

LET YOURSELF BE INSTRUCTED BY JESUS CHRIST HIMSELF

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

This total work consists of 25 books of 100 chapters each. An enormous valuable spiritual treasure. It is up to each individual to discover and proof the many teachings that Jesus revealed to His disciples.

Revelations that were not intended to reveal to the world at that time but which are now revealed in a very clear way to us.

Book 3

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*Original German book: "Das grosse Evangelium Johannes" (1851-1864).
This Book 3 is translated from the German book I, chapters 201 to II chapter 58 .*

1. TWOFOLD NATURE OF TOLERANCE



SAID: ‘Friends, I did indeed know that this would soon happen, so that Satan may complete his work. However, the ones who fled to the heathens could also have found refuge here in Galilee, and those who cursed My name in order to save their earthly possessions would have done better to free themselves from all their worldly ties than by cursing My name to safeguard their possessions to which eternal death is attached.

[2] How hard it will be for a person with many things to part with them one day. And how easy will he depart from the world who did not possess any goods from its poisonous bosom and suffered persecution for the sake of My name. The latter scorns the world and will surely not be sorry when, clearly seeing it as it is, he will be leaving this place of darkness to enter the Kingdom of Heaven.

[3] See, as the gold is proved in the fire only thereby gaining its great value, thus it must be with you who truly wish to be My disciples and followers. My Kingdom for which all of us are now working is not of this world, but of that vast, eternal, everlasting one which follows this earthly, material, short trial life.

[4] Therefore, I do not give you peace for this world, but the sword, for you have to attain to the freedom of eternal life through the battle with the world and all it offers you.

[5] For My Kingdom suffers force, and those who do not seize it forcibly will not enter it.

[6] It is of course an easy matter, in a safely walled city and well provided for life, to stand fast as My disciples and teach virtue to the lambs, watering them with clean water. Verily, this does not take much. But quite another thing it is to tame lions, tigers and panthers, transforming them into useful animals. For this, of course, more cleverness, courage, strength and endurance are required than for taming sheep.

[7] Wherefore you need to take this phenomenon in Sychar as you

find it and join the fight, whereat I shall support you, but if you immediately allow men's blindness and evil to provoke you hands over heels into rage, straight away calling for consuming fire from Heaven over such evildoers, then you can fare no other than you have done.

[8] Nor can My angels be of service to you in such cases, for such service would be diametrically opposed to My eternal order.

[9] If you intend to be victorious fighters for My Kingdom, then prepare yourselves a sharp sword from pure truth, but this is to be fashioned from the purest and most unselfish love. Then fight courageously with such sword, not fearing those who in extreme cases can kill your body but then can harm you no more.

[10] If however you must fear, then fear Him who is a true Lord over life and death and who can reject or accept man's soul.

[11] He who loses his earthly life in a just fight for Me shall regain it to full measure in My Kingdom, but he who strives to cling to his earthly life in his fight for My sake is a coward, and the victorious crown of everlasting life shall not be his. What rewards has he who fights gnats and kills flies? Verily, I say unto you, such hero is not worth to urinate on.

[12] Ah, it is something quite different to, well-armored and with sword in hand, enter a herd of lions and tigers. After cutting down the herd and returning home victoriously, triumphal arches shall await him, and a great reward shall not be withheld from him for his heroic feat.

[13] Return home therefore and fight as I have shown you, and you shall not forego your proper victory.

[14] To what state Satan has brought this Earth I verily know best, and I lack not the power to finish him off. Yet My great love and patience will not allow it.

[15] Because he who seeks to defeat his enemy only to destroy him is a cowardly fighter, for not his courage but his great fear has prompted him to rid himself of his enemy by killing him.

[16] He who wants to be a real hero must not annihilate his enemy, but take the trouble to win his foe with all cleverness, patience, love and wisdom in his heart. Only then he can boast of fighting a true victory over his enemy, and his greatest reward shall be the hard-won foe.

2. THE TRUE CHURCH AND SABBATH



F you two have now understood this then return home soon with your angels, and there do according to My word, and all the unpleasantness there shall soon take on a different aspect.

[2] But there you must not make your appearance as angry judges but as truly wise teachers and friends of the blind, deaf and dumb, and they shall then let themselves be guided by you.

[3] Who would advisedly turn angry to a blind one stepping on his foot? Withdraw your foot from the blind one's step, and you shall not be trodden upon.

[4] If however you see a blind one near a precipice, then rush over, grab him and bring him to safety, leading to the light which heals every soul blindness, and he shall become your most thankful friend and brother.

[5] If however, when teaching the people in My name, then always do as I do, first through good deeds and then with plain and simple words, and with that you shall soon count many true disciples.

[6] But if you dress yourselves up in mysteries, way beyond the stars, and try to impress upon men that you are called of God to judge, bless or curse them, and besides that get angry if My angels don't want to support you therein, then it must be clear to you that such conduct is not at all My will as revealed to you, but that you have created a new order and from this tried to build a safe church in place of the old Mosaic one, before which your lambs were to bend their knees already from afar.

[7] See, thus it was with the mosaic church. And when it had been fenced in, it did not bring any or only little, and usually stunted fruit.

[8] I am now giving you a completely free church that does not need any other fencing than with everyone his very own heart wherein the spirit and truth are dwelling and where alone God wants to be recognized and worshipped.

[9] Because I gave you My Spirit first, you shall not imagine yourselves by a hair's breadth better than any other person, and you shall not make any particular office of this gift as is done by the heathens and the twice as dark Jews and Pharisees for there is but One who is your Master and all of you are equal as brothers and sisters, and there shall never be any discrimination among you.

[10] Thus there shall not be any rules among you, and you shall not observe any particular days or times as if they were better or worse as if God had laid down only certain days on which He wants to hear your prayers and accept sacrifices. I tell you: with God all days are equal and the best among many is the one on which you have done a truly good deed for your neighbor. And thus only your deed shall in future determine the true and sole Sabbath day pleasing to God.

[11] On whatever day you will be doing a good deed, that will be the right Sabbath which is considered by God, but the usual Jewish Sabbath shall be an abomination in God's eyes.

[12] However, if you wish to erect a so-called house of God, then build hospitals and homes to care for your poor brothers and sisters in which you serve them with all they need. Thus you will perform the truest divine service which will be most pleasing to the Father in Heaven.

[13] By such a genuine and solely true divine service one will recognize that you are truly My disciples.

[14] Do go home now and act accordingly, then your work will be blessed.'

3. JONAEAL'S SONG OF PRAISE TO THE LORD



AFTER these extensive instructions, **the two** say: ‘Lord, forgive us our sin. For now we clearly see that actually we, rather than the people, are at fault, and with Your grace and help we shall put matters right where possible.

[2] Only now have we discovered the true spirit of Your most holy doctrine, and shall endeavor to eagerly spread same to the people. But many have gone over to the heathens, and we hardly know how to win them back. What shall we do?’

[3] **I** said: ‘Do with them as I do with the heathens, and they shall be your disciples, together with the heathens.

[4] See, this house too is now a heathen one, having for a lengthy period already embraced the doctrines of the Greek wise men, and yet it is now more on My side than ever a house was in Jewry. Do likewise, and soon more heathens than Jews shall rally around you.

[5] For, he with an empty stomach more avidly consumes a meal than a person with full stomach, especially when the stomach already is quite spoilt, as is that of the Pharisees and Scribes.’

[6] Say **the two**: ‘What shall become of those who cursed Your name for the sake of their worldly goods not being taken from them?’

[7] **I** said: ‘He who has fallen, him raise and lead unto the right path, that he may become aware of his sin and repent committing it. Let this be your special charge.

[8] I have not come to judge and destroy this world, but to seek what was lost and raise up the fallen. If you know that now, then go and do so.’

[9] After these words the two bowed down deeply before Me and asked Me if they could remain with Me for a few days.

[10] I gave them My approval, saying: ‘Although I said to you beforehand that you can now return home, I wanted to therewith indicate the willingness of your heart and its comprehension, rather

than to directly return to Sychar by a specific time. And so you are welcome to tarry here for a few days, which I shall be still spending here with My friend.’

[11] **The two, quite happy with My advice, gave Me thanks and honor, and Jonael, deeply stirred emotionally, said:** ‘Oh Earth, you aged field of weed, thorns and thistles, you life’s dark tomb, deliverer of sin and death. Are you indeed worthy of the Lord your God and Creator’s walk upon you, with His own most holy feet, breathing in your pestilential air and partaking of your evil fruits?

[12] We humankind, together with the animals and plants, are not worthy enough for His glance. It all is endless grace and mercy.

[13] Therefore let everything get up and praise Him forever.

[14] And you stars up there upon high Heaven, veil your unholy countenance, for it is God your Creator upon whom you are looking down from your height, haughtily.

[15] Oh Earth, what has become of you? What name shall be given you – not on your own account but on account of Him whom you most unworthy one now are carrying?

[16] Ah, the more I think about who it is that is tarrying here among His chosen, the tighter my breast. How in any case ought this limited one to contain what all the Heavens and angels are unable to do.

[17] O, you holy of all holy times on Earth, where that One now dwells who gave the light to sun and moon and determined their grand way of His love and wisdom and to give the Earth its time, night and day.

[18] Wherefore let all praise the Lord of glory from all the Heavens, for His alone is all praise, honor, tribute and love of eternal infinity.’

[19] **On hearing such exclamations, the disciples say:** ‘Do You not hear Jonael’s praise, as if David’s spirit had taken possession of him?’

[20] **I said:** ‘I indeed hear his praise, and am well pleased with it.’

From yourselves however I have not as yet received such, but it should not at all harm you if at times you really gave thought to who He is that speaks to you now. But let us now take a little rest, as the middle of the night is long past.’

[21] After these words, soon everything becomes quiet around the hill, and most of them fall asleep. Only Jonael and Jairuth are deeply immersed in all kinds of reflections, and are quietly praising Me.

4. PARABLE OF THE MOTHER WITH HER TWO SONS



As the near approach of sunrise in the morning, Jonael and Jairuth’s angel awoken all those still asleep, while Kisjonah, whose quarters were next to Mine, instructed his wife and daughters and the sundry servants to organize a proper morning meal.

[2] But I say to the hospitable Kisjonah: ‘Leave that for today, for see, we should also let brother Baram of Jesaira have the pleasure occasionally. Look over there on the sea. There, not too far from shore, Baram’s fully laden ship stands, and his sons and he are right now striving to get the morning meal over here. Therefore let you be relaxed for the day – for besides that the ship also holds a big lunch and supper, as well as 40 skins of the best wine from Greece.’

[3] Says **Kisjonah**: ‘Ah, look at the tight-lipped Baram. He mentioned not a syllable of his intentions; in the evening he simply got lost. I think he became invisible just after our arrival, and now he is here with a fully-packed ship. He must have had a good wind, otherwise he could not have made it by a long while yet, what with all the work. For it takes a whole day’s rowing from here to Jesaira normally.’

[4] I said: ‘Brother, believe it, he who has good intentions shall always be guided by a good wind, whereas the one with bad

intentions shall also be guided by a bad wind.

[5] There once were two brothers, whose mother had many a treasure. Both loved their mother exceedingly, so that the mother could not make out which loved her more, for the purpose of giving him the greater inheritance. But only one loved her in actuality, while the other kept only the large inheritance in mind and for that reason constantly showed more concern for his mother, and not infrequently excelled his brother, who truly loved his mother.

[6] The good son, truly loving his mother, had not the slightest suspicion of his brother and was only too glad about his brother's making the beloved mother happy. This went on for several years.

[7] The mother, however, getting older and weaker, called her two sons and spoke: "I am unable to say which of you two loves me more, for giving him the larger inheritance. Therefore I want you to share it equally after my departure."

[8] Whereupon the good son said: "Mother, it was through your care that I learnt how to earn my living for all my needs, but I shall ask God with all the fervor of my heart to keep you alive as long as me, and that you would manage your wealth for the best of the whole house. For if I were to possess the inheritance without you, it would become my greatest torment, making me disconsolate each time I looked at it. Wherefore, dear mother, keep the inheritance and give it to whoever you will. Your heart is my dearest inheritance – would that God would keep it alive as long as possible.'

[9] On hearing such talk from her good son with deeply stirred heart, she spoke, hiding her real feelings: "Most beloved son, your confession indescribably gratifies my heart, but this is still not a reason to give your inheritance to a stranger. If you insist on having no part of it, then let your brother take the whole inheritance after my expiry, and let you serve him and earn your keep by the sweat of your brow.'

[10] Says the good son: "Dearest mother, when serving and

working, my heart shall always be gratefully mindful of you and speak “see, this is the way your mother taught you to work”. Were I to possess the inheritance, I would in the end become work-shy, throwing myself into a useless life of wealth and finally even forget you. Therefore I don’t want your hard-earned treasure, which does not bear the imprint of your heart but only that of the emperor’s authority. Yet that which I have taken from your heart also bears the latter’s imprint, and has a lasting seat in my heart. Therefore, beloved mother, this inheritance, which you have given me already from the cradle and with which I have already earned much of the good and the costly, is to me indescribably more precious than that which you earned for yourself with the work and struggle of your hands. Its sight would only perturb me, as the thought would keep returning: “see, this has cost your mother’s hands much strain and work. Did she perhaps cry often from pain – for being concerned about giving you an inheritance”. And see, dear mother, I could not then possibly be of good cheer, because I love you so exceedingly.’

[11] Moved to tears, the mother calls upon her other son to say what he thinks and wants.

[12] This one answered: ‘I have indeed always thought my brother noble, yet in some ways an eccentric. There I am quite a different man. Just as much as I honor and regard you, dear mother, just so I also respect everything you want to and will give me. Therefore I accept the entire inheritance with the most thankful heart, and my brother’s intended services shall not go unrewarded. If however, dear mother, you so wish, you could issue me with half the inheritance in advance, which will enable me to purchase land and take a wife.’

[13] Says the mother somewhat heavy-heartedly to the second son’s answer: “What I have spoken, by that I abide. The inheritance you shall receive only after my death.’

[14] Thereupon the second son was downcast and left the room.

[15] A year later the mother became very ill, and a maid came out

to fetch the two sons working in the field, so that the most worthy could receive the mother's blessings in accordance with her will.

[16] Here the good son was filled with sorrow, and on the way prayed to God loudly that He would preserve the mother's life.

[17] But the bad son was upset, saying to the son steeped in prayer, "Do you in all earnest want to prescribe laws to nature? Whoever has once matured, whether father, mother, brother or sister, has to die. Here no asking or praying is of avail. Therefore my watchword is "what God wills, that also is right by me."

[18] But the good brother was still more sad, and prayed yet more fervently for his dear mother's life.

[19] As they came to the mother's sick room, the bad son said: "I knew that you wouldn't die so quickly." Whereupon he began dissuading her from fearing death.

[20] But the good son cried and prayed loudly. God, however, listened unto the good son's groans, sending an angel to the mother's bedside, who made her fully well.

[21] Therewith the mother soon rose, becoming aware of a higher power restoring her health. And upon noting the strength in her limbs, she said: "For this I have the fervent prayer of my son to thank, who rejected the proffered inheritance out of his true love for me. Truly, I say to you, my most beloved son: because, for true love's sake, you wanted nothing, you shall now have everything. Whatever is mine is yours. But you other one, having loved me only for the inheritance, fervently desiring my end – for being good to you and making everything over to you – shall receive nothing, and become man's slave for evermore."

[22] Note this parable well. Which of the two sons do you think had the good wind?

[23] **The disciples** said: 'Obviously the one who truly loved his mother.'

[24] **I** said: 'Well said. But I say unto you, as this mother acted, so shall the Father in Heaven do.'

[25] He who does not love Me for My own sake shall not come to where I shall be.

[26] Man should love God without thought of gain, just as God loves him, or he is completely unworthy of God.'

5. THE NATURE OF LOVE



ISJONAH says: 'That is an exalted and deep truth, but I would like to comment on this that – at least among humans – there cannot exist a completely unmotivated love. Having often pondered on love, I find that love, be it ever so pure, always more or less goes on the prowl.

[2] Look, I surely love You as deeply as anyone can ever love You. If it were possible I would like for love to fully absorb You with my body and place You in my heart.

[3] But the question is whether I can feel that also for another person of no interest to Me? Why not? Why do I feel it with You? The answer is supplied by the matter as such.

[4] I know who You are and know what You can do and also know what I can achieve through You and the observance of Your teaching, and that is the unquestionable basis for my ardent love for You. For if You were not what You are, my love for You would surely be considerably weaker. Thus, I have an enormous interest in You and, therefore, I want and love You.

[5] I do not want to say that I love You for the sake of some particular gain, for I am giving up everything in the world for love of You. But nevertheless my love here goes on a special prowl, for it aims at You because You are more to it than the whole world.

[6] The greater worth – either material or spiritual – always determines the prompting of love. The merchant who was looking for pearls sold everything and bought the finest pearl he found. Why? Because it was worth much more than everything he had so far possessed. The interest is indeed a noble one, but it is still an

interest and without that there is no love, at least not with man. And to the one who would like to convince me of a love without an interest, which at the most may be found in God, I say: "Friend, you may be very wise, but you have never as yet pondered deeply on the subject of love."

[7] Of course, the divine, true love differs from the hellish one quite considerably in so far as divine love is also on the prowl as is the hellish one, but it returns it all again. It only gathers for the sake of returning, whereas hellish love robs only for its own benefit and will not surrender anything.

[8] However, if we adopt heavenly love, we know that we shall thereby never end up with a loss or suffer damage, but are going to gain ever more the more we give.

[9] There we may be compared to a hole dug in the ground. The more Earth it loses the larger becomes its inner cavity for the reception of light and heavenly air. Lord, I think that I am not wrong there. What does Your endlessly superior wisdom say to it?

[10] **I** said: 'Nothing but that you are quite right, for if love were not a robber in one way or another, it would not be love, since all love desires and wants to have.

[11] However, there is an endless gap in the motivation for having, and that separates Heaven and Hell for all eternity.

[12] But now Baram's people are bringing the morning meal. We want to therefore, having for hours cared for the spirit, also for a few moments think of the hungry body.'

[13] Baram brings me a most precious fish in a bowl, prepared in the finest manner, together with a full beaker of wine, begging Me for grace to be worthy of serving Me a morning meal from his hand.

[14] And **I** say to him: 'This your deed shall not go without reward, for you have taken the trouble out of your great love for Me, and equal love for brother Kisjonah, with whom you empathized, thinking that perhaps, after a few days, caring for


several hundred guests may become a strain on him.

[15] I say unto you: Kisjonah indeed suffers no want, as all of us could not consume his provisions in 10 years. But because you thought so in your heart, and that Kisjonah could in the end run out of supplies coming to meet him with help from afar, your reward shall be as if you had done it for a destitute. For God sees only the heart of the giver.

[16] But let you now sit down and share the bowl with Me and Kisjonah, for the fish is too big to eat for even 3 people.’ Baram did so, as well as Kisjonah.

[17] And so starts the morning meal, with the sun risen, and lasts for close on 2 hours. For the meal was nowhere near finished with the fish, with many other refreshments to follow.

6. HUMAN NUTRITION

T hardly needs saying that at such morning meal, all is exceedingly cheerful and talkative, for the wine has loosened all tongues. Even **Jonael and Jairuth** completely cheered up and even asked Me to make them return to Sychar in such frame of mind. And I let them do so after their departure.

[2] **Thereto they said:** ‘It is good that You allow this, for then we shall commit no sin in being cheery, but the great question is whether we shall be able to be so.’

[3] **I said:** ‘Well then, you shall and will be cheerful.’

[4] But their angel cut a sad countenance to the prediction. Noticing this, Jonael asks Me for the reason.

[5] **I said:** ‘Because the angel knows only too well that no great distance separates the greatest exuberance from sin. He foresees the effort he shall have, protecting you against sin on your way home. This is why he is sad. Pass him some wine too, and maybe he shall brighten up.’

[6] Whereupon Jonael hands the angel a beaker of wine. He takes it and empties it completely, which amazes the two, for such they had not noticed with him before.

[7] **But the angel says:** ‘For quite some time I have been with you now, why did you never pass me a beaker at home?’

[8] **Says Jonael:** ‘But how could it have occurred to us even in a dream that an angel takes in any material sustenance on Earth?’

[9] **Says the angel:** ‘Strange. Have you not seen how the Lord of all Heavens also ate and drank, and yet He is the highest and most perfect Spirit. How then should we angels not also eat and drink, when we have to put on a body in order to serve you in the physical?’

[10] Give me also some fish and bread, and you shall see how I can not only drink but also eat quite well, for where the Lord takes terrestrial sustenance, the angels also do so.’

[11] Whereupon Jonael passes the angel a whole fish and fair-sized lump of bread, the angel taking and consuming both.

[12] After the angel showed the two how a spirit also can consume material sustenance, Jonael asks him how such is possible, since he is fundamentally only a spirit.

[13] **Says the angel:** ‘Have you ever seen a dead person eat and drink?’ **Says Jonael:** ‘No one has ever seen that.’

[14] **Says the angel:** ‘But if a soulless and even more spiritless body which is almost pure matter does not and cannot take nourishment, it is obviously the soul and its living spirit that take food. Since the body being no more than an instrument for the soul does not need any nourishment for itself, it is the soul with its spirit that takes nourishment from the Earth as long as it dwells in the body and sustains the latter by letting it eat its excrement. For the body is nourished with the soul’s excrement.

