since you take Me for a human being who is equal to you, then how can you take Me for a good Master? No one is good but God alone.

[3] Since you are a Jew and moreover a chief of the synagogue, you surely will know what Moses commanded. Besides many other things, it is written: 'You shall not commit adultery, you shall not kill, you shall not steal, you shall give no false testimony, and you shall honor your father and mother.' Whoever will keep these, will also receive eternal life."

[4] Then the chief said: "Dear Master, I have kept these things since my youth, I mean precisely and accurately, but despite that, I still have not noticed anything clearly in me that would give me the assurance that after the death of the body I would receive the Kingdom of Heaven.

[5] They told me from different well-informed sides that people, whose souls made themselves worthy for the Kingdom of Heaven, had appearances already during their bodily life, by which they can know that after the falling away of the body they soon will be taken up among the multitudes of angels into the Kingdom of Heaven. But I have now already become quite old, and I have exemplarily kept all the laws of Moses, but such an appearance, which could give me the aforementioned assurance of the eternal life of the soul has really never happened to me. And thus I surely believe, but in a certain way blindly, what Moses and the prophets have taught. However, with this, there is still no question of a definite knowing beforehand.

[6] And look, dear Master, for this reason I have asked You the question, because You, who are completely filled with God's Spirit, will practically know best how and if I can receive already in this life truthful and trustworthy information beforehand and guarantees for a future eternal life of the soul in God's Kingdom of Heaven. Because only believing according to the written words is a weak pillar to sustain the true virtue of the people. Thus, dear Master, tell me something truthful about it."

[7] I said: "Yes, friend, what you have said about those guarantees and very clear information beforehand, for sure this is completely correct. All who truthfully live according to the godly teaching and are virtuous and pious, receive such comforting and strengthening guarantees, and in view of your way of life, which is for the rest righteous according to the law, you also could have received it, but for that there is still one thing lacking to you, and more specifically something which is for that purpose of the greatest importance.

[8] Look, you are a very rich man and, although you are not exactly stingy, you are still a thrifty landlord who knows how to always be rather economic with neighborly love. Your heart and your soul are still too much clinging on the dead treasures of this world, and the soft light of life of the Heavens cannot penetrate through it. As long as your soul is captured by its love for the dead treasures and the temptations of this world, he is also as it were dead, for also his love that is focused on dead things is dead as long as he is so strongly attached to the dead goods of this world.

[9] As long as this is the condition of your life, there can of course never be question of the inner appearances of life. However, I want to give you an advice. If you will follow it, you will receive everything what you until now could have impossibly received.

[10] Go and sell all your goods and divide the produce in a wise manner among the poor, by that you will provide yourself a treasure in the Kingdom of Heaven out of which you will receive a real light of life. After that, come to Me and follow Me, then you will receive in abundance the most truthful guarantees for an eternal life. Do you understand Me?"

[11] When the chief, who was very rich and possessed many goods, heard this from Me, he became sad, turned his back on Me and went away.

[12] When the innkeeper and also the others who were still present saw this, they said: "Yes, yes, dear and wonderful wise Master, also in this You have again precisely hit the nail on the head. Although this chief is according to the law a righteous man, and in no way he can be accused of injustice, but he was never part of the generous men, and even all his servants have a very meager salary and meager food. Whoever does something for him, will surely have problems, even by asking the most reasonable payment for the given work. He discovers errors everywhere and so for this reason he often reduces the specified payment with more than half. But that is also why almost no craftsman do not want anything to do with him.

[13] He and that old Pharisee, who is now clearing off together with him, because You, dear Master, have badly offended him also, are exactly the same. The one is just as stingy as the other, but when they talk about their good works, which they would do for the poor, then you would come to believe that actually on the whole Earth you can find no men who are more charitable. And we are now very glad that You, o dear Master, have told these two the full truth."

[14] I said: "Yes, I have told them both the fullest truth, but with that I have also shown them the only way on which they can come to eternal life. But moreover, I say to you all, as an always valid truth: o how difficult will such rich men come into the Kingdom of God, which is the true eternal life. I say to you: a camel goes easier through the eye of a needle than such rich person will enter the Kingdom of God.

[15] Because every soul takes after the falling away of his body nothing else with him except his love, and the works thereof will follow him as products of his will. Now if the love of the soul is so much attached to the dead things of this world, so that he has become completely one with it, then he is also dead, and because his will is equal to the judged, dead things of this world, also the will misses the complete freedom, is thus also judged and therefore can be considered dead, and this is now what is called Hell and eternal death.

[16] Therefore, beware above all that the love for the world, its treasures and temptations will not capture your souls, for whoever will be captured by the world, will have it extremely difficult to free himself out of its power.”

[17] On this, all who heard this, said: “O dear and most truthful Master, who will then, if this is the case, become blessed? Because all men who we know are for the greatest part full of self-love and love for the world, and we ourselves are suffering from it.”

[18] I said: “Yes, yes, unfortunately it is indeed so, and men would also eternally never be able to help themselves. But now, as always, that which is impossible with men, that is with God still possible, and precisely for this reason I came into this world as a Man to bring this help to men, which they never in eternity could have provided for themselves. So, whoever believes in Me and acts according to My teaching will also receive eternal life, for I Myself am the Way, the Truth and eternal Life.”

[19] All were astonished about these words of Mine, and the innkeeper said: “Dear and wonderful Master, that there is hidden more about You than with one or the other prophet, of this I soon became quietly aware in myself, although I did not dare to speak it out aloud, but since You Yourself have now spoken out a great and meaningful word about Yourself, I cannot do anything else except saying: Lord, I am not worthy to raise up my eyes on You, but be forgiving and merciful to me poor sinner.”

[20] I said: “Be comforted My friend. I came precisely to you because your works were much more pleasing to Me than those of the rich chief and the Pharisee. So only continue to love God above all and your fellowmen – these are all men no matter their social position or their belief – as yourself, and do for them, of which you reasonably can desire that they would also do it for you, then you will fulfill by that the whole law and also everything what the prophets have taught. And if you will do that, then also your sins will be forgiven, even if the number of them would be like the sand in the sea or the grass on the Earth. And so with God everything is still possible which is impossible with men.”

[21] The tax collector thanked Me for this lesson, as well as all the others who were present.

## **CHAPTER 167**

### **Peter asks for the disciples' reward**

[1] Now also Simon Judah came to Me and he said: “Lord, we have left everything, and without any reservation we have followed You at the first call that You directed to

us, and for that we have not ever asked any earthly indemnity from You, but since many things are now said here about the Kingdom of Heaven and about the eternal life, can You give us some assurance about what we can expect in the other life?"

[2] I said: "Truly, there is no one who leaves his house or his parents or brothers, sisters, wife or children for the sake of the Kingdom of God, who will not receive manifold in return, already during this time, and will reap in the future world the eternal life. If I say this to you as the One who has everything and can also do everything, giving whatever He has promised, then you can also believe Him. For you have now seen, gone through and experienced successively for almost two years now that I have never said one word which was left without result and unfulfilled.

[3] Truly, I say to you all: this Earth, as it is now, and also this whole visible and also material sky will perish, and new creations will come instead of the old ones, but My words will remain forever, and consequently also the fullest accomplishment of all promises that were spoken out by Me.

[4] Whoever believes in Me and does My will, will also have the eternal life, as I have said and have also shown you at many occasions, and that is why it is somewhat strange that you can ask Me once more what you will receive because of the fact that you have left everything and have followed Me."

[5] Simon Judah said: "Lord, You certainly must have noticed that I did not ask this question so much for our sake, but rather for the sake of the people who are here, who still love the world very much and who can thus also hear by my question that we are the ones who have left everything and have followed You for the sake of the Kingdom of God."

[6] I said: "If I would not have noticed this intention of yours, I would not have spoken the way I did. However, what I have said, I did not say it so much to you, who know My promises already for a long time, but rather to all men. And when you in the future will proclaim My gospel, then everything should be mentioned what has mainly happened here."

[7] The disciples were satisfied with that, and we stood up to continue our trip.

[8] However, the tax collector and also the others who were present asked Me if I at least would not like to stay overnight here, since the day was almost coming to an end.

[9] But I said: "What you have savored here by My presence will also be savored by the people in your nearby village. However, in the spirit I also will stay with you when you think about Me with a living faith and the right love."

[10] They all promised Me with all their heart, and on this I blessed them and then continued My way. When they wanted to give Me an escort unto the next village, which was certainly still one hour walking away from here, I refused it. And so they all remained here, and the whole night they talked about everything what had happened here.

[11] Now someone – nota bene – could ask how it was possible that the inhabitants of that village, who also made pilgrimages to Jerusalem, did still not hear anything about Me, while My reputation had already gone out in almost the whole of the Jewish land and while Jerusalem was filled with My teaching and My deeds.

[12] What concerns these places this is easy to explain, because all the inhabitants of these villages came seldom to Jerusalem, because most of them were very poor. And also the few rich people preferred to stay home instead of undertaking a trip to the expensive Jerusalem. For firstly they were afraid of the unnecessary expenses, and secondly they feared that during their absence they might be cheated, stolen or even robbed by the many poor.

[13] And so for a few years none of the inhabitants of these villages came near Jerusalem, and also, since this road was not traveled by other travelers because it was really unsafe, My reputation in these villages was still not very spread – because these regions were still quite far away from Jerusalem, and besides, they were more inhabited by Greeks and Arabs than by Jews. And precisely for the fact that they did not know My teaching at all, made Me decide to go to and reveal Myself to them, for I mainly came into the world to search for those who were lost and to raise up those who laid down in the dust.

[14] What I have faithfully and truly said here may serve as a clear answer to everyone who would ask how it was possible that during My time in the Jewish land, and even later, there still could be places that hardly or not at all knew anything about Me, while on the other hand My teaching became already well known during My earthly life even as far as Europe, Persia and even in India and Egypt.

[15] These words are meant for the readers of this gospel that I have given now anew. Blessed is the one who will accept it into his heart, will give Me the honor, and will act accordingly.

[16] And now, let us go back to our trip.

## **CHAPTER 168**

### **The announcement of the suffering. The disciples and the blind man along the road to Jericho.**

[1] When we were now about one hundred paces away from the village, and our known Jewish Greeks and the few disciples of John who became rather tired because of the day trip, were lagging a little behind because they could not keep up with our fast pace, I called the twelve to Me, and they asked Me what was going on.

[2] I said to them: “Listen to Me and do not be sad, for everything that the prophets had prophesied about Me must indeed be fulfilled to Me.



[3] As we are walking here together, we will soon travel back to Jerusalem, and then everything will be fulfilled that, as already said, the prophets have written about the Son of Man. He will be handed over to the gentiles and He will be mocked, despised and be spat on, and they will flog and kill Him, but on the 3<sup>rd</sup> day He will rise again out of His own power, and then He will be forever with you until the end of the world and its time, and you will eternally be with Him in His Kingdom.”

[4] When I had said that to the disciples they looked at each other greatly surprised and asked one another: “What did He want to say now again with that? First there was said that the temple servants will grab Him and that He will let them fill the measure of their sins to Himself to their own ruin. But now He said nothing about the temple servants, but rather about the gentiles who were until now, as far as we know, still His best and most believing friends. He who can and will, let him understand it, but truly, we really cannot understand this.”

[5] Then they deliberated among each other if they had to ask Me for a further explanation about this.

[6] Peter however, thought that I might take it wrongly, and so that it would be more advisable for the moment to leave this matter alone, which in itself, the way I had spoken it out, was very unclear and sad.

[7] Since the disciples did not want to ask Me anything further about it, I also said nothing more about this matter.

[8] Then we continued our way and came to the place where two main roads crossed each other. Although our old road, on which we came from Jerusalem, led also to Jerusalem, but this one went continuously in big curves over mountains and valleys. The new road however, that crossed the old one, led along Bethlehem also to Jerusalem, but was more flat and better constructed and was more traveled on by strangers and also by the residents. For this reason, along this road here near the villages, many beggars asked the travelers always for alms.

[9] So on the mentioned spot we walked on the new road as if we wanted to travel to Jerusalem again, which however was not the case, but the village that we wanted to visit was along that new road. And not far from that place we met a beggar who was blind. This one and still many other beggars traveled on feast days with their seeing guides to Jerusalem in order to beg a larger amount of money there. So this beggar was also present on the last feast in Jerusalem, and there he heard that I had performed great signs and made blind people seeing again, and he knew also My name.

[10] The beggar asked first aloud for alms to the disciples – of whom some were hurrying in order to reach the city while it was still clear – and when they said to him that they had no money on them, he asked them who they were and who else were with them, and what they, who were poor themselves, were hoping to find in this meager environment, for there were already so many beggars.

[11] Then they (the disciples) said: "We are disciples of the Lord Jesus from Nazareth, who travels with us, so that also this region would be blessed by Him. Therefore, we do not need any money, for He, the Lord Jesus from Nazareth, takes care of us."

[12] When the blind beggar heard that from the disciples who waited for awhile here, so that I and also all the other disciples could join them – which we also soon did – the beggar asked again what was happening and if I also was present with them, for he noticed that there were many people close to him.

[13] The disciples acknowledged the question of the beggar, and immediately he began to shout and said with a loud voice (the beggar): "O Jesus from Nazareth, son of David – as they have said in Jerusalem and which I also believe – have mercy on me!"

[14] But the disciples, who went ahead, warned him and said that he should not shout so loudly, but that he should be quiet because it would make a too great sensation at the obviously big place.

[15] But the beggar did not take notice of that and shouted even louder: "O Jesus, son of David, have mercy on me!"

[16] So I stood still and commanded the seeing guide to bring the blind one to Me, which happened immediately.

[17] When he was brought close to Me, I said to him: "What do you actually want Me to do for you?"

[18] Then the blind one said: "Lord, that I may see." [19] Then I said to him: "Then be seeing. Your faith has helped you." [20] And immediately the blind one could see, followed Me and he loudly praised God who gave Me such unheard-of power.

## **CHAPTER 169**

### **The Lord in the inn at Jericho**

[1] However, more and more people came after us along the new road. They saw what I had done for the blind person and were extremely amazed about it, and they praised God and followed Me into the city. That city was called Jericho, of which the disciples had come to know its name only after we came into the old city that looked very desolate and meager and counted more ruins than good habitable houses.

[2] Well after dusk we entered the city. The people who came behind us since the healing of the blind person and who were for the greatest part residents of Jericho, came to Me and asked Me if I would not like to stay with them.

[3] But I said: "I surely will, but you all have small houses and we are many. Therefore, bring us rather to an inn where we can be accommodated."

[4] A man said: "Lord and Master, there are indeed two inns here, but the innkeepers of these are Greeks who are very eager for profit and who always really know how to pluck the guests, and already by entering their not very commendable rooms they explicitly start to inform how much money and what kind of other treasures they carried along. And when the travelers say that they do not have too much money and even less other treasures, then they are not accommodated at all. But we have seen who You are and what kind of power You have received from God, and we therefore would regret if also You would experience something similar in our city. And we surely will do our best that You and Your disciples and friends will find with us the best possible accommodation and service."

[5] I said: "I consider your good will already as an accomplished work. However, I have God's Spirit in Me and it tells Me what I should do, and therefore I should stay overnight in the first big inn of the Greek who is eager for profit. At first he will be opposed to it, but after that he will do what I want anyway. But you can escort Me to that place and still stay with Me for a couple of hours."

[6] The man said: "Lord, You want it that way and therefore it will also be done according to Your will."

[7] Then we walked on into the city and we soon came to the central square where the big, expensive inn was located. Its innkeeper came soon outside and asked us if we would like to come in and stay with him.

[8] I said: "Friend, I gladly want it, but gold or silver you will not find with Me. However, other treasures of which you had no idea until now, I have with Me in abundance. If you will come to know about these, you will have a terrible aversion to your gold and silver."

[9] Then the innkeeper, who behaved very kindly said: "Well then, just come in, for I can use everything quite well."

[10] Now we went immediately inside the house and took a seat at the different tables. When we were all comfortably seated I by the tables and lamps were lit on every table, the innkeeper asked very politely what we would like to eat and drink.

[11] And I said: "Bread and wine you have indeed in abundance, and more we do not need today. But you should give us good bread and the best wine, because the wine that you usually give the guests in return for much money is no wine, since that one is made from apples and pears, and the one that is made from gooseberries I do not drink. You only should serve us wine that is made from good, ripe grapes that grow near the Lebanon and which you also possess in abundance in clean sacks."

[12] Somewhat surprised, the innkeeper said: "Friend, according to my best knowledge You have never been in this environment, and so You cannot know what kind of wine I have in my cellars. Some other citizen from here, who will certainly not be my friend and who wanted to slander me with such things must have betrayed that. Tell me his name, so that I can punish him, then I will offer you everything that you will consume here."

[13] I said: "Friend, you are mistaken, no man has betrayed you. I still know a lot more about your house and about your very extensive inn, but take care now that we can soon receive what we have asked."

[14] The innkeeper said: "I already have given my servants a sign, and everything will soon be here, completely according to Your wish."

## CHAPTER 170

### The innkeeper asks about the Lord

[1] Now the innkeeper noticed the blind beggar at My side who he knew very well and saw that he could see now.

[2] Immediately he went to the beggar, looked at him more closely and then he (the innkeeper) said: "You were blind since your birth and now you can see, this I clearly notice. Who has opened your eyes and made you seeing?"

[3] The beggar said: "This Lord here who asked you for real wine and good bread. Be glad, for great salvation has come to you because He has taken accommodation into your house, and so you should treat Him with the greatest respect."

[4] The innkeeper, who was now astonished, said: "Then how did He open your eyes?"

[5] The beggar said: "I asked Him and He said: 'Be seeing', and I became seeing, and that is all what I can tell you, and now you surely can imagine who He must be, in whose word are such power and authority."

[6] The innkeeper became more and more amazed and looked at Me with great attention.

[7] Now the servants brought bread and wine in the right measure and placed everything in good order on the table.

[8] And the innkeeper who was now filled with respect, asked Me: "Lord, is the bread and the wine according to Your wish?"

[9] I said: "Completely. It took a longer time for your servants, because they had to take this bread and also this wine from another house and another cellar, for you are saving the good things in one of your other ten houses in this city. In this house you have however only what you usually serve up to the strangers, and since you are a rich man, this is not so praiseworthy of you. You are indeed a Greek, together with your whole family, and you do not take into account the Jewish laws, although they are not unknown to you. However, it is also honorable for a gentile, and it is beneficial to him when he acts honestly and gives and offers everyone what is his according to your laws."

[10] The innkeeper did not know what he should answer Me on this. But we took the bread and ate it, and so we also took the wine and drank it. And also the innkeeper ate and drank with us, for I Myself handed him bread and wine, and he praised God and Me.

[11] The innkeeper talked with the other citizens who brought Me to him and who also escorted Me into the house. And precisely to the man who offered Me first accommodation, the innkeeper asked what he, as an experienced Jew, actually thought about Me, who I was and where I came from.

[12] But the man said: "I have not seen this miraculous Man before, as less as you did, but I have heard of the healed blind person who already heard about Him in Jerusalem, that he called Him 'Jesus' and 'son of David', and I concluded that He must come from there. According to His clothing He seems however to be a Galilean, as well as some who came with Him.

[13] But anyway, He surely is an extraordinary person who has not been carried by the Earth since Moses and Elijah. The name 'son of David', which the beggar gave Him, gave me the idea that according to the predictions of the prophets He is either the prophet Elijah, who will come before the promised Messiah of the Jews, or He actually is the Messiah Himself. I am rather of the second opinion than the first, for all prophets have always only spoken and acted in the name of Jehovah, but this One speaks and acts completely out of His own power, and as said, the name 'son of David' confirms this secret opinion of mine even more because this is how several times the old prophets have named the Messiah who must come. But that is all I can say about Him."

[14] The innkeeper said: "Although I am too little familiar with your religious doctrine, but a few things I do know, and so I know about the promised Messiah that He will come one time, but that person is now considered by all Jews as a great war hero and they expect him also as such, and they think that he will deliver them from the Roman rulership and will then establish a great invincible kingdom. However, you seem to attribute more godly than human majesty to Him."

[15] The man said: "But this is also the way how He is defined by the prophets and by David himself, and if He really wants to deliver the Jews from the yoke of the Romans, then for such a work He must be equipped with more than only worldly, human heroic power.

[16] However, this is still wrapped in great darkness, and not a single Jew can explain with any certainty in what kind of form and with what kind of qualities the Messiah will come. And since this cannot be determined, the Messiah can also come into this world in this form and with these qualities, in the manner as we are just now seeing this Man of wonders before us.

[17] Now this is my opinion. But you can bring still more bread and wine, for I can see that the guests will soon have consumed what has been put on the table."

[18] Then the innkeeper commanded his servants immediately to do what the man has told him, and so we soon received more bread and wine.

## CHAPTER 171

### **The innkeeper asks about his son who disappeared without a trace**

[1] Then the innkeeper walked to Me and asked Me if I had somehow heard the opinion that he and the citizen of Jericho had formed about Me.

[2] I said: "By means of a fine manner you want to draw out from Me who I actually am. But in such a manner you will not easily come to hear from Me what you want, for whoever wants to put Me to the test will fool himself, for I know everything you have done since your birth, how you came from the island Patmos to this place and how you became rich. And so I even do know also about your whole house, your family, and thus I surely will know what kind of opinion you and the other citizen have about Me."

[3] Then the innkeeper said: "Lord and Master, the fact that You possess a kind of omniscience I have noticed immediately from the beginning, but I already oftentimes had to do with oracle-like people who also revealed things to me which only I and the gods could know, and therefore Your clear-sighted capability does not surprise me that much, because that, as said, has happened already many times. But the healing of the blind person is something quite different. According to my knowledge, that has never happened before, and was also never heard of. From this I already can draw the same conclusion for myself as the citizen from Jericho has done earlier, and I can very well apply here the words of one of our old wise men.

[4] Now these words sound like this: 'There is no great and truly wise man without godly inspiration'. And You seem to me to be the One who is most inspired by a god, by which You are also capable to do such things that are only possible to a god. And because this is unquestionably the case with You, You also could very well be the Messiah who is promised to the Jews, and this opinion about You was also frankly acknowledged by that citizen who is also my neighbor. And if that is what You are, then it is for us gentiles also the highest time to throw our god system overboard, which is based on old fables and to direct ourselves to the doctrine of the Jews.

[5] If You are the One who I and my neighbor think You are, then Your omniscience is more than well explainable, and then You surely will also be able to say where my oldest son is now, how he is and what he is doing, for I would like to know this all the more and for sure because already two years have gone by without receiving any message from him or from someone else about him. If You will and can do this favor

to me, then You and all Your companions will be freely taken care of in my house for three full days in the most excellent way.”

[6] I said, while in a certain way I was addressing Myself to the disciples: “It is really remarkable, I only have done one sign, and the gentiles have already the impression that I am the Messiah. But how many signs did I perform at home in Galilee and in Jerusalem, and how few do believe in Me and how many are hostile against Me. Therefore, the light will be taken away from the Jews and be given to the gentiles, just I have already told you many times.”

[7] Only after that, I turned to the innkeeper and said: “You wanted to hear from Me where your oldest son Kado is, what he is doing and how he is? And in return you freely want to take care of us for three days. But we are not staying three days here and so you will not be able to keep your promise. And if instead of that you wanted to reward Me perhaps with money, I really would not accept anything, and what you do for Me today you will receive a complete compensation. And so I do not know for which reason I should do what you desire. But as I know the name of your son, so I surely will also know all the rest concerning him, but on the conditions that you gave Me I surely will not say it.”

[8] The innkeeper said: “Lord and Master, then You give me conditions on which You, if I will fulfill them, will reveal to me what I desire.”

[9] I said: “Good, that is how I like to hear it. Look, you have great treasures and riches, which you obtained in a manner which in My eyes is not the only right one. Although the laws of the worldly rulers cannot condemn you because you very well can justify yourself according to the letter on which your lawyers can very easily give a different interpretation, but before My chair of judgment all your justifications would not stand.

[10] But My laws sound as follows: love the One, true and living God above all and your neighbor and fellowmen as yourself. That which you do not want that they would do to you, do it also not to them, but whatever you would like your fellowmen to do for you, do it also for them.

[11] If someone would cheat you badly but according to the literal content of your laws you could do nothing to him because he dealt with you openly, but through a legal way he was able to take advantage of your weakness and he had cheated you for one thousand pounds by means of a closed trade, buy or selling – which was for you all the more troublesome because you could not accuse him for that fact by any judge since every judge would answer ‘Volenti non fit iniuria’ – what would you say to the one who cheated you if he came to you and say: ‘Friend, although I am protected by the law in all my doings, and you cannot do anything to me, but I became a just person and I have come now to indemnify everything in which I have ever cheated on you’, and then he would give these one thousand pounds back to you, and besides that he even would pay the interest which your one thousand pounds would

have produced if you had possessed it? Tell Me, how would you like such a way of acting?”

[12] The innkeeper said: “Lord and Master, that I certainly would like this the best in the world, and I would also commend and praise such a person before everyone, and I would be his best friend.”

[13] I said: “Then go and do the same, then you will make all who are secretly your enemies as your real friends. And look, these are the conditions on which I – if you will fulfill them truly and seriously – will also fulfill your wish.”

[14] Now the innkeeper said: “Lord and Master, as truly as I live and as truly as I now also consider and recognize You as the One who You certainly are according to the predictions of your prophets, I want and will fulfill the conditions that You have given me, but do tell me now also how my oldest son is who always has been my most beloved.”

[15] I said: “Very well then, because I can read now in your heart that you also will do what you solemnly have promised to Me, I want to tell you now that your son Kado will arrive here in one hour with his wife and three children and also with a big accompany, and he will then tell you himself how he is and about all the things he has done. Now you can make preparations with your many servants to take care that your son, together with all the many people who he will bring with him can be well accommodated in one of your ten houses. If you believe Me, then do what I have advised you now.”

[16] When the innkeeper heard that from Me, for a moment he did not know what to say from sheer joy, and he first thanked Me for what I had said to him, then he commanded his servants to do immediately what I had advised him to do, and suddenly everyone in the house and also in the neighboring house was very busy.

[17] When everything was now completely in full activity, he also called his wife and his three older daughters who had to take care of the kitchen with their helpers, and said (the innkeeper): “In already one hour time our Kado will arrive with a big accompany. So do your utmost best to take care that everything will be prepared for him in the best manner when he arrives. Tonight a big festive dinner has to be prepared and eaten here, and you must all take part in it.”

[18] Then they also became very busy in the kitchen.

## **CHAPTER 172**

### **The arrival of Kado, the son of the innkeeper**

[1] While everyone was now hastily very busy, the innkeeper came to Me again, thanked Me once more for the message and said very friendly: “Lord and Master, I



am the second blind one who You have now made seeing, for I am beginning to see now the great treasures that are exalted above everything, and to understand well that the greatest salvation has now come to my house. Yes, when one considers these treasures with the heart and the mind, then we see how completely worthless all earthly treasures are, and how empty, how repulsive. But what can man do about it when, being already unwillingly born on this world in the deepest night and in complete ignorance he considers that which is the most worthless as the most precious and wears himself out day and night to gather great heaps of this earthly mud?

[2] Give man already from his youth a good light and teach him to know the true God and himself, then he will not eagerly desire earthly treasures, but only the treasure of life. But who are the teachers who are capable to show men what they need most? Therefore I ask You, dear Lord and Master, send teachers with Your way of acting among the people, so that they can become real men by them."

[3] I said: "Now you have spoken well, and what you have told Me about your wish, is now being carried out. However, a tree does not fall down with one blow, and as for all great and good works, time and patience are needed according to God's eternal order. But every man, who has perceived for himself the truth of life, can and should also announce it to his fellowmen, then easily and soon there will be light in the hearts of men.

[4] Whoever will accept and also heed faithfully the true commandments of life that I have shown you, will also soon come to the fullest light of life. I do not have to say more. Do it, then you will receive eternal life.

[5] But now you can look with your men on the spot where the old and the new roads are crossing each other. As soon as you will arrive there, you will also meet your son Kado. But take a torch, so that your son will recognize you soon, and you will recognize him too. But bring him then to this place, for I have to talk with him."

[6] After these words, the innkeeper left hastily the taproom, and went with his men and several neighbors to meet his arriving son. As soon as he came at the indicated spot his son Kado arrived, sitting on a mule. He recognized his father immediately, and there was almost no end to the embracing and fondling.

[7] Only after that, the son asked his father how he actually knew about his arrival.

[8] Then the father said: "Dear son, in a very wonderful way. However, I cannot tell you more now. When you will be home, you will hear all the rest."

[9] Then they all went quickly to the city and they soon came to us amidst loud rejoicing.

[10] When the son Kado with his only wife and his children came into our taproom, the first thing he did was to ask whom of those who were present knew so precisely about his arrival in Jericho.

[11] And the father led him directly to Me and said: "Look, my beloved son, this Man is the Lord and the great Master. But just look also to our old, blind beggar who

you still know well. The Lord and Master gave him back the light in his eyes, and for this He did not use anything else except His word and will. What do you say about that and what do you think about such a Man?"

[12] The son looked for awhile with great attention once at Me and then again at the beggar who was now completely seeing, and then he said: "My beloved father, I surely will not be mistaken when I say that this must be the Man about who I already in Greece, in Asia Minor and even along the Asiatic coast of the great Pontus have heard many extraordinary things. For His sake I have sold everything in Athens and I went to Palestine in order to establish myself here, mainly in order to be personally acquainted with this great Man of wonders – and just look now, the One who I wanted to search above all is now already nearly for sure in our house.

[13] You know, dear father that during the past fourteen years I have done great business and have by that acquired also great riches. The reason why I now for already more than two years was not able to give any news of myself was that I have done my business in Asia Minor and over the whole Pontus. There I heard so much about the Man of wonders that I soon took the decision to sell all my business together with the houses and other goods to a brother of this lovely wife of mine, to move to this place and to be acquainted with this famous Man.

[14] During the past time – only half year ago – I have done business in Phrygia with a certain king Abgarus of that region, and so I told him much of what I had experienced on my great trips over water and over land. Among other subjects we came also to talk about our great Man of wonders and I was greatly surprised when that formerly mentioned king could tell me more about that Man of whom he spoke as if He is a godly Being, and he even assured me on his word of honor that he knew Him personally and that he was His friend. He described also the appearance and the clothing of the Man of wonders and this corresponds completely with what I now have seen from this true Man of God. And that is why I said now that He most certainly will be the Man for whose sake I have done what I have told you earlier.

[15] But now there is still another important thing. If this will also correspond, then I have what I wanted to find here. The formerly named king to whom I gave the fullest assurance that I would as soon as possible do everything possible to be acquainted with the great Man of wonders myself, wrote a letter with the inscription: 'To the good Savior Jesus at Nazareth in Galilee'. This letter I have with me and I will show it immediately. But first I have to relate about a circumstance which seems very essential to me."

## CHAPTER 173

### The wishes of king Abgarus of Edessa

[1] Soon after that, when I had prepared everything in Athens and started then without delay on my trip back home, I took the way from Tyre going to the old Nazareth and took precise information there about the good Savior Jesus. Then they soon showed me a little home very close to the city. I visited that home immediately and I met there a few pious and righteous carpenters who introduced me to a woman named Mary, who became already a widow and who was the bodily mother of the Savior who I searched, but she was still not able to tell me where her son Jesus was at that time and on that moment.

[2] However, she asked me very urgently to seek Him and, if I should find Him somewhere, that I would inform her about it, which I also promised on my word of honor. She and also the carpenters, who called themselves His brothers, were able to tell a lot of wonderful things about their beloved Jesus, and I on my part have also told them what I had heard on my trips about Him, which was clearly very pleasing to them.

[3] What this family, to whom I also gave some gifts, told me about the beloved Savior,

corresponded completely with what I had heard from the king of Phrygia and also, before I came to Nazareth, in Tyre and in several cities along the shores of the sea.

[4] Now it only depends if this Man of wonders whom you, dear father, have shown me, is the beloved Savior Jesus from Nazareth for whom I have this letter with me, and then I will have found my salvation."

[5] Then Kado bowed before Me and said: "Lord and great Master, do tell me if You are in truth the One for whom I have this letter with me."

[6] I said: "Ask it first to this healed beggar and then also to all My disciples, for they all are My faithful witnesses now and they will tell you the truth and will not withhold it from you."

[7] The beggar said with great joy: "O Kado, do not look any further, for you have already found the One whom you have searched so zealously. This is the loving and good Savior Jesus from Nazareth and as such a son of David, as also the old prophets and fathers have called Him previously already a long time ago."

[8] When the son heard these words from the beggar, he did not inquire any further, and he took the letter out of his pocket and gave it to Me, saying: "Lord and Master, You are indeed the One whom I have sought. Forgive me that I have tired You so long with my chatter and stories."

[9] I said: "I would not be here today if I had not known that you would arrive here tonight, searching for Me. But now, make yourself comfortable, since you became

somewhat tired now because of the long journey. Come back afterwards, then we still will discuss of lot of things with each other.”

[10] The son thanked Me for this answer and then he went directly with his father and his family to a big side room where he changed clothes and arranged the luggage that he brought with him, because all the many other things and treasures were placed by his servants and also by those of his father in the big neighboring house, and also the many pack animals were taken care of.

[11] After that, the son came soon back to Me, together with his family and asked Me if he could sit at My table, which I also allowed him very friendly. Of course a few of My disciples had to sit at another table because My table was rather small, but this did not matter since there was a second table that was not far away from Me.

[12] Now we were sitting very cheerfully together, and Kado asked Me if I would like now to open and read the letter of the king.

[13] I said: “Friend, this is not necessary with Me, for I knew the content already much earlier than the king thought about it to write Me a letter. But you can open the letter and read it also to the others, for there are few people here who do not know the Greek language. Here is the letter, you read it.”

[14] Kado said: “O dear, good Savior, that would be too bold of me, because that which only concerns You, we do not have to hear from You, and since the letter is only directed to You, we do not have to know its content. But the fact that this king, who loves You so dearly and who has the greatest respect for You, has expressed the same feelings as he spoke out aloud before me, that can be well imagined by anyone, and thus I give this very valuable letter with all respect back to You again.”

[15] Now I took the letter, gave it to the disciple John with the remark that he should read it and then in My name should also answer it, which John did, for he also could write well in Greek.

[16] And already the next day, Kado sent the written answer by means of three messengers to the king and wrote also a letter himself to him in which he let him know how he had searched Me and had found Me to his great happiness.

[17] Now after I gave the letter to John, I asked Kado: “And now, before the evening meal, for the sake of the others, you still can briefly tell something about what that king has mainly spoken to you regarding Me.

[18] Kado said: “O dear, good Savior, if I had to tell about all the good and exalted things that the king has told me about You, then it could take me days. But only to tell something about the main point, of which I already mentioned something about it during my introduction words should not take too much time.