[15] Since in the still material man only the soul, while it is in the body, takes nourishment from the Earth, should not I, as soul and spirit, be entitled to partake of earthly fare during my stay on Earth

where in order to serve you I also have a certain body which I created for myself from the matter of the air? What do you think about this?’

7. THE RIGHT KIND OF FASTING



BOTH of them, and still many others who had heard the explanation by the angel open their eyes in surprise and **Peter asks Me:** ‘Lord, is it right what Jonael’s servant has just said? It does sound a bit peculiar. How can the body be nourished with the soul’s excrement? Does then the soul too have a stomach and maybe even an anus?’

[2] **I said:** ‘The angel has spoken truthfully, this is how it is. Therefore, feasting and carousing makes the soul itself sensuous and material. It is overloaded, the body cannot absorb all the soul’s excrement and as a result this stays in the soul, oppresses and frightens it, so that it makes every effort to rid itself of the too much accumulated excrement. This is done through all kinds of lewdness, fornication, adultery and so on.

[3] However, since these things offer the soul a certain stimulus for lust it keeps becoming increasingly lustful, turns more and more to feasting and carousing, becomes finally most sensual, absolutely ignorant in spiritual things and as a result hard, unfeeling and in the end evil, proud and arrogant.

[4] For, once a soul has lost its spiritual value – and it had to lose it through the here described way of life – it begins to literally erect itself a throne from excrement and finally even finds honor and authority through the fact that it is so rich in excrement.

[5] I tell you: all people who in the world enjoy the things that please their sensuality are over their ears and eyes in their thickest dirt and, therefore, spiritually completely deaf and blind and no longer want to see, hear and understand that which would be of benefit to them.

[6] Therefore, you should always be moderate in eating and drinking to avoid falling ill in your soul so that this may not perish in its excrement.'

[7] **Peter**, looking very doubtful, says: 'Lord, if so, which cannot be doubted, one should probably fast more than eat?'

[8] **I** said: 'He who fasts at the right time does better than the one who is always feasting. But there is still a difference between fasting and fasting. A really proper fasting consists in abstaining from sin and in all worldly things denying oneself with all one's might, carrying one's cross (in those times figuratively: misery, want and oppression) and following Me without being too scrupulous in eating and drinking, but also not exceeding what is needed by guzzling. All other kinds of fasting have little or no value at all.

[9] For there are people who by a certain castigation of their body wish to penetrate into the world of spirits and with their help conquer the forces of nature. That is then not only useless for the soul, but extremely harmful. There the soul falls from the tree of life as an immature fruit whose core of life is always rotten, hollow, empty and thus dead.

[10] Such a castigation and fasting is therefore not only no virtue, but it is a very gross sin.

[11] Therefore, who wishes to live in accordance with the true order, let him live as I Myself do, and as I teach him to live, then he will see the living fruit of life blossom within him and fully ripen. In this fruit there will not be a dead stone, but a fully alive one for the once to come everlasting life in the spirit will be growing and forming into the most alive self-awareness in the best of order and beneficial progress. Now you know also in this matter what you have to do in full accordance with the divine order. Act accordingly, and you will have life within you.

[12] But now the sun's rays are gathering strength. Therefore we shall make our retreat from this hill to the shady garden, and you My scribe Matthew can sort out your writing tablets for a fuller

rendition of the happenings and teachings but we shall now allow ourselves a little rest.’

8. EARTHQUAKE, SEA AND THUNDERSTORM



LEAVE the hill and move to the shady trees. There was a nice grassy bank under a wide fig tree, where I sat down and fell asleep, and all the others, even Mary near Me, took their places and slept. Only Jonael, Jairuth and Matthew sat at a garden table, where Matthew started ordering his tablets, with Jonael and Jairuth’s angel making him aware of certain deficiencies.

[2] Towards the middle of day Baram, who meanwhile found himself aboard the ship with Kisjonah, noticed immensely heavy storm clouds rising over the horizon in the west, with the water surface growing progressively calmer, it being a sure sign of imminent and destructive tempest, combined with Earth tremor.

[3] Baram therefore at once had all edibles brought up from the ship, tying the latter down in the firmest possible manner. He had hardly finished the work when the sea already began to rise prodigiously from afar.

[4] Said **Kisjonah**: ‘We shall have to awaken the Lord and His disciples, for such, the like of which I have not seen before, may submerge the whole garden, and those asleep could suffer harm, and the chances are that the ship will be cast ashore.’

[5] Says **Baram**: ‘Yes, friend, failing the Lord restraining the storm this time, there could be nameless destruction. But I count upon the Lord. He is certain to prevent our perishing. And I reckon that so long as He quietly sleeps, we shall have nothing to fear from the imminent storm; let us nevertheless go up to Him and make Him aware of the approaching storm.’

[6] Thereupon the two, together with the deck hands, rush over to Me, trying to awaken me, for good reason this time however I do

not awaken, and **the angel** steps over to them saying: ‘Let Him rest, and do not waken Him, for it is on account of this necessary storm that He sleeps. The immediate future however soon shall tell the good reason for this necessary storm.’

[7] **Says Kisjonah:** ‘But what if the mountainous seas shall soon be washing over my garden with the wildest floods?’

[8] **Says the angel:** ‘Don’t be troubled by that. Do you think that while appearing to you asleep the Lord is not aware of this storm? See, this is His will, therefore it is so. Therefore settle down.’

[9] **Asks Kisjonah:** ‘Do you know the reason?’ **Replies the angel:** ‘Even if I knew, I would not be allowed to tell you until that is the Lord’s will. Inquire no further and do not fear, but settle down. The eyes of you all shall be opened by what follows.’

[10] **After these words of the angel, who then quietly helped Matthew to upgrade his tablets, Baram spoke:** ‘I must confess that in my whole life I have not seen a more threatening storm, yet at the same time I never before watched a storm so undaunted and indifferently. Just look, no more than a quarter hour average travel time further on, the length of this bay. In just a few moments the storm should hit us.’

[11] Yet watch now the billowing rollers move along the length of the sea towards Sibarah, a mere quarter hour’s distance outside the bay, resembling swimming mountains being smashed by thousands of lightnings. And yet the bay is so calm that one can see the storm in its external aspect, like a section of the coast; this truly is a rare phenomenon. One has to admit that, observed calmly, it takes on a rare and frightfully beautiful aspect. But for those perhaps finding themselves out in that high sea shall feel quite differently to us near the mirror-smooth bay.

[12] It is at least a half hour from the weather front, yet what mighty roar of the thunder. It must be downright deafening at that front. Now I also feel a marked Earth tremor. Do you not notice anything?’

[13] **Says Kisjonah:** ‘Indeed, I just wanted to tell you. However, it

is a wonder of all wonders that my bay still remains calm. For I know the spectacle of what this bay is capable of, once it starts raging. Yet the bay, together with a considerable stretch beyond, is totally calm. But listen, the tremor intensifies. If only the dwellings escape harm. I am seeing a peculiar circular swell in the bay, and the start of a tidal wave further out. We haven't long to go. In the name of the Lord, we can't lose more than this earthly life, and so let come what may. The Lord and His angel in any case are with us. But it has a terrifying look. The Lord have grace and mercy on all sinners.'

[14] Now the bay too is getting rough. Powerful wind gusts are tearing through the trees, and countless flashes of lightning through the heavy clouds. Several hit the bay with an unbelievably frightening racket, causing a roaring froth, yet there still falls not a drop of rain from the glowing cloud. Lightning hits the hill on which we spent the night; the exceeding racket of this flash now wakens all from their good sleep except Myself.

[15] As the many awakened ones take in the unprecedented din, and the storm of all storms, fully awakening with the tenfold simultaneous flashings, they leap off the ground, with the disciples rushing over to Me to awaken Me, shouting with fear.

[16] Says the nervous **Judas**: 'But Lord, how can You sleep with these raging elements? It is raining lightning from the sky. Who could be safe from death for a moment? Help Lord, or the entire Earth is rubble!'


[17] **I** said: 'Has lightning actually hit you?' Says **Judas**: 'Not yet of course, but what hasn't happened may easily still do so with this storm. I therefore speak while I still live, the next flash shall probably finish off all my talking for good.'

[18] And see, while Judas is speaking, the tidal wave is heading for the bay with a mighty roar. And with the wall of water seeming to exceed our garden position by several fathoms, all disciples are yelling, with some even turning heels towards the next rise, driven back however by thousands of lightnings. 'Lord help us, if You

can or will, or we perish’, cried hundreds. Only Matthew, Jairuth, Jonael and the angel remain unperturbed, putting the finishing touches to their business.

[19] This time however I don’t curb the storm, letting it roam, simply not allowing it to do any ever so small damage.

9. THE PURPOSE OF THIS STORM

ETER however steps over to Me, saying confidently. ‘Lord, has the Father’s Spirit within You retreated to the extent where You are no longer Master of this storm? Could You not try to silence this storm if possible?’ I said: ‘There are wise grounds why this storm, which shall not last long, has to rage its course. If you don’t doubt it however, then be advised that there are 10 hostile ships upon the sea pursuing us for our destruction. This storm is doing to them what they intended doing to us. If so, why beg Me to halt this most essential storm of our grace. Let it rage until it has achieved its aim, and it then shall cheerfully stop. Look over there and tell Me what the mountainous waves are carrying on their furious backs like nasty and spiteful children tossing their mischievous toys up and down.’

[2] Peter looks over the exceptionally stormy, high and wide seascape and straight away notices several shipwrecks, together with one somewhat less damaged, intact ship, and how wrecks and ship are being tossed about by the mighty breakers like chaff. He also sees some people clinging to wreckage and trying to reach shore with a last desperate effort, while being buried by wave after wave and intermittently tossed up again.

[3] Having watched this spectacle for a while, **Peter** says to Me: ‘Forgive me Lord, for You know that I am still a sinful man and therefore burdening You with a basically stupid question. Now I am in the clear. The wicked Jesairian Pharisees went to get help from Jerusalem. Then ships with Roman centurions were fitted out

to seize us over here. They had to move by sea, as it is not easy to get here to Kis (a city belonging to Kisjonah) on foot, and they have received their well earned reward for their trouble. These shall harm us no more, and judging by the course of the tide, the wrecked ships are being driven towards Sibarah, where there are plenty of reefs which with this unprecedented storm-rage, are not likely to let anyone escape alive. Oh, this is highly appropriate, that this evil, adulterous brood for once received this judgment. This episode may appropriately have robbed the Pharisees of the guts to take up arms against You again’.

[4] **I** said: ‘Satan can take it on the chin a thousand times a thousand, yet after a thousand times a thousand blows he steadily remains the same, most wicked enemy of God and of everything good and true emanating from God’s Spirit. Those floating dead upon the sea shall indeed harm us no more, but others shall take their place and force us to retreat to cities of the Greeks. And not many weeks shall pass until then’.

[5] **Says Peter**: ‘Lord, surely we shall be left alone during our stay here?’

[6] **I** said: ‘That indeed, but other men and nations of the Earth have need of the Gospel as you do, and they are created by the same Father who created you. To these we must go in spite of all persecutions still awaiting us, bringing them the good news from the Heavens. They shall indeed persecute us as well, but by and by shall be converted, and join our pen as lambs.

[7] We are good, yet the world is evil, therefore we can expect nothing good of it, save an occasional sweet strawberry among the weeds. But see, the storm has abated, and for this time all danger has passed.’

[8] (To Baram): ‘Friend, the storm has settled down, and midday has passed with the storm, and therefore we shall partake of lunch, to make us sufficiently strong for the afternoon work.’

[9] It will not be necessary to say more about the lunch, or shed more light on the effects of the preceding storm on mainly the

10 ships. It suffices to know that of the 1,000 men aboard the ships, only 5 escaped with their lives, the others becoming prey to the sea. And upon the Sibarian reefs for over a year, human remains, partly gnawed away by fish, were being found, together with a host of Roman arms and chains earmarked for me and My disciples.

[10] It will hardly be necessary to relate the chastening effect such a storm had upon the Pharisees as well as the Romans, especially at Capernaum and Nazareth, and I and those with Me were left in peace for some weeks.

[11] After lunch on that day, nothing much of note was undertaken, and the disciples therefore went to sea with Kisjonah's fishermen, and by evening brought in 5 big catches of the choicest fish held by this sea, taking them to Kisjonah's fish tanks, who was greatly overjoyed therewith, and about a hundred of them had at once to be most superbly prepared, with all kinds of spices and herbs. And so the day came to an end, with a rest taken after supper, which had become most essential for all.

10. EXCURSION TO CANA IN THE VALLEY



HE following day we made a so-called excursion to a valley which wound along half way between the two mountain-chains toward Samaria, through which a main road led to Damascus, and from there to all the small and great cities of Central Asia, for which reason Kisjonah's toll at Kis was one of the most profitable in all of Galilee.

[2] In this valley there were of course a great number of small villages which were occupied by large numbers of Jews and Greeks, mainly for trade's sake. Most adjacent to Kis was the locality named Cana, for which reason the Cana near Nazareth was referred to with the appendage 'of Galilee'. If Cana was mentioned on its own, then it was understood to mean the above-mentioned Cana in the valley, whose location already was in the region of

Samaria, the reason also for a toll at Kis, a border city between Galilee and Samaria.

[3] This Cana was inhabited mainly by Greeks, Greek families outnumbering the Jewish by at least five to one. The Jews subsisted mainly from working the land, and stock breeding, whereas the Greeks only from trading.

[4] We therefore visited this Cana, and namely the resident Jews who not seldom were immensely cheated by the sharp and crafty Greeks, and as owners of the land were almost exclusively subject to all the taxes and other burdens, and therefore quite often sank into all sickness and infirmities from grief and wretchedness.

[5] As we arrived in Cana, with the Jews as well as the Greeks noticing the familiar Kisjonah, they rushed over and greeted him, pleading forbearance for their debts, as both the Jews and Greeks owed him substantial sums of money.

[6] **But Kisjonah** said: 'If I had wanted to make demands on you, I need not have made this journey myself, but just have sent my servants to you. But I came to bring you comfort, which I announce to you all publicly: your arrears are more than paid, for my and your Lord has paid them and restituted me, and you can cheer up and be untroubled.'

[7] **On hearing such, the Cana residents joyfully probe Kisjonah as to who and where such Lord would be, who did them such great favor, that they may go and thank him and do him honor.**

[8] **Kisjonah** places his hand on My shoulder, saying: 'This is He before whom to bend your knees.'

[9] **Hearing this, the residents fall on their knees before Me, calling:** 'Hail You, our as yet unknown benefactor. What favor are we supposed ever to have done you that you have shown us compassion in our immense plight? Since you have now as a perfect stranger and benefactor shown us such unheard-of grace, have the forbearance to tell us how we can repay such grace, to show ourselves more worthy of your goodness than we are, and can be, as perfect strangers to you.'

[10] **I** said: ‘Let you from now on be righteous in everything, love God above all and your fellow men, who all are your neighbors, as yourselves. Return good unto those who do you evil; bless those who curse you, and pray for those who persecute you. In this way shall you be accepted as children of the Most High, and in this shall consist your only real gratitude for all I have done for you. This is all I ask of you.’

[11] **Say the Greeks:** ‘Lord and friend, we have many gods. Which one of the many gods should we indeed love above all: Zeus, Apollo or Mercury, or any other out of the 12 chief gods? Or should we love the God of the Jews thus? For the God of the Jews, in the final analysis, appears to be no more than our Kronos. How can we love this mythological god above all?’

[12] **I** said: ‘The gods whom you Greeks worship are no more than idle machination, made from matter by human hands. These you can beg, worship, honor and love more than your own lives for thousands of years, and yet they shall neither hear you nor do you a good deed, for the simple reason that they, in living truth, are nothing and exist nowhere.

[13] The God of the Jews however, whom the vast majority now are no longer able to or want to recognize in fullness and in truth; and instead, in spirit and in Truth of heart, which in reality is love, worship and honor with only the filthiest and dead sacraments, nevertheless is the only true, eternal God, who out of Himself once created Heaven and this Earth, with everything on it, in it and under it, that lives and has its being.

[14] I am however His Messenger from eternity, and have now come to you to proclaim this Gospel to you.

[15] It is this God therefore whom you are to love above all, keeping His Commandments, which briefly consist in loving Him above all and your neighbors as yourselves, as I said to you before.

[16] Besides that however you are to believe that this very God, who is My Father and therefore My love from eternity, has sent Me into this world, so that all who believe on Me should have eternal

life and therefore become a child of the Most High.

[17] In order for you to believe more easily however, bring all your sick, and I shall make all of them well, regardless of which sickness they may suffer from. Therefore go and bring them all here.'

[18] They were astounded at this My saying, calling out as **with one voice**: 'A great blessing has overtaken this place. How mighty and marvelous is the sound of the divinely true words of this our greatest benefactor. Verily, no guile could reside in such kindness and goodness, nor falseness or deception. Therefore we shall do without misgivings whatever He is pleased to ask of us. For he who was our friend before seeing us, will be the more so after he has spoken to and seen us in our great plight. Praised be the God of Abraham, Isaac and Jakob, that He should have remembered and be merciful to us''.

[19] With these commendable words they all rush to their dwellings, quickly bringing about 200 sick over to Me.

11. GREAT HEALING MIRACLE IN CANA OF THE VALLEY



WHEN the sick; some escorted, others sitting on mules and some carried on stretchers, were assembled around Me in a semi-circle, **the elders** of this place stepped over to Me with a supplication, saying,

[2] 'Lord. You who have freed us of our debt to the mighty and exceedingly wealthy Kisjonah – a deed for which we shall never be able to thank you sufficiently – heal these poor if You can, that they too may enjoy with us the fullness of the great favor you bestowed upon us.'

[3] **I** said: 'Yes, I have urged you to do this and can, and will keep My promise, but to begin with, I ask whether you can and want to believe this? Your faith would help you much'.

[4] **Say the elders**: 'Lord, it seems to us that You are capable,

wherefore we believe, so to speak blindly, that You will heal our sick with wondrous remedies as yet unknown to us.'

[5] **I said:** 'But what if I have no special medications with Me, neither healing oil nor healing potions, nor any usual healing substances; how do you think I shall then heal these sick?'

[6] **Say the elders:** 'Lord. How could we possibly understand that? For we probably have more knowledge in any field other than in the art of healing. We indeed have a doctor in this place, who however is as good as none, for he has helped no one yet, other than into the grave. If therefore we knew even as much as our doctor, we could still not tell You anything about Your method of healing without medicaments; therefore we cannot possibly know how it is possible for You to in a natural way make the sick whole.

[7] Perhaps You have supernatural means at Your disposal, something we cannot know. Or You could be perhaps a disciple of the famous wonder-doctor of Nazareth by the name of Jesus? Then of course such cures could be possible to You.

[8] It is an everlasting pity however that we hear how the Pharisees in Jerusalem persistently pressure Herod to arrest and jail this most famous Savior. Oh, this is a tragedy for poor, suffering mankind.

[9] But by good fortune he is supposed to have instructed several students in His art. It is of course rare for a disciple to become as perfect as his master. But with the right amount of diligence, he could have in any case learnt something from him. And that which we suppose as indwelling You to a high degree, is already a considerable something to give us the faith You... but... what is this? Even while we are trying to represent our faith as based on Your being a disciple of Jesus... all the sick are getting up. The blind are seeing, the lame walking, the dumb speak, the leprous are clean. And among them had been several choleric and some with consumption, and they are well. Surely this is unheard of from the foundation of the world. In the great almighty God's will, how did this take place? Did You perhaps heal them all? Or has an angel descended to this valley from above and invisibly touched all the

sick and healed them? What... what went on here?

[10] You did not even look around to the sick, dealing only with ourselves, yet all the sick are well. Oh, tell us how this came about.'

[11] **I** said: 'What does the 'how' matter, as long as the sick, through My will and through My inner Word, to which all things are subject, became completely well, something you surely will no longer doubt? But this deed did not take place so much on account of the sick as on your account, who indeed are whole in body, but nonetheless more sick of soul than were those physically sick.

[12] But I should be very happy if I could also heal your souls the way I healed the physically sick. But this is not so easy, as each soul has to be its own doctor.

[13] But the spiritual medicine I have already given you before, use it in actuality, and you shall become well in your souls, and shall therewith transform yourselves into the true children of God.

[14] The word that I spoke to you nevertheless must be kept without the slightest addition or subtraction. And you few Jews of this place are to be perfect Jews in heart; and you Greeks are to become true Jews, that there may be peace and unity among you.

[15] Likewise you Greeks, through your clever spirit of usury, are from now on to desist from forcing the already poor Jews to borrow money on prescribed land-rent rates, in order to achieve your unjust demands.

[16] Is it you that created this Earth with its diverse treasures, that you should now act as if it was your property?

[17] Why do you demand rent from the Jews, seeing that the land was given to the Jews by God, and that they alone therefore have the right to levy land rent from you? You are strangers in the land of the Jews, who are children of Jehovah more than you, and ask land rent on fields, meadows and woodlands which are the possession of Jews since Abraham. Ask yourselves whether this can be just before God and before all righteous men.

[18] I therefore earnestly warn you against such blatant injustices in the future, or you shall in all seriousness fare badly.

[19] Restore without remuneration the property and possession seized by you most unjustly and regard yourselves in the land of the Jews as that which you are - namely strangers - and you shall have a blessed part in all now bestowed upon the Jews, as promised in the Word; otherwise the curse of thousands with its effects shall be your portion.

[20] Regard the matter for once in its true light, and you shall see that in your eyes, the Jews are no more than beasts of burden.

[21] You indeed cede political right of possession to the Jews, and the Jew can still say, this land belongs to me, but you are there with your tempting wares, you have made the beautiful daughters and wives of the Jews into vain fashion merchants, and fools out of the blind Jews, who prefer their women and daughters dressed up Greek fashion rather than in their simple Jewish apparel, whereupon they signed over to you the harvest from their fields, gardens and woodlands. And since they still needed their life-support, and to reap some of the harvest from their fields, they had to go into a secondary lease for land use and in addition then tithe you from the harvest. And on top of that you let them, as the true owners, carry all taxation and other burdens.

[22] I say unto you: such injustice cries out to Heaven and calls for punishment from above. Let you therefore suffer My rebuke, or you shall not escape the sharpest scourge from above.'

12. THE HARDENED STOIC



HE talk makes the Greeks hesitant, with **some** saying: ‘The usually stupid Jews have worked this out very well. This miracle-working Jesus they assigned here so he may have us against the wall. But we stand on solid ground.’

[2] **This time however I became indignant Myself with the Greeks’ intransigence, saying to the hard-nosed speaker, who tried to dissuade the somewhat better Greeks from doing the right thing: ‘Listen, you hard-hearted person. Watch that the ground does not shake underneath you and the firmness of your stand. There have been a great many already who called out to their surroundings with super-heroic voice: “Let the Earth be demolished, and the left-over pieces shall carry me about unflinchingly through infinity”’.**

[3] **I say unto you braggart of a Greek who calls himself Philopold, that the fly that sometimes makes a business trip unto your nose stands more firmly on your nose than you do on the ground. For should your nose suffer shipwreck, the fly still has a second foundation on which to preserve itself quite well, such as air; where however is your second support if the ground under your feet loosens?’**

[4] **At these My rather intentionally sarcastic words, **Philopold** the Greek, who was by nature a bit of a satirist, became piqued, saying; ‘Look at the rare sight. Even a Jew sarcastic? Probably the first and last in Israel. Friend, when a Greek speaks of courage it is factual. For a Greek knows how to escape from life, seeking death. Greek history acknowledges Greek chivalry only, but is not ignorant of the incomprehensible cowardice of the Jews. Let the Earth shake, or let all the dragons out, and watch whether a Philopold’s expression changes by the smallest degree.’**

[5] **I said: ‘Let go of your vain bragging, and do as I commanded all of you, or you shall earnestly force me to put your courage to a tough test. Because the God of the Jews will not be trifled with in**

such serious things, for even God's great patience has its fixed limits in certain things.

[6] If however you and your followers want to push your luck, then you shall be properly convinced that an angry God is not so easily appeased as to let a crude sinner get away without a well-earned punishment.'

[7] Says **Philopold**: 'This sounds typically Jewish. The Jews had certain seers. These never opened their mouths, except for sheer warnings of which some came true upon certain usually unspecified times. Most of them however were empty air, for the Earth's nature surely always has been stronger than the mouth of a Jewish prophet. The Greeks are stoics in general, and a true stoic has no fear, therefore neither I, for I too am a staunch stoic.'

[8] Says **Matthew**, the apostle, to Me privately, (until recently the tax-collector at Sibarah), 'Lord, this one I know quite well, a thoroughly annoying person. This one always kicked up a fuss outside my tax office, whenever he was taking his wares to Capernaum or Nazareth. With him I am still quite annoyed and feel like working him over.'

[9] I said: 'Let it be. I have a little test for him, and it will shortly come about.'

[10] **Matthew** stands back, but **Philopold** recognized his tax collector from Sibarah, saying to him: 'Well well, you miserly turnpike jockey, how come you are here too? What is your barricade going to do without your watching it from every angle with your lynx-like eyes? No need for you to actually stir up this wonder savior against me, for he shall know what to do if I get too stiff for him. But from the natural aspect you two could have a tough fight with me, for a stoic is no rope or string that one can bend any old way.

[11] See, the miraculous healing of the 200 sick has confounded nearly all the inhabitants of Cana. Why not me? Because I am a true stoic, to whom nearly all of creation is hardly worth a bump on the nose, and myself and miserable life even less. How would

you therefore punish me? With death? I tell you I long for it, together with eternal annihilation, because I owe thanks to no god for this ignominious life. Or should one feel obliged to anyone for the most despised gift of all? Surely it isn't much for an almighty God to call a human into being. Who could prevent God from doing so? The man still-to-be created surely won't be asked whether he wants to be created, so that as the only one really concerned, he may utter his yes or no. Of equal unconcern to the as yet un-created one is it for the already created one as to whether or not he is followed by an as yet uncreated one. For a God therefore, the act of creating is nothing special, but indeed so for the created one, because he has to be something that he has never been able to request. What could indeed be more deplorable than having to be without ever having wanted it?

[12] Give me to eat and drink without my work or effort, and I shall be satisfied for at least the duration of Earth-life. But having to work unreasonably hard for maintaining this being, and therefore suffer like a hunted wolf, and on top of that be obliged to thank some god for it and at the same time keep certain commandments, only for the creator's selfish benefit, for this let me 'thank you, not' to all Jewish and Greek gods or half-gods.'

[13] **Says Matthew:** 'A few more such people on Earth and Satan himself has a school he can attend for a hundred years. Lord, what is to be done with this one? If he really is the way he speaks, then all the angels together can achieve nothing with him in the normal way.'

13. ABOUT REINCARNATION



SAID: ‘Just let it be, you shall soon convince yourself that something can be done with this one.’ And turning to Philopold, the stoic: ‘Do you think that you did not enter upon a prior contract with God, your Creator, fulfilling all the oft-stipulated conditions essential for life upon this planet? See you fool, this is already the twentieth heavenly sphere on which you live physically. Your cumulative age in the flesh in terrestrial years far exceeds the number of sand grains in all the terrestrial oceans. Yet besides that, what eons of time, hardly imaginable to men walking the Earth physically, had you already existed as a pure spirit of the fullest being and in the clearest self-consciousness within endless space, together with countless other spirits, consummating the fullest life and power.

[2] When however, living upon your most recent solar world, called Procyon by the wise of this Earth, but named Akka by the inhabitants of its wide Earth (pronouncing it with uniform intonation, because the inhabitants there speak only one language), you expressed the most ardent desire (after hearing from an angel that the great, almighty, eternal Spirit and sole Creator and sustainer of infinity and everything within it, is to take on the flesh Himself and the full human form upon one of the most insignificant planets orbiting within infinite space in countless numbers), that you would be set down here for the purpose of seeing and hearing Him who created you. Whereupon the same angel whom you see here as the seventh person, but who nevertheless is a fully free spirit, came to you and acquainted you in smallest detail with the difficult conditions you would have to suffer if wanting to become an inhabitant of this planet upon which you now stand, for the purpose of achieving the childhood of God.

[3] You accepted all the conditions, including the one that, in common with all the inhabitants of this planet, you be barred all retrospection to your previous existence on other heavenly spheres

until such time as this same angel would call you 3 times by the name by which you were named on Akka.

[4] If however things are of a truth just so, although of course incomprehensible to you, then how unfair is your assertion that there was no contract entered into between you and your Creator for your existence upon this Earth.'

[5] Says **Philopold**: 'What kind of raving lunacy is this? I am supposed to have already lived, in the flesh, on some nicer and obviously better world as a human? No, this is getting too thick. Listen, you seventh one on the right, referred to as an angel by the Nazarene, what do they call you and me?'

[6] Says **the angel**: 'Just wait a little, and I shall in all haste fetch evidence from your previous world, and give it to you for your greater insight and identification.'

[7] With these words the angel vanishes, re-appearing in a few moments to hand Philopold a scroll on which, clearly inscribed in ancient Hebrew, appear the angel's and his name, together with a second scroll in which were recorded the conditions he promised before his transfer.

[8] **Handing such over to Philopold, the angel says**: 'Here, read and understand, old Murahel, Murahel, Murahel. For I myself, named Archiel, have picked it up from the same altar where you made me the great promise. But do not now ask how such was possible in just a few moments, for with God, the most wondrous things are possible. Read it all first and speak afterwards.'

14. RELATIONSHIP BETWEEN BODY, SOUL AND SPIRIT



PHILOPOLD is absorbed with reading the scrolls, and as his inner vision opens therewith, he says after a good while, with the greatest astonishment: ‘Yes, it is so. I now am seeing into all the endless depths of my being, seeing all the worlds upon which I have already lived, together with the places and locations I lived from birth to departure from those worlds. I am seeing what I was and what I did on one or the other celestial spheres, seeing also all my next of kin. And see, upon Akka I also see even my parents, my many brothers and most dear sisters. Yes, I even hear them talk about me with concern, saying: “What could have become of Murahel? Will he have found the great Spirit in human form within endless space? He will not be thinking of us, because Archiel the messenger of the great Spirit has veiled his retrospection, until he will call him 3 times by his real name.’

[2] See, thus I hear them speak now, even as I’m seeing them physically as well. Now they are going to the temple to look up the documents with the difficult life-conditions; yet they don’t find same. But the high priest of the temple is telling them that Archiel picked up the documents a few moments ago on behalf of Murahel, but that they shall be restored in a short while. And now they are waiting in the temple, giving a sacrifice for me.

[3] O love, love, you divine power! How endlessly far have You stretched Your holy arm. Everywhere the self-same love. O God, how great and holy art You and how full of mysteries is free life. What man on Earth can probe the depths that I see now? With what insignificance miserable man walks this lean Earth, waging mortal combat not infrequently for a span of Earth, even while carrying within himself what billions of earths cannot grasp.’

[4] With these words, **Philopold** falls silent, going over to the angel to return the two scrolls to him, remarking: ‘Restore them to where they are waiting for them.’

[5] But the angel says: ‘See, I also brought a writing utensil, the

very same one with which you wrote the documents in the temple up on Akka. Sign yourself doubly on each document and your name here, and keep the writing utensil for remembrance.’

[6] **Philopold does that, and the angel takes the documents and vanishes.**

[7] After a few moments, those he needs to talk to the high priest on Akka, he is back among us, asking Philopold what he thinks now.

[8] **Says Philopold:** ‘As I handed the two scrolls back to you, the vision disappeared, and I hardly remember more than a dream, where consciousness tells only that there was one, whose details however no amount of memory-tugging will recall. I also notice that I hold some strange writing utensil in my left hand, yet I hardly recall how I came by it. Therefore I would like to know why one retains either very little or nothing at all of the phenomena from the domain of the inner life. Why so?’

[9] **Says the angel:** ‘Because here it is all about becoming a completely new creature out of and in God. Once you will have become a completely new creature out of God, and achieve the childhood of God, everything shall be added back unto you.

[10] In all the other countless worlds, you are created externally and internally what you are to be, but here God hands the external formation to the soul, which builds its own body in accordance with its created order. But the task of the spirit placed into every soul, primarily is to develop the soul by keeping the commandments given him from without. Once the soul as a result has achieved the right degree of ripeness and development, the spirit spreads into the entire soul, and the entire man is then perfected, a new being, and that fundamentally out of God, since the spirit within man is no less than a God in miniature, because fully out of the heart of God. But man is then so, not through God’s deed but through his fully own, and is for that reason a true child of God. And I repeat to you in all brevity: in no other heavenly sphere do men have to form themselves, for they are so

of God, or what amounts to it, are so through His children. But here men have to develop completely by themselves, in accordance with the revealed order, or they could not possibly become children of God. And thus a perfected man on Earth, as a child of God, is fully identical with God, although an undeveloped one, in contrast, is below the kingdom of animals.'

15. ARCHIEL SPEAKS ABOUT THE LORD'S INCARNATION



HILOPOLD again asks the angel: 'But who will show us this most mysterious order?'

[2] **Says the angel:** 'The same who referred you to me. Go to Him, He will tell you what He has already told you. Because to live as He teaches already is that divine life-style, through which alone one can attain to the childhood of God.

[3] And He also is the same One on whose account you and many others have spiritually left Akka, and for the Lord's sake were incarnated on this Earth, into the flesh of this Earth.

[4] But throughout all of Creation, and that upon all celestial spheres inhabited by intelligent beings in human form, the incarnation of the Lord has been proclaimed by us, but only a few spirits from a small number of worlds were allowed to enter the flesh of this world. For the Lord is familiar with the nature of all the worlds in endless space, together with the nature and capacity of their inhabitants and spirits occupying one or the other such world. And He therefore knows best as to what spirit is capable of entering upon the flesh of this Earth.

[5] Whoever was fit, was also transferred here, and the number transferred here is not much over 10,000.

[6] But among these you are one of the most fortunate, because if you so desire, then you can be accepted by the Lord as a disciple, like those who arrived with Him here.'

[7] **Says Philopold:** 'My Archiel, since you have already done me

such great favors, please do me also the favor of taking me over to the Lord, for now that I have recognized Him, I lack the courage to go over to Him again. If it were left to me alone, I would rather run away as fast as possible and hide so that no man would find me. But since I am here now, and everybody knows me only too well, I can't do so, for the entire valley would be filled with laughter. Therefore be so good and take me to the Lord, as my advocate.'

[8] **Says the angel:** 'It is not necessary to do so, as the Lord knows what we have need of. Therefore go to Him yourself, and He shall not pull your head off your trunk.'

[9] **Upon these words of the angel, Philopold plucks up courage and comes to Me cautiously, saying from some 30 paces away:** 'Lord, will You let me approach You? If not, then I shall make my retreat.'

[10] **But I say:** 'He who wants to come, let him come, for no man has advanced while hesitating.'

[11] **Hearing this, Philopold hastened his steps and is therefore quickly by My side, achieving what many hesitate doing and therefore frequently don't achieve, as they are not to be moved from the spot they occupy, in spite of being called.**

[12] **For as long as someone, no matter what he does, will not direct his steps to Me in a straight line, all his doing, going and standing will be futile for his life. And were he to win the whole world but not Me, then the whole world will be useless to him. And if, in this time of revealing the Gospel, I call to someone, saying "come", but does not come, then he shall die the spiritual death. And for this reason, Philopold is a good example that everyone should follow. He who calls after Me, let him not hesitate once called. For from now on I shall not remain in Cana (meaning: filled with grace in this world) but shall move on, turning My eye and ear away from all who hesitate upon My "come".**

16. THE LAST WILL BE THE FIRST



N coming over to Me, **Philopold** said: ‘Lord, I have sinned without limit against You, but only my great blindness was responsible for this. But now that You o Lord, made me see in the most miraculous way, and I recognize who You are, I beg You for the sake of Your eternal love and wisdom that You would forgive me a poor, blind sinner, the transgressions I have committed against You and my neighbors, as you pointed it out to me before. Had I written down Your holy Word, then by all the Heavens, not even one accent should have remained unfulfilled. But I believe myself to have memorized Your will and shall follow it to the letter. You paid off all our debts with Kisjonah, and healed all our sick miraculously, without charge and all this You did ahead of any due request. And I therefore believe that You will not cast off a begging sinner.’

[2] **I** said: ‘I say unto you: you are accepted. For he who comes shall be accepted. But go and first put your affairs in order as specified by Me. Then come and follow Me, for you are not to cling to this world, as you are not of this world or from below, but from another world, and therefore from above.’

[3] Because, of all those you count as around Me, there are some from your world – others from another light-world, and only a few from this world. And these few don’t mean much, for the world still matters more to them than I. Therefore they are capable of only little or nothing.

[4] I selected this Earth however because its children are the last and lowliest throughout all of infinity, and therefore I put on the garb of the deepest lowliness, to make it possible for all the creatures of My most endless creation to come unto Me. From the lowliest planetary inhabitants to those of the highest arch-primordial central suns, all are to be enabled to come unto Me along the same path.

[5] Therefore let it not astonish you that you meet Me on this most

imperfect and last planet of My entire creation, for it is I who want it thus. Who therefore is to prescribe to do it differently?’

[6] **Says Philopold:** ‘Lord, whoever would want to or could give You advice, if he believes and recognizes that You are the Lord from eternity? But now I shall depart, in order to attend to Your holiest will immediately.’

[7] With these words, Philopold rushes off, together with all the local chiefs, but while quite a few Jews accompany them, to see what the Greeks would work out on their behalf, I Myself am instructing the healed on how to conduct themselves in future, in order not be re-visited by their old illnesses.

[8] Everyone received this teaching gratefully, and they thank Me also most ardently for the great favor bestowed upon them.

[9] I however command them, one and all to tell no stranger what they had seen and heard here and to as it were betray Me before time, the non-keeping of which would cause them to fare badly. But they all promised that no other place shall find out.

[10] I then let them go and also tell the disciples not to make known this deed anywhere outside Kis. And to Matthew’s query regarding whether to record this matter, **I** reply: ‘No, because you as My closest witnesses indeed can bear and also grasp it. But if everything I do and say before you were recorded in books, the world not only would not comprehend such books, but on the contrary be offended beyond measure, and denounce you below every carcass on Earth. Therefore nothing should be recorded by you, Matthew, other than what I expressly direct you to record.

[11] **Says for once also John:** ‘But Lord, my purest love, this would all be fine, but if once with time the world is handed down only fractious original documents about Your presence and action in this world, then it shall go over into all doubts about Your being and operation and regard such fractions as the work of mere priestly self-interest.’

[12] **I** said: ‘This is however exactly how I want it to be for the actual world, which is Satan’s house, for regardless of whether you

cast corn or the most precious pearls before swine, it shall do the same with the pearls as with the corn.


[13] Therefore it is better to present the thing to the world fully veiled, whereupon the latter is free to wrestle with the husk, within which the living corn remains unharmed.

[14] When once nevertheless it becomes necessary, I shall indeed awaken men and reveal to them all that took place here, and what the world can expect on account of its incorrigible wickedness.

[15] But how all this shall take place I shall, My brother John, once reveal to you for the rest of the world in veiled images while still in this world, when I shall again be dwelling in My Heavens.

[16] But now the Greek and Jewish local chiefs are returning from the city. We shall see how they attended to My request.'

17. WARNING AGAINST SATAN'S TRAPS

 **HILOPOLD** together with **several Greeks** steps over to Me, saying: 'Lord, as far as was possible in the short time, we gratefully attended to Your request, but we shall not fail to attend to the minor details too. So far as my family is concerned I am now free to accompany You 1 or 2 or 3 years, if only I let my family know from time to time where I am and what You are doing. For see, my entire household now believes and hopes in Your name. If You are pleased with that o Lord, then please communicate it, or any further request.

[2] **I** said: 'For the present you have done everything that is right before God and before all men who feel and think righteously, but be on your guard against all sorts of traps with which Satan enchants you and you then fall out into all kinds of quarreling and wrangling, where such future state would then be worse than was the present one from which I liberated you.

[3] For the wicked spirit never rests, neither by day nor night. He runs to and fro and like a hungry lion, rapaciously falling upon

anything at all coming his way.

[4] Were he visible, then some men of courage would hazard a fight with him, yet be defeated even sooner than if visible, for he can transform his appearance to a beauty surpassing an angel of light, or on the other hand clothe himself with the shape of the most frightful fiery dragon. Who would dare then to take him on in that appearance? For Satan would then vanquish millions through either the beauty or petrifying hideousness of form alone. Where he cannot and must not reveal himself however, with every man nevertheless being capable of easily recognizing his evil whisperings, which always make the soul hard-hearted, selfish, domineering, deceitful, mean, merciless, indifferent towards truthfulness and godliness, unfeeling towards the poor and suffering but attuned to all worldly indulgence. There man can openly confront these efforts on Satan's part, for Satan can affect only the soul's senses, but not its will.

[5] I have now given you the signs that show you – when they try to overtake your soul – how you can easily recognize what spirit is close to you and what he has in mind with you.

[6] Whenever you perceive such upon yourselves, then listen back to this My teaching. Lift up your souls and do the contrary to the initial enticements, to thus become master of the wicked one. And once you have defeated him in the aspects indicated, he shall leave you alone and you shall have no more fights with him. But if you allow yourselves to get caught in one or the other aspect, or relent in even a small way, then you shall not easily be rid of him again to the very end of your Earth life.

[7] Thus, heed all those points that I brought to your attention. Because once when the evil one has brought a certain soul to the point – which is not so hard to do for him – that he gives in to something, leading of course to sin, then it already takes a fierce fight to fully repair the damage to the soul.

[8] But when someone is firmly determined to do all he can by himself, and spiritually hands his weakness over to Me, for such

the full victory over Satan shall be easier. But note well, only after the calling upon My name in living faith.

[9] Now you know everything you need to know. You know the One true God, and now His will.


[10] Verily I say unto you: the Father in Heaven has well-provided you with everything you have need of. Now it is up to you as to how conscientiously you want to employ it for your true and everlasting benefit.