[19] The greatest desire of the king would be to have You, o Lord and Master, together with all Your disciples and friends, with him, and this all the more since he came to know from reliable sources how much the prominent Jews and their proud and extremely imperious and greedy priests hate You and want even to kill You in their unlimited blindness and rage. This king rules over a very peaceful country and

people who would soon recognize You and would, together with the king, from sheer love, esteem and gratefulness adore You. In his country You would be safe against every persecution and You would have the kind of peace that You maybe could find nowhere else.

[20] So also, this king has a son who is troubled from time to time with sickness. That he gladly would like You to heal him completely, You dear and good Savior, know obviously best. So he also once told me about his burning desire that he gladly would like to have at least a true image from You and possibly also from some of Your best disciples. And that is according to me the most important wish of the king, because he spoke a lot about this. Lord and Master, forgive me if I have expressed myself here and there in a somewhat crude and improper way.”

[21] I said: “You have briefly given here an extremely good summary, and look, the same – be it in somewhat different words as is customary in letters – is also mentioned in the letter, namely in the current letter, how and why he would like Me to be with him. The desire of the king rejoices Me greatly, and before, from now on, one year will have passed, I also will make it happen in the spirit and in the fullest truth. But first very great things must happen which My disciple will report to him. By that, the king will be very much reassured and comforted.”

## **CHAPTER 174**

### **The meal with the innkeeper**

[1] When I had finished talking, a message came from the kitchen that the dinner was ready and could also be served. The innkeeper gave a sign to serve the food, and a large quantity of very good prepared food was set on the table, partly prepared in a Greek manner and partly in a Jewish manner, on silver plates, and on My table on golden plates. The innkeeper and the son and his wife and children, as well as his mother and young sisters who lived at home asked Me explicitly to take part in the evening meal, which would be a true festive dinner, because when the food was served, I together with My disciples made ourselves ready to leave the table. Since so many were asking, I stayed with the disciples at the table, and everyone in the whole house became extremely happy and cheerful because of that. We ate and drank for well over one hour.

[2] A special good fish was served for Me, which was very rare and expensive in this region, and I ate it, about which Kado expressed his great joy. But because a few disciples who were fishermen, and while their mouth was somehow watering, they made remarks among themselves about the fact that the fish that I had eaten was so costly. And when Kado heard these remarks he regretted that also for the disciples

he did not have a few more of those noble fishes in store, and he said that he would take care of it the next day.

[3] I said: "Friend, this is really not necessary. The disciples, who are for the greatest part fishermen at the lake of Galilee, just talked among each other about the value of the fish that was served to Me, for such fishes are rare and therefore also costly."

[4] These words were again reassuring to Kado and also to his father, and after that, the disciples made no more similar remarks but praised also the outstandingly good other food of which not even a third part could be eaten.

[5] When we were ready with the dinner, several poor people from Jericho came who heard what had happened here and asked if something of the leftover food could be given to them, since they were very hungry and thirsty.

[6] Kado asked Me if these so-called poor people were speaking the truth.

[7] I said: "Most of them yes, but there are a couple of them who were more driven to this place by curiosity and greed than by one or the other need. However, do not withhold them anything, for the Father in Heaven lets His sun shine as well over the unrighteous as over the righteous ones.

[8] He who does a good work for his friends, does well, for it is indeed an obvious duty to do good works for those who also do good works for us. However, it means more to do also good works for his enemies. Whoever will do that, can once expect a big reward in Heaven, and on this Earth he will by that pile up burning coals on the heads of his enemies. He will by that show them their guilt without judge and court of law, and will make them his friends.

[9] Look, all of those who are now here who asked for leftovers are no friends of this house, for they know it as being very rich, and also hard-hearted. So satisfy their desire, then tomorrow and in the future they will have a different opinion about you."

[10] Kado and his father thanked Me for this advice, and the father gave command to gather the leftovers in a big basket and to distribute them to the beggars, and he also let them give them a little earthen pitcher with good wine.

[11] When the beggars were well provided, they soon began to praise the goodness and righteousness of the innkeeper, and moreover, several of them asked spontaneously to forgive them if ever they had expressed themselves in a disapproving manner. But the innkeeper let them kindly go while he assured them that he did no more have any grievance against anyone. Now all of them left, and still from the street into the room there was a continual praising that could be heard about the innkeeper and his son Kado.

[12] Then the innkeeper said to Me: "O, how many thanks do I still owe You now for the fact that in one time You have freed me from a lot of enemies by Your very wise advice, which I will always keep from now on very strictly. But now I would like to bring up something different before You, and also concerning this You certainly will give me the best advice.

[13] Look, Lord and Master, as You know all too well, we are all Greeks, and thus gentiles. But still, the more we read through Moses and the prophets, the more we honor your old doctrine. That is why we already took the decision several times to firmly and unbreakably join your faith, and consequently to life and to act according to its basic principles and laws. However, this was not as easy as we thought.

[14] Concerning the pure teaching itself, everything would be all right for us, and so we have also spoken several times about this with a local rabbi. But that one talked nonsense to us about a lot of difficult transition ceremonies, which to my opinion are completely unnecessary and are lacking every better and reasonable meaning, and, in case we would not let them perform on us, about a big amount of exemption money according to the laws of the temple. And that is why we, up to this moment have still remained Greeks, and this all the more because we still have never heard any special constructive and attractive testimony of your priests.

[15] Now what do You say about this? Are the transition ceremonies or that big amount of exemption money absolutely necessary to become a good Jew in the heart, in the will and in the mind, and is there no other way to become completely Jewish?"

## **CHAPTER 175**

### **Purpose and meaning of ceremonies**

[1] I said: "O surely. He who knows the laws of Moses and lives and acts accordingly, who abstains truly and seriously from the worthless heathenish polytheism, and then to love only the one true God above all and his fellowman as oneself – as I already have shown you – is then completely Jewish and does not need anything else.

[2] What matters the temple in Jerusalem or all those empty ceremonies which only before My coming had a preparatory symbolic meaning, but which are now hallow, senseless and without meaning.

[3] Instead of paying exemption money, think rather actively about the poor and make up for every injustice, then you will be in My eyes and in those of God more than complete Jews, and as such you will have a big part in My Kingdom.

[4] When I say this to you, then you can surely believe Me, for the God who first spoke to Moses on the Sinai, speaks now through Me to you. And if I now declare something as being correct and valid, then who will proof the contrary to you? Did you understand Me?"

[5] The innkeeper and also his son Kado said full of joy: "Who would not understand that which is all too true according to the purest insight and the sharpest mind of man? We thank You also for this clarifying answer.

[6] But since we are talking and asking anyway, we gladly would like to hear from Your wisdom why actually a ceremonial so-called religion has been introduced, and why God has allowed it. For in our opinion, this is always the reason for all kinds of superstition, polytheism, idolatry, and finally complete godlessness, as we can see with the philosophers who are adhering to the teaching of Diogenes. If immediately from the very beginning, a pure teaching of duties regarding God and men were given to man – just as simple and understandable as You, o Lord and Master, have presented to us – then certainly much disaster would not have come on this Earth.

[7] Moses is incontestably the purest and most truthful religious teacher and most faithful announcer of God's will to men, but also his teaching is not without any ceremony, no matter how meaningful it may be, and precisely the ceremony is now the visible decline of the otherwise so exalted Jewry, and becomes ever worse in course of time. Why actually during the first times a ceremonial cult was always announced together with a godly teaching, and it was even commanded to practice it rigorously?"

[8] I said: "Friend, according to human standards you have spoken very well, and in the very first beginning of men on this Earth, the godly teaching was also given as pure as I give it to you now, but men who discovered all too soon preceding ceremonies with everything that happens and exists in the nature of things and the phenomena on and above this Earth, fell back with all their actions to a preceding ceremony and so they also applied it in worshipping God.

[9] So they claimed that one should only worship and honor God on certain clean places. Whoever would not do that, showed by that not to have any true esteem and respect for God. In order to make such places all the more respectable for men, they performed there a kind of sacrificing service, although in the beginning with really pure and well-considered good intentions, since men had to offer a part of the produce of their work and their efforts to the teachers who were awakened by God, so that the instructing teachers could provide for themselves.

[10] When men slowly multiplied themselves more and more on the Earth and had spread ever further, there were also more and more teachers and religious places, prayer houses and offering places that were declared to be clean and worthy for God by the teachers. Now when men became richer and wealthier by their zeal, they were then no more satisfied with the places that were declared only to be clean and worthy for God, like certain hills, little forests, pure wells and here and there also gardens that were constructed with nice smelling flowers, but they built more distinguished huts, later houses and temples where the teachers could instruct the people, accept the offerings that were brought to them and they prayed there with the people to God with words, gestures and also with songs. And with the things, which



they considered to be especially nice, beautiful and exalted they also honored God as Creator of such beautiful things and they consecrated these to Him.

[11] And look, this is how men, and more specifically their more and more richer but also more and more greedy and imperious teachers and predecessors, have slowly invented and introduced the ceremonial religion (which is actually only a religion in name), and from this all too soon true idolatry has resulted.

[12] Actually Moses did not introduce the ceremony but has only explained it and brought it back to the old, pure initial beginning. He destroyed the statues and temples, and only one hut was assigned for that in which the ark was. Therein were kept the laws and books of Moses, and later also the scriptures of the other prophets, besides still other objects, which reminded God's actions.

[13] But Moses had always assigned a dual purpose to everything that looked like a ceremony, according to the instructions of God. The one thing was that the ceremony, as a sign-scripture, represented symbolically everything that is happening now during My time in full reality and which will still continue to happen, and secondly, he assigned political purposes to it, and also other things that were very beneficial for the maintenance of bodily health and for these regions of the Earth. He prescribed to them what they could eat and drink. And how, when and how often they had to wash and clean themselves, how their homes had to be constructed and arranged and which clothing the Jews had to wear.

[14] So also circumcision served a dual purpose, for firstly, to every newly born Jew a name was given and the year and the day and even the time of his birth was written in the big book of circumcision – which was all necessary – and to the newly born Jew, the obligation was imposed to develop himself to become a perfect human being, to acknowledge God, to believe in Him, to respect and to love Him and to keep His commandments. Look, that was the spiritual-moral purpose of circumcision. The other purpose was however again of a political nature and had also an influence on the health and cleanness of the body.

[15] Now it is easy for you to clearly perceive that the old ceremony of the Jews was in fact not a religious one, but was simply and solely for the benefit of men. The fact that in time the ceremony changed into complete idolatry, that, every somehow clearer seeing and thinking gentile can see, not to mention a pure Jew who is enlightened by God.

[16] Besides, everything in this world happens over a certain ceremony, as I have already said before. Although a ceremony is in itself worthless, but will still always precede every event of importance and goes with and follows it as its worthless shadow.

[17] Just look carefully at a dawning day. The first forerunner is a light shimmering in the east and certain known stars that will rise up prior to the sun above the horizon. That first light shimmering is soon followed by a clearer morning shimmering, after that a morning red and still a lot more. All these events that

precede the morning are in a certain way also ceremonies, which in itself have truly no value, and even less so once the sun has fully risen.

[18] So also, the spiritual sun has now risen in Me for all Jews and also for all gentiles, and consequently all statues, things and ceremonies, which indicated and proclaimed Me beforehand – no matter how richly in meaning they may be in themselves – have no more value for the true life of men, for in bright daylight no sensible human being will have in his mind to lighten a night lamp in order to give to the day a still stronger light.

[19] And as I have now shown you the ceremony of the dawning of the day, without especially pointing out to you a same ceremony for the falling night, so you can consider the events of the coming summer or autumn, winter and also spring as a ceremony, and also the events during the development of for instance a fruit tree and still other vegetations and creatures on this Earth. Although they are absolutely necessary for the produce of a ripe and tasty fruit, what finally really matters is the ripe and good fruit.

[20] And this is now the case here in the sphere of the spiritual life. Many ceremonies preceded this time of light, which now however have become worthless and senseless, because the sun of life has now risen and everyone can now pluck the completely ripe fruit of the tree of life and can saturate and strengthen himself for the benefit of the eternal life of the soul. And if he can do that, then how can all these preceding ceremonies have any value of life for him?

[21] And so you can be a real and in My eyes legal Jew without circumcision and without paying for it. For he who walks during the day has no need to greet a morning shimmering as if it should be necessary for his life, and he who has plucked a completely ripe fruit and has it before him, should really not worry how the tree has set the buds and has then blossomed, or if it had carried many or few leaves, because the fruit is the main thing. Once it is there, then all the previous things have no more value.

[22] I believe now that you and all the others who are present here have surely understood how the ceremonies came into existence among the people, and what value they had in their purity. And likewise you will now also understand how the ceremonies have slowly degenerated and have now no, and cannot have any, other value than the shadow that follows the walker if he directs his way of life to the direction and the position of the sun. Did you all well understand this now?"

[23] All said: "Yes, Lord and Master, because this time You have spoken again clearly and completely understandable."

[24] Especially the disciples emphasized this.

[25] On this I said: "Then do not allow yourselves to be captured again by one or the other worldly ceremony. Stay all of you with and in the truth, which only is the light of life and will make you free of every delusion and deception."

## CHAPTER 176

### The nature of truth

[1] Then the innkeeper and his son thanked Me once more for this lesson, and the innkeeper said finally: "The fact that man can only be set free by the truth from every delusion and deception is certainly a great holy truth in itself, but with all nations that are known to us, many wise men have continuously asked for the truth, which was also zealously sought and was not found, and until now no one was able to explain as an entirely settled case and understandable for men what the truth is. And that is why I so gladly would like to hear from You, dear Lord and Master what the truth now finally is. Because You will surely be able to give us the best explanation about it. Only when man will know what the truth is, and how and where he can find it, will he be able to absorb it as a guideline for his life and by that make himself free from every delusion and deception. Thus, what is the full truth, and how and where can we find it?"

[2] I said with a friendly face: "Look at Me and listen very carefully to what I will say to you now: God, the One and only true One is the truth. He who has found God, the only true One, has also found the truth that will make him free and completely alive. And once man has found God and has come to know His faithful revealed will, and he lives and acts accordingly, then this person has also become truth within himself. And when man has become that, then he is also already free, and he has advanced from the death of the world and its matter to the life out of God.

[3] However, I still can see in you another question, which is not so easy to answer as the one I have answered now, but also for your new question that has not yet been spoken out, I will find an answer that everyone will understand.

[4] Your question that has not yet been spoken out is as follows: 'It is completely correct that God is the only truth, and the one who has found God, has found the truth that can make him free, but where is God, who is He, how is stated His completely true will, and finally: how do I find God and how do I know that He is indeed the One?'

[5] Yes, look, my dear friend, it is not difficult for Me to answer this question with a full light, but for you it still will be difficult to also clearly understand that light in the given answer. But let us try.

[6] Look, God is an absolutely pure and eternal Spirit. This eternal Spirit is the purest and clearest love, and consequently the eternal life itself. The love is however a fire and in itself a flaming light, and all this is the truth.

[7] In God, the eternal initial basis of all being, there is then also the most complete self-awareness, the highest intelligence, wisdom and power, and if this were not so, then nothing would ever have been created, for that which is nothing in itself, can never form itself as something.

[8] So in God, the highest intelligence and the most lightened self-awareness are eternally available and actively present. If this would not be so, then who could have given to the angels and men a life with intelligence and self-awareness? Or is it possible to give something to someone while he does not have it himself? Can a dumb and raw force give a perfect life?

[9] In your life you have seen already several times all kinds of blind and in itself dumb forces storming and raging among each other, but have you ever seen a raging hurricane that by means of its very big might and development of power has swirled together a sheepfold or pigsty? Or has the result of a lightning, if it hit from a cloud on the ground, ever been anything different than a highly chaotic destruction?

[10] Now if you look at these dumb powers and forces, then as product of their raw activity you will never discover something in which as such you could see even the smallest spark of one or the other intelligence or insight. Yes, a wise researcher will even in the rawest activity of those blind and dumb powers and forces discover a certain order and a wise plan, but these are not the property of those blind and dumb powers and forces but the property of God who from His very own and endless wise power of His will produces such powers in order to achieve a good purpose for one or the other part of the Earth.

[11] Now if you look at the plants, animals and more in particular at man, then in everything you will find the greatest order and a wise set up plan connected to the greatest effectiveness, and these living things were not able to give all this to themselves, because before that, they were not even there and were never there as existing by themselves. But if they exist now and their existence refers with certainty to a very wise Founder, then it surely is also clear that only His highest intelligence, His power and His absolute perfect self-awareness were able to call such very diverse creatures into existence out of Himself.

[12] Even in his spiritual still undeveloped sphere of pure natural life man has already a lightened, far-reaching intelligence out of which his insight and understanding develops like a tree from a grain of seed, and with that help he can accomplish already quite fast remarkable and well-ordered works.

[13] Who else, except God could give man – whose body is already a very artful organism and a very wisely arranged machine of life – an intelligence, self-awareness, insight, understanding, love and a completely free will in accordance with determination, and be able to maintain and perfect it? Friend, if you somehow will clearly think about what I have stretched only very briefly now, then you will also discover very easily the natural way on which man, if he only really wants, can find God, and with Him the eternal truth. And if he walks that way with all love for the One he is looking for, he will also find Him, and when he has found Him, then the One who was found will also very soon reveal His will to him.

[14] If man will then act in accordance with this, it will also become clearer and light in his soul, who in love for God whom he has found and acknowledged, will unify himself ever more with the Spirit out of God.

[15] And look, once this situation has set in for man, then he has become truth himself, for he has found the truth in himself, and with that you surely will perceive now what the truth is, how it has to be sought and how and where it can always be found with certainty.

[16] And once you have found the truth in this way and have become by that also free and pure, then also everything that surrounds you becomes truth, purity and freedom, because for a truthful person, everything is true, for the pure, everything is pure and for the one who is free, everything is free. You still do not need anything more for the time being. But do ask yourself now if you have also understood everything that I have said to you now."

[17] Kado said: "O my dear Savior, Lord and Master. You have announced great things and truths to us all now, and have revealed it with much light. The old veil of Isis has been lifted, the Augean stables in me has been cleansed from its old filth, and the Gordian knot has been cut, and for this we all can thank You. Now I have become a true Hercules. However, not the one who indecisively stood on the crossway, but the one who walked with determination on the way of true virtue and on which he will also continue to walk until the shining goal.

[18] I have sought You, as You know, and have also found You, even if it was during the night, but that is all the better and it has all the more importance since I probably would not have found You during the day, because it was night and dark within myself. But now, a tremendous morning shimmering has started, and the morning red will follow, and the sun will also arise above the horizon of my life. And I believe that it has already come closer than my soul is able to suspect up to now. In short, I have sought You, o dear Lord and Master, and so I have found You, and since I have heard from You now how one should search and also find God, and in Him the truth, I will also succeed in this.

[19] And if I well and clearly think about this now, there is something in my heart that says: 'Kado, you have found already everything and you do not have to search much further.' I mean: You, o good and dear Lord and Master, and He, who I still have to search, are standing – according to the feeling that has now awakened in me – nearly without any doubt on one and the same level, and whoever has sought and also found You, has also found Him whom he still has to seek. Because the signs that You are doing, and the words that You speak, no human being can speak and do. With this I want to say: Lord and Master, You Yourself are the truth, the way, the light and the life. Whoever has found You, has already found everything. Is my opinion correct?"

## CHAPTER 177

### The peculiar appearance on the island Patmos

[1] I said: "My friend, your flesh did not reveal this to you. But let us no more talk about this for now. Later on we will go back to it. But tell us now, Kado, about an event that you experienced two years ago on Patmos."

[2] When I had said that to Kado, he said: "Dear Savior, Lord and Master, that which happened to me three times in a row on Patmos – more precisely on our big estate – is truly in itself very memorable and remarkable, but each word out of Your mouth is still unspeakably more memorable and more remarkable than one thousand experiences as the one I had, no matter how well and truthfully they may be related. If I would relate this event somehow extensively, I would deprive You of the time in which You, in Your mercy, can give us a lot of life-awakening things."

[3] I said: "The most important has already been said by Me, and we also will find the time for many other things, because we have five hours the time before it will be necessary to give our limbs some rest. Thus, you can relate your experience very openheartedly and extensively, for I know that you are a good speaker."

[4] Kado said: "Because You, o Lord and Master, want it, so be it, in Your name. In order to represent this matter to all those present more illustrative and clearer, it will be necessary to tell also something more about the region where this strange thing has happened to me, since some of those present have probably no idea of the island, which is for the greatest part still our property. And now let us come to the point.

[5] Although this island, to which I was referring, belongs to the small ones, but it is still big enough to feed very well several hundred active people. It is true that this island is mountainous, just like many other Greek islands, but it is fertile when it is well cultivated. The wine is good and also the figs, dates and still a great many other fruit trees. It does not look so good with the agriculture and dairy farming, but instead of that, the fishing is very rich around the whole island. So this was a general preview of the island Patmos.

[6] Our main landowning on this island is in the southeast. It is a small village that is completely built along the sea, which has a small bay there. Inland behind the village are mountains, which are neither high nor steep, and which for the greatest part are planted with grapevines and olive trees. On the east side it becomes higher, and where it reaches completely unto the sea it is highest and slants quite steeply towards the sea.

[7] Upon this height is an old and still extremely strongly built tower that is also our property. We have partly changed it into a very comfortable home, and we rebuilt its subterranean, very spacious cellars into a wine cellar.

[8] The tower was probably built by the Phoenicians. For what they have used it is somewhat difficult to guess because judging from its form it could have been a lighthouse or a temple, or maybe a kind of prison for criminals, and likewise a storehouse for all kinds of robbed goods. In short, it already belongs now to a gray past, and it hardly would be worth to find out why the Phoenicians have perhaps ever built our tower.

[9] But, as said, now by its new arrangement it gives firstly a beautiful view far over land and sea and serves for this reason as a very pleasant home, and secondly it is used for the preservation of wines and also other fruits. Upon the highest point, a big light dish of bronze was placed that is filled with pitch and naphtha that is lighted during dark and stormy nights, so that the skippers in distress can see already from afar in which direction they have to steer in order to reach the safe bay that is almost never afflicted by storms. This was a necessary description of the region. And so now I can start to relate about the rare event that I experienced.

[10] two years ago, in about the same season as now, I was with my family and several servants on the described spot and had just brought the greatest and best part of the good harvest under the roof. And since after the finished work there has to be a good rest, so we also rested on a nice evening on the spacious terrace of our tower house and watched from there the sea with its play of waves and the fishing boats that were floating about, of which some of them were strongly rowing with their catch to the shore. And so, still many other peculiar things could be watched at during the setting sun, and were richly provided by our sea.

[11] So we were very cheerfully sitting together until the night had fully stretched out its starry garment over sea and land. At that time, the sea became also completely quiet, so that we from far away could see in its calm mirror the stars shining almost quite as purely as they could be seen at the high and wide firmament. Since it became somehow cool now, my family entered the house. I myself stayed however still with a couple of servants on the terrace and spoke with them about all kinds of matters and activities, which the following day would offer us.

[12] Now when I was still speaking, but at the same time was glancing over the wide quiet plain of the sea to see if perhaps I could discover anything that was worth a greater attention, I saw from the east a snow-white little cloud that came quickly to our island. And the more it came closer, the more it became brighter and bigger. Very close to the island it became so bright that the sea became so strongly illuminated in the wide environment that everything was more accurately distinguishable than by the light of the full moon.

[13] When the mentioned little cloud had reached the island completely, it suddenly lifted itself up at the same point where our tower house was located. However, at the moment it lifted itself up it was still extremely far away from our tower house, so that one hour would be needed to reach the place above which the little cloud of light was, which was now quietly floating at a stand still.

[14] However, the little cloud was only standing still for a short time. After that it moved again, came straight to our tower house, which did not give me and my two servants a pleasant feeling, and we thought it would be advisable to flee away from the house as quickly as possible and to wait what would finally be the result of this appearance.

[15] We hardly had reached the big room when the little cloud had already reached the tower house and was spreading by its strong illumination a light – which was almost as clear as bright daylight – into the whole house that was completely enveloped by the little cloud. We were many in the house, all courageous people with strong nerves, and still nobody dared to go outside to see what was happening with that strange little cloud. Yes, curiosity and inquisitiveness urged us to go outside and to examine how far the little cloud had spread over the house, but still we could not master our fear in order to satisfy our curiosity and inquisitiveness.

[16] The strange little cloud was now floating unchangingly around our house and did not move nor to the left nor to the right, and we became very frightened so that we did not dare to take the prepared evening meal.

[17] An old, loyal servant of my house who knew the sea very well and its different phenomena, said after long reflection: ‘Something comes to my mind. A skipper from Palestine, who had anchored here to load wine and sweet water into his ship, told me one year ago that it seemed that now in the kingdom of the Jews the old god Zeus with all other gods wanted to leave the Olympus and take up his residence somewhere over there.’

[18] He himself, the skipper, saw men in a place in that kingdom and had also observed them, and he said: ‘Whatever these men want and speak out, happens also immediately. Only by the word they can heal the most malicious diseases, blind ones become seeing, deaf ones become hearing, lame and crippled and those who suffer from gout, young and old, receive straight limbs and jump around as deer and gazelles, and even deceased people receive a new life. Besides that, still thousands of other deeds of wonder that were never heard of, are accomplished, only by the will and the word of these men of God.’

[19] Who else could these people be than only the high gods? The earthly men in our time have lost every belief in the gods, and the prominent ones have already since long thrown themselves into the arms of various philosophers and wise men, and they turned every existence of the gods into an empty fable that has even become hardly suitable for the common people. But the high gods are now probably caring again for the blind and unbelieving people, and have now descended to the Earth in human form to the still most believing kingdom of the Jews to show them that they, the eternal ones, continue to exist despite the fact that they are now already completely denied by countless many philosophic atheists. A lot of Greeks and Romans travel now to that place and convince themselves now of this wonderful truth.



[20] Well now – said my old, loyal servant – could it not be so that the gods, who are now seated in the kingdom of the Jews, have now in this little cloud of light send us one or the other spirit of protection – for we still possess something of the old belief and are also still practicing it as far as possible – in order to give us also a sign of their existence on Earth? This is now my opinion, and it also can be already considered as a full truth because the story of that skipper has come to my mind now for the first time in one year, while otherwise I hardly would have ever remembered it. This little cloud has obviously awakened my memory.’

[21] When my servant had finished talking, we regained courage and went outside to look at our little cloud. But we hardly were outside when the little cloud lifted itself up and went back very quickly to where it came from. We watched the little cloud as long as it disappeared in the far distance from our eyesight. Then we entered the house again in a meditating mood, we ate our meal cheerfully and went then soon to rest.”

## CHAPTER 178

### The little cloud appears a second time

[1] The next morning when we went down again to the village to direct our business and activities and to put them in order, three big ships came already into our port to take in, as usual, wine and sweet water. They arrived from Sicily and took explicit information to know with what kind of lighting material we illuminated our tower for some time. They never saw such a white light before. They were at that moment still a few hours of navigating away from the port, and their ships were still so well illuminated that they were able to discern everything so well on board as if at bright daylight.

[2] Also the inhabitants of the village asked us now here and there what kind of light it was. And my old, loyal servant who stays now here in the house of my father, because I took him

along on all my trips, opened his mouth again and related to the questioners about the facts completely according to the truth and added finally also again his opinion to it, and all who listened to him praised his point of view.

[3] The skippers said that they would zealously inquire this matter in the kingdom of the Jews to where they had to navigate first anyway, and if they would come back here in about half year time they would tell us truthfully what they had come to know. Then the skippers soon set out again and we continued with our business and activities, and that day everything went so well that it seemed to be a real wonder.

[4] It is of course obvious that during that day a lot of things were still said about the nightly appearance.

[5] On that day I went up with my personnel a little earlier to our tower house, in the first place because our business and activities were successful and we had finished earlier than at other times, and secondly – to be sincere – to watch also during that evening to see if perhaps such a little cloud would again show itself from the east. My wife and also my children were looking forward to it.

[6] The sea was somehow more restless than the evening before, and so the fishermen returned home sooner with their catch. Also a couple of other ships that came from the south and that did not trust the rather restless sea, navigated to our safe port and the skippers soon hang down the moorings of their vessels to our strong port poles, which was a certain sign that they feared a storm and would at least stay in our village for that night.

[7] Also, the sea became more and more restless towards the evening, and looking into the distance it could be noticed that the sea had set very high waves in motion, and that is why no ship could be seen anymore on the water, because the skippers had probably noticed some signs already during the day time which showed that the sea would be very high during the night and that is why they already tried since early to reach one or the other quiet bay.

[8] Although no clouds could be seen at the whole visible sky, and only a soft wind blew from the south, it were probably the raising so-called Tartarus winds that came up from under the sea that brought the sea in such restless movement. We call such subterranean winds 'Tartarus winds' because we have no other name for it. It was however remarkable that despite the ever-increasing storm of the sea, no storm birds could be seen, and also the seals did not show their dancing and their happy jumping which always precedes such storms. For such sea animals are certainly not lacking in the sea.

[9] Now the sun was setting in the sea, and I commanded the servants to fill the dish and to lighten it, because one or the other big ship could still be on sea being not able to see at night where it could find a good escape. And so the big dish was quickly filled and lighted, and it was already fully burning with blazing flames when the sun was completely set, and that was good because it hardly took one hour when a big ship – driven by the southern wind that became somehow more violent – was clearly navigating to our port and arrived soon.

[10] These skippers, who came from Egypt to buy our wine here said on the next morning that they had much to do with the high waves and that they were very glad when they saw the light of Patmos that was already well known to them.

[11] Despite the loud raging and roaring of the sea we sat however very cheerful together on the terrace and gazed to the east to see if the little cloud of yesterday would not want to show itself again somewhere. And it did indeed not take long when

the little cloud became again visible far in the east and made the same movement as yesterday, as I already mentioned.

[12] But as soon as the strange little cloud became visible, also the storm laid down immediately in a strange way, and in a few moments the stars were again glittering to us from the calm surface of the sea.

[13] It did now also not take long before the little cloud positioned itself around our tower house, and it seemed to me that the light was this second time again stronger than the first time, because the sea was illuminated up to the far distance as if during daytime, which we could clearly see because the little cloud remained this time floating above our tower house and it was not completely enveloped like the first time. During this second time it was however also remarkable that the flame in our light dish extinguished completely at the moment that the little cloud enveloped the house for half.

[14] This time the little cloud remained floating around our house more than one hour longer than the first time, and we had by that the feeling like a god in his feeling of power and eternal immortality, for we also felt completely powerful and immortal.

[15] After a little while, my old, loyal servant who was completely overwhelmed by awe just said: 'O, old, holy godly light, that clearly and lively illuminates primordial men, and so have transformed them into true half gods, illuminate now mortal men again, and extinguish their worldly light, as you have extinguished the weak light of our sea light dish. Then the skippers on the earthly sea of life, who are only raging against our darkness, will find rest and will perceive again why they were placed by the high gods in this world.'

[16] When my servant had spoken out these words in full seriousness, we all heard very clearly and plainly from the little cloud the words: 'Search, then you will also find it. The old light of life of the Heavens must again be given in abundance to those who are good of heart and of good will. The great light will soon come from the place I come from.'

[17] Then the little cloud rose again and went quickly back to the place from where it came.

[18] As soon as the strange little cloud disappeared from our eyesight, the flame in the light dish flared up again by itself and continued to burn the whole night through. But we were all overwhelmed, more specifically by the clearly heard words that were in a certain way spoken by the little cloud.

[19] And my old servant said: 'O, what would our philosophers say who do not believe anything else except their own reasoning, if they had experienced and seen this together with us. Yes, yes, men who are searching the gods with a good heart and a firm will for their light of life, and who are not dragged along so easily by all worldly doubters, will finally also find what they were looking for, which will however not be found by any philosopher. The gods are certainly not favorable to those who deny their existence, but we will from now on always be more dedicated with all our

heart to the gods and will also search them ourselves in that kingdom, where they, as it is said, are now administering justice and ruling as visible men, and we will bring them our highest worship and a true offering of thanks for the mercy that they have given on this lonely island by means of that little cloud of light.'

[20] We all agreed with the good words of our old servant, and I promised that I would do it myself as soon as I had taken all necessary arrangements in Athens. All showed their great joy about this, and I myself took the decision to sell my businesses in Athens and also in other places and would after that search for the gods.

[21] Then we went into the house again and took the already prepared evening meal, which seemed extremely tasty to us now."

## CHAPTER 179

### The dream of the village priest

[1] We wanted to, just like other times, put ourselves to rest immediately after the meal, but this time it did not work out completely as we wanted, because a few people from the village came to us, asking if they could talk to me. Among them there was also our priest of the village who served in a small temple of Apollo and Zeus, and besides that he had to observe the hours of the day, the planets, the galaxies and also the winds according to which he made certain necessary predictions.

[2] That priest was already a gray haired person and never had wife or children, for he had sworn a lifelong chastity to his gods, so that in return for that, they would give him deep wisdom in all things which he carried out continuously with great zeal. He was the first who immediately asked all kinds of question to me, of course in relation to the second appearance of the little cloud of light, because the first time it did not strike him particularly, for he thought that perhaps I had accomplished this white light with the help of the known Indian lightning material. But since he unmistakably heard several times during the day how the little cloud had come above our tower house on the mountain, the appearance of today did not give him any rest and he felt an urge to come to me on the mountain, together with still a few of the most important fishermen and port supervisors.

[3] Thus, when he came to me, he said: 'Friend Kado, what is going on with that little cloud that appeared now already twice at the same time? I heard different things today here and there, but I did not attach much importance to it because I already heard so many things about all kinds of light making methods, of which our ancestors were very well capable. But because the appearance of yesterday repeated itself today at the same time and still in a much more noticeable way, it did not give me

any more rest. That is why I have come to you to hear more about it from you. In name of our Zeus and Apollo, be so kind to tell me the truth, which you will certainly know better than I, because the appearance seemed to have chosen your mountain house in particular to show itself.'

[4] Then I said to the priest: 'Look, there is my old, loyal servant, and he is more experienced in those things than I. Ask him, then he will give you the best explanation.'

[5] Then the priest asked his question to the servant, and he related to the priest very openheartedly for a full hour of what he knew, and did also not forget the extremely important words that we all heard from the cloud of light.

[6] When our old priest had listened to all that with a truly great respect, he said: 'That is truly extremely extraordinary and therefore also very memorable. There is no doubt that the gods had a more close contact and association with the people before than during this time in which the people have almost completely turned away from them, and even with the few who still have some faith, it is still no real living faith, but only a faith out of habit. And so, in our entirely depraved world and time it is now without any doubt true that the always good and wise gods have again taken care of the people to bring them again on the right and true way of life, because all wise men on the whole Earth would not have been capable of that anymore.'