[11] Out of your own doing or omission all effects shall proceed, and your words and deeds shall be your judges.

[12] You, Philopold, wait here 3 more days and try to order everything. Then come out to Kis where you shall meet Me.'

[13] Philopold promised to do so. Thereupon I blessed the place, and we made our way back to Kis.

18. A GREAT HEALING MIRACLE

 N arriving home, several servants come to meet us and tell us that shortly after our leaving for the valley, a great many strangers had arrived, insistently inquiring about Me, what I was up to and to where I had headed for. But they, the servants, who presumed to recognize them as Pharisees in disguise, told them that I had left the area a long time since, and that, in their opinion, for Damascus or possibly even to the heathens in Persia, for I am supposed during My stay here to have repeatedly stated: the grace shall be taken from the Jews and given to the gentiles.

[2] At this the inquirers were visibly angered, and **one of them** was supposed to have said: 'Boys can shake the fruit off young trees indeed, but not from an old one that has to be climbed cautiously, if one wants to get to the fruit-laden branches. This magician shall have little effect upon the Jewry!'

[3] **At this, they, the servants, laughed and said:** ‘Just watch that the tree does not get blown over on account of its rottenness. It seems to us that your tree has already had it for a long time, so far as fruits are concerned, and its dried-out branches hung by you with dried figs, for a dirty-trick wonder.’

[4] **At this, the obvious Pharisees were supposed to become indignant and to start threatening the servants.**

[5] **But the servants said:** ‘To begin with we are Greeks, and embrace the religion of our emperor, and therefore can laugh at your stupidity that you call God’s doctrine, and you can do us no harm if we don’t do so in your temples and schools. And secondly, there are many of us serving at mighty Kisjonah’s big house. And if therefore you don’t leave this place soon, then we shall start showing you the way out with clubs.’ **Thereupon they bit their lips balefully and went their way up the coast leading to Jerusalem.**

[6] **But we would ask You, Lord Jesus, whether we acted in an appropriate manner?’**

[7] **I said:** ‘Except for one thing: it was not right that you knowingly told them an untruth. It would have been better if you had told them the truth. In that case they would have waited for us and we would have effected changes on them. For these were mostly sick, with some Pharisees among them indeed, but of a better variety. They are still camping upon the hill that rises from the upper end of the bay. Therefore hasten over to them with donkeys and mules and bring them all here. Say to them: ‘The Lord has arrived and waits for you. Load the sick upon the mules and donkeys and let the healthy walk.’

[8] **Although it is already late dusk, the servants get under way as I requested, bringing all those over whom they had driven away with blind zeal.**

[9] **5 Pharisees step over to Me at once with proper deference, complaining of how roughly they were treated by domestic staff, who abused and lied to them.**

[10] **But I reassure them, telling them that it was not from ill-will,**

but out of blind love for Me, since they thought they sensed you My enemies. This is why I also commanded them on My arrival to convey you here in as good a state as possible. And so they had to therewith make good their transgression against you. And I regard this matter as fixed up.

[11] **Say the Pharisees:** ‘Quite, it is all in the best order. But now to another matter.

[12] We have come all the way from Bethlehem, having heard of Your extraordinary healing-miracle power. Therefore we brought along our sick. Those still strong enough had to walk of course, and the weaker ones we transported by beasts of burden. We beg You to have mercy on the suffering and heal them of their maladies.’

[13] **I said:** ‘Where are they whom you brought upon the beasts of burden? The staff did not mention them.’

[14] **Say the 5 Pharisees:** ‘We left them at the inn beyond the bay, as we could not know whether we could meet up with You. Because it was hard to even find out that You were to be found here, intermittently, and that You could not be met with certainty. And so we ventured here to either find You, or to most likely find out here where You might be, or when You might return. Due to this uncertainty we left our rather feeble sick at the aforementioned inn, so that they may receive care while we try and reach You and beg You to have mercy on these acutely suffering. Therefore we also set up camp on the mountain above the inn, in order to be as near as possible to our sick, quartering at the inn with barest essentials.

[15] We now have, Lord and Maser, told you everything, and we can tell you no more. If therefore You are that way inclined, then have mercy on the poor and suffering.’

[16] **I said:** ‘It is indeed so. If you don’t see miracles and signs, your faith is weak but without the power of faith, little can be done for mankind’s well being. If you believe however, then you shall see the glory of God’s power in man.’

[17] **Say all:** ‘Yes, yes, indeed Lord. All of us believe. He who can, as You have done, call back to life a deceased daughter of the chief Jairus, can also heal all other sickness, which is no death by a long shot. Because, of this deed we heard as far away as David’s city of Bethlehem.’

[18] **Say I with raised hands:** ‘So then, let it be in accordance with your faith.’

[19] **All the sick** awaiting healing in the courtyard instantly became completely well, and started to jubilate and cry for joy, **exclaiming:** ‘We saw a light enter our bodies, and we are well. And we now feel as if there had never been anything wrong with us. Hail to Him who has made us whole so suddenly.’

[20] **The Pharisees can hardly utter a word for astonishment. After a short while however they hear more shouting and jubilation in the Kis area. The Pharisees, as well as the thoroughly healed sick, go to at look at what the noise was. They quickly realize it is their sick from the inn, all leaping about like lively stags, shouting; ‘Hail to the Man who healed them so miraculously.’**

[21] **As the healed ones join the 5 Pharisees, the latter ask the jubilant ones when and how they were healed. All those healed – about 30 in number – tell with one voice: ‘At such and such a time, and that they saw a light entering their bodies.’**

[22] **Here the five realized this was at the time I said: Let it be in accordance with your faith, and that those in the inn were healed by a light.**

[23] **All are astonished, and the healed are exclaiming: ‘Take us to the Savior, so that we may say our thanks and praise to Him personally.’**

[24] **The Pharisees lead them to Me and they fall down before Me, praising God for imbuing man with such power.**

[25] **But I command them to rise, and while showing them to their dining room, warn them not to make any of this known, neither at Jerusalem nor at David’s city.**

[26] And they promise with one voice that they will heed this as far as possible, but that they shall fare badly in their city when returning completely fit. But they shall do everything not to betray Me.

[27] Calling their intentions good, I lead them into the dining room, where refreshments and fortifications of all kinds await them. I bless the food and drinks for them and invite them to eat and drink according to need, assuring them of no harmful effects. And they start eating and drinking, while I Myself withdrew to another chamber, where honest Baram had prepared an exceedingly plenteous supper for Myself and Mine, with Kisjonah and his family partaking at My side.

19. PARABLE OF THE FATTENING BULL



AID Ahab, after supper: ‘It goes without saying that I am clear about Your nature since Jesaira, and there would have been no need for such immense signs for either myself or the likes of me, to convince us all abundantly that You are Jehovah Himself, acting through a physical body, borrowed as it were from this Earth. But I am curious about whether the 5 Pharisees, seemingly upright people, in all earnest do not sense who might the One who healed their sick in a truly miraculous way. If they had but the faintest clue, they would have to be capable of grasping by hand that an ordinary human could not possibly accomplish this in all eternity. In my opinion, one should go and sniff them out a little and it should quickly transpire as to what they actually make of You.’

[2] **I said:** ‘Friend, you will surely not doubt that I know what they think of Me. So I don’t consider it necessary to interrupt them in their deliberations. Therefore, tomorrow is another day on which a few initiatives can be taken in that respect. Let us leave them to some real fermentation overnight. Because just as cider needs fermenting to become a spiritual wine, just so every man’s

emotions need fermenting, if he is to transcend to the truly spiritual.

[3] See, if a man has everything that he needs, then he feels quite snug. He cares about nothing, does no work, takes it easy and inquires little about the existence of God or life after physical death, or whether man is more than the animal, or vice versa. Mountains and valleys are the same to him, winter and summer don't concern him, for in summer he has shade and cooling baths, and in winter well-heated fire-places and warm clothing.

[4] Neither does he care whether the year was plentiful or not, for he is provided firstly with all stores for ten years and secondly with plenty of money for acquiring anything he lacks.

[5] See, such a person then enjoys the leisure of a fattening ox in the stable, prone to little more thought than the ox, and is therefore no more than a hedonistic animal in human form.

[6] If you came to such a man to preach the Gospel of the heavenly kingdom, he would do to you what the ox in the stable does to the blowfly, swinging his tail over it to make it take off or be killed or at least suffer considerable harm.

[7] And see, such carefree glutton shall direct his servants, who also are no more than the carefree hedonists' fly chasing and repelling tail, to chase you away. You obviously shall quickly turn on your heels, and at a safe distance contemplate the effect of your gospel on the glutton.

[8] But I know how to give such oxen quite a different introductory sermon. I let one terrestrial accident after another overtake them. This fills them with all sorts of troubles and fears, causing them to think, seek to find out and ask how it is possible for them to now be beset by all sorts of extremities, since they had never been unjust to anyone, having always been orderly and respectable citizens.

[9] This however is only on account of the necessary fermentation.

[10] When such people then undergo a proper fermentation, they

long for friends who could bring them comfort. Go to them then to preach the Gospel, and they shall hear you and not raise their furiously swinging tail against you.

[11] And see, for this reason it is good for these guests to undergo real fermentation this night; this shall make them internally more spiritual, and your work shall be easy with them tomorrow. Do you follow this?’

20. A LATE-RISER WILL SOON AGE



SAYS Ahab: ‘O wisdom, o wisdom. See your grasp of the exalted and true, and how immensely stupid the likes of us.

It is an eternal truth that nothing can arise without a struggle, yet I was going to hurry over to the Bethlehemites to start enlightening them. O, centre of stupidity that I am. Do not the Greek wise men say: Every activity is generated from struggle, and every effect its outcome. Yet I did not see this. Why do I see it now?

[2] Indeed, if there is no preceding contention between the inner life-elements in man, then all external efforts with man are futile.

[3] I am now in the clear about human instruction, and could almost pronounce a life-fundamental, without straying too far afield.’ **I said:** ‘Let it be heard. I intend not to review it within Myself until you have voiced it.’

[4] **Ahab says:** ‘What man has not initially acquired himself from the properties given him at the outset, no God can give him without ruining him. To God, of course, all things are possible, but thereby man does not gain anything.

[5] Who does not know himself first, how can he know another and, finally, even God? That would be my principle. Am I far off the mark, Lord?’

[6] **I said:** ‘No, friend Ahab, you have in truth hit the nail firmly on

the head. Thus it is. What man does not acquire for himself independently with the abilities bestowed on him, God cannot and may not provide without judging him.

[7] Therefore, all of you should not be just idle hearers of My Word, but diligent doers, only then will you begin to notice its blessings within you.

[8] For life is action and not stagnation of the powers on which life depends. And so life must be preserved even for eternity through the constant activity of all its powers, for in the lying-down-to-rest there is no permanent life.

[9] The certain feeling of well-being you gain from rest is nothing else but a partial death of the powers needed for living. The person who then increasingly enjoys the inactive rest, especially of the spiritual life-powers, thereby also slides ever more into the arms of actual death from which no God will easily free him.

[10] O yes, there does also exist a proper rest full of life, but that is in God and for everyone an indescribably blissful feeling of contentment to be active in accordance with God's will.

[11] This most blissful feeling of contentment and the clearest realization to have always truly acted according to the order of God is that proper rest in God which alone is full of life because it is full of energy and respective action. Every other rest that consists in the ceasing of the life-powers is, as already mentioned, an actual death to the point to which the various life-forces have withdrawn from activity and no longer resumed it. Do you understand this?'

[12] Says **Judas Iscariot**: 'Lord, if so, then man should flee sleep like the pestilence, for also sleep is a rest of a number of life-forces, although external ones.'

[13] **I** said: 'Certainly. Because of that late-risers will never reach a particularly great age. Whoever grants his body 5 hours of sleep in his young days and 6 hours in his old age will usually reach a great age and look youthful for a long time, whereas a late-riser soon ages, gets a lined face and gray hair and at a somewhat

advanced age walks around like a shadow.

[14] And just as the body gradually dies off through too much sleep, in the same way, but on a larger scale this applies to the soul if it increasingly slackens in its activity according to My Word and will.

[15] Once idleness has made itself at home in a soul there soon follows also depravity. For idleness is nothing else but a self-indulging love which all the more flees any activity for someone else's sake because it basically want only one thing, namely that all others should work for its benefit.

[16] Therefore, beware particularly of idleness, for this is an actual see for all kinds of vices.

[17] The various beasts of prey may serve you as an example. Look, these beasts become destructively active only when driven by burning hunger. Once they have captured their prey and satisfied their hunger, they again return to their lairs where they rest often for days, especially snakes.

[18] Now look at a robber or murderer. This man who shuns all work, who is actually a devil in the flesh, lies often for days in one of his dens. Only when his spies tell him that a rich caravan is due to pass his den, he lies in wait together with his accomplices, ruthlessly attacks and robs the caravan and kills the merchants to prevent them from betraying him. And that is a fruit of idleness.

[19] Therefore, I say once more: Beware above all of idleness, for it is the road and the wide door to all imaginable vices.

[20] After the work has been done moderate rest is good for the limbs of the body, but excessive rest is worse than none.'

21. REST AND ACTIVITY



If someone has walked a long distance and finally reaches a shelter he will, if he does not go to bed immediately, but continues with small movements and on the following day is on his feet already before sunrise, not feel any tiredness all day, and the longer he will thus continue his journey the less tired it will make him.

[2] If, however, someone after a day's march arrives quite as tired at a shelter, immediately throws himself on a bed and maybe leaves it only at noon on the following day, he will be continuing his journey on completely stiff feet and with a totally drunk head. After having covered a certain distance, he will from utter exhaustion long for a rest, and it can even happen that he collapses on the road and perishes there if no one comes to his aid, which can easily happen.

[3] And what has caused it? His own too great desire for rest and the delusion that rest strengthens a person.

[4] If someone wished to achieve a great, amazing accomplishment in one or the other art where a high degree of skillfulness of hands and fingers is required, then I ask you: will he achieve it if instead of constant diligent practice every day he idly strolls around day by day with his hands in his pockets motivated by a kind of anxious concern not to tire his hands and fingers to prevent them from getting stiff and unfit for the striven-for accomplishment?

[5] Truly, even I Myself with all My boundless wisdom could not make a prophet and determine the time when such a disciple of art will become a virtuoso. Therefore, My dear friends and brothers, I repeat:

[6] Only activity upon activity for the common good of people brings you salvation. For all life is the fruit of God's constant, never tiring activity and therefore can only be maintained and preserved for eternity through proper activity whereas nothing but

death does and must result from inactivity.

[7] Place your hands on your heart and feel how it is constantly active day and night. The life of the body depends solely on such activity. Once the heart stops, that would mean the end of the natural life of the body, I should say.

[8] And just as the rest of the physical heart obviously constitutes the total death of the body, this same rest of the soul's heart is the death of the soul.

[9] The heart of the soul, however, is called love, and its pulsating expresses itself in true and full love-activity.

[10] Thus constant love-activity is the never wearying pulse-beat of the soul's heart. The more actively the heart of the soul pulsates, the more life is generated in the soul and once thereby a sufficiently high degree of life, this awakens therein the life of the divine spirit.

[11] This spirit – being pure life because it is the untiring supreme activity itself – then flows into the soul that has become equal to it through love activity, and everlasting imperishable life has fully begun within the soul.

[12] And look, all this arises from activity, but never from idle rest.

[13] Therefore, shun rest and seek full activity, and eternal life will be your reward.

[14] Do not imagine that I have come to bring peace to mankind on this Earth. O no, only the sword and war instead.

[15] For, men must be impelled to all kinds of activity through distress and hardships or they would become lazy, fatted oxen that fatten themselves for eternal death.

[16] Distress and hardship bring about fermentation upon fermentation in man from which in the end something spiritual could develop.

[17] One could, of course, say: “Through distress and hardship also anger, vengeance, murder and manslaughter arise, also envy,

hardheartedness and persecution.” That is indeed true, but bad as all that is, the result is nevertheless better than from idle rest which is dead and brings neither good nor bad results.

[18] Therefore I tell you: let a person be really warm or completely cold where I am concerned, but a lukewarm one I will spit out from My mouth.

[19] I prefer an energetic enemy to a lukewarm friend, for the energetic enemy will challenge Me to full activity, so that I may either win him over or make provision to prevent him from harming Me. Beside a lukewarm friend, however, I become lukewarm Myself and if I should get into difficulties, will the lukewarm friend be of any use to Me?

[20] Therefore, also a lukewarm ruler is a pest for his people, for then the nation’s spirit decays and the people all turn into voracious oxen and beasts of burden. But a severe and even tyrannical ruler causes the people to be alive and there is activity everywhere so as not to incur punishment. And if a tyrant goes too far the people will rise in great numbers and rid themselves of their tormentor.

[21] I think I have now said enough about the value of activity and am convinced that all of you have understood this lesson. Therefore, if someone wants it and feels a need for a sleeping rest for his body, let him seek a bed, but who wants to sit up with Me through the night, let him remain here.’ There **they all** said: ‘Lord, how could we sleep when You are sitting up? Only the mother Mary seems to need a rest for her body, and so You could send her to bed.’

[22] But Mary, although she had dozed a little in an armchair behind Me, heard these words, sat up and said with great friendliness to the speaker: ‘Friend, you who usually speak for your fellow-disciples, I tell you that your concern for me is rather futile. For, see, for the sake of my Lord I have sat up for probably hundreds of sleepless nights and am still alive – and if it is His will I will again go through as many sleepless nights and not lose my


life. Therefore, do not concern yourselves about me all of you, it is sufficient that One looks after me.'

[23] These words had been addressed to Thomas and he came to Mary and asked her not to regard his good intention unkindly. But Mary comforted him and was very kind about his concern for her, and Thomas felt easier in his mind and soon, quite relieved, resumed his seat.

[24] For a while there was now silence. No one spoke, for they all pondered on what had been said and found the truth of it shining ever brighter.

[25] Only **Matthew** said after a while to himself: 'Tomorrow at daybreak this teaching about activity and rest will be recorded as best as possible on a special tablet, for this so extremely important lesson must on no account be lost to the world.' And when soon it began to dawn, Matthew kept his word, and this lesson was preserved for a long time and through Jonael and Jairuth reached also Samaria, but in the course of time was considerably distorted and, therefore, also got lost. But while it was still around the people knew it under the name of "the night-sermon."

22. THE 5 PHARISEES WASHING THE LORD'S FEET

 IN the morning, the 5 Pharisees came over to me, greeting Me and My disciples in the friendliest terms, after their fashion, and even showed Me an especial honor by asking me whether I would find them worthy of washing My feet.

[2] For in Bethlehem, it was still an old form of especial reverence the following morning for the host to wash his guest's feet or alternatively for the principal guest to wash the feet of the host. Therefore I permitted the 5 Pharisees to wash and dry My feet.

[3] Only after this action did **the 5 Pharisees** ask me, saying: 'Verily, inexplicably supreme master, would you not tell us something of the method by which you achieve such unheard-of

healings. There can be no doubt that in general terms, You obviously effect this through God's power, but it is another question in what way, and in unheard-of perfection. Only of this give us a few hints, if You find us worthy, whereupon we shall be joyfully and everlastingly grateful to You, and undertake our journey back to Bethlehem.'

[4] I said: 'Even if I were to tell you that, you would nevertheless not believe Me, for Moses' threefold veil hangs also over your eyes, that you may not discern who it is that now speaks to you. Were you to know Him, you would not put such a question, but because you don't know Him, you ask the way you do.'

[5] And were I to give you the right answer, you would still not accept it. Because you see indeed what is and happens in the world materially, but concerning the Spirit, its Kingdom and action, this is strange to you, wherefore you are unable to grasp or feel what is the being and action of God's kingdom in man.

[6] But go and do penance on account of your many sins, and you shall perceive that the Kingdom of God has come near unto you.

[7] Love God with all your strength, worshipping Him in spirit and in truth, but loving also your poor brother and sister neighbors. Do not persecute your enemies, nor curse those that curse you, doing good to those offending you, and you shall heap coals of fire upon their heads and God shall regard such your works and reward you a hundredfold.

[8] Do not lend your money to those who can repay you with high interest, but to the truly poor and needy, and your money shall be invested for high interest rates in Heaven, and your Father in Heaven shall be paying you interest and capital everlastingly.

[9] Do not crave the world's praise, thanks and reward for your good deeds, for doing so, what reward shall be due to you from Heaven? I Say unto you: he who receives any reward whatsoever for a good deed performed on a neighbor, forfeits his reward in Heaven.

[10] He who works for Heaven shall be rewarded by Heaven,

temporally, and once everlastingly, but he who works for the world shall receive the world's base and perishable rewards. But in Heaven he shall find his earning-record void, and his reward shall be gone, and there shall be hardly an end to his spiritual poverty.

[11] If you take this to heart and act accordingly, you shall soon be in the clear on how I heal your sick. Now you know all you need to know. Further asking would gain you nothing, even if you were told.

[12] But see to it that neither I, nor My action and My disciples are broadcast, either in Jerusalem or in the city of David, for this would bring you no blessing.

[13] But when you shall have partaken of the morning meal, you can start upon your homeward journey with cheer.'

[14] This My saying brought forth a baffled expression from the five, yet they dared ask no further question, bowing down before Me and then moving over to their dining room, hitting the road for their homeland after the morning meal.

23. HINTS ON TEACHING



FOLLOWING this, the disciples step over to Me, asking why I was so secretive with the Bethlehemites.

[2] I said: 'Are you still so unwise, as if you had never heard Me utter a wise word yet? These regard Me as no more than an exceptionally gifted doctor, who effects such healings with the help of secret natural forces.

[3] They are not ignorant of the Essene sect that has some very remarkable knowledge in the secret art of chemistry, by means of which they are capable of healing quite a few sicknesses and also are capable of producing quite a few phenomena which the layman regards as obvious miracles. If you consider this, then you can't expect anything to come out of this other than their taking Me for an Essene chief, therefore of the highest rank, whose knowledge is

supposed to be capable of harnessing the most diverse natural forces and direct them to his liking.

[4] Had I therefore revealed Myself to them straight-out as the Son of the Most High, and therefore the promised Messiah, how would these steel-hard Jews have started raging beyond measure, taking Me for a self-arrogating magician, in league with Satan. And then also as such blasphemed Me beyond measure, and the healing of their sick would then have been the ultimate bone of contention. But since they take Me now for an Essene of the highest order, they go home happily, praising God for enduing man with such secret knowledge and power as to enable him to render suffering man the surest and most miraculous help.

[5] My instruction to them therefore was just enough to, upon quieter and more mature reflection at home, conclude that I might not be an Essene after all, since the moral and social fundamentals I expounded to them flatly contradict those of the Essenes. At home they shall be soberly comparing My exposition with the doctrine of the Essenes in their possession, and after detecting the most glaring contradictions, begin to pause, just as the five already stopped in their tracks on hearing My Words, because as said, My teaching of them is more than just the exact opposite to that of the Essenes.

[6] They would have liked to question Me further, but I cut them off, and they left, not daring to put another question, for they realized that regarding My deed, I could be on the one hand an Essene chief of the highest rank indeed, yet not according to My address to them. But on their way home, and pre-occupied only with this phenomenon, they are thinking: “Could the Essenes perhaps have two doctrines – one exoteric and official, just for blind mankind, and one esoteric for themselves? But that, on the other hand, that I had been direct with them and as one versed in Scripture, gave them throw-away lines of the inner doctrine, leaving them to work out the rest by themselves.

[7] One of the five however is maintaining that there must be

something totally different to me than an Essene of the highest order. He now is saying to the other four: 'I on my part cannot take him for an Essene, because I only recently discussed all their doctrines and customs with one Essene who was most forthright about it. Yet he knew nothing about a second, secret doctrine. I therefore regard the Nazarene Savior as a totally different and unprecedented phenomenon. He is either a god or a devil, which however I doubt very much, as his doctrine is one of the most altruistic I ever encountered. A devil on the other hand is a supreme tyrant and therefore a self-proclaimed enemy of socialism'.

[8] See, such a conversation the five are already having on the way, and they are so steeped in it that they are hardly aware of whether their feet are carrying them forward.

[9] My cherished friends, when teaching, one has to proceed most carefully. One need not blurt everything out straight-away, or serve all foods at once at a dinner. One enters a house quietly, and quietly knocks at one or the other door. And when giving a dinner, one serves a second course only after the guests have consumed the first. Otherwise, in the case of being a visitor, one's rudeness shall become notorious; and as a cheeky gatecrasher, one will achieve little or nothing on the host's premises. While, on the other hand, the host would take away the guests' appetite if he were to set a medley of different foods on the table simultaneously, whereas, in proper sequence, the guests' appetite would be preserved, and the latter would praise the host for his superb hospitality.

[10] And see, just so must one proceed with teaching, if one is to accomplish something. Do you understand this now?'

[11] **Say the disciples:** 'Yes, Lord, we understand it all now, as You have spoken with exceeding wisdom, as always.'

[12] **I said:** 'Very well, then let us all go to the morning meal.'

24. IMPORTANCE OF INTROSPECTION



HEREUPON we rise from our resting benches, going to the garden where an abundant morning meal awaits us that Baram had continued to prepare for us.

[2] **Kisjonah** however remarks to Baram: ‘Brother, what are you doing? Do you think my storehouse, larder and wine cellar are empty?’

[3] **Says Baram**: ‘I know only too well, brother, that a thousand guests a day would not consume your reserves in a thousand years, but praise God that I don’t count among the poor of this land, and so allow me the pleasure of serving the Lord with my limited means. Let it be a lively day at your cooking stoves again tomorrow.’

[4] **After that, Kisjonah and Baram embrace and kiss one another and then sit down at the table too, consuming a splendid fish, with bread and wine.**

[5] **After the meal however, Kisjonah inquires about what shall engage us in the afternoon, or whether perhaps I planned another excursion, so that he may provide for our needs.**

[6] **I said**: ‘Friend and brother. Let nothing trouble you. Whatever time shall present, that shall be seized upon. But today’s and tomorrow’s time shall deliver nothing or little other than ourselves, and therefore we shall have no need for special preparations. Towards evening tomorrow, Philopold shall arrive, and he shall have a few things to relate.

[7] **But until noon we shall do some exercises in introspection, by the cool of the shady trees.**

[8] **For truly I tell you: nothing is of greater benefit for the whole man than a temporary introspection. Whoever wishes to become acquainted with himself and his powers must sometimes search and contemplate his within.**

[9] **Since this is so very necessary we shall before noon practice**

this, and following the midday meal we shall go out to sea and see what will be happening there.’

[10] Some do not know how to go about this introspection and ask Me what to do. But I say: ‘Relax and think quietly on your actions and the to you well-known will of God and whether you have complied with it at different times of your life, then you have contemplated your within and have made it increasingly difficult for Satan to enter your heart. For Satan seeks eagerly through all kinds of external meaningless trickery to prevent a person from such introspection.

[11] For, once man has through practice acquired a certain accomplishment in introspection, he easily discovers within himself the traps Satan has set him and is then able to properly destroy and eliminate them and energetically take precautions against all further deceitfulness of this enemy. Of this Satan is quite aware and is, therefore, busily occupied with engaging the soul in all kinds of diverting trickery and then finds it quite easy, unnoticed behind the scene, to lay a snare for the soul in which it gets so entangled that it can no longer manage an introspection, and this is very bad.

[12] Thereby the soul is more and more separated from its spirit which it can no longer awaken, and that is already the beginning of the second death within man.

[13] Now you know wherein introspection consists. Practice this quietly from now until noon and do not let any external thing disturb you. For Satan will certainly not refrain from diverting you through one or the other external spectacle. But then remember that I have foretold you this and return again quickly to your within.’

[14] Now they all relax and everyone begins quite energetically with his introspection. This continues without disturbance for a full hour.

25. THE LEVIATHAN



AFTER an hour, however, there is suddenly a resounding bang as if a violent flash of lighting had hit a house nearby. All get a mighty shock and start up, but then remember My words and return to their quiet.

[2] But Satan does not waste any time, soon after the bang the relaxed but spiritually active hear an uncanny hissing and whistling and before long an unusual monster emerges at the seashore. The head resembles that of a wolf, but is at least a hundred times as large. The long tongue sticking out from the jaws resembles a wildly writing python. Both the immense ears are like those of an ox. The eyes look like two large sheets of glowing iron. The fore-feet resemble those of a giant bear, the hind-feet those of a lion of immense size. The body is like that of a crocodile with the tail of a basilisk (African vampire). Its cry is a resounding bang and its breath an uncanny hissing and whistling. Thus it emerges from the sea.

[3] Sheep, oxen, cows, calves and many donkeys are grazing on the shore and the monster immediately begins to hunt these domestic animals and devour one after the other. The animals now flee, but the monster heads in our direction.

[4] When **several** notice this, they rise to their feet and say: ‘Lord, this test is a bit too hard. The horrible monster has already devoured some calves, about 10 lambs and 2 young donkey-foals. Now it is after some delicacy here and has, guided by its sense of smell, surely selected something among us since it is slowly approaching in our direction. In this case it should surely be advisable to get out of the way of this death bringer. For by natural means a fight with this beast could not possibly lead to victory.’

[5] **I** said: ‘Do not let this disturb you in the least. Externally all of us together could not master this monster which is a fully developed Leviathan, but form your inner power he will have to flee to the end of the world. So be completely unconcerned.

Another short hour and you will have broken through the barriers and boundary defenses of Hell and the domination of all the Hell and its army shall be your reward.’

[6] Immediately following these My words the monster again sounds its detonation-like voice several times in succession and then quietly, but rather fast, proceeds in our direction clearly demonstrating its voracity by the violent movement of its serpent tongue and the constant lashing of its long, tree-sized tail. The disciples, however, are now in a good frame of mind and without fear and faint-heartedness allow the monster to approach them.

[7] When it has come to about 10 paces from us, I – only in My mind – give the angel **Archiel** a sign and he suddenly steps up to the beast and asks it: ‘What do you want here, Satan? Withdraw, or I shall destroy you.’ The monster now opens its jaws as if it wanted to speak, but the angel once more bids it to withdraw. Then the beast gives off several banging sounds and with loud hissing and whistling rushes into the sea.

[8] After it had sunk back into the sea, it for some time stirred the water in the large bay as if by the worst storm, but all that no longer confounds any of the disciples and with the greatest inner zeal everyone now rested in God during this last hour.

[9] Towards the end of that hour of rest there suddenly arises a mighty thunderstorm. Wild lightning is flashing and strong gusts of wind are bending the trees almost to the ground while heavy drops of rain mixed with hail are already falling from the dark clouds.

[10] Some of the weaker disciples were already the point of escaping in the house, but **the angel** says: ‘Stay and recognize Satan’s empty trickery.’ So they stay and easily put up with the empty rain. The rain does get worse and the hail stones are dancing on the ground, but no one is hit by one and the rain hardly wets anyone’s skin.

[11] Then the angel threatens the clouds which promptly disperse and it becomes immediately a clear day. In a few moments the

time of introspection has ended and **Baram** says: ‘Lord, whatever You prefer, here or in the house. The meal is prepared.’

[12] **I** said: ‘Let another half hour pass, then everything will be in order. I still have to say a few words to My disciples.’

[13] **Baram** returns to his ship where in a large case several skins with the best wine are kept. These he has now taken to the kitchen by his servants there to be emptied into jars. He also tells his cooks to wait for half an hour and only serve up the dishes when he gives them a sign. Then he again returns to Me and listened to what I tell the disciples about this introspection and its usefulness.

26. THE WAY TO REBIRTH



WHAT was said is this: ‘You have now seen a new way in which man can pass from matter into the increasingly purer spiritual and how in this way he can become a master over himself and thereby finally also over all nature in the world. Therefore, from time to time do practice this method in My name and you will gain great power over your passions, thereby over all the natural world and in the beyond over all creatures.

[2] You have seen the evil phenomena Satan presented to you. They caused you fear and terror, but relying on My word you returned to your rest and in this rest you have become complete masters over all the bad events.

[3] But do not think that you have already completely discouraged Satan. Wherever you will again practice this introspection you will be bothered by him as long as you are not completely reborn in the spirit.

[4] Once you are reborn in the spirit Satan has lost all power over you forever, and you shall be judges over him as also over all those whom he has seized hold of and whom you will rescue from him forever.’

[5] **Asks Peter:** ‘How is one born again? Will the soul and the

spirit have to enter and then be born out of another woman's body, or how is this to be understood?'

[6] **I** said: 'This you shall not be able to fully grasp for a long while yet. But when I shall once have ascended from where I came, with My spirit liberating your spirit, then you shall be able to grasp the rebirth of the spirit and understand it in all depth and fullness. But right now this would not be possible to you, nor anyone else. But through following My teaching, and such life exercises, you shall in the end attain to such light within yourself.

[7] This can be grasped through no exterior doctrine or instruction, but has to be won from within oneself, along the path now shown you for all time by Myself.

[8] **Says Judas:** 'Lord, I have seen powerful magicians and conjurers and exorcists. These spoke with the souls of the departed, and these actually spoke and revealed things hidden. How did these enter the kingdom of spirits? Would not this also be a type of spiritual rebirth?'

[9] **I** said: 'Indeed so, but not for Heaven, which is God's throne, but for Hell, where Satan and his angels dwell.'

[10] **Says Judas:** 'If so, then Satan is also a lord, furnished with great power, albeit evil. In my view therefore it would be better to destroy Satan than let thousands times thousands be destroyed through him. Why must there be a Satan within the divine order.'

[11] **I** said: 'For the purpose of also catching you in the not too distant future, for being too much his advocate. You are still far from even feebly recognizing yourself, let alone God's great order, which upon Earth has called forth, for wise reasons, both night as well as day. Do you fundamentally understand the Earth's terrestrial night, or the eternal day of every sun, each of which is an Earth just like the one that carries you? If you don't understand such, then I ask how you can put a question which is not appropriate for a human to ask before his Lord, God and Creator. Would you not also ask why a stone is hard and water so soft, or why fire hurts you but not cool water?'

[12] I say unto you: if you don't understand anything, then first learn something, going about it quietly and with wakeful spirit. And only after understanding something from its foundation can you talk, and put tricky questions to your brethren.

[13] And see, it is with you as with all human stupidity. They are secretly embarrassed by it, but nevertheless would cover up with all kinds of seemingly wise questioning, not reckoning that with that they uncover their stupidity even more. Let these My gentle words therefore serve you as a rebuke, or you may yet run into something, and I shall not then hurry to pull you out of the mud.'

[14] These words cooled down Judas' questioning zeal considerably, and he also casts meaningful glances at Thomas, but the latter wisely feigned not to have noted the rebuke, and so did the other disciples. And Judas felt comforted, and wisely withdrew.

[15] But I said to Baram: 'And now, brother, you could have the meal served up, but this time in the rooms.' Baram hastens to the kitchen, and has everything served up quickly, and we follow him, and in an hour's time the meal has been unhurriedly consumed.

27. A VOYAGE AT SEA



AFTER the meal, the day being nice and clear, a sea voyage is undertaken. Baram quickly gets his ship ready, and Kisjonah makes his own big ship sea worthy too, and it easily accommodates half the disciples.

[2] I, and the principal disciples and Baram and Kisjonah, board Baram's solidly built ship, which had 2 sails and 6 rudders on each side, being capable of moving by wind or rudders. From the Kis locality, we traveled in the Capernaum direction, not however making same our destination.

[3] But after moving in the direction of Capernaum for some

2 hours, we noticed a ship quickly steering towards our 2 ships. It carried the Capernaum colors, and when we deviated from our course to test if it deliberately steered our way, it also deviated from its course and hastily set out in our direction. When Baram's boatmen took this in, they asked him what was to be done, as the Capernaumian ship did not seem to have good intentions. Baram asked Me what I might say about it.

[4] And **I** answered: 'Just let it approach us, and we shall soon see its intention.' In response to My words Baram had the sails lowered, and the rudders retracted, while the boatmen on Kisjonah's ship did likewise.

[5] A quarter hour later the Capernaumian boatmen have caught up with us, asking Baram whether I am aboard, for they had established at Capernaum that I was staying at Kis. For they had been dispatched by the High Priest Jairus to ask Me to come to Capernaum, for Jairus' little daughter, whom only a few weeks earlier I had resurrected from the dead, once again had fallen so ill that no doctor was able to further help her. 'The Chief is fearing her death. A great reward would await you if you can put us unto Jesus of Nazareth', the boatmen said to Baram and his boat people.

[6] **However, Baram said:** 'Judging by your talk, good intentions have led you our way, and I say unto you: Him whom you seek is aboard, but whether He intends to hear you and accede to your request I cannot say. But I shall go below and speak to Him in the cabin.

[7] The Capernaumians are happy with that, and Baram comes down to my open cell, to acquaint Me with the Capernaumians' petition.

[8] But **I** say unto him: 'Save your breath, brother, for I already know it all, and have already told you at Jesaira that this slanderous brood shall fare thus. In order to persecute Me and cast suspicion on My teaching, they denied that Jairus' daughter had been sick and dead. She is supposed to have just slept soundly and I am supposed to just have awakened her in a very natural way,

and to have then pretended that I awoke her from death.

[9] Now then, since such My deed was fullest deception, they shall let the little daughter again fall soundly asleep, and she shall then also be again capable of awakening in a natural way through any normal human.

[10] Verily, this one shall not be touched by Me until she has lain 3 days in the grave. Go on deck and tell them so, but then set the sails, and a fast wind shall carry us seawards over the great bay at Kis, and these shall not know to where we traveled.

[11] **Baram** rushes up to deck, saying. ‘My esteemed messengers of the Chief, I heavy-heartedly let you know that I can bring you no favorable reply from Jesus, the Lord. But the Capernaumers themselves are to blame, for when at the other occasion He had awaked the Chief’s little daughter from visible and perceptible death, back to fullest life, it did not take long for the Pharisees of this city, condemned by Him, to declare Him a deceiver, telling all folk that Jairus only wanted to put Jesus to the test by laying his healthy daughter upon a makeshift death bed, whereupon the deceiver Jesus, having no notion of the trap set Him, was easily able to awaken her from death to life, which He effected as I heard it said by some, after having in the end discerned that she lives, by applying much pressure when seizing her by the hand. And that she finally rather rose than continued to bear the painful pressure.

[12] According to what I heard, the Chief’s intention was for the little daughter not to let herself be awakened, so that Jesus would have at once been apprehended as an accomplished scoundrel. But through the daughter’s awakening, this lovely plan was foiled, for the people were supposed to have been firmly convinced that the daughter, who had for that purpose been kept artificially sick the previous two days, really was awakened from death.

[13] Wherefore she shall not be looked at by Him, save perhaps when half decomposed in the grave.

[14] I now let you depart with this advice and tell your Chief Priest that, so that he would realize of what blackest ingratitude his

heart is filled. Under no circumstances shall He go to Capernaum, for He has blessed that locality from its foundations forever.’

[15] Upon these words, Baram quickly sets the sails, whereupon the wind was at hand, driving the 2 ships forward so quickly that the Capernaumian ship, having no sails and being also otherwise quite unsightly, and a low vessel, in a few moments was left so far behind that we completely lost sight of it. And after landing above the great bay at Kis and stepping ashore, we let the ships run into the bay by themselves empty, the wind changing and blowing heftily towards Capernaum.

28. THE DOCTOR OF NAZARETH



HAVING climbed the considerable hill that rose above the bay, at whose foot the aforementioned inn was built and across which the main road to Jerusalem led, we saw from a great distance how the Capernaumian ship was battling the waves and as the wind began to trouble it more, it raised its rudders and let itself be driven in a straight line for Capernaum.

[2] It speaks for itself what face Jairus would have cut, on receiving My communication from the messengers he send to Me.

[3] Jairus immediately had all the doctors from the surrounds called in, including the Nazarene one, for the latter stood in good repute as also a disciple of Mine, with miraculous healing capacity, by having actually cured even the seriously ill instantly by the mere laying on of hands.

[4] But when he arrived at Capernaum and looked at the sick daughter, he shrugged his shoulders, saying to all the doctors surrounding the sick bed: ‘Only He who created her can help her. See, the girl at some feast had consumed some cold drink and contracting an active lung infection. Her time will be and has to be up, in another 7 days at the most. We cannot create a new lung for her, and therefore there is no possibility to help her.’

[5] **Says Jairus:** ‘What do you think? Could the divinely renown Jesus, who once already awakened this my daughter from real death and who awakened also the centurion Cornelius’ daughter from death, where my daughter contracted the disease a few days ago, not heal her either?’

[6] **Says the Nazarene doctor:** ‘Oh yes, He indeed, if He wanted to. But you have already dispatched messengers there, I think to Kis, where He is now staying, mainly at Jonah’s, but He has quite rightly given you a negative answer, only following which we have been summoned here, and we can achieve nothing more.’

[7] **Says Jairus:** ‘But I had begged Him in all civility and He as the One who preached only love, and how one should do good even to one’s enemies, answers my dispatched messengers like that?’

[8] **Says the Nazarene doctor:** ‘None other than you all deserve, who call yourselves servants of the Most High. Tell me, what kind of person could still be your friend after such behavior on your part? Verily, God Himself could not bestow greater favors on you than this purely divine Jesus has done upon you in fullest measure. But how did you return His favor? You persecuted Him like a most hideous criminal, and had you been able to apprehend Him, you would have already killed Him long since, but because God’s hand obviously protected Him, you still did everything evil you could do to Him.

[9] What did His poor, exceedingly pious and God-fearing mother Mary do to you, that you had to take her tiny house and the 2 little gardens from her, and then drive her away, together with Joseph’s children, publicly disgracing her as if she were a common criminal?

[10] Why, I ask, have you done this?’

[11] **Says Jairus:** ‘Because He casts suspicion on us, and denigrated the priests and God’s Temple. This surely is cause enough?’

[12] **Says the Nazarene doctor:** by the name of Borus, who was

a Greek by birth: *'Ah - hince ergo illae lacrimae?'* (which means: so that is why you cry?). Listen, as You all know, I am a Greek by birth, and therefore have nothing to do with your theology, although I am not ignorant of it. Far be it from me to belittle your Moses and your prophets, who were mistreated by your forebears one and all, for their teaching and admonitions were no different from those my most sincere friend Jesus has dressed you down with, and are therefore full of truth and of God's Spirit.