[7] But now at this opportunity I must give an account of a remarkable dream, which I received last week in the same manner three days consecutively, and more precisely, so to speak, always at broad daylight. After my morning observations of the stars and the winds, the movement of the clouds and the sea, the fishes and also the birds in the sky, which always have to be done a couple of hours before sunrise, I also used to lay down for a couple of hours on my good resting bed and had to rest for a while after my work and efforts, for I am already an old man and am more quickly tired. And when I, as said, went to rest on the mentioned three days in the morning, I slept in immediately and had the following dream that was the same three times consecutively:

[8] I found myself to be on an immense spacious plain. It was adorned with a lot of temples for all kinds of gods, at different distances away from each other. Beneath that, I saw all our known god temples, but also a lot of others that belonged to peoples and nations and that were totally unknown to me. I looked at them with pleasure, although the whole environment was only illuminated as with us on a more or less very gray winters day when a thick rain fell down to the ground from the dark gray clouds. Except of myself, I did not see anyone, which after a while gave me a somewhat gloomy impression, and I asked Zeus and Apollo to let me meet a person.

[9] Upon that, a man, who looked like a Jew, came to me and said seriously: 'O you old fool, why do you pray so senselessly to gods who have never existed and will never exist? Pray rather in spirit and in truth to the One, true God of the Jews, then will be given to you what you ask for.'

[10] Look, all these temples with their dead gods made by human hands will soon be wiped away from the Earth, and only one living temple will remain for the one and only true living God, and this temple will now be established by God Himself among the Jews and the gentiles and among all nations on Earth. This temple will let its light shine like a sun over the whole Earth, and those who will be permeated by its light will receive eternal life and will be called children of the supreme One. But I will show you now a spark of that light of that temple, and all these temples will be changed into dust and ashes by the power of this little spark.'

[11] Upon this, he took a little book out of a little pocket that he carried on his chest, opened it and I saw therein the words: 'He who in his heart believes in Me, will have eternal life, for I, the One eternal and true God, am the Light, the Truth, the Way and the Life.'

[12] Upon that, the words that I have spoken out now began to glitter mightily, and the light streamed as a mighty stream over the whole spacious plain. And look, how terrible, all those numberless many temples collapsed with their gods and everything into dust and ashes. After that, I saw people who as true brothers and sisters together, dressed in white, walked around, and at the sky I saw a Human, full of light, standing in a sun, and all who walked together on the spacious plain cried out to this One Human: 'Dear, holy Father.'

[13] Immediately after that, I woke up and was fully strengthened and full of healthy and good courage, and I had the feeling that I was no longer a mortal human being.

[14] I had this dream, as I already mentioned, unchangeably the same for three consecutive days, and yesterday and today there was the appearance of the strange little cloud of light and moreover the words that you heard from the little cloud. And in future times something quite different will develop from what we believe now in our old piousness. But the near future will show if my opinion is correct or not.'

[15] Then the priest said goodbye, as well as all those who came to us with him, and we were now at peace, and my old servant said: 'It is strange that this very pious and active priest, whose word can be trusted, dreamed such thing three times consecutively. Will our old gods have really finished by a new word-light? Hm, hm, hm. Yes, yes, everything is possible. It is remarkable that exactly in the kingdom of the Jews such men are arising who are equal to gods. Why not also with us, since we, according to the dream of the priest do not really know this one, true God, and we still are more inclined to believe than the Jews of whom they say that their faith in their one God has become extremely weak while we still believe more of less in many gods and are searching counsel and comfort and help from them?'

[16] I said: 'Friend, for today we will now finally go to sleep, for we all need that, but tomorrow there will be various opportunities by which we will be able to speak and form opinions about this matter.'

[17] Then we all went immediately to rest. The next day, already before sunrise we were on our feet and went also quickly to work.'

## CHAPTER 180

### The little cloud appears for the third time

[1] When we came into the village in the morning, we heard talking about nothing else except about the little cloud of light. And as this is usually the case with such strange events with simple natural people whose sound reasoning is small but whose fantasy is all the greater, all kinds of interpretations of the appearance were not lacking, but it probably would not be worth while to explain them here now briefly and concisely.

[2] Also during that day we had finished our businesses and activities, and went still a little earlier to our tower house on the mountain to rest and to strengthen ourselves as we did the day before, and we made it ourselves really comfortable on our balcony while we were yearningly waiting to see if also on that evening some mysterious appearance would befall on us.

[3] We hardly sat there together for half an hour on our terrace, looking at the lively scenes on the sea, when our old priest came after us with another three companions and he asked me if he could stay in our company during the evening, which was allowed in a friendly way and with pleasure.

[4] He came to sit next to me and told us what he had seen and observed during the early morning, and came to the conclusion that we would see the same appearance once more also on that evening, and that is why he mainly came to us, to firstly bring this to our attention, and secondly to be a witness himself of how the little cloud of light would come into existence and to see from which direction and along which way it would come to this tower house, because he planned to abandon polytheism and to introduce the belief in one God. In the first place he was compelled to this by his dream, which was three times the same, and secondly by the remarkable appearance of the little cloud of light. And if it would show itself also during that evening for the third time, he would be all the more determined to execute his intention.

[5] Therefore, I and all those who were present praised him, and also my old, loyal servant agreed with the intention of the priest.

[6] There was still a great discussion about the execution of the conceived intention of the priest, and while we were discussing and taking decisions, it became almost fully evening and the stars began to shine. Since the sea was quiet during that evening, I did not let the light dish be lighted, which was also approved by my house servants, for they always had a certain fear to lighten the lightning material in the dish.

[7] While we were still talking among each other about one and the other thing – however, always pointing our eyes to the region from where the little cloud of light

had come already twice – we also discovered it that day for the third time, and we all burst out in great jubilation when the same little cloud of light lifted itself up above the distant horizon and moved once more quickly in our direction. In a few moments it had reached my tower house again, and just like the day before it enveloped it at half height. This third time we felt a still greater joy and we felt even more strengthened, and the feeling of being mortal human beings had entirely left us. The little cloud gave that evening such a strong light that we could not see any other star on the firmament.

[8] And when the little cloud began to shine stronger, we were all greatly moved, and our priest lifted his hand to the little cloud as in a prayer and said: 'O good and holy little cloud, give us also today a comforting word.'

[9] And immediately we all heard clearly the following spoken words: 'Whoever searches for the light, will also find it, and it will come to him as life in the night of his death and will make him alive. From now on, search for the light with the right earnestness, then you will find it from where you have seen it coming to you for the third time. This island is indeed still insignificant, nevertheless, from here a great light will be given to the nations of the Earth, and then it will become an important place for God's secrets and His plans with people, and it will have a great name. But you, old priest, just carry out your intention and prepare a home for Me in the heart of the people.'

[10] After these words, the little cloud kept silent again, left quickly after that my tower house and withdrew again to the east in the same manner as it withdrew the first two times. We still were gazing for a full hour to the spot where the little cloud disappeared and actually wanted to see it again, but it was useless. However, it was strange that soon after the disappearance of the mysterious little cloud there was a strong wind from the southeast that arose and brought the sea into a strong waving movement, which made it necessary for me to let the light dish be lightened. We would have stayed longer together on the threshold if the wind did not blow increasingly stronger, but since after one hour it became too strong we could not do anything else except to enter the house again.

[11] I invited the priest, together with his companions to consume the evening meal with me.

[12] But he excused himself and said: 'I still must think a lot today about the execution of my plan, and also about the meaning of the words that I have heard from the little cloud, and I cannot load my stomach for that. But tomorrow I will be here for the morning meal.'

[13] Upon this, he said goodbye and went with his companions down to the village. We however, went to sit at our dining table and took the evening meal.

[14] It is obvious that we talked much with one another about the appearance that was the same for three times and which did not repeat itself after that, and also



about the execution of the plan of our old priest. And we did that until almost midnight.

[15] Only after that, we went to sleep during which we were disturbed several times by the heavy wind, but in the morning we all could go outside being quite strengthened.

[16] The priest came for the morning meal as he had promised, and he also reported to us the results of his nightly reflections. And he did not restrict himself to his intentions only, because the same day he already started executing it, by which the strange appearance was rendering him a good service. And nowadays you will not find a Zeus and Apollo in my village, and the priest has now, just like Plato, already many students to whom he teaches the God of the Jews.

[17] This is now a faithful and truthful report of the memorable event that was seen by many on Patmos. However, how it actually came into existence and what the meaning of it was, You, dear Lord and Master, will know best of all. If You would like to give us some explanation about this, it would make us very happy. Lord, forgive my long winded story.”

[18] I said: “You have related everything very well. But let your old servant come here now, then I will clarify the appearance on Patmos to you all.”

[19] Then the old servant was brought and he came to sit at our table.

## **CHAPTER 181**

### **Philosophical ideas about nature**

[1] When the old servant stood at My table, he immediately asked Kado what was happening and if he had to do something.

[2] Kado said: “Old friend, you know why I have sold everything in the actual Greek country, with exception of my possessions on Patmos, and you know also that I mainly was driven to it by those appearances and the dream of our old priest. So we have searched with all zeal for these particular god-men of which you also are a loyal witness. We also heard about them, from far and wide, and especially about One – the good Savior from Nazareth in Galilee whose mother and brothers we have seen and have spoken to them. In short, we have found one thousand and again one thousand witnesses, but not He Himself.”

3] Here the old servant interrupted Kado and said: “Yes, only He Himself we have not found yet, and that is actually the sad thing of this whole matter. The little cloud of light that we have seen on Patmos during three evenings and with which we have even spoken to twice in a wonderful way can also not be found or seen in this country from where it came to us.

[4] Yes, dear friends, the whole Earth is full of wonders and glorious things, and thereby it witnesses in numberless ways that there must be only one extremely good, wise and almighty God as Creator and Ruler. Man can find everything with his zeal, his love and with his intellect. Except the Creator who nevertheless seems to be present everywhere, he does not found. And if he calls Him, He does not answer, although everything that we can see seems to announce His continuous presence. And so, friend Kado, also we will search for the human God but will not find Him, as this was the case with us until now. But because of that, we still should not give up our searching, for from the little cloud of light we have heard that we should search to find our salvation.

[5] But I still should tell something very openly what I clearly felt here. You know that the little cloud of light on Patmos had stirred up in us a strange feeling of immortality, which regrettably disappeared slowly. And now, when I came into this room, that same feeling seized me. The little cloud can therefore not be far away from us. What do you feel, friend Kado, and what do you think?"

[6] Kado said: "Yes, you have rightly concluded. We all feel the same way and we will also feel it continuously from now on, because what we have searched we also have found here. Look to the Man who is sitting here at my right side. He obviously has sent this little cloud to us."

[7] When the old servant heard that, he looked at Me with great awe and said: "O the great grace and mercy that is shown to us, poor, weak and sinful human race. If Kado, the faithful and ever truthful, had not said this to me, I hardly would have believed it, but now I believe it and I understand now the feeling of immortality, which awakens in me again.

[8] So it is You who have visited us three times with Your Spirit, love and will on that faraway island in the form of a little cloud of light? Who else except only You can we thank that You finally have let Yourself be found by us? And because we have found You Yourself now, we also have found the most important, greatest, happiest and most desirable that man can find. I can say now nothing more, for my heart is too happy and has become blessed."

[9] These words of the old servant caused great sensation, and all the Greeks and Jews who were present began to look at Me with much different eyes, and said among each other: "He must be more than only a mighty descendant of David."

[10] Then Kado turned again to Me and said: "O dear Savior, Lord and Master, what happened with that little cloud of light?"

[11] I said: "I do not have to give you an extensive explanation on that, because your old servant did already explain it to you. Even when I am here now bodily present among you, nevertheless, by My love and My will, in the spirit I am present everywhere.

[12] The old priest has done well to abolish the polygamy service with great zeal and to teach the people faithfully and truthfully to believe in only one true God. For

this he will receive the great reward in Heaven. But as you can see and speak to Me now bodily, so also the old priest sees and speaks to Me now also in the spirit, and he writes down the words into a book. When you will be in Patmos again, you will hear it from his mouth, and then you can make known to him that I have said this to you here. Whoever believes in Me and acts according to My teaching will reap eternal life.

[13] There is now indeed great misery and all kind of distress among the people on this Earth. There are all kinds of bodily diseases that were mainly caused by the people themselves because they left the way of life that have been faithfully revealed to them. By their increasing love for the world and its judgment and death they began also to walk on the ways of the world and its judgment and death, and consequently they have inevitably called all that great misery and distress upon themselves.

[14] There were, and there are some philosophers – and there will be also in the future – who say: ‘There is no God. God is nothing else than an old myth that was invented a long time ago by certain more intelligent people in order to make other people helpful and servile to them. The world, and everything that is in it, is indeed intelligent and wise and well arranged, but if one or the other God – invented by men as if He would really exist – would have really created that, and He would have only called man – who is simply His most noble creature – only to life to let him suffer and bear everything since his birth, then this would disprove God’s wisdom, His goodness, which is closely connected to that, and consequently also Himself, for without wisdom there is no power and without love and goodness no will to ever bring anything to a happy life.

[15] Thus everything had to exist from the power of the Earth, the sun, the elements and the planets and all other celestial bodies. They are – according to them – still very coarse and rough, and only in their produces they assume a kind of softening and development. But even the most suitable produces would finally be much too weak to stand firm against the great coarseness and roughness of the formerly mentioned first powers, and they finally would have to submit to be destroyed by these powers. Only that person could be called happy and wise who knows how to make the time that he lives as pleasant as possible for himself and to search his greatest happiness as a worldly wise person in the eternal non-existence.’ And this is then also the background from which one of your philosophers say: ‘Go, eat, drink and just do what you like, for after death there is no more pleasure.’

[16] Do you see, My beloved friends, that I also know very well the worldly wisdom of your philosophers and have known it all too well for already a long time? And I say to you that among all misery and distress of men there is nothing worse than their spiritual blindness. For out of this will arise inevitably all other evils among the people and these will exist as long as there will be Epicures in all communities of men. Because by its enticing example the worldly spirit of such wise men spoils all too soon many thousands.

[17] Because a part of men begins already using all means to live a life in an Epicure manner. By this, another and still greater part must undeniably go to ruin in the greatest bodily and still greater spiritual need, and this will make then the misery and distress among the people on Earth complete.

[18] But if this is so, can God help it when people who possess their completely free will, turn God aside and live a life according to their worldly love? Or must God continuously not allow all this misery and distress among the people because of His love, goodness, wisdom and might? Listen, if God would not allow this, then very soon things would turn out even more horrible among men than now. What would become of men in course of time? Nothing else than an extremely coarse and completely spiritless and lifeless rough piece of work, just like the heathenish idols of stone, metal and wood.”

## **CHAPTER 182**

### **About future events**

[1] You know that someone who has become rich in earthly goods has most of the time also become in his heart as a stone of insensitiveness and without love. What does he care about the many thousands of other people who are tormented by hunger, thirst and still other disasters, for he is well provided for, has never felt hunger or thirst and has an abundance of treasures to please him with every other pleasure, so that he does not have to taste any boredom or any other displeasure.

[2] But then, where does such a person stand in his inner spiritual sphere of life? I say to you: on the point of eternal judgment and its death, and his whole circle of acquaintances is not far away from it.

[3] Besides that, remember what I will proclaim to you: when there will be a lot of Epicures on the Earth, a general judgment over all the people on this Earth will also soon be allowed by God. Then we will see if somewhere there will again be men who will stand up with the measuring stick in their hand and dare to say to their fellowmen: 'Look, I have measured this big piece of land, I have indicated its boundaries and declare this as my complete inviolable property, and he who has the brutality to dispute this or will only say: 'Friend, everyone of us has the right to snatch this imagined right out of your hands, as long as he has the power and the means to do it', I will punish with death.'

[4] I say to you: at that time such people will never exist, for when next time I will come again on this Earth to keep judgment over such dead epicures, but also to give the reward of life to those who out of love for God and their fellowman have suffered much misery and distress, then the Earth will no more be measured with any

measuring stick for the benefit of one person only, but wherever one will stand, he will also reap and provide for his need. And the people will well support one another, and no one will say: 'Look, this is my property and I am lord over it.' Because then men will perceive that I alone am the Lord, and that they all are brothers and sisters.

[5] It is true that this should also be the case among the people now, but in this middle period of development of men who are still not purified by the big fire of life, it will stay allowed, but from now on, it will not be a full 2.000 years anymore. After that, the spirit will predominate strongly with men and on the Earth no more 'mine' and 'his' will be seen, nor will be talked about it.

[6] You, who are now My friends, possess a big piece of land of the Earth that has been measured to you. Ask yourselves who measured it to you as your legal property, and the answer will be: the laws made by men, and your money and other treasures to which again only men have awarded an idle value to it.

[7] From God's point of view, the whole Earth belongs to all men in equal measure, as this was the case in the beginning. Wise men should divide it according to the need of the people and should teach them to cultivate it, and then the fruits should be partly distributed by the wise men and the surplus should be kept in warehouses and storehouses that are arranged for that, so that no one in the community should suffer need.

[8] But if the rich and mighty will draw everything unto themselves, a lot of people must by that become very poor and live their lives in great misery and distress, because everything belongs to the few rich and mighty but nothing to the poor, except what the rich and mighty want to give them in a scanty measure for the heavy work that they have done for them.

[9] However, these things cannot change for the moment. Therefore, you, rich and mighty, you should be true friends regarding your poor brothers and sisters, and show them love. Feed the hungry, quench the thirsty, clothe the naked, comfort the sad ones and free the prisoners who by your greediness are unnecessary pining away in the dungeons of their bodies by your power and your laws, but even more so in the dungeons of the night of their soul. Go and free them, then I will free you from the power of death and judgment.

[10] Be in the future only My manager with your earthly goods, then in return I will give you eternal life, for I have the power for it and can give it to whom I want. With the same measure with which you will mete, you also will be meted by Me.

[11] Look, this is also a good and completely true explanation of the little cloud of light, which has summoned you to seek the truth and life.

[12] Now you have found the truth in Me. Therefore, make it also as your own, then you will live, and the death of matter will no more make you think that you are mortal human beings, but from now on immortality will remain to be part of you.'

## CHAPTER 183

### The liberation of matter

[1] Notwithstanding all his feelings of mortality, no human soul can be considered as completely dead, but still, it is a real death of the soul if he lives in the constantly increasing fright to soon lose his life that became so pleasant to him, or to grievously have to spend his life eternally in a dark dungeon, without hope to ever be freed out of it.

[2] But do you know what it is, that calls up such a feeling in the souls of the mostly material, selfish and proud heathens, and why they then also pursue all kinds of possible pleasures and diversions, only to get rid as much as possible of this feeling of mortality which displeases them above all?

[3] Look, the love for the world and matter brings this about. As long as a soul clings to the possessions and riches of this world and considers them as his complete property by virtue of law, and therefore punishes every person who in case of need because of his poverty would violate it or has violated it once, he will not be able to completely ever get rid of this feeling, neither in this nor in the other world, for all matter is judged and thus death regarding the free spirit. But if a soul clings to dead matter, he can therefore also have no other feeling than only that of death.

[4] However, if a soul by the true and living faith in the one God and by the active love for Him and fellowman will turn away from matter, then he soon will lose such a feeling completely, as this is now the case with you. And this is then also for every person a sure and unmistakable sign that judgment and death of the soul have gone.

[5] But this is really no easy task for a soul, once he is filled with love for the world. And there are many rich and mighty people in the world for whom it is more difficult to separate themselves from matter and its imagined value than for a camel to go through the eye of a needle. But also this is possible with the help of God, as this happens now to you Greeks and will still happen more and more if you out of free will, will bring to action that which I have advised to you now.

[6] If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: do not believe only that what you hear from Me, but act according to it, willfully and zealously, then you will receive in yourselves true, eternal life.

[7] I surely can see now that all of you acknowledge Me as Lord and Master, but this will still not awake the feeling of complete immortality in your souls. However, that which awakes the feeling of immortality in your souls is the fact that you, in full earnest, have taken the resolution in your heart to do always that which I have advised you.

[8] Now from now on, keep on acting – according to this resolution – also in My name, then eternal life from Me will remain in you, and you will in eternity no more feel nor taste death.

[9] What use is it for man if he would possess all treasures of the Earth and with these he could provide himself with all-imaginable kinds of pleasures but would by that harm his soul? Will all these treasures be able to free him from the hard chains of death?

[10] Truly, death cannot give life to death. This can only be done by the living action according to My teaching, for I Myself am continuously love, action and life. Because everything that is in infinity, is indeed a work of My love and of My life. Do you believe that?"

[11] They all said: "Yes, greatest Lord and Master from Yourself of eternity, we believe now everything, and we will also bring our faith to action by works according to Your very pure and true teaching of life, as truly as You may always help us if ever we would become weak.

[12] But now, still a little question: has the old priest on Patmos heard this teaching, that You have extensively addressed to us, as entirely and completely in the spirit as we have heard it here?"

[13] I said: "Most certainly, as I have already told you. What I have said here to you and will still say further to you, I put it in his heart, and he will take it out from there and will write it down for himself and for you and for still many others. And when you will come on Patmos, you will convince yourself of that.

[14] And now I give the freedom to everyone of you to ask Me one or the other thing. Whoever wants to know something from Me for the sake of his salvation, come and ask, for him who seeks, will find."

[15] When all heard that from Me, they became very joyful and cheerful, because they still had a lot of things about which they planned to ask Me. But when they wanted to ask Me, no one of them knew actually what he should actually ask Me mainly, and therefore they did not know so well who of them should ask Me a question first.

[16] But I soon helped them out of this embarrassment by saying: "Well now, Kado, just you ask, if no one else dares to ask."

## CHAPTER 184

### The difference between epicures and cynics from a spiritual point of view

[1] Now Kado said: "Yes, Lord and Master, regarding the words and lessons that You have given us, I have a question that seems very important to me. If it is allowed to bother You with a question I would very gladly like to open my mouth.

[2] Look, o good Savior, Lord and Master, according to what You said, You have explained to us extremely clearly how harmful the Epicurism is for the life of the soul, so that we have really taken firm resolution to withhold ourselves from it forever. But besides Epicurus, we still have also another sage of a totally different direction. That is Diogenes from Kyne, who deeply despises the whole world and its temptations, beauties and treasures and even this earthly life.

[3] He is the complete opposite of Epicurus, and neither him nor one of his disciples believe in the immortality of the human soul. The feeling of being mortal does not give them any anguish or fear, but they all can hardly wait for the moment that they will be no more. And still they are very honest, good and helpful people, and they keep strictly to the promises that they once made. Their food is so meager and simple as possible. They despise every comfort, every beauty, and live very chaste and modest. Yes, they even honor the gods and acknowledge their goodness, wisdom and might, but they do not thank them for anything and despise most deeply every form of reward they could expect from one or the other deity. Eternal non-existence is their desire. Every manner of existence and life they regard as an unbearable burden and torment.

[4] Well now, as far as their actions are concerned, these men are almost completely what a person would be according to Your teaching. What are they actually missing, so that they can become what we have become by Your mercy? And when they die, will their souls continue to live after the death of their body, and then how, happy or unhappy? I have always given these strange people my attention, although I truly could never find myself in their teaching as being authoritative. Lord and Master, give us also an explanation about this, and also about the manner in which they could be converted to Your teaching."

[5] I said: "Yes, My dear friends, it is even more difficult to bring these kind of people on the right way of life than the epicures, because they have no love for life. The epicures have surely a lot of love for life, however this is self-love, and so a material love that brings death. But if they will change it by the right faith – as is now the case with you – in an only true God, in love for Him and for fellowman, then the epicures are undeniably much better of than the cynics who are bored of life.

[6] However, if those can be converted to the true faith in the only true God, then by that, also the love for Him and fellowman will come to life, and consequently also for themselves, because God, who is the purest and eternal love, resides, because



of the living faith, in the heart of man, and thereby He changes everything in man into love and life.

[7] But as said, such people are difficult to convert, on the Earth as well as in the spirit world, because they are lacking the love for life. But once they are converted, then they are true heroes in faith, in love and in actions, for they have this advantage over other people that they possess self-denial, patience and a great measure of humility by which they can control all material love that lives in the flesh, and can progress with determination on the way to the light, which is much more difficult with other people.

[8] When cynics die unconverted, their souls still continue to live eternally, despite their desire for non-existence, which of course they find not very pleasant. For the rest, they do not experience any torment or pain, but they live exactly as they have lived on this world. However, in the spirit world they are also often visited by angels and as much as possible enlightened without affecting their free will. But much love, wisdom, effort, patience and persistence is needed for that.

[9] Besides, there are only few people of this kind, and therefore they also will difficultly be able to spoil the other people on a large scale as the extremely numerous great and small epicures can do who are everywhere and live their selfish life, and they hardly think about God because of their pursue for a good life and they absolutely do not notice a poor fellowman, except when that person can work for a small salary to the advantage of the epicure.

[10] By his example of a luxury life, an epicure spoils many people. The one part, who are wealthy only strive to have also such a good life, and the person who is not wealthy will be filled with envy and vexation, for he cannot live as those who are wealthy. Therefore, an epicure is much worse than a cynic. Now, with this, I have answered your question and someone else can now ask something."

## **CHAPTER 185**

### **The first two kinds of fire of purification**

[1] Then the innkeeper, the father of Kado, stood up and said: "O Lord and Master, then how will it look like in the time of which You have said that the people will then be purified by fire before Your return, and what kind of fire will it then be?"

[2] I said: "Yes, friend, that fire will be: great and general need, distress, misery and sadness, of a greater magnitude than the Earth has ever seen. Faith will extinguish and love will cool of, and all poor races will lament and languish, but still, the great and mighty and the kings of this world will not help the supplicants because of their great pride and by that also because of a too great hardness of their heart.

[3] So also, one people will rise up against another and will attack them with weapons of fire. Because of that, the rulers will come into great debts that cannot be paid off and will afflict their citizens with unaffordable high taxes. Because of that, there will be an excessive high cost of living, famine, many malicious diseases and epidemics and pestilence among the people, the animals, and even the plants.

[4] There will also be heavy storms on the mainland and on sea, and earthquakes, and the sea will flood its shores in many places, and then the people will come into great fear and anguish because of the expectation of the things which will then come over the Earth.

[5] All this will be allowed in order to turn the people away from their pride and their selfishness and their great laziness. The great and those who think of themselves to be mighty will be chastised with boredom and will by that be forced to come into action to free themselves from this torment.

[6] And look, this is the first kind of fire by which the people will be purified for My return.

[7] And in that same time, also the natural fire will play an extremely important role. The fire will drive on the ships over all the seas with the speed greater than that of the wind. Also, men will make with their sharp intellect iron cars and roads, and instead of pack animals they will harness fire to the cars, and with its great power they will drive off far over the Earth, faster than an arrow that has been shot off.

[8] In this manner they also will be able to control the lightning<sup>1</sup> and make it the fastest transmitter of their wishes and will from one extreme of the Earth to the other. And if they – the proud and greedy kings – will war against each other, the fire will render a great and decisive service, for by its great power, iron masses in the form of a sphere with a heavy weight will be flung with the speed of lightning to the enemy, the cities and strongholds and cause great destructions.

[9] With these weapons the inventive people will come to the point when soon no nation will be able to start a war against the other, for when two nations should attack each other with such weapons then they easily and quickly will exterminate each other up to the last person, which would certainly not give a true victory and gain for neither one of them. Those kings and their generals will soon realize that, and that is why they will rather tolerate each other in peace and good friendship. And if somewhere a very proud and ambitious disturber of the peace should rise and would attack his neighbor, then the peaceful ones will unite themselves and chastise him. And in this way the ancient peace will be set for the people on Earth and will be established durably.

[10] If one will count, from this My actual presence, almost one thousand eight hundred and almost ninety years, there will hardly be any more war on Earth, and more or less in that time, also My personal coming on this Earth will take place, and the greatest enlightenment of men will begin.

[11] Although there still will be wars among the more primitive peoples of the Earth, but these will also soon become impossible among them. I will drive them together with the help of My righteous and mighty kings and generals and let them pour out My light among them, and then they also will be changed into peaceful nations dedicated to the light.

[12] Look, this is the second kind of fire by which the people will be purified.”

## CHAPTER 186

### The third and forth fire of purification

[1] A third kind of fire will consist in the fact that I will awake already a few one hundred years earlier ever clearer enlightened seers, prophets and helpers who will in My name, just as clear and truthful, teach the peoples everywhere about everything and will thus free them from all kinds of lies and deceit, which through false prophets and priests, even in My name, will clear the way for their downfall, and with that they will start, in a not too distant future, their evil beginning, and here and there they already have started it in My present time.

[2] They will, just like the other pagan priests, perform false signs and wonders and will deceive many people by which they will provide themselves with great earthly treasures, riches, might and great prestige, but by the third fire and its most bright light they will lose everything and go completely to ruin. And the kings and princes who want to help them will by that lose all their might, their wealth and their thrones, for I will awaken My kings and generals against them and will give them the victory, and so the ancient night of Hell and its messengers among the people on Earth will come to an end.

[3] As this night now consists in the pagan, blind and useless ceremony, which they call divine service, it will also exist in those times, but by the third kind of fire from the Heavens it will be entirely devastated and annihilated because the lie will not be able to stand victorious in the battle with the light of the truth from the Heavens, as less as the natural night can stand before the risen sun. It must flee in its most dark holes and depths, and those who stand in the light will search no more for the night.

[4] I have shown you now the third kind of fire that has an extremely destroying effect on the darkness of men, and so I also will show you a fourth kind of fire by which the Earth, the people and all creatures will have to be purified by My second coming. This kind of fire will consist of all kinds of great natural upheavals of the Earth, more precisely on those places of the Earth where men have built too big and beautiful cities in which the greatest pride, lack of love, bad morals, false administration of justice, power, prestige, laziness and with that also the greatest

poverty and all kinds of need and misery will prevail, caused by a too strongly grown-out Epicurism of the great and mighty.

[5] In such cities, through excessive pursuit of profit, all kinds of factories will be build on a large scale, and instead of human hands the work will be done by fire and water, together with thousands kind of artful machines that are made of metal. The heating will be done by means of the ancient coals of the Earth that men will acquire in extremely great quantities from the depths of the Earth.

[6] Once such activity will have attained its highest point by the force of the fire, the air of the Earth will become too strongly saturated on such places of the Earth with combustible kinds of ether, and these will soon ignite here and there and transform such cities and regions together with their many inhabitants into ruins and ashes, and that will then also be a great and effective purification. But whatever the produced fire will not have accomplished, that all kinds of great storms on Earth will accomplish, obviously only there where this will be necessary, for without necessity nothing will be burned or destroyed.

[7] By that, also the air on the Earth will be freed from its bad vapors and nature spirits, which will have a blissful influence on all other creatures on Earth and which will also benefit the physical health of the people, because the many malicious bodily diseases will cease to exist and the people will be able to reach a healthy, strong and old age.

[8] Because the thus purified people will be standing in My light and will lively and truly keep forever the commandments of love from within, the earthly landed property will also be divided among the people in such a way that everyone will have so much that, with the right kind of zeal, he never will have to suffer need. The heads of the communities and also the kings, being entirely submitted to My will and standing in My light, will take care that there will never exist any need among the people. And I Myself will once here then again there visit the people and strengthen and establish them in those places where the people will have the strongest desire for Me and possess the greatest love for Me.

[9] And with this you have received now for you Greeks a very understandable answer to your question. Although it is a prediction for a still quite faraway future, but it will not remain unfulfilled, for everything can perish sooner, even this Earth and the whole visible sky, rather than that one of My words and predictions would remain unfulfilled. Did you well understand this now?"

## CHAPTER 187

### The conditions for the return of the Lord

[1] The old innkeeper said: "Yes, Lord and Master, we surely have all understood this very well. It is, what concerns the four kinds of fires of purification for men and the whole Earth, certainly not rejoicing or pleasant, and one could rightly ask why this is allowed by a supremely wise and supremely good God. But precisely because God is supremely wise and supremely good, He also will know best why He allows all these things. But we still do thank You for this prediction of the future and we are now very glad that we live already now on this Earth during Your first coming, for as far I have understood it now, it is in this time still considerably much better among men of the Earth than it will be during Your second coming.

[2] I certainly cannot have any idea where of what kind of great cities men will build in course of time and how they will use the power of the elements and even regulate and control the lightning. However, I and certainly all of us are glad that we do not understand it and that we even can see that the power of the elements are guided by Your wisdom and might, for if we would already understand it, then the terrible time of purification by the four kinds of fire would certainly come sooner than You, o Lord and Master, have announced to us now.

[3] But since You were now so merciful to inform us beforehand as a sure fact that You personally and lastingly will come to men for a second time to this Earth, then You still could tell us where on this Earth You will come back to men. What will be the name of that country, the place and that happy people?"

[4] I said: "Friend, on your question I cannot give you an answer that you would understand, for in that time many new places, countries and peoples will arise that still do not have a name now. But the fact that I will come back to Earth to that country and in that place where among the people there will still be the most and greatest living faith and the most and greatest true love for God and fellowman, that you can accept and believe as completely sure and fully true.

[5] However, when I will come, I will not come alone, but all those who belong to Me, who were already for a long time with Me in My Kingdom of Heaven, will come with Me in multitudes and will strengthen their brothers who are still walking in the flesh on the Earth. And so there will be a true communion between the already blissful spirits of Heaven and the people of the Earth, which will really mean a very great comfort to the people of that time.

[6] And now you know everything that was necessary for you to know. Act accordingly, then you will reap eternal life, for I will awaken you on the youngest day."

[7] Then Kado said: "O Lord and Master, will this then already happen tomorrow? Because every new day is for us the youngest day."

[8] I said: "I do not mean an earthly day, but a spiritual one in the beyond. When you will have left your body and will enter into the Kingdom of the spirits, then this also will be your youngest day, and I will free you from the judgment of matter, and this is the awakening on the youngest day.

[9] Since it is now already around midnight and we have a long trip ahead of us tomorrow, we will for now go to rest."

[10] When I expressed this wish, they all stood up, thanked Me once more for everything and the innkeeper himself guided us to a big and very tidy bedroom where we took a refreshing rest until the morning. It is obvious that the Greeks were discussing with each other for still a long time about everything they had heard.

## **CHAPTER 188**

### **The Lord and His followers on the hill Araloth**

[1] As usual we were also this time on our feet before sunrise and went immediately outside. But the innkeeper and his son Kado who arrived, got up also and noticed that I went outside with My disciples, and therefore Kado came quickly after Me and asked Me not to leave before I had taken a well-prepared morning meal with My disciples.

[2] I said to him: "I certainly would have done that if you would not have come after Me, but because your love for Me has invited Me, it gives My heart a real joy, and so I am also inviting you to go on the hill with us. Once on this hill stood Joshua, the prophet and ruler who lead the Israelites into the promised land with the Ark of the Covenant, and by means of a powerful sound of trumpet he destroyed this city which at that time was big and surrounded by a nearly indestructible wall, and who conquered and destroyed unto the last man its mighty inhabitants and soldiers who were pagans and committed evil idolatry.