[13] Alongside that, look at your current theology and your most miserable Temple regulations, beyond all lambasting, together with the commendable Temple set up itself, and you shall yourselves have to exclaim: *Quam mutatus ab illo* (what a difference).

[14] Just read the prophet Isaiah with unshakable faith, according to which Jehovah, Moses and the prophets of a truth should appear as considerably more than a welcome fable for your selfish and hedonistic aims, and you shall step back with a shudder at the sheer heinousness with which you carry on upon the holy precincts.

[15] If, now, the godly Jesus upbraids you in the manner of Isaiah on account of your monumental transgressions, desiring as a true friend to lead you back to the God from whom you have distanced yourselves beyond all measure, then I ask you: does He earn such treatment from you?

[16] Verily, were I imbued with His truly godly – I should say omnipotence – then we should have been squared off a long time from now, just as the 10 ships are now squared off upon the cliffs of Sibarah, which you had launched out after Him and His most harmless disciples from sheer altruism. Probably, on this occasion for once, He ran out of even His godly patience.

[17] I repeat: if imbued with His factual omnipotence, I should have a long time since emptied the entire sea of Galilee over you, to drown you like mice and rats.'

[18] **Over this Borus' forthright address, several of the attending**

Pharisees were infuriated, saying to him: ‘Bridle your loose Greek tongue. For this you were not summoned here from Nazareth. Fear us, for we have plenty of power to ruin you.’

[19] **Says Borus:** ‘Oh, this I believe you with all my heart, for your notorious philanthropy attests that to me. But there happens to be a big ‘but’, in consequence of which Borus the Nazarene does not fear you in the least.

[20] Borus is certainly not omnipotent like a godly Jesus, yet he possesses sufficient secret power to ruin you all in a moment, without being, as a doctor, accountable to anyone. Have you understood me? Jesus however is a God, and I only human. This is also why He has more patience than I. But let you not take it much further, or my patience runs out.’

[21] **Here Borus pulls out a tiny bottle from his pocket, showing it to the vitriolic Pharisees, with telling words:** ‘See, this weapon has more power than ten legions. I know how to protect my own person, but upon opening it, you are all dead instantly. And see, over this tiny bottle too, the big portent ‘but’ is written. If you want to have a go at me, we shall be square soon.’

[22] **The Pharisees take terrible fright at the sight of this deadly little bottle which contained exceedingly noxious and rapidly spreading poison fumes, instantly numbing and killing whosoever’s nostrils it reached.**

[23] **This poison however was an extract which subsequently suffered extinction. It had been extracted from a shrub that occurs sporadically in the remote parts of India, destroying all life within a wide radius of its growth. The Pharisees know of this, making them mute with fear, and Jairus asks Borus to pocket the bottle.**

[24] **Borus does so indeed, but says to Jairus:** ‘Friend, how can one let a Jesus, who did you an unheard of favor, be so shamefully persecuted? Tell me, do you actually not realize that He is right in every one of His holy Words, or do you in all earnest intend not to see this?’

29. JAIRUS' COWARDLY AND TIMID ANSWER



SAYS Jairus: 'Friend, I understand you better than you think, yet there are things which in the light of status in the world, must not be understood at all.

[2] As a person of standing, you have quite often to laugh when you would cry, but often mourn when you would rather leap and dance for joy. But what can you do as an individual in isolation? Can you swim against a raging stream once you get caught up in its power?

[3] We humans however have a sensitive skin, and a still more sensitive stomach. These two want gratification, and it therefore it is better for us to either let go of all understanding and common sense, or run with the crowd, or feebly expire in some corner as a scorned beggar, like a beast wounded in the hunt.

[4] Believe me that, speaking between ourselves, I know Christ better than you do, but what does that help in the face of Rome and Jerusalem? If you make a move it is your last day.

[5] Jesus may in all earnest be a Son of the Most High, which I personally don't doubt in the least, but can I confess this openly, considering my official position? And if I did so, what then with the likes of us?'

[6] **Says Borus:** 'What then, what then. The world always has, on account of worldly advantage thrown up such questions at some friend to whom pure truth counted far more than all the kingdoms of a cursed world. Therefore holy truth always found its grave in the skin and belly of hedonistic men.

[7] Whoever cares more for worldly advantage and exalted status than about godly truth, may he yet be born of a congenial disposition, he shall get caught up in such questions and considerations, then withdrawing from the divine light to the darkness of the world, denying God and all the light out of Him. Ask why? What lays that burden into his heart? See, nothing but his bent for worldly comfort of every kind. Avidly he seeks after

everything that can assure him worldly comfort. And having achieved it often through much effort and trouble, seeking same on account of worldly sensuality, he soon chucks all truth overboard. If he fears the least constraint to his glittering worldly living standards, then he chooses to become a tyrant against everything that is imbued with just a spark of genuine truth.

[8] But on getting miserable and sick, and coming to the doctor, he wants nothing but truest help. Why truth here but nowhere else?

[9] Look, there. Your daughter has been laid low with an incurable illness. What would you not now give for a true medicine to bring help to your daughter's body. As an experienced doctor, I tell you that there is indeed one medicine which would bring your daughter immediate relief and such medicine in relation to the physical sickness of your daughter would then surely be a perfect truth. Yes, for such truth you would indeed give everything. Yet for truth that would heal your soul you not only give nothing, but you actually persecute it wherever it shows up, for worldly comfort. Say: where does such behavior belong?

[10] You know as well as I do, that there is no curative effect in the Temple manure. You know that such things are blatant superstition, well suited to stifle the last spark of faith in the weak folk, yet you would persecute such 'profaner of the Holy of Holies' with fire and sword if any of your fellow believers were to go public with it.

[11] Think of an eternally just God however who Himself is the Light and the most unchangeable eternal Truth and who will not be bargained with. What will such say to servants like you once?

[12] Verily, not one of you shall justify yourselves. Whether you believe or don't believe, there nevertheless is a hereafter beyond grave's portals, where each shall be rewarded in accordance with one's doing and dealing.

[13] I am no stranger to it, for I sought and found it. My eternal life is in my hands, and I would give a thousand physical lives if that were the price.

[14] But I have it, and eternal life has taught me to scorn the life of the flesh and only cede it enough value to benefit the everlasting life of the soul in all fullness. That I have attained to such in all clarity and truth I thank none other than Jesus alone, who showed me the hidden path to it.

[15] And this Jesus, this God among men, you persecute with fire and sword, and shall hardly rest until you have done to Him what your forebears did to all the prophets.

[16] But then beware. God has sent you, who most shamelessly call yourselves His people and His children, a God from the Heavens. Each of His words in an eternal truth out of God, which can be grasped even with the hand by every honest person. Yet you want to kill Him because He dismisses your old Temple rubbish.

[17] Woe betide you. God's wrath shall overtake you soon.

[18] Yes, I could still help your daughter; I now feel the power within me. But I don't want to help her, because you are all devils, and no longer men. And I shall never offer my helping hand to devils.'

[19] **This went to the Chief's heart like glowing arrows. He indeed saw the truth of it in its depth and was ready to lay down his ministry, but feared the uproar, saying to Borus:**

[20] 'You may not be subtle by any means, but your words have the ring of truth. If I could, without causing as it were a destructive disturbance, I would chuck my high office overboard. I would be quite prepared to do so for the sake of my beloved daughter's recovery. But consider the upheaval this step would cause. Therefore I have to put it off to a more appropriate occasion.'

[21] **Says Borus:** 'I have finished and can now continue a better way again than the one that led to you. Because this is obviously Hell on Earth, and here no angel can do any good, let alone myself as a still weak, carnal and mortal man.'

[22] **With these words Borus leaves the chief's house unstoppably, rushing away in agitation. The above went on in Capernaum the**

day after we encountered the dispatched messenger.

[23] I however took a rest upon the hill, foretelling the episode in detail a day before it actually took place in all truth.

30. DEATH OF JOSEPH AND HIS TESTIMONY ON JESUS



AFTER this narrative, during which all the disciples felt like embracing and kissing the well known doctor Borus, we nevertheless headed back for Kis, arriving there just as the sun was setting.

[2] Baram however was holding the supper in full readiness, and we enjoyed it much, after accomplishing an important work. The meal also put Judas in a better frame of mind, and he praised the courage of Borus, whom he too knew well.

[3] It was our topic for some time after the meal, and even mother Mary could not bless Borus sufficiently, for standing up for her with the chief, who had initiated the seizure of her small property.

[4] Said **one of Joseph's elder sons**: 'Our well earned property might then be restored to us in the end?'

[5] Says **Kisjonah**: 'Friend, don't make it your wish. See, over here you have a much better existence, safe from all persecution. And I'm making the inn over there, at the upper end of the bay, your own, including a hundred acres of ground. And with this swap, you may get over the loss of your small property, and you are also closer to Jerusalem by over half a day's journey, compared to Nazareth.' **Joses is happy with this, but asks Me also for My advice.**

[6] And **I** say: 'What is better is always better; therefore take it, but never regard it as your own, but only a thing on loan to you from God, for this brief time.'

[7] Says **Joses**: 'Lord and brother. Such, our father Joseph has already taught us, and therefore we never regarded even the small

property at Nazareth as some kind of possession, but something loaned to us by God for this short Earth time, for which we also, including Yourself, thanked Him daily, asking Him to also preserve such treasure for our earthly needs. He also preserved it for so long as it was His holy will. But I now say with Job: “The Lord gave it to us, and now it pleased Him to take it away again”. His holy will be done, and His alone be the honor, praise and glory. Whatever God takes He can richly restore. Indeed, as Your earthly brothers and sisters, we are now in the clear about it. But they also took our tools and household implements. Here we consider that such at least, or the equivalent, should be restored to us.’

[8] **I said:** ‘Don’t trouble yourself. In 3 days we are moving to Nazareth, and everything shall have to be returned to us. Have we not an angel of the mightiest order among us? Just one hint, and all is fixed up. And if one were not to suffice us, legions are at our disposal every moment.

[9] **Verily I say:** whatever in My heart I ask My Father, that He will do. And what the Son wants, that also the Father wants eternally, and there is never a difference between the Father’s and the Son’s will. For let you all believe it: Father and Son are not two but fully one in everything. Therefore be still and believe that it is so.’

[10] **Says Joses:** ‘Lord and brother, all of us do believe, and how could we not believe as we have since Your birth always been near You and seen countless signs that proclaimed to us who You are. Brother James has even written a whole book about it beginning with Your birth until Your twentieth year from which time until the present You did not work any more signs and worked and lived with us like an ordinary man. So that we would almost have forgotten who You are if the physical death some years ago of our beloved father Joseph has not mightily shaken us up.

[11] For, as Joseph was dying in Your arms, his last words, accompanied by a blissfully radiant smile were:

[12] “O my God and Lord, how much grace and mercy You have

bestowed upon me! O, now I see that there is no death. I shall live forever. O how glorious Your Heavens are, God. Children, look at the One who is now supporting my dying head with His arm. It is He, my God, my Creator. O what bliss it is to die to this miserable world in the almighty arms of one's Creator.'

[13] After these words he passed away and all of us wept aloud, but You alone did not weep. We all understood why You did not weep.

[14] And see, from that moment on we could never forget who You are, for Joseph had declared it only too clearly in the last hour of his temporal life. How should we now not believe everything You say since we do know who You actually are?'

[15] **I said:** 'Quite so, My dear brethren. It is well that you spoke thus, for we are in fully initiated company and such knowledge can no longer have judgmental effect on any, except one if it will offend him. (Judas was meant).

[16] **But when we find ourselves among strange children of the world, then we must keep strict silence. But now we shall go for our rest, so that tomorrow we can attend to some work early.'** Thereupon all went happily to their rest.

31. KISJONAH'S PEOPLE CAPTURE A BAND OF TEMPLE ROBBERS AND SMUGGLERS



ONLY Kisjonah, Baram, Jonael and Jairuth, together with the servant Archiel, go outdoors, and Kisjonah checks out his big household. All is in the best of order, and the barrier-keepers and guards are of good cheer, telling their lord that an important catch shall be made, as they were notified.

[2] **Kisjonah asks briskly wherein this would consist, and whether it may not consist in some poor carrying their meager stores to some market to cover their tax dues.**

[3] **Here the barrier's chief says:** 'Lord and master, You are quite

aware of how we all honor and respect your most just and exceedingly fair rules regarding poor mankind, but no poverty is involved here, but rather a most shameful disgrace on the part of the Jewish Pharisees, Priests and Levites.

[4] These have undertaken a diversity of the most shameless seizures and exactions through a wide area, and at midnight shall be taking all sorts of cattle, grains, wine and implements to Jerusalem for sale, but not along the public highway, but a surreptitious path secretly run through the mountains.

[5] You are aware of the lack of a possible passage by land to Sibarah, where your advance toll that you always rent out is located, owing to the massive cliff jutting its high and steep face into the sea, the reason for having to bring people, cattle and other effects to a certain landing place for marine travel, unless one travels by calm sea, a rarity in a straight line to Pirah, where also the toll is located that is leased out for ten years.

[6] In order to bypass all your tolls however, the wealthy Pharisees have, with hired slave labor built a secret road through the mountains, and that through what are already Samaritan regions, and this passage they are trying out for the first time today.

[7] They shall break forth some 2,000 paces into the valley, at the spot where we built the bridge over the brook – the road which runs through your ground still for a long stretch, over the brook, winding along the left side of the valley towards Cana, but we had some 200 well-armed guards positioned quite early along strategic points. I tell you, father and lord, a mouse would not get through. We want to teach Jehovah to these evil scoundrels in a way that will them think of Him for the rest of their lives.’

[8] **Says Kisjonah:** ‘You have set it up well and truly and you shall not go unrewarded. The money the merchants have on them shall be taken as spoils, while all cattle, grain, flour and implements shall remain here until the culprits have named all those from whom they have extorted them, so we can restore same to them in good conscience.

[9] But for running a road through my mountains and woods without my permission, they shall be fined a 1,000 pounds of silver as penalty by the Roman judge, who has set up office in my dwellings. Two thirds of it by law falls due to the emperor and a third goes into my till.'

[10] At this point however the Roman judge comes over to inquire what is going on at the barrier and whether suspects are being anticipated, and whether military assistance is needed. The barriers' chief however briefs him on what had already been reported to him during the day.

[11] **Says the judge:** 'So that's it. Well, see to it that you catch the miserable scoundrels. Then we shall give them a few lessons on Rome's customs and laws. These shall lose their bent for making beggars out of Roman subjects for good, making the latter incapable of rendering their due taxes to the emperor, while not a penny can be gotten out of the dark scoundrels themselves. These fellows pretend to perpetual poverty, while burying gold, silver, pearls and precious stones in massive quantities. And those of Capernaum are the same to boot as those of Chorazim. Well, well, have a good time, you villains, your game is up in a way that will make you think about it for the rest of your lives.'

[12] **The judge had hardly announced these words when much yelling could be heard from the distant valley, while the barrier keeper was rubbing his hands with glee, saying:** 'Ah, they have hooked up. They shall be here in a quarter hour. Quick, let us light the flares and turn the valley into day, so that not one of these scallywags may get through.'


[13] **40 flares are lit, and the entire location turned into light. And the lighters were hardly done when the first bunch consisting of 12 Pharisees arrives, who as agents were to move the loot for sale in Jerusalem.**

[14] **The strong escorts line up the 12 bound Pharisees at the barrier, saying to Kisjonah:** 'Lord, here are the main culprits. 5 of Capernaum, 3 of Nazareth and 4 of Chorazim, all assassins worth

their weight in gold. At the rear follows all sorts: masses of oxen, cows calves, goats, sheep. About 400 donkeys laden with grain, together with fillies, with that many mules laden with wine casks, and another 500 donkeys and pack animals carrying superbly shaped boys and girls, between the ages of 12 and 18 who had all been destined for the Sidon market. And besides that, a great many servants to these main culprits. All this shall be here shortly. Therefore organize space: let's make room for the lot.'

[15] **Says Kisjonah:** 'Let the big impounding stores on the shore be opened at once. There, everything can be fitted in, and for the children, the big inn here on the mountain. And see to it that they receive to eat and drink, because these brutes are sure to have given them meager rations on the way. O God, o God, why do You allow such devils to power monger upon Earth, over poor and peaceful mankind?'

32. PREPARATION FOR THE TRIAL

 **HE** wailing of the children, who had been torn from their parent's arms, can now be heard. Kisjonah and Baram, Jonael and Jairuth, together with the angel, rush to meet the children. The judge however has the 12 seized and escorted to a sturdy prison.

[2] Shortly afterwards the file of children arrive. The angel instantly releases them from the donkeys and mules. The number of children exceeded the first reports by the escorts who brought the first 12 scoundrels, as some were bound in threes on their mules. The children were all shaking with fear, expecting something nasty. But the angel chats to them most friendly, telling them that here they shall find themselves in the arms of their mourning parents already the following day. This calmed the children down.

[3] Some however were lamenting the pain the fetters had caused,

some having bloodied spots upon their tender bodies, for they had been beaten for crying, to prevent them betraying the entire caravan. Most were naked, for they could have been recognized if dressed on the way from Capernaum to Sibarrah, which was by-passed. Therefore the barest clothing-needs had to be provided.

[4] Kisjonah at once issued a large quantity of linen, and all got stuck into making skirts so that in the morning every child had received one. Many hands make short shrift of a large task. The children were then taken to the big inn which Kisjonah had erected just above the barrier.

[5] No sooner had the children been lodged at the inn when the main transport of cattle and other things arrived, and all was received into store, while the servants of the twelve also were bound and thrown into a large jail.

[6] After this hustle and bustle was over and the guards dispersed, Kisjonah and his 4 companions also took to their rest, which nevertheless did not last long, beginning late, while the approaching day promised many and large concerns.

[7] All was at rest till day break, whereupon everyone was on their feet and Kisjonah's first move was over to me, to appraise Me of all that took place during the night, and to of course also seek My advice on how to deal in a God-pleasing manner.

[8] But I anticipated him, telling him what took place this night, but also giving him advice on how to best deal with it all in haste. The advice consisted in the following:

[9] 'Brother, as a first step, dispatch hastily a messenger to the centurion Cornelius at Capernaum, with power of attorney from the local imperial Court of law, that he would send a commissioner for examining the 12 sinners, to enable him to return a verdict on them and to restore to all concerned victims, as confessed by the 12, the stolen cattle, but mainly to return their children in the shortest time, because, for the scale of this culprit-case, the special court here has no jurisdiction and is incompetent. But no mention shall be made of Myself.

[10] The 12 Pharisees shall yet create trouble for the High Court. It shall not be able to get them regarding the robbery. And the avoidance of the toll shall not worry them either, as they hold freedom of passage passes throughout the country. And since they are children of the nation, no toll can lawfully be taken from them, so they also did not avoid the toll for that reason, but out of fear of the people, for they had already paid their tuition fees on previous occasions, and for that reason forged a secret road to Jerusalem.

[11] Therefore they are lawfully accountable for only one Causa¹, on account of which they may be sentenced only for substantial damages, this being for breach of forestry law committed in your woodlands. This would not be covered by all the impounded chattels, not even together with all the money they have on them.

[12] Therefore, as a second prerequisite, let expert estimators, in company with a court official, hasten to the forest to assess the damage, so that when the High Court comes here for a sitting, everything is in readiness for arriving at a verdict, in the absence of which the Court would drag out lengthy examinations, and the victims perhaps not be compensated for a year. If however all that the Court considers material is at hand, then a sentence can quickly be passed and carried out.’

[13] Upon this advice, Kisjonah hastens to his administrators and arranges everything I advised.

[14] A sail boat quickly takes off with good wind for Capernaum, while the Roman judge himself, together with 8 assessors under oath, quickly leave for the mountains bordering the left side of the valley from Kis, dispatching at the same time a commissioner together with 8 other assessors under oath, to the right of the valley.

[15] By the fourth hour, a High Court commissioner with 2 scribes arrives, as do the two parties of assessors from both mountains, together with their assessments.

¹ Point in dispute.

33. INTENSIVE INTERROGATION OF THE 12 PHARISEES



RELIMINARY hearings quickly get under way, and at their rapid conclusion, the 12 are brought before the judge. In response to the Chief Judge's interrogation, they say: 'We are lords to ourselves and have our own court at the Jerusalem Temple. Other than to God and that other court we are not answerable to anyone for any doings or omissions and therefore you can question us as much as you like and still receive no answer from us. For our stand is based very firmly upon law, and you shall not be capable of bringing up anything against us.'

[2] **Says the Judge:** 'For this type of intransigence I carry a special remedy: it consists in rod and scourge. These are bound to make you speak. For the court is no respecter of persons. All are equal before the court.'

[3] **Says the leader of the 12 Pharisees:** 'O, this remedy we are fully aware of, together with its power and effect, but we are also aware of yet another remedy. If we should choose to, and probably will make use of this one, then we probably are the last ones you shall ever be putting on trial. Are you acquainted with Augustus Caesar's prestigious certification, written in his own hand for the Jerusalemite priests, which reads as follows:

[4] *This particular priestly caste is more pleasing to the imperial throne than any of the others, wherefore their laws and privileges are to be protected as sacred. Whoever would attack these, beware. Such offender shall be severely prosecuted as traitorous.'* This law is as current as it was 30 years ago. Should it not have been known to you, then we have now called it to your mind. Proceed now as you will and we shall do likewise.