[3] We will go on that hill – and that one is not so far from here because the present Jericho is closer to the hill than the old one, which was more than one hundred times bigger than the present one, which bears indeed the old name but it does not have anything else in common with the old Jericho except a few ruins. From this hill I will show you the true place and size of the old Jericho."

[4] Kado said: "O Lord and Master. This is really too much of Your godly mercy for me, sinful gentile. But since You actually want to be so merciful, then be also merciful to allow my father to accompany us, for he is a great friend of such things that are lost in the gray ancient times by the all-destroying time. Therefore I will go and bring him right away."

[5] I said: "That is not necessary, for look, he is already coming after us, and the one who I made seeing again, walks with him."

[6] Kado noticed it immediately and became very glad. We continued to walk slowly and so they both were soon catching up with us.

[7] Half an hour later we were already on the mentioned hill, on which foot – being the property of our innkeeper – olive trees were growing, and on the highest point we had a wide view on all sides.

[8] When we all were now on the top of the hill – where there was much space – I went to stand on a little rock that was in the middle of the hill and measured exactly one half man's height, and from this point, where all those present could see and hear Me very well, I said: "Listen, on this rock, on which I am standing now, stood once My helper Joshua. Although it is not of too great importance for life, but still it will hurt no soul if he is familiar with the history of the ancient times, because a soul who is familiar with the history of the times and nations will not so easily fall into superstition compared to a soul who has not a good knowledge of the ancient times and who will therefore either consign everything to the kingdom of fables, which have no truth for him, or to the area of superstition of which man will then soon and easily literally accept everything of what he had heard somewhere of what he thought to be special.

[9] And look, so it is with most Jews now, of which some consider Joshua as a mythical figure and say among each other that he actually has never existed and of which again others who blindly and lightly believe and who are of little faith take the history of this prophet completely literally as it is written in the book. But also that is an equal great foolishness out of which came great points of controversy and all kinds of unbelief, superstition and a great number of errors.

[10] As many of you know, Joshua has done a great number of signs and wonders during the time when he led the Israelites out of the desert into the promised land under the continuous guidance of the Lord. Firstly, this is actually true, but secondly his leading and deeds have also a spiritual meaning, which unfortunately is now no more understood by any Jew. That is why so many senseless things are announced and taught everywhere by the Pharisees about the actions and the deeds of Joshua. It is therefore not surprising that certain Jews who think somewhat clearer were repeatedly seriously offended by the teaching about Moses and the prophets. That is why I have brought you to this hill, more precisely to this place on which Joshua had performed his first great deeds of wonders during the conquest of the old city of Jericho, as the Spirit of the Lord had commanded him.

[11] Look, there is the hill Araloth, and the place where we are standing now is called Gilgal and is the same place where Joshua, after the commandment of Lord, has circumcised with knives of stone the children of Israel for the second time.

[12] This rock, on which I am now standing while I am reminding you again about the old history, consist of the twelve stones that were brought to this place by just as

many priests – when the people crossed the Jordan with dry feet – from the middle of the Jordan and have placed and joined them here together as a sign of the wonderful guidance by God’s power in the manner as they still are here now. By this, Joshua indicated symbolically to the people that the twelve tribes of Israel – represented by the twelve stones that are laying here and are joined together – form also a firm body, and so must stand as a united and mighty people under the laws, the protection and the guidance of God as a judgment against all heathens, and also that they are as a hard rock against which all can strike who act contrary to God’s will.

[13] Look, precisely on this spot Joshua has set up the Ark. After carrying it seven times around the old city of Jericho, at the seventh time during which it was carried around, on the seventh day, at the terrible sound of the trumpets, the wall collapsed. Then the Israelites forced their way into the city and at God’s command they stroke with the sword everything down that was alive there, except the harlot Rahab who had to be spared at God’s command, together with her house and relatives, for she saved the spies, whom Joshua sent to the city, from the persecution of the heathenish king by hiding them well into her house.

[14] On this hill all the gold and silver and all precious stones that the Israelites took out of the destroyed city was laid down before the Ark of the Covenant in honor of God, and also on this hill Joshua announced to all Israelites the commandment according to the will of God, that the destroyed city should never be build again and that the one who would do it anyway and would undertake to start the work, would be punished by God for that. And so you know now what this hill signifies.

[15] And on the same spot where once the Ark stood, stands now in the flesh the One who came to Joshua as a mighty ruler with a sword in the hand, saying to him: ‘Joshua, remove your shoes, for the place where you stand is holy.’ Only then Joshua realized who that mighty ruler was and he worshipped Him also for that.

[16] Now you also now who I am, and no one of you worships Me. You would like to do that, but I Myself do not want it, for I am placing you on a higher point of life than where Joshua

with all his might has ever stood, and because I abhor every prayer with the lips, for from now on, the love for God and for fellowman is the only prayer that is pleasing to Me, of which I take notice and to which I am listening.

[17] And so you know now briefly what kind of hill this is, and now we can take a look to the evening and see there the great desolate plain where once the old heathenish city stood.”



## CHAPTER 189

### About the location of the old city of Jericho

[1] Now Peter asked me: “Lord, the old Jericho was located to the morning of the river Jordan, and I do not know if and where we crossed the river yesterday on our trip to this place, because this new Jericho is certainly located more to the morning of the river than the old one, since You have now shown us the location of the old Jericho, which from here is located in the evening. It is true that we have crossed a very wide stone bridge, but according to me, down in the riverbed there was not enough water to think that it was the water of the Jordan.

[2] Then Kado began to speak and said to Peter: “And still, that was the Jordan. During this time there is always very few water and on the place where a bridge was built, it is most small because of the narrowness of the valley, but half an hour further to the midday, the river becomes again much wider and in the environment of the Dead Sea, not far from here, it becomes even very wide.”

[3] After the words of Kado, Peter and also the other disciples who also did not notice where and when we crossed the Jordan were completely reassured.

[4] Upon this, Peter and also the other disciples looked somehow more carefully at the stones on which I stood, and after thinking a little while he said: “But how could only those twelve priests lift up these big and very heavy stones from the river and then bring them here over such a long distance? Were those twelve priests maybe giants like a Samson?”

[5] Now I said: “How can you still ask such question while at My side you still have seen so many signs of the power of God’s Spirit? Have you forgotten about all the things you have seen with the old Marcus in the vicinity of Caesarea Philippi, and do you not know anymore how Raphael only a couple of days ago has lifted up that old iron pillar in the house of Lazarus, and still one thousand other signs? Then how, after you have seen all these things, can you still ask how the twelve priests of Joshua were able to bring these stones out of the Jordan to this place? Was perhaps God’s power at the time of Joshua smaller than now? Do think about this and do not ask Me anymore for things that already a willing child in the cradle can understand.”

[6] After My remark they all understood now how easily the twelve priests could bring these stones here from the river.

[7] Then Kado came to Me and said: “O good Lord and Master, if You would not become angry with me, my eagerness to learn has still a question – which You surely will know – regarding the old and this new Jericho.”

[8] I said: “Although I already know what you will ask, you can still speak out your question aloud for the sake of the others.”

[9] Upon this, Kado asked: “From the book of Joshua it is known – and also You Yourself have mentioned it now very briefly – that Joshua has, at God’s command,

threatened everyone with an inescapable hard punishment who would dare to rebuild the destroyed old city. And look, we live in the new Jericho. How come that there is still a city of Jericho in almost the same place where once the old Jericho stood? Did God perhaps withdraw His threat afterwards and has allowed a new Jericho to exist?"

[10] I said: "You are mistaken. God did not withdraw His word, and thus on that spacious, desolate place, where once the old Jericho stood, stands until now not one house, not even a very poor hut. And why have you, new Jerichoers, never tried to build a house by using the ruins on the place of the old Jericho, or at least a hut for your sheep, goats or pigs?"

[11] Kado said: "Yes, very good Lord and Master, this has its own reasons. That completely desolate place, which has a circumference of almost two hours of walking, is very similar to the Dead Sea. Not even a little moss plant grows there, not to mention anything else. Besides, this definitely very big desolate place has now and then such a bad and nauseous evaporation that it would kill people and every kind of animal, especially when they would stay there at night, and thus it would be very unwise to build a house or even a hut on that place.

[12] But still, it is a remarkable and strange event that this terrible evaporation never extends itself outside the region of that desolate place, and thus we can live in the new Jericho quite healthy while someone who would stay on that desolate place, even for a few hours, would lose his life. As far as I know, in earlier times they also have used this place for criminals who deserved death according to the laws by bringing them to that place during such terrible evaporation where they had to stay for more than one hour. Most of them must have died. However, of those who came back, it was said that the gods were merciful to them. But still, they remained sick and did not live long. And this is a reason, easy to understand, why until now not one person has build a house on that desolate place and will probably also never do that, just as it is also not good for anyone to stay for a long time in the vicinity of the Lake, at its very desolate shores, especially when the wind blows from the surface of the water towards you. But the good thing of this desolate place is that the wind can never spread its terrible evaporation outside its boundaries of stone.

[13] Whether that terrible evaporation is the consequence of God's old threat of punishment or something else, that I really cannot explain. Nevertheless, it remains remarkable that nowadays not even snakes, vipers or other poisonous animals are able to keep their poor bit of live on the place where in ancient times such a big and mighty city of kings was located, which can be easily concluded from the many ruins, where people were living, doing business and practicing their profession. And thus it is also remarkable that, despite the old divine ban, after a very long time of a few one hundred years, a second, new Jericho was build anyway.

[14] O Lord and Master. Look, these are one of those strange things that many thinkers who are acquainted with the Jewish scripture regarding the time of Joshua,

find undeniably somewhat doubtful, and it is also not so surprising that so many Jews have lost their faith and also their understanding about this. What is actually the reason why there is still a Jericho?"

[15] I said: "That is because, friend, the name is not important but only the place. Why it is like that, I will give you some clarification right away.

[16] Look, on this Earth there are certain places and often very extended plains, where it is not good to live, not for man nor for animals, because there, from the inside of the Earth – to speak understandably for you Greeks – there are at certain times nauseous vapors that drive upward to the surface. These vapors come from the subterranean layers of sulfur, coal and poisonous metal. And this old place that is located at about half an hour from here, is also such a place, and nowadays it is worse than during the time of Abraham and Lot when almost at the same time as Sodom and Gomorrah, also Jericho and still other cities were build, but of course by the ancestors of Lot who at that time were ruling over this region up to the sea.

[17] Already the ancestors of Lot were warned that they should not establish themselves in this region and should not build any city. Since, despite the warning, they did it anyway, it was advised to them to live a life which is as chaste and clean as possible, for only a chaste and by that also lively-strong person with a strong soul that is filled with God's Spirit can resist all evil and coarse nature spirits, and they cannot harm his body. But the formerly mentioned people did also not follow this advice and within a very short time they proceeded to all kinds of lewdness, became servants of idols and lead an extremely licentious and unnatural gluttonous life.

[18] Nevertheless, from time to time pure messengers who were filled with God's Spirit were send to them, who taught them and showed them the inescapable consequences that would result from their lack of atonement, but they did not listen to the messengers, threatened them, persecuted and rejected them.

[19] At the time of Lot however, the place among the places, where the cities stood, became ripe to break out, on the one hand because in the interior of the Earth it was already ordered and determined that way, but on the other hand – and mainly – because those mentioned people lost all their spiritual power, and thus the evil spirits of the coarse and judged nature received unlimited play and were thus able to do more and more damage. And this they would not have been able to do so easily if in one of those cities there still were only ten to 20 spiritually strong and pure people.

[20] For truly, I say to you: a pure and spiritually strong person is lord over the nature spirits, as well as lord over the elements and also over all animals and all plants and minerals, no matter of what nature or kind they may be. For if his soul is filled with God's Spirit, wherein all might and power from God lives, he also can command the whole nature, and even mountains must then bow for the might of his will and his unshakable faith and trust in the one, true, almighty God.

[21] However, at the time of Lot there was, apart from himself, not one more person like him, and that is why he received the warning to flee if he did not want to

go to ruin together with all the others. And Lot fled and was saved, for on that same day the all-destroying outburst took place and the great Sodom and Gomorrah went to ruin on the place where now the Dead Sea is still oftentimes maliciously raging and will still do that for a long time.

[22] And see now, things were not much better with the old Jericho during the time of Joshua, where – mind you – a harlot had still the purest soul. That is why she was saved, because she listened to the messengers that were sent by Joshua to the city, took their words at heart and protected them.

[23] Joshua, who was, as well as his priests, a pure person, filled with God's Spirit, could have prevented the internal, destroying outburst of that place. He always banished the evil nature spirits forever ever farther away from this place, and for their activity he has assigned a place under the bottom of the water of the Dead Sea. But despite that, he had to forbid the people explicitly not ever to build a city again on that dangerous place, which has been observed until this day and will also be observed in future times.

[24] And so I have now shown you the reason why Joshua has very explicitly commanded not ever to build a city on that place, of no matter what name. But this place, where now this Jericho is situated, is not evil, although it is located in the neighborhood of the old, evil place. And that is why a small city cannot be build there, but the name does not mean anything."

## **CHAPTER 190**

### **The purpose of natural order**

[1] Upon this, Kado thanked Me for this explanation and asked Me whether I also would like to command the evil nature spirits by My might, so that they would not be harmful outside of this evil place, not for men neither for the animals and plants.

[2] I said: "This was already done for a long time, before you thought to ask Me. Whatever My Spirit has banned by the mouth of Joshua, that will remain so. As far as grass is growing and as far as sheep, goats, oxen and donkeys are pasturing, the land is good, but beyond that it is evil."

[3] Now the innkeeper said: "But it is truly a pity that such a big piece of land cannot be made fertile, because much bread could be harvested from it in abundance for many people. For You, o Lord and Master, it surely would be very easy to clear this land from all the evil nature spirits. You only have to say one word and the land would be good."

[4] I said: "Friend, you are completely right and I commend you for your faith, but I cannot act according to your wish, for if I would do that, I would act contrary to My once established order which surely can and will never happen.

[5] For wherever there are mountains on the Earth, that is where they have to be. Wherever there are springs, seas and brooks and streams and lakes, that is where they have to be, just like the different sense organs in the human body. And wherever there are such malicious places at the surface of the Earth, that is where they have to be, for the realm of the soil, the air and the water must unite in themselves a nearly endless great number of the most various nature spirits, so that from that, all kinds of minerals, metals and stones can exist, and plants and animals, everything according to their nature, can find and have their food and survival.

[6] So wherever men will find such places on Earth, where no matter what plant can grow and where no animals of no matter what kind appear, that is where they should not establish themselves, for there will certainly exist such a subterranean source by which the very impure nature spirits will be moved to the surface to unite themselves with the air and the water.

[7] There are more than enough healthy places in the valleys and on the mountains where men, when they are modest, can largely take care of their livelihood, and it is not necessary for them to also live in and cultivate the bad desolate plains.

[8] Look, the sea covers very great parts of the Earth, as well as the lakes and streams, and a great part of the surface of the Earth is formed by those high mountains, which are not only barely located there, but of which their vast highly located valleys and plains are moreover often covered with eternal snow and ice. Would you then also not want to say to Me: 'Lord and Master, since nothing is impossible to You, and the number of people on the Earth is continually terribly increasing and they would finally maybe have too few good land to earn their necessary bread for their food, so please change now the vast water plains and the infertile high mountains into good and fertile land, then men will possess largely enough fertile land, even if there will be a one thousand times one thousand more as now'? And on this I will have to answer you: if I would do that, then indeed much more vast land will exist, but nothing would grow anymore on such a dry mainland.

[9] Thus everything must be as it is, so that fertile lands can exist on the Earth. If men would live and act according to God's will that has been revealed to them, they would have more, yes much more than enough fruits to nourish their body. Because the lack of foodstuff and famine that happens now and then among the people are only caused by the people themselves because of their self-love, greed, lust for power, laziness and moreover by the resulting craving for an extremely luxurious life and earthly riches.

[10] Just look at the many rich people – showy loafers in the cities. They have many goods and treasures, but what do they give back to the poor for the fact that they work for them almost day and night in the sweat of their face? Nothing, they do

absolutely nothing for them, because the scanty daily wages and the bad and meager food are in no proportion to what the poor are doing for the great, and rich, showy loafers, and so it has not any value for Me.

[11] What good work is for example Herod doing for the people who must pay their imposed high taxes and are doing the heavy forced labor for him? Look, there are now a lot of such Herods in the world, and they are causing the need and all misery among the people, and by their never satisfied greed they are causing high cost of living and famine among the people, but for this they will receive their reward in the beyond about which they really will not rejoice. For truly, truly, a camel will go sooner through the eye of a needle than such Herod would enter the Kingdom of Heaven.

[12] Therefore, you rich people, should always richly remember the poor, then you will discover that on Earth there is more, yes much more than enough good fertile ground. Did you, innkeeper and possessor of great goods and riches, well understand this now?"

[13] The innkeeper said: "Yes Lord and Master, I did not only understand all this very well, but I also have taken the firm unshakable resolution to act according to it, and I will also do my best to convince many people like me of my present understanding and to motivate them to act accordingly.

[14] I said: "You will do good by that and your reward from the Heavens will not fail, for whoever will convert someone – especially from the rich class – to the light of life and to action in joy and kindness, can expect a very big reward for eternal life for his soul.

[15] But now the sun is going to rise completely and we will look at the sunrise, then our souls will rejoice about it and will cheer up."

## **CHAPTER 191**

### **The flying test of the Greek**

[1] After I had said that, all those who were present became quiet and watched the sunrise, except for the old servant of Kado whose eyes were turned towards Me. He did not turn them away and looked only at Me and did not bother about the rise of the worldly sun.

[2] Kado noticed that and quietly asked the old servant: "Why do you actually not turn your face to the sunrise as the Lord and Master from eternity has advised us?"

[3] The old servant said: "Because the Lord and Master from eternity is for me an endlessly much greater and holier Sun of life than that one over there in the far east that I have seen oftentimes going up and down and which I hopefully will still be able to see several times more. The worldly sun will soon go down completely for me

forever, but this holiest Sun who has now risen so lovely will illuminate our souls forever as on the brightest midday and will set never more. However, woe to those for whom this Sun will set. Those will have to wait long until He will rise again. Look, that is why I prefer to look at this living and most holy Sun than at that worldly sun in the far east, which is His work, as well as this Earth and everything that is in, on and above it.”

[4] When Kado heard this from his old servant, he commended him and turned his face also towards Me and did not take notice of the sun that just rose.

[5] However, the sunrise was exceptionally beautiful this time because the horizon was very pure, except in the west where light sheep clouds were floating high in the air, which made the blue of the firmament lively. Also different immigrant birds came from the north, high in the air, flying over us, that directed their course to the southwest and avoided the environment of the Dead Sea. Thus the morning was very bright and lively and all those who were present became joyful and cheerful because of that, and they praised Me, because I had given them such a beautiful morning.

[6] When the sun was already a few hand breadths above the horizon, the innkeeper asked Me: “O Lord and Master, You very well know all things in and on and above the Earth. You surely will also know where the sun is hiding during the night and from where it is coming in the morning. According to our mythical teaching it would sink in the sea and would rise again in the morning on the other side out of the big sea on which the whole Earth is floating. For the eye it also seems that way, but in reality it surely will be quite different.”

[7] I said: “Certainly quite different, but it is not the moment now to explain this well understandably to you. But soon a few Essenes will come to you. Just ask them about it, then they will explain it to you, for already of old they have the right knowledge about it. After them, also My disciples will come to you and will strengthen you in My name. Then My Spirit will fill your souls and will guide you into many kinds of wisdom. And so we will leave this now up to here.”

[8] With this, the innkeeper was again satisfied and asked Me no further about this matter.

[9] Another Greek who also had come after us, looked especially at the flight of the birds and said by that: “O, what is it good for these animals. Fast and light they fly through the sky to far distances where they can find the food of their taste in abundance. But man, as far as his movement is concerned, is most terribly endowed and must make use of the legs of different animals in order to nevertheless advance faster on a greater trip, for with his own legs he always moves slowly forward. If only God would have given man such a pair of wings, so that he just like those beautiful birds could fly through the air. What kind of bliss that would be for men.”

[10] I said: “Thank God that He did not give men wings to fly, for if man could also fly, nothing would be safe because of him. With such ability he would treat the Earth

in a short time even worse than an army of Egyptian grasshoppers are doing with a pasture and field on which they strike down. So do not envy the birds for their ability to fly and do not wish men to have it. The ability of movement that they have is for them sufficient, for they still can advance fast enough to make war with one another. Except for helping their fellowman it would be good for them to move faster, but at such occasions men take largely the time and do not wish for the ability to fly like the birds. However, man can fly with his intellect and free will, and this spiritual flying is worth more than the material flying of the birds. Do you not have the same opinion?"

[11] The Greek said: "Most certainly, Lord and Master, but the prophet Elijah must have felt very happy when he lifted himself up freely in the air in the wagon of fire and was floating to the high Heavens, on condition that this is how it really happened as it can be read from the books of the Jews."

[12] I said: "Yes, yes, before the eyes of his disciples this is indeed how it happened, but the meaning of this rare event is deep spiritual, and this you cannot understand. But if you like so much to fly, then believe and will, then I will allow that you will be able to lift yourself up into the free air. But when you float into the air, then take care to keep your balance and that this morning breeze will not master you."

[13] When the Greek heard this from My mouth, he believed and willed, and quickly he lifted himself up a few men heights high in the free air. But because he had no support, the light morning wind soon became master over him and it turned him once to the right and left and then again with his head downwards and again upwards, and the wind carried him quite far away from the hill, and he, the Greek, shouted for help or else he would be lost. Then I wanted that the wind would again turn towards the hill, and so the Greek desirous flyer came floating again above us.

[14] I said to him up there: "Now believe and will that you come back again standing on the firm ground, then will happen what you believe and will."

[15] And the Greek believed and willed and descended calmly again to the ground.

[16] When he was back again on the firm ground, the others asked him how he liked it in the air.

[17] Then the Greek said: "In our old books it is written that weak men must not tempt the gods. But now I have tempted the pure, true God, and therefore it was completely justified that in the air I dearly paid for my foolishness. It is terrible for man, who is not build like the birds and cannot control the air, to be deprived of an always firm support, when the wind is making no more difference between him and a down feather, as you have seen with me. O Lord and Master, I thank You that You have helped me to come back down to the sweet, firm ground. Let those dear birds in the air enjoy what they can and will, in me there will never more wake up the desire to ever be in the free air again and to share with the birds the joy of flying. Thus, let us stay on the firm surface of the Earth that carries and feeds us."

[18] While the Greek was still relating about his experiences to his companions, some of My disciples who during My first year as teacher when I also let them fly to



Me on the mountain at Kis, asked Me how it happened with them, because they were kept upright in the air.

[19] I said: "At that time, only My will was active, but to the Greek avid flyer I said: 'Believe and will yourself, then will happen what you believe and will'. And look, the Greek believed without any doubt and really willed it, and so his faith and his will lifted him up in the air and not My will. But when he was in the air without any support he became afraid and did not think about it that he could come back to the ground by means of his faith and his will. Only from that time I wanted that the wind would carry him back here again where I then told him what he should do to come back to the ground. He also could have kept himself upright in the air and command the wind, as certain people deep in the highland of India can also do very well at moments of extreme trance. However, such things have no value for the soul of man.

[20] But the fact that a person by means of a strong and unshakable faith and a very firm will can perform everything – even move mountains – that I have already told and shown you several times, and therefore this phenomenon was certainly not new or strange to you. But the best that has been said by the Greeks during the sunrise were the words of the old servant of Kado. Therefore, I will awaken him and he will soon be a skilled worker in My vineyard."

[21] When My disciples heard that from Me, they were satisfied and asked nothing more on the hill.

[22] After that, a servant from the inn came to invite us for the morning meal that was already prepared. So we left the hill quickly, went into the inn and consumed the morning meal.

[23] At this occasion many things were discussed. As for Me however, I did not say much – only with the old servant of Kado. After eating I laid hands upon him and strengthened him, and I awakened him to be a disciple and spreader of the gospel. His name was Apollon. He soon became the founder of a congregation that adopted his name.

[24] Then we continued our trip, after that I first at the request of Kado had blessed the whole house and also promised that I would travel through here again on the third day and speak with them.

## **CHAPTER 192**

### **In Essaea at the inn**

[1] We went now on our way with a hasty pace and took again the way along which we came yesterday to Jericho. Kado gave us an escort until the bridge over the Jordan where the way divided itself, because from there on it led to the old way to

Jerusalem, and a new one led from there in the direction of Egypt to the place Essaea that was still largely one day trip away from here. That is the place where I went to, as I had promised the Essenes a few days ago. The way towards it went along many deserted places and the disciples did not like it so much, but still, they did not grumble, although we had to endure the heat and thirst along that way since there was no inn on that part and there were few good springs. We reached Essaea late in the evening. In Essaea were a lot of inns, because that place was always frequently visited by many strangers for reasons that are already known.

[2] We went immediately to the first best inn, and the innkeeper accepted us at once very friendly and asked with what he could serve us.

[3] And I said: "If we can have bread, wine and some salt, we will have everything that we need."

[4] At once the innkeeper let a big table be set, let sufficient bread, wine and salt be placed on it and we, being very tired of the long trip, went immediately to sit at the table. I took the few loaves of bread, blessed them, broke them and the disciples divided them among themselves and they ate and drank. Thus, we soon were strengthened, and the tiredness was more and more removed out of our limbs.

[5] After we had very well strengthened ourselves for half an hour with bread and wine, the innkeeper asked Me if we also wanted to eat flesh and fish, since he had all that in stock.

[6] But I said: "We are all sufficiently strengthened now and have still enough bread and wine before us on the table. Tomorrow we will eat fish. However, if you want to do Me a favor, then send a messenger to the stronghold of the Essenes, who should tell them: 'The Lord has arrived with His friends in your inn'. That is sufficient, then the Essenes will soon come to this place with much jubilation and great joy."

[7] When the innkeeper heard that from Me, he went immediately outside to his servants and at once he sent someone to the stronghold, which at this time was still open, because a great number of strangers arrived from all directions of the world with all kinds of diseases and also with several dead children, begging and imploring the Essenes to help them. But this brought the Essenes to despair, for the more they explained to the pleaders that this time they could not and were not allowed to grant their request, the more the strangers urged them. And so the stronghold stayed open for a longer time, and the messenger that was sent by the innkeeper could enter unhindered unto the Essenes.

[8] When he was asked by the chief of the Essenes what was happening, the messenger said immediately what he had to say and left soon after that. When the Essene heard that, he immediately told his brethren, upon which all faces cleared up at once.

[9] But also several strangers heard this message and they asked the Essenes, who had become now very glad, what was happening, who the announced Lord was and who His friends were.

[10] However, the Essenes said: “Today there is no more time to reveal this great secret to you, but tomorrow every creature will be extremely amazed about the might and wisdom of this One Lord.”

[11] The strangers were satisfied with that, left the stronghold and went to the inns. Then the Essenes themselves hurried to the inn where I was staying and when they saw Me, a great and joyful jubilation arose among them. They could not thank Me enough that I had come to them as I had promised, and asked Me to go with them to the stronghold together with all My disciples.

[12] But I said: “Wherever I have taken up residence, there I will also remain. You stay rather here with Me. That will be more salutary for you. But in the stronghold, I will not come today or tomorrow. What I will do for you, I will do it here openly before all eyes and ears of the world, because all must hear the great witness of God from My mouth.”

[13] Upon this, the Essenes thanked Me with all their heart and said to the innkeeper that he should now put on the table the best and most excellent that he possessed in his inn.

[14] But I said: “Wherefore? We are already strengthened enough with bread and wine. Instead of that, do rather something good for the poor strangers.”

[15] The chief of the Essenes said: “Lord and Master. The poor we have always in great numbers with us and we also take care of them, and those who are now in the main setting are also taken care of, but we do not have You always with us and then it is surely also just and fair that we express our possibly greatest love, friendship and respect especially to You.”

[16] Upon this I said: “Then do whatever your heart commands you to do.”

[17] Then at once it became very lively in the inn and soon on our table there were very deliciously prepared fishes and also other food. I Myself only took some of the fishes, but My disciples took also other food, as well as the Essenes.

[18] Also wine was consumed, but in moderation, for the wine was strong. And that is why I said to the disciples: “Be careful that you drink not too much, for you know that drunkenness is a vice that weakens heart and soul, and awakens in the flesh the spirit of fornication and lewdness. A drunken soul will not easily enter the Kingdom of God.”

[19] These words had an impact with the disciples and the Essenes, and after that, everyone enjoyed the food and the wine in all moderation.

[20] There were great discussions about all kinds of good things and events from the side of My disciples as well as the Essenes. I however did not say much, for I did not want to make Myself known too early to the innkeeper, his personnel and also to a few strangers who out of curiosity came into our dining room.

[21] Among the strangers however, there was also a young Egyptian who fell from a tree a couple of years before and broke a foot, and could now only move with difficulty with the help of crutches while being in great pain. That is why his parents

brought him to the Essenes and paid for his treatment so that the Essenes would heal him. However, he was treated there for already half year, but his illness was not cured.

[22] This young man looked continuously at Me and he finally took courage to speak with Me. He moved towards Me and asked Me if he only could speak a few words with Me.

[23] And I said to him: "What do you want Me to do for you?"

[24] The boy said: "O good Lord, when I was looking at You for awhile, it actually began to

glow in my heart and I heard a voice in me that said: 'Only this One can help you.' Upon this, I took courage to direct myself immediately to You and to ask You to help me, for I firmly believe that only You can help me, poor one."

[25] I said: "So well then, if you believe, then it will be done according to your faith, but when you will be healed, then remain silent about it today, so that there will be no onrush."

[26] After these words of Mine, the young man was suddenly completely healed from his illness, in such a way that he put his crutches completely on the side and walked freely around in the room.

[27] But from sheer gratefulness he did not know what to do. He walked towards Me and said with tears of gratefulness in his eyes (the healed one): "O true and mighty wonderful Savior. It cannot be that I only tomorrow can thank You for the good deed that You have shown me. Whether those who are present here will provoke an onrush or not, my heart commands me now to thank You openly with all my heart, for You have healed me so suddenly."

[28] I said: "Just leave it out, for the quiet gratefulness in your heart is much more dear and pleasant to Me than one thousand of the most loudly spoken out words. Tomorrow you can also speak out loudly to the strangers who have known you."

[29] With this, the young man was satisfied and returned to the table where he sat at first and let him also give bread and wine and became very cheerful, for on the advice of the doctors he already for a long time had to avoid wine.

[30] Anyway, this sudden healing was clearly noticed by the innkeeper, his personnel and several of the strangers who were present, and they asked the one who was healed what I perhaps had secretly done with him, by which he was healed.

[31] But he (the healed one) said: "You yourselves were in this room and have heard what He said to me: 'It will be done according to your faith'. And with these words of Him I became healed as if by magic, and I am now healthy as I have never been before. That is all what I know and what I can say to you. If you want to know more, ask Him yourself."

[32] When the innkeeper heard that, he went to the disciple Andreas who he knew before, and asked him one and the other thing about Me, but Andreas referred him also to the next day and did not make Me known too early.

## CHAPTER 193

### About the seriousness of the Lord

[1] Now a stranger came to Me and said: "Lord and Master, can You heal every sickness of men as You have healed now the young Egyptian, and from who have You learned this wonderful way of healing the sick?"

[2] I said: "Listen, you nosy Arabian, nothing is impossible for Me, and what I have, I have from My Father in Heaven. But no one knows this Father except Me, and also, no one knows Me as completely as My Father knows Me. Be satisfied with that and do not ask Me anything else, for you and your tribe are still far away from the Kingdom of God. Your heaven consists of your women and female slaves, and those who praise such heavens as being Heaven are still far away from Me and My Father."

[3] After these words the Arab kept quiet and did not ask Me anything else.

[4] However, when the Essenes who were present noticed how I had so shortly concluded the question of the Arab, they thought that I was maybe in not such a good mood and that someone had perhaps offended Me.

[5] But I said to them: "How can you think something like that of Me since you know Me? I am not like a weak person who is afflicted with all kinds of passions, but I have come into this world to help all people who will believe in Me and will live and act according to My teaching. And so I am now as I was before, even before this Earth was created. I love also those people who still do not know Me and have never known Me. And also to them the gospel will be preached at the right moment. Whoever will take that at heart will receive eternal life, but whoever will not accept the gospel, will remain in the ancient judgment and the ancient death.

[6] So take care in future times that also the many dead who come to you, seeking for all kinds of help with you, will receive My teaching and will wake up in the spirit and may become alive, then by that you will really help them. I want everyone to be happy, and because I want that and have also come into this world to open the gate to eternal life for all men, I am not today like this and tomorrow different, but always the same as the Father in Heaven, who is in Me, lives, works, directs and maintains.

[7] Since I want in full earnest the best for all men, without restricting their free will, I cannot play and joke with them, but always go along with them in seriousness, showing them the ways faithfully and truthfully through teaching and deeds by which they can come to the eternal and true life of their soul, if they want it.

[8] Now if I have come with such intentions to the people in this world, then how could I ever be just like a man be in a bad mood, and who can offend Me? He who has recognized Me and believes in Me and acts according to My teaching will certainly not offend Me, and he who did not recognize Me or who does not want to

recognize Me, even if he could recognize Me, cannot offend Me. He only offends himself, since he becomes an enemy of his own life.

[9] But I only seek those who are sick in soul and body, to help them, and not the healthy who do not need help. For of what kind of love, wisdom and justice could a doctor be accused if he would hate the sick, would persecute and chastise them, only because they are sick? So change your opinion about Me and remember that He, who speaks to you now, is a true and righteous Doctor for the soul and spirit and in case of emergency also for the body."

[10] When the Essenes heard that from Me, they asked for forgiveness because they had simply such a human opinion about Me.

[11] And the strangers said among each other: "This is really a strange miraculous Doctor. He does not speak simply as a man but as a God. One has to listen to Him and conform to His words."

[12] But I said to the Essenes: "Why do you actually ask Me for forgiveness while I have just shown you clearly how and why no one can ever offend Me? I say to you: forgive each other your sins and foolishness, and awaken your love for God and fellowman, then your sins will also be forgiven by Me.

[13] But if someone is a fool, blind and mute, will he be helped if I would say to him: I forgive you your foolishness, your blindness and your muteness? No, no one will be helped by that, for by that the fool will remain a fool, the blind will remain blind and the mute will remain mute. But if would heal the fool of his illness and the blind and mute from their illness by means of word, advice and deed, then they all will be truly helped by that.

[14] So let the one who commits foolishness understand the foolishness, cast it off and never commit it again, then it also will be forgiven to him in Heaven, but as long as he does not do that and from time to time still asks God for the forgiveness of his sins, they will not be forgiven before he will have forgiven his sins himself by completely casting off his old foolishness. So let everyone first sweep before his own door. After that, he can go to his neighbor and say to him: 'Look, I have now removed the dirt from me and I am well now, please allow that I will clean up now your hallway, by making up for all the injustice that was committed to you, if you like.' Yes, when the two neighbors will make up with each other like that and reconcile about everything in a friendly way, then also in Heaven everything will be made up for and be reconciled. But if this is not so, then it is of no use to pray Heaven for the forgiveness of sins."

## CHAPTER 194

### The correct forgiveness of sins

[1] He who can see well, can, if he sees a splinter in the eye of his brother, indeed say to him: 'Brother, allow me that I remove that splinter from your eye.' But someone who carries not only a splinter, but even a whole beam of sins and foolishness in his own eye, let him try to remove the beam from his own eye. Only after his own eye has become pure, he can also help his brother to remove the splinter from his eye.

[2] He who teaches his fellowmen, should not only teach with wise and well-assembled words like the Pharisees and other false prophets are doing, but rather by his deeds and works, then he will move his fellowmen to a true and living observance. But if he teaches this or that and acts himself in contradiction with his teaching, he is like a wolf in sheep clothes who gathers the shortsighted and credulous sheep around him, giving them wise lessons, only to make them a willing prey for his mouth.

[3] Will it then be of any use to such a wolf-teacher if he secretly perceives his injustice and says to God: 'Lord, forgive my sins, for I have often sinned against Your sheep', but would still remain the old wolf? O, this asking and praying will absolutely be of no use at all, for he is still the old wolf. He should desist completely from being a wolf and become a lamb, then he will have forgiven his sins himself, and then they will be forgiven in Heaven.

[4] If your brother has offended you and done you evil, you have, by the love in your heart, the fullest right to forgive the sins of your brother that he has committed against you, and if he would then kindly come to you, would thank you for your love and would seriously promise to do you good, then the sins that he has committed against you are also forgiven in Heaven, even if you do not let yourself be indemnified by him.

[5] But if that brother does not perceive the injustice that he has committed against you and perseveres in his evilness, then your love and patience will be highly accredited to you in Heaven, but the brother will retain his sins as long as he has not entirely forgiven them himself, which happens when he recognizes them completely as sins, abhors them in himself, lays them off entirely and does not commit them again.

[6] Since this is now so and can impossibly be otherwise, then how can some of you, Essenes, say to the people: 'We are chosen for the people by the highest God as His representative and have the right to forgive the people their sins and vices that they have confessed to us, which is also valid in Heaven if the one who confesses his guilt, does the penance that we have imposed upon him and who brings this or that offering, by which especially the latter is regarded as important? And when I Myself cannot forgive the sins of any person before he has forgiven

himself in the manner that has been shown to you, then how can you replace God by forgiving the people – in return of an offering – their sins that they have never committed against you?

[7] Yes, as good doctors you can indeed in all earnest want from people who are looking for your help to confess all their sins and infirmities to you, so that then you can give them the right advice for the future, and if it is strictly observed, give them also the desired healing of their soul and their body. But also in that case you should not be a sin-forgiving representative of God but only helping brothers and friends of fellowmen who are suffering in body and soul, then their sins will also be completely forgiven in Heaven if they will follow your advice precisely and will have completely forgiven their sins themselves.

[8] So if in the future you truly want to help people, then teach them most of all how they have to help themselves, for if there is no serious preceding self-help, then also no help from God is possible. This is especially the case for the soul of man who has become weak and sick through all kinds of sins and who is often already completely dead. Because of his free will and good intellect that soul is – as far as God is concerned – left on his own and he should purify himself of all dross of matter and its judgment, so that after that he can also be purified and strengthened by the Spirit.

[9] So lay off all your old foolishness and empty deceits and make yourselves free from it. Purify your souls by that, then I will also be able to say to you: 'Now you are also pure in My eyes'. Then I will strengthen you by My Spirit, and this will then awaken you for a higher active power and will make you true, complete human beings.

[10] Now that you know this and have heard it from My mouth, act accordingly, otherwise My most truthful and living words will be of as little use as your empty, untruthful and dead words have ever been for men.

[11] My words are indeed the power and life from God Himself, but they only will become part of your life by the fact that you act accordingly. Therefore, be always true doers and not only hearers of the word that I have spoken to you, then also in Heaven all your sins will be forgiven and I will then always be able to help you. Did you well understand this?"

[12] The chief of the Essenes said: "O Lord and Master in Your godly Spirit of eternity, who would not have understood this? Because this truth is as light as the sun at bright daylight, and in its light we have only now perceived what man should do and how he should live and act to truly be a person according to God's will and order. We will therefore from now on also not only be hearers, but until the end of times of the Earth also be and remain very fervent fulfillers of Your holy word.

[13] Our old sinful stronghold must be materially and spiritually broken down to the ground and destroyed, and in place of it we will build a stronghold that will be free and open on all sides. In the future the firm walls of our old stronghold should not



protect us anymore against all kinds of enemies, but only the power and eternal might of Your godly word.

[14] And if ever Your teaching should become polluted among the people by all kinds of false teachers and prophets, then within our free walls and in our heart it still will remain in meaning, understanding, spirit and complete deed as pure as it has come in a godly pure way from Your holy mouth into our heart and our soul. O Lord and Master, do speak out Your almighty 'amen' over it, then we Essenes will as future free masons and builders of Your godly stronghold among the people on Earth also remain its most loyal guards."

[15] I said: "Yes, over this I do speak out the great 'amen' from the mouth of the Father who has send Himself in My person from Heaven to you, and tomorrow you will already discover the result of the great 'amen' that I have now spoken out. But let us now consider the work of today as finished. However, he who still wants to ask something, can ask, and I will answer him."

## **CHAPTER 195**

### **The desire of the Arabian**

[1] Now another Arabian came to Me and asked if also the Arabians could be forgiven their certainly many sins if they also would act according to what I have now taught the Essenes.

[2] I said: "Everyone can receive the baptism of the Spirit from God if he recognizes the only true and eternal God, actively believes in Him, who will then love Him above all and his fellowman as himself and will act as it was revealed from God's mouth. But whoever loves women more than God, will remain in his sins."

[3] When the Arabian, together with several tribesmen, who were present, heard that from My mouth he was at first astonished but he soon took courage and said: "Yes, wise and mighty Lord and Master, You have spoken very clearly and I can perceive the truth of Your words, but that truth is in our earthly life not so easy to follow as one imagines at first sight. To love God above all and also to actively believe in Him and therefore also to love his fellowman more than himself, that would be very easy and at the same time be something very blissful if only the right and true knowledge of God should not have to precede all that. But how can one know the one and only true God and have an idea of how He is and where He is?"

[4] We are – as the Jews are calling us – pagans from birth and have never heard anything about a one and only true God, except from one or the other Jew in very incomprehensible language. That is why we have continuously kept the teaching that was handed over to us by our forefathers and we live according to the manners and

customs in which we were educated since our birth, and no one and only true God can make us accountable for that.

[5] The fact that we love our women very much is true. But what must we do? They are simply there, and with their mouth, their gestures, their figure and nature they demand love from us, and our nature itself commands us to love the beautiful and tender women. So we would have considered it as sin not to love the women, especially when they are still young and beautiful. But to love some one and only true God above all would never have been possible to us because for us, apart from the sun and the light of each fire, there has never been a recognizable and perceptible God.

[6] We also have priests and magicians who can do all kinds of extraordinary things, who say that they can do these things with the help of the secret powers of the big nature and its spirits, and that they are therefore also immortal. But even these priests and magicians know as little about some one and true God as we do. They do not know Him, so they can also not believe in Him and still less love Him above all, because that which hardly exists for us men can also be impossibly loved above all.

[7] The sun, the greatest benefactor of the Earth and its creatures, exists, and we worship it, as well as the fire, without which there would be just as little human life as without water and bread. And so we also have to love women because they are there to bring people into the world for us and to take care of them during their childhood as mothers with all love, care and tenderness. In a certain way they are the creators of people and this causes them great need and much effort and they deserve therefore also all our love and attention.

[8] We all have learned this already since our childhood, and then we also have come to realize with our intellect that it is so, and that is why we have lived according to that teaching and we cannot help it if this was not correct.

[9] But if ever there was one true God, who existed since eternity and who has made Himself known to the Jews, then He also could have made Himself known to us Arabs, the Persians, the Indians, the Egyptians, Greeks and Romans and still many other nations, which as far as I know has never been the case. And therefore a God who did never exist to us cannot hold it against us as sin if we did not live and act according to His will, which was maybe at one time or somewhere revealed.

[10] Very mighty Lord and Master, make known to us now the one and true God and make Him known to us in such a way that no doubt would remain in us concerning His existence, then we will not only actively believe in Him but also love Him above all and certainly comply very faithfully with His will if this will be made known to us. But as long as this will not happen, we cannot love the one and only true God above all and comply with His will that has never been made known to us.

[11] If You are that one and only true God, as this was not so difficult to conclude from many of Your words and also from Your active power, then tell and show us still

clearer, then we actively will believe in You, love You above all and just like these Essenes comply very precisely with Your will that will be made known to us. But that which I am desiring must happen first.”

[12] I said: “You have spoken now very wisely, and already tomorrow your desire will be satisfied. However, your allegation that God had until now never revealed Himself to you is not correct. God has also revealed Himself truly, faithfully and openly to your forefathers and has made known His will, but the ever increasing love for the world of their descendants, and their self-love has very soon made the knowledge of the only one true God to sink down. It became weaker and weaker, and together with that, the action according to God’s revealed will sank also because it became too uneasy and too sour for the people who were continuously turning externally to the world.

[13] Then soon people appeared who did not believe at all but were lazy and who still wanted to live in this world as good and as noticeable as possible at the expense of their fellowmen. They taught the credulous people what was more gratifying and pleasant to them instead of knowing the one true God and the action according to His will, for the action according to God’s will demands great self-denial without which no one can love God above all and his fellowman as himself.

[14] Look, this is how things actually are, but your idea, namely that the one true God has only revealed Himself to the Jews is not correct.”

## **CHAPTER 196**

### **God’s revelation by the nations**

[1] There is no nation on the whole Earth to whom God did not reveal Himself at the right time. But then the parents should have continuously educated their children according to God’s will in such a way that they exclusively would have remained in the living faith in the one true God and would by that also remain active according to God’s known will. But because the right humility and self-denial out of love for God became all too soon too annoying to the people as I have already mentioned – they abandoned it and turned to the love for the world and self-love. This darkened their souls by which they united themselves with dead matter to such an extent that they lost all that which is purely spiritual, and then it became an easy game for the false prophets to make the already darkened people even darker than they already were from birth because of their laziness.

[2] As a result of the fact that man has a completely free will, that he himself must decide and develop himself spiritually, laziness was laid by God in every human

being, but in such a way that he can overcome it with his will, which costs him in the beginning of course much effort and just as much self-denial.

[3] If man is already from his childhood urged on to the right activity and educated in obedience, humility, meekness and the right self-denial, he soon will become strong and mighty in the pure and true knowledge of God and in the love for Him, and God will again be able to reveal Himself to him without harming his free will, after which more light and more life will come into the soul, but because men do not exercise themselves to fight against and overcome their inborn laziness – because the parents are already too sluggish for that – men suffocate in their necessarily inborn laziness already a long time before they ever have made an attempt to fight and overcome it in themselves.

[4] And look, this is how one nation after another passes into the night of life and loses every inner, spiritual light of life. But once this is lost, then how can there be a new revelation? Then from God's point of view it is wiser to leave such people without any revelation and to educate them and bring them to activity by means of the bitter consequences that have to result from laziness. For only after that, the people are forced by the need to perform some useful activity and can by that acquire again the capability in which God can show and reveal Himself again, as this is the case now.

[5] And by what I have now shown to you all, gentiles and Jews, you will realize that God did not leave any nation of this Earth without revelation, but when they lost it in the course of time then it was always because of them, as I have shown you. And you, blind Arabian, tell Me now if you have also understood this with your sharp worldly intellect?"

[6] The Arabian said: "Lord and Master, I have well understood it and it is precisely how You have said, but if laziness is an evil that is inborn in man and which he must fight and overcome with the power of his free will, then God should also help him, more precisely in such a way that the one who is weak as such, can – at least during a certain period of his life more easily become lord and master over his inborn laziness. Because to let man completely go down in his laziness without any given help, this I do not find so compatible with godly love, wisdom and mercy."

[7] I said: "You still cannot perceive it at this time but when you yourself will be awakened in the spirit, you will also realize and well understand the reason for all this. But because it has already become midnight and I and My disciples have made a long trip, we will give our limbs the necessary nightly rest, and so the work of today is finished."

[8] When the innkeeper heard that from Me and I stood up from the table, he brought Me and My old disciples to a bedroom where we went immediately to rest.

[9] However, the other disciples, the Essenes and the strangers stayed together for a couple of hours and still a lot was discussed about My deeds and teachings. And

the Arabians became more believing and began to realize who I was. But after awhile the sleep overwhelmed them all and they slept at the table.

## CHAPTER 197

### **About the keeping of feestdays. Questions and objections of the disciples concerning the Essenes.**

[1] When the morning had come, I and the twelve were again on our feet and I said to Peter: "What do you think, since today is the day before the Sabbath to which the old Jews who live in this place attach great importance? Should I work today for the well-being of the people or should we go off work?"

[2] Peter said: "Lord, how can I as a weak and sinful person give You advice in this? For You alone know best which is right. But the sun has not yet risen and You can accomplish with Your will now everything before the sun will illuminate this place. And in order not to offend the old Jews we could keep this day before the Sabbath until the sun has completely set. This day does however not prohibit to speak and to teach, although the Jews attach much importance to this day because they believe that exactly this day is Moses' birthday."

[3] I said: "This is exactly the reason why I speak to you and am asking if you yourselves attach any importance to the day of Moses?"

[4] Peter said: "Lord, we attach importance to the teaching of Moses, but not to his day. It is not even proven that this is the day of the great prophet."

[5] I said: "Although this is indeed the day of the prophet, but this should not hinder us in the least to be busy as much as possible today in order to awaken these old dream explainers from their delusion and to make their foolishnesses clear to them. Let us now go outside again while all the others are still resting, then we will see about all the things that can be done today."

[6] The disciples were satisfied with this and we went directly outside, up on a hill from which the whole of Essaea and the large walls and strongholds of the Essenes could be viewed. From the hill, we also could see the roads that led to Essaea from many sides, and on most of them we could see many people going to that place for help. And so, there was soon much people coming in this place, but our inn was kept free for us.

[7] We were watching for a while how the people came closer, and the disciples had the impression that the people moved on only very slowly.

[8] And the disciple Simon and James the elder said: "Lord, at this speed these people will need from there to Jerusalem seven to eight full days of walking while we here needed only two days, inclusive the halt on the way. How was it actually

possible to come here so fast while other people who moreover let themselves be carried by various pack animals need remarkably more time for it? Were we maybe carried now and then by invisible powers?"

[9] I said: "This could very well have been the case with us on the lonely, long sections of the road, as it was also the case when we traveled through the extended region at the Euphrates and the upper part of Syria, for with the usual manner of walking we should have needed much more time. When later you will travel in My name, you also will be able to move with a greater speed over deserted, extended regions on Earth, where there are no villages and where no people are living."

[10] On this, Andreas asked: "Lord, if I could add the people that are already staying here since a few days because they seek help, to those new people who are crowding together, then there could be several thousands of them. If You will help everyone according to Your love and mercy who seek help with You we will be very busy here for many days, for according to my experience this is the number of people who are crowding almost each day to this place to seek help. Regarding this, it will be difficult to help the Essenes, for they have received a worldwide reputation that will now be difficult to eradicate in one time."

[11] I said: "You still think and speak as a common person. Did you not hear what I have promised yesterday to the chief of the Essenes? When I sent you out before Me into the world I have given you also the power to heal the sick, to cast out evil spirits and to announce the gospel to the poor, and you were able to actively convince yourselves several times of the truth of that power that you have received from Me, because you were able to heal all diseases by the laying on of your hands, except that moonstruck young man because of lack of the right faith."

[12] Now if I was able to give you such power, will I then also not be able to give it also to the Essenes, since they intended in all seriousness to build a heavenly stronghold on Earth for Me, free from all worldly interests? And if they will receive such power from Me – and actually they have already received it – they also will not have to eradicate their worldwide reputation, but should only place it in another and truthful light. Therefore, we will not have to stay long here to help all those many people so to speak every one individually – who seek help. They will also be helped by Me because the Essenes will always be able to help them in My name. Look, your worries were useless."

[13] Let now at this opportunity a lot of them come to this place, so that they will be informed about the new and true institution of this place. Through them it will then soon and easily be known far and wide in the true light, and it will not be necessary at all to send out messengers from here into all directions to free those with wrong understandings from their old superstition. If things are so and not otherwise, we do not have to worry at all about the many people who are traveling to this place."

[14] On this, Peter said: "Lord, what You have told me now is clear, and we are all highly convinced that this will be so in full truth. But how will it happen with the

awakening of the many dead children and other people? For if these will not be awakened, the Essenes will still remain in their old need. But if they will be awakened – of what You are of course capable of then soon still more people will come here with their dead, and will force these Essenes, who are converted now, to wake up their dead. How can this be prevented?”

[15] I said: “Also this will be taken care of and neither one of you should be worried or care about it. But it is good that this place is so separated from other places. That is why many things can be done here for which other places in this time would not be suitable. And that is why this also – but for the last time – can be done to the dead. How and in which manner, this I surely know and so you should not be concerned about it.”

[16] With this, My old disciples were satisfied. Only Judas Iscariot still wanted to make a remark.

[17] But our Thomas interrupted him immediately and said: “The Lord has spoken and after that we only should speak when He asks us, otherwise we should only keep silent and listen.”

[18] Judas Iscariot said: “Then why are the others speaking for which He also did not invite them?”

[19] Thomas said: “This again is no concern for the two of us, for we cannot know if they were innerly invited to it or not. For in the presence of the Lord, nothing will completely happen without His will, since He is, and will always remain, also Lord over our thoughts, wishes and desires. But it will not go well with him who does not heed the voice and the will of the Lord in his own heart – if only he can hear it – and will not conform to it. This is how I think about it, and also this was put into my heart by the Lord, for we human beings can think or say nothing from our own being which is really good.”

[20] On this, Judas Iscariot did not say anything anymore and watched together with us the bare environment, which however by the crowding of many people was now very lively and therefore, as on a clear morning, always very refreshing to see.

## **CHAPTER 198**

### **The Lord and the Arabian robbers**

[1] Along our hill however, there was also a footpath coming from a higher mountain range where Arabians were living. They made use of it to go to Essaea and from there also further. But the Arabians lived for the greatest part on a kind of robbery. Already for a long time they had some right according to which they could

demand taxes from the travelers, and if a traveler would not comply with this demand, also violence was done to him.

[2] When we were harmlessly watching the morning scenes, nearly 20 of the formerly mentioned mountain Arabs came along the footpath toward us, stood still and asked us in a not very friendly tone if we already had paid the usual taxes to someone of their tribe.

[3] I said: "Not until now and we also will not do that now or later, this for the following reasons: firstly we never carry money or other earthly treasures with us, secondly you have no right to ask taxes from us or from other strangers, for it is written: 'You will not do to your fellowman what you do not want him to do to you.' And finally we are very mighty beings who can send away such insolent extortioners and are able to chastise them in a sensitive manner. Therefore, I give you the advice to disappear immediately and not to demand taxes from any traveler, except if you ask them. If you will comply with what I have advised you now, then you will do good, in the other case you will fare badly."

[4] When the Arabs heard that from Me, some of them were surprised and said: "It happens only seldom that strangers who see us standing well armed before them are coming to us with such words. And these thirteen men would certainly not do that if they could not count on one or the other extraordinary power. So it will be advisable to us not to interfere any further with these men."

[5] The one half agreed on that, but the other half said: "Yes, if we always will let ourselves be frightened by such threats we can as well give up our ancient right and turn to beggary. If these strangers will really carry no money or other treasures, they are free without question, but if they carry something anyway, they also will have to pay to us the taxes we asked for. So let us examine them to see if they are completely without any money or other treasures."

[6] Upon this, they came standing very closely to Me, and one of them tried also to touch Me with his hand. However, as soon as he touched My garment, fire shot out from the ground and burned his hand. Then all the others were frightened so much that they immediately fell down before Me and begged Me for mercy.

[7] But I said: "I told you beforehand what you can expect if you want to do violence to us. One of you has tried it and has already received his reward. If you others also want to receive the same reward, then do also violence to us."

[8] All of them cried out: "Oh no, oh no, this we will never do, not to you who are like gods, and also never more to anyone else, and we will observe what You have advised to us, but let us go our way in peace and let no more evil come over us."

[9] On this I answered: "Then stand up and tell also your companions what I have told you."

[10] However, the one whose hand was burned howled because of the pain and he begged Me to remove the pain from him, for he believed that I also can do that.



[11] And I said: "This is surely possible to Me, but because you are the worst of your gang, you must now also carry the reward that you have deserved already for a long time. However, when you will ever improve your life completely, then also your pain will cease. But in the place down there you will find a spring. Go to it and dip your hand in the water, then your pain will be relieved."

[12] Then these mountain Arabs stood up and hurried down to the place. The one with the burned hand hurried the most in order to come quickly to the spring that was exactly located in front of the inn where we were staying, and he asked the guard of the spring to receive water from it. In return of a small payment he gave him a big dish of pure water in which he put immediately his hand. At once he felt the unbearable pain to be relieved and he praised Me because I had relieved his pain.

[13] Now a few people came out of the inn, and heard from the Arabs what happened to them on that hill. So the guests of the inn were informed about the place where I had gone in the morning, and so they all, together with the innkeeper, went immediately on the hill, and when they came to Me they expressed their great joy because they found Me back. The chief of the Essenes told Me about all the things he had discussed with the Arab with the burned hand and told Me also how he praised Me because I had relieved his pain by the water of the spring.

[14] But I said: "Look, this was a very good lesson for those privileged robbers of this region where a stranger can hardly pass through without being robbed of a third of his property. These will now also tell what happened to them here to their companions, who are spying along the various roads for strangers to impose taxes upon them and to take it away to a large extent in a merciless way. These companions will certainly also desist of their activities and will not trouble so much the strangers anymore as this has already been the case for a long time.

[15] You also should take care in the future that this old abuse will be restrained. For after I will have gone it should be among the people exactly as it was during the time of the first men on Earth. They should be able to walk around as free brothers on the land which is their property and should meet each other everywhere with true love, and in case of emergencies, support them if possible. But to restrict each other of the rightful freedom by all kinds of mistreatments is no more heavenly but hellish. The more restrictions of the rightful freedom to travel by greedy and imperious people, the more Hell and the less Heaven will be present among the people.

[16] But who are the ones that hinder their rightful freedom to travel that is so necessary for the higher development of the soul? In the first place, the so-called rulers whose power consists of corruptible mercenaries. Although they allow rich people to travel, yet they want ransom money in return and give them a travel card for a certain time, after which they have to buy a new one if ever they still want to travel around for a longer time. During this time it is unfortunately not possible otherwise, because the blind people have already since long turned themselves away from God and thus also from everything that is heavenly, and have turned to

the slavery of sins and Hell. But as it is now, it should not stay that way among the good people.

[17] The second and even more stubborn group, who restrict people the rightful freedom to travel are the different priests, the pagan and Jewish ones, of whom the last mentioned are in this time completely equal to the pagans. To them the freedom to travel of their faithful ones is an abomination, because men could by traveling acquire too much experience and would no more believe the deceptions in their own country, which would in course of time have a bad influence on the income of these national deceivers and worldly loafers.

[18] But in order to restrict as much as possible the freedom to travel of the people, the mentioned priests give to some rude people – with the silent approval of the present worldly governors – the authorization, in return of a certain payment, to stop travelers and ask such taxes from them, so that future traveling becomes either very difficult for them or often completely impossible.

[19] And look, this is then already the perfect Hell among men. Because of this, often the most wild battles and murder and manslaughter will arise. Since the travelers surely know beforehand what can happen to them on one or the other road or in a certain region, they travel in large caravans at the same time, and persistently offer resistance against such robbers who, namely in this region, are largely represented. The impact and consequences of such battles you know all too well and it is therefore really not necessary to describe them further to you. Do you perhaps believe that such a thing could be determined by God's will?

[20] It is true that, if all mankind would finally begin to travel if the freedom to travel would have no wise restrictions, then the cultivation of the soil – which is necessary for the physical life of men – would be greatly harmed. But look, this has been taken care of by God who has given men, just like the bees, different talents.”

## **CHAPTER 199**

### **About the purpose and advantage of traveling**

[1] If you look at the bees, you will find different kinds among them. First there is the queen bee that leads the main order in the house, then there are the worker bees that work in the house, and further there are the collector bees that zealously have to travel to collect honey and wax the honey for nutrition and the wax for the construction of cells. Look, so there are also human beings with an inborn sense for work in the house, and therefore they are absolutely not desirous to travel. If all human beings were provided with this quality, they all too soon would pine away and would, like the animals, become wild in their ancient manners and customs.

[2] Therefore, also in a small community there are people who have a great urge to travel. Along their trips they obtain all kinds of good and often also bitter experiences. Richly provided of these they return home again and bring all kinds of spiritual honey and wax to their relatives, and so in their homeland they become teachers and promoters of all cultures, which is definitely a very good thing.

[3] But when people who God has chosen to travel around the whole world to gather all kinds of treasures for the people at home are too strongly hindered in their freedom for traveling, then this is certainly against God's will, and so it is evil and belongs to Hell.

[4] What would be said about Myself if I would not travel to the people in many different places? Would it be their fault if no light of life would come among them?

[5] But I personally have said and am still saying to all My disciples: 'Go out into all the world to every nation and proclaim the gospel to them.' And when I say this, I certainly cannot approve that the rightful freedom to travel of the people is restricted in a disgraceful manner. But then I can only show it in the light in which I see it, because with a total restriction of the rightful freedom to travel it is indeed as good as impossible to spread My teaching, and that is why I will know how to chastise everyone who will act contrary to My will.

[6] So you, Essenes, accept from now on your task for this purpose, and take care that the streets and roads become free, then I will bless you all the more for that and will give you power over all evil spirits, and then must happen what you will in My name.

[7] Just ask yourselves if a man to whom it is forbidden to seek, will ever be able to find something. To seek, ask and knock at the door of fellowman must be left completely free for every human being. Remember this well what I have now told and shown you during the rising of the sun, and act accordingly."

[8] The chief said: "O Lord and Master, we will do whatever we are and will be capable of, and please, by Your mercy, still increase it in us for all times. Already for a long time we have viewed that old abuse with the greatest disapproval, especially in this region, and have also opposed it as much as possible. But it always had little result, for it soon became clear to us that not so much Rome was behind it but Jerusalem with Herod and the temple servants to whom we were a thorn in the flesh. They always sent their messengers to these Arabs and could provide them with permits to rob, and we finally even had to approve for form's sake in order not to be in danger ourselves.

[9] But because we know now what Your will is, we will from now on certainly act very strongly against this old mischief, and all these many streets will certainly be purified from these robbers. But in many other places where we do not come and where, as far as we know, the temple servants are doing even greater mischief, You, o Lord and Master, will take care that action will be taken against them with the greatest determination."

[10] I said: "This has largely been taken care of, and in the future even more care will be taken of it when necessary.

[11] Everyone who will travel in My name over the whole world to proclaim My teaching to the nations as pure as he has received it from Me will travel safely over all roads and streets and will not be attacked by any street robber. He will be able to walk over snakes, salamanders and scorpions, and they will not be able to harm him. And if someone would mix poison in his food or drink, it will not harm his body and blood. And if he would come into whole troops of wolves, lions, tigers, panthers, hyenas, bears and wild boars, then these furious animals will not only not be able to harm him in any way, but will be of service to him in case of need, for a person who is filled with the Spirit of God is also lord over the fury and anger of malicious animals just as he is also lord over all elements, if he carries the faith for it without any doubt in his heart and also in his soul.

[12] But in course of time, there also will be a lot of false prophets traveling in My name to the foreign people in all the nations of the world – although only in appearance to spread My teaching among them, but in fact only to receive many earthly goods from the foreign nations, and for this reason they will turn and change My teaching in such a way that this will be most suitable for their pursuit of profit.

[13] Well now, such messengers cannot count on the protection as I have promised to you here. For he who will not work for Me and for the truthful spreading of God's Kingdom on Earth among the people, but only for himself and his world, will never be accepted by Me and can also not expect any protection or reward from Me. He only can seek his protection, his help and his reward in himself and in his world.

[14] And even if he will call Me in his need: 'Lord, Lord, help me in my great need', then the answer will be laid in his heart and conscience: 'Why do you, worldly man, call Me for help? I do not know you and I also have never accepted you, for on your own you have without any faith in Me and only because of worldly gain, traveled so-called in My name as a false teacher over the whole world. Now help yourself, now that you are in need and misery, for I do not owe you any help since you also have done nothing for Me. Because you actually did not go out voluntarily, driven by faith in Me, neither by the true love for the salvation of men, but only for the sake of your own earthly welfare. And even less were you ever called or invited by Me. You have set out for danger for your own advantage. So help yourself now, or maybe they who have sent you can help you.'

[15] Although, for the sake of My true name, My true disciples will in the future also have much trouble with and endure much persecution from the worldly people and on the part of many false prophets and teachers who are so-called acting in My name. But by that they will always be able to count on My help and on My special protection and reward, but the world and its prophets never. They can only protect themselves with the sword in their hand and secure themselves against the dangers,

but finally it will be like this: he who will handle the sword will also perish by the sword.”

## CHAPTER 200

### Instructing the teachers

[1] And look, this is now how the One to whom all power in Heaven and on Earth has been given out of Himself since eternity, has spoken to you and to all of you who are present here, and therefore you also can believe that I will do everything I have promised. So you should not worry about anything else except passing on My teaching to the nations as purely as you have heard it from me.

[2] I have given you the teaching and the power to do wonders in My name for free, and so you also should give all that for free to the nations. However, if the people will love you for the sake of My name and want to serve you with all kindness, then you also may except this kindness, as it is permitted by Moses, for whoever serves love by love, serving in this way God's true altar, may also live by the altar.

[3] If someone out of true love will do something good to a called teacher, helper or prophet, I will also accept that as if he had done it for Me, and he will receive the reward of a prophet. For even those who – in their innocence and in the blindness of which they are not guilty – will bring offerings to the false teachers and prophets, will be richly compensated by Me, for they believe that they are pleasing God by that. So also I will compensate all the more richer those people who out of true and pure love for Me have done something good to those who I have sent to them and who I have awakened for them.

[4] Therefore, in the future you can also say to those who have found comfort and help with you, asking you what kind of offering they should bring you for that, according to their old manners and customs: 'We have done this out of God's love which has given us such a mighty grace for free. However, if you also have the love of God in you, which you have come to know through us, then do what this love will command you to do, for we have many poor people around us who need your love. But for what we have done for you in the name of the Lord there is no charge as before, but from now on until the end of times we will do that for free, because also we have received this invaluable grace from God for free for the salvation of every person who believes in the God whom we are proclaiming, who will keep His commandments, love Him above all and his neighbor as himself.'

[5] So when people are out of love voluntarily doing for you or giving you one or the other thing, then you can also accept it without objection in all love and kindness. But from the poor you should not accept anything, even under this condition, but you

should moreover support them in all love and kindness, so that they will be aware of God's eternal love and kindness.

[6] Now I have revealed, namely to you Essenes, how all things should be and also will be in the future and what My true disciples should do and can expect, and so we can leave this hill and go down to the inn where the morning meal is already prepared. Only after that we will start with the work for which reason you have asked Me in the fullest faith to come to you.

[7] However, what I have told you here, keep that to yourselves for the time being, since I have entrusted this to you on this lonely hill without any strangers to witness. However, to those who will step in your footprints you should inform them completely. For if someone does not know how he should carry out his profession and is not informed of what his profession consists, then how will he be able to carry it out? That is why everyone who wants to carry out My profession on Earth among the people must be very well acquainted with it and be entirely convinced about everything, otherwise he is and will remain a dead and blind teacher.

[8] Because a teacher who truly and actively will teach in My name, needs more than the knowledge to read the Scripture and then to read it aloud to other people. I say to you: the letter is dead – and also the one who only reads it while he himself does not understand it and will thus also not act accordingly – so that he can awaken in the spirit and come to life. Only the spirit makes alive and gives the right understanding and active power.

[9] As you are now instructed by God, every true teacher must in the whole future be instructed by God before he can assume a godly profession, for if a person, of no matter what kind of profession, wants to become a good worker at the same level of a master, he surely must learn it first from a master of that profession. However, in this profession, which consists of the most important and most holy for every human being, I alone am the Master. Thus, whoever wants to teach this to the people with the best result must first learn it from Me.

[10] That is why I said to you that those who will step in your footprints and will continue the profession that I have entrusted to you now, must be well instructed in all the things that I have now entrusted to you. For the other people it is however sufficient that they actively believe in Me, love Me above all and the fellowman as themselves. Because this covers all of Moses, the law and all prophets, and the result of it is eternal life, and in the opposite case eternal death out of which a soul will hardly awaken to life."

[11] Now the chief said: "O Lord and Master, we all have heard, understood and also taken deeply at heart Your very important words of life. Only one thing at least is not completely clear to me. What it is that we should do and observe during the profession that You have entrusted to us, that we have now well heard and learned from You, the only true Master, but how will those who later will assume our

profession be able to do that, since You surely will not always be personally among us, as this is now fortunately the case for us?"

[12] I said, while we were already going down the hill: "By far you still have not yet learned everything from Me what you will need in order to perform completely well the profession that I have entrusted to you, and nevertheless you will soon learn from Me all the rest without My personal presence. For even if I will not be present bodily as a person as I am now, I still will be present in the spirit of My love, wisdom, might and power. And that Spirit will always teach you whatever you should do and speak. It will put the words that you should speak in your heart and in your mouth.

[13] And as you will be instructed in this manner by My Spirit in all wisdom from God, also your true successors will be instructed in everything without My bodily presence. For truly I say to you: where I am speaking and working now, so also it is only My Spirit that speaks and works, which is God as the Father in eternity, and not My bodily person that first has to be dissolved to enter entirely into the glory of the Father.

[14] And if you know this now, you will now also understand how someone for the sake of eternal life always can and will be instructed by Me, even without this bodily personality of Mine."

## **CHAPTER 201**

### **The healing of the sick people of the chief of the Essenes**

[1] When the chief heard this of Me, he thanked Me with all his heart, for by this a great burden was taken away from him. While we were having this important discussion with each other, we arrived at our inn where already a rich and well-prepared morning meal was waiting for us. So we went immediately to sit at the table that was full of food and drinks. I thanked and blessed the food and wine, and then we took the morning meal in a cheerful mood and with moderation, about which the innkeeper and his wife who had prepared the meal for us were truly rejoicing.