[5] We have completely rightful possession of our seizures, and none can or has the right to take them. Temporary power can indeed do so, for our counter-force is too small. But when we get ourselves through this, we must be set free, whereupon we shall know how to institute other proceedings.'

[6] **Says the chief judge:** ‘Nor do I sit in judgment here over the seizures which, before God and all righteous men, you have wrested unto yourselves as ignominious robbery rather than through just possession, for I am well aware of the privileges you have wrung out of the emperor with your artful hypocrisy.

[7] Had an Augustus known you the way I do, verily, you would have received a quite different certification. Unfortunately, he let himself be deceived by false glimmer, looking upon your lamp shine as upon sunshine, giving you a concession on that account.

[8] But now it is up to me and the centurion Cornelius to present you to the emperor in your true colors, and you shall soon part company with your concession. You may, by the way, counter-threaten me as it pleases you, for I too move upon the foundation of law, and we, chief judges of this land, have only just recently received new instructions concerning your intrigues, of which the emperor is no longer ignorant – this with the request that we keep the closest possible watch over you. And I assure you that we, chief justices, comply with this latest instruction from Rome in full faith and conscience, having already sketched you out in a manner that is certain not to please you. Understood?

[9] In the fashion of African basilisks you suck the last drop of blood from the emperor’s subjects, making them beggars, and whatever you leave over, the despot Herod takes to keep his 1,000 concubines fat and voluptuous. The poor people have to languish in sheerest misery. Is this right?

[10] If there is a God with only as much sense of justice as my own and as much love for mankind as my robe, then it is not possible for Him to let devils like yourselves and Herod to lord it over poor mankind for much longer.

[11] In your Book, it says: “Love your neighbor as yourself”, as supposedly given you by your God. How do you keep this nonetheless?

[12] Of a truth, the law that you practice unceasingly with diligence consists in hating all who don’t support you strongly in

your life of utmost lustfulness and lasciviousness. For this purpose you have unfortunately obtained deviously an ordinance on which you lean for effecting unheard of extortions of all kinds.

[13] By good fortune however you have, for this impending case, in the course of this purported rightful seizure, perpetrated a deed which no known sanctions, a deed for which you alone stand before me at court, a lawbreaking coming under the crime of forestry infringement, which you have committed over an extensive area in the beautiful woods of Kisjonah, who is a Greek and a staunch imperial subject, whose rights every Roman emperor would defend with an entire legion if infringed to only the slightest degree, since he pays the emperor a 1,000 pounds annually for this, which is no small matter.

[14] For a stretch of road extending to nearly 5 hours, you have in the course of secretly lying down your smuggle road, devastated nearly a 1,000 beautiful young cedars, and several thousand lesser tree trunks, causing Kisjonah damage exceeding 10,000 pounds, according to the deposition of sworn estimators. Now then, how will you make restitution for such damage?’

[15] **Says the chief Pharisee:** ‘Are you not aware of the Earth being God’s, and that we are His children, to whom alone He gave this Earth? Just as God has however the right to do with the Earth as He pleases, so we, as His children, can do with the Earth as we please. Even if some pagan power has wrenched such right from us for a time, it shall not possess such for long. God shall take it from them and return it to His children.

[16] From the point of view of our God-given rights, we are not liable for restitution of forestry infringements, since the Earth is ours and we can do with it as it pleases us. But on account of your greater, but of course only apparent worldly power, which you Romans unjustly wield over us, we shall indeed condescend to restitution. Yet of the 10,000 pounds, up to nine tenths can be dismissed. For that much we also know: that we are capable of assessing the worth of the trees that we felled, using only a

minimal portion thereof for random bridge-building. And what, fundamentally is the damage? A new road now exists which the tax collector Kisjonah can employ very well indeed. Had he himself laid it, then this would have come to at least a 1,000 pounds. Now he can erect a new barrier there, and in one year his takings shall have amounted 3 times the cost of the road.'

[17] **Says the chief justice:** 'In the name of the emperor and his wise law, and in view of the damage having been assessed by sworn estimators, and because by making yourselves out to be children of God, you arrogate to yourselves power over the entire Earth, consequent to which the Emperor himself is subject to your power, something he probably would not as yet have dreamt of. Such shameful presumption makes you into the barest criminals. Your seizures are declared forfeited herewith.

[18] Since however either the death penalty or permanent banishment is irrevocably set for crime against the crown, you now have your preferred choice: either beheading by axe, or permanent banishment to Europe's ice region. I have spoken in the name of the emperor and his wise law. It is to take effect immediately. Even if in the mean time the whole world would perish, justice will be done.

[19] See, thus acts a chief justice of Rome, fearing none but the gods and the emperor.'

[20] **Thereupon, in accordance with Roman custom, he signals that water be handed to him, wherewith he washes his hands. A bailiff breaks a rod in two and casts it under the twelve's feet.**

34. A GOOD CATCH



ERE the Pharisees get apprehensive, and **the rather bold one** says to the Judge: ‘Lord, cancel the second fine, and we shall deliver the first fourfold, and that within 48 hours’.

[2] **Says the Judge:** ‘I accept the offer, but stick with the banishment for 10 successive years. Are you satisfied with this?’

[3] **Says the Pharisee:** ‘Lord, we pay fivefold if you fully remit us the banishment.’

[4] **Says the chief justice:** ‘So be it, but with the High Court reservation that you remain under Roman police supervision for 10 years, and that any unlawful attempt to lead the state or its titular head up the garden path, or any evil aspersion cast upon Rome, as well as any high-handed omission to report or confess any seizures regardless of nature, shall carry the aforementioned banishment to Europe for 10 years, for which there then shall be no further release. The money however needs to be deposited to this court chamber within 48 hours. 1 hour overdue and it would not be acceptable under the present moderated conditions, but instead under the conditions of the first verdict.

[5] And a further matter. Before freedom can be restored to you, you must give the names and addresses of all the parties that were so shamelessly dispossessed by you, so that I may summon them here and restore to them all the things you robbed, such as children, cattle, grains and wine.’

[6] **The Pharisees went along with this demand, giving all the precise names and addresses. And the Judge immediately dispatches messengers to all the named locations, and 10 hours hardly passed before all the parties arrived who had anything to pick up.**

[7] **The 12 Pharisees at once uncover their wagons, harnessed to mules, and everyone was astounded beyond measure at the**

immense masses of gold and silver. They carried enough silver and gold to easily pay their fines 5 times over. The chief justice felt sorry that he had not imposed higher damages.

[8] A wise thought struck him however which made him to interrogate the 12 again, and he said to them: ‘Hear me, you have indeed correctly paid on demand, and you have the receipt for it in your hands. But since I discover on you now a colossal sum of money, this has to make it appear to me impossible that you came by such masses of gold and silver through rightful means. Verily, if the emperor came here today with his cash, it would be extremely doubtful whether this would equal yours, wherefore explain to me briefly how you came by such masses of gold and silver, for this seems to me suspicious to the highest degree.’

[9] Says **the chief Pharisee**: ‘What suspicious, what suspicious? This is 50 years’ pay saved for the Temple by all the Pharisees, priests and Levites of this country; and the time being up, we have to deliver to the Temple. It nevertheless is the smallest sum ever delivered from Capernaum to the Temple. These are nothing but offerings, legacies and special Temple donations, and therefore perfectly rightful earnings and consolidated moneys.’

[10] Says **the chief justice**: ‘Let’s leave the word ‘rightful’ out of this. Even if so, they are extortion and base legacy hunting, and so, rightfulness is remote from this wealth.’

[11] A month ago, the following was reported directly from Rome to myself and all high courts: “For a half year now, taxation moneys have been awaited from Asia Minor and some of the localities in the Pontus. They are supposed to have been collected and dispatched a long time since, and consist in gold, silver, precious stones and pearls – the gold and silver largely not in the form of coins. The said sum in gold alone amounted to 20,000 pounds. 600,000 pounds in silver and approximately a similar amount in precious stones and pearls”.

[12] I notice another 5 unopened wagons. Uncover them so that I may view them too.’

[13] Visibly embarrassed, they also uncover the other 5 wagons, and see, these were filled with all sorts of precious stones, in a mostly still rough and unpolished state, while one wagon, weighing over a ton, was filled with small and large undrilled pearls.

[14] On examining these carefully, **the chief judge** says: 'It seems clear to me where the dispatched taxes and treasures from Pontus and Asia Minor ended up. With all due respect to your cunningness, it shall be hard for you to come up with proper evidence, but I dare to swear before all gods and their heavens that the overdue tax moneys and other treasures, awaited in Rome long since, here lie open before me, and are as good as in my hands. Let you then hang around here. On arrival of the concerned parties I shall institute a big inquiry.'

[15] On hearing such words from the chief judge, they turn pale and are gripped by fever, which does not escape the observant **judge**, saying also to the judge of Kis: 'Brother, I think we have netted the big birds of prey.'

35. THE CHIEF JUDGE FAUSTUS AND THE LORD



SAYS the judge of Kis: 'Friend, the renowned Jesus of Nazareth has been staying here for 3 weeks already, intermittently, and shall be probably spending a few more days here. I say unto you, he is a god to whom all ever so hidden things are as clear as the sun, of which he has given us hundreds of living demonstrations; what if we should now turn to him in this matter? He could give us a mighty light, and that even more because he is by no means a friend of the black thieves and robbers, on account of the Temple's contemptuous manipulations, for I heard with my ears how he condemned Chorazim and Capernaum, i.e. their respective priests and Pharisees, down to basest scum. Wherefore I am convinced that through him we would get to the bottom of this.'

[2] Says **the chief justice with astonishment**: ‘What? This God-Man is here?! Well, well, why has none of you told me straight away? Verily, I should have immediately let Him conduct the trial in my stead, and saved myself 3 quarters of the work. Would you take me to Him quickly, for the centurion Cornelius, only recently, urgently advised me to at the earliest opportunity make inquiries about this godliest of all men, and to let him know at once.

[3] If the centurion finds out with certainty about Jesus’ staying here, then he shall be here rapidly with his entire family. For he and his entire household actually worship this man, and I myself stand firmly with them on this. All praise to a true God for the unspeakable fortune, to for once see and speak with my most pure, celestial friend Jesus. Take me to Him quickly, quickly. All is won now.’

[4] Even while **the chief justice is going towards the big house, fervently longing to see and speak with Me, I am coming to meet him. And on seeing Me, he shouts with joy**: ‘Here, but here You are, You my most godly friend and brother, if I can still call You so.

[5] O let me embrace You and cover Your holy countenance with a thousand friend and brother kisses. O, You my holy friend You. How unspeakably happy I now am that I have You again at last. Verily, wherever men find themselves in greatest distress, there You are at hand to help them. O, I can’t help myself for joy at finding You here.’

[6] **I said, firmly pressing him to My heart**: ‘Greetings to you too, endlessly. For in spite of the burdens of your judge’s office, your heart has not been shipwrecked, so I love you also constantly beyond measure, and fully bless your works.

[7] **Verily, for the fact that you got to the bottom of this wicked tax robbery, you can thank only Me, and Him who dwells in Me.**

[8] **But let us now go inside, where a plentiful evening meal awaits us. We shall talk more about this after the meal.’**

36. MARITAL HINTS



THE chief and the assistance judges, together with Kisjonah, Baram, Jonael, Jairuth and Archiel, now come with Me to the dining room, and at a half hour past sunset, partake with Me, and all Mine, of a well prepared and abundant meal while **the chief justice**, a single man, finds great pleasure in Kisjonah's eldest daughter, saying to me: 'My most esteemed friend, you know how much I always loved You, notwithstanding our religious or theosophical differences, because I found in You no sly or one-sided Jew, but rather a most frank and liberal one, yet also a man of many sides, and well informed in every science.

[2] I therefore confide to You that Kisjonah's daughter pleases me immensely. Notwithstanding, I am as You know a Roman and she would undoubtedly be a Jewess, who is not allowed to give her hand to a pagan, as the Jews call us. Tell me, friend, what is there to be done here? Could she not become my wife under any circumstances? Let me have Your solution.'

[3] **I** said: 'You are a Roman and she is a Greek and no Jewess, and therefore, from the point of view of nature, nothing stops you from seeking her as a wife from Kisjonah, who shall also certainly give her to you. But the fact that, spiritually, she and the entire household is now Jewish, in accordance with My teaching, of which you are not ignorant, shall it be no bone of contention for you?'

[4] **Says the Chief Justice, named Faustus, Caji Filius:** 'Why should it. Am I not in my heart one of the most fervent adherents to Your most purely godly doctrine? For in my view, a God who knew how to build a world and then call a whole range of beings into life thereon, including man himself in the end, must be exceedingly wise. If such God were to give man a doctrine, then he could surely give no other doctrine – I say – to His humans, than a most wise one, as should be in the most precise harmony with nature and with the sustaining principle among men.

[5] Now then, Your doctrine is imbued with such spirit and character and is therefore perfectly divine, wherefore I have accepted it for my very life as completely true, and therefore also accordingly act the preacher to my entire household, and to all my many subordinate officials. If indeed so, then that leaves only the father's consent.'

[6] **I** said: 'Well, this you have already, together with beautiful Lydia's love. See, behind you, the thoroughly happy Kisjonah, who can hardly help himself for joy at the honor his house is encountering.'

[7] **Faustus** takes a look behind him, and **Kisjonah** says: 'Lord and commander over all our Galilee and Samaria, can it be that You desire my Lydia as wife?'

[8] **Says Faustus**: 'Indeed so, as the only one among thousands, if you will give her to me.'

[9] **Kisjonah** calls Lydia, same coming over visibly embarrassed with love and great joy, **Kisjonah** saying to her: 'Well, dear daughter of mine, would you be blessed with this glorious man?'

[10] **And Lydia**, eyes to the ground, says after a while: 'How could you still ask? When this glorious Faustus arrived today and I saw him for the first time, I heard the words in my heart: "How blessed must be this glorious man's woman", and now that he desires me, should I encounter him with a no?'

[11] **Says Kisjonah**: 'But what shall your beloved Jesus say to that?' **Says Lydia**: 'His we all are. He is the creator and we His creatures, whom He is now making into real children. Despite that, He remains in my heart's depth of all depths.'

[12] **At this Faustus' eyes bulge, fully astonished at this unexpected testimony of Me by Lydia**: 'What, what? What do I hear? Should a recent dream I had, turn out to have true meaning? I saw all of Heaven open. All was light, all countless beings light, and at the depth I saw You, You my friend Jesus, and all beings tarried impatiently for a sign from You, in order to instantly proclaim Your commands throughout infinity.'

[13] At that time I thought to detect Zeus in Your countenance, which far outshone the sun in brightness, and it took me by surprise that You should resemble Zeus to such extraordinary degree. And since that time I secretly took You to be an earthly son of the prime deity, which however identified with the Jews' Jehovah and the Indians' Brahma, taking all other gods to be just His earthly children resembling You, which He procreated with the Earth's daughters intermittently for the purpose of providing men with earthly leaders, teachers and enliveners from such sons.

[14] But now this dream takes on an entirely different meaning. You Yourself are the living Zeus, Brahma or Jehovah, carnally among us, teaching us personally Your divine wisdom, probably because your former children on this Earth taught it wrongly, not properly applying same in action.

[15] Since unquestionably so, I am receiving this most beautiful woman by the hand of my very God, my creator, and therefore do not need to ask whether I shall be happy with her.

[16] But my desire has now taken on a much different aspect. Most beautiful Lydia, see the Lord. Now it is not up to our mutual desire, but up to the most holy will of this One and only, this Lord of all glory, this God of all gods, out of whom went forth all Heavens, sun, moon and this Earth with us all.

[17] You, my godly Jesus, in the fullness of truth. If it is agreeable to You that Lydia becomes my wife, then she is my wife. Should it however be displeasing to You in the least, then say so, and my life shall be no more than the active expression of Your will.'

[18] **I said: 'My most noble brother, I have already blessed you, and with that you are fully one body. Remember this however:**

[19] **What God has joined, no man should separate, and thus a true marriage remains indissoluble for all eternity. A false worldly bond is no bond before God in any case and therefore can be dissolved like worldly men and all their bonds, which are nothing but plain whoring in advance, through which Satan's children are brought into miserable being. You two therefore are now fully**

husband and wife, and one flesh before God, Amen.’

[20] With these My words the two embrace, and greet each other with a kiss.

[21] It speaks for itself that this quick union created quite a stir throughout Kis, while Kisjonah was now thinking of giving a great present.

37. THE TRIAL OF THE TEMPLE ROBBERS CONTINUES



WHEN the excitement of this event calmed down, the now familiar Philopold arrived from Cana, coming up to Me at once to appraise Me of how he brought everything in order in Cana.

[2] But I greeted him most friendly, saying to him: ‘I am aware of it all. You are My disciple, go over to My other disciples, and these shall have much to tell you. This night however I have much to attend to. Tomorrow however we two shall have much to discuss, for you are to become an effective weapon for Me.’

[3] Philopold now moves over to the disciples, even as the keepers are announcing the arrival of those summoned from Capernaum and Chorazim, asking what is to be done.

[4] But I say ‘Take them to their children first and give them to eat and drink. Meanwhile we shall have an extraordinary session with the Pharisees.’

[5] The keepers leave and Faustus asks Me whether it would not be better for Me to examine the 12, while he would act merely as executive secretary.

[6] But I say: ‘No, brother, this won’t do, for as far as they are concerned, you are the only one with the official rank, wearing for that reason the emperor’s token ring of authority, together with sword and baton. Therefore you must examine them yourself. But what and how you ask, I shall place on your tongue, and they

shall not be able to wriggle out. Let us therefore hurry to the task, for it is not early in the night.’

[7] We move out to the Court House, where the 12 and their 30 main accomplices are detained in custody under strong guard, waiting in the great fear for the arrival of the chief justice, for they now did not have any more time and opportunity to get hold of a dozen or so false witnesses, to lie for them under oath. Especial grace was promised by the Temple to all servants who bore false witness for the Temple, when circumstances made it necessary. These had to be of course fully informed in advance, which in the present case was impossible.

[8] We entered the court room in company with Kisjonah, Baram, Jonael, Jairuth and the angel Archiel, together with the assistant Judge and several scribes.

[9] Already at our entering, **the infuriated chief Pharisee asks Faustus:** ‘What manner is this towards us, priests of God, after we already complied with all demands, to treat us like common criminals, in not setting us at liberty. As surely as we are servants of God, if we are not set free at once, then God will treat you badly.’

[10] **Says Faustus:** ‘Keep your silence, or I may be forced to silence you, for we have quite extraordinary things to settle with you. Listen to me now with attention.

[11] I have already remarked to you earlier on that your immense treasures appear to me to be the very self-same, about which I had made questionable mention to you earlier. I am now quite sure in all but one aspect about this would-be assassination attempt, during the transfer to the emperor in Rome of tax moneys and other treasures from the Pontus and Asia Minor. And this one aspect consists in:

[12] According to the report, the taxation moneys and various treasures were escorted by a quarter legion of Roman soldiers. It could not therefore have been a light matter for you to overpower such powerful escort, and to either completely wipe it out or at

least force its retreat.

[13] It is now clear to me that these moneys and treasures were whisked from their Roman escort either through trickery or power of arms, either on your own part or on the part of still more cunning colleagues. For this we need no further proof, for we already have over a 100 witnesses to testify for it. But, as said, I only lack the method and means, and the correct sum, what size it had been to enable me to dispatch an exact report with the moneys and other treasures to the emperor in Rome.'

[14] **Says the chief of the Pharisees:** 'Lord, this slander of us is too great for us to let rest upon us. And if you had a thousand witnesses against us it would not help you, for our case is too firm, and you shall not with all your power bend one hair. Therefore save yourself all further effort, for from here on you shall not be dignified with further answers, unless for your undoing.

[15] If you have not come to know the Pharisees by now, then you soon shall get to know them. For such immense blot we cannot allow to rest upon us. We yielded on account of the forestry infringement, although we need not have done so in accordance with our laws. But for the sake of peace we accepted your most unjust verdict. But from here on we break it off, and if you should unscrupulously dare but touch one cent, be it gold, pledge or treasure, you shall not only have to restore it a hundredfold, but also there shall be an end to all your glory. Because they shall in the Temple have by now found out how most brazenly they carry on with us here.'

[16] **Says Faustus:** 'Well then, it is in this fashion that you intend to get yourselves off the hook? Good. Then I know exactly what I have to do with you. Your trial is at an end. The matter is verified through a 100 witnesses, and your guilt surfaced. I say to you no more, giving you an ultimatum – the executioners stand outside.

[17] Should your 30 accomplices wish to talk, their lives shall be spared. If however, they too refuse to talk, then this very night the axe shall be theirs as well as yours. This ought to convince you

how much I fear you.’

[18] **To these cold-blooded, forceful words of Faustus, the 30 accomplices step forward yelling,** ‘Lord, preserve our lives, we intend to give detailed descriptions of how this matter took place.’

38. PUBLIC CONFESSION OF THE 30 ACCOMPLICES



SAYS Faustus: ‘Well then, speak. By all my honor, not one hair on you shall be bent.’