[2] Also a few of the most prominent Essenes, with the chief in charge, were sitting at our table and were eating and drinking with great enjoyment and cheerfulness. This was noticed by a few strangers who sat at different tables while having their morning bread, and they said among each other: "Something very special must be happening there, because those very prominent saviors who otherwise look so serious are now so cheerful as nobody has ever seen them before."

[3] These words were however well heard by the chief and he said to the strangers: "Listen, you who are now having these thoughts about us. It is sufficient for mortal men, who are facing death, to walk on Earth with sad and serious faces

and by that are showing that they are friends of life and not of death. But if a mortal human being, as we also were before, has penetrated from death to life and has put on the garment of entire immortality, then he also can be full of joy and cheerfulness already on Earth as if he were already in God's Heavens. But you will of course not yet perceive and understand this now. But also for you the time can come that you will perceive and understand it."

[4] Then the strangers did not say anything anymore, and we continued to eat and drink.

[5] When we had finished the meal, the young Arabian from Egypt, who had been healed by Me the evening before, came together with still a few other people who were lame and very crippled. He walked towards Me and asked Me if I would also like to heal them, for, so he said, they also were from this region and were a burden for themselves and their fellowmen, which was very sad to them because in their miserable condition they were not able to do anything good for anyone and they had to be continuously helped and maintained by those who had pity on them.

[6] I said to the Arabian: "It is true that I have told you and also those who were with you yesterday not to speak to strangers about what I have done to you. You have done that in general, and out of mercy you only have told these few who are suffering where and how you were helped. Now you have taken them with you, and you yourself have pleaded for them, which gives Me a good testimony about your heart, and so your just request will not remain unanswered by Me, for the right, pure and unselfish love and mercy of a person for his suffering brothers will also with Me find always love, mercy, and it will be heard, for it is written: 'The prayer of a good, pure, believing and pious heart will at all times be heard by God.'

[7] But so that in the future – if you will believe what the Essenes will teach you – you also may find help with them, I have given them the might and power to heal afflictions in My name, just as I have healed you yesterday evening. And now the chief should lay hands upon the lame and crippled, then they will be helped."

[8] When the chief heard that from Me, he asked Me to help still for this time the disabled Myself, because for such work he still felt too unworthy and in his mind also still too powerless.

[9] I said: "Just do as I have told you, for a true disciple should always begin a work while the master is watching, so that the master – if the disciple would not succeed something – can draw his attention to his faults and the reason for the failure, for no disciple is as perfect as his master, but once he will become like his master – through his zeal and diligence – then, just as the master, he will no more fail in anything. So do now as I have told you, then everything will turn out right and will be completely fine."

[10] Only now, the chief took courage and said: "O Lord and Master, now and always, simply and solely, Your will be done." After these words, he stood up and went with great emotion to the disabled, stood among them and said: "In the name of



the One who only is almighty, more than holy and endlessly good, full of love and merciful, I lay my weak hands upon you and may the great Lord and Master help you by that.”

[11] When the chief – while saying this expression, which was later on used by all My disciples in the healing of the sick – laid hands on the crippled, everyone of them became healed at once, in such a way as if there never had been anything wrong with them.

[12] Only one of them, having lost both of his hands up to the elbows because of a fall, and whose feet were also paralyzed, that were healed, did not receive his arms back and he said to the chief: “Since you have now by the will of the only almighty Lord already set me free from all my other afflictions, I believe now also very firmly that you can also create my lost hands.”

[13] The chief said, somehow embarrassed: “Yes, you my friend, the Lord and Master is surely able to do that Himself since His power can call worlds into existence out of nothing, but I am only a weak disciple and cannot do that, for there is a great difference between healing and creating.

[14] When a plant is withering in the garden and looks sick, one can give it water, then it will become fresh and healthy again, and this is called healing. But if there is not a single plant in the garden, the sprinkling on the bare ground has no use at all, for we men, even with the best intention and with the strongest faith, cannot call even the smallest moss plant into existence. Only God’s almighty will can do that.

[15] You, friend, will therefore also clearly realize that I as a human being was able, through the mercy of the Lord and Master, to heal indeed your still existing – although paralyzed – limbs, but I cannot create anew your entirely lost arms.”

[16] The man without arms could understand this indeed, but still he said to the chief: “If the great Lord and Master has given you this great power to heal such crippled people, as we were before, so suddenly and miraculously through your word and through the laying on of your hands, which is actually the same as a complete new creation, then it still should be possible to restore my lost hands. That will probably not be less possible for you and that Master as the very sudden healing of our paralyzed and entirely crippled limbs, sense organs and sick inward parts. For look, I even can feel my both lost hands as if I still had them, and I even feel now and then as it were a burning pain in my two lost arms, and thus I believe that my soul has not lost the hands, even if my body has lost them.

[17] Furthermore I am of the opinion that through the power of a true and almighty God, also a lost part of the body can be restored to someone, just as an elephant’s teeth that are cast, the deer its antlers, the crab its pincers, and even us human beings our hairs that are shaved off and our nails that are cut off. It certainly would only depend on the will of God, on the right faith of a true disciple of God and on the suffering person.”

[18] After these very meaningful words of the man without hands, who was a migrated Jew, the chief did not know what he should do at that moment. Did he have to lay on hands on the man without hands one more time, with a very firm faith, or should he first discuss with Me about it whether and how the desire of the man without hands could possibly be granted? He preferred the second and came with this matter to Me.

[19] And I said to him: "See how good it was that you, while I was watching, have done a first work, and thereby have stumbled over a little lack of faith and trust in God's love, wisdom and power. If you, without doubting, would also have included in your faith the restoration of the arms of the Egyptian Jew, then he would have his hands by now, but being afraid you retreated and thought that this matter would be impossible, and so that man did not receive his lost hands back. But go now and believe firmly that with Me all things are possible. Lay your hands upon him once more, then he also will receive his hands anew."

[20] After these words of Mine, the chief, named Roklus, went full of the firmest faith again to the man without hands and said: "Since you yourself believe, and as a Jew know the almightiness of the only true God, it will be done according to your desire and faith, in the name of that great Lord and Master in who lives bodily the fullness of God's Spirit."

[21] When the chief had said that over the man without hands, he immediately received his lost hands back.

## **CHAPTER 202**

### **The healing of the poor**

[1] All the Jews and gentiles who were now healed, thanked Me, and they glorified and praised Me beyond measure.

[2] And the one who received his arms back said aloud: "All thanks, all glory, all honor and love to God on high, who has now given such a might and power to a Man. Many thousands are staying here around the great stronghold of wonders and are hoping for help and comfort, but they will not be helped there. Here is now the true Stronghold of Wonders, where everyone can be helped. Thanks also to the young Arabian who has shown us the way to this true Stronghold of Wonders of God, the Lord and Master, and has brought us along this straight way unto here.

[3] O, if those many thousands, who are staying now for already many months around the great stronghold because of their hope for help, would know this, how quickly they would leave that dead stronghold and come to this place where the great Lord and Master is here now Himself, living as a Human Being among men,

and who gives His friends eternal life and the power to heal all sicknesses. Would it not be like a message that comes purely out of the Heavens for the many who are suffering and are inconsolable, if we, who are healed, were permitted to bring them the news as to where the true, living Stronghold of Wonders is now?"

[4] I said: "Because you have found in yourself the conviction of who I am, you can go there, together with the others who are healed, and for the moment reveal only to the poor and needy where they can be helped if they have faith and a real trust. But the rich, who have mostly brought their many dead children here in well-closed coffins in order to revive them again, you should not tell them yet, for there is still time enough to help them, and first they will have to hear a preaching."

[5] When I had said that to those who were healed, they all thanked Me and then hurried to the great open square that was surrounded by the great stronghold and the long ring-walls, and was called 'The great waiting square'. There they informed the poor about the true Stronghold of Wonders, which was very easy for them because they were assigned to a separate place that was located the farthest away from the stronghold and therefore they were now the closest to the Stronghold of Wonders.

[6] When those who were healed, came to them and they all could soon see that they were completely healed, they were asked immediately by all the many poor and needy: "Where, where, how and when were you healed? Barely one hour ago you were still the last and mostly behind of us and we have not seen that anyone has called you to the stronghold and were brought to it and were let in. O, bring us also to that place of salvation."

[7] Then the Jew said: "Believe and trust and give honor all of you to the one and only true God of the Jews. Follow us, the best you can, then you will be helped. For at the place where we were healed is now the true, living Stronghold of Wonders."

[8] When the poor, who were afflicted with all kinds of illnesses, contagious diseases and terrible rashes, and the blind, deaf, mute, those who suffered from gout and all kinds of lame and crippled people, heard that, they began to leave the square the best they could. Those who were blind and those who were too seriously lamed and too crippled were of course led and also carried by their guides, so that they could arrive as fast as possible at the place of salvation.

[9] After one hour, there were more than one thousand disabled people on the whole big square in front of the inn, and immediately after that, the healed Jew came to us in the dining hall to announce this to Me with great respect.

[10] Then I said to the chief Roklus: "Now go outside, stretch out your hands in My name in one time over them all, which will work as powerful as if you would have laid your hands on each one of them individually – then they all will be healed."

[11] Roklus did that immediately, and look, at the same moment they were all healed.

[12] After this great healing took place, there was a rejoicing among the healed ones, almost without end, and many pushed their way to the chief and said: “Oh, how was this now possible to you, and otherwise never?”

[13] Roklus said: “You should not praise me for that, because the God of the Jews, the one and only true God, has done this for you. Believe in Him and praise only Him for that.”

[14] Then they all asked: “Where, where is this one and only true God, so that we can fall down before Him and worship Him only?”

[15] Now I came outside to Roklus and said to him: “Tell them that they should thank the God of the Jews only in their heart, which He will certainly hear, and that they should go now to their inns to strengthen themselves with food and drink. Only this afternoon these poor will see Me.”

[16] When Roklus had said that to those who were healed, they obeyed, stood up from the square in a supple way and went to their inns immediately, where they were served at once in the best way by the innkeepers who were greatly amazed.

[17] The innkeepers were very puzzled and said: “A mightier Man must have come to this place, because never before it was heard of such healing here.”

## **CHAPTER 203**

### **The attempt of the rich**

[1] But now, also the many rich, who also were waiting for months to receive help and who made much expenses for that, noticed that the many poor were already entirely healed, and they said: “Why were you poor people – who are actually sustained by us – helped sooner than we?”

[2] They (the poor) said: “This we do not know. We were however not healed in the stronghold but outside in front of the last and most insignificant inn of this village, and so we did not have any priority over you in the great stronghold of wonders. But we believe that the true Stronghold of Wonders is now in that inn. Go to it yourself and take information there, then they surely will give you an answer.”

[3] When the rich heard that from the poor, they did not know what they should do or undertake at that moment. But after having thought about it for a while they finally took a decision, and quite a great number of them went to our inn and took information there from the personnel about this matter. But these referred them to us in the dining hall.

[4] However, the rich said to the personnel: “Listen, we are people with worldly knowledge and other higher education and cannot and will not force our way. Let one of you go inside and report to us if it is permitted that we should come to the saviors

now, then we will also give a good reward to the one who will give us a good report. For we know already for years that it is difficult to see and even more difficult to talk to the local saviors, and certainly to their chief. If we now would go to them unannounced and would come into the rooms that are occupied by them, they would perhaps blame us, and then we could wait even longer before we will be allowed to meet them. That is why we are asking you – because you are of service here – to announce to us beforehand, and also, as said, in return of a good reward, to take care that we can come in to meet them.

[5] One of the servants said: “The saviors are gathered as guests at the table, and everyone can freely enter – no matter if he is rich or poor – and order something in the dining hall to strengthen his body, for our wine is good, just like our bread and also our other food, and in this inn of ours it will never happen that someone will be asked too much money. The poor went into the dining hall unannounced, and their request was granted at once, then why should it be for you, prominent people, seem strange to do the same? Go inside and do what the poor have done before.”

[6] After these words the house servants left the rich and went to work.

[7] When the rich realized that they could achieve nothing with these unselfish servants, they began to draw lots among each other, to know who of them would go into the hall first. It so happened that the lot fell on the one with the least of courage.

[8] That one started to make excuses and asked the others to go nonetheless into the hall first, for he had too little courage for that. Then they tried to let each other go first, and nobody dared to put his hand on the door lock to open the door.

[9] And one of them (they were 30 altogether) said: “This is really strange. I often stood very courageously fighting with the sword in front of the most embittered enemies and did not feel any fear and no anguish, and here I feel fear and anguish. How can that be?”

[10] While the 30 rich people were still talking like that with one another, I told Roklus that he should open the door for the 30 prominent men and let them come into the hall.

[11] Roklus did so immediately. But when the 30 saw the chief, whom they knew well and took him for almost a god, they were frightened, bowed before him unto the ground and not one of them had the courage to speak to him.

[12] But Roklus said: “Friends, although it is appropriate for man to be humble and modest, but here it is not right. I am a man as you, and I can do as little out of myself as one of you. If God, the one and true One, in whom the Jews believe, is merciful by my word and prayer, then all the honor should go to Him and not to me who am powerless and can do nothing out of myself. Now be courageous and come to us into the hall to present your request.”

[13] Only now, the 30 lifted up their head again and also their whole body and went now somehow more courageous and determined into the hall where the kind innkeeper showed them a table and also asked them if they would like to have bread

and wine. And they immediately asked for both because they still did not eat anything that morning.

[14] These 30 men came from Cairo in Egypt and belonged also to the Jewish tribe, but their ancestors fled to Egypt already during the time of the Babylonian exile, and thus these 30 men had still some knowledge about Moses and a few prophets and they observed the day of Moses when they were among the Jews, but they themselves believed more in the priests of Egypt, their mysteries and laws. Since they thought to be among many Jews, they also wanted to honor the day of Moses and fast the whole day, but when they saw bread, wine and all kinds of other food on our table, they let them also bring immediately bread and wine, and they ate and drank very tastefully.

[15] When they soon had strengthened themselves sufficiently, they took courage, and one of the most prominent stood up from his seat, went with great respect standing before Roklus and said: "Forgive me, supreme savior of this stronghold, which is famous in the whole world. We and still a lot more people with us are waiting for almost two months with our dead children who are kept in iron coffins. We wanted to present our request, if ever it still would be possible to bring our children back to life, and for this reason we set up our waiting camp very close to the main entrance of the stronghold of wonders. The servants of the stronghold gave us the assurance that we soon would be happy because it would be our turn, but until now the hope was in vain.

[16] Far below the place we are staying, is a big group of all kinds and all sorts of poor beggars and crippled people to whom we daily gave alms. Well now, they surely had for themselves much less hope than we to be admitted into the stronghold of wonders. And just look, only one hour ago all these people stood up, since they were of course called to this place before us, and soon after that we saw that all those kinds and all sorts of disabled people – whom we know already well – were completely healed of all their afflictions. They praised God above all, went into the inn and strengthened themselves with bread and wine. When we asked them where this so exceptional mercy had come over them, they named this inn the new and true stronghold of wonders and said that we also should come here to convince ourselves of everything. And so we are here to finally present our supplications and requests with the deepest respect before you, because you as chief of the Essenes are capable of doing wonders."

[17] On this, Roklus said: "But friends, what is wrong with you? As far as I can see, you are healthy and your clothing shows that you are also very rich people. What is lacking to you and with what can you be helped?"

[18] Then one of the thirty men said: "All thanks to the ancient and only true God of the Jews, the God of Abraham, Isaac and Jacob that we are still healthy, and that we also do not lack all kinds of riches, but our children have died, and now we are almost completely childless and have thus no offspring and no heirs. However, we

know that here, already a lot of times, deceased children were brought back to life again, and thus we have, as you surely know already, brought our dead children here in Essaea in well closed coffins to let them – if possible and in return of a desired offering – be brought back to life again by you. The coffins are in the resurrection crypt, which you have allocated for that and where we have delivered them already a couple of months ago. Also, we have already paid the requested fee to your appointed watchers. And now we are here to ask you if you would like to be merciful to us and give us back the life of our children, and for that we are willing to lay down at your feet every desired offering.”

[19] Now Roklus said: “Listen to me now, friends. I know that you have brought your children a total of almost 200 – to this place, despite the fact that I have sent messengers already one year ago to all the places on Earth that are known to me to announce everywhere to the people loud and clear that we may not awaken dead children to life anymore and will also not do that. Our messengers will also have announced this in Cairo, as they also have announced it in many other places, as we know for sure. But if you knew that, then why have you troubled yourselves in vain and made these great expenses?”

[20] The thirty said: “Supreme master, it is true that we have received that message, but our too great sadness for our children who have died from a contagious children’s disease as has never spread before since time immemorial in our city and region, has compelled us to still try once more, after the payment of great offerings, if we maybe could still with you – perhaps for the last time – find mercy and an answer to our request. But if this would be no more possible, despite all our begging, waiting and offering, we have decided to bring our dead children to Galilee, to that new great prophet, about whom we have heard from travelers that He heals not only all sicknesses, but awakens also dead people by His word and by the might of His will. But nevertheless, we ask you for this mercy. Hear us, and give back our children alive to us.”

## **CHAPTER 204**

### **Roklus sends the rich to the Lord**

[1] Roklus said: “Look, friends, I am a human being who is quite as weak and powerless as you yourselves, and I also have never possessed the power and might to awaken a person, who was already completely dead, to life again, or to give a new body to a soul who has lost his body. This is only possible to God or to a prophet who

is filled with God's Spirit in order to show to the people again the lost way to the eternal life of the soul.

[2] But if God Himself commands to leave the deceased ones in the rest which is determined by Him, and not to give the living any useless hope and unfounded joy by all kinds of magic arts, then you will also understand that we Essenes have to obey God, for He has revealed and shown Himself to us. And only now we realize that He is as He is and what His intentions are for us human beings. Thus, we cannot involve ourselves anymore with that old magic which has not any value, but only with the one and only true and almighty God, through our love for Him and our fellowmen, and by entirely fulfilling His will, which He has revealed to us. And that is why we cannot and may not do anymore what He has forbidden to us. But ask Him, the eternal great Master of life. Whatever He will do for you, will truly be good."

[3] Another good speaker from the group of 30 said: "But master and chief of the mighty brothers, you surely have healed all those disabled people in one time, and even given back the lost hands of someone, and some even their eyes, noses and ears, only by the laying on of your hands and by the words that you spoke. This seems to me more than the awakening of a dead child – who still has completely all of his limbs – from the sleep of death. If you were able to do that, it is hardly believable to us that you cannot bring our children back to live in the same manner, if you only want it."

[4] Roklus, now being a bit embarrassed, said: "Friends, I do not want to leave you any longer in uncertainty, but tell and show you frankly the full, pure truth. Look, you just have spoken out openly your conclusion that you want to travel to Galilee to the new, great prophet of the Jews if you would not find any help here. And I tell you that this would be very good for you, if this would be necessary. You do not know the prophet, but I know Him and I tell you that He is endlessly much more than a prophet. He is namely the One of whom all prophets have prophesied that He would come into this world in the flesh. And those who would believe in Him and would love Him above all as the only Lord of Heaven and Earth and all life, He will set free from the slavery of the ancient sin, the devil and eternal death.

[5] Look, that is the prophet to whom you want to go. He could of course awaken your dead children again, for only to Him nothing is impossible. And, listen further: only in and by His name, which is more than holy, I have at His command helped the disabled ones. That is why those who are healed have praised only Him and not me. Do you now understand this supreme wonderful matter?"

[6] Now the 30 looked very surprised, and the speaker asked Roklus immediately: "Then where, where is He, the almighty, so that we can go to Him and give Him the honor which only He deserves?"

[7] Roklus said: "Listen, friends, when someone is standing unexpectedly close to a great event and cannot see with his reason and oftentimes also not with his eyes and ears, that which is great and special and is already very close to him, man has a



peculiar sense organ in his heart, which is called intuition. When something – without man knowing it – is extremely good and brings happiness and blessing and is close to him, the heart becomes by that very joyful and cheerful, but in the opposite case sad and depressed. Now ask your inner intuition. How is it disposed? What is your heart feeling?”

[8] The speaker said: “At least mine feels happy as if the most High and most Holy One is somewhere near – even in this inn. That is why I feel a special happiness in me, although my heart as well as that of all my companions has actually no special reason to be in a happy mood, for as far as I am concerned I have – mark you – already brought four dead children on the long way to this place in the hope that they would be awakened to life again, and have waited in vain for two full months. This is certainly a circumstance, which for very understandable reasons cannot make the heart happy and cheerful. And still, we are today already since the early morning quite remarkably very cheerful and joyful and can no more imagine that we were sad before. Yes, in my heart I even have the feeling as if someone gives me the assurance that I will bring back my four children alive to Cairo.”

[9] Then also the others said: “Also we are feeling the same thing, and it seems to us that it will indeed be so and not otherwise. But our heart has now enflamed into a joyful longing. So do not leave us, o master, any longer in uncertainty and tell us where the Most High personally is now. In the spirit He is present everywhere, just as we old Jews still know about the God of Abraham, Isaac and Jacob. He sees everything, hears everything, knows everything, creates everything and maintains everything. But since He Himself is now, according to the old promises, living among the people of this Earth in a human form and showing great kindness to them, we also would like to see the old Creator and Father of men with our physical eyes and hear His Fatherly voice with our soiled ears – of course, unfortunately still as being great sinners in God’s eyes – so that we will be able to say to everyone at home: ‘We have seen God and have spoken to Him, and have heard His will from His own mouth according to which all men should act and live.’ Tell us, great master and chief of this institution of wonders, which is famous of old, where He is now – maybe even close to us – He whose name no human tongue nor the tongues of all angels can speak out.”

## **CHAPTER 205**

### **The true worship of the Lord**

[1] Now Roklus said: “Well now, raise your heart and your eyes. This Man, who is sitting here at my right side at the table and examines the heart and kidneys of each one of us, is the One to whom you wanted to travel to Galilee.”

[2] When the 30 heard that from Roklus, they fell down in deep awe with their face to the ground and called out: "Honor to You, God on high! Holy and above all, eternally mighty is Your name! O Lord from eternity, do not reject us, children of Abraham, and be forgiving and merciful! Your holy will only, will be our law for the whole future according to which we want to act, live and die!"

[3] On this I said: "Now all this is very praiseworthy for Me, but in this position of yours I cannot speak with you. Stand up as free and wise thinking men and refrain from an exaggerated respect. For I did not come to you to let Myself be worshipped and honored as an idol by blind pagans, but to make known your God whom you have forgotten, and His will, to establish on Earth the Kingdom of God, the true Kingdom of eternal life, and to destroy the old shackles and dungeons of sin, the devil, the judgment and the death of the souls. That is why I want that men should not with a meaningless awe crawl as worms before Me, but as men who can and should become children of God, being free and open and straight up be gathered around Me as true friends and brothers, listening to Me and also talking with Me. And now that you have heard My wish and will, you should stand up and speak freely and openly with Me."

[4] When the 30, who still were lying with their face to the ground, heard that from My mouth, they slowly stood up, but were still all dizzy from sheer awe, and no one of them dared to ask Me something or request something.

[5] Since I could see that, I said to them: "Yes, friends, if you will always behave like that before Me, we surely will not be able to handle great matters with one another. Who has breathed in you such a ridiculous and useless awe for God? This you have learned from the pagan priests who worship idols. But God does really not want more than to believe in Him as the one only true and eternal living God, not to pronounce His name in vain or even to blaspheme it. Thus, to recognize Him as the good Father, and love Him above all and their fellowmen as oneself. Whatever is more than that is evil, as well as that which is less. So put off your exaggerated awe for Me and speak freely and openly with Me. Or will it perhaps please you to see that parents educate their children in such a way that they always have to crawl with all respect before them, namely their parents? What will become of such children? Nothing else but cowardly, and finally even selfish and imperious crawlers of whom no fellowman can ever expect anything good.

[6] Since you have educated your children in the same foolish manner, it was therefore also right and just that they are taken away from you, even before your blind idol foolishness was able to entirely tie up and spoil their souls. So put off this foolishness now towards Me, for otherwise I really can and will never give you your children back."

[7] These words of Mine helped, and the speaker went to Me and said: "O Holy One. Then how do you want that we, poor sinful men, would invoke You?"

[8] I said: "I am Lord and Master, so invoke and speak to Me also as such. More is really not necessary. But do not come to Me anymore with the expression 'Holy One', for I am here just as you only as a Human Being and I say to you that no one is holy but God's Spirit alone. It is true that it lives in Me, but this is for the time being of no concern to you. But when you yourselves will be born again in this Spirit, only then it will be your concern, and then you will understand its holiness.

[9] When men in their blindness will call God 'holy, holy, holy', it will look miserable among them. Whoever wants to call upon God in this way, must first be filled with this Spirit himself, otherwise his call is useless and foolish, and it resembles the call of the pagans who are tied up and fettered by the judgment of the sins of the world, and can thus impossibly perceive nor understand the eternal, infinite freedom in God, which actually is that holiness.

[10] That is why I am – as long as you are still living in the judgment of the world – surely your Lord and Master, but when you yourselves in My Spirit have become seeing, being free and aware, only then you will recognize God in Me and will call Him 'Holy Father'. But then you will not, as now, call out with the mouth, but in yourself from the living spirit, for God is in Himself Spirit and can therefore only be called and worshipped in the spirit and in the living and enlightened free truth. If you have understood this now, then change immediately your foolish attitude, speak freely and openly with Me, and tell what can be done for you here."

## CHAPTER 206

### What the Lord requires from His followers

[1] The speaker said: "O Lord and Master, You are really endlessly good and wise, and You are, together with all Your godly glory, unspeakably meek, full of humility and kind, and filled with the highest and greatest of patience. And this strengthens us all the more in our belief that You really are the One who has been promised by the mouth of the prophets by Jehovah, that He will establish a real Kingdom of God on this Earth and how He will do that. And because we are believing this now without any doubt, we believe and expect also that You are so merciful to give our dead children back alive to us, whom we certainly will from now on educate more wisely than has been the case until now."

[2] I said: "Yes, this I will do for you, but first listen well to what I will tell you now. When your dead children will be given back to you alive, then do not make a sensation, neither here nor on the way back, nor at home, and do not make Me nor the Essenes known any further. For from now on, no more dead people will be awakened to earthly life what concerns the flesh, but many spiritually dead souls for

eternal life for which purpose men were created. Of this last deed in this place, no one should hear, except My disciples, you and a few other witnesses, for I do not want such things to be practiced here again.

[3] Whoever will in future times still bring dead children or other dead people to this place will not only make futile efforts, but will moreover have to endure all kinds of other discomfort. However, if all kinds of sick people will be brought here for healing in the true faith in My name, they will receive their healing. With this, you know now what you have to do and what you have to comply with.

[4] Go tonight, under the escort of one or the other Essene to the crypt and open the closed coffins, then your children will immediately follow you, alive and completely healthy. But leave tomorrow early in the morning quickly, so that you will not make a sensation during the day with the many people who are now staying here in this place.

[5] When you will encounter people with dead children on your way home who will ask you how things are over here, then tell them openly what I have told you regarding the awakening of dead children, which will in future times not happen anymore, then they will not make any further and futile trip to this place.

[6] Also, do not visit any temples for idols at home anymore, and when they will call you to account, then tell them that you have sought now the one, only true and living God and have also found Him, who has faithfully, openly, clearly and lively shown to you what you should do. If they will leave you alone after that, then stay, but if they will force you, then travel further, for the One who is helping you here, can also help you always and everywhere if you will believe in His name and trust in Him completely. If you have understood this, then you can leave this inn now again.”

[7] On this, the speaker who gave me thanks in his heart for everything, said: “O Lord and Master, since we have already found so much mercy with You, we would like to express for this our gratitude with deeds according to our strength. Tell us mercifully what kind of offerings, out of great love for You, we have to give You and accomplish here.”

[8] I said: “You do not have to give Me and also not the Essenes any offering except that you from now on will believe in the one true God and love Him with all your might, and your poor fellowman as yourself, and that you will protect your heart against selfishness, against stinginess and envy, against love for the world and against pride, because everything which is great and glittering in the eyes, ears and hearts of the world is – listen well – an abomination to Me.

[9] Take an example on Me. I alone am the Lord and Master, and Heaven and Earth lie in My power and authority, and nevertheless I am meek with all My heart, full of humility, patience, love and mercy, and do not allow to be honored by anyone like the Pharisees, the pagan priests or other imagined great of the world, as they are demanding that.

[10] So bring Me those kinds of offerings, then you will be able to rejoice continuously in My love and mercy. And whatever you will do in love for the poor in My name, will always be considered by Me as if you have done it for Myself, and by that you will gather for yourselves great treasures in My Heavens. These are the offerings that I ask from you.”

[11] The speaker said: “O Lord and Master, we will always bring You these kinds of offerings, and we will comply conscientiously with everything. Must we leave the iron coffins here or must we take them with us?”

[12] I said: “That was a foolish question. If you have received your living children back, then for what do you need those coffins? If you were to meet some people and they would see the empty coffins, they would be the first to betray what you have received here, and this is now exactly what I explicitly have dissuaded you to do. Therefore, it is obvious what should be done with the useless coffins. The Essene brothers will forge them in their smithies into plowshares and spades and use them for better purposes. Now you know everything what you should do, and so you can leave this inn being fully comforted.”

[13] Then once more they all thanked Me loudly and left.

[14] And in the evening, when most of the people were already staying in the inns, I sent an Essene to the crypt where the 30 were already waiting, together with another few who also brought their dead children to Essaea. The 30 thought however that I would not appreciate it. But the Essene had secretly received the instruction from Me to open all coffins but at the same time to tell everyone what I had said to the 30. And so all the dead children were awakened to life again.

[15] The fact that this deed caused more than a great sensation with those who were involved is obvious and does not need to be described. All these fathers and also a few mothers thanked Me in their heart and took something to strengthen them in an inn which was located about half an hour of walking outside of the place along the way to Egypt, so that they would not make a sensation in the place itself, and they traveled early in the morning back home again.

[16] The children who were awakened back to life again were asked all kinds of things by their parents, what they had experienced in the world of spirits and if they could remember something about it. But the children said that every memory was taken away from them, and so they could not give an explanation to those who were asking questions. Thus the children were not bothered anymore with further questioning. So this deed of wonder was accomplished very quietly, and almost no one of those who were still staying in that place was aware about it.

## CHAPTER 207

### The two proud Pharisees from Jerusalem in Essaea

[1] When the 30 left the inn where I was staying, we were together again for awhile, and I gave all kinds of directions to Roklus as to what he should do in the future if ever there were still people who had the idea of bringing their dead children to Essaea to awaken them to life again. However, I did not forbid him in a single case to awaken some person who would ask him while manifesting a strong faith, but he still had to always turn to Me in the spirit, then I would let him know if the deed had to be carried out or be omitted. Roklus accepted this with the greatest gratitude.

[2] But when we were still talking with one another, a messenger came from the stronghold of wonders to us in the inn saying that just now two prominent elders and Pharisees from Jerusalem had come into the stronghold with a glittering following who wanted to speak immediately and extremely urgently with the chief himself.

[3] But I said: "Messenger, go to these blind ones and tell them that there are now a lot of people who are staying in Essaea who also want to speak with the chief. The chief surely knows what he has to do and where it is more urgent, and he will therefore not let himself be disturbed in his daily work by a couple of Pharisees who have brought to this place their concubines and a few boys of shame for their healing – not even in glittering clothing. They have to wait, just like royal people and families have to do."

[4] The messenger bowed and left and conveyed this literally to the two Pharisees who were highly offended because of that, and they urged the messenger to tell them where the chief was staying.

[5] But the messenger said: "I am not lord but only a helper, and I must obey my lord. He instructed me most strictly to tell no one without his permission – not even to an emperor – to tell where the lord is staying or what he possibly is doing. So I cannot and may also not tell you where the high chief is staying now. Go to an inn and wait for your turn. For here with us, everyone is equal, and a prince does not have the least of priority over a beggar."

[6] Then one of the two Pharisees who was greatly hurt in his pride, said: "How dare you talk to us like that! Is this stronghold of magic perhaps more than the temple of Jehovah in Jerusalem where they certainly pay great attention to such difference!?"

[7] The messenger said: "I have nothing to do with that. Where you are staying you can as lords do what you want according to your own pleasing and laws, and we here we do what we want according to our laws, and we acknowledge no one as lord except God and also the one whom was given and established as chief by God Himself. That is why God does great signs here, and the Pharisees themselves must seek help here because they do not have that nor can they find it in Jerusalem. And I

as messenger have now finished talking, and you can go as you have come, if ever you do not want or cannot wait.”

[8] Then the messenger turned his back on the Pharisees and their illustrious following, and these could do nothing else but go to an inn and wait there until they were called.

[9] And Roklus thanked Me once more because I protected him against the Pharisees.

[10] Then Simon Judah asked Me, saying: “Lord and Master, we still have a couple of hours until midday. Would it not be advisable to go outside once more? For if we will stay here the whole time, then soon will happen something else again which could be unpleasant to us. And I have the feeling that those two Pharisees have the intention to go from inn to inn to seek the chief, and if they would come to this place it would not be pleasant for You, for the chief and also not for us. But by this I certainly do not want to give an advice, but I only ask for Your opinion.”

[11] I said: “This is exactly why we will stay here, for I want to make a complete end to the abuse of robbing taxes, for which I have already laid the foundation this morning.

[12] Among other things, those two Pharisees came here to claim their share from the street

robbers, because these street robbers are allowed to commit their street violation under the protection of the temple servants and from Herod as if it were legally permitted.

[13] The healing of their concubines and of the boys of shame is thus actually not the real reason that the two Pharisees have traveled to this place, but the claiming of their share of the street robbery. Once they will have that, they themselves will leave immediately and leave the sick here for treatment. Although, they secretly want to exchange a few words with Roklus, with the intention that he should take the sick under his care without payment, in order to if possible and realizable – instead of healing them, to preferably help them in a good way to the sweet eternity, because these people could easily give them in time a bad name in Jerusalem in the eyes of the people. But once they would be buried, then the temple servants would not have to fear them anymore and would not have to worry anymore. However, if the chief, despite all advantages that he would be promised in return, would not be inclined to do such a job of true satanic neighborly love, then he can indeed heal them but after that he could not let them go back to Jerusalem anymore, but somewhere else, for example to Egypt, Persia or even to India.

[14] Look, this is the plan of the temple servants, and that is why they will – as soon as they will have accommodated the sick into the inn and whom they have taken along – search for the chief with all zeal, and will also find him, because they will quickly and easily come to know from one of those who were healed here where our friend Roklus is staying now.

[15] And look, this will be good, for exactly at this opportunity the chief will be able to hold that against them as I will put this into his heart and into his mouth, and then there will be made an end to the street robbery. And the sick who are now staying here under the authority of the Essenes, will witness against them and the whole temple. And this certainly all the more after they will hear from the chief what kind of praiseworthy Hellish intentions the two temple servants have for them.

[16] That is why Roklus should first listen to what they will bring forward to him, of course in the presence of the other Essene brothers who are present here now and who can then render good services together with the sick as faithful witnesses.

[17] When the intentions of the temple servants will be revealed in this way, they will be very compliant and glad to bring every material offering, no matter how big it may be, to avoid being brought before a Roman judge.

[18] Therefore, it is very good that things are happening this way now, as I have foreseen this already a long time ago, for in this way Essaea will establish for itself a lasting protection against the false persecutions of the temple and acquire a safe entrance from all directions.

[19] However, when those two will come to this inn I surely will let brother Roklus know that he, together with the other brothers, should go outside to the courtyard and should settle the matter with them in a suitable and fruitful manner. Within one hour after midday everything will be settled already, and then we can consume our midday meal very peacefully, and only after that we will go outside when the two temple servants will have left this place in all haste and hurry. Do you understand now, Peter, why I do not want to go outside before the midday meal, but want to stay in the hall?"

[20] Peter said: "Now I understand this all too well, loud and clear. We do thank You for this explanation."

[21] During My open explanation of the reasons why the two temple servants had come with their sick to Essaea, Roklus almost jumped up out of indignation, and in full anger he wanted to imprison those two immediately. Only now he stood up, and being filled throughout with excitement he said: "O Lord and Master, if I only would possess a very little bit of Your power in me, then those two would really not leave this place so cheaply. How is it possible that You, almighty and very righteous One, can look with all patience at this street violation of the worst devils in human form for so long and still allow them all too often to actually let them accomplish their truly satanic plans?"

[22] Allowing the existence of the temple in Jerusalem, which has become already for a long time a true den of robbers, together with its miserable scum of priests, is too much patience. These acts of shame are becoming more and more visible and more known among the people, and that is why the people without their fault are also more and more falling off from the faith in an only true God, and are turning to the more reasonable and better gentiles.



[23] But You, o Lord and Master, are extremely wise and know best why You allow this. But when those two will come, then fill my heart, o Lord, with patience, so that I will be able to bear what they will bring forward to me.”

[24] I said: “Do not worry about that, for at the end you will be able to get along very well with them and possibly win them for the truth and for the good cause of life. Look, here among My disciples are also several converted Pharisees who are now already standing in the full truth of the inner life, and not so long ago they physically wanted to kill Me because My words were witnessing against them.

[25] However, the measure of the temple abominations will soon be full, and before six times ten years will have passed, one will hardly be able to find the place where Jerusalem and the temple have stood. My patience and tolerance can last indeed long and are almost limitless, but on the celestial bodies still not infinite. My will that has destroyed worlds that have become too evil, can also destroy cities and nations when the measure of their abominations has become full. But let us not talk about that any further. You and your brothers can now go outside to the courtyard, for those two will come soon.

[26] When Roklus heard that from Me, he and the other brothers stood up and went immediately to the courtyard. But the innkeeper began to prepare a good midday meal with his family.

## **CHAPTER 208**

### **Roklus and the two temple servants**

[1] Roklus did not have to wait long for the two Pharisees, for when they, as said, heard from someone who had been healed, where the chief was staying and where he was doing his miraculous healings, the sick, who were brought along by them for treatment were left behind with the innkeeper in the inn for which they gave him some money, and went under the escort of the healed man directly to our inn in order to come to an agreement with the chief, especially about that part of which they thought was most important for themselves and their plan as they had imagined it.

[2] When they entered the courtyard, the chief went immediately to meet them, greeted them according to the custom of the temple and said: “You are looking for the chief of the Essenes? He is standing as a small and insignificant person before you. What do you want from me? But I tell you beforehand that you will have to present your request openly and without reservation before me, otherwise you will have come in vain to me.”

[3] One of the Pharisees said: “This we want and should do also, but because of its somewhat secret nature of the matter we would like to talk to you without witnesses, and actually in a room.

[4] Roklus said: “Whatever we do not permit princes, kings and emperors, will also not be permitted to you. For with us there is no more sneakiness and absolutely no mysteriousness, so that from now on no one could accuse us of any deceit regarding the people. That is why we heal the sick openly before the eyes of all men, and not anymore in the old stronghold that has been given a bad name and has been made suspicious mostly by you. So if ever you want something from us, then tell us here openly. For we Essenes are all as one. Whatever one has and can, may not be kept silent for all the others. Now you know what you can expect here, so speak openly with us or go back from where you came from, without having accomplished anything here. But this should also be said to you: do not desire anything from us which in one way or another is unrighteous in the eyes of God and men.”

[5] The Pharisee said: “You have turned around as a leave on a tree, for only two years ago you have spoken and certainly also acted quite differently.”

[6] Roklus said: “This can be, but since on Earth nothing is so perfect that it should not need a further and higher perfection, we also were still by far not so perfect that we would not have needed any further perfection. And although we still by far have not reached the final goal of perfection, we have since a few years perfected ourselves a great deal, and that is why we think, will, speak and act now very differently.

[7] Previously, the sick were healed through all kinds of meaningless ceremonies, because the blind people wanted it that way. The dark reason was that the many people who were looking here for help and who also found it, were straightly buried in all kinds of ceremonial superstition, more precisely by their selfish, imperious priests who are greedy for profit, who pretended to be servants of God and always wanted to be exceedingly honored.

[8] Since we always wanted to be honest with the people who – prominent or not – are our brothers, we could not look at this old and evil nonsense anymore and were firmly determined to show all men their old foolishness in a truth that is as bright as the sunlight. That is why we also dissociated ourselves from whatever which had even the appearance of vain, deceitful mysteriousness, and thus we speak and act now with everyone without any restraint, and thus also with you without any shyness, fear or consideration. Because your temple and you who are high priests there – as we know well – are as important as anyone else.

[9] And if your request to us will be against God’s laws, then you all, together with your whole temple and all your high priests will be considered by us to be far below the animals. I have now clearly and openly explained how things are with us now, and why. And so you hopefully will understand how you should behave towards us if

you want to achieve with us one or the other true and good purpose for which you are striving.

## CHAPTER 209

### Roklus reveals the intentions of the Pharisees

[1] This speech of Roklus was of course not suitable in the least for what the two temple servants wanted actually to achieve here, and therefore they did not know now how they should present their request.

[2] But after a while, one of the Pharisees had the idea to bring the chief into a different mood by threatening him, and in a certain way to make Hell as red-hot as possible for him, and thus the Pharisee said with a blown-up face: "Listen, you chief, who are boasting so much about your truth and honesty. In your zeal you have forgotten something. Firstly before whom you are standing and to whom you are talking to, and secondly you have not only openly spoken out a malicious blaspheme against us who are chiefs in the temple, but also against the temple and you have made yourself punishable in the highest degree. If we would persecute you, it would turn out very badly for you and your whole following. So let us talk to you under four eyes and then do what we want from you, then we will make no use of what you have made yourself punishable in the highest degree in our presence."

[3] When Roklus heard these words he was almost glowing from anger, looked at the two with piercing, investigating eyes and said with a very loud and strong voice: "Listen, you thoroughly cunning Pharisees! As true as there is a God, whom I know well but whom you still have not come to know, and as true as I am standing here, speaking and living, I will not do what you want to ask me under four eyes in order to cover your sins! You have said that I have blasphemed you and the temple, and have thus made myself punishable in the highest degree, but in which degree have you made yourselves punishable in the eyes of God, of the temple and of the people by your whoring, adultery and shameful abuse of boys in the temple!?"

[4] You have brought here your half dead lecherous prostitutes, virgins and women who became unfaithful to their husbands because of you, and shamefully abused boys, under the expression 'for healing', but your intention and will is quite different! The excess of your sins has brought in the meantime a very malicious smell over you in Jerusalem, and a great fear has come over you, not so much for God, in whom you have never believed, but for the laws of Rome! That is why you have come here with those who are now badly taken care of in the inn at the large square, and now you do not want that those people who have been made sick and unhappy by you would be healed here, but that they would be murdered by us and buried or at least

be banned to a very faraway country among wild men and animals in order to cover your many, more than big sins! And that is how we should complete the final touch of your sins for which you would leave us a part of your share of the street robbery, which you held back in secret!

[5] You said that I had blasphemed you and the temple and have made myself punishable! But how are things with you!? And what I am saying here who have received the capability to see completely through every person and to test his heart and kidneys, I can prove to you with a thousand witnesses before God and all common worldly courts of law! And if I will do that, then how will you fare!? You thought to force me to do something abominable by your high priestly threatening, but now things are reversed and I have you in my power now! Now what will you do!?"

[6] Completely astonished by the words of the chief, the two said: "Even if you could prove the first, then it still will be difficult for you to prove that we have brought the sick here with evil intentions. And even if you can maybe with the help of the old Egyptian chiromancy (palmistry) discover our evil intentions – and certainly not with the help of God about whom you are boasting so much and of whom you do not consider that God does not associate with magicians – then this will have for the court of law not a single value, for the thought alone is still by far not an act, not even when we would have entrusted this aloud to you of which you are now accusing us. So on this point you would achieve nothing with us. For what concerns the first point, all the temple servants are the same, and it finally could be difficult for you – even if you are in high esteem with the Romans, being a Greek and half gentile – because such a big and important college of priests as that of ours in Jerusalem, which possesses a great power, is not so easy to attack successfully. Thus, desist from your threatening, then we also will not make any use of ours and will also not ask you to heal the sick that we have brought here, for there are other healing places elsewhere."

[7] After these words the two wanted to leave but Roklus said to them: "It is easy to come here but it is much more difficult to leave from here and return back home again, and we will not allow you to leave this place before you will do what we will prescribe you in the name of Jehovah. You are in our power and it will be difficult for you to resist it.

[8] The sick will be healed here and with your treasures you will take care of their livelihood. The place where the healed ones will receive a good and save accommodation, that will be my concern.

[9] The street robberies, which were maintained by you, will be stopped completely, and all robbed treasures will be brought to this place and be given back to the many who are still here. For it is written: 'You shall not steal and not covet the possessions of your fellowman.'

[10] Are you not the worst blasphemers when you say that you are the most important servants of God, that He alone hears your prayers and that the power has been given to you to open the gates of the Kingdom of Heaven for the souls of the people? You yourselves have never believed in a God nor given Him the right honor in your heart, but you have persecuted in a raging manner, those who were awakened and filled with God's Spirit and who by necessity began to witness against you.

[11] I myself went to the little desert at the Jordan and have listened to the penance preacher John. I found every word of him to be all too true and have conformed myself to it. However, you also have indeed listened to him but then you were filled with hatred and he had to become the very disgraceful victim of your insatiable lust for vengeance. But now the great promised Messiah has come, full of the highest and godly power and might, which He is also showing in words and deeds. And also Him you try to kill. Whose spiritual children are you actually?

[12] Although you are preaching the laws of Moses to the people, but you yourselves do not even keep one of them and commit every sin that the devil who is your true father puts into your malicious heart. You always lie before God and all men, you cheat, swear false oaths, you steal, rob, kill and murder, as I can prove as clear as the sun before God and every worldly court of law with a thousand times thousand witnesses, and you dare to call the One a blasphemer and then also to persecute Him who, awakened by the true Spirit of God, witnesses against you and even wants to save you from the brink of eternal ruin.

[13] Say and judge for yourselves if the Sodomites were ever worse than you, and yet, God has exterminated them from the Earth with fire from heaven. Then what will He soon do with you?"

[14] By this you can see that we Essenes know your black temple servants all too well and also know well how good and honest your intentions are with us and how you put a poor Jew under a ban of whom somehow can be proven that he would look and also find help with us, but still you yourselves are coming to us when things are going bad with you and you want help. Would that not be as helpful for the poor Jew as it is for you? O you evil hypocrites and fakers, you brood of snakes and vipers! If you will not thoroughly improve your life, you will bring all the more cursing and eternal damnation over you! Now at least you know what you ought to do here.

[15] If you will not comply with my demand, which is justified before God and all men, I will begin to chastise you with the power that has been given to me by God, in a manner that even all devils would flee! Do you understand me?"

[16] The Pharisees who were innerly thoroughly furious, said: "O yes, friend, that certainly, and we will also comply here with your wish according to our capability, but how the whole temple will react later on for the injustice that has been done to us here, this we do not know. For we will bring everything that has happened to us here before the great counsel, just like..., and just now something comes to our mind

about this – the fact that John the penance preacher and now certainly also the famous Nazarene came from your institution, and the Nazarene comes from among you.

[17] But we are now prepared to do everything you have asked us, and we think that it is time now to go at work at once, for we still want to leave today. So let us go to our inn where our sick people are, then in a short period of time everything can be settled.”

[18] The chief Roklus said: “Very well, this is how I want it. So let us go there.”

## CHAPTER 210

### Roklus heals the sick

[1] After these words, they all went to the inn on the big square.

[2] When they arrived in the hall where a considerable number of sick people were present and where also the chief robbers were already waiting for the two Pharisees in order to settle accounts with them, Roklus said first to the sick: “I am the chief of this place and I have received the miraculous power from God the Lord to help you all, as I have helped already many today of which you have heard, but tell me without any shame, what the main cause is of your physical afflictions.”

[3] When the boys heard this request, they said: “Lord, if we do not have to return to Jerusalem anymore and will be taken under your protection, we want to tell everything, but if we have to go back to Jerusalem, then the most little statement will mean certain death for us, because we were all threatened that this will most certainly happen to us.”

[4] Roklus said: “Well in that case none of you should worry, but only those who have threatened you. I will take care of you. Therefore speak without fear or shame.”

[5] Then the boys began to relate very openly what kind of shameful acts the temple servants had committed to them and are still committing with many other boys, and that also many have already died and that many will still follow.

[6] Again Roklus said: “So. So we can hear again some commendable things about the temple of Jehovah and His servants. But it is all right now dear and poor children. You will be helped. And now, girls and women, it is your turn to speak.”

[7] Also they asked for protection first, because they also, just like the boys, were threatened.

[8] Roklus said: “What I have promised to the boys is also valid for you, and therefore you can also speak freely and openly.”

[9] Then they began to speak, during which even the chief robbers’ hair stood on end, especially when a few girls and women uncovered themselves to show the

horrible mutilations to their body that were the result of the unlimited lewdness of the temple servants.

[10] When Roklus had convinced himself of everything in the presence of witnesses, he was extremely touched and he looked at the two Pharisees, and also at their servants who faithfully served them and who were also present, and said: "No, this has never happened since the beginning of the world. While this kind of behavior and way of acting is happening in the temple, you tell me that I have blasphemed the temple because I have – as this is its condition now – called it with the fullest right a robbers' den and a murderous pit? O you miserable ones. What kind of devil has actually put you into the world and appointed and consecrated you as priests of Jehovah? But just wait. I already can assure you now that even the emperor will soon be fully informed about this. What he will do then, you will maybe experience very soon. As for myself, I will only talk to you very little."

[11] Then Roklus turned to the sick and said: "In the name of Jehovah who has now in this time come to us personally in the name of Jesus of Nazareth but who is hated and persecuted by the evil and blind Pharisees because He witnesses against them, and who has also given me the power to heal only by my faith and will all those who are sick, I hold my hands over you and say: be healed completely."

[12] After this invocation they all were healed at one stroke, so much so that at their bodies not even the smallest mutilation scar could be discovered anymore, and all who looked at them, even the chief robbers not excluded, said aloud and openly: "This can only be done by the power of God, and not by man. Therefore, glory, praise and honor be only to Him, and the greatest thanks because He has revealed in our presence the acts of the temple servants in Jerusalem and we all know now what we should think about them."

[13] Also those who were healed gave thanks with tears in their eyes and turned away their faces from the embittered Pharisees.

[14] Then Roklus said to the two Pharisees: "Now this has now been done in the name of the Lord, and so let us continue with another matter."

[15] Since the two Pharisees knew quite well what Roklus wanted further, they said to the chief Roklus: "Determine now the amount that you need to take care of these altogether 20 people, then we will pay this to you here. But concerning the street taxes, you are a lord yourself and can negotiate yourself with the men who are present here. As for us, we will give up forever all the rest, for also we realize now our great injustice and we will strive as much as possible to make up for it."

[16] When we come home we will first of all strive to dissociate ourselves from the temple, for we have clearly seen God's power in action, and we also have heard from you, wise man who are truly filled with Jehovah's Spirit, the very deserved sharp admonitions, and the light of faith is awakened, and so from now on we will use the rest of our lives differently than it has been the case until now. May God the Lord forgive our many sins for which we cannot make up anymore. And be so kind now to

determine the amount for the care of these people, then we will give it to you immediately.”

[17] Roklus said: “You have 800 pound of gold with you and also another 2.000 pound of silver. For your trip home you hardly will need one-hundredth part of your silver. So let the 800 pound of gold and another one thousand pound of silver here to take care of these, let us say, 21 people, so that with this you still can make up a little for your crime before God to these people. But if you want to do more, then this will be to your advantage in the eyes of God.”

[18] The two said: “With a one hundred pound we surely can go home, and out of the one thousand pound of silver we also will leave here the 900 pound, and if ever these miraculously healed people would need in time more than that, then we will let it be brought here to them from Jerusalem.”

[19] Roklus said: “That will not be necessary, and you will have to compensate for many things at home. The amount that you have left here is more than sufficient for these people, because I also will see to it that they also very well will be able to earn their bread by the zeal of their hands, for it is more useful that everyone should provide for his own livelihood than to be a burden to his fellowmen by living in wealth and laziness.”

[20] Also those who were healed did fully agree on that, and the two went with Roklus to a side-room where they had kept their gold and silver, and they gave the aforementioned amount to him. They only kept the one hundred pound for themselves.

[21] Then they entered again into the hall and they asked for forgiveness to those who were healed, and also to Roklus.

[22] On this, Roklus said: “To forgive his enemies, even when they do not want to realize and make up for their injustice, is pleasing to God, and so we are, according to God’s will, all the more obliged to do this for those enemies who remorsefully want to recognize the injustice that they have done and want to take up the firm will to make up for it as much as possible. That is why everything has been forgiven to you two by us, but look also around you in other places and make up for every injustice that you have caused to no matter who, then God the Lord will also show mercy to you when you will no more be able to make up for your great sins that you have committed to the people, because they are no more among the living on this side.”

[23] The two promised to do all that is possible. Then they took their belongings and went with their servants directly on the way back.



## CHAPTER 211

### Roklus and the robbers

[1] Then Roklus admonished the still present chief robbers and told them what they should do now if they wanted to escape God's wrath. These were immediately willing to do everything that he as chief of this place would want from them, but he should not ask something that is impossible from them.

[2] On this, Roklus said: "Already for a long time you have illegally collected taxes on the roads that lead to this place, and especially during the last six months you have acquired a big loot, and thereby you have also rarely spared the poor. Most of them are still here. Go to them all, the rich and the poor, and give back the taxes that were taken away from them, and in future times do not desire anymore any taxes from anyone, then also your sins will be forgiven."

[3] One of them said: "Chief of this place, this we shall do, as you have commanded us now, but we are for already more than 30 years guilty of this malicious activity and with this we have already acquired already many treasures which with the best of will we cannot give back anymore to the lawful owners, because we do not know where they live or whether they are still alive. How can we make this right?"

[4] Roklus said: "You mainly have taken this away from the rich who live in countries that are far away from here and who are overloaded with earthly goods at home anyway. Manage these treasures of former times carefully and consider them as a possession of the poor who oftentimes come to this place to seek for help. Support them according to their need, then the Lord of Heaven and Earth will remit your debts.

[5] Build inns for the poor who otherwise have to stay all too often for weeks under the open sky, then you will bring about something good and with the help of the unrighteous mammon you will gather friends in Heaven. If you have understood all this now, then you can go and put your hands to work."

[6] After Roklus had said that, they all thanked him for this. The chief robbers went away and brought what was desired already on the same day, and by the right mediation it was given back to the owners.

[7] When the chief robbers had left the hall to execute the work, Roklus turned to the innkeeper, whom he always knew as an honest and righteous man, and said: "From now on, those who are healed will be under your care. Look after it that they also will receive work in accordance with their strength. And you should manage the gold and silver that has been handed over for them in a good and righteous manner, and whatever is your due, you will receive from the interest. In time we surely will take a good arrangement for that. In this manner, also a good education can be given to the boys.

[8] Do this as an honest Jew in the manner of the Samaritans, out of love for our one, only true God and also out of love for the people, then you will receive a great gift of grace from God's love. And what you are doing, do it with all kindness, for a kind benefactor multiplies his good deeds by two and will for his deed receive from God already here a tenfold reward and on the other side most certainly a hundredfold. Since I have settled this very important matter now in the name of the Lord according to His will and it has now already become the middle of the day, I will go now with my brothers to the inn that you know well, for the great Lord and Master is waiting for us there. Whoever needs help should go there."

[9] Then the innkeeper asked: "Friend, is that perhaps the great prophet from Galilee, about whom you just now have spoken to the Pharisees, while you laid on hands upon the sick and in whose name you also have healed the sick?"

[10] Roklus said: "Yes friend, that is Him. But mark well: He is not a prophet but He is what I have said of Him, namely the Lord Himself, and you and all those who have been healed can believe me."

[11] The innkeeper said: "O friend, also I would gladly want to see and hear Him, because from the many different kinds of strangers, Jews and gentiles who were passing through here I have heard great things. All the gentiles think that He is a God. Only the Jews say that He is a great prophet. O friend, Him I would like to see and hear, as I have already said, if I would be allowed."

[12] Roklus said: "Not only you, but everyone is allowed to go to Him, and for those who are healed it is more than a duty to bring Him their thanks for the healing, for not I but only He has healed them by the almightiness of His holy will. But just wait for a couple of hours, after that time you all may come."

[13] Then also those who were healed said: "O friend of His, who in that case is the supreme One, how can we sinners go to Him and see His holy face? We will eternally not be worthy for such mercy."

[14] Being completely moved by the humility of those who were healed, Roklus said: "If He would not have forgiven your sins of which the temple servants have the greatest part of guilt, then He also would not have healed you. But since He has healed you, and thus also certainly has forgiven your sins, you should feel all the more obliged to go in all love at the given time to Him and to bring your thanks to Him only."

[15] After these words of Roklus, they all took courage and promised to come and to do what he had advised to them.

[16] Then Roklus entrusted once more the care for the healed ones to the innkeeper, left the hall with his brothers and came quickly back to Me.

## CHAPTER 212

### The food miracle of the Lord

[1] We still were all sitting together at our table, and when Roklus with his brothers found us like that, he was very glad. But he thought that I had spoken many words of salvation and life during the time that he was with the Pharisees.

[2] I said: "Dear friend and even brother, do not be afraid about that, for I only have related to My disciples how and what you have discussed, completely according to My will, with the Pharisees, with the sick, with the chiefs and finally with the innkeeper and again with the sick. You really were a reliable working tool for Me against My enemies, and because you were loyal to Me in what is small, I will also set you over greater things.

[3] But come now and sit again with your brothers at My side, for the midday meal will be served immediately – a meal that I have ordered Myself out of My inexhaustible storeroom, and so also the wine from My cellar. Because you and your brothers have become for Me, the Lord, very competent workers for My fields and vineyards, so you should be served by Me in the best way on this day, in this time."

[4] At these words our innkeeper came into the dining hall and said somehow embarrassed to Me: "Lord and Master, when I helpfully asked You before what kind of midday meal I had to prepare for You, You mercifully said that I did not have to worry about that this afternoon, for this time You would prepare a midday meal Yourself. However, we have waited for You for more than one hour in the kitchen in vain and have done nothing for this table. But now it should be time to put the food on the table and nothing has been prepared yet. What should I do now?"

[5] I said: "O friend, how useless are your worries. Do you think that I, just as you men, need a full storeroom, a kitchen and a cellar that is richly provided with full wine pitchers? Look, now I am among My friends, who have well recognized Me and who also have done a good work in My name. And by the power of My word and their faith in Me they have done great signs. Therefore I want now also to perform a deed of wonder for them. In the kitchen there is indeed nothing that is ready for us, but just look now at the tables."

[6] When I had said that, all the plates that still remained there since the morning meal were full of the best food, consisting of fishes of the most noble kind, well-prepared meat of calf and lamb, all kinds of sweet fruits and very good bread. And so also all carafes were filled to the brim with the best of wine that strengthens the heart and revives the inward parts.

[7] When the innkeeper saw that, he beat his hands on his chest and said: "O Lord and Master. Whoever sees that and would still not believe that in You resides God's Spirit and His might, power and authority in all its fullness, must be struck in his soul and mind with a thousandfold blindness.

[8] It is true that everything is a wonder, arising from Your might and wisdom, and Heaven and this Earth are full of Your works, however the fact that these are wonders is not catching our attention so much because already since our birth we are used to a repeated originating, existing and then its decay, but this sudden coming into existence of such food that otherwise can only be prepared by human hands, and also of the wine, coming completely from nothing, is something sky-high different.

[9] For if a tree grows up gradually out of a grain of seed, becomes big and strong and starts to bear fruits, then all kinds of means can be seen as a cause that is the result of those means. But what are the means here? There is no tree here at which these different fruits were grown and were ripened by the light and the warmth of the sun. On which field was this grain reaped to make this delicious bread? In which water were these fishes caught, where were the lambs and the calf slaughtered, and at which fire were they prepared so well, and in which vineyard was this wine grown?

[10] Everything came suddenly into existence, only by the endless power of Your will. And this is now exactly what brings me to utter amazement, more precisely because You, who are unmistakably the initial Creator of all things in Heaven and on Earth, have made, according to my experience, everything to exist only progressively and in an unchangeable order by which one thing comes from the other, but here it was one moment, and that which was nothing before became suddenly that which fills now the dining tables, and this before our amazed eyes and hearts. O Lord and Master in Your Spirit already since eternity, would it then also not be possible for You to call a whole world to a perfect existence, and to let also all the other things exist at the same moment by which men would be spared all the work and effort and a lot of worries?"

[11] I said: "O yes, friend, that I certainly could do if it would be useful for men to fall back into complete laziness and thus also to soon sink into all matter and its judgment. But since I want that man, in this worldly life for the testing of the free will, would acquire through all kinds of activities, more and more experience, and resulting from that, the knowledge, and would know God and himself, then the world itself and everything that is in and on it must come into existence and must exist as it came into existence and as it exists.

[12] Look, this is very briefly the reason why I let everything on the material worlds to exist as well as to decay progressively, for the material worlds with everything that is in, on and above them, are not created to exist eternally, but only the souls of men who come from the judgment of matter and who make themselves strong in man for the imperishable, eternal life, and in this manner they also become stronger in My Spirit in all love for Me.

[13] But if I make here among My spiritual now almost perfected disciples and friends a little exception of My initial eternal order, then through that not one soul will

be brought to a destructive laziness and lasting inactivity, and by this I have shown to you all that with God everything is possible.

[14] But come and sit now also with us and eat and drink. After eating we still will find some time to have a good discussion about this and that.”

[15] Then the innkeeper went to sit at our table, ate and drank well with us, and could not find the words to commend and praise the good quality of the food, and also all the others did the same.

## **CHAPTER 213**

### **The wife of the innkeeper**

[1] But soon his wife came into the dining hall to ask her husband – who according to her stayed away too long – what kind of midday meal I had ordered and if I Myself would maybe help to prepare it in the kitchen in one or the other miraculous way.

[2] But when she immediately noticed that we all were sitting at the tables that were richly provided with food and drink while we were eating and drinking, she folded her hands above her head out of amazement and said (the woman): “But for Moses’ will, whose day we are honoring today, what is that!?! From where came the food and that wine!?”

[3] The innkeeper said: “Do not ask useless questions. For even if we would tell you, you would not understand it anyway. Later you surely will hear from where the food came. But see to it now in the kitchen that all the other guests in the other dining rooms are well served.”

[4] Then the woman went immediately to the kitchen again and did her duty. But she still kept on thinking from where the food had come. For this reason she also questioned the staff of the house thoroughly to know by whom, how and when and from where the food was brought. But when all of them assured her in full truth that they did not know, the woman, out of curiosity, could not stand it anymore and came to us again to ask one of My disciples what actually happened with the food.

[5] Then an Essene said to the woman: “If you would not be too blind in your mind, you already would have noticed what kind of wonders happened, here and also outside of the inn, only by the will of the eternal great Lord and Master, and that is how this food existed. They truly were brought here out of the highest Heaven. But come here and taste everything, and then say as a good mistress of the kitchen how you like the taste of this heavenly food.”

[6] Being a bit shy, the woman went to the Essene and tasted the food, the bread and the wine and admitted that she never had tasted anything in her whole life that

had such an extremely good taste. Now she herself believed that this food could not have been prepared in an earthly kitchen.

[7] But the Essene pointed with his hand to Me and said: "Look, there is sitting the eternal great Master of food, who has now prepared this delicious midday meal in a miraculous way in one single moment. And not in a human way, but He created it as purely as He eternally creates the proper food for all creatures on the whole Earth. And now you know enough for the moment. Believe, so that you will be blessed. Great salvation has come over this house, as well as over this whole place, and we never can glorify and praise God enough for that. And now woman, you can do your work again, but of what you now have heard here you must not say anything to other people, for this is how the Lord and Master wants it now."

[8] Then the woman went to Me and thanked Me for what she had eaten, after which she went back to the kitchen again.

[9] And I said to them all: "Although since the beginning no woman is called to prophesy as a prophetess for a people, but if the heart of a woman is pious, and she keeps the commandments and educates her children wisely in the true respect for God and in love, then she is also like a prophet, and God's Spirit will also reside in her heart.

[10] That is why, when in future times you will proclaim My word, you should not exclude the women, as this has been often the case until now, but you should not withhold anything to her of what has been revealed to you about the Kingdom of God, because what the women will teach the children as mothers and main educators is more lasting and more valuable than the education of all the universities in the world.

[11] When a woman is wise, then also her children will become wise, but if a woman is stupid and uneducated, then it will also be difficult to make prophets of her children. Here it will be like the proverb which says that an apple does not fall far from the tree.

[12] It is very right for a woman to be a good, zealous housekeeper and who also raises and trains her children, but it is still better when she – herself being filled with the Spirit of truth out of God – will also fill the heart of her children with the same Spirit. Then to such children My gospel can easily and effectively be preached. Observe this also well in future times."

[13] Roklus, the other Essenes and the innkeeper thanked Me for this lesson, and Roklus said in particular: "Yes, Lord and Master, it has been with us, and namely with the Jews near Jerusalem, always the big mistake to spend much too little attention to the true development of the heart and mind of women, and this is mainly the cause of the complete darkening and decline of the people in the pure faith in one God. So from now on we will not withhold what is – as with men – necessary for their spiritual development."

[14] I said: "Do that, then it will soon be light among the people. But whenever later this advice of Mine will not be followed, and the women will become again worldly and proud, then the ancient darkness will come up again among the people, and the faith will extinguish and love will turn cold, and then there will be again distress among the people as never before. Because now, by Me, the clearest light has risen for all the people. When the moon is darkened, then indeed the night of the Earth will also be greater by that, but in the end it is still much more bearable than if in the middle of a clear day the sun would be completely darkened. Think deeply by yourselves about this image."

[15] My disciples said: "Lord and Master, this image is not clear to us. What represents the moon, and what is the sun? How can we explain this?"

[16] I said: "How long will I still have to live among you before you will entirely come to understanding? The time since Adam was, what concerns the spiritual development of men by means of the many prophets by way of the revelations, like the light of the moon. The moon changes its light. It cannot be seen for a certain time and then it increases again until it becomes full. This is how it was with the knowledge of God until this time. By the word and by the signs of the prophets, this knowledge increased with the different nations to a complete light. These prophets were thus always as the full light of the moon, which also has no light of itself but borrows it from the sun, just like all prophets at all times have also borrowed the light only from God, from the sun of the angels and spirits, by which they enlightened the people.

[17] Apart from and after the prophets, also other teachers appeared, made all kinds of additions and statements, and so they darkened the original teaching more and more, in such a way that afterwards it did not take long until nothing was left of it. Then, in their night, the people had to help themselves with the poor light of the stars until a new prophet was awakened among them. The spiritual night that became dark in this way, did certainly not work depressively on the mind of the people, since their believe in one God – just as the weak light of the many stars – could never completely extinguish.

[18] But now in Me the sun of the Heavens has risen for the sake of the people. This one did not borrow, but has its own supremely mighty light that does not increase or decrease. And whoever has recognized Me, will not know Me one time more and then again less. But it is very well possible that this bright light in man would completely extinguish by his worldly attitude and by his pride, and then he will be by comparison in the same position as the Earth if the sun – which very much enlightens everything brightly and warms it up – would suddenly completely extinguish in the sky. Then the weak light of the stars will not be able to give any comfort to the people, for without the sun everything on the Earth has to harden and die because of the cold.

[19] When from now on, the faith in Me as My light of life in man will extinguish, then together with that, also the love as the warmth of life will entirely cool off, and the consequence will then be such distress among men that they will feel much unhappier than a trampled down worm that turns and twists itself in the dust. And many will cry aloud: 'How are the animals happy compared to us men. They live and do not know death, but we have to live to always have death and its horror before our eyes.'

[20] Look, that is the great distress among the people, when the light and the love will leave them. Thus, strive that the people will stay in the light, then they also will stay in the love, and they will not see death before them, neither feel it nor taste it. Did you all well understand this now?"

[21] They all said: "Yes, Lord and Master, but it is sad that this is possible."

[22] I said: "Most certainly, but I cannot take away the free will of man, because otherwise he would not be a human. But let us not talk about this anymore now. Let us still eat and drink and strengthen our limbs, after that we will work again."

[23] Then we ate and drank very cheerfully, and still many remarks were made about the good taste of the food, the bread and the wine.

## **CHAPTER 214**

### **The greatest miracle of the Lord: His Word**

[1] After we finished the meal and rose from the table, the innkeeper asked a disciple if I ever had performed such a miracle before.

[2] The disciple said: "In the same manner, often thousands of people were suddenly nourished in the open air. Also, the Lord has several times, when we had no wine but only water – and not of the purest kind – changed it into the best of wine by His will before us and many others. In like manner He also, by His word and by His teaching, made our old, spoiled and troubled water of faith alive, as the best of wine. Truly, the Lord has done in hardly two and one half years extremely many great miracles – so many that they hardly can be counted anymore or be described in books. However, the greatest miracle that remains for eternity is His Word. Whoever will conform himself to it, will have eternal life in him.

[3] The signs that the Lord is doing now, are however only a witness to us for the fact that He is the Lord. In the future however, it will no longer be the signs that were done by Him that will witness for His godly glory, but His teaching in the heart of the people who will live and act accordingly, because this will bring about the most blissful sign of the true and clear life that is aware of itself, and that is more than if the Lord would perform now in our presence ever so great signs of wonder, about which



we and our successors will certainly be able to tell the later descendants, but which they only will believe half from us or probably often totally not believe at all. And so the signs that are done now have only little influence to increase the faith of later generations, but the teaching that is delivered to them will do that, which is in itself the most clear and most undoubted truth.