[2] **Says one Pharisee, shaking uncontrollably from fear of death:** ‘Lord, will you spare my life too if I talk?’

[3] **Says Faustus:** ‘Yours too, for you are one of the least among them.’

[4] **The other 11 Pharisees scream:** ‘Don’t you know that one should rather die than turn traitor on God?’

[5] **Says the one Pharisee:** ‘That I know indeed, but here there is no talk about God, but only about your most shameful deception of the Romans. You knew how to elegantly relieve the Romans of the big booty with such artful cunning, that truly, the entire world would be astounded.

[6] You prime villain wore the regimentals of the governor in chief, who is now stationed at Sidon, and intermittently at Tyre. You wore the emperor’s token ring of authority and a golden sword and ruler’s baton for all of Palestine, Assyria and Asia Minor and the whole Pontus.

[7] Besides this, you are of an apparently equal age to that of the venerable old Cyrenius, assuming his name and putting together a retinue and royal household, similar to that of Cyrenius, mounted upon a magnificent steed. When greeted as Governor by the escort, who half a day’s journey from Tyre handed the order of command roll, drawn up by himself to you, the supposed Governor, together with the moneys and treasures, received into possession by your

Roman soldiers in disguise, you commanded him to withdraw to the Pontus as quickly as possible, in that you had heard from reliable sources that disturbances had broken out there on account of oppressive taxation, and the inhabitants of the far Pontus had combined with Scythian hordes against Roman rule. To delay would be dangerous, wherefore he as the governor had, on instructions from Rome, come to meet him, the toughest chieftain of Pontus and Asia Minor, part of the way, in order to shorten his trek back for the emergency.’

[8] It goes without saying that the supreme commander of Pontus and Asia Minor and his 3,000 horsemen at once turned back, and were at such a distance in a few hours as to leave us nothing further to fear from him. We all were threatened with secrecy upon death and they would give us 200 pounds of silver each, which however we have never received yet, but are not to receive until at Jerusalem. Fate however decreed otherwise, and the prospects for the 200 pounds look somewhat slim.

[9] The moneys and treasures were then moved to Capernaum by night, where it had now rested for some two moons, while the secret road was built only on account of the great treasure, and does not as far as I know lead to Jerusalem, but towards a great hidden cave in these mountains, within which rather than the Temple, quite many a 1,000 pounds of gold already are awaiting retrieval.

[10] Only the 12 of us were initiates to this secret and beside us no Pharisee knows anything about it, but for our 30 accomplices, although these are not aware of the purpose. They are told this is being preserved for the coming Messiah, who shall imminently liberate the Jews from their Roman yoke. But I of course know a quite different purpose, namely, first: a life of luxury over luxury and secondly: mighty corruption powers in important emergencies, where it is intended to have the mighty Romans dance according to one’s tune, or to purchase a supreme position at the Temple, which of course is always worth a fortune of gold. Now you know the lot, and you can now examine all the 30 and they shall tell you the

same thing.

[11] Only the pledges were destined for Jerusalem, in order to win the Temple's favor; the moneys and treasures however would have joined their likes in the cave, had they not suffered this mighty shipwreck here. Now you know everything and can act as you see fit, only let you not be too hard and inexorable towards myself and the 30 misguided ones.'

[12] **Says Faustus:** 'Towards you and the 30 I shall not be acting as judge but as protector. What is to be done with the 11, Cyrenius shall decide. Only tell me one more thing, whether any of the moneys or treasures has been stolen or whether all that was brought from Asia Minor is here together and whether you know about the famous cave.'

[13] **Says the Pharisee:** 'Just as it all was taken into possession, together with the wagons, so it still is here, undamaged and complete. Regarding the famous cave however, I as a co-sworn know of everything it contains of course, and without one of us 12, no one could find either entry or exit.'

[14] **Following this, Faustus praises the more destitute Pharisee named Pilah, saying to Kisjonah:** 'Well, friend and now most esteemed father-in-law, the cave, located in your mountains, obviously, shall be given to you as pronounced in the initial verdict. The Emperor's moneys and treasures however, let you take into custody for the present, for they shall be safest in your custody pending the conclusion of this major trial.'

[15] Let Pilah be placed on my bill, but let the 30 be given good accommodation for the night. I cannot give them freedom until the cave is cleared. Then afterwards they can go wherever they choose. Nor do I intend to have them whipped, since their co-operation led to big revelations.'

39. THE TEMPLE TREASURES



HEREUPON Faustus turns to the 11 saying: ‘Well now, where is the ruin with which you threatened me in such domineering fashion? What do you anointed servants of God say to this story? Verily, it must be heinously bitter for purported, would-be anointed servants of God to stand there as state villains. Nevertheless, just wait, as worse is yet to come over you. This was only an easy prelude.

[2] Verily, you can be grateful to but One, for my not having you now taking your clothes off, pronouncing the emperor’s curse over you and then handing you over to the henchmen thirsting for justice. And this One is at my side, the godly Jesus of Nazareth, whom you have been cursing now for a long time, persecuting Him from place to place, and that for taking the supremely honest liberty of enlightening you in front of the poor people, deluded through you.

[3] Turn within yourselves and say whether, next to your Satan, can there be anything more evil than yourselves?

[4] You make the people believe in a God you yourselves never believed in. For, were you to believe in a God, in Jehovah, whom also Moses clearly proclaimed, and in whom your forefathers vividly believed and hoped, then you would not be playing a game of jeering mockery and brazen shame with Him.

[5] As purported anointed servants of the Most High, you receive godly honor from your spiritually killed people, on top of that demanding exorbitant sacrifices, so as to then block with bolted steel doors their way to the portals of God’s light and life-filled kingdom.

[6] Ask yourselves whether there can be found anywhere greater criminals against God, emperor and poor mankind than you.

[7] O for the incomprehensible patience and long-suffering of the great God. Had I but a spark of divine power over the elements,

then Heaven would not have enough of the fire that I would rain over you day and night.

[8] Lord, why were You so hard on the 10 cities of Sodom and Gomorra in Abraham's time, and yet their inhabitants, but for their lust of the flesh, evidently were angels compared to these evildoers whose numbers throughout Judaism now are greater than those of the 10 cities?

[9] You call yourselves God's children, saying that God is your Father. Verily, I shall not eternally be able to make out a God who sets down such children into the world, for with us Romans, such God, in accordance with the myth of Pluto, is named Satan or Beelzebub. That is your father.

[10] You are the live, wicked seed that your father always casts among God's wheat, that it may suffocate the divine seed, yet you call yourselves the anointed servants of God? You servants, you are of Satan. He anointed you for the destruction of everything godly upon Earth.

[11] If you were only a trifle less devilish than you are, then on account of the one who is here, I would have pronounced the lightest possible sentence over you. But because you are too exceedingly and devilishly evil, I don't want to sully my name with you, handing you over to the *Judicio criminis atri* (trial of a black transgression) at Sidon. There every *Judex Honoris* (judge of honor) washes his hands 7 times.'

[12] **Hearing such words from Faustus, they are starting to lose courage, begging for mercy, promising to completely change their ways to betterment, and wanting to make a hundredfold restitution of all the damage they ever inflicted on anyone.**

[13] **Says Faustus:** 'But with what? The rich cave is now in our hands. Wherefrom will you get more money and treasure? Do you have other caves bristling with gold, silver and pearls?'

[14] **Say the 11:** 'Lord, we have another, the other side of Chorazim, where old treasures rest, which were moved there from the Temple and other houses of God during the Babylonian

captivity. Nobody knew about it down to our time. About 7 years ago we went hunting for woodland birds and forest bees and honey. There, some 30 fields away, quite close to the Greek regions in the vicinity of a rising mountain chain, we found a spot where honey and wax literally flowed from a steep and vertical wall about 8 meters in height. At the top was an opening the height of a boy of 12.

[15] Another wall of about a 140 meters in height rose above this entrance, so that without a ladder, the presumably honey and wax-rich opening, swarming with bees, would have been inaccessible. A ladder was soon put together and also straw and diverse grasses for bring out the bees, which operation soon had been successfully completed except for a few bee stings. We recovered several 100 pounds of the purest honey and a similar amount of wax, for quite a number of hives numbering some 1,000 cells each were already empty.

[16] Busying ourselves with the removal of the ground wax, we hit upon Temple tools of metal, and on closer examination the metal turned out to be gold and silver. We moved deeper into the widening cave and in its depths continued to find ever greater hoards of priceless treasures. We left all the treasures in the cave intact, and blocked the cave entrance off with stones and moss, putting it under the watch of sworn guards from the hour of discovery to the present moment. And see, all these treasures we put in your charge if you deal with us mercifully, remitting us the terrible punishment you pronounced over us.'

[17] **Says Faustus:** 'I intend to consult about it. But now tell me also conscientiously what there is to the cave in Kisjonah's mountains. Did you also discover this during another chase for honey, and already filled, or did you fill it. And if the latter, wherefrom did you obtain the treasures and how long has this cave been filled?'

[18] **Say the 11:** 'We earned same over a course of 15 years through lawful trading. But because, owing to the recent Temple

regulations, we are allowed to have only a certain minimum sum to cover our basic needs, and to hand every excess over to the Temple then if those of us placed in the country during annual checks are found to possess substantial excess, we are ruthlessly and mercilessly punished as deceivers of God. To escape the punishment and yet possess enough for certain eventualities, we have chosen the most concealed cave in Kisjonah's mountains and therein preserved our considerable excess. This is all there is to the secret attaching this cave.'

[19] **Says Faustus:** 'Does the road you laid down lead right up to the cave?'

[20] **Say the 11:** 'No, your honor, only as far as the densest scrub, through which one can reach the cave, detectable only to us, by a path known only to ourselves.'

[21] **Says Faustus:** 'Good, then you shall be our guides tomorrow. For today – tonight – this court now retires in this matter, because for the present we know enough.'

[22] **The 11 plead for mercy on their knees before Faustus. Faustus says:** 'This is no longer up to myself, but someone entirely different. If He forgives you, then so shall I, Amen.' With that we leave the court chamber and head for a desirable rest for the body.

[23] **Lydia awaits Myself and Faustus, now her husband, at the entrance to the dwelling, greeting us and voicing regrets that it probably caused us a couple of hours heated debate.**

[24] **Faustus returns his young wife's greeting, saying to her:** 'Yes, dear Lydia, this was indeed a heated contest, but one obtaining a desirable and most brilliant solution, owing to the purely godly help of this equally godly friend Jesus, to whom be all praise. But let us leave that for tomorrow; much shall yet be dealt with.'

[25] **All save the necessary guards now went to take their rest.**

40. ABOUT THE TRUE HONORING OF THE SABBATH



HE following day, a Sabbath, Faustus, although a Roman, asked Me whether the Jewish Sabbath is honored over here and what is to become of the 11 Pharisees.

[2] I said: 'Dearest friend and brother. Every day that is filled with good deeds is a true Sabbath, and on any day on which one has carried out something decidedly good, one has precisely therewith truly celebrated the Sabbath. Wherefore you should do as much good as possible this Sabbath, and it shall truly not be reckoned to you as sin, except by the evil fools of the world who curse even the wind if it blows on a Sabbath, as well as the rain and the flocks of flying birds. Such fools shall never be honored by us as models, but only serve us as an instance of loathing. For they curse the good and would like to have their evil praised by the whole world.

[3] Regarding the 11, let them also go free, after you will have sized all their treasures. Transmit to the emperor what is his, and notify him of any reason for the delay you wish. But give also to the Temple its due, from the Chorazim cave, notifying also the High Priest on how the treasures were discovered by the said 11 Pharisees several years ago but withheld from the Temple, whose property they basically are. Then the Temple itself shall undertake quite a decent investigation of the 11.

[4] Regarding the treasures in Kisjonah's mountains, share out one third to him, one third to yourself in the name of the Emperor, while one third shall be handed out to all the poor who came here on account of the things of which they were robbed, after which all the proceedings shall take their end for all time of times. Do this today.

[5] Baram has good ships and in just a few hours you shall be fully done with the cleaning of the Chorazim cave. Let one party attend to the clearing of Kisjonah's cave, and if you move but moderately, you shall have both treasures here by evening, and

have them dispatched to their destinations tomorrow.

[6] I could of course move the treasures here in a moment through Archiel, but there are too many people here right now, and such miracle would cause too great a sensation. This is why I do not want to do this, yet secretly help speed up the work to the extent that instead of taking you three days in the normal course of things, it will be finished in one, namely today. But let you not tarry, but to and fro.

[7] Take only one Pharisee to where you go and let the others stay here in custody.

[8] Pilah shall stay here, for he is already too good for these things, with which children of God should have as little as possible to do. Therefore you need not personally attend to the said locations either, for a commissioner shall be enough if you give him the necessary authority. Meanwhile we ourselves shall undertake the distribution here of the catch and the children to their respective parents.'


[9] Who would have been happier with these arrangements than Faustus, this being to his threefold advantage: firstly he stays with Me, secondly with his young wife whom he now loves exceedingly and thirdly he has some leisure for sending the Emperor an informative report, as well as accompanying regulatory and legal documents, written upon good parchment. And can have all the moneys and treasures dispatched to their destinations the next day.

[10] Once the 2 commissioners had departed to pick up the aforementioned treasures, we at once set about the distribution of the catch and the children who had already mostly located their parents during the night. But there were some whose parents were laid up sick at home, from grief and sadness, wherefore they could not come to Kis to pick up their children and other things. These sick parents then requested their neighbors to receive the children and things on their behalf, if these still existed in accordance with the announcement. At the distribution, this too was kept in sight, and everything accurately found its way to its owner, as well as

a sum of a 100 pounds, handed to each party by Kisjonah, as directed by Me, for a portion of the one third of the treasure from the cave on Kisjonah's property, after which all the parties, several hundred of them of course, were discharged from Kis, after some good instruction and exhortations from Faustus to all.

[11] Kisjonah had all the trading ships readied, and the entire great throng, residents from Chorazim, Capernaum and Nazareth, were transported therewith back to their homes, the distribution together with their transportation home, taking hardly over 7 ½ hours.

41. A WORD FOR OUR TIME

 T could indeed in these times be asked, even as these long past events are being recounted anew, through an especially chosen scribe on behalf of mankind, by Myself, the same Christ who nearly 2,000 years ago, as God and Man, taught and acted:

[2] “What’s this? Maybe more than half of these children, as security of the Pharisees, had they not been intercepted here, would have been in 10 or at the most 12 days sold by packed slave traders in Sidon, Tyre, Caesarea, Antioch or even Alexandria, yet would have been well bred children. Nevertheless, there is no indication that I, as a foremost friend of the little ones, ever visited them or spoke a word to them, whereas I normally would let the little ones come unto Me, hugging and blessing them before all men.”

[3] On this question I give the following answer: For a start, these children were of course mostly aged already over 9 years, and there were girls of 14 to 16 among them as well as youths, and one could not therefore enter a roomful of such half-naked people without causing offence. And secondly, these were no longer such as could still be innocent children, such as had still found here and there, but basically mostly spoilt, carnally and morally. For pedophilia and defilement were nowhere as prevalent as in the

border regions between Jews and Greeks. And so, even for these very depraved children, their recent lesson, permitted by Me, was not altogether useless, because this experience had to firstly appear as a powerful punishment for depravity, and secondly they were warned thereby to from now on avoid serving the sensuality of the lewd Greeks and live a God fearing life, in all earnest, if they did not want to be punished by God most severely for the very next sin, something Faustus had driven home penetratingly in his exhortation speech to the parents and children.

[4] Appraised thus, it shall hopefully be understood that I, although filled with all godly love towards each human being, on account of the same godly holiness nevertheless cannot and must not personally approach such sinful and unclean flesh, for the good of its own continued existence, wherefore the familiar ‘do not touch me’ applies in all such cases.

[5] For there is an immense difference between a pure and a most impure child. The first can be guided by Me directly, while the second only indirectly and that along essentially, or as need be, thorny paths.

[6] It should not therefore be rashly asked why, not seldom children, who surely have committed either no offence at all or who at least are not yet of an accountable age, are afflicted by Me sometimes more harshly than aged sinners, who would find it as hard to number their sins as the sand of the sea.

[7] Here I say: whoever has notions of making a tree lean towards some direction, must start to do so while the tree is still young and tender. Once the tree has grown old, then extraordinary means would need to be applied for giving it any possible new direction; a very old tree however shall accept no other direction than the final one, when hewn down.

[8] And it therefore happens that I, speaks the Lord, sometimes worked children and even little ones over more severely than someone ripe in years, because nowhere are the evil spirits busier and more ready to serve than with the children, in helping the soul

to build her body in such a way as for her body to harbor free and comfortable dwelling places for a large number of their kind.

[9] But what does the Lord, to whom nothing can remain unknown, then do?

[10] See, He sends His angel and has the work of the wretched helpers pulled down and removed as foreign parts through outwardly apparent sickness.

[11] Consider the diverse sicknesses of children and little ones, and I say unto you, these are nothing but castings out of the evil foreign substances, through which evil and dishonest spirits, assisting the soul in building her body, wanted to build for themselves free dwelling places in that self-same body.

[12] If such mischief were not constantly tackled in children most decisively, then the numbers upon Earth of the possessed, deaf and dumb, idiots and cripples would swell to such proportions that hardly a single healthy individual could be found upon the Earth.

[13] It is of course asked again and said: “But how can the most wise God allow such at the start, so that such evil and impure spirits can smuggle themselves into the young body of a soul?”

[14] And I say: thus asks the blind man, who does not know that the entire Earth and indeed the entire creation, in its outer apparent, material aspect is to be, so to say, defined in all its so-called elements, as a combining of spirits held under judgment, or imprisonment for a determined time.

42. OUR DAILY FOOD



WHENEVER the soul demands material food for her body and such is handed to her, she also therewith always receives a legion of liberated and still evil and impure spirits into her body, which then must aid her in the ongoing body-building process.

[2] The spirits gradually seize one another, soon forming their own souls, intelligent after their kind. After raising themselves to such level, they abandon the soul, as authorized possessor of the body, starting to make such arrangements within the body as will suit their imagined well being.

[3] With such spirits once reaching a high degree of imagined well being, as is easily the case with rapacious souls within young bodies, then one or the other phenomenon can and must make its appearance with such children.

[4] The foreign matter must be cast out through either an appropriate illness, unless it is intended to let the child go over into virtual spirit possession; or, in order to not torment some weaker child's soul too much, one allows a soul to live on wretchedly within such half-foreign body until a certain time, to then cause it, through instruction either by the external or internal spirit world, to bring it to a level of insight where in the end it voluntarily starts to drive out her parasites, through fasting and all sorts of other self-depravations; or, where the parasites are too stubborn, one takes the whole body away, and then develops such a soul in another world, for life eternal.

[5] Such cause also underlies the occasionally early physical death of the child, so bitter for the parents. Therefore, especially parents of terrestrial wealth, should be particularly concerned about their children obtaining the appropriate external food.

[6] If the mother eats unclean foods, as proscribed through Moses, then the mother should not breast-feed the child but let it be breast

fed by someone eating clean food, or she shall have much trouble with the child.

[7] For this reason, since Abraham, and mainly through Moses, the clean animals and fruits were prescribed to the Jews, and all who kept such commandments conscientiously, never had sick children and achieved ripe old age, dying from old age feebleness.

[8] In the present time however, when one makes a grab for even the most exotic delicacies, no longer even thinking whether a morsel is clean or unclean, where in some lands almost anything is constantly stuffed into the body that is not either stone or clay, there it is in any case a wonder that blind mankind has not yet sunk back into the animal forms corresponding to what, surely, they already attained in their psyches.

[9] If, currently, children in their first few years already are stricken with all kinds of maladies, then the obvious cause lies in the most inappropriate nutrition, through which a multitude of evil and unclean spirits are conveyed into the body, which not seldom has to be completely removed for the good of the soul; and therefore nothing but inexcusable parental blindness alone is responsible for the early physical death of the child, because such parents would rather follow anything than the divine advice in the holy Book.

[10] See, through My angels I undertake an annual thinning out of all fruit trees, from whose fruits men feed, upon which no apple, pear or fruit of any kind whatsoever must ripen, within which during flowering, some unclean spirit has settled in up to the fruit stage. And such fruit is cast down from the tree or bush while still completely unripe.

[11] Similar care is taken with all types of grains and plants destined for human consumption.

[12] But blind man not only does not recognize this but, akin to a polyp, eats everything that seems a tidbit to him. Any wonder that he soon gets sick, sluggish, toilsome, crippled and therefore miserable through and through?

[13] Therefore also all varieties of so-called potatoes are more than bad, especially for children and breast-feeding nannies, as also for pregnant women, even while coffee is worse still. But blindness sees nothing, avidly consuming both for the pleasant flavor. But children get physically miserable, and in the end the woman and the man. This does not concern the blind: does he not consume poisons far worse? Why shouldn't he eat these two lesser forms of poison?

[14] But I intend to once again advise the foods congenial for man's consumption. If he will heed same, he shall get well, be well and stay well. However, if he does not heed same, then he shall also be ruined, like the savage beast in the desert.

[15] But now an end of this most essential explanation, and therefore a return to the main theme.

To be continued.