[4] Friend, the fact that we are here is certain, true and for sure, and no one of us is doubting the fact that the Lord has done now great signs before our eyes, but in about one hundred years, all this will belong to the kingdom of worldly history, and this – just like all the other things which belong to that kingdom – will mostly be doubted and will not be believed by many.

[5] But the easy truth, that two times two makes 4, will unshakably stand until the end of all times, and so also the teaching from the godly mouth of the Lord according to which every human being should know God, believe in Him only and love Him above all and his fellowman as himself. That is a truth of life that can never be disputed, because without that truth, firstly no common society of people could exist which only here on Earth is timely and material of nature, and secondly because without that truth and the practice of it, no soul could receive the eternal life from God. For the love is the eternal spirit of life and thus life itself, in it and for it.

[6] Then when men will be devoid of any love among each other and regarding God, then out of that will also follow the mathematic truth that they will also be devoid of the inner and actually only true life of the soul. Therefore, in the future, be only concerned about the teaching that the Lord has revealed to us, and its very lightening spirit of truth, and act accordingly to have eternal life, for signs can give neither you nor anyone else eternal life.

[7] The fact that the Lord is in Himself eternally almighty and possesses the highest wisdom is not only shown to us by the signs of wonder that were done now, but this is also witnessed at all times and for the eyes of all people by the great creation which continuously calls out aloud to all thinking men: 'Behind these numberless many and wise, great works there must be hidden an extremely wise and almighty, eternal Foreman.' But although man will hear His call and will begin to search the Foreman in one way or another – and he will do well by that he will still feel by that his own powerlessness and weakness, which he cannot change into a godly power.

[8] But if you will live now and act according to the teaching of the Lord that has been revealed to us, your powerlessness and weakness will be changed in you by the power of the godly love into a might and power of your own, and that will certainly be more blissful for you than when you would continue to be a witness of still many more thousands of signs but would still remain in your old powerlessness and weakness. Look, this is my well-founded opinion."

[9] I said to the disciple who had spoken like that: "Nathaniel, to you I do not have to say anymore: 'How long will I still have to suffer you before you come to understand My Kingdom', because you have already received the right

understanding, and therefore I say to your words now: 'amen', and confirm everything that you have said as a full, pure truth, for this is how it is and how it will remain forever.

[10] Whoever will seek Me in My works and signs, will have a very heavy and difficult task, and he will easily weaken under its great load and burden, but whoever will seek Me in and through love, will soon and easily find Me in himself as the power of all life. And when he has found Me, he has found everything, namely the eternal life and its power, might and wisdom. This is what you all should remember well and also proclaim to the other people.

[11] But let us go outside now and look a little around us to see what is happening here and there."

## **CHAPTER 215**

### **The Lord and the superstitious innkeeper**

[1] After that, we left the dining hall, and escorted by the innkeeper, we went outside. It was really a nice day because the heat of the day was strongly reduced by a northeastern wind. From our inn we walked through the whole place that was quite big, and came then at the large inn in which Roklus had healed the 21 sick people in My name.

[2] The innkeeper saw us and hurried outside to us with his family and those who were healed to greet us very heartily. Immediately he asked for Me, and Roklus pointed to Me. Then they all came standing around Me to thank Me for the great kindness that I have shown them, and the innkeeper himself could not stop glorifying and praising Me.

[3] But I said to him and all the others: "Stand up now from the ground, for it is sufficient when you truly glorify and praise Me in your heart. And whatever the heart decides and does, all the other parts of the body take and have part in it."

[4] Then they all stood up and asked Me that My almighty mercy should never leave them.

[5] And I said to them: "Then keep Me continuously alive in your heart by the love for God and your fellowmen, then also My mercy will stay continuously with you. But if ever your love, that I mentioned, should become weak or even lukewarm or cold in your heart, then also My love and the resulting mercy will become weak, lukewarm or cold.

[6] Beware of gluttony and reveling, for by that the love for God will diminish and the love for the world and self-love will be nourished and strengthened, and with that the judgment of matter and its death. Beware also of sexual impurity and all harlotry,

for the sexually impure, the harlots and adulterers will not enter into My Kingdom of life.

[7] To you, who are now healed of your physical afflictions, I say that from now on you should not let yourselves be tempted by any sin, for then My mercy will again be taken away from you and then you will fall back into even greater afflictions.

[8] But beware also of laziness and idleness, for this is the root of all vices and afflictions of men.

[9] You have heard this now from My mouth, observe it also and live and act accordingly, then My mercy will not leave you. Amen.”

[10] After I had said that, all thanked Me again for that.

[11] Then the innkeeper said to Me: “O eternal great Lord and Master, would You also not like to come into My house, so that it will be blessed by the steps of Your blessed feet?”

[12] I said: “Listen, you surely have a good opinion about My feet, however My feet will not leave you any blessing for your house. But if you and your family will live and act according to My will, then this will be a true, permanent blessing for your whole house. Such things were believed and are still believed by those who are still imprisoned by all kinds of dark superstition, which is in itself dead and has no power of life. What use can certain signs or relics, certain stones, numbers and the new moon and constellation have for men? Those are not only useless but can moreover harm the soul, and thus also the body. And so, also the walking with the feet of My body cannot be of any use for this place that I am entering now, nor be useful to a house, but what is useful to you all is that I have come to you and have given you My will and have shown you the ways that you should walk to come to eternal life.

[13] Although in stones, metals, herbs, and in the roots and the fruits thereof, there is also a healthy power residing for a lot of physical diseases, but they should be known well, and then be capable to be used for certain diseases in a wise way. But he who is using such things as a magic means, sins against sound reasoning and against God’s wise order.

[14] Look, My indeed dear and kind innkeeper. I know you and know very well that you are an honest and correct man, but still, I also have something against you.

[15] You keep certain stones and pieces of wood in your house and you believe that by that no enemy will come into your house. So you also have all kinds of things in your stable – buried under the doorstep – like some iron, sulfur, eggshells and a certain kind of wood of which the magicians are making their magic sticks, and that would – as you believe – help against the sorcery of witches and keep the animals healthy. And also your children, your wife, all your servants and maids must carry certain little packages with them to be protected against every affliction, and you yourself are always carrying something similar with you for the same reason.

[16] And some time ago there were a couple of Arabs with you who behaved very mysteriously and told you that each one of them was about 3.000 year old, for they

had found the true little snake herb and eaten it, by which they became immortal. In order to give their cleverly thought of lie a greater appearance of truth, they told you with their very lively fantasy a lot of wonderful fairy tales and fables which supposed to have happened during their already 3.000 years long life on Earth among men, animals and plants and stones, and all this you have accepted as a truth.

[17] So you also have bought for much money from the mentioned liars, all kinds of magic means, and you moreover have given them an amount of gold, so that they would give you that little snake herb. However, they only could bring it to you after seven years, for it could be found far away from here on a mountain, more precisely only on a certain day, and even only on a certain hour of that day. And look, you believed all that firmly.

[18] However, I say to you now: lay off all such dark superstition, for it all is a deceit that is subtly thought of by the different priests among the also different nations on Earth, and does not have any truth, not even of the size of a little sun dust particle.

[19] Of these Arabs, who say that they are 3.000 years old, not even one of them is 50 years old. I as the Creator of Heaven and Earth do not know anything about a little snake herb that can make someone immortal, and your little miracle packages are not even worth to be thrown into a cesspit.

[20] Thus, do not attach anymore importance to it, but only to everything I have told you through the mouth of Roklus, and live and act accordingly, then you soon will find in yourself a totally different little herb of immortality than what those untrustworthy Arabs have promised to bring you only after seven years, which they will not even bring you in a one thousand years, even if they and you were allowed to or could live that long on this Earth.

[21] Look, this is what I had against you. If you will put all this aside, My blessing will enter your house entirely, but otherwise not – even if I would personally stay no matter how often in your house.”

[22] When the innkeeper heard this from Me, he thanked Me for this lesson and promised Me very explicitly that he would do everything I had advised him to do, for he was himself greatly amazed because he all too clearly could see that even the most secret things are not unknown to Me. Then he asked Me again if I would like to enter his house and take some bread and wine with him.

[23] And I said: “You can be completely sure that I accept your will as an accomplished act, but what you want to do now for Me, do it for the poor, then I will accept it as if you have done it for Me. But before evening, we still have to settle and to correct many things here. And so we should work as long as it is daytime. But if you want to be My guest tonight, then you can come to the inn where I have taken up residence.”

[24] The innkeeper thanked Me for this invitation. Then we continued our way around this place, and with a cheerful mood the innkeeper went with his family into

his house and spoke with his family about everything that he had heard from My mouth.

## CHAPTER 216

### The inn of the Essenes for the poor

[1] We soon came to another inn where there was a large number of poor people who were encamping for already a couple of hours before the inn, because no space was made for them in the inn, although this inn was especially meant for the poor.

[2] Now I asked Roklus: "Why is only this inn compulsory for the poor? Could also not the other inns be part of this obligation?"

[3] Roklus said: "Lord and Master, I do not have to explain to You the reason of this bad situation, which displeases me already for a long time, since You know all too well even the most secret things and circumstances, but I ask You for advice, how this could be handled effectively."

[4] I said: "Oh, but this can be arranged in the most easy way. You can say now, as chief of this place, by means of one of your brothers to all the local innkeepers: 'The Lord commanded that every inn must keep in the house a place ready at all times to take up at least ten poor people. The inn however that wants to do more out of good will, can count on his reward for this.' And in a little hour you will not see any poor person encamping in the open air.

[5] Why must only this innkeeper receive a subsidy from you for the accommodation of the poor while he is lodging ten and also now and then 100, but reports to you instead of ten always twice as much and let himself be paid too much by you, and moreover he also let those poor who really are accommodated, suffer want and hunger? Thus, against this evil, serious action must be taken."

[6] After these words of Mine, Roklus sent immediately four of his brothers to all the inns of this place, with exception of the one where we were residing. And it did not even take half an hour before all the inns sent servants, who explained to the poor why they had come, and the poor stood up immediately from the hard ground and let them gratefully be escorted to the inns by the servants.

[7] But the innkeeper of the inn for the poor, who noticed that the poor were taken away by the servants of the other inns – who were known to him – became displeased because of that and wanted to prevent it.

[8] So he stepped rudely to Roklus and said (the innkeeper): "Chief, I have a contract with you according to which only I should take care of the poor! Why are they taken away now from me!?"

[9] Roklus said: "Listen, does that mean taking care of them when the many poor who have all kinds of afflictions are treated like the Greeks are treating their pigs? To let them encamp and pine away here on an open square without beds and without food and drink while in the considerable spacious house there are empty rooms that are reserved in case rich guests will come? You already have let yourself be paid by us for the care of a lot of poor people and you have from the many that you mentioned on your account hardly taken care for half of them, always only in a bad manner. Therefore, from this hour on, that contract will be changed, and the subsidy will finally be divided between all of them. Did you understand this now?"

[10] The innkeeper set up a furious face and said: "Chief, which gossip mouth has slandered me so awfully before you?"

[11] Roklus said: "No gossip mouth, but the mouth of a most truthful One, for whose all-seeing eyes also our most secret thoughts, wishes and desires are not hidden, and who is a Lord, great and exalted above everything in Heaven and on Earth, and who maintains everything, guides and rules – a Lord of all life and existence – and He has instructed me to punish you for that. For you, there is now nothing else left except to feel remorse about your many sins, to improve yourself completely, and for as far as possible to make up for all the injustice, otherwise you can expect a more severe chastisement from the Lord God.

[12] That you have cheated us and the poor people, could be seen just now, for instead that you at least would accommodate those who are in the worst of condition in the rooms that are prepared for the sick, you have let them all encamp on the hard ground. So improve yourself and do not ask anymore for the one who could have possibly betrayed you."

[13] When the innkeeper had received such a serious rebuke and warning from Roklus, he became scared. He began to seriously examine his conscience and then he promised Roklus to pay back everything that he illegally had kept for himself, and in the future he would no more ask for a subsidy for the accommodation of the poor.

[14] On this, Roklus said to him: "Do this, then God the Lord will also forgive your sins, and your soul will find mercy with Him. If you were a Greek or a Roman, thus a gentile who never heard of the one true God, and does not know His will, which has been revealed to the people by the mouth of the prophets, then you had an excuse for your actions, for he who does not know the law can also not keep it. But you are a Jew, and moreover, as far as I know, also a scribe. And therefore you are all the more punishable because you are highly exceeding the gentiles in cheating. But if you, as you say, want and will really seriously improve your life, then your sins will also be forgiven in the name of the Lord."

[15] The innkeeper thanked for this, bowed before Roklus and went into his house.

[16] But we continued our way in this place, and I said to Roklus: "You have again settled this matter very well and we have completed a good work. That you did not make Me known to the scribe-innkeeper was also very good, for he is still not mature

to know and to bear Me personally. But when I will have left this place tomorrow and the innkeeper will come to you to repay his illegal profit, you also can tell him that I was in your company and what kind of teaching and power I have given to you, of which you can convince him, then after that he still will be of good service to you.”

[17] Hearing this from Me, Roklus thanked Me for such a testimony and for such a comfort, which according to him he did not deserve in the least, and he said on that: “O Lord and Master. Do You really want to leave us tomorrow?”

[18] I said: “Physically, most certainly, but not with My Spirit, for I still have much to do in other places, so that everything will be fulfilled that the prophets have prophesied about Me. However, without My personal presence you will be able to teach and act more unhindered in My name than when I personally am present. The reason for this is easy to understand.”

[19] Roklus saw the reason quickly, and while we were talking we came again at a place, more precisely along the way that led to Egypt, where we had again some work to do.

## **CHAPTER 217**

### **The miracles in the inn before the gate**

[1] It was a place that was already outside the gate of the closed village, which was of course surrounded on all sides by a strong wall. And outside of the wall and its gates were also houses and inns, in which the arriving travelers accommodated most of the time their pack animals, and were also often looking for lodging. Along the first mentioned road there was also a similar inn at a distance of well over 700 paces outside of the gate, with a large number of guests, among whom many Egyptians, Greeks, Romans and also a few Jews who were doing all kinds of business with the gentiles.

[2] In front of the inn was a large square that was densely grown with grass. On this square, there were a lot of coffins with dead children, and their fathers and mothers waited in the inn to receive from the Essenes the acquired permission to bring their dead, lying in the well-closed coffins, to the stronghold. Although the parents had asked several times for this permission, they did not receive it because the already known resurrection chamber was overly full with such coffins anyway and because the Essenes could not and were not allowed to accept them anymore.

[3] But those who were waiting in the above-mentioned inn came from far away, hoping to bring their dead children back home after they had been awakened to life again, and they also could not have known that the Essenes are no more bringing

dead children to life again. So it was for those parents all the more bitter when they heard that they had made their long trip in vain.

[4] When we were looking at the coffins – 110 all together – the innkeeper, who knew the chief very well, saw us, and immediately he said to the mournful guests that the chief was walking with his brothers between the coffins and was looking at them, which was a good sign for those who were mourning, because if the chief himself would make such visit, it was for those who waited very hopeful that their request would be granted.

[5] With this very comforting expectation, all the guests stood up quickly and went outside where we were reading the inscriptions on the coffins, and they asked the chief with tears in their eyes not to let them return their long trip home with nothing achieved, for they did not know that in this ancient place of wonders no dead children should be awakened to life anymore.

[6] Roklus said to them: “But already since one year and longer, messengers were sent out from here in all directions to announce to the people that no dead would be awakened to life here again. Did you not hear anything about it?”

[7] Those who were questioned said: “No, mighty chief. Not once, not even from afar did we hear from anyone, for if we had heard it from someone, we certainly would have stayed home and not make such great expenses, but most of us arrived here only a few days ago and made only little expenses in the inn. Also a couple of hours ago we received back the taxes that were taken from us while we were on the way to this place, of which we are very glad, but if for this we have to return with nothing achieved, we rather would pay taxes that are ten times as high. O mighty chief, hear our request for this one time. We gladly want to wait and pay every offering that is required, if only you would grant our request mercifully.”

[8] Roklus said: “Yes, my dear friends, you have somehow received wrong information over there, saying that here the children who are often laying for months completely dead in their coffin can be awakened to life again. This is now and then indeed possible with people who have just died, when they are apparently dead, but children like the ones in these coffins, can only be awakened by a God.”

[9] Now a Greek asked quickly: “But which God do you mean? For we have a lot of gods. Which one of them is the most powerful? Tell us, then we want to pay offerings, and you pray to Him for us.”

[10] Roklus said: “Among your gods, there is eternally not one, since all your gods are only invented, and their images are only made by human hands. The only true and almighty God is only the One who the Jews are invoking. To Him only, everything is possible.”

[11] The Greek said again: “This was also said by the Jews who live with us and who are doing business, and that is why we also have willingly brought great offerings to the God of the Jews. They also were received by a Jewish priest with the



intention that the offerings would be brought as soon as possible to Jerusalem where the only true God is always living in a very big and magnificent temple.

[12] But despite our considerable offerings, and despite the assurance of the Jewish priest that his only true God would certainly help us, our children remained dead, and now I think that also this time, not much can be achieved with the God of the Jews. But you will surely know this better here than the formerly mentioned Jewish priest who, honestly speaking, did not seem to have a great confidence in his God himself, because I saw that he did not keep the commandments that he presented to us in the least himself. What should we do in your opinion in order to be helped by the only true God of the Jews?"

[13] Roklus said: "Yes, you my dear friends, then you first will have to believe actively in your heart in this God, keep His commandments under all circumstances, then to love Him above all and your fellowmen as yourself. Whoever will not do that, will not be heard by God.

[14] I and my brother are doing that and we have therefore unmistakable proofs that our only true God always listens gladly to our prayers, on condition that we will not ask Him for something foolish. So turn in full belief in your heart to our God as to a very best Father, and then promise Him also that you will leave your dead idols and will keep His commandments precisely, and then it will be apparent if our God will hear your prayers."

[15] They all, Egyptians, Romans and Greeks, promised it solemnly.

[16] But Roklus made one more condition and said: "I have now understood from your solemn promise that you are all completely serious to return to the one, only true God of the Jews from whom your forefathers have turned away almost 1.700 years ago, and that is why I have in myself now already the full assurance that God will satisfy your wishes. But what will happen here you must keep for yourselves, and do not make us even more known than we already are, because what happens here today will not happen again later.

[17] However, all kind of sick people, blind, deaf, mute, lame, cripple, those who suffer from gout, lepers, the possessed ones, sick people who suffer from malicious fevers and those who are insane can find their salvation here. If you also want to fulfill this condition, then you can open the coffins and take out your dead who are already awakened to life again now, and give them food, first milk and only then fresh broth of meat with some bread, and towards the evening also some wine.

[18] But do you also believe now without any doubt that all your children in the coffins are already alive?"

[19] They all said: "Yes, you who are a mighty friend of the one, only true and almighty God, we believe without the least of doubt."

[20] Then Roklus said on My inner call: "So it will also be done according to your faith in the name of Jesus Jehovah Zebaoth. And now open the coffins."

[21] On these words, all jumped towards their coffins and opened them, and their children, of whom some of them were already locked up in the coffins for more than one year, rose out of them, fresh and healthy.

[22] The happiness of the parents, who were for the greatest part wealthy people, could not be described, which is easy to understand, and there was almost no end in thanking, glorifying and praising. Soon after that, the children were taken care of in the manner that was advised to them before.

[23] Nota bene: Now, after almost two thousand years, someone could ask: 'But how is it possible that such miracle could be kept totally silent like that, as well as a great number of other miracles?'

[24] The answer is briefly this: because I Myself have decreed it that way, so that in the future, only and solely the pure teaching would guide and lead the people and not the power of miracles that hinders the free will of man, as I have already shown many times. Here in this place, at the time of My short presence in Essaea, which was only known to a few, such great miracles did not cause such a great sensation, because this place was already all too well known as a place of miracles for a long time from far and wide. The failing of a miracle would undeniably have made a greater sensation than the complete success of it, which every person expected as sure as the night that follows the day and the day on the passing night. Besides, to all who found help here, it was from My time on seriously commanded not to make the miracle known.

[25] But still, of My deeds and those of the Essenes, many things were written down, which were mostly kept in Egypt in the big libraries, but later – as known – it was destroyed by the blind Mohammedans. And so it happened that the people in this time know almost nothing anymore about the great miracles that happened during that time, to which however also the old whore of Babylon did very clearly contribute. How, that will simply be known by every thinking researcher.

[26] However, also in the East there are great annotations, and a few of them will be revealed at the right time. In those are still many things that are not in the four Gospels that are known in the present time. And a chronological order cannot be found in them, neither in those four, but that is not important, for the main thing is and always remains the pure teaching of life. Whoever will accept that and will believe in Me, will also be guided by the Spirit into all the rest.

[27] May that what has been said here casually, serve all those who still have any doubt about Me and My works of that time, as a comfort and reassurance, and as sufficient proof for the truth which has been said and shown in the little books that are now already many.

[28] Let us go back now to our subject.

## CHAPTER 218

### How the helpers of the Essenes can be put into service

[1] When the described wonderwork was done and the parents were staying with their children in the inn, the innkeeper came. This wonderwork was very normal to him in this place, as well as to his staff of the house. He asked Roklus if and for how much he should charge them for this great miracle for the well being of the many poor who were increasing from day to day in this place. Then he would conscientiously give the money – as always – to the manager for the care of the poor.

[2] Roklus said, as I secretly put it into his heart: “This mercy was given by God to me for free, and therefore I also do not want any gift from anyone. But if someone wants to do something out of his free will for the poor – who are not lacking here with us – you may accept it and give it to the institution. But let the iron coffins be brought immediately to the stronghold, so that they would not be displayed too long here.”

[3] The innkeeper said: “But what if the strangers want to take the coffins back home again as souvenir?”

[4] Roklus said: “Then tell them that I commanded it that way. However, say to the one who wants to take back a coffin anyway, that his child will die on his way home. Then no one will refuse to leave the coffin here.”

[5] When the innkeeper heard this from Roklus, he bowed before us and hurried to go inside the house and take care of everything that Roklus commanded him to do.

[6] Then we left this place immediately, withdrew to the little place and went to another gate. Outside there was a free inn that was built by the Essenes for already a long time. Apart from the stronghold, it was surely the biggest construction of that place, and many big gardens were also part of it, which formed a whole with the building and were surrounded by a high strong wall with watchtowers every one hundred paces apart from each other. In this inn, which, viewed from Essaea, was located between the morning and noon, there were, except from a big number of cripple people, also still a lot of foster children who were given to the parents as their supposed children who were awakened to life again, this according to the former, already known practice of the Essenes.

[7] When we arrived in that inn, Roklus said to Me: “O Lord and Master, look, this is now still my greatest point of concern. Healing those many crippled and use them for one or the other service would be easy, especially now that You are present, but these many cripple were unanimous accomplices before, especially during the great ceremonies for the awakening of the dead, and they know also how the deceased children were awakened to life again. If we heal them now and would give them a job in some other place of the world, then it could easily happen that during an

unattended moment one or the other would betray our old deceit, and then we could come into great embarrassment of which neither we nor anyone else would benefit.

[8] But now I feel compassion for those people of both sexes who are now mostly crippled and sickly by the many efforts they had to perform, and I would like to help them by Your mercy. But when they will be healthy again, they certainly will want their old position back, which gave them great profit, because the many strangers often richly rewarded them for the awakenings. But this position does not exist anymore now and thus they became really an embarrassing problem. Only an advice from Your part can help us in this.

[9] With the foster children it is easy to take a good arrangement because they do not know the reason why they are there. Those who take care of them and their educators do know it. However, they belong to us and they surely know about the situation now in this place. So we have nothing to fear from them, because I informed them about You, and although they are mostly gentiles, they obey You and Your teaching in everything. Only about the crippled and sickly people we are, as I said, concerned most of all."

[10] I said: "The crippled and sickly people are only gentiles and still followers of their old gods. Bring them to the point of professing the one, true God, and show them the power of God's Spirit in man, awaken in them the faith and the love according to My teaching and heal them afterwards, then you will have nothing more to fear from them. After that, they still will be very helpful to you. And since they belong to you anyway, they also should stay with you, because you want to change many things here, so that nothing will be left anymore of what is old and false. After that, you will need many laborers, and all those who are living within these walls will be very useful. Besides, you have such an abundance of earthly goods to easily maintain and feed ten thousand people for one thousand years, and that is why you also will be able to maintain and feed for a short time everyone who lives within these walls. Do you also agree on that completely?"

[11] Roklus said: "O Lord and Master, eternal love, goodness and mercy. That was secretly also my plan for a long time, but precisely on that point my brothers did not want to share my opinion. But now that they have heard it clearly and understandably from Your mouth, they will, with Your mercy and help, very easily be able to put also these things right. And now a load of one thousand pounds has fallen off my shoulders. Would You Yourself, o Lord, like to see this inn and institution?"

[12] I said: "Friend, for Me certainly not, since I know very precisely all the things that are inside, from the greatest to the smallest, but for the sake of yourselves and My disciples, I also want to enter your institution and walk through its most important parts."

## CHAPTER 219

### With the foster children of the Essenes

[1] Only after that, we entered the inner rooms, which were in every respect – from a worldly point of view – beautiful. Thus we came also to the children who hurried friendly toward us to greet us according to the custom that was instructed to them by the educators, and I asked some of them if they liked it here.

[2] And several boys answered: “O very good Lord, everything is fine with us here, but now and then it happens that one or the other whom we love, is taken away from us, and then he never comes back anymore. And this makes us often very sad, because we cannot know from anyone what happened to him. Has he been killed or sold, or did something happen to him? In short, this gives us, older children who can already think, very often an anxious feeling in our heart, and then we are like tormented. But can You please tell us what happened to those children who were taken away from us forever.”

[3] I said: “Dear little ones, do not be afraid. All children who were taken away from here are doing fine in earthly respect, for they were accommodated in an excellent way and are loved as children and are taken care of by those who adopted them. However, spiritually, they mostly are not doing so fine, because most of them were given to rich heathens.

[4] The greatest happiness of men is however simply and solely that they already in their early years of childhood will know the one and only true God, and learn to love Him as the most true and best Father of all men. But the heathens do not know this Father because they are descendants of parents who also did not know Him. And look, such children who from among you have been given to the dark heathens, are in spiritual respect in bad condition, for amongst the heathens they cannot come to know and love above all their true Father in Heaven who is an eternal Spirit full of goodness, love, wisdom and endless power.

[5] But from now on, My really dear children, you should not be afraid anymore, for from this time on, no one from among you will be given away anymore, but you will all stay here and come to know and love above all the true Father of all men, and then as free and wise men among the other people you will be able to accomplish many good and also useful things. So be all cheerful and joyful and obedient to your teachers, then the Father in Heaven will take care of you, so that at the same time and eternally, you will become extremely happy in the Kingdom of the Father in Heaven. That this is how it will happen with you, your chief Roklus will tell you also himself. Are you, My dear children, satisfied with that now?”

[6] One boy, who was very bright, said: “O good Lord, with You we surely would be very satisfied, but what You have said now, the severe chief has not said, and as

long as he keeps silent, we are still not safe. Tell him that he also should give us faithfully and truthfully such a comfort, only then we can be completely happy.”

[7] I said: “He surely will tell you at the right time. However, I am a Lord who has much power, also over your chief, and what I say and will, he will do. You can be completely assured about that.”

[8] The boy said: “Are You perhaps the emperor of Rome that You also have power over our lord?”

[9] I said: “Yes, my dear children, I am still a tremendously much greater Lord than the emperor of Rome, but you would not understand the greatness of My glory yet. Roklus himself will show you everything himself very clearly at the right time, and then you will understand how I am a real Lord over your chief and also over the emperor of Rome, and only then you will really glorify and praise Me and feel a great joy because I Myself have visited you now.”

[10] Then also Roklus assured them friendly, that he would do everything very precisely what I had predicted to them before.

[11] Only after Roklus’ promise, the children were completely at ease and believed that it also would happen that way.

[12] Then I blessed the children and pressed them to My heart and fondled them. Then I wanted to leave but the children who began to feel love for Me and to trust Me, surrounded Me and they asked if I still would like to stay a little longer with them.

[13] And I said: “Yes, I cannot refuse anything to these who ask Me, and therefore I still want to stay half an hour with them.”

[14] When the children heard that from Me, they were delighted, and the boy asked Me in full confidence: “O lovely and very good, great Lord, You have told us just now something about the good spiritual Father in Heaven whom we should come to know and love above all. Yes, that we certainly will do if only we have seen Him once. But how can we come to know Him? Who will show Him to us? Do You perhaps know Him very well? If You know Him, please describe Him to us, then we will also immediately love Him above all, even if we still do not know Him.”

[15] I said: “Yes, My dear children, this is somehow a little difficult for this time, for you still do not have any notion about Him. But I still will try to tell you something about Him. So listen to Me very carefully.

[16] The Father in Heaven is the purest, most perfect and eternal more than living Spirit, who has never had a beginning and who will also never have an end. Since eternity and out of Himself He has created Heaven and Earth and everything that is on it by means of His almightiness.

[17] When someone on this Earth wants to make something, he therefore needs matter and all kinds of tools, but if the Father in Heaven creates something, He does not need any existing matter, and also no tools to make something from its raw matter. His tool is His almighty will.

[18] So He also created men, in order that they would come to know Him and love Him above all, so that they would receive eternal life from Him.

[19] But in order that men would know how they should live among each other, the Father in Heaven has revealed His will to them by means of certain prophets. He who will live and act accordingly, will receive eternal life.

[20] Men who are very pious and who love the Father above all and live according to His commandments will receive already in this world to hear the voice of the Father and also to see His face. My dear children, be therefore very pious, then you also on this world will be able to enjoy this great happiness."

[21] The children promised to do everything I had advised them to do if only they could hear and see the Father in Heaven only once, and they asked Me if I had already heard and seen the Father in Heaven many times and how He looked like.

[22] I looked to them very friendly and said: "My dear children, I can hear and see the Father always, and He looks exactly like Me, and His voice sounds also exactly like Mine. Thus, whoever sees and hears Me, hears and sees also the Father in Heaven. So look at Me very carefully, then you can say that you already have seen and heard the Father in Heaven."

[23] Now the children looked at Me carefully and said after a while: "If the Father in Heaven looks exactly like You, He must be very good, and we already now love Him above all. If You as a supreme Lord on this Earth would also be as almighty as the Father in Heaven, then maybe there would be no difference at all between You and Him?"

[24] I said: "Yes certainly, then this would be so. And who knows if I also am not now and then a little almighty?"

[25] The boy said: "O dearest, greatest Lord on the world, would You then not like to show us something of Your little almightiness?"

[26] I said: "O yes, My dearest children, but then we should go outside into the big garden."

[27] The children thought that this was a good idea and we went into the big garden that had very open spots where nothing was planted.

[28] When we were in the garden, I asked the children: "Listen, would you not like to have, on those many open spots where nothing is planted, all kinds of trees with sweet fruits?"

[29] The children said: "Yes, if this can be done, that would be very good. O we ask You for it, if You can do it."

[30] I said: "Then go to them, and before you will be there, the trees that you want on all open spots will be full of fruits and ready for you."

[31] Then the children hurried immediately to the open spots that were already planted with all kinds of fruit trees, about which the children had great joy, and they also picked up the fruits that were on the ground and tasted them, and because the fruits tasted so outstandingly, they also began to eat quite a lot of them.

[32] But on this occasion we left the garden, and because it was already close towards the evening, we went, unnoticed by the children, to our inn.

## CHAPTER 220

### The Lord leaves the Essenes

[1] Once we were there, I said to the innkeeper: “Now you can take care of an evening meal, for we have worked hard, and the one who works must also eat.”

[2] Then the innkeeper went immediately to order for an evening meal to be prepared.

[3] In the meantime I gave Roklus all kinds of instructions about all the things he should do to have the best results. And so I also gave him an advice to know how he should teach the children about the fact that in Me they have seen and spoken to the Father in Heaven.

[4] Also a few Essenes were sent now to the stronghold because of the already known awakening of the dead children. When they soon came back, also the evening meal was ready, and so we went immediately to sit at the table and ate cheerfully.

[5] After the meal I sent the Essenes away with the instructions about what they still had to do that night. They thanked Me and went to do their work.

[6] When the Essenes – with the exception of Roklus – had left according to My will, we still talked with each other about a lot of things until almost midnight, and Roklus wrote in the meantime in his memorial book very briefly about everything that happened in this place on this certainly most memorable day from morning till evening. But close to midnight he also stood up from the table, thanked Me fervently for everything and asked Me if I would allow him to visit Me once more the next morning before My departure and to escort Me for a long distance on the way.

[7] But I said to him: “Friend, you may do what you like, and what you will do for Me out of true and active love, is always well done. However, tomorrow early in the morning you already will have important things to do and to settle, and that will be difficult to postpone and to deal with. Therefore, I will accept your will to visit Me once more tomorrow and escort Me for a distance as a performed deed.

[8] I Myself will be in the morning on My way to Jericho with My disciples to arrive there after the setting. You think of course that such a long way cannot be covered in a natural way in one day. But I say to you that with Me all things are possible. Although tomorrow is a Sabbath on which a Jew may also not travel. But I am a Lord, also over the Sabbath, and I say to you that everyone may and can do good works also on a Sabbath. But herewith I do not abolish the Sabbath, but I abolish the old



Sabbath laziness of the Jews, and so My disciples will be busy in My name on every Sabbath, because God is badly honored by the laziness on the Sabbath

[9] I am saying this to you, so that also in this respect you should make My will known to your brothers, because some of them still think that the laziness of the Sabbath is very important.

[10] So now you know everything that you need for the moment. But if at different occasions you will teach and work in My name, then do not worry about how and what you should speak and how you should start and end a work, for I Myself will always lay everything into the heart and into the mouth, I will greatly enlighten your mind and will strengthen your courage and will. With this assurance and also being fully comforted you can take now the necessary physical rest, so that you will be able to work tirelessly tomorrow."

[11] After these words of Mine, Roklus greeted Me and My disciples once more very heartily and left the inn with tears of love in his eyes and went to the stronghold. Then we also went to sleep.

[12] Early in the morning we left our resting places and prepared ourselves for our departure.

[13] But the kind innkeeper came to Me and asked Me to still take a morning meal before leaving, because the way was long and boring, and no inn could be discovered during a full traveling day.

[14] I said: "Friend, we also will not need one, for I Myself am the inn of all inns. You have seen yesterday noon how we were definitely provided in an excellent way without your kitchen, and look, so I also can do it along that road that has no inn.

[15] Soon after our departure, poor people will come from the region near Jericho into this inn and they will seek help here. Serve them instead of us, then you will by that accomplish a work which is very pleasing to Me."

[16] The innkeeper promised Me that he would do everything that I have said and advised to everyone, and he asked Me to always mercifully remember him.

[17] And I assured him to do so, and said: "Remain in Me, unshakably in spirit and heart through active observance of My teaching, then My mercy and love will remain strong and active in you. Amen."

[18] Then we quickly went outside and left that place.

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